28 Principles That Helped Build America

Chapter 1 – Principle 1

**The Only Reliable Basis for Sound Government and Just Human Relations is Natural Law**

Matthew 22:37-40 “Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

This year we will be having our presidential elections in the USA and with this in mind I thought it would be good to bring out some of the principles that made America strong, that we seem to be losing. A lot of this is based on the book A MIRACLE THAT CHANGED THE WORLD - THE 5000 YEAR LEAP by Dr. W. Cleon Skousen.

Keep in mind that the same principles that at one time made America strong can also work in other countries as well.

With this series I have a question in mind: What do I want to achieve? First, I need to have a greater understanding of my own country and what were the chief principles involved in her birth, and secondly, when I vote in the coming election I will be asking the question of who personifies these 28 principles the most.

I would say that most Americans (I am included in this) never really understood what our founding Fathers were talking about when they mentioned Natural Law. William Blackstone said that Natural Law is the only reliable basis for a stable society and a system of justice. (Sir William Blackstone 1723-1780)

Our founding Fathers were not only great scholars, but avid readers and one of their favorite authors was Marcos Tullius Cicero. Cicero was neither a Jew nor a Christian, but his thoughts on Natural Law were very biblical.

Dr. William Ebenstein of Princeton says: “The only Roman political writer who has exercised enduring influence throughout the ages is Cicero (106-43 B.C.)—Cicero studied law in Rome, and philosophy in Athens…. He became the leading lawyer of his time and also rose to the highest office of state (Roman Consul). Cicero nevertheless showed considerable personal courage in opposing the drift toward dictatorship based on popular support…Caesar was assassinated in 44 B.C., and a year later, in 43 B.C., Cicero was murdered by the henchmen of Antony, a member of the triumvirate set up after Caesar’s death.”

It was through Cicero’s turbulent experience of the politics of his time and the exhaustive study that he did of different political systems that he came up with Natural Law. Natural Law for him was “identifying the rules of ‘right conduct’ with the laws of the Supreme Creator of the universe.”

Wisdom tells us that Natural Law is the only system for right government, justice and human relations because of what the Supreme Creator has set in motion. In other words, Natural Law then is the order of things that God has set up. To Cicero “Natural Law is True Law. True Law is right agreement with nature.” This is why Jefferson put into the U.S. Declaration of Independence the words: “The laws of Nature and of Nature’s God.”

In closing some examples of Natural Law:

UNALIENABLE RIGHTS

LIMITED GOVERNMENT

SEPARATION OF POWERS

CHECKS AND BALANCES

The right of SELF-PRESERVATION is based on Natural Law.

The right to CONTRACT is based on Natural Law.

Laws protecting the FAMILY and the institution of MARRIAGE are all based on Natural Law.

The right to BEAR ARMS is based on Natural Law.

The principle of NO TAXATION WITHOUT REPRESENTATION is based on Natural Law.

Natural Law has become the People’s Law. This is what Thomas Jefferson meant when he wrote in the Declaration of Independence: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the Pursuit of Happiness.”

In my opinion, the candidates that we vote for and put into office need to tell us what they believe about Natural Law.

Chapter 2 – Principle 2

**A Free People Cannot Survive Under a Republican Constitution** **Unless They Remain Virtuous and Morally Strong**

Isaiah 59:14-15 “So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey.”

Here in the West we are now living in a society where we are calling good evil and evil good and so “whoever shuns evil becomes a prey.” If we speak against gay marriage or homosexuality we are called bigots, homophobes, etc. If we stand up for what is right and stand for the truth according to God’s Word we are intolerant. In other words, we are moving into a place in our society where if we are not politically correct (according to ‘the opinion makers’ in our society) then we are silenced by bullying tactics similar to what often happens with the school yard bully.

In the early days of America’s founding there were heated debates on whether the early Americans were ‘virtuous and moral’ enough to govern themselves. Benjamin Franklin wrote: “Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters.” George Washington pointed out that a nation can survive “only so long as there shall remain any virtue in the body of the people.”

Isn’t it interesting to see how over the years the government has become more dictatorial? We are now being told more and more what we can and cannot do. Why is this? Franklin said it well: “As nations become corrupt and vicious, they have **more need of masters**.”

When we think of public virtue what did the founding Fathers have in mind? We associate morality with the Ten Commandments, but public virtue for the Founding Fathers was more like the Golden Rule, a public maturity that would put the good of the community first; a patriotism, or love of country.

During the forming of our country there were some great men-like John Jay, Robert Morris, Robert Livingston, and even John Dickinson - who doubted if ‘public virtue’ was prevalent enough in the populace for a republic form of government.

Thomas Paine pointed out that most of the people were honest, frugal and not influenced by what was happening in Europe - of luxury, indolence, amusement and pleasure. Also during that time many of the main news-papers wrote, or had letters, describing some of the deficiencies in the society. Through this, people became non-involved in public affairs and self-interests were becoming a driving force in their lives.

The Founding Father knew two things about virtue. First, it must be learned and earned. Secondly, virtue is not a permanent quality in human nature. It is something that has to be cultivated and exercised; virtue starts in the home and overflows into the churches and yes, into the schools. What the Founding Fathers called ‘public virtue’ is what I would call ‘character.’ We are born with a personality, but not with character. This is something that we develop as we respond to things that come upon us and at us daily. This is why the family, schools and churches are so important in helping to develop right character or public virtue.

**We will not change the world by going to church, but change the world by *being the church***.

In his farewell address, George Washington declared: “Whatever may be conceded to the influence of refined education… reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.”

Today we see the homes deteriorating and marriage being redefined, babies being born out of wed-lock, babies not allowed to be born, children growing up in all kinds of environments, without fathers, without mothers at home, and we can see how “public virtue” is fast disappearing. When we go to our public schools and see political correctness being taught (among other evils) and how prayer and the Word of God have been removed and heavily frowned upon, and how the American flag is publicly trampled on with disrespect - we realize that ‘public virtue’ is not being taught at home or in schools.

We would do well to heed the warning of our Founding Fathers. Samuel Adams, who is sometimes called the “father of the revolution,” wrote to Richard Henry Lee: “I thank God that I have lived to see my country independent and free. She may long enjoy her independence and freedom if she will. It depends on her virtue.” John Adams pointed out: “Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

The question that we need to ask ourselves is: What is the Key to reserving a virtuous Nation?

We will look more at this in principle #3.

Chapter 3 – Principle 3

**The Most Promising Method of Securing a Virtuous and Morally Stable People is to Elect Virtuous Leaders**

Proverbs 29:2 “When the righteous thrive, the people rejoice; when the wicked rule, the people groan.”

Exodus 18:21 “But select capable men from all the people — men who fear God, trustworthy men who hate dishonest gain — and appoint them as officials over thousands, hundreds, fifties and tens.”

It was Samuel Adams who said: “But neither the wisest constitution nor the wisest laws will secure the liberty and happiness of a people whose manners are universally corrupt. He therefore is the truest friend to the liberty of his country who tries most to promote its virtue, and who, so far as his power and influence extend, will not suffer a man to be chosen into any office of power and trust who is not a wise and virtuous man.”

We need to elect men and women who have proven experience, knowledge, training and mostly - character. In one of our presidential elections it was actually asked if character really matters. The thought was that if the person was able to manipulate, had a charismatic personality and was able to have a dominating presence that would be the man or woman for office. How wrong that thinking is!

The Founding Fathers recognized this fallacy because they recognized human nature and the bent towards evil. They wanted to develop a system that would bring to the forefront the wisest, most experienced men/women; ‘men who fear God, trustworthy men who hate dishonest gain.’

Madison went on to say: “If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary.”

The Founding Fathers recognized that at that time in Europe the ruling class had an artificial aristocracy consisting of the elite because of their birth or wealth that had neither virtue nor experience. What Jefferson and the Founding Fathers wanted was what they called a “Natural Aristocracy” consisting of men/women of noble character: freemen and women of virtue, experience and patriotism; men/women who rise to public office on their own merit, experience, wisdom and not on birth or wealth. This type of Natural Aristocracy would be open to all, but “inheritable by none.”

The Founding Fathers recognized that the Creator who formed man for the ‘social state’ would also give man what is needed in wisdom and virtue in order to manage well. In the Old Testament when the Children of Israel came out of Egypt and formed a country what did they look for? “Capable men from all the people — men who fear God, trustworthy men who hate dishonest gain.” Exodus 18:21

A question in my mind is: In the 21st century today are we any different? In the Old Testament we have God’s people – Israel – looking for men who fear God, trustworthy men who hate dishonest gain, but Peter tells us in 1 Peter that we the church, are the people of God. “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.” 1 Peter 2:9-10

Are we unable to find men/women who, like God told Moses when a new nation was being born, find men who fear God, trustworthy men who hate dishonest gain?

I am not talking about a theocracy, but about finding capable men/women to fill our public offices who are men/women of godly character. Is that impossible; not just here in the United States, but also in other countries?

At this writing I just received a letter from a brother in West Africa who was asking for help in building the church and the nation. I think the two go together - church and nation.

One of the greatest threats that our Founding Fathers saw was that the most reliable, best qualified people would refuse to run for public office thinking that others should but not themselves. Men like Samuel Adams and his cousin John Adams sacrificed their fortunes to serve in politics. George Washington’s salary was $25,000 per year, but he refused it, because he saw that the two dangers facing public office were avarice (greed and materialism) and (self) ambition.

Much more could be said as our Founding Fathers wrote quite extensively on this subject, but what comes to mind is what Jesus said in Matthew 9:37-38. “Then he said to his disciples, ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.’"

Should we not be asking God to raise up capable men from all the people — men who fear God, trustworthy men who hate dishonest gain? We have not, because we ask not.

Chapter 4 – Principle 4

**Without Religion the Government of a Free People Cannot be Maintained**

We, especially those of us in America, have failed to understand the importance of religion in our country and the tremendous emphasis that our Founding Fathers put on it. They realized the importance of religion to help build the nation that they envisioned.

The congress that approved and passed the Constitution in 1787 also passed what is known as the Northwest Ordinance that emphasized the necessity of teaching religion and morality in the schools. The three most important subjects to be covered were first: religion that emphasized man’s relationship to God and his fellowman, secondly: morality as a standard of behavior and discerning between what is right and wrong, and thirdly: knowledge relating to any field of human experience such as history, geography, science, etc.

When I see what is happening in our schools today I see how far we have been moving from this 4th principle. Our Founding Fathers, like George Washington, recognized that without religion morality cannot be maintained.

A problem that the Founding Fathers had was to make sure that no one denomination with their religious tenets and creeds be emphasized above others. It was Benjamin Franklin who came up with the five fundamentals of ‘all sound religion’ that could be taught in public schools.

“The ‘Fundamental Points’ to Be Taught in the Schools:

1.   There exists a Creator Who made all things, and mankind should recognize and worship Him.

2.   The Creator has revealed a moral code of behavior for happy living which distinguishes right from wrong.

3.   The Creator holds mankind responsible for the way they treat each other.

4.   All mankind live beyond this life.

5.   In the next life mankind are judged for their conduct in this one.”

Reading through some of the writings of the Founding Fathers one can see that these five things are often mentioned.  One paramount issue in these five things is the basis for teaching what I call the “Biblical Worldview.” A worldview is very important because it is through a worldview that one screens everything that comes his or her way. It is through this worldview that decisions of life are made. If the worldview is wrong or off base so will be the decisions that one makes. Here in the West, especially in America, we used to have a Biblical Worldview but now it is more secular and we see the result of this today in our abortions, divorces, broken homes, fatherless kids, etc.

Reading through some of the writings of the Founding Fathers one sees the importance that they laid on religion in the life of the Republic.

Samuel Adams said: “The religion of America is the religion of all mankind.”

John Adams called these tenets the “general principles” on which the American civilization had been founded.”

Thomas Jefferson called these basic beliefs the principles “in which God has united us all.”

It was during this period of time that those promoting atheism and amorality gained control in France and turned the French Revolution into a blood bath and this was something that our Founding Fathers did not want and they saw religion as the way to avoid this.

Alexis de Tocqueville discovered the importance of religion in America when he visited in 1831 and was very impressed with what he saw, and he recognized that what made America great was her religion that taught right and wrong. At the time it was popular in Europe to teach that religion and liberty were enemies of one another. Like de Tocqueville pointed out: “In France I had almost always seen the spirit of religion and the spirit of freedom marching in opposite directions. But in America I found they were intimately united.”

Another aspect that de Tocqueville saw was “the flaming pulpits” of the churches preaching righteousness as well as the clergy to maintain the “separation of church and state” keeping the state out of religion, but not religion out of the state. He also saw how the clergy had influence on the morals and customs of public life that helped develop the laws and the moral climate of the country.

It was different in Europe where the clergy had political power. To me it brings out the difference between power and influence. The clergy in Europe had power but no influence, yet in the early days of the formation of the American Republic the clergy had influence. What de Tocqueville recognized was that religion in America was what kept families together, and above all it kept individualism under control where instead of just caring for oneself people cared for one another. De Tocqueville recognized that without caring for one another it is easy to rely upon government (welfare) and in the process lose our liberty.

Right now in America we are faced with the danger of losing our religious freedom.

Chapter 5 – Principle 5

**All Things Were Created by God, Therefore upon Him All Mankind are Equally Dependent, and to Him They are Equally Responsible**

Through the writings of the Founder Fathers it is evident that they believed in the existence of a Creator, who has designed and brought forth the universe that we live in and set in motion the laws that govern His creation.

The Founding Fathers followed John Locke’s teaching. "It is not an exaggeration to say that without John Locke's substantial influence on American thinking there might well be no United States of America." (Wall[builders.com](http://builders.com/) quote)

John Locke was raised as a Puritan Protestant and like Thomas Aquinas and many others who followed gave great ideas on many subject - politics, education, etc., but began to move away from some of the things that he formerly believed. Seeds that were planted in our main universities that were started to train pastors at the time began to germinate and now we see these great universities moving in a complete secular and human reasoning format.

Historians Charles Taylor and Jerrold Seigal claim that Locke's "essay concerning human understanding" marked the beginning of the modern Western conception of the ‘self.’ John Locke started out well, but his human reasoning led him to doubt the doctrines of the Trinity, the sovereignty of God, the atonement of Christ, and the resurrection of Christ; which are essential to the Christian faith. This “human reasoning” moved him little by little into the camp of what was known as the Latitudinarians, who were a group of Anglican Christians active from the 17th through the 19th centuries and who were opposed to the dogmatic positions of the Church of England. They allowed ‘reason’ to inform theological interpretation and judgment.

A.W.Tozer said that ‘truth and error travel the same highway’ and it is essential for us to distinguish between the two. Locke brought out that an atheist is one who is confessing that he has never dealt with issue of the Creator’s existence. He went on to say that it is ridiculous to think that everything in existences ‘developed as a result of fortuitous circumstance.’ He went on to say that just as watch complexities bring out the fact of a designer so it is with the universe itself.

Locke - very rightly so - brought out that man is capable of many things - able to reason (or thinking), has a sense of love and compassion, etc. therefore we can know that the Creator also has these same qualities, since we are made in His image.

We see through many of the writings of the American Founding Fathers that they agreed with Locke. “They considered the existence of the Creator as the most fundamental premise underlying ALL self-evident truth.” The Founders believed that to have a just society the foundation had to be based on God’s revealed laws, because these laws clearly distinguished between what is right from wrong.

Because we in the USA have begun to move away from God’s law we have lost the ability to discern right from wrong and have  moved into what Isaiah described in Isaiah 59:14-15 “So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, **and whoever shuns evil becomes a prey.”**

“William Blackstone (1723-1780) established the classes for the first law school at Oxford in 1752. His lectures on the English law were published in 1765 and were as widely read America as they were in England.”

Blackstone operated on the premise that when the Creator formed the universe it was done with ‘order’ and certain principles or laws would govern henceforth. This orderly arrangement of the universe he called the ‘law of nature’ and he reasoned that there are laws for human nature just as ‘they exist for the rest of the universe.’ I saw one of the Blackstone’s law books and for every law there was a Scripture verse, but today he has been discounted because human reasoning instead of God’s revelation has taken over.

We are told in Proverbs that the ‘fear of God is the beginning of wisdom,’ and reading the writings of these men who laid the foundation for this country we know that they were men who ‘feared God.’ We know that the ‘fear of God’s is a reverential trust in God, but also for me the ‘fear of God’ means that there is a Creator and one day I will stand before that Creator and give an account. This is a missing ingredient in many of our politicians today.

Perhaps this is why God through Moses said: “But select capable men from all the people — **men who fear God**, trustworthy men who hate dishonest gain — and appoint them as officials over thousands, hundreds, fifties and tens.” (Exodus 18:21)

Our politicians today would do well to heed the words of Benjamin Franklin, perhaps one of the least religious of our Founding Fathers, who said in calling the constitutional convention to prayer: “God Governs in the affairs of men. Except the Lord build the House they labour in vain that build it, and I firmly believe … that without His concurring aid we shall succeed in this political building no better, than the Builders of Babel…”

Chapter 6 – Principle 6

**All Men are Created Equal**

Psalms 8:4-5 “What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor.”

One of the self-evident truths that our Founding Fathers talked about was that all men were created equal, but since each one created is unique how then can they be equal?

Men were created equal in the sight of God; that means, in the sight of the law and in the protection of their rights. According to Clarence Carson, a Constitutional writer, “There are no classes of people created by law, but are all equal before God and secondly, each man has an equal title to God.” Jean-Jacques Rousseau’s philosophy was that all men were designed to be equal. (You can read more about Rousseau’s philosophy on our web site menwithfaith.com under teaching and the title ARE WE LOSING THE WEST.)

John Adams was in France when Rousseau was teaching and commented: “To teach that all men are born with equal powers and faculties, to equal influence in society, to equal property and advantages through life, is as gross a fraud, as glaring an imposition on the credulity of the people, as was practiced by monks, by Druids, by Brahmins, by priests of the immortal Lama, or by the self-styled philosophers of the French Revolution.”

Equal rights for the Founding Fathers was for society to provide ‘equal justice,’ which means protecting equally the rights of the people. So in a just society what are our rights? In this regard the Founding Fathers mention several things:

\*in the courts to secure their rights

\*at the ballot box to vote for our choice

\*in the public school to obtain an education

\*to be able to compete for a job

\*to be able to purchase a home or to rent

\*in our churches to be able to have freedom of religion

\*the freedom of speech and be able to present views on the issues of today

\*to be able to peacefully assemble

\*to enjoy freedom of the press

\*to be able to buy essentials for life and enjoyment

\*to be able to save and prosper

\*to pay no more than their fair share of taxes and the ability to be able to pass on to our heirs what we have

One of the problems that our Founding Fathers faced in our society is the problem of minorities, because equal rights have not been completely established in all of these areas for minorities, but the Founders set a course in providing balance in administering justice in the equality of rights like no other country at that time. The breakdown in our society is not the problem of equal justice, but the treatment of minorities.

Minorities in any country call themselves outsiders who want to be insiders. When it comes to America every ethnic group in this country at one time once was a minority. We are a nation of minorities. We are and have been a melting pot. When you talk about an American who are you referring to? Even my own back ground is German and Irish and my wife is Finnish, but we identify as Americans.

Because of this principle that “all men are created equal” we have a society of freedom and opportunity which have attracted people (immigrants) from all over the world and it is remarkable that within two or three generations these immigrants have become first class citizens. To do this they had to cross the “cultural gap,” which means learning the English language and at the least get a general education.

There is not a single ethnic group in the United States that at one time was not treated as a minority and less than a first class citizen. My wife was reading to me an article that was written by a Finnish young person who had come to the States and what they endured to eventually fit in. It is a fascinating story to read about the French in the 1500s, the English in the 1600s and in between the Swedes, Germans, Irish, Scots, etc. In this melting pot there were tensions, discrimination, malice and sometimes outright persecution, but because of an overriding principle that “all men are created equal” they joined together to fight in the Revolutionary War and to create what we call the United States of America.

A danger that I see developing here in the States is that we are losing the idea of this very important principle of truth that “all men are created equal,” and the outcome is a nation that has become divided.

Chapter 7 – Principle 7

**The Proper Role of Government is to Protect Equal Rights, Not Provide Equal Things**

Proverb 22:13 “The sluggard says, ‘There is a lion outside!’ or, ‘I will be murdered in the streets!’”

Our Founding Fathers were aware of the sentiment in Europe of taking from the ‘haves’ to give to the ‘have nots’ so that all might be equal, but our Founding Fathers would not have any of that idea or reasoning.

Benjamin Franklin after living for some years in England and being one of the ‘have nots’ and seeing the welfare program in operation made this comment: “I have long been of your opinion that your legal provision for the poor (in England) is a very great evil. Operating as it does to the encouragement of idleness. We have followed your example, and begin now to see our error, and, I hope, shall reform it.”

The Founding Fathers wrestled with the thought of what powers can be assigned to government and came up with the idea that the only powers assigned to government would be what the people assigned to themselves. For example, every person is entitled to protection of life and property and so then it would be perfectly legitimate to delegate to government the power to have a police force to make sure that all citizens’ life and property are protected.

An example is given of a kind-hearted neighbor who saw that his neighbor had two cars, but another neighbor did not have one and so decided that he would take one and give to the neighbor that had none. If this happened he would have been jailed for being a thief.  But what if the kind-hearted neighbor went to the local government to have them ‘force in the name of the law,’ the two car neighbor to give one of the cars  to the ‘have not.’ Is this any different from what the kind-hearted neighbor did in stealing one of the cars to give to the ‘have not?’ We see that government can sometimes commit ‘legal’ crimes.

Once government goes down this road of being authorized of leveling the possessions of the rich in order to have an equal distribution of goods, the government then has the power to deprive any of their equal rights to enjoy life, liberty and property. It is indeed a slippery downward path. The poor might think that this is equal justice, but what happens when government takes from the poor? They soon find out that government is not working right for all people. In other words, when government can take from the rich it automatically cancels the principle of the guarantee of *equal rights for all.*

We can learn from history in what happened when the communists took over in Hungary. The peasants were excited with the justice when the large farms were confiscated and given to them. However, later the communists seized about three-fourths of the peasants’ land to set up communal farms. Peasants complained and found that they not only lost their land, but their liberty and if they kept on complaining - lost their lives. One thing, to me, that comes out of this is what Proverbs says: “There is a way that seems right to a man, but in the end it leads to death.” (Proverbs 16:25) In the 20th century millions died by our governments, because of the ‘ways’ (the thinking) of man.

Only through the principle of equal rights can we prosper without any penalty for the rich, for being rich. When some became very rich the Founders’ response was: “The more the better.” So should it be today. It is inevitable when there is freedom that some will become richer than others, because of inheritance, but mostly that good fortune comes from hard work and wisdom. The idea in back of this was to maximize prosperity and minimize poverty. The Founders knew that what worked for the USA would also work for any country. The key was to get the government to protect equal rights, not provide equal things.

The Founders had a deep concern for the poor, the marginalized and the needy, but how to implement this concern into practice was something that they gave a lot of thought to and came up with the following criteria.

1.     Do not help the needy completely. Merely help them to help themselves.

2.     Give the poor the satisfaction of “earned achievement” instead of rewarding them without achievement.

3.     Allow the poor to climb the “appreciation ladder”— from tents to cabins, cabins to cottages, cottages to comfortable houses.

4.     Where emergency help is provided, do not prolong it to the point where it becomes habitual.

5.     Strictly enforce the scale of “fixed responsibility.” The first and foremost level of responsibility is with the individual himself; the second level is the family; then the church; next the community; finally the country and, in a disaster or emergency, the state… under no circumstances is the federal government to become involved in public welfare. The Founders felt it would corrupt the government and also the poor. No constitution authority exists for the federal government to participate in charity or welfare.

The Founders felt that by the federal government not intervening in the local affairs of the people they were protecting the ‘unalienable rights’ of the people from the abuse of an over-reaching government.

Chapter 8 – Principle 8

**Men are Endowed by Their Creator with Certain Unalienable Rights**

Acts 17:24-28 "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because **he himself gives all men life and breath and everything else.** From one man he made every nation of men that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.”

It is obvious from Scripture that our basic rights come from God and not from man, and our Founding Fathers believed also that the basic rights of men did not originate with governments, dictators, kings, but from God and because of the sacredness of those rights they needed to be protected. It was John Locke who said: “No one ought to harm another in his life, health, liberty or possessions.”

However, when we speak about unalienable rights it is important that we know what is meant by unalienable. An unalienable right is one that cannot be repudiated or given to another. It is not something that can be taken away or denied. Blackstone, in his commentaries on the laws of England, states that no human authority can take away those rights, but the owner of the rights might on his own free will forfeit those rights. This is why in our Declaration of Independence we declare that people have unalienable rights to life, liberty and the pursuit of happiness, as our Creator gave.

We also have what is known as “vested rights.” A vested right is one that is created or originates with the community, state or our country for our protection and safety, and as the need arises these vested rights can be changed by our law makers. What seems to happen is that the unalienable rights seem to have become vested rights. While we still have *the power of the vote* we need to make sure that we vote for people who recognize the difference between these two kinds of rights.

Here are some of our natural rights taken out of the book THE 5000 YEAR LEAP.

Natural rights which the Founders knew existed but did not enumerate in the Declaration of Independence - are:

The right of self-government.

The right to bear arms for self-defense.

Develop, and dispose of property.

The right to make personal choices.

The right to a free conscience.

The right to choose a profession.

The right to choose a mate.

The right to beget one’s kind.

The right to assemble.

The right to petition.

The right to free speech.

The right to a free press.

The right to enjoy the fruits of one’s labors.

The right to improve one’s position through barter and sale.

The right to contrive and invent.

The right to explore the natural resources of the earth.

The right to privacy.

The right to provide personal security.

The right to provide nature’s necessities—air, food, water, clothing, and shelter.

The right to a fair trial.

The right of free association.

The right to contract.

What did Jefferson mean by the unalienable right: the pursuit of happiness? This was something that was probably well understood when it was written, but for in the 21st century citizen it brings out the idea of pursuing whatever our heart desires to make us happy whether good or evil.

Perhaps John Adams said it even more clearly: “All men are born free and independent, and have certain natural, essential, and unalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness.”

Possibly Jefferson took the three unalienable rights that he put into our Declaration of Independence from what Blackstone called the three great natural rights: “right of personal security; the right of personal liberty and the right of private property.” It would seem from what John Adams is saying that the pursuit of happiness mentioned in our Declaration of Independence ties in with “that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness.”

Here in America we have been given a rich heritage and each generation needs to protect what has been handed down to us. Outside the archive building in Washington, D.C. are inscribed these words: THE COST OF FREEDOM IS ETERNAL VIGILANCE.

Chapter 9 – Principle 9

**To Protect Man’s Rights, God has Revealed Certain Principles of Divine Law**

Exodus 20:1 “And God spoke all these words.”

Unalienable rights (a right that cannot be repudiated or given to another) that have come from God could not remain unalienable unless they are protected by ‘a code of divinely proclaimed law.’

William Blackstone pointed out that the Creator is not only omnipotent (all-powerful), “but as He is also a Being of infinite wisdom, He has laid down only such laws as were founded in those relations of justice, that existed in the nature of things… These are the eternal, immutable laws of good and evil, to which the Creator Himself in all His dispensations conforms; and which He has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these principles; that we should live honestly, should hurt nobody, and should render to everyone his due.”

The Founding Fathers recognized that human happiness requires recognition of God’s supremacy over all things and this Divine pattern of Law is what the Ten Commandments are all about. What our Founding Fathers thought was so important for securing our unalienable rights - the Ten Commandments - we see how today they are treated with disrespect. They have been removed from every public building and we are seeing our unalienable rights being taken away.

John Locke set forth the principle which carried over into the thinking of the American Founders when he wrote: “The Law of Nature stands as an eternal rule to all men, legislators as well as others. The rules that they make for man’s actions must… be comfortable to the Law of Nature— to the will of God.”

What are these Ten Commandments and how do they relate to us today? Some years ago a survey was taken of 500 men at a Promise Keepers’ conference in Washington DC. The majority could not name the Ten Commandments and only one out of 500 could name them in the order that they appeared in the Bible. American Fathers knew that for a nation to be great it must have the Presence of God and the Law of God.

The first group of commandments deals with man’s relationship to God.

**1.  You shall have no other gods before Me.** Since there is only one God, there is only one source of law. This first commandment has to do with the source of authority and law. To modern man with humanistic or evolutionary mindset every man has become a law unto himself. We see today what this has produced: lawlessness.

**2.  You shall not make for yourself an idol.** Modern man would not make for himself a golden calf, setting it up in the living room, etc. But the humanists today have created their own idols in their image, creating their own laws and following their own desires, but finding that this idolatry produces bondage, not liberty. They have become a law unto themselves.

3.   **You shall not take the Name of the Lord your God in vain or profanely.** This is a prohibition against false swearing, or cursing and profanity. Someone said that the word profane means “outside the temple.” Profanity then would be all speech, action and living that is outside of God. This is more than just blaspheming God’s Name, but is wicked and rebellious language directed against God.

4.   **Remember the Sabbath Day, to keep it holy.** Sabbath was a day of rest both physically and spiritually which also points to the eternal rest we have in the Lord Jesus Christ. We are to work six says and rest one day. A physical rest invigorates us to be more productive in the other six days.

The last six commandments deals with man’s relationship to man.

5.   **Honor your father and your mother.** This commandment, along with the seventh, eight and tenth establishes the family as the fundamental authority here on earth. When God (in Genesis1:26-28) gave dominion to man it was to be carried out through the family. Family is the building block of society, but we see how the state has taken away the family’s authority in many cases, and even more so now with same sex marriage becoming institutionalized.

6.   **You shall not murder.** Not only does this commandment prohibit murder it also shows the sanctity of human life. Life is valuable to God and because of that He states that when it comes to murder: a life for a life. The positive activity of this commandment is to bring life to fullness. This is what we, the church are to do - bring life to fullness, to speak words of life and to protect human life from womb to tomb.

7.   **You shall not commit adultery.** This law is to protect marriage and in turn it protects the family - that is the basic building block of society. As the family goes - so goes the nation.

8.   **You shall not steal.** This commandment implies that man, and not the state, has a God-given right to own property. This commandment speaks as well of the restoration of a fallen world. What Satan has stolen from us – will be restored.

9.   **You shall not bear false witness against your neighbor.** Lying is an abomination to God. We are to speak the truth to our neighbor. Since in our societies we have done away with ultimate truth and now we make up our own truth, or those who have the power like judges, governments, etc., they now tell us what truth is.

10. **You shall not covet anything that belongs to your neighbor.** Covet here is dealing with the condition of the heart and actions of man; having a desire to have something that does not belong to us, but to our neighbor.

“And God spoke all these words.” These Commandments did not come from the inspiration of man, but by revelation from God. Yet we see how they have been downplayed in societies worldwide and worldwide we have suffered for it. We are not saved by the law, but through the grace of the Lord Jesus Christ, but the laws of government are to protect our unalienable rights that come from God.

Chapter 10 – Principle 10

**The God-given Right to Govern Vested in the Sovereign Authority of the Whole People**

During the 1600’s the royal families of England were bringing out the principle known as the “DIVINE RIGHTS OF KINGS.” In other words, it was declared right for them to reign and what they said or did was God-given.

The principle of the “God-given right to govern vested in the Sovereign authority of the whole people,” was a radical idea and one that met much opposition for the reigning kings of that time. A man by the name of Algernon Sidney was beheaded in 1683 by King Charles II because he insisted that the right to rule was invested in the people and that no one can rule without their consent.

John Locke fled out of England to Holland to be able to say the same thing Sidney was saying: “And whoever gets into the exercise of any part of the power by other ways than what the laws of the community have prescribed hath no right to be obeyed, though the form of the commonwealth be still preserved, since he is not the person the laws have appointed, and, consequently not the person THE PEOPLE HAVE CONSENTED TO.”

How we can thank our Founding Fathers for the fact that there was no idea of the divine right of kings in their thinking when they began to lay the foundation of our Republic. Alexander Hamilton said: “The fabric of American empire ought-to-rest on the solid basis of THE CONSENT OF THE PEOPLE.”

It is interesting to note that in the early days of our Constitution many of the citizens feared that too much power was given to the Federal government and it was through the writings of Madison and Hamilton their fears were put to rest that ultimate authority resides in the people alone.  When I see today the authority that the Federal government is taking upon itself it should cause great alarm. We are now being told what to eat, what to do, where to go, etc., and with the promise of citizens being taken care of by the government from the cradle to grave. Some might like it, but it is always at the cost of our freedom.

This then brings in the question: What happens when the elected officials usurp the authority of the people and begin to impose abusive policies upon them? This brings us to the fundamental principle of our Constitution and the next principle that we will be looking at: THE MAJORITY OF THE PEOPLE MAY ALTER OR ABOLISH A GOVERNMENT WHICH HAS BECOME TYRANNICAL. Here in America we still have the privilege of going to the voting booth to vote in candidates.

This is why I think these 28 principles that have made America strong are important to keep in mind when we go to the voting booth. We need to vote for the one that most exemplifies these principles.

Chapter 11 – Principle 11

**The Majority of the People May Alter or Abolish a Government Which Has Become Tyrannical**

Psalms 133:1 “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

Philippians 2:2-4 “Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others.”

Our Founding Fathers were very well acquainted with the abusive, autocratic government which for 13 years had imposed rules and regulations that were in violation of the English Constitution. This is why Thomas Jefferson wrote in the Declaration of Independence that when there is a long list of abuses by the government against the people that “it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.”

John Locke said in his: Second Essay Concerning Civil Government that “when the government comes in to take away property, beginning to reduce the citizens to slavery that basically the government is setting itself up in war against the people that the government “forfeit the power the people had put into their hands.”

However, it needs to be understood that it was the majority that set up the government and so it must be the majority that can authorize an appeal to alter or abolish a particular establishment of government. John Locke went on to emphasize that there is no right or revolt in an individual, a group or a minority, but only in the majority.

A good definition of government’s role is found in the Virginia Declaration of Rights where it is stated: “The government is, or ought to be, instituted for the common benefit, protection, and security of the people. And that, if any government shall be found in adequate or contrary to these purposes, a majority of the community has an indubitable, inalienable and indefensible right to reform, alter, or abolish it, in such a manner as shall be judged most conducive to the people or to the public health.”

What we need to keep in mind is that according to our Founding Fathers, it’s the people that are sovereign and that when necessary the majority can take over to restructure the political machinery – with the purpose of restoring liberty.

When I look at our government today we see that we are losing our liberty by unjust laws that are passed, regulations that begin to choke us, a political elite that determines what is best for us and an educational system that is programming our youth contrary to a Judeo/Christian worldview. Perhaps now is the time for the majority to speak. One way, of course, is the vote that we still have. Might we be wise this coming November 2016 as we vote for the best candidate to be the president of the United States.

Chapter 12 – Principle 12

**“United States Of America Shall Be a Republic”**

Exodus 18:21 “Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:”

When we repeat the Pledge of Allegiance we highlight this principle: “I pledge allegiance to the flag of the United States of America and to the Republic for which it stands.”

Democracy requires the full anticipation of most of the population in the legislative or decision-making process of government. In a country like America with 300 million people that would be impossible to come to any type of decision. You take the masses of people in a country, like the United States of America, and most are busy in their everyday affairs and would not have the time to sit down in different hearings and to do the daily task that would be necessary. Our Founding Fathers knew that there would be an explosion of our population and so they worked towards building a Republic.

Looking back in history we see that the Greeks tried the Democratic method of mass participation in their states and cities and each time it ended in tyranny.

A Republic is governed through elected representatives and can be expanded indefinitely as the population grows in a country. A Mrs. Powel of Philadelphia asked Benjamin Franklin, "Well, Doctor, what have we got, a republic or a monarchy?" With no hesitation whatsoever, Franklin responded, "A republic, if you can keep it."

James Madison said: “democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and having general been as short in their lives as they have been violent in their deaths. A Republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect and promises the cure for which we are seeking.”

Madison, like the other Founding Fathers knew that the United States would be pushing West and expanding said: “in a democracy the people meet and exercise the government in person; and a Republic they assemble and administered by the representatives and agents. A democracy, consequently, must be confined to a small spot. A Republic may be extended over large regions.”

He went on to give a very good definition of a Republic: “we may define a Republic could be a government which derives all its powers directly or indirectly from the great body of the people, and is administered by persons holding their offices during pleasure for a limited period, or during good behavior. It is essential to such a government that it be derived from the great body of the society, not from an inconsiderable proportion or a favorite class of it; otherwise a handful of tyrannical nobles, exercise and their oppressions by a delegation of their powers, might aspire to the rank Republicans claim for their government audible title of Republic.”

Here in the states we would do well to remember the words of Madison, Benjamin Franklin and the other Founding Fathers.

Today we hear the word democracy that the average American uses to describe America’s constitutional Republic. We need to have a clear and distinct understanding between a democracy and a Republic.

In the early part of the last century some people came together and organized the ISS – The Intercollegiate Socialist Society. The idea in back of this was to throw light on a worldwide movement known as socialism. This new movement – socialism – is defined as government ownership or control of all things of production and distribution and all that that entails. The slogan that was adopted for this new movement was “production for use, not for profit,” which caught on and we see the results of this in the Western world.

But because of the violence that was associated with the Union of Soviet Socialist Republic (USSR) the term socialism was looked upon in a bad way and so it was renamed to “the league for Industrial Democracy.”

This was bringing in the idea that the word “democracy” would begin to convey the nationalization of production and distribution as well as the nation’s resources which then would become the property of all the people – hence a democracy and through that America could enjoy “production for use, not for profit.” We see this idea coming out with some of our politicians about the equal distribution of wealth which basically goes back to take from 'the haves' to give to 'the have-nots'.

Some of the brilliant young leaders at the turn of the 20th century of ISS were now in some of the most prestigious positions in politics, the press, universities, etc., and became the opinion makers of our society. We see this still being played out through the radicals of the 60s who are now in places of influence.

Actually to all of this what we have is really an attack upon the Constitution of the United States. In other words their thought was that the Constitution was outdated and perhaps totally obsolete.

We hear this argument today among so-called “progressives” who want to change the Constitution. Basically with many of our politicians today it would seem that they are paying little mind to the Constitution, although upon taking the oath of the office is to protect the Constitution which is the law of the land.

Chapter 13 – Principle 13

**A Constitution Should Be Structured To Permanently Protect the People from the Human Frailties Of the Rulers**

Proverbs 29:12 “If a ruler pays attention to lies, all his servants become wicked.”

Proverbs 28:5 “Evil people do not understand justice, but those who seek the Lord understand everything.”

Proverbs 28:16 “A leader without understanding taxes his people heavily, but those who hate unjust gain will live up longer.”

It was Thomas Jefferson who said: “Let no more be said of confidence in man, but bind him down from mischief by the chains of the Constitution.” We live in a fallen world and our Founding Fathers knew that when they put our Constitution together to make sure that by following the Constitution the citizens would be protected from the basic human nature of man.

At the Constitutional Convention a question that our Founding Fathers had to answer, and that no political scientist in any age had been able to answer with complete satisfaction was: “How can you have an efficient government but still protect the freedom and unalienable rights of the people?”

Our Founding Fathers knew the frailty of human nature and after 200 years of American history we see the wisdom of the Founders. We see today many unconstitutional actions that have taken place and being justified because it was for “a good cause.” It was **Rahm Emanuel, while in the White House as the Chief of Staff in the Obama administration,** who said that every crisis should not go to waste. It was Thomas Sowell who brought out that it’s through crisis – created or imaginary – that government increases its authority. It is through these crises that the solution is another government department. George Washington said: “Government is not reason, it is not eloquence – it is force! Like fire, it is a dangerous servant in a fearful master.”

So the Constitution was so defined by our Founding Fathers that any public official would be able to serve at his upmost ability, but at the same time be restrained by the Constitution in regards to any mischief. Even today we find our political leaders straining at the Constitution in order to be free to do what they think is best, but Proverbs reminds us that there is a way that seems right to man but it leads to destruction. (Proverbs 16:25) Human history fully demonstrates the wisdom of this verse. The Founding Fathers knew that the leaders are not angels but fragile human beings.

This is why the Constitution is not what some call “a living document which can change with the times” because the Constitution was designed to control something which has not changed and will not change – namely human nature.

Our Founding Fathers knew that there was the danger of losing our Constitutional Rights. They also knew that the erosion would not come all at once but through a progressive erosion and Madison warned us that this danger should be wisely guarded against. He went on to say that when it does begin and we see that our rights are being taken away that we need to act immediately. However, there are so many rights that we do have that it has been hard to keep track of them all, but the one that he warned us against the most was our property rights.

We all must realize that the cost of freedom is eternal vigilance.

Chapter 14 – Principle 14

**Life and Liberty Are Secure Only so Long As the Right to Property Is Secure**

Leviticus 25:13 “In this year of Jubilee everyone is to return to their own property.

Psalm 115:16 “The highest heavens belong to the Lord, but the earth he has given to mankind.”

The one unalienable right that our Founding Fathers told us to be aware of was the right to property, because all other rights are related to it. Just a superficial reading of Scripture shows the importance that God has placed on private property ownership. Under English common law the earth was considered a gift from God, as we see from Psalm 115:16. John Locke pointed out that this was a common gift and it was the responsibility of mankind to improve it.

This goes along with the Cultural Mandate that the Creator gave us to “subdue the earth and have dominion over it.” (Genesis 1:28) In one sense, dominion brings in the idea of control which also brings in what the Founding Fathers called “exclusiveness” meaning that private property became a necessity in order to subdue the earth and have dominion over it.

If we did not have what is known as “private rights” to develop and improve property then it would be perfectly lawful for a lazy, covetous person to move in as soon as improvements were made and take possession of the land. Even then the lazy, covetous neighbor would not be secure because someone stronger than him could come in and take over.

In the book, The 5000 Year Leap, we read that without property rights four things would occur that would completely frustrate the Creator’s command to multiply and replenish the earth and subdue it and bring it under dominion. What are they?

1. “If another person could come in and take possession of the property once it is improved it would completely destroy the incentive of an industrious person to develop and improve any more property.”

2. “The industrious individual would also be deprived of the fruits of his labor.”

3. “Marauding bands would even be tempted to go about the country confiscating by force and violence the good things which others had frugally and painstakingly provided.”

4. “Mankind would be impelled to remain on the bare subsistence level of hand to mouth survival because the accumulation of anything would invite attack.”

In other words, and like Locke and our Founding Fathers brought out, property is an extension of a person’s life and energy as well as ingenuity. The reason that they bring this out is that every man has a ‘property’ in his own person. So the labor of his body and the work of his hands are properly his.

A question does come that since everything originally was common with the rest of humanity how then does one require ownership? John Locke answers the question: “It is the taking any part of what is common, and removing it out of the state that Nature leaves it in, which begins the property, without which the common (gift from God) is of no use.” John Locke goes on to say: “Thus **this law of reason** makes the deer the property of the Indian who has killed it; it is allowed to be his goods who had bestowed his labor upon it, though before, it was the common right of everyone.” In other words, property becomes the owner of those who put the labor into it. For example, in the early days of our Union property was allotted to those who would take possession and put labor into it. It was Justice George Sutherland of the U.S. Supreme Court that mentioned that property, per se, has no rights; “but the individual – the man – has three great rights, equally sacred from arbitrary interference: the right to his Life, the right to his liberty, the right to his property.” It was Abraham Lincoln who said, “Property is the fruit of labor.”

On the basis of all of this, one of the primary purposes of government is to protect property. The early American colonists realized the importance of this and it is one of the things that led to the Revolutionary War, because it was the royal crown trying to take away property through various kinds of taxation without their consent. Our Founding Fathers realized the foundational stone for human liberty and human happiness is private property.

This is why government should not take from the ‘haves’ and give to the ‘have-nots,’ as the redistribution of the wealth is unconstitutional. However, we see today how the government has slowly but surely began to redistribute, out of concern (supposedly), for the poor and needy. The question does arise who will take care of the poor? The answer according to our Founding Fathers was “anybody but the federal government.” Up until the present time, help was given almost exclusively by the private sector or on the community or state level.

It would seem to me that if we lose our right to own private property we also will soon lose all our other rights.

Chapter 15 – Principle 15

**The Highest Level of Prosperity Occurs When There is a Free Market Economy and a Minimum of Government Regulations**

This is a question the Founding Fathers had: “Are there natural laws for the marketplace?” They saw that there was a possibility of a political and social structure based on natural law, but what about the marketplace?

A book called Wealth of Nations was written about that time (1776) by a college professor in Scotland named Adam Smith.

Thomas Jefferson said about this book: “In political economy, I think Smith’s Wealth of Nations is the best book extant (surviving or in existence),” and the United States was the first country to base the whole national economy on natural law and the free market concept described by Adam Smith.

This brought in the first six things that our Founding Fathers followed:

1.  Specialized production – let each person or corporation of persons do what they do best.

2.  Exchange of goods to take place in a free market environment without governmental interference in production, prices, or wages.

3.  The free market provides the needs of the people on the basis of supply and demand, with no government imposed monopolies.

4.  Prices are regulated by competition on the basis of supply and demand.

5.  Profits are looked upon as the means by which production of goods and services is made worthwhile.

6.  Competition is looked upon as the means by which quality is improved, quantity is increased, and prices are reduced.

Perhaps I should insert here that America became wealthy not by conquering other nations and taking their wealth (like many other nations have done), but by putting the principles outlined above into practice and **creating** wealth**.**

Founding Fathers knew that prosperity would depend on proper laws to protect the economy and they came up with the four laws: the freedom to try, the freedom to buy, the freedom to sell, and the freedom to fail. It is said that in 1905 the United States had become the richest industrial nation in the world and only having 5% of the earth’s continental land area and 6% of the world’s population the American people were producing over half of almost everything: clothes, food, houses, transportation, communication, even luxuries.

It seems to me that one of the problems that we face today in the 21st century is the proper **role of government**, especially in the area of economics? Adam Smith knew that the greatest threat to economic prosperity would be government intervention, and that through fixing prices, wages, controlling production, controlling distribution, etc.

However, the Founding Fathers knew that there were areas of legitimate responsibilities for the government. What are they?

1.  **Illegal force** in the marketplace to compel to purchase or to sell the products.

2.  **Fraud** in misrepresenting the quality, location, or ownership of the item being sold or bought.

3.  **Monopoly** which eliminates competition and results in restraint of trade.

4.  **Debauchery** of the cultural standards and moral fiber of society by commercial exploitation of vice – pornography, obscenity, drugs, liquor, prostitution, or commercial gambling.

I look at these four things and I see how far we, in the 21st century, have drifted from the foundation of what our Founding Fathers laid down. Hebrews 2:1 comes to mind: “We must pay the most careful attention therefore to what we’ve heard so that we do not drift away.” The easiest thing in the world to do is to “drift.” In order to drift all we have to do is *nothing,* and, because we, the citizenry have not been vigilant - we are losing our freedoms slowly but surely.

At the turn of the 20th century we saw many prominent and influential leaders losing confidence in the system and thinking that the economic system needed some adjustments and fine-tuning and in so doing they were getting ready to throw the entire system overboard, or like we would say in the English language: “Throw the baby out with the bathwater.” It is true with any system that often there is a need for fine-tuning, but there was a new movement starting among different labor groups demanding that the government get involved in the redistribution of the wealth.

It was in the early part of the 20th century that Adam Smith was seen as being “archaic” and Karl Marx was ‘the new kid on the block.’ It was the 1929 depression that began to separate the new age from the old. Up until Franklin Delano Roosevelt we had the checks and balances, limited government, and the inalienable rights to liberty and prosperity, but after 1933 we began to get the centralized state and the controls of industry by the government.

In the division of powers - Congress was given the responsibility for the issuing of money. In the Constitution the Founders stated that Congress would have the power “to coin money, regulate the value thereof, and of foreign coin,” and all money was to be coined in precious metal and paper notes were to be promises to pay in gold and silver, not legal tender as such.”

However, what happened was that the issuing of money was turned over to a private consortium of bankers who set up a privately owned bank called the Bank of the United States and today we have a similar arrangement that exists under the Federal Reserve System. (A good book to read is called The Creature from Jekyll Island which talks about the creation of the Federal Reserve Bank.)

This in turn has brought in “fractional banking” which allows a bank to loan out three or four times more paper notes than it has in assets and now we have become **an economy of debt** instead of wealth. In seeing what was happening and in the latter part of his life Thomas Jefferson said: “We are completely saddled and bridled, and the bank is so firmly mounted on us that we must go where it will guide.”

The writer of the Hebrews challenges us: “We must pay close attention…”

Chapter 16 - Principle 16

**The Government Should Be Separated into Three Branches Legislative, Executive, and Judicial**

Isaiah 33:22 “For the Lord is our **judge** (judicial), the Lord is our **lawgiver** (legislative), the Lord is our **king** (executive); it is He who will save us.”

It is interesting that in ancient times political writers often debated on what is the best form of government. Some thought of the monarchy with a single powerful leader; some gravitated towards aristocracy where the best families of the nation would rule. Some preferred democracy where all the population would make the decisions. However, all of these were deficient in being able to provide the security and the justice which was needed.

Polybius was a Greek who lived 204 to 122 B.C. He felt that there was something good in all three types of government described above. For example, the monarchy had the executive strength needed to direct the government, the aristocracy represented the interest of wealth and the developing of resources for the nation, and the democracy represented the masses of the population. However, monarchy could easily become a tyranny, aristocracy could sink into an oppressive government by a few rich families, and democracy could turn into mob rule. Polybius saw the possibility of combining all three ingredients for an established government. It was called a mixed Constitution, but the idea died with Polybius.

In the 18th century Baron Charles de Montesquieu resurrected the idea of Polybius and documented the thought of the possibility of a government based on separation of powers. This illuminated the mind of our Founding Fathers of the possibility of a government based on separated but coordinated powers.

A government based upon the separation of power did not come overnight. It was John Adams, who practically stood alone, advocating a government based on the separation of powers and eventually he was able to establish this into the State Constitution of Massachusetts. Later Adams was successful in getting his ideas incorporated into the U.S. Constitution.

Benjamin Franklin acknowledged “that the Constitution of the United States with the separation of powers was as perfect as man could be expected to produce and he urged all the members of the convention to sign it so that it would have unanimous support.”

We should always keep in mind that we live in a fallen world. When we think of the Constitution with its separation of powers we do find a balance that brings in protection, security and justice that is needed in a government within this fallen world and we see that this Constitution has stood the test of time. When taking office every Senator, Congressman, Judge and President pledges to uphold the Constitution. However, we find today among some of the progressive political leaders that they look upon the Constitution as a “living document.” What this means is that it needs to change according to the culture changing. In other words, it was okay for the agricultural culture of our Founding Fathers, but for this information age there needs to be the adjustments to the times that we live in.

What they forget is that human nature never changes except through the Gospel of Jesus Christ and unless that takes place in men man will always be moving away from and not towards God. With its separation of powers, the Constitution brings this into focus with its checks and balances, but today, although our Constitution is often treated with reverence, is not seen any longer for much practical use. Therefore, we are losing the reasonable balance of power among the three constitutional branches and have seen power dramatically shifted away from Congress primarily to the executive but also to the judiciary.

Whether Congress can regain its legislative authority is something that will be seen in the next 2016 election and in the years to come.

Chapter 17 - Principle 17

**A System of Checks and Balances Should be Adopted to Prevent the Abuse of Power**

In the early days of our Constitution many people wanted the *separation of powers* to be absolute, but in his Federalist Papers (numbers 47 to 51) James Madison explained the *separation of powers* between the executive, legislative and the judicial. In other words, he did not want something that was absolute, but for each to hold all in “check and balance.” He said that “the trick was to separate the powers and then delicately lace them back together again as a balanced unit.”

Christopher Demuth Sr. of the Hudson Institute said: “The struggle for power and advantage is a constant of human society.” Our Founding Fathers knew the frailty of human nature and the *checks and balances* that they came up with in the three branches of government has provided a very stable government for over two centuries. However, looking at what is happening today we see the abuse taking place as one branch tries to take precedent over the others in order to get its way.

The idea in back of the three branches of government is that none of them ought to possess or have an overruling influence on the others. Madison went on to say: “It will not be denied power if of an encroaching nature and that it ought to be effectually restrained from passing the limits assigned to it.”

In second Corinthians 10:13 the apostle Paul said: “We, however, will not boast beyond proper limits, **but will confine our boasting to the sphere of service God himself has assigned to us,** a sphere that also includes you.” Paul did not want to go beyond the limits that God had assigned to him. In the same way this applies to the three branches of our government. They should not go beyond the limit that has been assigned to them. However, as I mentioned before we see how the executive is trying to override the legislative by issuing executive orders, and the judicial going beyond what the Constitution provides by creating ‘new’ laws (called judicial legislation) by pretending to be merely interpreting old ones. We see the legislative branch imposing taxes that were never contemplated by the Constitution.

The cost of freedom is eternal vigilance. And because in our Republic, we the people, have not been vigilant to keep a close watch on our representatives to make sure that they are operating within constitutional boundaries, we now find our freedoms slowly, but surely, eroding.

The checks and balances set up by the Founding Fathers were  to protect the people, but how do we now protect ourselves? When Framers put together the Constitution they made the three branches of our government separate as to their “assigned” function, but also made them dependent upon one another. Undersecretary of state, J. Reuben Clark, Jr said: “the Framers had no direct guide in this work, no historical governmental precedent upon which to rely. As I see it, it was here that the divine inspiration came. It was truly a miracle.”

We see the checks and balances set up between the three branches of government at the same time the people have a check on their congressman every two years; on their president every four years; and on their senators every six years. The problem in our Republic that we have today is that we have become lazy, ignorant and careless when **it comes to voting (or have not voted) and have put in people that should not have been put in places of power.** President Washington said “the habits of thinking in a free country should inspire caution entrusted with its administration”, but so often, we, the people have not taken the time to really **‘vet’** those that we vote for to see what their true intentions are. Just like the apostle Paul said that when he departs that there will be many false teachers, false Christs coming in like the real thing, but having their own agenda. So it is with our government today.

For over two centuries that this Constitution has been in operation it has carried this nation through a number of crises. Other countries that copied our Constitution, but did not put in the checks and balances found that their presidents have suspended the Constitution and have used the Army to stay in power.

A good example of this here in our own country is the “Watergate” where a president went beyond his authority and under the threat of impeachment, although he was the commander in chief of the Armed Forces, resigned and made no attempt to keep himself in power. The transfer of powers took place quietly and in order.

Over the last 55 years I have had the privilege of traveling and visiting many countries, and often I have seen the turmoil, confusion and mass killing that has taken place because of a lack of adequate government with proper checks and balances to restrain the frailty of human nature.

Chapter 18 - Principle 18

**Only Limited and Carefully Defined Powers Should Be Delegated to Government, All Others Be Retained in the People**

This goes along with the 10th Amendment: The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

Proverbs 28:4-5 “Those who abandon ***God's***teachings praise wicked people, but those who follow ***God's***teachings oppose wicked people. Evil people do not understand justice.” (from GOD'S WORD)

This was one principle that our Founding Fathers felt was very important and that was to prohibit the federal government from having too much power. This principle was to help balance the powers between the federal government and the states. The federal government could keep the states in check and the states could do likewise with the federal government.

The Founding Fathers knew from their study of history that the tendency was always to move towards absolute control to where governments would become corrupt and abusive, this principle was designed to keep the power between the states and the federal government in check with one another. It was designed to reinforce the principle of limited government.

The Founders knew that unless there was a healthy relationship between the federal government and the states that each would begin to deteriorate and one or the other would begin to dominate. In other words, if one or the other began to dominate it would either mean the end of local self-government and the security of the individual or the federal government becoming so weak that the structure of the nation would begin to deteriorate.

The Founders knew - by keeping a strict balance between the state and the federal government - that it would give the individual recourse if abuse came by one or the other. For example, if the states encroached upon the rights of the individual the federal government was there to overcome and if the federal government encroached upon the rights of the individual, the states were there for recourse.

Alexander Hamilton says: “Power being almost always a rival of power, the general government will at all times stand ready to check the usurpations of the state governments, and these will have the same disposition towards the general government.”

One problem that has arisen is the election of our U.S. Senators. What would our Founding Fathers think (according to the 17th amendment) when our senators are elected by popular vote rather than appointed by the state legislatures? If the House of Representatives passed something the U.S. Senate could always block it, but because the U.S. Senate has been appointed by popular vote they often are kept in power by what they can ‘bring home’ to the state or constituents.

For example, I read an article in our last elections that one of the reasons why a voter in the state of Nevada voted for Harry Reid is not because he thought he was the best representative for the state, but because he was able to ‘bring home’ what is known as “pork.” Because of this the question does arise: Are the states able to stop the might of the federal government if the Congress began legislating against state’s rights? At the moment it seems doubtful.

Another danger that is lurking in the back-ground is what is known as “Executive Orders” that while a president is in office He can initiate. **Charles-Louis de Secondat, Baron de Montesquieu**[**1**](http://www.heritage.org/research/reports/2001/02/the-use-and-abuse-of-executive-orders-and-other-presidential-directives#pgfId=1124309) **said:**  "There can be no liberty where the legislative and executive powers are united in the same person." [Todd F. Gaziano](http://www.heritage.org/about/staff/g/todd-gaziano) Director, Center for Legal & Judicial Studies Edwin Meese III Center for Legal and Judicial Studiesremarked: “A President who abuses his executive order authority undermines the constitutional separation of powers and may even violate it.”

Thomas Sowell in his book THE VISION OF THE ANOINTED made the comment that government expansion comes through crises. They can be real, created or imaginary but the results are the same. The solution to the crises is more government offices (**expansion**) in order to fix the problem. **When Rahm Emanuel (now the mayor of Chicago) was Obama’s chief of staff he made this famous statement: “We cannot allow a crisis to go to waste.”**

**Outside the archive building in Washington DC is a monument that declares: “**ETERNAL VIGILANCE IS THE PRICE OF LIBERTY.”

**Are we losing our freedom (liberty) because of a lack of vigilance???**

Chapter 19 - Principle 19

**Efficiency and Dispatch Require Government To Operate According to the Will of the Majority, but Constitutional Provisions Must Be Made to Protect the Rights of the Minority**

Proverbs 12:26 “The righteous man is a guide to his friend, but the path of the wicked leads them astray.” (TEV version)

During the Revolutionary War some vital changes needed to be made in the Articles of Confederation, but it was also discovered that a single state could prevent the change from happening. What was discovered was that unanimity is ideal, but can be disastrous in a time of calamity, and in those circumstances majority rule becomes a necessity.

John Locke brought out how it was almost impossible to continually have “unanimous consent,” because of a number of factors – like health, family matters, business, etc. which could keep some away from the assembly where decisions are made. In times of crisis this could be disastrous.

Therefore, in the Constitution provision was incorporated in the text where it would take two thirds of the majority for a decision to be made – such as overriding a Presidential veto – but it would be considered dangerous when applied to the routine business of Congress. In other words, a small minority could seek to control the opinion of the majority by tying everything up in tedious delays, continual negotiation and end up being detrimental to the public good.

However, the Founding Fathers knew what tyrannical conduct of a Parliament can do to the rights of minorities. In his first inaugural address Thomas Jefferson said: “All, who, will bear in mind this sacred principle - that though the will of the majority is in all cases to prevail - that will be rightful must be reasonable; that the minority possesses the equal rights, equal laws must protect, and to violate would be oppression.”

When we stop and think about it that every ethnic group in America was once a minority. We are literally a nation of minorities. It is the responsibility of the minorities themselves to learn the language, seek education and become self-sustaining in order to be an asset to the community. Those who are already well-established can help. The reputation of the United States, perhaps more than any other nation, has been generous and helpful to newcomers.

The body of Christ, especially in the Western world, has a tremendous opportunity as well as responsibility to help those who are coming into our Western civilization to adapt and become an asset to our nation. We also have the opportunity to present the good news of the Gospel of Jesus Christ.

The inscription on the Statue of Liberty says: “Give me your tired, your poor, your huddled masses yearning to breathe free.” I believe that many who are wanting to come in want to be able to breathe free!

Chapter 20 - Principle 20

**The Unalienable Rights of the People Are Most Likely to Be Preserved If the Principles of Government Are Set Forth in a Written Constitution**

Habakkuk 2:2 “Then the Lord replied: ‘Write down the revelation and make it plain on tablets so that a herald may run with it.’”

The principles of the common law were known among the Anglo Saxons but they did not see the necessity of writing them down. However, when their most treasured rights disappeared in the Norman Conquest that took place, this taught the Anglo-Saxons a lesson. Slowly these rights were written down over a long period of time and we know from history that in A.D. 1215 King John was threatened to sign the Magna Carta. It was during this time that the principle of *no taxation without representation* came into being.

It was also in the 17th century that Charles I was pressured into signing the people’s “Petition of Rights” and later William and Mary signed the English “Bill of Rights.” Through the centuries the British had tried to manage their political affairs without any written Constitution and our American Founding Fathers learning from this felt that a written code was necessary to build a strong government.

The first written charter in America was the Mayflower Compact that later evolved into a more comprehensive type of Constitution when Thomas Hooker adopted what was known as the Fundamental Orders of Connecticut in 1639. Montesquieu, in writing about the Constitution, said that “the wisdom of many is better than a single person.” Founding Fathers felt that the Constitution would be a better fit as it was brought through the wisdom of many delegates instead of leaving it to the genius of some individual. It was James Madison who mentioned that in ancient history the framing of the government was done not through the assembly of many but through an individual of approved wisdom and integrity.

It is never easy to operate through a committee like our Founding Fathers did, but the product - our Constitution - was far stronger than what any one individual could have written.

Just as a side note, in his book Democracy of America, Tocqueville mentioned how impressed he was that the American people were readers. He mentioned of how he could go into the most rugged log cabin and would find the Bible, perhaps a Shakespeare play, but above all he would find newspapers. I thought how different it is today in the 21st century when out of our schools we are graduating young people who can barely read, let alone enjoy reading books.

Our Constitution has stood the test of time and it is the law of our land. We see today how it is under attack by “political correctness” and is being transformed into something that our Founding Fathers did not envision.

Chapter 21 – Principle 21

**Strong Local Self-Government is the Keystone to Preserving Human Freedom**

Proverbs 11:14 “A nation will fall when there is no direction, but with many advisers there is victory.”

We know from history that power automatically becomes more centralized and the purpose of our Constitution was to prevent that from happening. When power becomes more centralized we find that the freedom of the individual is destroyed because the decision-making is done by the officers in central government. We see this happening in our country even today with some of the laws that are being passed and the federal government giving executive orders to the states.

In Anglo-Saxon times the people took pride in their participation in decision-making process. We see the same example in ancient Israel where families were divided up into multiples of tens, 50s, hundreds, and thousands and where problems were solved on the local level.

Thomas Jefferson saw the advantage of the strong local Anglo-Saxon self-government. Historian Richard Frothingham pointed out the local self-government in ancient England with the division into burghs, counties, shires, etc. and where the inhabitants had a voice in managing their own affairs.

Although the crown stepped in and deprived the people of the power of local rule, when these people pulled away from the mother country and migrated to America the idea of local self-rule reappeared and began to frame the laws which were to protect the freedom of the individual and to provide a healthy local self-government. It was Thomas Jefferson who said: “The way to have a good and safe government is not the trusted all to one, but to be divided among the many, distributing to everyone exactly the functions he is competent to perform best.”

He went on to say: “The national government be entrusted with the defense of the nation, and its foreign and federal relations; the state governments with the civil rights, laws, police, administration of what concerns the state generally.”

Tocqueville, in his book called Democracy said that in America it was local self-rule that started and then expanded into a wider rule. It was not the other way around where they had central power and then brought down to self-rule on the local level.

James Madison emphasized the necessity of all possible authority to be in the states with the people and that the Constitution would delegate to the federal government only that which involves the whole people as a nation.

Our Founding Fathers meant for the federal government to be *small and inexpensive* because of the limited problems which would be assigned to it. Thomas Jefferson saw the federal government reduced to only foreign concerns. How different it is today when we see how bloated our federal government is in trying to give us “cradle-to-grave” instructions and with less safety and security.

Perhaps we should heed the prophetic warning of historian John Fiske who said: “If the day should ever arrive (which God forbid) when the people of the different parts of our country shall allow the local affairs to be administered by prefects sent from Washington, and when the self-government of the states should have been so far lost as that of the departments of France, or even so closely limited as that of the counties of England – on that day the political career of the American people will have been robbed of its most interesting and valuable features, and the usefulness of this nation will be lamentably impaired.”

I think it is interesting to see how many states are suing the federal government. Why? Because of the encroachment of the federal government upon the States and going against the Constitution or *law of the land*.

Chapter 22 – Principle 22

**A Free People Should be Governed by Law and Not by the Whims of Men**

**Proverbs 8:12-16 "I, wisdom, dwell together with prudence; I possess knowledge and discretion. To fear the Lord is to hate evil; I hate pride and arrogance, evil behavior and perverse speech. Counsel and sound judgment are mine; I have understanding and power. By me kings reign and rulers make laws that are just; by me princes govern,and all nobles who rule on earth.”**

**Proverbs 14:12 “There is a way that seems right to a man, but in the end it leads to death.”**

If we are not governed by law, then we will find that nothing is fixed and in such a society nothing is dependable. Everything will be in a state of flux.

Our Founding Fathers saw Law as “rule of action” that was binding on the ruler as it was upon the people themselves. They saw that this would give society stability and provide for people the ability to make plans for the future. It was John Locke who said: “Freedom of men under government is to have a standing rule to live by, common to everyone of that society, and made by the legislative power elected in it.”

Under this type of system, both for the present as well as future, a framework provided people a high degree of freedom from fear and therefore the freedom to act. The Founding Fathers realized that without the protection of the Law there can be no liberty. It is like John Locke said that if a society cannot provide a code of fixed and enforceable laws that he might as well have stayed in the jungle. John Adams agreed with this when he said: “No man will contend that a nation can be free that is not governed by fixed laws.”

Evidently Aristotle who said that “even the best of men in authority are liable to be corrupted by passion” disagreed with his mentor, Plato, who believed that people should be governed “by the few” who would rule according to scientific principles and make decisions on the spot to force the people to do what is good for them.

Isn’t this what we are seeing today with the dictatorships we have in the world? I mentioned before about the man I met in Denmark who after being gone for almost 20 years had come back to Denmark from Canada telling me that he was scared because he saw a government (socialism) that was telling him what was best for him. Isn’t this what we find today with the “progressives” in our own country, the elite who think that they know what is best for us? This is why we need to tie these people down with the restraints of our Constitution!

Like our Founding Fathers we need to realize that Law is not merely a code of negative restraints and prohibitions. They “considered Law to be a system of positive rules by which they could be assured of enjoying their rights and the protection of themselves, their families, and their property.” It is like the Ten Commandments that God gave us to protect us so that we can live a peaceful and prosperous life. But today in our society we have the removing of the Ten Commandments and also we have those who want to do away with the Constitution too. The result will be utter chaos.

One last thing that the Founding Fathers understood that people will have confidence in the law only to the extent that they can understand it and realize that it will have a permanence which will not continually be changed.

Thomas Jefferson resigned from Congress in 1776 to go back to Virginia and volunteer for the task of rewriting the state laws so that when independence came there would be a legal system that the people could understand and support. Perhaps this type of housecleaning is needed today to improve our own code of laws and regulations.

Chapter 23 – Principle 23

**A Free Society Cannot Survive as a Republic Without a Broad Program of General Education**

**Proverbs 4:10-13 “Listen, my son, accept what I say and the years of your life will be many. I guide you in the way of wisdom and lead you along straight paths. When you walk, your steps will not be hampered; when you run, you will not stumble. Hold on to instruction, do not let it go; guard it well, for it is your life.”**

Perhaps one of the most outstanding things that the colonists did in America that no other nation had tried to undertake was to educate the whole people. When you read the writings and gather the thoughts of the early colonists, you realize that they had a sense “of manifest destiny.” In other words, they believed that America played an important role in the unfolding of modern world history. Because of that, education was an important ingredient in this preparation.

Education started early in 1647 in Massachusetts when they passed a law requiring a community of 50 families or householders to set up a free grammar school to teach the Bible and the basics: reading, writing, arithmetic, ciphering, history, geography.

Also the law stated that every Township that contained 100 families was to set up a secondary school to prepare young people for attendance at Harvard.  John Adams said that the purpose of this program was to have “knowledge diffuse generally through the whole body of the people.” John Adams went on to say that this was so important that any Township that did not have a grammar school, or even a schoolmaster for a few months, would be subject to a heavy penalty. We see that they took education of the ‘whole people’ seriously. It is amazing to see today how in our educational system there has been a “dumbing down syndrome.” From our public schools we are graduating kids who can hardly read or write let alone have any understanding of history or even geography.

In the early days of our country it was rare to find a person who could not read or write. John Adams and the other Founding Fathers knew that without education liberty cannot be preserved.

The early colonists knew that local school boards were of utmost importance. Historian John Fisk made the comment that “the school committees were bodies of ‘great importance.’”

We must remember that all this was at the time when illiteracy was the common lot for most people in Europe. John Adams who lived in France said that out of the 24 million inhabitants of Europe only 500,000 could read and write.

In the early days of our Republic the intention was to have all children being able to read, write and do arithmetic not only so that they can be informed citizens, but able to continue on in their own diligent self-study. The Founding Fathers realized that by having the basics or the fundamentals one was able to continue their own study in many different areas of their choice, but without these fundamentals they would be handicapped.

When visiting America in 1831 Tocqueville “found that the American people will appear to be the most enlightened the world.” It is interesting that Tocqueville noted that the children were taught the doctrines and evidence of religion (this would be the Christian religion), the history of his country as well as the leading features of its Constitution. He went on to say that it would be almost impossible to find a person who would be ignorant of these things. If we look at the 300 million in the United States today - how many today can really read, write and even do simple mathematics; how many know our Constitution and the true history of our country? In the early days of the Republic it was unusual to find a person not familiar with these things, but today it would be rare to find someone who is acquainted with these things.

Tocqueville did say that as the settlers pushed West education did diminish, but he went on to say, “he wears the dress and speaks the language of cities; he is acquainted with the past, curious about the future, and ready for argument about the present; he is, in short, highly civilized being, who consents for a time to inhabit the backwoods, and who penetrates into the wilds of the New World with the Bible, and axe, and some newspapers.”

Arthur J. Stansberry published in 1828 what was known as “Catechism on the Constitution” that contains questions and answers regarding the Constitution and its principles taught to the children.

Daniel Webster said: “Whatever may be said to the contrary, a correct use of the English language is, at this day (1843) more general throughout the United States than it is throughout England herself.” In other words, what he was saying was that in the frontier as well as on the East Coast people spoke well. Many of these people attributed the eloquence to an extensive reading of the Bible. This was the case of Abraham Lincoln as seen in the Gettysburg address.

We cannot underestimate the cultural influence of the Bible in the early days of our founding. It provided strength to their moral standards as well as behavior, and wherever the Americans went the Bible came with them. The American Express ad that we so often see is, “Never leave home without it.” In the early days of our founding the settlers never left home without the Bible.

What do we have in our public schools today? Our schools have become so secularized that it is now forbidden to read the Bible. Our Founding Fathers would have looked upon this as a very serious mistake.

Chapter 24 – Principle 24

**A Free People Will Not Survive Unless They Stay Strong**

Proverbs 2:20-22 “***Thus you will walk in the ways of good men and keep to the paths of the righteous. For the upright will live in the land, and the blameless will remain in it; but the wicked will be cut off from the land, and the unfaithful will be torn from it***.”

Proverbs 24:5-6 “***A wise man has great power, and a man of knowledge increases strength; for waging war you need guidance, and for victory many advisers***.”

In ancient times the way that nations became prosperous was by conquering other nations and taking their wealth. What has made America different was the principles laid down by the Founding Fathers: they learned to create wealth which was something new. They discovered that a free people in a civilized society always tend toward prosperity. It is only when government interferes with the free market economy that prosperity is inhibited.

Founding Fathers knew that the wealth being created would always attract predatory nations and so they wanted to remain strong. For the Founding Fathers ‘peace’ was always the goal, but ‘strength’ was the means to maintain that peace. Benjamin Franklin knew the importance of the nation to remain strong and said: “One sword often keeps another in the scabbard.” In other words, to secure peace a nation needs to be *prepared for war*.

According to Scripture one of the main jobs of government is security of its citizens from any foreign entity. However, we see today the government is involved in just about every aspect of our life both public as well as private and security seems to have taken a backseat.

Franklin knew that our security would lie in our growing strength in numbers as well as wealth. His thought was, “Create an increasing ability of assisting this nation in its wars, which will make us more respectable, our friendship more respectable, and our enmity feared.” Franklin, as well as the other Founding Fathers had a low opinion of people who would wave the flag but were unwilling to defend or provide the means to defend it.

George Washington was known as “first in peace, first in war, first in the hearts of his countrymen.” He basically did risk “his life, his fortune, and his sacred honor,” for the cause of freedom. He fought the Revolutionary war with no navy of any consequence, no real trained professional army and to a great degree no outpouring of genuine support of the very states he was trying to save. He said: “To be prepared for war is one of the most effectual means of preserving peace.”

Washington also saw the need of a free people to not only be armed and disciplined, but also to have a plan for any known attack that might occur. He also saw the *fallacy of* *being dependent upon other nations* especially in times of war. He was against complacency and knew that *vigilance was the price of freedom*. One needs to keep in mind that during this time the monarchs of Europe were planning to slice up the United States and to divide it among themselves. At that time the British had troops along the northern border of the US, and Spain had aspirations for the Mississippi heartland.

Our Founding Fathers emphasized the moral responsibility to preserve the heritage of freedom and the unalienable rights which the Creator had given them. Samuel Adams felt it was wicked to allow these great truths to languish by neglect or apathy. We see that what the Founding Fathers passed onto posterity was the policy of *peace through strength*.

The questions we must ask ourselves today is: Are we losing our freedom because of neglect, complacency and apathy? Are we losing our prosperity because of government intervention? Are we losing our country because of moral decline? Our Founding Fathers knew that a Republic like ours can only be maintained by moral people.

We need to heed the prophet’s words: “If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.” (2 Chronicles 7:14)

What a responsibility lies in the hands of God’s people!

Chapter 25 – Principle 25

**Peace, Commerce, and Honest Friendship with All Nations – Entangling Alliances with None**

Proverbs 15:1, 18 “A gentle answer turns away wrath, but a harsh word stirs up anger. A hot-tempered man stirs up dissension, but a patient man calms a quarrel.”

Proverbs 17:14 “Starting a quarrel is like breaching a dam; so drop the matter before a dispute breaks out.”

Principle #25 are the words that Thomas Jefferson gave in his first inaugural address. In the 18th century the United States was becoming more of a power to be reckoned with and the American leaders had a fixed position not to have entangling alliances with any foreign powers unless they were attacked. This was the Founding Fathers’ doctrine of separation.

This was not isolationism - which is to be completely detached from other nations. The desire of our Founding Fathers was to develop a healthy relationship with all nations, but to be separated from any sectional quarrels and international disputes. They wanted to keep American markets open to all countries unless certain countries would engage in hostilities towards the United States. To a great degree they followed the example of Switzerland which remained free from any entangling alliances during two world wars and other numerous European quarrels. Switzerland had no hostility towards any other nation unless threatened. However, they were open to all who wanted to come to Switzerland to buy, sell, or bank. This doctrine of separatism was practiced by the early American leaders.

George Washington’s description of foreign relations was to “observe good faith and justice toward all nations. Cultivate peace and harmony with all.” Washington was aware of the natural tendency to classify nations as friends or enemies. In other words, what he was saying was that in the absence of any political, military or commercial hostility towards the United States every effort should be made to cultivate friendship with all.

Washington also warned about becoming too attached to any particular nation because by giving special privilege to any nation could open the United States up to foreign influences that would be detrimental to the security of the United States. In one sentence Washington’s foreign policy would be: to extend commercial relationships with them and with as little political connection as possible. Perhaps one of the dangers that our Founding Fathers saw was to weave the destiny of the United States with any other part of the world.

What Washington sensed about entangling the United States with any foreign alliances was the same thing regarding commercial ties and having what is known as ‘favored nations.’

One place where the United States did different from Switzerland was that the founders accepted the doctrine of “Manifest Destiny.” What does Manifest Destiny mean? It meant that there was responsibility for the moral and political “emancipation of all mankind.” In other words, freedom, education, and progress was in the thinking of the early American leaders. They saw the United States as a design by Providence for the emancipation of mankind over all the earth. Even today we see how millions are wanting to immigrate to America.

The first 125 years America carried on the policy of the separatism and pursuing a manifest destiny to encourage freedom in the rest of the human race. However, here in the United States, especially in financial circles, there have been powerful forces seeking to push America into the *thick of things* happening worldwide. A very good book to read would be The Creature from Jekyll Island that gives the history of how the Federal Reserve came into existence and with the political and financial powers in back of it, and how the United States was pushed into some of the conflicts of the 20th century. Often what happens in situations like this is that through a crisis, created or real, and through propaganda we are pushed into something that has no real bearing upon the security of the United States.

Perhaps a question that we could ask ourselves is: Would the world be better off if the United States had been following a policy of ‘separatism’ as the world’s great peacemaker instead of ‘internationalism’ as the world’s great policeman?

One thing that comes to me today is that we live in a world that has changed dramatically. We live in a world where information is exchanged at the speed of light, intercontinental travel can be done in hours and we have the ability to see what is raging not only around us, but on the other side of the world. With all of this in mind and thinking through the principle that our Founding Fathers laid down, what should be our line of action - peacemaker or policeman?

We need to keep in mind that although no one wants war, it is a fool who believes that Liberty requires no defense.

Chapter 26 – Principle 26

**The Core Unit Which Determines the Strength of Any Society is the Family - Therefore the Government Should Foster and Protect Its Integrity**

1 Corinthians 11:11 “In the Lord, however, woman is not independent of man, nor is man independent of woman.”

In our Western civilization, instead of the government trying to foster and protect the integrity of the family, we see just the opposite. Instead of *restoring* the family, government has now *redefined* the family. A society cannot last long in this regard.

American founders saw how the families were characterized in England and France and they wanted something different. When Tocqueville looked at the families of America he said that “There is certainly no country in the world with a tie of marriage more respected than in America.” He knew that in his own country of France as well as the rest of Europe the disturbances of society rose from “the irregularities in the domestic life.” Isn’t this what we are beginning to see today in America “the irregularities of domestic life?” Divorce, children out of wedlock, fatherless homes, these all seem to be the norm today in our Western world.

Tocqueville went on to say that when “the American retires from the turmoil of public life to the bosom of his family, where he finds the image of order and of peace.” I remember when my oldest daughter came home from school and remarked of the sense of peace and security that she had on arriving home.  This is so important for our children.

The American Founders recognized that the social relationship between husband and wife were clearly established under the Biblical law. Dr. H. Carlton Marlowe described the relationship as “differential” equality. What he meant by that was that the husband and wife have their specific rights appropriate to their role in life, “and otherwise share full rights in common.” He went on to say that the role of man is “to protect and provide, and the woman’s role is to strengthen the family solidarity in the home and to provide a wholesome environment for her husband and children.” He was bringing out that between husband and wife that man was the first among equals. Isn’t this what the apostle Paul said in first Corinthians 11:11? “In the Lord, however, woman is not independent of man, nor is man independent of woman.”

Reflecting more on the family lifestyle of America John Locke stressed the responsibility of both mother and father in rearing children, and came up with the term “maternal authority.” In other words, to raise the children takes both the father and mother to do the job. When we dedicated our first granddaughter to the Lord I mentioned that it takes six adults to raise a child – grandparents on both sides as well as the father and mother. That cannot always be feasible, I know, but there should always be the father and mother.

Historian Wallace Notestein said this about the early Puritans who had a great deal to say about the family unity. “From diaries and biographies one gains an impression that husbands and wives and their **common effort to bring about the kingdom of God on earth,** lived happily with one another. A **common purpose** was the best of all ties.” We know that to maintain unity in any group of people a common purpose or vision is a must.

The redefining of family by the government here in the West now consisting of two men or two women instead of man and woman as God intended, as well as the government taking away the law that God gave us with the Ten Commandments - have done irreparable damage to the family and consequently to society as a whole.

In the series that I did on the Ten Commandments (see Teaching page of website and article: Needed an Awakening) I mentioned the following about the 5th commandment. “From this it would seem that in God’s eyes, as in a small child’s eyes as well, a parent stands in the place of God. When you think about it - a parent is the child’s creator, provider, lawgiver, teacher and protector. The child’s response to this relationship will greatly determine the child’s response to society and even his relationship with God Himself. How often we have heard how it has been hard for a child who had a cruel father to relate to the goodness of our Heavenly Father. Because of this relationship that parents have to a child the obligation of the parents to live worthy of that honor is extremely important. From Scripture and the last six commandments we come to understand that the family is established by God as the fundamental authority on earth.”

Our Founding Fathers knew the importance of strong families for a society to succeed. They laid down laws to protect the family, but today we see the attacks on the family and the results.

WE NEED TO REBUILD THE FAMILY!

Chapter 27 – Principle 27

**The Burden of Debt as Destructive to Freedom as Subjugation by Conquest**

Benjamin Franklin said: “Think what you do when you run into debt; you give to another power over your liberty.”

The book of Proverbs tells us: “The rich rule over the poor, and the borrower is servant to the lender.”    Proverbs 22:7

In other words, one could say that slavery is either the result of conquest or the bondage of debt. Debt is borrowing against the future, which means payback will come with interest to the one who loaned the money to begin with.

The Founding Fathers knew that at times of crisis borrowing can be an honorable procedure, but they looked upon it as a temporary handicap that should be resolved at the earliest possible moment. The Founding Fathers from their own experience knew of the destructive force debt can have both on an individual as well as a nation.

For example, they knew that an individual in debt would often curtail his freedom as well as benumb his spirit to feel hesitant to seek a new location or a new profession and often passed up financial opportunities which a free man might risk.

There is also the sense of waste. The Founding Fathers saw it as money spent for pleasures or even needs that are long past, but still paying on. It is like a man who has to make payments on a dead horse. They considered frugality a virtue and even when borrowing in an emergency they wanted to pay back as promptly as possible. In other words, they recognized debt as a trap, even an evil.

Splurge borrowing to enjoy the luxury of extravagant living beyond one’s means was the worst kind of debt. They knew the snare that this brought in bringing the borrower into slavery. They also knew that keeping up with one’s neighbor - who was also going into debt in gaining extravagant things - was a great temptation. ‘Keeping up with the Jones’ as we would say today - is a great temptation.

Benjamin Franklin made his fortune through frugality and financial discipline. He said this: “But what madness must it be to one in debt for these superfluities! We are offered, by the terms of this vendue, six month’s credit; the net perhaps is induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah, think what you do when you run in debt; you give to another power over your liberty. You cannot pay at the time, you will be ashamed to see a creditor; he will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and by degrees come to lose your veracity, rides upon debts back. And sink into face down right lying for, as poor Richard says, the second vice is lying, the first is running in debt. And again, to the same purpose, lying rides upon debts back. Where is a free born Englishman ought not to be ashamed or afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue: ‘Tis hard for empty bag to stand upright, as poor Richard says.’”

What did the Founding Fathers have to say about national debt? From their wisdom born out of experience they knew that the debts of the nation are no different than the debts of an individual. They also knew the time of crisis, like war or some other emergency could force a nation to borrow, but they also consider it of supreme importance to get out of debt as soon as possible in order to prosper. Thomas Jefferson said: “I, however, place economy among the first and most important of republican virtues, and public debt as the greatest of the dangers to be feared.”

Should we be passing on our debt to the next generation? Some believed that some debts incurred, like war debts could be passed on to the next generation since war was fought to maintain the independence and integrity of the nation. However, that was not the thought of the Founding Fathers because they believe that any debt incurred in their generation should be paid by their generation.

In our day we see how the national debt has exploded or skyrocketed at an astonishing level. The indebtedness has been accompanied by an explosion in the cost of government operations. The bigger the government the more the cost and government getting involved in our everyday life.

We have today what I call the “Hezekiah Principle.”

In 2 Kings 17-20 we see that Hezekiah is sick to death and the prophet Isaiah tells him to put his house in order. He prays and the Lord answers and gives him another 15 years of life. During that time, he shows the messengers from Babylon all his treasures, etc. and when Isaiah hears about it tells Hezekiah, “The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the Lord. And some of your descendants, your own flesh and blood, that will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon."

What was the response of Hezekiah? 2 Kings 20:19 "The word of the Lord you have spoken is good." **For he thought, ‘Will there not be peace and security in my lifetime?’"**

He did not seem to be concerned about some of his own descendants that as long as there was peace in his own lifetime, he was satisfied.   This is the Hezekiah principle and this seems to be the attitude of the politicians we have today who borrow money and lay the burden of payment on our children and grandchildren.

Chapter 28 – Principle #28

**The United States Has a Manifest Destiny to Be an Example and a Blessing to the Entire Human Race**

John Adams said: “I always considered the settlement of America with reverence and wonder, as the opening of the grand scene in design in Providence for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth.”

This is quite a statement from one of our Founding Fathers, but like John Fisk said that the early arrivals to America “felt themselves to be instruments in accomplishing a kind of manifest destiny.” Their Exodus from Europe to this new land gave them a sense of mission, but it needs to be differentiated from the idea of racial superiority which brings out the idea of the role to conquer and rule.

John Adams mentioned that the mission was for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth.” The words written by Emma Lazarus on the Statue of Liberty says it all: “Give me your tired, your poor, your huddled masses yearning to breathe free.”

Thomas Jefferson (referring to the freedom under the Constitution) said about America that it is “the world’s best hope.” In other words, Thomas Jefferson saw that America could be an example or the aim and imitation of other countries. Reading this it is important to understand that we live in a fallen world where sin and decay is always present, but God has given us principles to live by and when they are put into practice in a country we find that there is a measure of peace and safety as well as prosperity for the citizens. This is why I think these 28 principles are important for us to see and come back to before it is too late.

Men like John Adams and Alexander Hamilton often stressed the point that the “people of America have now the best opportunity and the greatest trust in their hands that Providence ever committed to so small a number.”

The Founding Father were scholars and they had studied every form of government up to their time and what they were putting together was something entirely different. They knew that they were moving in uncharted waters, but they also believed they were guided by Providence. In forming the Constitution and coming to a stalemate, it was Benjamin Franklin who said: “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?”

However, in closing this series on the 28 PRINCIPLES THAT HELPED BUILD AMERICA what do we have today in the 21st century? We have kicked God out of our public life and affairs; we have relegated the Bible to a book of fairy tales that have no use in public affairs; the oath used to include ‘so help me God,’ but that ‘help me God’ part is gone. We need to bring God back into our society and it starts with us as individuals and families, progressing into our communities, cities, states and our country.

IT CAN BE DONE; IT SHALL BE DONE!

I would like to close by saying that these same principles can help build America again. People ask me who I will vote for in the coming election, not only for the President of the U.S.A., but also the senators, congress people up for reelection, etc. My answer: those that exemplify these 28 principles the most.