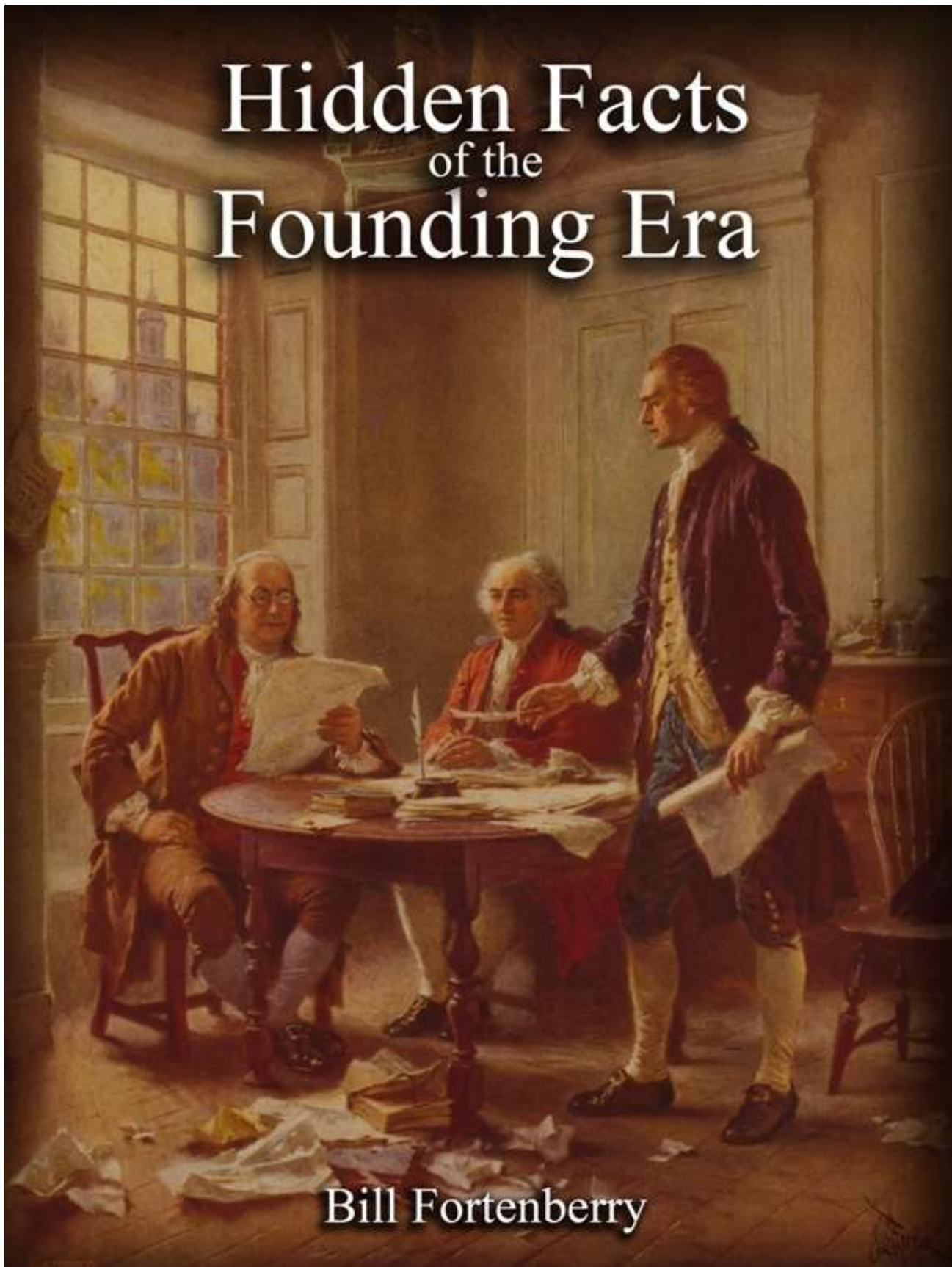


# Hidden Facts of the Founding Era



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## Conclusion

Mr. Pinto began his film with an account of Charles Thomson destroying his manuscript of the history of the Revolution, and with suspenseful music and shallow vocals, Mr. Pinto then proceeded to inform us that we have been deceived about the facts of the founding era. I agree with Mr. Pinto. We have been deceived, but the deception referred to by Mr. Pinto is not the same as that referred to by Mr. Thomson.

Mr. Pinto would have us believe that the historians deceived us when they wrote of the great faith of our founding fathers, but Mr. Thomson had another kind of deception in mind. The deception that Mr. Thomson spoke of is clearly stated in the quote from Dr. Rush that we looked at earlier. Dr. Rush's statement was:

"Charles Thompson: A man of great learning and general knowledge, at all times a genuine republican, and in the evening of his life a sincere Christian. He was the intimate friend of John Dickinson. He was once told in my presence, that he ought to write a history of the revolution. 'No (said he) I ought not, for I should contradict all the histories of the great events of the revolution, and shew by my account of men, motives and measures, that we are wholly indebted to the agency of Providence for its successful issue. Let the world admire the supposed wisdom and valor of our great men. Perhaps they may adopt the qualities that have been ascribed to them and thus good may be done. I shall not undeceive future generations.'"<sup>1</sup>

As we can see, the histories that Mr. Thomson viewed as being deceptive were the histories which attributed the success of the American Revolution to the wisdom and valor of men. He said that if he were to publish a true account of the Revolution, his book would contradict those historians who focused on the founders themselves and failed to give credit to God. In other words, Mr. Thomson claimed that his view of the revolution would stand in direct contradiction to the view expressed in Mr. Pinto's film which contains multiple claims that the founding fathers were anti-Christians who relied on their own human reasoning and abilities rather than on God.

Now that we have access to the diaries and letters of many of the founding fathers, we can see for ourselves that Mr. Thomson was correct. We do not owe our great nation to the wisdom of our founding fathers themselves, but rather to the wisdom of their God. This reliance on God was admitted by the founders on multiple occasions. For example, prior to the Revolution, Samuel Adams wrote:

"The Rights of the Colonists as Christians: These may be best understood by reading and carefully studying the institutes of the great Law Giver and Head of the Christian Church, which are to be found clearly written and promulgated in the New Testament."<sup>2</sup>

During the war, Mr. Washington made the following statement in a letter to Thomas Nelson:

"The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his

obligations, but, it will be time enough for me to turn preacher, when my present appointment ceases”<sup>3</sup>

And in a letter to John Armstrong in 1792, Mr. Washington wrote:

“I am sure there never was a people, who had more reason to acknowledge a divine interposition in their affairs, than those of the United States; and I should be pained to believe that they have forgotten that agency, which was so often manifested during our Revolution, or that they failed to consider the omnipotence of that God who is alone able to protect them.”<sup>4</sup>

Shortly after the ratification of the Constitution, Dr. Rush wrote:

“It would be ungrateful not to observe, that there have been less equivocal signs in the course of the formation and establishment of this government, of Heaven having favoured the federal side of the question. The union of twelve states in the form and ten states in the adoption of the Constitution, in less than ten months, under the influence of local prejudices, opposite interests, popular arts, and even the threats of bold and desperate men, is a solitary event in the history of mankind. I do not believe that the Constitution was the offspring of inspiration, but I am as perfectly satisfied, that the union of the states, in its form and adoption, is as much the work of a divine Providence, as any of the miracles recorded in the Old and New Testament, were the effects of a divine power.”<sup>5</sup>

Another founding father, John Dickinson, wrote:

“Kings or parliaments could not give the rights essential to happiness, as you confess those invaded by the Stamp Act to be. We claim them from a higher source – from the King of kings, and Lord of all the earth. They are not annexed to us by parchments and seals. They are created in us by the decrees of Providence, which establish the laws of our nature.”<sup>6</sup>

Alexander Hamilton defended the Constitution by claiming that:

“Whether the New Constitution, if adopted, will prove adequate to such desirable ends, time, the mother of events, will show. For my own part, I sincerely esteem it a system, which, without the finger of God, never could have been suggested and agreed upon by such a diversity of interests.”<sup>7</sup>

John Jay, our first Supreme Court Justice, wrote:

“I cannot forbear to embrace the opportunity afforded by the present occasion, to express my earnest hope that the peace, happiness, and prosperity enjoyed by our beloved country, may induce those who direct her national councils to recommend a general and public return of praise and thanksgiving to Him from whose goodness these blessings descend. The most effectual means of securing the continuance of our civil and religious liberties is, always to remember with reverence and gratitude the source from which they flow.”<sup>8</sup>

Many additional quotations could be provided in support of these that are mentioned here. Our founding fathers all recognized that the success of our nation in both government and war was the result of our dependence on the wisdom and the protection of the God of the Bible.

It was this reliance on the wisdom of God which enabled the founding fathers to establish a biblical form of government. Many modern historians are fond of claiming that our Constitution is a Godless document, but I have never seen them follow that claim with an analysis of the entire Constitution in which they demonstrate how each section came into existence without the help of God and the Bible. Those who take the time to compare the Constitution with the teachings of the Bible, discover that the two are in perfect agreement. Our Constitution is exactly the kind of governing document that we would expect to be written by men who were students of the government established by God. There is not a single major component of the Constitution which is without precedent in the doctrines of Scripture.

The following list is just a brief overview of several points in which the principles of the Constitution agree with the doctrines of the Bible:

1. Article 1, Section 2 – “No person shall be a representative who shall not have attained to the age of twenty five years.” The age limits which the constitution places upon those wishing to obtain government positions is founded upon the wisdom expressed in Ecclesiastes 10:16 and Isaiah 3:4 in which great woe is pronounced against a nation that is ruled by children.
2. Article 1, Section 2 – “No person shall be a representative who shall not have... been seven years a citizen of the United States.” Under this law all members of the House of Representatives must be American citizens. This concept of limiting government positions solely to the citizens of a country is based on the example of the nation of Israel. In Exodus 18:21 as well as in Deuteronomy 1:13-15, it is stated that the elders of Israel were elected from among the people.
3. Article 1, Section 2 – “The number of representatives shall not exceed one for every thirty thousand.” The Great Compromise which led to the bicameral legislature of America is foreshadowed by Israel’s own bicameral system. In their system, the elders of Israel stood in the place of the House of Representatives and were likewise apportioned according to the populations of the tribes. Deuteronomy 1:15 reveals that the appointment of the elders of Israel was based upon an enumeration of the members of each tribe.
4. Article 1, Section 2 – “The House of Representatives... shall have the sole power of impeachment.” The power of impeachment has been recognized in Israel since the removal of their first king from office as recorded in I Samuel 13:13-14, and that power was implemented on several occasions recorded in the Old Testament in accordance with the statement in Proverbs 16:12 that “it is an abomination to kings to commit wickedness.” The concept of impeachment is also illustrated in the New Testament in that the church had the authority to remove a pastor from office as explained in Galatians 1:9 and I Timothy 5:19-20.
5. Article 1, Section 3 – “The Senate of the United States shall be composed of two senators from each state.” The second house of our bicameral legislature is also based on the example of Israel. Numbers 1:1-16 presents a list of the princes of Israel which were chosen to stand with

Moses as representatives of the people. In contrast to the elders of Israel, each tribe had equal representation among the princes.

6. Article 1, Section 3 – “Two senators from each state, chosen by the legislature thereof.” Though this stipulation was later amended to allow a public election of the senators, the original wording of the Constitution finds its source in God’s direct appointment of the princes of Israel in contrast to the election of the elders as explained in Numbers 1:1-16.

7. Article 1, Section 3 – “No person shall be a senator who shall not have attained to the age of thirty years.” The implementation of an age limit upon senators also has its origin in the pronouncements of Ecclesiastes 10:16 and Isaiah 3:4.

8. Article 1, Section 3 – “No person shall be a senator who shall not have... been nine years a citizen of the United States.” Membership in the Senate is also limited solely to citizens of the United States. In Numbers 1:4, God explained to Moses that the princes of Israel were to be citizens of Israel.

9. Article 1, Section 5 – “Each house shall be the judge of the elections, returns and qualifications of its own members.” Under this section, the members of each house of Congress are declared immune from the criticism of the other house. This same principle is found in the Scriptures in Paul’s question to the Romans. In Romans 14:4 he asks, “Who art thou that judgest another man's servant?” and answers, “to his own master he standeth or falleth.”

10. Article 1, Section 5 – “Each house shall keep a journal of its proceedings.” This requirement that congress record all legal proceedings is established on the biblical example of the recorders of ancient Israel. These recorders are mentioned in five Old Testament passages, I Samuel 8:16, I Samuel 20:24, I Kings 4:3, II Kings 18:18 and II Chronicles 34:8.

11. Article 1, Section 6 – “The senators and representatives shall receive a compensation for their services.” The requirement that government officials be paid for their service to their country is directly founded upon the teachings of Scripture. The command, “Thou shalt not muzzle the ox when he treadeth out the corn,” given in Deuteronomy 25:4 is explained in I Corinthians 9:9-14 and I Timothy 5:18 as a command that those who provide a service should receive due compensation for that service.

12. Article 1, Section 6 – “They shall... be privileged from arrest during their attendance at the session of their respective houses.” The legal immunity provided to the members of congress is based on the teaching of Christ in Matthew 12:5 that the priests of Israel were provided immunity from the Sabbath laws so that they could perform the duties of their office unhindered.

13. Article 1, Section 6 – “For any speech or debate in either house, they shall not be questioned in any other place.” This precursor to the freedom of speech provided in the first amendment is based on the teachings of Solomon in Ecclesiastes 7:21-22 and on the prophecy recorded in Isaiah 29:20-21.

14. Article 1, Section 8 – “Congress shall have the power to lay and collect taxes.” The power of the government to collect taxes has been recognized in the Bible from Joseph’s reign in Egypt recorded in Genesis 41 to Christ’s instruction to “render unto Caesar the things which are Caesars” in Matthew 22:17-21 and to Paul’s command that we “render to all their dues” in Romans 13:7.

15. Article 1, Section 8 – “To establish an uniform rule of naturalization.” In accordance with this law, Congress was to provide a single process through which citizenship could be obtained by anyone who wished to become an American. Israel also had a “uniform rule of naturalization” by which any stranger could become a Jew. Their process of naturalization which consisted of circumcision and observance of the Passover is outlined in Exodus 12:48. The Israelites also had a process by which those born in the land would become citizens by birth in the third generation as explained in Deuteronomy 23:7-8. The Church in the New Testament also has a single rule of naturalization for all those who wished to become citizens of the Kingdom of Heaven. That rule which consists only of salvation is outlined in Ephesians 2.

16. Article 1, Section 8 – “To establish... uniform laws on the subject of bankruptcies throughout the United States.” Bankruptcies, like naturalization, are to be governed by a single national law. This was also the case in ancient Israel where all bankruptcies were governed by the law given in Leviticus 25 which established the practice of a year of jubilee.

17. Article 1, Section 8 – “To coin money, regulate the value thereof... and fix the standard of weights and measures.” This law is based on the biblical mandate to have a just weight as given in Leviticus 19:35-36, Deuteronomy 25:13-16 and Proverbs 11:1.

18. Article 1, Section 8 – “To establish... post roads.” The permission given to congress to establish post roads was foreshadowed by God’s commandment that the Israelite government establish highways between the six cities of refuge. This commandment, given in Deuteronomy 19:3, provides a biblical precept for a government funded system of roadways.

19. Article 1, Section 8 – “To promote the progress of science and useful arts, by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries.” The legal basis of America’s copyright system is founded on the biblical teaching that a man should be allowed to live on the fruits of the service which he provides. This principle is explained in I Corinthians 9:9-14 and I Timothy 5:18.

20. Article 1, Section 8 – “To declare war.” The right of governments to declare war is well established in the Bible, and Israel’s right to do so is expressly stated in Numbers 31:3 and Deuteronomy 20:10-12.

21. Article 1, Section 8 – “To... make rules concerning captures on land and water.” This right is also well documented throughout Scripture, but specific instances of its application can be found in Numbers 31:25-31 and I Samuel 3:24.

22. Article 1, Section 8 – “To raise and support armies.” This right stems directly from the right to declare war, and it is founded on God’s instructions to Moses to raise an army from among the Children of Israel in Numbers 31:4-6.

23. Article 1, Section 8 – “To provide for calling forth the militia to execute the laws of the Union.” The power of the government to enforce the law is founded on the explanation given in Romans 13:1-5 that such enforcement is ordained of God for the punishment of evil.

24. Article 1, Section 9 – “The privilege of the writ of habeas corpus shall not be suspended.” The right of habeas corpus has been recognized in the Bible from the oldest of its books, for it is the right which Job wished for and which he was granted when he requested that he be provided with a daysman to stand between him and the judgment of God as recorded in Job 9:33. That right is repeatedly mentioned throughout the Bible including New Testament references in I Timothy 2:5, Hebrews 7:25 and I John 2:1; and it is the core doctrine of Scripture from which the whole of Revelation emanates.

25. Article 1, Section 9 – “No bill of attainder... shall be passed.” This restriction of legislative power is also founded on the Scriptures, for in Deuteronomy 1:17, the judges in Israel were instructed to “hear the small as well as the great”; an instruction which is oft repeated and which when disregarded marked one as an unjust judge as evidenced in Luke 18.

26. Article 1, Section 9 – “No... ex post facto law shall be passed.” According to the Romans 2:12-15, only those who sin in the law are judged by the law: those who do not have the law cannot be judged thereby. This scriptural doctrine is the foundation of the constitutional restriction against ex post facto laws.

27. Article 1, Section 9 – “No preference shall be given by any regulation of commerce or revenue to the ports of one state over those of another.” This law demanding equality on a state level stems directly from the biblical doctrine of individual equality as referenced in Proverbs 28:21 and James 2:1-9, and it follows the example of the mutual respect shared among the twelve tribes of Israel.

28. Article 1, Section 9 – “A regular statement and account of the receipts and expenditures of all public money shall be published from time to time.” This philosophy of accountability is based on the biblical teaching that we must all give an account for our actions as explained in Romans 14:12, Matthew 18:23, Luke 16:1-8 and I Corinthians 4:2.

29. Article 1, Section 9 – “No title of nobility shall be granted by the United States.” The denial of the nobility in America stems directly from the biblical teaching found in Matthew 23:8-10 and Job 32:21 that we are neither to seek after such titles nor to grant them to others.

30. Article 2, Section 1 – “The electors shall meet in their respective states, and vote by ballot... The person having the greatest number of votes shall be the President.” Our Electoral College system is very similar to the election system established in Israel in many aspects. According to II Samuel 5:3, II Chronicles 23:2-3 and many other passages, the kings of Israel were chosen jointly by the elders of Israel and by the congregation as a whole.

31. Article 2, Section 1 – “No person except a natural born citizen... shall be eligible to the office of President.” The requirement that the President of the United States be a natural born citizen is identical to the biblical mandate recorded in Deuteronomy 17:14 that any King of Israel must also be a natural born citizen of that nation.

32. Article 2, Section 1 – “The President shall, at stated times, receive for his services, a compensation.” The presidential compensation is based on the teaching to not muzzle the ox which treadeth the corn as explained in I Corinthians 9:9-14 and I Timothy 5:18.

33. Article 2, Section 1 – “Before he enter on the execution of his office, he shall take the following oath or affirmation: - ‘I do solemnly swear (or affirm) that I will... preserve, protect and defend the Constitution of the United States.’” The terms of the presidential oath are nearly the same as those outlined for the kings of Israel in Deuteronomy 17:18-20. Those kings, like the President, were required to preserve and protect the law of the land.

34. Article 2, Section 2 – “The President shall be Commander in Chief of the Army and Navy of the United States.” The position of Commander in Chief has been long recognized as one of the responsibilities of the head of state, and that recognition is not without mention in the Scriptures. From Moses to Joshua to David, the Bible always places the responsibility of the nation’s armed forces on the shoulders of its leader. This great responsibility was acknowledged publicly in I Samuel 8:20 when the Children of Israel first chose to have a king.

35. Article 2, Section 2 – “He shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States.” The power herein granted to the President to make nominations is founded on a similar practice of the kings of Israel as it is evidenced in I Kings 4:1-19.

36. Article 3, Section 1 – “The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish.” The judicial system of America is securely established on the biblical model of the courts of Israel as described in Deuteronomy 1:16-17 and Deuteronomy 16:18-20.

37. Article 3, Section 1 – “The Judges, both of the Supreme and inferior courts, shall hold their offices during good behaviour.” The requirement that judges maintain good behavior is based on an identical command given to the judges of Israel in Deuteronomy 16:20.

38. Article 3, Section 1 – “The Judges... shall, at stated times, receive for their services a compensation.” This law establishing payment for our Judges is founded on the biblical teaching of I Corinthians 9:9-14 and I Timothy 5:18.

39. Article 3, Section 2 – “The trial of all crimes, except in cases of impeachment, shall be by jury.” The right to a trial by jury is also predicated on the example of Israel. Israel’s reliance on a jury system can be found in both Numbers 35:24-26 and Joshua 20:6.



40. Article 3, Section 3 – “Treason against the United States, shall consist only in levying war against them, or in adhering to their enemies.” This definition of treason was a precursor to the freedom of speech which was later to be expressly granted by the first amendment. It is based on the teachings of Solomon in Ecclesiastes 7:21-22 and on the prophecy recorded in Isaiah 29:20-21.

41. Article 3, Section 3 – “No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act.” This law is nearly identical to that given by Moses in Deuteronomy 17:6 and Deuteronomy 19:15 which also required the testimony of at least two witnesses for convictions.

42. Article 4, Section 1 – “Full faith and credit shall be given in each state to the public acts, records, and judicial proceedings of every other state.” The full faith and credit clause of the Constitution is based on God’s instruction to Israel to have one manner of law within their borders as explained in Leviticus 24:22 and Exodus 12:49.

43. Article 4, Section 2 – “The citizens of each state shall be entitled to all privileges and immunities of citizens in the several states.” This guarantee of privileges stems directly from an application of the scriptural principle of the body of Christ as explained in I Corinthians 12:12-26.

44. Article 4, Section 2 – “A person charged in any state with treason, felony, or other crime, who shall flee from justice, and be found in another state, shall on demand of the executive authority of the state from which he fled, be delivered up.” This cooperation between states in matters of extradition is founded on the instructions given in Deuteronomy 19:11-12.

45. Article 6 – “All debts contracted and engagements entered into, before the adoption of this Constitution, shall be as valid against the United States under this Constitution.” The decision to honor all the debts accrued under the previous government system was made in recognition of the biblical command given in Ecclesiastes 5:4-5 to “pay that which thou hast vowed.”

46. Article 6 – “The Constitution, and all laws of the United States which shall be made in pursuance thereof... shall be the supreme law of the land.” This recognition of a supreme law of the land is based on the same recognition given by Israel to the Law of God. According to Deuteronomy 4:2, Deuteronomy 17:18-20 and Proverbs 30:6, the Law given by Moses superseded all laws which may be given by men.

47. Article 6 – “No religious test shall ever be required as a qualification to any office or public trust under the United States.” As strange as it might sound, the prohibition against the use of a religious test is also founded on the Bible; for in the laws concerning the choosing of a king given in Deuteronomy 17:14-20; in the laws concerning the election of elders given in Deuteronomy 1:13 and Exodus 18:25; in the laws concerning the appointment of the princes given in Numbers 1:1-16; in all the Law of God, there is not one religious test given as a requirement for holding office.

48. Article 7 – “In the Year of our Lord one thousand seven hundred and Eighty seven and of the Independence of the United States of America the Twelfth.” The concluding line of the Constitution of the United States of America contains direct recognition of its Christian foundation, for in this line our founding fathers publicly recognized the Christian God as their Lord. It is often argued that this line is nothing more than the standard dating method of the day, but a recognition of two facts will successfully assuage such empty accusations – first, that the dates given in the Barbary treaties demonstrate that the reference to the year of our Lord was strictly limited to those nations who considered themselves to be Christian and, second, that the use of an additional dating system based on our nation’s independence reveals that the founding fathers were not in any way required to use a uniquely Christian dating system.

These are just the similarities that I discovered when I did my own comparison of the Constitution and the Bible several years ago. I am sure that many more could be found by those with greater knowledge than I, but the most direct correlation between these two documents is one that is often overlooked. It is found in Article IV, Section 4 of our Constitution which states that “The United States shall guarantee to every State in this Union a Republican Form of Government.” This official establishment of a national republic was drawn directly from the pages of Scripture.

Most historians claim that our founding fathers derived the idea of a republican government from the example of history and the teachings of the enlightenment, but in a discourse delivered before the New York Historical Society, Gouverneur Morris, the very man who penned the words of the Constitution, said that the republican form of government is taught in the Bible and that it was the “form of government which God himself had established” in the nation of Israel.

“The reflection and experience of many years have led me to consider the holy writings, not only as most authentic and instructive in themselves, but as the clue to all other history. They tell us what man is, and they, alone, tell us why he is what he is: a contradictory creature that, seeing and approving what is good, pursues and performs what is evil. All of private and of public life is there displayed. Effects are traced, with unerring accuracy, each to the real cause. ... From the same Fountain of Wisdom we learn that vice destroys freedom; that arbitrary power is founded on public immorality, and that misconduct in those who rule a republic, necessary consequence of general licentiousness, so disgusts and degrades the nation, that, dead to generous sentiment, they become willing slaves. ... Here is a profound lesson of political wisdom, given long before Aristotle's Ethics, very long before Machiavel's Discourses on the first Decade of Livy, and still longer before Montesquieu's Spirit of Laws. When the last of these authors, in sprightly repetition of his predecessors, tells us that virtue is the principle of republics, he offers human testimony to confirm divine authority. That form of government which God himself had established, that code of laws which God himself had promulgated, those institutions which infinite wisdom had provided, in special relation to the climate, soil, and situation of the country, to the genius, temper, and character of the people, became intolerable from the prevalence of vice and impiety. ... There must be religion. When that ligament is torn, society is disjointed, and its members perish. The nation is exposed to foreign violence and domestic convulsions. Vicious rulers, chosen by a vicious people, turn back the current of corruption to its source.”<sup>9</sup>

And Mr. Morris was not the only of our founding fathers to make this claim. Dr. Rush also wrote of the biblical foundation of the republican model of government in his “Defence of the Use of the Bible in Schools.” Dr. Rush wrote:

“In contemplating the political institutions of the United States, I lament, that we waste so much time and money in punishing crimes, and take so little pains to prevent them. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican forms of government, that is, the universal education of our youth in the principles of christianity, by means of the bible; for this divine book, above all others, favours that equality among mankind, that respect for just laws, and all those sober and frugal virtues, which constitute the soul of republicanism.”<sup>10</sup>

Nor were the founding fathers alone in their recognition of the republican form of government as that which is most clearly taught in the Scriptures. As Mr. Morris pointed out, the Baron of Montesquieu also recognized the republican principles of the Bible. He wrote that:

“The Christian religion, which ordains that men should love each other, would, without doubt, have every nation blest with the best civil, the best political laws; because these, next to this religion, are the greatest good that men can give and receive.”<sup>11</sup>

Later in the same book he concluded that:

“The Catholic Religion is most agreeable to a Monarchy, and the Protestant to a Republic.”<sup>12</sup>

And nearly five hundred years prior to the writings of the Baron of Montesquieu, the Dominican priest, Thomas Aquinas described the republican nature of the government of ancient Israel. He wrote:

“Accordingly, the best form of government is in a state or kingdom, where one is given the power to preside over all; while under him are others having governing powers: and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rulers are chosen by all. For this is the best form of polity, being partly kingdom, since there is one at the head of all; partly aristocracy, in so far as a number of persons are set in authority; partly democracy, i.e. government by the people, in so far as the rulers can be chosen from the people, and the people have the right to choose their rulers. Such was the form of government established by the Divine Law. For Moses and his successors governed the people in such a way that each of them was ruler over all; so that there was a kind of kingdom. Moreover, seventy-two men were chosen, who were elders in virtue: for it is written (Deut. i. 15): I took out of your tribes men wise and honorable, and appointed them rulers: so that there was an element of aristocracy. But it was a democratical government in so far as the rulers were chosen from all the people; for it is written (Exod. xviii. 21): Provide out of all the people wise (Vulg., – able) men, etc.; and, again, in so far as they were chosen by the people; wherefore it is written (Deut. i. 13): Let me have from among you wise (Vulg., – able) men, etc. Consequently it is evident that the ordering of the rulers was well provided for by the Law.”<sup>13</sup>

Thus it is evident that the very fabric of the American government is the same as that from which God Himself shaped the government of ancient Israel. The republican nature of Israel's government has been taught among Christians for centuries, and it is no wonder at all that our founding fathers would adopt such a system as their own. In their minds, it was impossible to have a successful republican government that was not established upon the principles of the Bible. As Jedidiah Morse once wrote:

“Our dangers are of two kinds, those which affect our religion, and those which affect our religion, and those which affect our government. They are, however, so closely allied that they cannot, with propriety, be separated. The foundations which support the interests of Christianity, are also necessary to support a free and equal government like our own. In all those countries where there is little or no religion, or a very gross and corrupt one, as in Mahometan and Pagan countries, there you will find, with scarcely a single exception, arbitrary and tyrannical governments, gross ignorance and wickedness, and deplorable wretchedness among the people. To the kindly influence of Christianity we owe that degree of civil freedom, and political and social happiness which mankind now enjoy. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportions will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism. I hold this to be a truth confirmed by experience. If so, it follows, that all efforts made to destroy the foundations of our holy religion, ultimately tend to the subversion also of our political freedom and happiness. Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them must fall with them.”<sup>14</sup>

So where does all of this leave us? We have seen that most of the key founders referenced in Mr. Pinto's film were Christian men intent on establishing a government that conformed to the principles of the Bible, and we have observed that the founders themselves claimed that it was only by the wisdom and power of God that they succeeded in that task. Moreover, we have discovered that the Constitution bears the mark of biblical influence, and that without that influence, it never would have succeeded. In short, we can now state with definite assurance that Mr. Pinto's film is fatally flawed.

The fathers of this nation did not rely on their own wisdom and cunning in order to develop a secular government with the hopes of overthrowing the Christian religion. Had they done so, they would have failed miserably. The truth of the matter is that our founding fathers had no wisdom of their own with which to create a new government. Their only means of success was their unabated faith in the wisdom of their Creator.

The failure of the human wisdom of the founding fathers and the success of their faith in the wisdom of God is amply illustrated in the request for prayer which was put forth by Benjamin Franklin during the Constitutional Convention.

“The small progress we have made after 4 or five weeks close attendance & continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes and ays, is methinks a melancholy proof of the imperfection of the Human Understanding. We indeed seem to feel our own want of political wisdom, some we have been

running about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics which having been formed with the seeds of their own dissolution now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances.

“In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the Contest with G. Britain, when we were sensible of danger we had daily prayer in this room for the divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth – that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that ‘except the Lord build the House they labour in vain that build it.’ I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human Wisdom and leave it to chance, war and conquest.

“I therefore beg leave to move, that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the Clergy of the City be requested to officiate in that service.”

Many a historian has lamented Mr. Thomson’s decision not to write a history of the Revolution, and I am certainly to be counted among their number. Had he written such a history, we would have yet another source from which to prove that our nation was founded as a Christian nation, but I am not so naïve as to believe that Mr. Thomson’s account would have changed the conclusion of Mr. Pinto’s film. Mr. Pinto had to hide an enormous number of facts from his audience in order to arrive at that conclusion, and it is not likely that a single book added to that number would have made any difference.

Having finished my review of Mr. Pinto’s film and having exposed its numerous errors, I am reminded once again of the words of Gouverneur Morris. I conclude with his statement regarding false histories, and I cannot help but imagine him presenting these words as his own analysis of Mr. Pinto’s film.

“Not only those who have participated in the conduct of national affairs, but those also, whose attention has been engrossed by personal concerns, cannot have failed to observe, that facts, as well as motives, are frequently misrepresented. That events are attributed to causes which never existed, while the real causes remain concealed. Presumptuous writers affecting knowledge they

do not possess, undertake to instruct mankind by specious stories founded on idle rumour and vague conjecture. Those who are well informed smile at the folly.”<sup>15</sup>

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<sup>1</sup> Biddle, Louis Alexander, *A Memorial containing Travels Through Life or Sundry Incidents in the Life of Dr. Benjamen Rush*, Philadelphia, 1905, pg 118

(<http://books.google.com/books?id=abZOAAAAMAAJ&pg=PA118#v=onepage&q&f=false>)

<sup>2</sup> Wells, William Vincent, *The Life and Public Services of Samuel Adams* vol 1, Little, Brown and Co., Boston, 1866, pg 504 (<http://books.google.com/books?id=TloTAQAAMAAJ&lpg=PA504&pg=PA504#v=onepage&q&f=false>)

<sup>3</sup> “George Washington Papers at the Library of Congress, 1741-1799: Series 3h Varick Transcripts,” Letterbook 1, Images 135-138 (<http://memory.loc.gov/mss/mgw/mgw3h/001/139138.jpg>)

<sup>4</sup> Sparks, Jared, *The Writings of George Washington* vol 10, Ferdinand Andrews, Boston, 1839, pg 222-223 (<http://books.google.com/books?id=MD8WAAAAYAAJ&lpg=PA222&pg=PA222#v=onepage&q&f=false>)

<sup>5</sup> Alcock, Sara, *A Brief History of the Revolution*, Sarah Alcock, Philadelphia, 1843, pg 109 (<http://books.google.com/books?id=NL9YAAAAMAAJ&lpg=PA109&pg=PA109#v=onepage&q&f=false>)

<sup>6</sup> Dickinson, John, *The Political Writings of John Dickinson* vol 1, Bonsal and Niles, Wilmington, 1801, pg 111 (<http://books.google.com/books?id=Kt0FAAAAIAAJ&lpg=PA111&pg=PA111#v=onepage&q&f=false>)

<sup>7</sup> Ford, Paul L., *Essays on the Constitution of the United States*, Historical Printing Club, Brooklyn, 1892, pg 288 (<http://books.google.com/books?id=TM89AAAIAAJ&lpg=PA288&pg=PA288#v=onepage&q&f=false>)

<sup>8</sup> Jay, William, *The Life of John Jay* vol 1, J. & J. Harper, New York, 1833, pg 457-458 ([http://books.google.com/books?id=S\\_c5AAAACAAJ&ots=aTzd5f8lcb&pg=PA457#v=onepage&q&f=false](http://books.google.com/books?id=S_c5AAAACAAJ&ots=aTzd5f8lcb&pg=PA457#v=onepage&q&f=false))

<sup>9</sup> Morris, Gouverneur, *An Inaugural Discourse: Delivered Before the New York Historical Society*, T. & W. Mercein, New York, 1816 (<http://books.google.com/books?id=HyEwAAAAYAAJ&lpg=PA1&pg=PA1#v=onepage&q&f=false>)

<sup>10</sup> Rush, Benjamin, M. D., *Essays Literary, Moral and Philosophical*, Thomas and William Bradford, Philadelphia, 1806, pg 112-113 (<http://books.google.com/books?id=xtUKAAAIAAJ&lpg=PA112&pg=PA112#v=onepage&q&f=false>)

<sup>11</sup> de Secondat, Charles, Baron de Montesquieu, *The Spirit of Laws* vol 2, Isaiah Thomas, Worcester, 1802, pg 125 (<http://books.google.com/books?id=oJUIAAAQAQAJ&ots=KFzxr71SE4&pg=PA125#v=onepage&q&f=false>)

<sup>12</sup> *Ibid*, pg 128

<sup>13</sup> Aquinas, St. Thomas, *Summa Theologica* vol 2 – Part 2, First Section, Cosimo Classics, New York, 2007, pg 1092 (<http://books.google.com/books?id=yrcfCdT6mHMC&lpg=PA1092&pg=PA1092#v=onepage&q&f=false>)

<sup>14</sup> Morse, Jedidiah, D. D., *A Sermon, Exhibiting the Present Dangers, and Consequent Duties of the Citizens of the United States of America*, Samuel Etheridge, Charlestown, 1799, pg 10-11 (<http://archive.org/stream/sermonexhibiting00morsrich#page/n15/mode/2up>)

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<sup>15</sup> Morris, Gouverneur, *An Inaugural Discourse: Delivered Before the New York Historical Society*, T. & W. Mercein, New York, 1816, pg 4

(<http://books.google.com/books?id=HyEwAAAAYAAJ&lpg=PA1&pg=PA1#v=onepage&q&f=false>)