

# AWAKEN

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## THE BIBLE *Unleashed*



# THE BIBLE, Christianity, and Education

By Dr. Michael R. Myers, Dayspring Christian Academy Headmaster and Founder

Historically, the Bible was the single, great unifier of American thought and culture—the bridge that joined “simple and sophisticated, rich and poor, young and old.” The Bible provided a vision for the order of life—a unifying whole—which was the key to understanding Western thought and art. So pervasive was the influence of the Bible in American life that it linked all levels of society—from everyday working families to the great scholars and thinkers of that day. The common knowledge, faith, and application of the Bible across the socioeconomic—educational strata evinced a healthy respect for learning, community, and history. That was then . . .

Current research demonstrates an obvious decline of biblical Christianity as a life-ordering force among American young people as they pass from adolescence to maturity. Tragically, even the majority of the current generation of American Christian youth does not believe that there is absolute moral truth. Many believe that the principles and precepts of the Bible may be true for them, but they question whether they have the right to dictate what others should believe. The sad fact is that the Bible has been placed on the sidelines for a vast majority of Christian teens when determining right and wrong.

What we are witnessing in America is *generational worldview degradation*, meaning each successive generation of American Christians falls further behind the preceding generation in terms of embracing, adopting, and advancing a biblical worldview. In essence, the belief system of many Christians has become unhinged from an understanding of and total reliance on the Bible, resulting in the accelerating demise of a biblical Christian worldview in America.

I believe that an excellent place to begin the restoration process is with education—whether it be in the church, the home, or the school. Historically, American children were schooled in the principles and precepts of the Bible. The truths of the Bible comprised the energizing sparks that gave rise to the American Republic. America’s Schoolmaster, Noah Webster, wrote: “In my view, the Christian religion is the most important and one of the first things in which all children, under a free government, ought to be instructed.” In 1834, Webster published a book, *Value of the Bible and the Excellence of the Christian Religion: for the Use of Families and Schools*. In it, Webster presented his purpose to “show the excellence of the

Christian religion, and of course, to prove the inestimable value of the book in which this religion is revealed and inculcated.”

Webster was not alone in his enthusiasm for instilling the principles of biblical Christianity into the fabric of society. In a letter written to his son in 1789, John Quincy Adams, sixth president of the United States, wrote:

So great is my veneration for the Bible, and so strong my belief, that when duly read and meditated on, it is of all books in the world, that which contributes most to make men good, wise, and happy—that the earlier my children begin to read it, the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents.

If we want to see our nation restored to its Gospel purpose as a “shining city upon a hill,” then we must take seriously the inculcation of biblical truth into the hearts and minds of our children. We must teach them (and remind ourselves of) the religious nature of our founding, as so poignantly portrayed in President Ronald Reagan’s immortal Proclamation of the Year of the Bible, 1983, which began: “Of the many influences that have shaped the United States of America into a distinctive Nation and people, none may be said to be more fundamental and enduring than the Bible.” **A**

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# Alpha

The ancient Greeks tried to write “perfect” books of 24 chapters, one for each letter of their alphabet. *The Iliad* and *The Odyssey* are such books. When Christ proclaimed Himself as the Alpha and the Omega, He was claiming to be the beginning and ending of a great and perfect story--the history of God's creation and redemption of man.

—Erich Schwartz,  
*Teacher, New Testament Greek*  
*Dayspring Christian Academy*

# Omega



# *Why* 66 BOOKS *of* THE BIBLE

by Brian H. Edwards  
Used with permission from *Answers in Genesis*

How can we be sure that we have the correct 66 books in our Bible? The Bible is a unique volume. It is composed of 66 books by 40 different writers over 1,500 years. But what makes it unique is that it has one consistent storyline running all the way through, and it has just one ultimate author—God. The story is about God’s plan to rescue men and women from the devastating results of the Fall, a plan that was conceived in eternity, revealed through the prophets, and carried out by the Son of God,

*Jesus Christ.*





Each writer of the Bible books wrote in his own language and style, using his own mind, and in some cases research, yet each was so overruled by the Holy Spirit that error was not allowed to creep into his work. For this reason, the Bible is understood by Christians to be a book without error.<sup>1</sup>

### The Canon (Rod or Reed)

This collection of 66 books is known as the “canon” of Scripture. That word comes from the Hebrew *kaneh* (a rod), and the Greek *kanon* (a reed). Among other things, the words referred equally to the measuring rod of the carpenter

and the ruler of the scribe. It became a common word for anything that was the measure by which others were to be judged (see *Galatians 6:16*, for example).

After the apostles, church leaders used it to refer to the body of Christian doctrine accepted by the churches. Clement and Origen of Alexandria, in the third century, were possibly the first to employ the word to refer to the Scriptures (the Old Testament).<sup>2</sup> From then on, it became more common in Christian use with reference to a collection of books that are fixed in their number, divine in their origin, and universal in their authority.

In the earliest centuries, there was little *debate* among Christians over which books belonged in the Bible; certainly by the time of the church leader Athanasius in the fourth century, the number of books had long been fixed. He set out the books of the New Testament just as we know them and added:

*These are the fountains of salvation, that whoever thirsts may be satisfied by the eloquence that is in them. In them alone is set forth the doctrine of piety. Let no one add to them, nor take anything from them.*<sup>3</sup>

Today, however, there are attempts to undermine the clear witness of history—a host of publications, from the novel to the (supposedly)

academic challenge, the long-held convictions of Christians, and the clear evidence of the past. Dan Brown in *The Da Vinci Code* claimed, “More than 80 gospels were considered for the New Testament, and yet only relatively few were chosen for inclusion—Matthew, Mark, Luke and John among them.”<sup>4</sup> Richard Dawkins, professor of popular science at Oxford, England, has made similar comments.<sup>5</sup>

So, what is the evidence for our collection of 66 books? How certain can we be that these are the correct books to make up our Bible—no more and no less?

Read all of the *Why 66* articles to better understand how Scripture was Divinely assembled from the Alpha to the Omega.



## The Canon of the Old Testament

The Jews had a clearly defined body of Scriptures that collectively could be summarized as the Torah, or Law. This was fixed early in the life of Israel, and there was no doubt as to which books belonged and which did not. They did not order them in the same way as our Old Testament, but the same books were there. *The Law* was the first five books, known as the Pentateuch, which means “five rolls”—referring to the parchment scrolls on which they were normally written. *The Prophets* consisted of the Former Prophets (unusually for us these included Joshua, Judges,

Jeremiah which included Lamentations, and the 12 smaller prophetic books). *The Writings* gathered up the rest. The total amounted generally to 24 books because many books, such as 1 and 2 Samuel and Ezra and Nehemiah, were counted as one. When was the canon of the Old Testament settled? The simple response is that if we accept the reasonable position that each of the books was written at the time of its history—the first five at the time of Moses, the historical records close to the period they record, the psalms of David during his lifetime, and the prophets written at the time they were given—then the successive stages of acceptance into the canon of

acceptance into the canon of Scripture is not hard to fix. Certainly, the Jews generally held this view.

There is a lot of internal evidence that the books of the Old Testament were written close to the time they record. For example, in *2 Chronicles 10:19*, we have a record from the time of Rehoboam that “Israel has been in rebellion against the house of David to this day.” Clearly, therefore, that must have been recorded prior to 721 B.C., when the Assyrians finally crushed Israel and the cream of the population was taken away into captivity—or at the very latest before 588 B.C., when Jerusalem suffered the same fate.

We know also that the words of the prophets were written down in their own lifetime; Jeremiah had a secretary called Baruch for this very purpose (*Jeremiah 36:4*).

Josephus, the Jewish historian writing around A.D. 90, clearly stated in his defense of Judaism that, unlike the Greeks, the Jews did not have many books:

*For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine.*<sup>6</sup>





# BOOKS

## Council of Jamnia

Between A.D. 90 and 100, a group of Jewish scholars met at Jamnia in Israel to consider matters relating to the Hebrew Scriptures. It has been suggested that the canon of the Jewish Scriptures was agreed here; the reality is that there is no contemporary record of the deliberations at Jamnia and our knowledge is therefore left to the comments of later rabbis. The idea that there was no clear canon of the Hebrew Scriptures before A.D. 100 is not only in conflict with the testimony of Josephus and others, but has also been seriously challenged more recently. It is now generally accepted that Jamnia was not a council nor did it pronounce on the Jewish canon; rather it was an assembly that examined and discussed the Hebrew Scriptures. The purpose of Jamnia was not to decide which books should be included among the sacred writings, but to examine those that were already accepted.<sup>2</sup>

## What is the Apocrypha and the Septuagint

There is a cluster of about 14 books, known as the Apocrypha, which were written some time between the close of the Old Testament (after 400 B.C.) and the beginning of the New. They were never considered as part of the Hebrew Scriptures, and the Jews themselves clearly ruled them out by the confession that there was, throughout that period, no voice of the prophets in the land.<sup>8</sup> They looked forward to a day when "a faithful prophet" should appear.<sup>9</sup>

The Old Testament had been translated into Greek during the third century B.C., and this translation is known as the Septuagint, a word meaning 70, after the supposedly 70 men involved in the translation. It was the Greek Septuagint that the disciples of Jesus frequently used since Greek was the common language of the day.

Whether or not the Septuagint also contained the Apocrypha is impossible to say for certain, since although the earliest copies of the Septuagint available today do include the Apocrypha—placed at the end—these are dated in the fifth century and therefore cannot be relied upon to tell us what was common half a millennium earlier. Significantly, neither Jesus nor any of the apostles ever quoted from the Apocrypha, even though they were obviously using the Greek Septuagint. Josephus was familiar with the Septuagint and made use of it, but he never considered the Apocrypha part of the Scriptures.<sup>10</sup>



*Isaiah 40:8*  
The grass  
withers  
and the  
flowers  
fall, but  
the word  
of God  
stands  
forever.

## THE DEAD SEA Scrolls

The collection of scrolls that has become available since the discovery of the first texts in 1947 near Wadi Qumran, close by the Dead Sea, does not provide scholars with a definitive list of Old Testament books, but even if it did, it would not necessarily tell us what mainstream orthodox Judaism believed. After all, the Samaritans used only their own version of the Pentateuch, but they did not represent mainstream Judaism.

What can be said for certain, however, is that all Old Testament books are represented among the Qumran collection with the exception of Esther, and they are quoted frequently as Scripture. Nothing else, certainly not the Apocrypha, is given the same status.

In spite of suggestions by critical scholars to the contrary, there is no evidence, not even from the Dead Sea Scrolls, that there were other books contending for a place within the Old Testament canon.

For the Jews, Scripture as a revelation from God through the prophets ended around 450 B.C. with the close of the book of Malachi. This was the Bible of Jesus and His disciples, and it was precisely the same in content as our Old Testament.

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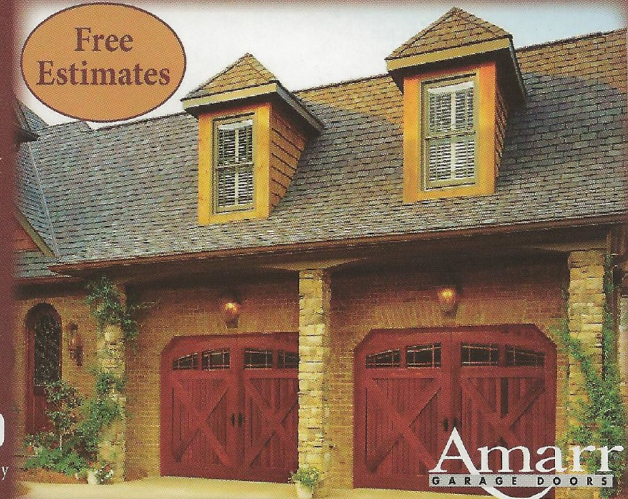
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# JESUS, HIS DISCIPLES AND THE EARLY CHURCH LEADERS

For their part, the Christian community—both in the days of Jesus and in the centuries following—had no doubt there was a body of books that made up the records of the old covenant. Since there are hundreds of direct quotations or clear allusions to Old Testament passages by Jesus and the apostles, it is evident what the early Christians thought of the Hebrew Scriptures. The New Testament writers rarely quote from other books and never with the same authority. The Apocrypha is entirely absent in their writing.

While it is true that some of the early church leaders quoted from the Apocrypha—though very rarely compared to their use of the Old Testament books—there is no evidence that they recognized these books as equal to the Old Testament.<sup>11</sup> The conviction that there was a canon of old covenant books that could not be added to or subtracted from doubtless led the early Christians to expect the same divine order for the story of Jesus, the record of the early church, and the letters of the apostles.

## THE CANON OF THE NEW TESTAMENT

The earliest available list of New Testament books is known as the Muratorian Canon and is dated around A.D. 150. It includes the four Gospels, Acts, 13 letters of Paul, Jude, two (perhaps all three) letters of John, and the Revelation of John. It claims that these were accepted by the “universal church.” This leaves out 1 and 2 Peter, James, and Hebrews. However, 1 Peter was widely accepted by this time and may be an oversight by the compiler (or the later copyist). No other books are present except the Wisdom of Solomon, but this must be an error since that book

belongs in the Apocrypha and no one ever added it to the New Testament. By A.D. 240, Origen from Alexandria was using all our 27 books as “Scripture,” and no others, and referred to them as the “New Testament.”<sup>12</sup> He believed them to be “inspired by the Spirit.”<sup>13</sup> But it was not until A.D. 367 that Athanasius, also from Alexandria, provided us with an actual list of New Testament books identical with ours.<sup>14</sup> However, long before we have that list, the evidence shows that the 27 books, and only those, were widely accepted as Scripture.

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# WHY Did it take so long?

The New Testament was not all neatly printed and bound by the Macedonian Pub. Co. at Thessalonica shortly after Paul's death and sent out by the pallet load into all the bookstores and kiosks of the Roman Empire. Here are six reasons why it took time for the books of the New Testament to be gathered together.

1. The originals were scattered across the whole empire. The Roman Empire reached from Britain to Persia, and it would have taken time for any church even to learn about all the letters Paul had written, let alone gather copies of them.
2. No scroll could easily contain more than one or two books. It would be impossible to fit more than one Gospel onto a scroll, and even when codices (books) were used, the entire New Testament would be extremely bulky and very expensive to produce. It was therefore far more convenient for New Testament books to be copied singly or in small groups.
3. The first-century Christians expected the immediate return of Christ. Because of this, they didn't plan for the long-term future of the Church.
4. No one church or leader bossed all the others. There were strong and respected leaders among the churches, but Christianity had no supreme bishop who dictated to all the others which books belonged to the canon and which did not.
5. The early leaders assumed the authority of the Gospels and the apostles. It was considered sufficient to quote the Gospels and apostles, since their authority was self-evident. They did not need a list—inconvenient for us, but not significant for them.
6. Only when the heretics attacked the truth was the importance of a canon appreciated. It was not until the mid-second century that the Gnostics and others began writing their own *pseudepigrapha* (false writing); this prompted orthodox leaders to become alert to the need for stating which books had been recognized across the churches.

In the light of all this, the marvel is not how long it took before the majority of the churches acknowledged a completed canon of the New Testament, but how soon after their writing each book was accepted as authoritative.



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# What made a book SCRIPTURE?

WHY 66

At first, the churches had no need to define what made a book special and equal to the Old Testament Scriptures. If the letter came from Paul or Peter, that was sufficient. However, it was not long before others began writing additional letters and gospels either to fill the gaps or to propagate their own ideas. Some tests became necessary, and during the first 200 years, five tests were used at various times.

**Apostolic**—does it come from an apostle? The first Christians asked, “Was it written by an apostle or under the direction of an apostle?” They expected this just as the Jews had expected theirs to be underwritten by the prophets. Paul was insistent that his readers should be reassured that the letters they received actually came from his pen (e.g., *2 Thessalonians 3:17*).

**Authentic**—does it have the ring of truth? The authoritative voice of the prophets, “This is what the Lord says,” is matched by the apostles’ claim to write not the words of men but the words of God (*1 Thessalonians 2:13*). It was the internal witness of the texts themselves that was strong evidence of canonicity.

**Ancient**—has it been used from the earliest times?

Most of the false writings were rejected simply because they were too new to be apostolic. Early in the fourth century, Athanasius listed the New Testament canon as we know it today and claimed that these were the books “received by us through tradition as belonging to the Canon.”<sup>15</sup>

**Accepted**—are most of the churches using it? Since, as we have seen, it took time for letters to circulate among the churches, it is all the more significant that 23 of the 27 books were almost universally accepted well before the middle of the second century.

When tradition carries the weight of the overwhelming majority of churches throughout the widely scattered Christian communities across the vast Roman Empire, with no one church controlling the beliefs of all the others, it has to be taken seriously.

**Accurate**—does it conform to the orthodox teaching of the churches?

There was widespread agreement among the churches across the empire as to the content of the Christian message. Irenaeus asked the question whether a particular writing was consistent with what the churches taught.<sup>16</sup> This is what ruled out so much of the heretical material immediately.

## FACTS ABOUT THE NEW TESTAMENT CANON

- There were only ever the four Gospels used by the churches for the life and ministry of Jesus. Other pseudo-gospels were written but these were immediately rejected by the churches across the empire as spurious.
- The Acts of the Apostles and 13 letters of Paul were all accepted without question or hesitation from the earliest records.
- Apart from James, Jude, 2 and 3 John, 2 Peter, Hebrews, and Revelation, all other New Testament books had been universally accepted by A.D. 180. Only a few churches hesitated over these seven.
- Well before the close of the first century, Clement of Rome quoted from or referred to more than half the New Testament and claimed that Paul wrote “in the Spirit” and that his letters were “Scriptures.”
- Polycarp, who was martyred in A.D. 155, quoted from 16 NT books and referred to them as “Sacred Scriptures.”
- Irenaeus of Lyons, one of the most able defenders of the faith, around A.D. 180 quoted over 1,000 passages from all but four or five New Testament books, and called them “the Scriptures” given by the Holy Spirit.
- Tertullian of Carthage, around A.D. 200, was the first serious expositor and used almost all the NT books. They were equated with the Old Testament, and he referred to “the majesty of our Scriptures.” He clearly possessed a canon almost, if not wholly, identical to ours.
- By A.D. 240, Origen of Alexandria was using all our 27 books, and only those, as Scripture alongside the Old Testament books.

*These are just examples of many of the church leaders at this time.*

## Providence

Our final appeal is not to man, not even to the early church leaders, but to God, who by His Holy Spirit has put His seal upon the New Testament. By their spiritual content and by the claim of their human writers, the 27 books of our New Testament form part of the “God breathed” Scripture. It is perfectly correct to allow this divine intervention to guard the process by which eventually all the canonical books—and no others—were accepted. The idea of the final canon being an accident, and that any number of books could have ended up in the Bible, ignores the evident unity and provable accuracy of the whole collection of 27 books.

A belief in the authority and inerrancy of Scripture is bound to a belief in the divine preservation of the canon. The God who “breathed out” (*2 Timothy 3:16*) His word into the minds of the writers ensured that those books, and no others, formed part of the completed canon of the Bible. **A**



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<sup>1</sup>For a more full discussion of the inspiration of the Bible, see Brian Edwards, *Nothing But the Truth* (Darlington, UK: Evangelical Press, 2006), p.116–143. In this, the following definition can be found: “The Holy Spirit moved men to write. He allowed them to use their own style, culture, gifts and character, to use the results of their own study and research, to write of their own experiences and to express what was in their mind. At the same time, the Holy Spirit did not allow error to influence their writings; he overruled in the expression of thought and in the choice of words. Thus they recorded accurately all that God wanted them to say and exactly how he wanted them to say it, in their own character, style and language.”

<sup>2</sup>Clement of Alexandria, *The Miscellanies* bk. VI.15. He comments, “The ecclesiastical rule (canon) is the concord and harmony of the Law and the Prophets.” B.F. Westcott, referring to Origen’s commentary on Matthew 28, wrote: “No one should use for the proof of doctrine books not included among the canonized Scriptures.” (*The Canon of the New Testament During the First Four Centuries* [Cambridge: Macmillan & Co., 1855], p. 548).

<sup>3</sup>From the Festal Epistle of Athanasius XXXIX. Translated in *Nicene and Post-Nicene Fathers*, vol. IV., p. 551–552.

<sup>4</sup>Dan Brown, *The Da Vinci Code* (London: Bantam Press, 2003), p. 231.

<sup>5</sup>Richard Dawkins, *The God Delusion* (London: Bantam Press, 2006), p. 237.

<sup>6</sup>Josephus, *Against Apion*, trans. William Whiston (London: Ward, Lock & Co.), bk. 1, ch. His 22 books consisted of exactly the same as our 39 for the reasons given in the text.

<sup>7</sup>This is a widespread view. See for example R. Beckwith, *The Old Testament Canon of the New Testament Church* (London: SPCK, 1985), p. 276. Also, A. Bentzen, *Introduction to the Old Testament*, vol. 1 (Copenhagen: G.E.C. Gad, 1948), p. 31; Bruce Metzger, *The Canon of the New Testament* (Oxford: Oxford University Press, 1987), p. 110; John Wenham, *Christ and the Bible* (London: Tyndale Press, 1972), p.138–139.

<sup>8</sup>The Apocrypha. *1 Maccabees 9:27* at the time of revolt against Syrian occupation in the mid second century B.C. by Judas Maccabeas: “There was a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.”

<sup>10</sup>The Apocrypha. *1 Maccabees 14:41*.

<sup>11</sup>John Wenham, *Christ and the Bible* (London: Tyndale Press, 1972), p.134.

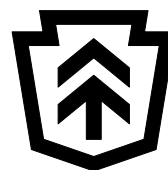
<sup>12</sup>This is a point made firmly by John Wenham in *Christ and the Bible*, p. 146–147.

<sup>13</sup>Origen *De Principiis* (Concerning Principles), pref. 4. He used the title “New Testament” six times in *De Principiis*.

<sup>14</sup>Origen *De Principiis*, pref. 4, ch. 3:1.

<sup>15</sup>From the Festal Epistle of Athanasius XXXIX. Translated in *Nicene and Post-Nicene Fathers*, vol. IV. p. 551–552. This is what he wrote: “As the heretics are quoting apocryphal writings, an evil which was rife even as early as when St. Luke wrote his gospel, therefore I have thought good to set forth clearly what books have been received by us through tradition as belonging to the Canon, and which we believe to be divine. [Then follows the books of the Old Testament with the unusual addition of the Epistle of Baruch.] Of the New Testament these are the books . . . [then follows the 27 books of our New Testament, and no more]. These are the fountains of salvation, that whoever thirsts, may be satisfied by the eloquence which is in them. In them alone is set forth the doctrine of piety. Let no one add to them, nor take anything from them.”

<sup>16</sup>Athanasius, *Festal Epistle* XXXIX.



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# IGNORING THE SPADE: The Humanist's Nagging Problem

By Dr. Randall Smith, International Director  
Christian Travel Study Programs



At the heart of a “Biblical worldview” is the firm insistence of the historical veracity in the Biblical record. An inaccurate map is of little long-term value and an ethical system based on fantasy is wholly insufficient. One noted author recently argued in *The Book That Made Your World: How the Bible Created the Soul of Western Civilization* that the Bible was the essential intellectual root of Western concepts of human dignity, reason, morality, science, liberty, and self-sacrificial heroism.

Further, our own American Founding Fathers relayed in forthright presentation the belief that the Bible was the cornerstone of their ethical rubric. If those statements are true, then erosion in the belief of the Bible's value (both historically and morally) will corrode the essential foundation of our culture, weakening both our personal spiritual lives and our national heritage.

When the text is seriously tested against a mixture of disciplines like details of geology, geography, history, and archaeology—the story becomes even more compelling!

The attack on the Bible is particularly notable in modern educational circles that seem bent on naturalistic explanation for human history. In these circles, it is assumed that the Bible cannot stand the external tests of confirming historical note and archaeological discovery.

Beyond education, popular sentiment is swayed by modern fiction. The book and movie *The Da Vinci Code*, along with other pop classics, have tried to form the notion that the Bible is a biased production, filled with errors, and altered for the political expediency within the church to a specific time. We hear again the echo of the defense of the New Testament writer who claimed that he did “not follow after a cleverly devised myths” (2 Peter 1:6) but rather joined the ranks of myriad providentially moved men who offered carefully preserved details that God provided them.

Over the last 30 years, I have had the privilege of traveling and studying the geographical and archaeological settings of places where the Bible records that events occurred. I have endeavored to become intimately familiar with many, if not most, of them. I have seen the Bible illustrated and affirmed in countless places. Just within the last 50 years of scholarship, we have seen the recall of the notion that Moses was “from an illiterate culture” found to be false based on

overwhelming epigraphic evidence. We have observed critical scholars dropping the objection that the Hittites were “mythological warriors” now that their formidable capital at Hattussus has been discovered. Burial places have been discovered, and place names from biblical cities have been verified. One small tomb excavation in Jerusalem uncovered the Numbers 6 benediction “the Lord bless you and keep you” as a jewelry amulet worn by an Israelite during the Divided Kingdom period. The words of Moses were already long accepted as God's Word.

For the New Testament, the story has been the same. We have seen the uncovering of the Roman world help demonstrate the existence of Sergius Paulus in Acts 13 (not found in any Roman record until the 20th century). We have observed how Professor Antonio Frova's team at Caesarea Maritima in Israel uncovered a collaborating piece of inscribed evidence for Pontius Pilate. Teams have verified the lost, archaic title of various “Magistrates” in Philippi not known outside the New Testament until modern times (we now have that term in inscriptions). We have a pavement dedication mentioning Erastus as a city officer in Corinth—likely the man mentioned by Paul (Romans 16:23).

No one would suggest that the archaeological record is clear and undisputed—there is much work to be done to illustrate the Bible more clearly in

archaeology. At the same time, it seems fair to suggest that what one generation poses as “overwhelming evidence against the Bible,” the next generation often answers with the spade of archaeology. The issue is not lack of confirming evidence at all. In fact, the same tools used to verify historicity in other ancient literary works (the writings of Julius Caesar or the Homeric epics) are met with inordinate scrutiny when the Bible is in view. Any reasonable scholar could easily conclude it is not for lack of evidence, but because a biblical worldview places man in the constraints of a moral system.

The Bible says, “Where there is no revelation, the people cast off restraint” (Prov. 29:18, NKJV). Conversely, a modern humanist author writes, “If there is no morality laid up in heaven, by what yardstick will we measure earthly moralities? The answer, of course, is that we should use the same yardstick we use to evaluate any other human artifact: satisfaction of our needs” (Humanist Ethics, p. 138). The problem is not verifiable evidence—it appears to be willful exception dressed in scientists' frocks and academic robes. **A**

*Dr. Randall Smith is an archaeology and Bible professor at Great Commission Bible Institute. He has an M.A. in Near East Archaeology and a Ph.D. in Comparative Religion with specialization in Judaism. He lived in Israel for 13 years and is the International Director of Christian Travel Study Programs.*





# The Geneva Bible: America's First Bible

*By Dr. Marshall Foster President, World History Institute*

The Geneva Bible has been the lost treasure of Christendom for almost four centuries. Nearly forgotten by the modern world, this version of the Holy Scriptures was researched, compiled, and translated into English by exiled Reformers in Geneva, Switzerland, between 1557 and 1560, and was destined to be the major component of the English-speaking people's rise from the backwaters of history to the center of civilization.

The Geneva Bible surely was carried aboard the three ships that sailed from England to Jamestown in December of 1606. The New England

Pilgrims likewise relied on the Geneva Bible for comfort and strength on their 66-day voyage aboard the Mayflower in 1620, and were even more dependent upon it as they wrote the Mayflower Compact, a document unique in world history and the first constitutional government in the western hemisphere.

## Setting the Stage

England of 1557 was a society beset by contradictions, oppression, even barbarity. More than 300 men had been burned at the stake by the Catholic tyrant, "Bloody Mary" Tudor, merely for promoting the English Reformation. Many clergymen, Catholic and Protestant both, exacerbated rather than

the distress; semi-literate as a class, most received their parish jobs as payoffs and often were unwilling to preach, or incapable of composing sermons. The impoverished and spiritually bereft masses found solace elsewhere—sloth, dissipation, or drink—while the gentry sought after wealth, social position, and favors of royal courts. Into this seemingly hopeless culture of corruption and error, the light of God's written Word—in the newly translated, published, and distributed Geneva Bible—inexorably began to liberate the English-speaking people, penetrating hearts and transforming minds. It is no exaggeration to say that the Geneva Bible was the most significant catalyst of the

transformation of England, Scotland, and America from slavish feudalism to the heights of Christian civilization.

As the first Bible to be read by the common people in English, the Geneva Bible inspired those who championed self-government, free enterprise, education, civic virtue, protection of women and children, and godly culture. John Knox preached with power from the Geneva Bible at St. Giles Cathedral in Edinburgh, mightily influencing Scotland's restoration from clan-dominated, semi-pagan barbarity to Christian faith and liberty. The legendary Soldier's Pocket Bible, famous as the spiritual companion to Oliver



Cromwell's Christian soldiers in the English civil war, was composed of verses from the Geneva translation. And it was the Geneva Bible that was carried and read by the Pilgrims as they landed in the wilderness of America and extrapolated concepts of civic morality from its pages as they laid foundation-stones of the world's first constitutional republic.

For more than 1500 years, an unfettered spread of the Gospel in the world was stymied without a reliable, written version of God's Word in the common language of the people.

The providential invention of movable type, enabling not just the publication but the practical distribution of the Geneva Bible, freed God's Book from the echoes of august cathedrals and the dead Latin language into the lives and homes, hearths and hearts, of everyday people in the English-speaking world.

#### History of the Geneva Bible

The Geneva translation's revolutionary impact can be better appreciated by the realization that the Bible has only been available to laymen for four hundred years. Prior to the printing of Luther's German Bible in 1534, and the Geneva Bible in English, everyday believers, regardless of nationality, never had a Bible of their own to read, study, to "hide in their hearts." The Church and kings kept all but clergy and Latin scholars from reading Scripture; in England it even became, by royal edict, a capital crime even to read the Bible in the "vulgar tongue" (the English language). In 1526, the English scholar William Tyndale attempted to translate the Bible into English and was forced to flee to Germany, where he met Martin Luther, and then to Belgium, all in an effort to translate the Bible and to fulfill the commitment made to a clergyman who

attempted to dissuade him from his mission: "[God's] version was to be made for all the people, even the humblest: if God spare my life, ere many years pass I will cause the boy that driveth the plow to know more of Scripture than thou [a theologian] dost." Fulfilling his promise, Tyndale published the first-ever mechanically printed New Testament in the English language, in 1526. Six thousand first-edition copies were smuggled to England and lit a fire that could not be extinguished.

But Tyndale was hunted, captured, and imprisoned in the Belgian town of Vilvoorde. On March 6, 1536, he was strangled and burned at the stake, his last words were "Lord, open the King of England's eyes." His prayers were answered. Tyndale's monumental work made its way to some English pulpits, and one had been paid for by the same king who persecuted him, Henry VIII, who became a supporter of Protestant reformers. These first English passages of Scripture, however, were pulpit Bibles, for use by the clergy; still, the people had no Bibles they could afford... nor, for the most part, that they could read.

In 1553, upon the death of Henry VIII's sixteen-year-old Protestant son Edward, Mary Tudor ascended the throne, soon married the Catholic King of Spain, and set about, often with violent cruelty, to stamp out the Reformation. Determined to force the English people back to Roman Catholicism, she ordered the burning of all copies of the Bible in English. She caused more than four hundred reformers, pastors, and Bible translators to be burned at the stake, well earning her for all of history the sobriquet Bloody Mary.

Queen Mary's vicious crusade drove approximately 800 English scholars to the Continent

(the "Marian Exile") but God used this exodus to assemble, in Geneva, some of the finest theologians and Biblical scholars in history. Here, under the protection of John Calvin's "little republic," this special group of thinkers, led by William Whittingham (Calvin's brother-in-law) and assisted by Miles Coverdale, Christopher Goodman, Anthony Gilby, John Knox, and Thomas Sampson, produced a new English Bible not beholden to any king or prelate—The Geneva Bible—the first English translation from the original tongues since Tyndale's revised New Testament of 1534. The reformers sought to produce a Bible that was not based on the less-authentic Latin Vulgate promoted by Queen Mary. They researched the most recently collected Greek and Hebrew manuscripts. Whittingham's completed revision of William Tyndale's New Testament, including many annotations and commentaries, was published in 1557, and almost

immediately work began on a revision of the entire Bible. Devoting more than two years of intense toil to the task, the result was the first Bible translation produced by a committee rather than by one individual. They drew upon painstaking translations from the original languages—Theodore Beza's work and other continental translations, such as Luther's—all overseen and supported by reformers like John Knox and John Calvin.

The completed Geneva Bible was published in 1560 and dedicated to Queen Elizabeth, who had succeeded her half-sister Bloody Mary to the throne and, at least for political reasons, supported a break with the Church of Rome. The Geneva Bible was an instant success that captured the hearts of the people with its powerful, uncompromising prose and more than 300,000 words of annotations in the margins to aid in personal study and understanding.



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### The Uniqueness of the Geneva Bible

— It was the first English Bible to be fully translated from the original languages. The fall of Constantinople (1453) had a providential benefit, as previously unknown Greek and Hebrew manuscripts were carried to the West by Christians fleeing the Islamic onslaught.

— It was the first Bible translation to be printed in easy-to-read Roman type, rather than the older “Black Face” Gothic text.

— The Geneva Bible was the first Bible to qualify as a study Bible, providing readers with copious notes, annotations, and commentary about the original manuscripts, clarification of ambiguous meanings, and cross references. It is a tribute to the intellectual integrity of the translators that they also used italics for the interpolated words that were not in the original languages—helpful for the English vernacular, and the first-ever use of this tool in historical or literary analysis.

— It was the first Bible to assign chapter demarcation, and to add verse numbers within chapters. These innovations facilitated the location of passages, memorization, and recitation... and the nurture of a nation of Bible readers.

— It was the first Bible to be printed in a small quarto edition, portable and affordable. This made it suitable for family use without expensive folios. Every Pilgrim family, for example, had a Geneva Bible as the convenient center of its daily life.

— The marginal notes of the Geneva Bible present a systematic Biblical worldview centered on the Sovereignty of God over all of His creation including churches and kings.

### The Impact of the Geneva Bible

The Geneva Bible significantly assisted the creation of the modern English language. William Tyndale’s linguistic genius and the poetic mastery of Miles Coverdale’s earlier translation of the Poetic Books are widely credited with sparking the English literary excellence of the 17th and 18th centuries: the Geneva Bible was the Bible of William Shakespeare, John Milton, John Bunyan, the Puritans (considered history’s greatest expositors), and the Pilgrims, who sailed to America. It was the Bible that John Rolfe likely would have used in the conversion of Pocahontas at Jamestown in 1611.

The marginal notes of the Geneva Bible present a systematic Biblical worldview centered on the Sovereignty of God over all of His creation, including churches and kings. This unique Biblical emphasis, though fraught with dangers beyond spiritual debates (i.e., political and social pressure), was one of John Calvin’s great contributions to the English Reformers. For example, the marginal note in the Geneva Bible for Exodus 1:9 indicated that the Hebrew midwives were correct to disobey the Egyptian rulers. King James called such interpretations “seditious.” The tyrant knew if the people could hold him accountable to God’s Word, his days as a king ruling by “Divine Right” were numbered, but Calvin and the Reformers defended the clear meaning of Scripture against whims of king or popes. Thus did the Geneva Bible begin the unstoppable march to liberty in England, Scotland, and America.

The marginal notes of the Geneva Bible also served to liberate believers from the

ignorance, heresy, and tyranny of the Middle Ages. Calvin, and the Reformers who followed in his footsteps, expounded the whole counsel of God concerning doctrines of *Sola Scriptura*—the Word of God alone, inspired and directional for our lives and culture; *Sola Fide*—faith alone as the only means of justification before God; *Sola Christus*—Christ alone as mankind’s only mediator, lord, and king; *Sola*

*Gratia*—grace alone as the only hope of salvation and sanctification; and *Soli Deo Gloria*—God alone, not king nor pope, to receive the glory He is due in heaven and on earth. **A**

*Dr. Marshall Foster is president of the World History Institute and was a speaker for the 2012 Remember America Speaker Series for Dayspring Christian Academy. The article was reprinted with permission from the World History Institute.*



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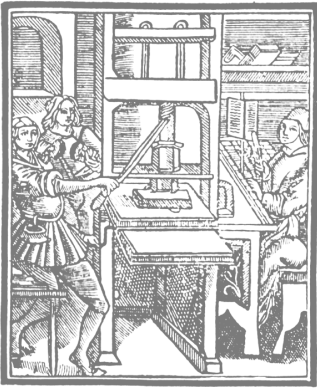
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# Enduring Word of God

I still remember Dr. Dollar, one of my college history professors saying, “**History is really about His-story.**” And when one contemplates the centrality of the content of the Bible, there is no doubt that it focuses on Jesus Christ. The Old Testament points toward the cross and resurrection and the New Testament reveals the marvelous grandeur of the redemptive resolution. The Bible is not a lifeless, iconic piece of prose, but rather it is the pulsating pronouncement of a preeminent God, so much so that The Word became incarnate in Jesus, as described in John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.” Because the author is God, it is “the living and **enduring** Word of God” (1 Peter 1:23). Through the ages, it has been cherished and guarded, so generation after generation might breathe the life-giving inspiration that emanates from its pages.

The 400th anniversary of the King James Version of the Bible was 2011. This celebratory event reminds us that this **Holy Writ** was handed down to man by men who were inspired by the Holy Spirit. Its validity, vitality, integrity, and longevity continue to speak to its eternal uniqueness.

The KJV is just one of many versions that was translated into the common man’s language for his spiritual edification. The oldest manuscript of the Bible in existence is **The Codex Vaticanus**, which dates from the first half of the fourth century. It is located in the library of the Vatican, in Rome. In recent decades, translations such as the **Living Bible** and **The New International Bible** continue to unveil the precious truths of God to a spiritually depraved mankind.

Albert Baird Cummins stated the following about the endurance of the Word of God: “The empire of Caesar is gone, the legions of Rome are smoldering in the dust, the avalanches of Napoleon hurled upon Europe have melted away, the prince of the pharaohs is fallen, and the pyramids are sinking every day in the desert sands. Tyre is a rock for bleaching fishermen’s nets; Sidon has scarcely left a wreck behind, but the Word of God still survives.”

The Bible was the first book ever printed. In 1454, Johannes Gutenberg invented the “type mold” print press and began to print the Bible. In its publication day, *Life Magazine* called this the single most important event of the second millennium.

When one considers that the Bible was written over a 1500 year span, by people from all walks of life, such as, shepherds, farmers, tent-makers, physicians, fisherman, priests, philosophers, and kings, it is absolutely amazing and yet true that God used people from all walks of life while assuring the validity of that which was written.

The late Charles Colson, founder of Prison Ministries, said, “The Bible—banned, burned, beloved. More widely read, more frequently attacked than any other book in history. Generations of intellectuals have attempted to discredit it. Dictators of every age have outlawed it and executed those who read it. Yet soldiers carry it into battle believing it more powerful than their weapons. Fragments of it smuggled into solitary prison cells have transformed ruthless killers into gentle saints.”

By Dr. Sandy M. Outlar

And yet the stark reality is that many believers are ignorant of and too often indifferent to the timeless truths of the Bible. Dan Smithwick, President of the Nehemiah Institute, has studied the rate of decline in Biblical awareness among the young, and it is alarming. He concluded, “We would have to officially label the next generation of Christians as committed Secular Humanists with leanings toward Socialism.”

Dr. Mike Adams, a criminology professor and a believer, stated: “If Christianity dies in America, it will not be for lack of evidence of its truthfulness (Bible). It will be for a lack of dissemination of the evidence of it truthfulness.”

**His-story** substantiates the Bible’s relevancy to man’s need. God’s breath is upon every word and lives have been eternally changed by it.

The words of John Quincy Adams should encourage all believers to recommit themselves to the enduring Word. “So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country and respectable members of society.”

*Dr. Sandy M. Outlar is Liaison to Christian Schools at Lancaster Bible College. The majority of Dr. Outlar’s career has been devoted to Christian schools in the mid-Atlantic region. Dr. Outlar received his doctorate in education from Wilmington College after earning two Bachelor of Arts degrees (Bible and History). He also holds two Master of Arts degrees (Education and Administration) from Columbia International University and Villanova University respectively. Throughout his career, Dr. Outlar served as headmaster of four Christian schools and has served as president of Sandy Cove Ministries in Northeast, MD. He is a popular public speaker and a published author.*



# GOD'S Sovereign LAW

By Alayna Kreider  
Dayspring Christian Academy Class of 2012

In this postmodern world of endless relativism, each individual seems to have his own faith, his own beliefs, his own worldviews, and each scientist has a different theory on the origin and meaning of life. Is there anything for man to study to find absolute truth? Biblical and non-biblical evidences strongly suggest that God has written his sovereign law on the heart of every man.

The Bible is considered by Christians to be the inspired word of God, the guidebook on how to live and how to prepare for life after death. Written over 1,500 years by 40 different authors from every walk of life, the reliability, the historical and geographical accuracy, and the overall united message of this book is nothing short of astounding. These tangible evidences, combined with strong faith, are at the core of why Christians believe each word of the Bible is God-spoken and trustworthy.

So the words of the Lord written by Isaiah in Isaiah 51 are considered true when he writes, "Listen to me, you who know righteousness, the people in whose heart is my law; fear not the reproach of man, nor be dismayed at their revilings" (English Standard

Version, Isaiah 51:7). Here, the Lord is speaking through Isaiah to the people of Israel, God's chosen nation. He testifies that their righteousness is the result of his law written on their hearts. Those who have repented of their sins and accepted Christ as their Savior are children of God, and the Bible makes it clear that they have received his law.

The psalmist also writes of this in Psalm 37. "The mouth of the righteous utters wisdom, and his tongue speaks justice. The law of his God is in his heart; his steps do not slip" (Psalm 37:30-31).

The New Testament also addresses the endurance of God's laws. "For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people" (Hebrews 8:10).

Charles Spurgeon, a widely respected theologian, pastor, and Bible scholar of the 19<sup>th</sup> century, gave a sermon on this very passage.


*"I will put my laws into their mind, and write them in their hearts." This is one of the most glorious*

*promises that ever fell from the lips of infinite love. God said not, "I will come again, as I came on Sinai, and thunder at them." No, but, "I will come in gentleness and mercy, and find a way into their hearts." He said not, "I will take two great tables of stone, and with my finger write out my law before their eyes." No, but, "I will with my Spirit graciously operate upon their minds and their hearts, so I will sweetly influence them to serve me—not for reward, nor from any servile motive, but because they know me, and they love me. . . ." (Spurgeon).*

The Lord takes on a very personal, loving approach with this covenant. He is not a God to stand back and watch his people fail and suffer; he comes close and makes himself known to them. God has written the Bible to be a perfect guidebook for his people,

and he has inscribed his own laws in their conscience to help them understand it.

The law of the Lord, however, is not limited to the hearts of believers. The Bible makes it very clear that God has revealed himself to all mankind. "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27).

In his letter to the Romans, the apostle Paul states that even non-believers show clear evidence of God's laws in their hearts. 

*This article is excerpted from Alayna Kreider's senior thesis. Each senior is required to write and defend a 20-page thesis for graduation.*



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# Devotion to Christ

By Timothy Bleecker  
Dayspring Christian Academy Class of 2012 Salutatorian

The American Church witnesses the war where soldiers will not fight, the morning when sleepers will not awake, the tree which bore no fruit, and the athlete who won't compete. Her youth are continuing the cycle of rebellion that gives each generation a "new" yet false identity, her parents are accepting an identity in which they treat their children as adults, and her elders accept an identity in which they prioritize comfort over modeling Christ.

Those identities for each generation are fabricated from the worldly system; they give the impression of comfort, responsibility, and creativity, but the comfort has no value, the result is faulty, and the source is always the same.

Each generation of the Church must have an indwelling passion for the glory of the Lord, instead of the world, because each generation is first responsible for its own spiritual temperature. Elders are not responsible for the spiritual temperature of youth, but they are responsible for teaching youth to be on fire for God.

The evil weight of the teen culture and the good force of Christian role models form a complex equation that produces one simple thing: lukewarm Christian youth. All this to say, or rather ask: what is holy behavior for Christian

youth today? What can boil the stagnant lukewarm waters? Teen leaders must rise up and rebel against the rebellion in youth culture, being unashamed "of the Gospel...the power of God that brings salvation" (Romans 1:16). The strength required to lift the weight of the teen culture now lies dormant in youth who would follow God, and would dare enough to be different.

We must awake to a new Protestant Reformation, a revolution against the culture. If a spiritual revolution in those dark times could rouse the slumbering saints, why not now? If the brave actions of Martin Luther then could change the culture, can brave youth change the culture of today? The answer has to be yes! And change is hewn in rebellion, not the insipid rebellion in the culture, but the inspired rebellion against the culture. Christians must learn to serve an amazing God more than they work for happiness in the culture. For Christ says that "no one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and [the culture.]" (Matthew 6:24).

All things in life are black and white; there is good and evil; no middle ground. The worldly system is controlled by evil; therefore, it should be the

work of every generation in the Church to fight against it, to destroy the works of the devil. That takes dedication, courage, audacity. Christians are believing lies as fast as their culture is telling them, and the devotion of the Church to Christ as a whole is compromised as a result.

Christians of all generations need to beware of being duped by the culture and being lukewarm; instead, they must be ready to proclaim the Gospel at all times (1 Peter 3:15), and to defend the Truth against all attacks of the enemy. For the Church to be devoted to Christ as a whole, each generation of Christians needs to be aware of the unique challenges exposed to them, and at least be willing to give up anything that binds them to it.

Devotion to Christ should create its own legacy, be exemplified, and sought after with diligence and zeal, creating its own culture, a "peculiar people" set apart by God, for God, and devoted to God. Christians must be willing to

give up everything, including their lives, in devotion to Christ, so that the soldiers will fight, the sleepers will wake, the tree will produce fruit, and the athlete will "run the race with endurance" (Hebrews 12:1). **A**

*This article is excerpted from Timothy Bleecker's senior thesis. Each senior is required to write and defend a 20-page thesis for graduation.*

## NOTES

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# The Power of the Word . . .

*This edition of **Awaken** highlights the inestimable influence of the Bible on the world, and especially, on America. The Bible—The Divine Word of God—is His written revelation of Himself to mankind, the pinnacle of His Creation. There has never been a book like it nor will there ever be. Through the ages, unnamed saints have given their lives defending it and protecting it for posterity. The “high and mighty” have tried to stamp out its effects. The light brought by the Bible has changed the course of empires. Today, the Bible is no longer considered the source of all truth and wisdom in*

## THE BIBLE

*An address delivered at the Annual Meeting of the Massachusetts Bible Society in Boston, May 28, 1849.*  
 Undoubtedly, Sir, the first of all charities, the noblest of all philanthropies, is that which brings the Bible home to every fireside, which places its Divine truths within the range of every eye, and its blessed promises and consolations within the reach of every heart. All other charities should follow, and, indeed, they naturally do follow, in the train of this.

Diffuse the knowledge of the Bible, and the hungry will be fed, and the naked clothed. Diffuse the knowledge of the Bible, and the stranger will be sheltered, the prisoner visited, and the sick ministered unto. Diffuse the knowledge of the Bible, and Temperance will rest upon a surer basis than any mere private pledge or public statute. Diffuse the knowledge of the Bible, and the peace of the world will be secured by more substantial safeguards than either the mutual fear, or the reciprocal interests, of princes or of people. Diffuse the knowledge of the Bible, and the day will be hastened, as it can be hastened in no other way, when every yoke shall be loosened, and every bond broken, and when there shall be no more leading into captivity....

*our land, but has been relegated to the position of compendium of myths, poetry, and religious narrative. It is time for America to awaken to her heritage of Biblical ideals so clearly imbibed at her founding. If we don't get this right, we will become, as Governor John Winthrop warned in 1630, “a story and a byword among the nations.” Two centuries later, a direct descendant of Winthrop, U.S. Representative Robert Winthrop, articulated the historical importance of the Bible and gave a clarion call to apply its truth to the America of his day.*

The world, which seems to outgrow successively all other books, finds still in this an ever fresh adaptation to every change in its condition and every period in its history. Now, as a thousand years ago, it has lessons alike for individuals and for nations; for rulers and for people; for monarchies and for republics; for times of stability and for times of overthrow; for the rich and the poor; for the simplest and the wisest....

## EITHER BY THE BIBLE OR THE BAYONET

*All societies of men must be governed in some way or other. The less they may have of stringent State Government, the more they must have of individual self-government. The less they rely on public law or physical force, the more they must rely on private moral restraint. Men, in a word, must necessarily be controlled, either by a power within them, or by a power without them; either by the word of God, or by the strong arm of man; either by the Bible, or by the bayonet. It may do for other countries and other governments to talk about the State supporting religion. Here, under our own free institutions, it is Religion which must support the State. And never more loudly than at this moment have these institutions of ours called for*

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# The Bible: Frees, Feeds, Clothes, Guides, Saves, Restores

*such support.... Who does not perceive in all these circumstances that our country is threatened, more seriously than it ever has been before, with that moral deterioration, which has been the unfailing precursor of political downfall? And who is so bold a believer in any system of human checks and balances as to imagine, that dangers can be effectively counteracted or averted in any other way, than by bringing the mighty moral and religious influences of the Bible to bear in our defence.*

## PRINCIPLES OF LIBERTY DRAWN FROM THE BIBLE

*Anniversary Meeting of the American Sunday School Union in Boston, May 27, 1852*

It is extremely important to our nation, in a political as well as religious view, that all possible authority and influence should be given to the scriptures; for these furnish the best principles of civil liberty, and the most effectual support of republican government. They teach the true principles of that equality of rights which belongs to every one of the human family, but only in consistency with a strict subordination to the magistrate and the law.

The scriptures were intended by God to be the *guide of human reason*. The Creator of man established the moral order of the Universe; knowing that *human reason*, left without a divine guide or rule of action, would fill the world with *disorder, crime and misery*. A great portion of mankind, ignorant of this guide or rejecting its authority, have verified the fact; and the history of 3,000 years is a tissue of proof that human reason left to itself can neither preserve morals nor give duration to a free government. Human reason never has been, and unquestionably never will be, a match for ambition, selfishness, and other evil passions of man. On the other hand, opposed to the force of these passions, constitution and laws are generally found to be mere cobwebs and gossamer.

The principles of all genuine liberty, and of wise laws and administrations are to be drawn from the Bible and sustained by its authority. The man therefore who weakens or destroys the divine authority of that book may be accessory to all the public disorders which society is doomed to suffer.

In my view, there are two powers only which are sufficient to control men, and secure the rights of individuals and a peaceable administration; these are the *combined force of religion and law*, and the *force or fear of the bayonet*.

## BANNER OF THE CROSS; AND FLAG OF OUR UNION

Let the Banner of the Cross go forth side by side with the Flag of our Union wherever it is carried; let the Spirit of the Lord be invoked to accompany the Spirit of Liberty in its triumphant march; *let the Bible be everywhere on the same shelf with the Constitution*; let there be no region so remote, no valley so secluded, no wilderness so solitary or so desolate, that men shall be able to escape from the visible presence of Religion, as manifested in the observance of the Lord's Day, and in that most attractive and fascinating of all its forms,—the religious instruction of young children; let this be accomplished, and, depend upon it, the people of this country will have much less to fear for the stability of their institutions, and Congresses and Cabinets will have much less to do to preserve the Union. There will then, too, be no longer any doubt that we are “a power on earth,” a power for every purpose of promoting either the welfare of men, or the glory of God.

### NOTES

Hall, V. M. (1976). *The Christian History of the American Revolution : Consider and Ponder* (19). San Francisco: Foundation for American Christian Education.



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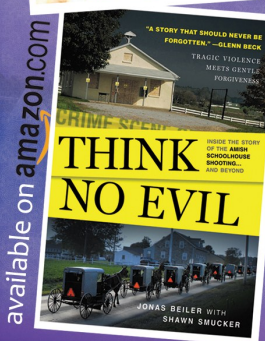
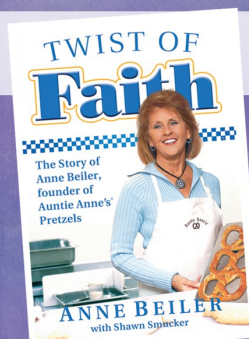
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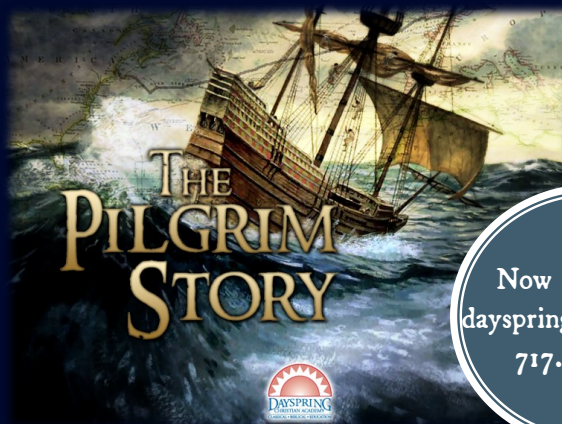
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