

## Birth of a Nation

Today I would like to a comparison-survey of our nation with Judah and the people of God who were influenced by Isaiah the Prophet. HE wrote:

Come now, and let us reason together,” says the Lord, “Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool. If you consent and obey, you will eat the best of the land; but if you refuse and rebel, you will be devoured by the sword.” Truly, the mouth of the Lord has spoken. (Is. 1:18-20)

A series of unfortunate and unjust mandates were issued by Great Britain which caused a breakdown in the Thirteen Colonies’ relationship with them. England had been involved in a costly Seven Years War.

David Barton, historian, writes,

“In 1764, to help offset its huge war debt and the expenses of running the colonies, the English Parliament imposed the Sugar Act, which increased the duties on imported sugar, textiles, coffee, wine, and dyes. It also reorganized the American customs system to bring stricter enforcement of British trade laws, establishing a court in Halifax, Nova Scotia, that had jurisdiction over all of the colonies in trade matters. Then it passed the Currency Act that prohibited the colonists from issuing any legal tender paper money, which threatened to destabilize the colonial economy.”<sup>1</sup>

After that came the Stamp Act in 1765 in which a tax was paid directly to the British government on all printed materials.

Followed by the Quartering Act, requiring colonists to house and feed British troops. (which were there to handle all the boycotts and protests against England)

Then Parliament proceeded to enact the Declaratory Act which gave them the power to legislate all laws governing the colonists, which led to more violence between British soldiers and colonists.

The Townshend Act of 1767 imposed new colonial taxes on imports such as paper, tea, glass, lead, and paints and was followed by another groundswell of protests, boycotts, and simmering violence.

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<sup>1</sup> David Barton, *The Founders’ Bible*, (Newbury Park: Shiloh Road Publishers, LLC., 2012), p. C-2.

On March 5, 1770, the Boston Massacre occurred as a mob harassed British soldiers, who then fired their muskets pointblank into the crowd, killing five and injuring six.<sup>2</sup>

The Founders Bible tells the story of the colonial war against England.

In 1776, a courageous band of American patriots representing the people of the thirteen colonies gathered in Philadelphia and declared war against the great British Empire. The king of England ruled most of the civilized world, and his disciplined and highly skilled army and powerful navy were unequalled. Undaunted, this small but determined band of freedom fighters of farmers, merchants, and lawyers declared the birth of a new nation, the thirteen United States of America.

**The Declaration of Independence's** very first paragraph states its cause and purpose:

“To dissolve the Political Bands which have connected them with another; and to assume the Powers of the Earth that the Laws of Nature and Nature’s God entitle them.”<sup>3</sup>

**The last paragraph states its optimistic effect:**

“That these United Colonies ...are absolved from all allegiance to the British Crown, and that all political Connection between them and the State of Great Britain is totally dissolved; and that as free and independent States, that have full power ... to do all ... acts and things which independent States may of right do.”<sup>4</sup>

The Declaration of Independence is America’s birth certificate. But it is much more than that. It is a petition to God for a miracle birth, backed up first by an appeal to ‘the opinions of mankind’ in the court of public opinion and, lastly by an appeal to the “Supreme Judge of the world” in the court of heaven; thus, the Declaration is both a political and a legal document designed to established the rightness of our claim on earth and in heaven to become a free and independent nation in the family of nations.<sup>5</sup>

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<sup>2</sup> Ibid.

<sup>3</sup> Barton, p. 1037.

<sup>4</sup> Barton, p. 1038.

<sup>5</sup> Ibid.

**Sir William Blackstone aptly stated,**

“Governments are instituted among men deriving their just powers from the consent of the governed.”

In the face of great injustice America was born.

When Isaiah was anointed as a prophet in Judah, it was during a time of great struggle and spiritual rebellion.

**Is. 1:1-20**

Uzziah (also known as Azariah) was 16 years old when he became king. He reigned fifty-two years in Jerusalem.

“He did right in the sight of the Lord according to all that his father Amaziah had done.” (2 Kings 15:3).

**2 Chron. 26:1-5**

And all the people of Judah took Uzziah, who was sixteen years old, and made him king in the place of his father, Amaziah. He built Elath and restored it to Judah after the king slept with his fathers.

Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; and his mother's name was Jechiliah of Jerusalem. He did right in the sight of the Lord according to all that his father Amaziah had done. He continued to seek God in the days of Zechariah, who had understanding through the vision of God; and **as long as he sought the Lord, God prospered him.**”

Uzziah was a great king whose great exploits had restored Judah to greatness.

Then one day Uzziah became inflated with pride,

But when he became strong, his heart was so proud that he acted corruptly, and he was unfaithful to the Lord His God, for he entered the temple of the Lord to burn incense. (v. 16)

When the priests tried to stop him Uzziah refused their warnings and the Lord gave him leprosy, which he had until he died.

After the death of Uzziah

2 Chron. 7:1-9 [Two generations later]

Now it came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of

Remaliah, king of Israel, went up to Jerusalem to wage war against it, but could not conquer it.

Within two generations Judah sunk into dishonesty and idolatry. Now they were on the brink on destruction and invasion by the Arameans. Isaiah the man of God and was bringing the word of the Lord to God's people. Isaiah's word to king Ahaz was to be calm and trust in the Lord. His warning, "If you will not believe, you surely shall not last." (7:9)

"For the Lord humbled Judah because of Ahaz king of Israel, for he had brought about a lack of restraint in Judah and was very unfaithful to the Lord...

Now in the time of his distress this same King Ahaz became yet more unfaithful to the Lord...

and he closed the doors of the house of the Lord and made altars for himself in every corner of Jerusalem. In every city of Judah had made high places to burn incense to other gods, and provoked the Lord the God of his fathers to anger." (2 Chron. 28:19-26)

They needed the courage that comes from genuine faith in the Lord. Righteousness was the problem. Until Hezekiah they were without a good king. 2 Chron. 29:1

Hezekiah became king when he was twenty-five years old; and he reigned twenty-nine years in Jerusalem... He did right in the sight of the Lord, according to all that his father David had done. In the first year of his reign, in the first month, he opened the doors of the house of the Lord and repaired them... (Verses 1-3)

This is followed by many chapters of reforms and rich blessings from God as a result. So the founders of our country also believed that the only one who could lead our country was someone who with the knowledge

*that we will answer to God for all we do*

– that we will be rewarded or punished by Him

– produces a a wholesome fear of God.

Noah Webster one of The Founders of our country wrote:

In good men, the fear of God is a holy awe or reverence of God and His laws which springs from a just view and real love of the divine character.

Leading the subjects of it to hate and shun everything that can offend such a Holy Being, and inclining them to aim at perfect obedience.<sup>6</sup>

Founding Father John Adams believed that it was the fear of the Lord that distinguished a statesman (someone who would not compromise principles) from a politician (someone who would).

In fact, he attested that it was his own knowledge of future rewards and punishments that provided him all the incentive he needed to stay on the straight and narrow:

Adams wrote,

“Such compliances [compromises]... of my honor, my conscience my friends, my country, my God, as the Scriptures inform us must be punished with nothing less than hell-fire, eternal torment; and this is so unequal a price to pay for the honors and emoluments [profits from government] ... that I cannot prevail upon myself to think of it [compromise]. The duration of future punishment terrifies me. If I could but deceive myself so far as to think eternity a moment only, I could comply and be promoted.”

After Hezekiah came Manasseh,

who was twelve years old when he became king  
and a then carried out a fifty-five-year reign of evil.

“He did evil in the sight of the Lord according to the abominations of the nations whom the Lord dispossessed before the sons of Israel.”

(2 Chron. 33:2)

### **What our nation was to become:**

“*Good king, Bad king*” contributed much to the framing of the declaration of independence concerning what kind of country we were to become.

The founders of our country made much of Freedom versus Liberty.<sup>7</sup>

They were enamored with Liberty

To them it was a sacred trust, a precious possession, a privilege to the stewarded, and a right they would be responsible to give an answer for. Liberty meant everything to them. It was something worth fighting for. And yes, even dying for. It was far more valuable than mere freedom.

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<sup>6</sup> Noah Webster, *An American Dictionary of the English Language* (New York: S. Converses, 1828), Vol. I., S. V. “fear”

<sup>7</sup> Barton, pp. 1860-1861.

Based on the Scripture:

“Stand fast in the liberty in which Christ has made you free.”

**Freedom** is defined as “independence, the license to do as one wants, the permission to do as you please.” It means you have the right to do something, a clear measure of granted authority or autonomy for self-determination or self-government; but it has one potential deficiency – it can also be narrowly defined as only having the permission to do it. Permission is necessarily granted by someone, which means freedom can be revoked by that someone.

**Thomas Jefferson described liberty** in the Declaration of Independence when he wrote that “all men are endowed by their Creator with certain inalienable rights.” **Liberty**, second only to life is a right endowed by the Creator.

**Under freedom**, others can negate an individual’s rights anytime they can acquire enough political power to do so. It is called majority rule, and with it you can vote someone else’s freedom out of existence; but not so with liberty, because that is an endowed right from our Creator. **America’s founders understood this**, and that is why they demanded liberty as opposed to simple freedom under a government.

This is also why our Founding Father’s were at pains to establish a republican government as opposed to a democracy.

John Adams wrote,

“Remember; democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide.”

**America is not a democracy**, but rather a constitutional republic.

In a democracy, the people are the ultimate authority, and they exercise their lawmaking power by majority rule.

**A republic** is a representative form of government where authority rests upon the officials who have been elected by the people. But what makes the American republic unique in all the world is that **the sovereign authority is not the elected representatives, but rather the Constitution to which they are subject**. It operates by the consent of the governed in conjunction with the rule of law. As John Adams described, America is “a government of laws, not of men,” where much of its body of law is based on the Bible.

Patrick Henry's famous cry was, "Give me Liberty or give me death.

Benjamin Franklin said,

"Democracy is two wolves and a lamb voting on what to have for lunch.  
Liberty is a well-armed lamb contesting the vote!"<sup>8</sup>

Let us remember that in every instance the nation was strong and blessed  
**only as long as they sought the Lord** and His blessing!

Pray that our country will give heed to the warning signals,  
which are signs that our nation has offended God,  
or our end will be no different than theirs.

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<sup>8</sup> Benjamin Rush, *Letters of Benjamin Rush*, ed. L. H. Butterfield (Princeton, NJ: Princeton University press, 1951) Vol. 1. P. 454, quoting John Joachim Zubly, Presbyterian pastor and delegate to Congress, in a letter to David Ramsey, March or April 1788.