

Biblical Discussion Guide



Light A Candle Films presents
“THE BATTLE OF BUNKER HILL”
Biblical Discussion Guide

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To be used with the DVD production of **THE BATTLE OF BUNKER HILL**

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What Is American Exceptionalism?



First, screen the 60 minute DocuDrama of THE BATTLE OF BUNKER HILL, and the 30 minute Historical Perspective. Then, have your Discussion Leader read through the following points and share your thoughts about the time, the people and the Biblical analogies!

“It is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor.” - George Washington, October 3, 1789

Is “exceptionalism” a common belief among all people that the nation they live in is “the best” or “the greatest” among nations? Perhaps, but there is so much more to American Exceptionalism than that. It centers more on America being a “new nation” founded in a “New World”, and that people seeking religious freedom were able to journey to a land with abundant natural resources and begin life anew. Coming to the New World to start a Colony was like being “born again”. It was a renewal of one's life, spirit and faith.

North America was always seen as a shelter protecting God's people from religious persecution, and as such, the United States always had a unique relationship with God. All that we equate with being an American, from the “pioneer spirit” to rugged individualism and our “can do” attitude comes from the kind of people who made the dangerous voyages from Europe. And, it would require an epic amount of faith and endurance to undertake such an adventure. They were highly motivated, God-centered men and women coming to a land of opportunity, determined to succeed. And once established, a person could, through social mobility in our “classless society”, rise as high as their talents and perseverance could take them. That is living the American Dream, that is the land that God shed His Grace on – that is American Exceptionalism.

There are many people today who do not like the fact that the United States of America was founded by devout followers of Jesus Christ – and we can accept that. But we cannot and should not accept any deliberate attempts to hide, or otherwise revise that basic historic fact, and we should be prepared to oppose with the truth, any such attempts.

The Early Settlers



*“For the battle is the Lord's and he shall deliver you into our hands.” –
1 Samuel 17:47*

When the Pilgrims, traveling across the Atlantic on the Mayflower, arrived in Plymouth, Massachusetts in 1620, they wished to set up a God-centered community. They had left England, primarily to seek the freedom to practice Christianity as they saw fit, and not according to the State-sponsored Anglican Church. They drafted our Nation's first self-governing document, “The Mayflower Compact” in which they wrote:

“Having undertaken, for the Glory of God, and advancements of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politic...”

Later, when the Puritans followed the Pilgrims to New England, they would create Bible-centered commonwealths which were based on their church covenants. This blend of compacts and covenants in the many communities which sprang up in the New World would eventually influence the men who drafted our Constitution. These people were fleeing religious prejudice and the tyranny of a monarchy, where they had no say in their own governing. So, the important points to them, would be how to keep any future government which they would create from infringing on the rights and liberties they now enjoyed; rights and liberties given to them by Almighty God.

“And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe - the belief that the rights of man, come not from the generosity of the State, but from the Hand of God.” - John Fitzgerald Kennedy, January 20, 1961

Our Declaration of Independence, the document which shouted to the world the reasons our Founding Fathers wanted to break free from English rule, contains these words:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

The phrase “...endowed by their Creator...” meant that these people considered that these fundamental rights were cherished gifts from God, and not given by some earthly king or governing body. Their message was clear, only God could bless the moral correctness of their rebellion. And they believed that God would deliver them even in the face of the King's Soldiers – the most formidable fighting force in their world.

This faith is also summed up by these final words in the Declaration of Independence:

“And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.”

These men so believed in the righteousness of their cause and the certainty that God Himself was blessing their endeavors, that they willingly put everything on the line in what must have seemed an impossible cause. And they would maintain that faith through years of struggle and war.

Discussion Questions

1. Why do you think we call the early leaders of our nation the “Founding Fathers”? Talk about what their lives must have been like, and list examples of how you think their faith got them through the tough times of the Revolutionary War.
2. Have you ever had to make a decision to stand for something when the “other side” looked much stronger and impossible to beat? How did you make your decision?
3. Did these early Patriots listen to their own “inner voices”? Do you think they were aware of the quote from Psalm 46:10 - “Be still and know that I am God”?
4. Would you have the courage and faith to start a new life in a “New World”? Have you ever had to move from one town or state to another?

The Separation of Church and State



“Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.” - John Adams, October 11, 1798

In order to understand what the concept of “The Separation of Church and State” *is*, we must first understand what it is *not*. For example, this phrase is *not* found in the Declaration of Independence, nor is it in our Constitution (despite the many people who mistakenly claim that it is). In fact, “Separation of Church and State” was never affirmed as a “Founding Principle” at all, but rather comes from a letter written by President Thomas Jefferson in response to a question from the Baptist Association of Danbury, Connecticut. The Danbury Baptists had written to the newly-elected Jefferson, expressing their fears that the United States Government could take away the right to Freedom of Religion, and establish a state-run faith as had happened in England with the Anglican Church. The Danbury Baptists feared that some day America would repress the free expression of religion for certain denominations (like Baptists or Congregationalists).

President Jefferson tried to allay their fears in his responding letter of January 1, 1802 where he wrote:

“..I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State.”

By this, Thomas Jefferson clearly meant that the First Amendment was put in place to prevent the Federal government from infringing on the free expression of religion, not to keep religion from being expressed in the public square, or from having a place in governmental life. Today, atheists, secularists and anti-American organizations like the ACLU and the Freedom From Religion Foundation twist the meaning of President Jefferson's words. For example, on the website for the Freedom From Religion Foundation, they deliberately misrepresent the phrase, when they state that their goal is to “...promote the constitutional principle of separation between church and state”. Theirs is a selfish attempt to remove God from today's America, and to erase our Christian Heritage from our history books. And, sadly, most Americans are too ill-informed to recognize that this is being done.

“The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country.” - George Washington (General Order), July 9, 1776

On September 7, 1774, when the First Continental Congress met in Philadelphia, they started the tradition (which is still observed to this day) of opening with a prayer. Leading was a local Episcopal clergyman named Rev. Jacob Duché who read several prayers with the assembled group, which included General George Washington, John Adams, Samuel Adams, and Patrick Henry. Rev. Duché also read the entire text of Psalm 35, which was the Episcopal Church's Scripture reading for the day, and which includes this passage: *“Plead my cause, Oh Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help.”* This reading so moved the men assembled, that John Adams wrote these words in a letter to his wife Abigail: *“I never saw a greater effect upon an audience. It seemed as if heaven had ordained that Psalm to be read on that morning...It had an excellent effect on everybody here. I must beg you to read that Psalm.”*

“I've 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.” - Benjamin Franklin, June 28, 1787

God is mentioned four times in the Declaration of Independence, and in the last line, His actual direct intervention is specifically called for by the writers with these words: *“And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.”* Not exactly the kind of phrasing you would expect from neutral “Deists”, but the kind that is perfectly compatible with the beliefs of practicing Christians. In fact, of the 56 men who signed that document, 24 held seminary degrees and many were active ministers. Direct quotes from the Bible and mentions of God are in many of our legal documents, carved in our public monuments and buildings, and were used constantly in the writings of our Founding Fathers. The Charter of Rhode Island from 1663 had a “religious liberties” clause so that residents *“...may be in the better capacity to defend themselves, in their just rights and liberties, against all the enemies of the Christian Faith.”* Even the Liberty Bell has the following Biblical passage engraved on it:

“Proclaim liberty throughout all the land unto all inhabitants thereof.” - Leviticus 25:10

It should also be mentioned that before and during the American Revolution, pastors and preachers routinely stoked the fires of dissent from their pulpits, and even lead their Congregations into battle on many occasions (for example, the Rev. Jonas Clark died in battle while leading his flock on Lexington Green). Many of these men initially left England when King George demanded that they purchase “licenses” for permission to preach in the State-sponsored churches there. Once coming to America, where they were free from such constraints; they were not about to compromise the cause of religious freedom.

They came to be known as “The Black Regiment” (originally a derisive term attributed to a “Tory” named Peter Oliver) because of the black robes they wore when they preached. The

Black Regiment was not a real “regiment” at all; rather the term refers to the clergymen of the colonies. And these men were so effective at raising volunteers for the militia and keeping the people aware of the threats to their liberties, that they were specifically targeted by the British army during the Revolutionary War. And if they were captured during a battle, these brave clergymen received the harshest of treatment from their captors. The British would even use Christian Churches to stable their horses when occupying Colonial towns. But they failed to intimidate these courageous pastors, and it is truly said that were it not for these fiery men of Faith, America might still be a colony of Great Britain.

One of the most famous “members” of The Black Regiment was Lutheran Pastor John Peter Gabriel Muhlenberg. When Gen. George Washington himself asked Pastor Muhlenberg to raise and lead the 8th Virginia Regiment of volunteers, Pastor Muhlenberg agreed. The day he was to leave and take his command, Pastor Muhlenberg delivered a powerful sermon from Ecclesiastes 3:1-8, where it states that there is a “...time for war and a time for peace”. The Pastor then solemnly stated “...there is a time to fight – and that time has now come!”, and he threw off his black robe to reveal the uniform of a Virginia Colonel. Grabbing the musket he had hidden behind his pulpit, Pastor Muhlenberg led his men from the church.

“Providence has given to our people the choice of their rulers, and it is the duty - as well as the privilege and interest - of our Christian nation to select and prefer Christians as their rulers.” - United States Founding Father, John Jay, October 12, 1816

Our First Patriots were mostly devout Christians who wished that their faith and love of God be interwoven into the actual framework of the United States of America, both in private and public life. To declare otherwise with the flimsy “evidence” used by today's atheists and secularists, is a blatant and deceitful untruth. We would do well to remember the words of revivalist Charles G. Finney who wrote in “The Decay of Conscience” in 1873:

Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of this nation.

With these words, Finney was placing the responsibility on the clergy and the church members to ensure that the government maintains a firm moral base, and that our representatives don't stray from traditional Christian values.

Discussion Questions

1. Are you aware of any ways in which the Christian Faith has been kept out of the public square? Do you think there are more or fewer instances of this during the Christmas Season? Give some examples.
2. Do you think that men like George Washington or John Adams would have wanted to have depictions of the Ten Commandments on display in a local state or county courthouse? in public schools? Why or why not?
3. Check your State's Constitution, and read the Preamble. Then read the Preamble of any of the other 50 States, and you will see that each and every one mentions God; either thanking Him for His blessings, or invoking His guidance and protection. Why do you think that so many different writers over so many years all chose to begin their state constitutions in this way?
4. What do you think of the men of The Black Regiment? What role do you think our churches should play today in our Nation's government? in politics? in the Culture War?

Slavery In the Colonies



*“Every measure of prudence, therefore, ought to be assumed for the eventual total extirpation of slavery from the United States ... I have, throughout my whole life, held the practice of slavery in ... abhorrence.” --
John Adams, in a letter to Robert Evans, June 8, 1819*

Slavery had been in practice for centuries before America was born. Any nation which overran another nation would automatically consider the conquered population to be their “property”, along with their farms, cattle and other possessions. The Pharaohs of Egypt considered the Children of Israel to be their property by right of power, just as the Romans would later enslave the Greeks and absorb their culture. Historically, slavery was not a matter primarily of the color of a person's skin, or if two people “looked different”.

As colonies in the New World developed and expanded, and more and more people were needed to perform physical labor, landowners were increasingly relying on white “indentured servants” to fill this need. An “indentured servant” was someone who would become a worker for another person to pay off a monetary debt, or to “work off” some crime or other transgression. It was not uncommon even for children to go to work for someone as an indentured servant to pay off a parent's debt (future U.S. Congressman and Hero of the Alamo, Davy Crockett, was sold into servitude when he was only 12 years old to pay off a debt of his father's).

But as the tobacco and rice crops (and later cotton) expanded in the south, the need came for an ever growing work force. It was not surprising then, that the already thriving African slave trade would step forward to fill this need. Inter-tribal warfare in West Africa saw black conquerors selling black “prisoners of war” to white slavers for profit. And at this time, Arab/Muslim nations were dealing in African slaves, while they also kidnapped, bought and sold thousands of white Europeans. Even today, slavery is still a scourge in the Middle East and in sub-Saharan West Africa, with over 20 million persons being held in countries ranging from Sudan to India, from Pakistan to Haiti. For example, in 1993, the US State Department estimated that up to 90,000 blacks were owned by North African Arabs.

And many of the first Africans forcibly brought to America were considered indentured, and were freed after their term was completed. Mathias de Sousa was one of nine indentured servants brought to Maryland in 1634 by Father Andrew White, a Jesuit priest. After his “indentured contract” was finished some four years later, de Sousa became the commander of a ship and entered the fur trade. Following a successful business career, de Sousa would serve in the Maryland legislative assembly in 1642; one of the many Freemen of African descent to do so.

“Negro Slavery is an evil of Colossal magnitude and I am utterly averse to the admission of Slavery into the Missouri Territories” -- John Adams, in a letter to William Tudor

So the “dirty business” of slavery as an ages old practice would infect the American Colonies for economic reasons. And, by the time of the Revolution, it was so entrenched in the Southern States that the efforts by men such as John Adams and Thomas Jefferson, among many others, to ban slavery directly in the Declaration of Independence had to be put aside temporarily, lest the Southern States not participate in the separation from England. And many of the signers felt that slavery would soon be legislated out of existence anyway. Vermont would ban slavery in its State Constitution as early as 1777, with Massachusetts, New Hampshire, Connecticut and Rhode Island enacting laws to free their slaves between 1783-84. But it would take a bloody Civil War some 80 years later to finally end the matter.

By the time of the Battle of Bunker Hill, there were a great many Freemen among the black population of New England. Some of them were seamen who had been picked up on voyages as replacement hands after original crew members had jumped ship or died. Some, like Mathias de Sousa, were indentured servants whose term of service was over, and who were now trying to make their way in a field of business for which they'd been trained. When it became obvious that there would be a protracted conflict with the King's Soldiers, many masters sent their slaves into battle in their place, with the understanding that, if the slaves fought well, they would be given their freedom. Also at this time, Britain offered slaves their freedom if they would fight for the King – and many of them did.

“I never mean... to possess another slave by purchase; it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by slow, sure, and imperceptible degrees.” - George Washington September 9, 1786

And it must be pointed out that many of our Founding Fathers actually owned slaves. George Washington, for example, grew up in Virginia where culturally, slavery had been ingrained for generations and was a matter of daily life. And while still a great moral wrong, it can't be denied that the relationships between many masters and slaves were very good (the Washington household also had white indentured servants at this time). Washington considered his personal body servant, a slave named “Billy Lee”, to be his closest friend. A look at the slave quarters in Washington's home of Mount Vernon shows a large living area with bunk beds and a central fireplace. In his will, George Washington freed all of his slaves, even providing for them financially – especially Billy Lee.

Of course, it is easy for us to see the distinction looking back from our vantage point in history. But it is reasonable to understand how an uneducated slave, with few options, could trade freedom for the security of having enough food and shelter. But without the

freedom to get an education and to try for something better, there would be no chance to improve a person's place in life. Today, this should be a cautionary tale to us all, as there are many different kinds of slavery to be aware of.

"I am principled against this kind of traffic in the human species... and to disperse the families I have an aversion." - George Washington, in a letter to Robert Evans, August 18, 1799

As the sun rose on the morning of June 17, 1775, it is estimated that between 20 – 25% of the brave men standing on Breed's Hill were of African descent – both slave and free. Each man chose his side in the upcoming fight very carefully. They knew that cutting ties with England and making their own way in the world, while sometimes scary and dangerous, still offered them the best chance for personal success and spiritual growth. These heroic men included black patriots like Peter Salem, who would personally fell British Major John Pitcairn and is immortalized in John Trumbull's famous painting of the battle. Salem Poor, another Freeman at Bunker/Breed's Hill, is known for mortally wounding British Lieutenant Colonel James Abercrombie. And there were many others who would fight for the chance to succeed – to get an education and then make the most of that chance to move up in this Land of Opportunity. And then to pass that precious right on to their children and their children's children.

Will we be able to stand as tall as the Patriots of Bunker Hill when our time comes to decide?

Discussion Questions

1. While the American Colonies were struggling to form a new nation, many were also fighting to end slavery at the same time. Why do you think it took so long for good, Christian people to finally abolish the scourge of slavery in America? Why would God allow such an evil like slavery to happen across so many centuries?
2. Is it easier to accept an evil like slavery if many people tell you that it is an acceptable way of life, and it has been part of your life since the day you were born? How hard do you think it would have been in 1776 to speak out, when many citizens were too busy with their everyday lives to think about it? Did it matter that many slaves were content with their situation?
3. Discuss the fact that men like George Washington and Thomas Jefferson were slave-holders. Does this negate their writings about liberty and freedom? Did they grow to realize through their own writings how wrong it was to allow slavery to exist in America? Does it make slavery any “less wrong” if the slaves are treated humanely?
4. Some of the African slave routes that brought uprooted families and misery to Colonial America are still being used today. Why do you think there is so little said about this modern day horror? Do some research and share what you find with your group.

Taxes, The Tea Party and Revolution



“We must indeed all hang together, or assuredly, we shall all hang separately.” - Benjamin Franklin, July 4, 1776

Once the 56 signers of the Declaration of Independence had put their names to this “majestic document” on July 4, 1776, they knew that what they were doing was treason and was punishable by death. But how did it come to this? How did this free society become embroiled in an existential struggle with their “Mother Country”?

As the American Colonies grew, and their frontiers expanded, it became more costly for King George III to provide services – particularly in maintaining a large enough army to protect against attacks from the various Native American Indian tribes, as well as constant skirmishes with England's main rival in the New World, France. After the French and Indian War ended with the Treaty of Paris in 1763, England received vast expanses of new territory, along with a monstrous war debt. King George felt that it was time for the Colonies to pay more of the cost for their own protection (and, by extension, taxes on the bountiful resources of America could help pay the expenses of the rest of England's far-flung Empire).

“To be prepared for war is one of the most effectual means of preserving peace.” - George Washington, January 8, 1790

But America had existed for several decades under a very loose system of self-rule, and would not take well with new restrictions coming from a Parliament thousands of miles away. England had been reaping the bounty from her distant cousins, and had no real need to interfere, as the Colonies had become more independent and self-sufficient. And their religious freedom, along with the firm belief that their liberties were gifts from God, made them wary of any regulation. If new taxes were to be introduced, then the Colonists needed to have a say in their implementation. There could be no “taxation without representation” in the minds of the Americans. And there could be no such independent spirit in the mind of King George.

“Sir, we are not weak, if we make a proper use of the means which the God of nature hath placed in our power. Three millions of people, armed in the Holy cause of liberty, and in such a country as that which we possess, are

invincible by any force which our enemy can send against us” - Patrick Henry, March 23, 1775

The new taxes started almost immediately, with the Proclamation of 1763, which was designed to protect the Colonials living on the frontier from Indian attacks. But it did this by ordering them to move east of the Appalachian Mountains, and the frontier families did not like to be told where they could or could not live. This was quickly followed by the Sugar Act, Stamp Act, Quartering Act, Declaratory Act (wherein Parliament reasserted its right of “full power and authority” over the Colonies), and the Townshend Act. These new laws and taxes put a further burden on the American Colonies, leading to a confrontation with British Troops in Boston on March 5, 1770, which came to be known as the Boston Massacre. And the later Tea Act of 1773, would lead directly to the original Boston Tea Party on Dec. 16, 1773, where enraged Colonials dumped into the harbor hundreds of chests of tea belonging to the British East India Company.

In April of 1775, tensions were at the breaking point. British General Thomas Gage, who commanded the Royal troops in Boston, sent one thousand soldiers under Major John Pitcairn to the Lexington area to arrest John Hancock and Samuel Adams - and to secure a large supply of arms and ammunition secretly stored in nearby Concord. But the Colonials learned of the plan, and two riders, William Dawes and Paul Revere, rode out to warn that “The British are coming! The British are coming!” And, it is no accident that the signal lanterns lit to warn of the British movements (“one if by land, two if by sea”) were placed in the tower of the Old North Church in concert with the church's sexton.

“Courage, then, my countrymen, our contest is not only whether we ourselves shall be free, but whether there shall be left to mankind an asylum on earth for civil and religious liberty” - Samuel Adams, August 1, 1776

And so it was, that on the morning of April 19, 1775, when the British marched onto Lexington Green, they were met by a group of Minutemen lead by Pastor Jonas Clark, that prominent member of “The Black Regiment”. No one knows who fired the first round, but when the smoke cleared, the “shot heard 'round the world” had lit the spark that would pit the British Army against a collection of citizens who were not about to give up their God-given rights and freedoms. And by the time General Gage again ordered his men onto the field of battle at Bunker/Breed's Hill, the American resentment could not be contained.

Discussion Questions

1. Why were the Americans angry about the series of new taxes? Was King George being fair in wanting the colonies to help pay for their own protection and to cover the costs of the French and Indian War? Do you think the Colonists thought their tax money was being spent elsewhere in the Empire?
2. Do you think it was good for men like Pastor Jonas Clark to take an active part in the problems affecting the people of his parish and the country? Why or why not? What do you think Patrick Henry and Samuel Adams meant in their quotes above?
3. Is America today still what Sam Adams called “...an asylum on earth for civil and religious liberty”? Do you think there is a chance that America might not be an asylum for civil and religious liberty in the future?

The United States Today



*“You and I have a rendezvous with destiny. We will preserve for our children this the last best hope of man on Earth, or we will sentence them to take the last step into a thousand years of darkness.” - **Ronald Wilson Reagan, October 27, 1964***

Are we the same people today as the Founding Fathers or the Patriots of Bunker Hill? It is important for us to live a life of service for our fellow citizens, our community and our country. And our Pastors today must be the same breed as those in the fabled “Black Regiment”, who fueled the fires of the American Revolution with their sermons against tyranny and injustice; and who fought in the ranks for freedom. We must remember that “we are the heirs of that first revolution”, and that we need to make sure that we uphold the values and memories of the great men who gave their lives to ensure our liberty. But would God, who so blessed the nation of Washington and Jefferson still want to bless us today?

*“America is like a healthy body and its resistance is threefold: its patriotism, its morality and its spiritual life. If we can undermine these three areas, America will collapse from within” - **Josef Stalin, Russian Dictator***

Since our Nation's founding, there have been people who wish to weaken the United States of America for their own selfish reasons. These people want to make us forget our Christian Heritage and rewrite our early history to remove all references to God and Jesus Christ. They want to take away Christmas decorations, carols and Nativity scenes. They want to remove crosses from hilltops and prayers before high school football games. And they want to replace religion with a “secular dogma” that makes government the source of all of our rights and freedoms. This is important because, if our rights are “God-given”, then those rights can never be taken away from us. But if the State doles out our rights, along with entitlements and benefits, then the State can also take these rights away when it wants to.

*“A government big enough to give you everything you want is a government big enough to take from you everything you have.” - **Gerald R. Ford, August 12, 1974***

The Framers of our Constitution were working from the viewpoint of 100 years of unprecedented liberty and self-rule. Never in the history of man had such an extensive system of representative government been set up and sustained. Their fight to maintain that representative government is echoed in the words of Benjamin Franklin outside Independence Hall in Philadelphia after the Constitutional Convention in 1787. A woman asked Franklin what kind of government the new nation would have, and he quickly answered, "A Republic...if you can keep it!"

It is time for us to decide to pledge ourselves in the same way that the signers of the Declaration of Independence pledged their fortunes and sacred honor. It's time for us to learn more about our history, and to fight in our own way to maintain the Republic which was founded on moral, Biblical principles, faith and God-based righteousness.

"The preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people." - George Washington, April 30, 1789

Discussion Questions

1. What can we do today to help keep America strong? Can you point out any ways that you have experienced our country getting weak?
2. Are you involved in your state and local elections? Do you know who your state senators are? Who are your local representatives and how do they vote?
3. Lastly, pray! Before making major decisions, men like President George Washington would attend church, fast and pray. God had a purpose for the early Patriots, and He has a purpose for you! Search your heart and see how you can make a difference today.