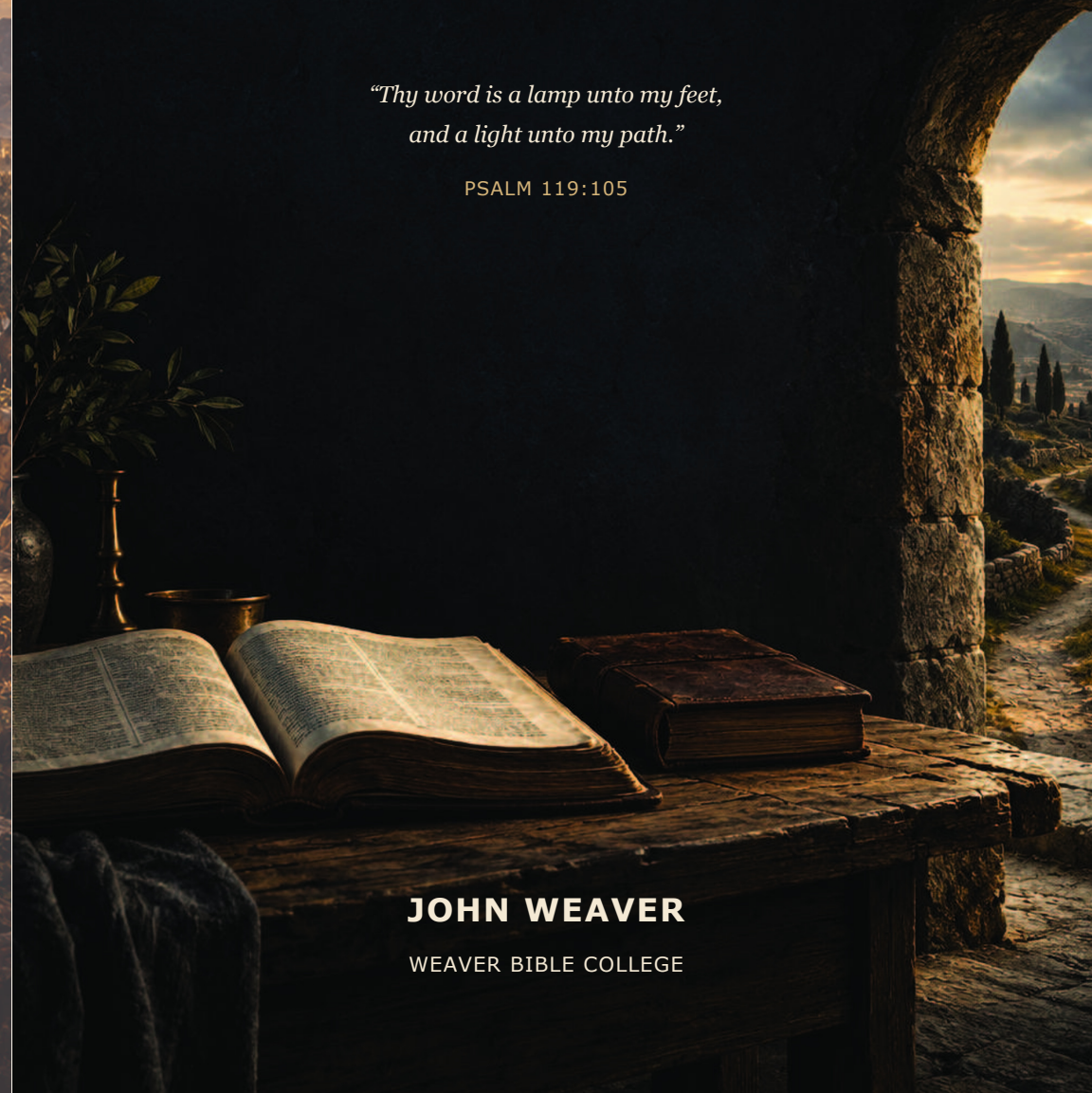
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BIBLICAL STUDIES

Where We Are & How We Got Here

"Thy word is a lamp unto my feet, and a light unto my path."

PSALM 119:105



JOHN WEAVER

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119

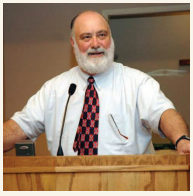
Remember the days of old, consider the years of many generations.

DEUTERONOMY 32:7, EXCERPT

Present circumstances have histories, and those histories carry theological assumptions. In this fourteen-message series, John Weaver presents his interpretation of changes in belief, culture, and public life. Scripture, historical examples, and contested arguments are brought together for readers to examine carefully. The collection invites attention to sources, context, and the difference between biblical authority and a speaker's historical interpretation.

"You cannot have a cultural revolution without having a theological revolution."

JOHN WEAVER



John Weaver

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Contents

Chapter 1: Where We Are & How We Got Here # 1 of 14 9

Introduction: The Importance of Foundations 9

America's Original Unity: One Faith, One God 10

Slavery Was Not the Original Issue 10

The Abolitionist Revolution 11

Theological Revolution Precedes Cultural Revolution 12

The Abolitionists: Theological Liberals and Revolutionaries 13

Abolitionists Despised Blacks 16

Lincoln and the Emancipation Proclamation 17

Northern Racism and Exclusion Laws 20

The Real Causes of the War and Continuing Differences 22

Conclusion: Unreconstructed Principles 22

Chapter 2: Where We Are & How We Got Here # 2 of 14 25

Introduction: Ideas Have Consequences 25

The Abolitionists' Rejection of Scripture and the Constitution 26

Union Requires Unity 26

The Original Unity of American Denominations 27

Abolitionism as the Cause of Denominational Splits 27

Infiltration Through Oberlin College and Revivalism 28

The Splits in the Presbyterian, Methodist, and Baptist Churches 30

Contemporary Warnings That Church Division Would Destroy the Union . . 32

The Role of Force After the Cords of Union Snapped 41

Applications: The Necessity of Submitting to God's Word 43

Conclusion: Know and Stand for Truth 44

Chapter 3: Where We Are & How We Got Here # 3 of 14 47

Introduction and Review 47

Theological Overtones in All Issues 49

Political Issues: Northern Hatred and Desire to Destroy the South 50

Economic Issues: Tariffs and Exploitation 57
Sectional Differences and Continuing Injustice 63
Modern Applications and Call to Repentance 64
Chapter 4: Where We Are & How We Got Here # 4 of 14 67
A Biblical View of Slavery 67
Introduction and Review 69
Questions About Slavery 70
Christ as the Perfect Slave 71
There Is a Biblical Slavery 72
There Is a Biblical Slavery 73
Why Heathens Could Be Permanent Slaves 79
Divine Rules and Regulations 80
Applications 86
Chapter 5: Where We Are & How We Got Here - Part Five of 14 89
Introduction and Review of the Series 89
Ways a Person Could Become a Slave 90
Slavery Originated with God and Is Regulated by God 91
The Curse on Canaan in Genesis 9 92
Old Testament Patriarchs as Slaveholders 96
New Testament Evidence for Biblical Slavery 100
New Testament Regulations for Slaves and Masters 104
God's Estimate of Abolitionism and Conclusion 107
Chapter 6: Where We Are & How We Got Here # 6 of 14 109
Introduction and Review of Biblical Slavery 109
The Bible Is Not Politically Correct 111
The Question of Southern Slavery's Origin 111
Historical Background of the Slave Trade 112
The Origin of Permanent Black Slavery in America 113
Black Slaveholders and Slavery in the North 114
New England's Dominance in the Slave Trade 115

The North's Continued Illegal Slave Trading 119
The South's Limited Role and the North's Hypocrisy 120
Conclusion: The South as Victim of Northern Aggression 121
Chapter 7: Where We Are & How We Got Here # 7 of 14 125
Introduction and Review of Series 125
The Southern View of Slavery 126
Biblical Foundation for Slavery 126
Personal Anecdote on Southern Paternalism 127
Propaganda and the Need for Truth 128
Southern Opposition to the Slave Trade 129
The Northwest Ordinance and Northern Hypocrisy 131
Anti-Slavery Societies and the Confederate Constitution 132
How the North Abolished Slavery Gradually and Profitably 135
Economic Motivations and the Cost of Slavery 136
Economic Devastation of the South and Modern Parallels 139
Conclusion: The War Was About Conquest, Not Slavery 140
Chapter 8: Where We Are & How We Got Here # 8 of 14 143
Introduction and Biblical Foundation 143
The Patriarchal Nature of Southern Slavery 144
Testimonies of Kindness from European and Northern Observers 145
Abuse as the Exception, Not the Rule 146
Biblical Warnings to Masters and Modern Application 147
Evidence from Plantation Records and Official War Documents 148
Black Loyalty to the Confederacy 151
First-Hand Slave Narratives Affirming Good Treatment 152
Slaves' Refusal of Freedom and Post-War Loyalty 155
Application: Character Over Color 158
Chapter 9: Where We Are & How We Got Here # 9 of 14 163
Introduction: The Biblical Principle of Righteous Judgment 163
The Question of Who Started the War 165

The Principle of Aggression: Who Renders Force Necessary? 166
The South's Desire for Peaceful Settlement 166
Northern Opposition to Peace: The Peace Congress and Senator Chandler . 169
Senator Lane's Warning: Northern Deception and Desire for War 172
The Deception of the Peace Commissioners 173
The Commissioners' Final Letter: A Declaration of War 177
Chapter 10: Where We Are & How We Got Here # 10 of 14 181
Introduction and Review 181
The Peace Commissioners' Accusation 183
Official Correspondence Between Beauregard and Anderson 183
Anderson's Treacherous Move to Fort Sumter 186
Lincoln's Deceptive Plans to Reinforce Sumter 188
The Secret Expeditions and Lincoln's Intent 190
The Bombardment and Surrender of Fort Sumter 193
Contemporary Northern Testimony That Lincoln Started the War 194
Application: Lincoln as the Father of Modern Governmental Deceit 197
Chapter 11: Where We Are & How We Got Here # 11 of 14 201
Introduction and Discovery of Johnstone's Book 201
Lincoln's Inaugural Promise and Biblical Principle of Judging by Fruits . . . 203
The Armistices and Lincoln's Violation 204
Orders to Reinforce Fort Pickens and Captain Adams' Resistance 205
Lieutenant Worden's Spy Mission and Deception 206
Landing of Troops and the Inauguration of War 207
Deception of Peace Commissioners and Congress 208
Multiple Expeditions and Lincoln's Secrecy 210
The Powhatan Incident and Porter's Defiance 212
Lincoln's Unconstitutional Acts and Legacy 213
Chapter 12: Where We Are & How We Got Here # 12 of 14 217
Honest Abe, Was He So Honest? 217
Introduction: The Nature of Truth 217

Truth Requires Readjustment 218
Our Hope Is in Christ, Not Man 219
The Duty to Preserve Truth for Posterity 219
Northern Perversions of History 220
Lincoln's Constitutional Violations 220
Contemporary Condemnation from Lincoln's Own Circle 222
Judge Henry Clay Dean's Indictment 224
Newspaper Quotes Revealing Contempt for Lincoln 226
Lincoln's Mockery of Christianity and Posthumous Deification 228
Biblical Judgment on Calling Evil Good 230
Conclusion: Judge by Fruits and Scripture 231
Chapter 13: Where We Are & How We Got Here # 13 of 14 233
Why the South Lost the War 233
Introduction and Psalm 44 233
The Question of Why the South Lost 236
Limitations of Human Explanations 237
The Numerical Advantage 239
Numerical or Manpower Advantage of the North 239
The Industrial Advantage 241
Industrial Advantage of the North 241
Economic Advantage and Northern Plunder 244
Preview of Theological Answer 250
Chapter 14: Where We Are & How We Got Here # 14 of 14 251
Introduction: The Question from Psalm 44 251
Common Reasons for the South's Loss 252
The Sovereignty of God as the Ultimate Answer 253
The Perplexing Question: Why Did the Righteous South Lose? 255
Dabney's Explanation: Judgment for National Sin 256
Biblical Analogies: Righteous Losing to Wicked 258
Habakkuk and Isaiah: God Uses Wicked Nations to Chastise 264

The North Also Judged: Both Sides Lost 267
Application: National Repentance Required 268
Topical Index 275
Scripture Index 281
Study Guide Link 285

CHAPTER 1

Where We Are & How We Got Here # 1 of 14

Introduction: The Importance of Foundations

Lord willing, today I'm going to begin the series that I shared with you on where we are and how we got where we are, or where we came from to get to where we are. I want you to understand that everything that happens, happens for a reason. So, Psalm 11, verse 3: "If the foundations be destroyed, what can the righteous do?" A very simple verse. If the foundations be destroyed, what can the righteous do?

Everyone understands, I hope, the importance of a foundation. If you have not understood the importance of a foundation, you need to turn on the news and witness some of these homes in California during the mudslides. When the foundation crumbles and breaks, the whole house gives way and literally falls to pieces. So God is asking, what in the world are the righteous going to do when the foundations are destroyed? The foundation that was laid for our nation has been eroding very seriously over the years.

America's Original Unity: One Faith, One God

We are where we are today because, basically, the foundation has been destroyed. You see, in 1776, we basically had one country, one faith, and one God.

I realize there were some sectional differences even back then, because George Washington had to give orders that anyone in his army who was creating sectional feelings—that is, differences—was to be highly reprimanded because he wanted unity. It was true that there were some sectional differences, but basically we had one culture. It does not matter if you were talking about Jamestown, which was founded in 1607, the landing of the Pilgrims at Plymouth in 1620, or the influx of the Puritans. The truth of the matter is this: Each group held tenaciously to the Word of God. They all held to that one truth. Basically speaking, they were all thoroughgoing Calvinists, but at least they all held to one culture, one faith, and one God.

Every group said that they were there to honor and glorify God and to obey His Word. Witness the Mayflower Compact. It does not matter if you study the Charter of Jamestown or the Mayflower Compact; every one of them says that they have a desire to glorify and honor God and to extend the kingdom of Jesus Christ. So whatever sectional feelings there were back in 1776, they were held to a very minimum.

Slavery Was Not the Original Issue

Even slavery was not an issue at that time. In 1776, at the time of what you and I would call the War for Independence, there were slaves in every colony. When the Constitution of the United States was finally ratified in 1789, there were slaves in every state, with the possible exception of Massachusetts. Massachusetts had just passed a law freeing all its slaves, although there still may have been some in that state.

During the Constitutional Convention, the main focus of debate was not the rightness or wrongness of slavery, but how the slaves were going to be counted. Originally, the North and the South were almost properly balanced. Then, of course, the South had the slaves.

I will explain later how the South got those slaves. There were no Southern slaving ships, only Northern slaving ships. The major debate was over how those slaves were to be counted.

Congress would not legally end the slave trade until 1808. Although the law was passed then, it still did not end there, because even during Abraham Lincoln's tenure of office they were still fighting the Northern slave shipping industry. Article I, Section 2, of the Constitution of the United States says: "Representatives and direct taxes shall be apportioned among the several states which may be included in this union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons." Thus, the slaves were to count for three-fifths of the population.

This was later changed by the 14th Amendment. Whether or not the 14th Amendment was ever properly ratified is a subject for another sermon; I can share some things with you on that and show you that it was not properly ratified. That, however, is another subject in and of itself.

I am not going to deal with slavery today. Slavery will be dealt with down the line, probably in two or three messages. Let me suffice it to say that slavery was not the issue of the war. Anytime people say that slavery was what the war was fought about, they are absolutely, totally ignorant of history, because it was not fought over slavery.

The Abolitionist Revolution

You have to ask yourself, what in the world happened in our country? Why was there such a division between North and South? Why does that division still exist? The South is still accused of fighting the war and of being sore losers. No, it is not that we are sore losers, and it is not that we are still fighting the war. It is simply that the principles are still the same, and those principles keep resurfacing. The truth is that those who know, hold, and believe those principles still have just as strong a tendency and feeling today as they did 200 years ago or 100 years ago.

Theological Revolution Precedes Cultural Revolution

I want to lay down a very little principle, and I want you to listen to me. Why am I talking about a revolution? Because what happened in the 1860s was indeed a revolution. A theological revolution must precede a cultural revolution. Put in plainer language, you cannot have a change in culture without a change in theology. What happened in our country in the 1860s and prior to that was a change in theology in the North, and consequently there was a change in culture. Look at what has happened in our country in the last 40 years, the last 20 years, and the last 10 years.

I guarantee you, when I was a boy, you would not see a man kissing a man on television, or a woman kissing a woman, but you see it regularly today if you watch it. That is a good reason not to watch it. I had an interesting phone call this week, the first time it ever happened to me. Nielsen, you know, the ratings company, called and wanted to know if I would keep a diary for a week of my television watching. I laughed and said, "You're asking the wrong man." The only television I watch is the news, and I do not believe half of that.

They asked why I did not watch the other programs. I said, "Because they're wicked, they're immoral, and they're an insult to my intelligence. I refuse to watch that trash." She asked whether I would write that down for her. I said I certainly would and would be more than happy to do so. I did not imagine it would matter, but I would certainly write it down for her.

The only way that all of this cultural change could come about is because there is a theological change. People do not know doctrine. They do not know the Word of God.

I had the opportunity to talk to a gentleman this week. He claimed to be a Christian, which I doubt very seriously. The man told me that he used to be a drunkard, but God took the drinking away from him; he had not drunk in 10 years. He said he smoked cigars and chewed tobacco regularly. He asked the Lord to take care of that, and the Lord took it away from him just like that.

That sounds impressive until you find out the man was going through a divorce. The reason was not his wife's fault; he admitted

that he had been whoring around on his wife. Finally, he got a guilty conscience and told her. They tried to work it out, but according to him, she finally just could not live with it anymore, and seemingly they were going through a divorce.

He said, "You know, I really hurt my wife." I said, "Well, I'm glad you're realizing that." He said, "But you know, I got hurt this week." I said, "How is that?" He said, "Here's a woman that I thought I loved. I was going to ask the Lord to let me have her so I could marry her, and he said he wouldn't. He didn't answer my prayer. He answered all the other prayers. Her husband really fought for her, and he won."

I said, "I can explain to you why God didn't answer your prayer. Because the Scripture says, 'Thou shalt not commit adultery.' God is not going to help you sin and steal another man's wife."

How can we think like that? There has been a theological change, and now there is a cultural change. When you turn your back on the Word of God, you have all kind of changes in your culture. You witness Israel under Jeroboam. What did Jeroboam do? He made two golden calves and said, "These be thy gods, O Israel, who brought thee up out of the land of Egypt."

Why was there such a cultural and political change in Israel? Because there was a theological change. You cannot have a cultural change without having a theological change. The Bible says in Proverbs 23, verse 7, "As a man thinketh in his heart, so is he." If you do not learn anything else, learn this: Ideas have consequences. As a man thinketh in his heart, so is he.

The Abolitionists: Theological Liberals and Revolutionaries

The abolitionists get their name from the fact that they wanted to abolish slavery. Abolitionists in general were individuals who rejected the Word of God. They rejected the inspiration of Scripture, the authority of the Word of God, the deity of Jesus Christ, and all the major doctrines in the Word of God. These abolitionists are found under different names, including Free Soilers, Radical Republicans, Transcendentalists, and Unitarians.

There were several different kinds of abolitionists. There were pacifistic abolitionists, individuals who wanted to abolish slavery but did not believe in fighting. They wanted to abolish slavery through legal means, through the courts, or through political means. In other words, they were not going to take up arms over the issue of slavery. Secondly, there were the disunion abolitionists. These abolitionists wanted to secede from the Union and leave the slave states to themselves. Thirdly, there were the violent revolutionary abolitionists, who wanted and planned a slave revolt. They wanted the slaves to rise up and murder their masters and their families. If they could not incite a slave insurrection, they were going to start an all-out war against the South and destroy the South.

They despised not only the slaveholders but anything that was Southern. The war was not fought over slavery. Only one out of every seventeen families in the South had slaves, and most of them had very few slaves. Most of the men who fought for the South during that war never owned a slave, never thought about owning a slave, and would never own one, especially when considering the price of some of those slaves. A young, strong, black man would sell for $200. That was not much money by today's standards, but it was a significant amount of money back then. A black man who was a carpenter, brick mason, or otherwise skilled would sell for $3,000 to $5,000. That was a great deal of money in the 1830s, 1840s, 1850s, and 1860s. Therefore, most Southerners never owned a slave in their lives.

But these radical abolitionists, these violent revolutionary abolitionists, prevailed, backed by big money interests in the North: the industrialists and the war party. They wanted literally to destroy the South—its prestige, power, and political influence. Understand that from the founding of this country until the 1860s, the South basically provided the nation's leadership. I am talking about presidents. Did you realize that nine of the first eleven presidents were Southern? These abolitionists wanted literally to destroy the South.

There were many abolitionists; I will name some later. What most people do not know is that there was a group known as the Secret Six. They were very wealthy Unitarians who financed and sponsored

John Brown, hoping that his raid at Harpers Ferry would start a slave insurrection. John Brown was nothing more than a low-life murderer.

He was not only a cheat and a thief who would not pay his debts; lawsuits piled up after him, seemingly a mile high. Everything he ever touched went down, and he had lawsuits on every hand.

Before John Brown and his gang of seven began the invasion of Harpers Ferry, five of his original gang were members of his own family. These seven men took their sabers and axes and murdered five innocent men along Pottawatomie Creek. They are referred to as the Pottawatomie Massacres. These five men were not slaveholders. John Brown was trying to start a revolution, to start a war, and he murdered those men, literally hewing and hacking them to pieces.

In his raid on Harpers Ferry, trying to get the arsenal, the first man killed by John Brown and his raiders was a free black. His name was Heywood Shepherd, a porter for the B&O Railroad. They shot him, left him dying in the road, and ignored his pleas for water for twelve hours. It is very ironic that John Brown intended to “save” the blacks, yet the first man he murdered was free and black.

The Secret Six included Franklin Sanborn, an author, educator, and social scientist, and Gerrit Smith, a millionaire and politician from New York.

Thirdly, there was Thomas Wentworth Higginson of Massachusetts, a Unitarian minister who stated that he always had money for treason. There was also Dr. Samuel Gridley Howe, the husband of Julia Ward Howe, who wrote the “Battle Hymn of the Republic” to the tune of “John Brown's Body Lies A-Mouldering in the Grave.” Dr. Howe was a medical doctor, a soldier at one time, and a worker with the deaf and the blind.

Fourthly, there was Theodore Parker, a Unitarian minister. William Lloyd Garrison was another ardent abolitionist, and his paper, The Liberator, was an anti-slavery paper. In 1856, Garrison introduced Parker to a New York anti-slavery meeting in these words: “I have the pleasure of introducing to you a very excellent fanatic, a very good infidel, and a first-rate traitor in the person of Theodore Parker of Boston.” A very good infidel.

And, of course, Julia Ward Howe. I believe that Parker was an out-and-out atheist, but he was a Unitarian minister, you see.

The sixth was George Luther Stearns, a millionaire of Massachusetts who made his money in the lead pipe industry. Other abolitionists included William Lloyd Garrison, Ralph Waldo Emerson, Henry David Thoreau, Henry Ward Beecher, Thaddeus Stevens, Charles Sumner, William Stanton, Abraham Lincoln, Samuel May, and a host of others.

Has anybody ever heard the expression “Beecher’s Bibles”? Henry Ward Beecher sent crates of rifles to Kansas for John Brown to use in his revolution, marking the crates “Bibles.” They became known as Beecher’s Bibles.

One important point to remember is that the abolitionists held themselves, their reasonings, their rationalizations, and their ideas not only above the Word of God, but above the Constitution of the United States as well. Theodore Parker thought that the Constitution was not morally binding. That is what he preached and taught. What does that mean? The North then had no obligation to keep its end of the covenant. If it was not morally binding, there was no obligation to obey or do anything.

William Lloyd Garrison referred to the Constitution as an agreement with hell, an agreement with death, and a covenant with hell. Thomas Wentworth Higginson taught that disunion was a historical inevitability. In other words, there would be a separation, but he thought it would be the North seceding from the South.

Another point that I want to make today is this, and this is exceedingly important: the abolitionists as a whole did not care for the blacks. They despised them. They hated them. I am going to prove that to you by using their own words. The abolitionists were so adamant that slavery had to be destroyed, they could care less as to whether the slaves were destroyed along with it.

Abolitionists Despised Blacks

Dr. Samuel Gridley Howe wrote to a friend in anticipation of the war that John Brown was to begin. Here is what Gridley Howe wrote: "that the map of our magnificent country should be destined to be so

soon torn in two on account of the Negro, that poorest of human creatures satisfied even in slavery with sugarcane and a banjo." That is a real high estimate of the blacks: the poorest of human creatures, satisfied even in slavery with sugarcane and a banjo.

Theodore Parker's estimate of the Negro was that he was intellectually and morally low; moreover, the Negro had for him a certain physical repulsion. These are the men who are supposed to have wanted the Negro set free. Julia Ward Howe wrote, "the ideal Negro would be one refined by white culture and elevated by white blood." What is she saying? If you take the Negro and mix white blood with him, you do not have a Negro anymore. You have a mulatto, a mix.

She is saying that was the only hope for a Negro to cease from being a Negro. Listen to what she said. I'm quoting Julia Ward Howe: "The Negro among Negroes is a coarse, grinning, flat-footed, thick-skulled creature, ugly as Caliban, lazy as the laziest brutes, chiefly ambitious to be of no use to anyone in the world."

Now, that's an abolitionist. Ugly as Caliban. I hope you want to know who Caliban is, because when I read that quote, I thought, I don't know who Caliban is, and inevitably, somebody's going to ask me. Caliban was a person in Shakespeare's play, The Tempest, and Caliban was an ugly, ignorant, savage, deformed mutant in a black band.

Later on in her writings, she wondered whether compulsory labor for blacks was better than none. Do you hear what she was saying? If you don't force them to work, they won't work.

This is an abolitionist argument. Thomas Wentworth Higginson said of the black troops he helped to muster that they were "a thousand half-childish minds gathered together." Practically all abolitionists held a low view of the blacks; none wanted equality for the blacks.

Lincoln and the Emancipation Proclamation

The news reported that the blacks in Albany were celebrating Juneteenth Day, which was supposed to be when the slaves were set free by the Emancipation Proclamation. Yet the Emancipation

Proclamation bears the date of January 1, 1863. Later, in Texas, it was forcibly enforced by the sword and by the bayonet when that area had lost in the war.

The Emancipation Proclamation never, ever freed a slave. It was a military attempt to get the slaves to revolt in the South and fight with the North. Moreover, it was politically motivated to keep England, and any other European country as well, from helping the South in the war. Where Abraham Lincoln had power to free the slaves—in the Northern states—he did not free any of them. Where he had no authority—in the Southern states—he tried to free them. Originally, no one was freed by the Emancipation Proclamation; it never freed any individual at all.

The Emancipation Proclamation bears the date of January 1, 1863. On August 14, 1862, Abraham Lincoln invited a lot of free blacks to the White House and made a speech. Here is what Lincoln said to the free blacks.

Lincoln's Negro policy was to send the blacks back to Africa. Charles Sumner, Thaddeus Stevens, William Stanton, and all of those radical Republicans in his cabinet agreed and wanted the same thing. So here is what he said to these free blacks:

"Why should people of your race be colonized and where? Why should they leave this country? This is perhaps the first question for proper consideration. You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong, I need not discuss. But this physical difference is a great disadvantage to us both, as I think. Your race suffers very greatly, many of them by living among us, while ours suffers from your presence.

"In a word, we suffer on each side. If this is admitted, it affords a reason at least why we should be separated. You are free men, I suppose. Perhaps you have long been free, or all of your lives. Your race is suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. The aspiration of men is to enjoy equality with the best when free. But on

this broad continent, not a single man of your race is made the equal of a single man of ours."

Now is Abraham Lincoln speaking to blacks? He says there's not a single black that's equal to a single white. He's saying you never will be. Listen to what Lincoln said. Lincoln said, quote, "Slaves are property, and a free should be paid for." Did you know that Lincoln said if he could win the war without freeing any slave, he would do so. If he could win the war by freeing all slaves, he would do so. He could care less about the slaves. It was military expediency. Listen to what he said.

"I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." In his letter to Alexander Hamilton Stephens, the vice president of the Confederacy before those times, here is what he said. "Do the people of the South really entertain fear that a Republican administration would directly or indirectly interfere with their slaves or with them about their slaves? If they do, I wish to assure you as once a friend and still, I hope, not an enemy, that there is no cause for such fear. The South would be no more in danger in this respect than it was in the days of Washington," that is, in George Washington. So Lincoln says initially he had no plans to free the slaves.

Here is a speech that he made in Charleston, Illinois, in 1858. He was in a debate with Stephen Douglas. Here is what he said:

"I am not now nor ever have been in favor of bringing about in any way the social or the political equality of a white and black race. I am not now nor ever have been in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor of intermarriages with black people. There is a physical difference between the white and the black races which will forever forbid the two races living together on social or political equality. There must be a position of superior and inferior, and I am in favor of assigning the superior position to the white man."

That was Abraham Lincoln in his own words. So the abolitionists then, as a whole, were not interested in slavery. Alexis de Tocqueville

was a Frenchman who visited this country and wrote a great book on democracy in America. He observed:

"The prejudice of the race appears to be stronger in the states that abolish slaves than in the states where slavery still exists."

Northern Racism and Exclusion Laws

“White carpenters, white bricklayers, and white painters will not work side by side with the blacks in the North, but they do it almost every day in the southern states.” That was back at that time. The racial bigotry, if you want to call it that, was in the North. Professor McMaster of the University of Pennsylvania stated concerning the free blacks of the North, “in spite of their freedom, they were a despised, proscribed, and poverty-stricken class.”

The biographer of William Lloyd Garrison wrote, “the free-colored people were looked upon as an inferior caste to whom their liberty was a curse, and their lot worse than that of slaves.” The North certainly had no love for the black, and certainly the abolitionists did not either. Do you realize that the North passed laws against the education of blacks? They were afraid that it would interfere with the white labor market and tend also to the great increase of colored people in the state. New Jersey passed a law excluding blacks from entering or settling in the state. Massachusetts passed a law that if a black remained longer than two months in the state, he was to be flogged and driven out of the state.

In 1853, Indiana's constitution stated, quote, "no Negro or mulatto shall come into or settle in this state." Illinois in 1853 enacted a law to prevent the immigration of free Negroes into the state. Not satisfied with a mere statute, in 1862, while the North was pillaging the South, Illinois passed another law by popular vote stating, "no Negro or mulatto shall emigrate or settle in this state." The North didn't want the blacks.

Why do you think they were fighting that war? Let me tell you what Lincoln said. The North was afraid that if the South lost and the blacks were freed, there would be a great influx of blacks into the northern states. President Lincoln attempted to alleviate this fear in his message to Congress in December of 1862. He said, "But why

should Emancipation South send the people North? And in any event, cannot the North decide for itself whether to receive them?" In other words, it would be left up to the states. They would set them free, and if the North did not want them, it could pass laws saying they could not come into the state.

New Jersey barred blacks from voting in 1807, Connecticut in 1814, Rhode Island in 1822, and Pennsylvania in 1838. Between 1790 and 1830, the black population in the North dropped from 2.13% to one half of one percent. Why did it drop? Dr. Edgar McManus declared that many, if not the larger percentage, had been the victims of kidnappers and forced migration. Free blacks were kidnapped and sold into slavery by the North. In New York City alone, in one year, more than 33 such cases of kidnapping were revealed. William Seward in 1858 declared, "the white man needs this continent to labor in, and he must have it." John Sherman, brother of William Tecumseh Sherman, said on April 2nd, 1862, quote, "we do not like the Negroes."

"We do not disguise our dislike. As my friend from Indiana, Mr. Wright, said yesterday, the whole people of the Northwestern states are opposed to having many Negroes among them, and that principle or prejudice has been engraved in the legislation for nearly all of the Northwestern states." They were saying, "We don't need blacks in our states." They said they disliked them and did not disguise that dislike.

When General John A. Dix proposed to remove a number of escaped slaves from Fortress Monroe to Massachusetts, the governor of Massachusetts objected, stating, "the northern states are, of all places, the worst possible to select for an asylum for Negroes." They were saying, "We don't want them." If slavery was not the focal point of the war, what was it? If the North really was not interested in the slaves, and if, once freed, the North did not want them there, why did the North want the war? There were numerous reasons for the war.

The Real Causes of the War and Continuing Differences

You have to go back to what I said initially: you cannot have a cultural revolution without a theological revolution. There were, first of all, theological issues in this war. I will show you how the North and the South differed theologically. There were, secondly, economic issues. The North wanted to impose high tariffs to drain the South financially. There were cultural issues as well. Even today, there are cultural issues; the North and South are still not alike culturally.

I had an aunt and uncle who lived in Toledo, Ohio, for years. My uncle, although born in the South, went there, married, worked for General Motors until he retired, and then moved back to the South. My aunt, whom he married, was raised in the North. She could not get over the fact that down here everybody waved and everybody spoke. She said, "Let me tell you something. In Toledo, Ohio, if some stranger speaks to you, you run. You get out of the way; there's something coming down. But you drive down the road here and everybody waves at you, and everybody will stop and talk to you."

There were theological, economic, cultural, and political issues, as well as sectional differences. Every one of these differences in 1860 was still a difference in 1998. Why is the South so opposed to abortion, while the North, basically speaking, is not? That is a theological issue.

It is these theological issues that raise, emphasize, and aggravate all the other issues. I do not care whether you have a leading Unitarian minister in the North; I would never agree with him, regardless of how popular he is or whether he is a congressman. How many of you saw Trent Lott from Mississippi the other day saying that homosexuality was a sin? You do not hear Northerners.

Conclusion: Unreconstructed Principles

Very few Southerners now, because we have been radicalized and reconstructed. But those of us who are unreconstructed still believe that sodomy is a sin and wicked. I was given a sign, and I have not had time to use it, but I can assure you that I am going to put it on

my car: “Unreconstructed,” because I still believe the Bible and the principles for which we fought.

Paraphrasing in closing, Jefferson Davis said, “Although we lost the war, the principles for which we fought will yet be fought for again on a different battlefield, in a different venue.” All the problems we have been having with bureaucracy and the federal government come down to this one principle. They are being fought for again and again in different battlefields and different venues, but it is still the same principle: We want liberty, and we want freedom.

Father, in the name of Jesus Christ, we ask today for Thy grace and mercy. Teach us, Lord, where we have come from, so we can see where we are and know where we are going. Give us grace to serve Thee acceptably with reverence and godly fear. In Thy name we pray, Amen.

CHAPTER 2

Where We Are & How We Got Here # 2 of 14

Introduction: Ideas Have Consequences

Psalm 11, verse 3: “If the foundations be destroyed, what can the righteous do?” This was the text we used for the first message, and I want to continue with this exceedingly simple question: If the foundations be destroyed, what can the righteous do?

When I began teaching on the abolitionist revolution, one of the key points I made was that ideas have consequences. You cannot have a cultural change without having a theological change. You cannot have a cultural revolution without having a theological revolution.

Look at the moral breakdown in our country. Look at how our culture has changed, not merely in the last fifty or twenty years, but even in the last five years. The reason you have such great cultural shifts is that you have great theological shifts. Forty years ago, most Americans would not have put up with what you and I would call open sodomy. They simply would not have done it. But today, with

that great cultural shift, you can look back and see that there has been a theological shift in which the faith has been undermined and great tolerance has been preached and taught. Therefore, we have all these changes in our cultures.

The Abolitionists' Rejection of Scripture and the Constitution

The abolitionists did not care for the Scriptures. They denied the inspiration of the Scriptures, the deity of Jesus Christ, and the supernatural. They did not care for the Scriptures, the slaves, or the Constitution. I gave you quote after quote demonstrating that. William Lloyd Garrison, who printed The Liberator, said that the Constitution was “a covenant with death and an agreement with hell.” Of course, it was not to be obeyed.

The truth of the matter is that the abolitionists wanted power. They cared little about the consequences, what happened to society, or what happened to the nation. They simply wanted power.

Union Requires Unity

The Bible says in Amos chapter 3 and verse 3, “Can two walk together except they be agreed?” The answer is obviously no. You cannot really have union without unity. You may have union without unity, but it will not last long. An excellent illustration of that is what some wicked folks have done in time past: You can take two tomcats, tie their tails together, and hang them over a clothesline, and you have union. But you do not have unity, because they will scratch and bite each other to death. If there is no unity, then inevitably and invariably the union will tear apart. There must be a parting of the ways. Scripture asks, “Can two walk together except they be agreed?” The answer is no.

Abolitionism spilled over into the northern churches, and the consequence was absolutely devastating: nothing less than broken churches.

The Original Unity of American Denominations

Think back with me. After the War of Independence ended in 1787 and the Constitution was ratified in 1789, the churches in America had three basic goals before them. First, securing full religious liberty, which they sought. Secondly, completing the organization of their own churches and denominations. Thirdly, teaching their own and evangelizing the lost.

It is exceedingly surprising to the average Christian to learn that, in the beginning of our country, there were not all of these major divisions among the denominations. Whether you talk about the Baptist, Methodist, or Presbyterian churches, there was basically just one denomination. Each denomination was national. We had a Baptist church; it was the same Baptist church in the North, South, East, or West. The same was true of the Presbyterian and Methodist churches. There was national cooperation among all these denominations.

It is almost startling to realize that there were no Southern Baptists. When our country first began, there were simply Baptists who lived in the South. There were no American Baptists or Northern Baptists. There was no Presbyterian Church USA, Presbyterian Church PCA, or Southern Presbyterian Church. There were no Southern Methodists. You were just Presbyterian, or you were just Methodist. The Methodist, Baptist, and Presbyterian churches were the leading denominations in America.

Abolitionism as the Cause of Denominational Splits

Although there were doctrinal differences between the denominations, there was an excellent spirit of cooperation, and Christian charity was exhibited among them. What happened? What severed the national ties and the spirit of cooperation and brotherly love? It may surprise you to realize that the answer is abolitionism. Abolitionism was the fanatical desire to quote-unquote free the slaves. But the truth of the matter is, as I pointed out last week, they were not interested in the slaves, but in using that cause as a means of gaining power and influence. Abolitionism literally forced divisions in the major denominations.

Today I want us to look quickly at these three major denominations and consider some quotations that will literally knock your socks off. Our church leaders, as well as our political leaders, recognized that when these denominations split because of abolitionism, it foreshadowed the split that was coming in our union and nation. Let us begin with an example of how abolitionism infiltrated the denominational churches.

Infiltration Through Oberlin College and Revivalism

Clearly, no conservative church would invite Theodore Parker or Thomas Wentworth Higginson to preach on Sunday, because those men denied the deity of Christ and denied the Scriptures. No Baptist church would invite them to preach on abolitionism. How, then, did abolitionism spread into the northern churches?

Have you ever heard of Oberlin College in Oberlin, Ohio? It is still in existence. Oberlin College was basically a hotbed of abolitionism. A man named Charles Grandison Finney, an Arminian—indeed, worse than an Arminian, a semi-Pelagian—was connected with it. His Arminian and semi-Pelagian theology led him into the revivalism of that day. Studies have been done of what happened when Finney went into towns: people would say that the bars closed and that various other changes occurred. That is true. But when he left town, the bars reopened. In other words, his work did not make a lasting impression.

They wanted Charles Grandison Finney as president of Oberlin College, and they secured him in that position. There was the revivalism being spurred by Finney. A professor at Oberlin College, Theodore Dwight Weld, was a rabid abolitionist. Literally, they captured Finney's revivalism and turned it into an abolitionist revival.

They formed an American Anti-Slavery Society and sent out seventy paid agents for the express purpose of infiltrating these churches and introducing abolitionism into them. Let me give you an example. There was a man by the name of James A. Thome, T-H-O-M-E. He was a senior divinity student at Oberlin College and one of the original seventy sent out by the American Anti-Slavery Society in 1836.

On the last day of March, he wrote his professor, Theodore Dwight Weld, that he had gone to Petersburg, Ohio, and had lectured five times on what he called immediate abolitionism. What he called immediate abolitionism was this: You release the slaves immediately. That is all. They were not paying them, recognizing any property rights, or even recognizing the fact that they had sold them to their owners. They were simply to release them, and that was it. It did not matter that the slaves had nowhere to go. It did not matter that they were trained in nothing but agricultural pursuits. Thome was preaching immediate abolitionism, and here is what he wrote: “Citizens mostly turned out to hear. Last evening, they all voted in favor of immediatism, that is, immediate abolitionism. But they were not willing to form a society to oppose slavery immediately.”

The reason was that they were chiefly Methodists and were afraid to move until their ministers should say, “Move.” It was not that the Methodist pastor had all that power. The truth of the matter is that, in 1835, the Methodist Episcopal Church had unanimously adopted a resolution condemning anti-slavery agitation. Had that Methodist minister said, “Move,” he would have been going contrary to the discipline of his denomination and bringing himself under church discipline as well.

Thus, they were spreading out, trying to indoctrinate the different denominations. There is a book written by C. C. Goen, Broken Churches, Broken Nation. I have read it, and I am going to quote a great deal from it. He documents that the splits in the denominations and churches preceded and foreshadowed the split in our nation. What he does not demonstrate in that excellent book is that the cultural shift was preceded by a theological shift.

He does say it was from abolitionism and its agitation, but he does not emphasize that it was their doctrine and theology that were absolutely contrary to the Word of God. That preceded the cultural change in the country. Before there can be a cultural change, there must be a theological change. Somebody had to change theology, and in this instance, the theological revolution was in the North.

Southern pastors recognized that the battle was basically between humanism and Christianity. Dr. C. Greg Singer, in The Theological Interpretation of American History, wrote, "After 1830, there was a

growing philosophical and theological cleavage between the North and the South. While the North was becoming increasingly subject to radical influences, the South was becoming increasingly conservative in its outlook." The North was becoming more radical, while the South was becoming more conservative.

There was a prominent Presbyterian theologian, John Henley Thornwell, whose writings are in my library. He was born in 1812 and died in 1862, when the war had been going on for a year. Dr. Thornwell said, "The parties in this conflict are not merely abolitionists and slaveholders." The war was not simply between those who wanted to free the slaves and those who wanted to keep them.

"They are atheists, socialists, communists, red republicans and Jacobins on the one side, and the friends of order and regulated freedom on the other. In one word, the world is the battleground, Christianity and atheism the combatants, and the progress of humanity is at stake."

Here was a pastor of one of the leading Presbyterian churches saying that the battle was not between anti-slavery and slavery, but between Christianity and atheism, and between freedom and communism. Thus, the war of 1861 to 1865 was in part sparked by this theological revolution in the North, and it had grave consequences. If there were broken churches, the inevitable result would be a broken nation.

The splits in the churches occurred in order. First, the Presbyterian Church split in 1837 and then split again in 1857. There was a battle between what were known as the old lights and the new lights, or the old school and the new school.

The Splits in the Presbyterian, Methodist, and Baptist Churches

It is true that there were varying doctrinal differences between the New School and the Old School. In fact, the New School was trying to adopt some Arminianism, some of his semi-Pelagianism, and some of his methods. There were doctrinal differences, but slavery was one of the main issues because of the abolitionists agitating in

the Presbyterian Church. Abolitionism figured decisively in the split in that church.

Then the Methodist Episcopal Church split in 1844, and the Baptists split in 1845. So there were no Southern Baptists until 1845; that is when they actually came into existence.

What I want to do this morning is demonstrate that each of these denominations ultimately split over abolitionism, and their split paved the way for the split in the nation. Learn this right now: When professing Christians—not the world, but professing Christians—refuse to sit down and work things out biblically and scripturally, what hope do the heathen have?

The answer is absolutely none. There were professing Christians in the North and professing Christians in the South. The South pleaded time after time, "Sit down with us." In fact, I'll give you a quote later on. They could care less what the Bible said. Those in the North said, "No, we are not going to work it out. You will do what we say or else."

A second truth we better learn is the importance of examining everything in light of the Word of God. There are a lot of teachings and things that sound good, but that does not mean they are right or biblical. Just because something works does not mean that it is biblical either. We must learn to examine everything in light of the Word of God.

Professor George A. Baxter of Union Theological Seminary in Richmond, Virginia, said at that time, concerning the separation of the Presbyterian Church into North and South, "We'll put an end to the abolition question and disturbance in the Presbyterian Church." In other words, the Presbyterian Church originally split because of the agitation of the abolitionists, and he hoped that, once they divided into Northern and Southern churches, the abolitionists would leave them alone. He was willing to get rid of the New Lights, or the New School, because at the same time it would get rid of abolitionism.

Contemporary Warnings That Church Division Would Destroy the Union

Many of you have heard of Charles Hodge, the famous Presbyterian theologian and staunch defender of Old School orthodoxy. Concerning the split in the Presbyterian Church, he blamed the abolitionists and their stigmatizing of slavery as a sin and a crime. He said that it "must operate to produce the disunion of the states and the division of all ecclesiastical societies." He continued, "We shall become two nations in feeling which must soon render us two nations in fact."

William S. Plumer, another Presbyterian theologian, said, "Should the assembly, that is the Presbyterian Church, legislate and decide that slave-holding is a sin, the southern churches would all feel themselves instructed by the Apostle Paul to withdraw from such. Thus our church would be rent asunder."

"Then nothing is left except to rend the star-spangled banner in twain. Soon the hostile forces will be marshaled against each other, and the Potomac will be dyed with blood. Can it be that the righteous judge of all the earth has so dreadful a controversy with the Presbyterian Church of the United States as to give her up to the folly and madness of being the first to hoist the gate and let the flood of desolation roll in?"

He knew what was going to happen. James Henley Thornwell, whom I have already quoted, was often referred to as the Calhoun of the South. You remember John C. Calhoun, the leading Southern politician and a tremendous author and speaker. Thornwell was called the Calhoun of the South.

In 1851, Thornwell said that the fault of this division lay with the agitators, that is, the abolitionists alone. "We are solemn and earnest, not only because we deplore a schism in the body of Christ, but because we deplore a schism among the confederated states of this union. We declare our deliberate conviction that the continued agitation of slavery must sooner or later shiver this government into atoms. If slavery be indeed consistent with the Bible, their responsibility is tremendous, who in obedience to blind impulses and visionary theories pull down the fairest fabric of government the

world has ever seen, rend the body of Christ in sunder, and dethrone the Savior in his own kingdom."

"Are our country, our Bible, our interest on earth, and our hopes for heaven to be sacrificed on the altars of a fierce fanaticism? Slavery is implicated in every fiber of Southern society. It is with us a vital question. It is because we know that interference with it cannot and will not be much longer endured. We raise our warning voice. We would save the country if we could."

Here was another Presbyterian theologian in 1851 saying that Northern abolitionists were destroying the country: Leave us alone. You do your thing, and we will do ours. The new school in the Presbyterian Church was demanding that slavery not only be declared a sin, but that all slaveholders who were Christians and members of the Presbyterian Church be subject to church discipline. Thus, they were forcing this division in the Presbyterian Church.

The Methodists and the Baptists soon followed. John Wesley denounced slavery in 1785 as "that execrable sum of all villainies." He also said that American slavery was "the vilest that ever the sun saw."

Now, with the founder of Methodism making statements like that, invariably someone is going to pick up on it. Peter Cartwright was a Methodist circuit-riding minister, and there are many great things about him. He certainly was not right in this area, but some of my favorite humorous and good stories relate to Peter Cartwright.

One of them concerns the fact that he stopped at an inn for the night. There were, of course, always taverns in the inns, and some people were drinking. A beautiful young woman was there, dancing and wanting everybody to dance with her, while Peter Cartwright sat resting. She came over, took him by the hand, and said, "Come and dance with me." Peter Cartwright refused.

He said, "No, I had rather not." She insisted and continued pulling him by the hand. He said again, "No, I had rather not." She literally pulled him onto the dance floor. Peter Cartwright said, "Very well, if you insist that I dance with you, I shall. But I always make a habit of asking the Lord's blessing upon everything that I do." He smashed her down to the floor and said, "Let's pray."

Of course, he prayed, and after he got through praying that putting into her dancing and to the drinking as well. Peter Cartwright had a lot of things in a lot of areas. But he was from Illinois and attended the General Conference in 1844 when it split. Here is his reflection twelve years later after the split in the Methodist Church:

"All the time of the protracted debates, I knew if the Southern preachers failed to carry the point they had fixed, namely the tolerance of slaveholding in the Episcopacy, that they would fly the track and set up for themselves. And in that event, war and strife would prevail among brethren that once were united as a brotherly band, and that they must of necessity become a slavery church. And I the more deeply regretted it because any abomination sanctioned by the priesthood would take a firmer hold on the country, and that this very circumstance would no longer perpetuate the evil of slavery, and perhaps would be the entering wedge in the dissolution of our glorious union and perhaps the downfall of this great republic."

I certainly disagree with Peter Cartwright when he calls slavery an evil, because I am going to deal with slavery from the Bible a little bit later. Let me make this clarification: it is true that slavery is attended with many evils. But you cannot say that slavery itself is evil, because God even instituted slavery, and I can show you that from the Bible. So I disagree with Cartwright when he talks about the evil of slavery and calls it an abomination. There is a biblical slavery and there is a heathen slavery. I am not getting into that right now. But slavery is not evil in and of itself.

What Cartwright did see correctly was that the division between the North and the South, and within the Methodist Church, was going to literally destroy the Republic. In 1837, at the Georgia Methodist annual conference, they passed a resolution unanimously: "That slavery, as it exists in the United States, is not a moral evil."

Bishop Beverly Waugh was presiding at the New England Annual Conference when he refused to entertain any abolitionist petitions. He warned them, "Are you willing to hazard the unity of the Methodist Episcopal Church by agitating those fearfully exciting topics in opposition to the deliberate decision of the last general conference?" He went on, "Are you willing to contribute to the

destruction of our beautiful and our excellent form of civil and political government after it has cost the labor, treasure, and blood of our fathers to establish it?" He was saying that they might as well cease giving him those petitions; he was not going to rule over them, because all they would ultimately do was destroy the nation.

The Southern Christian Advocate, a Christian newspaper, wrote in December 1837, "In the present state of the country, we believe it to be the utmost importance to the country itself that the churches be kept together." It continued, "Let the bonds be once severed, which hold the churches of the north and south together. And the union of these states will be more than endangered."

"It will presently be rent asunder." So the author said that once these churches divided, the nation was gone. Elias Bowden, a New Yorker of the Oneida Methodist Conference, said, "We deprecate the idea of division, sir. We know that our great republic is connected together by the twofold ties of civil and ecclesiastical union. We are aware that to dissolve the one of these ties would weaken the union of the whole, and viewed under a civil aspect exclusively. We start back from the very idea." Then he went on to say, "But sir, it must be allowed that secession is preferable to schism." In other words, he would rather they divide than continue to fight, but he wanted it understood: once they divided, that was it. It would cause more and more problems.

William A. Smith of Virginia contended that permitting anti-slavery activity within the Church's General Conference was allowing abolitionists to undermine the Union. Certainly, that would be seen more and more as the discussion continued.

William Capers wrote in the Southern Christian Advocate, "The prospect for peace and amicable relations is infinitely better with a separation than under a forced and nominal union. And if so, the safety of the country is to a much greater extent bound up with the division of the Church than a continued union. The division of the Methodist Church will demonstrate this fact to the country that Southern forbearance has its limits. And that a vigorous and united resistance will be made at all costs to the spread of this pseudo-religious frenzy called abolitionism. Thus a check will be put

upon a movement which, more than all others, causes discord and threatens the political union."

Once again, Capers wrote that if they had to divide, they would have to divide rather than fight continually; but if they divided, it would be the destruction of their political union as well as their civil union.

Peter Cartwright, quoted again in 1856, said, "This dreadful rupture in the Methodist Church spread terror almost over every other branch of the Church of Christ, and really, disguise it as we may, it shook the pillars of our American government to the center."

Many of our ablest statesmen were alarmed and looked upon it as the entering wedge to political disunion and a fearful step toward the downfall of our happy republic. It was greatly to be feared that the constitutional agitation and unscrupulous anathemas indulged in by frenzied preachers and unprincipled demagogues—who sought more for the spoils of office than the freedom of the slave or the good of the country—would so burst the bonds of brotherly love and real love of country

That all the horrors of civil war will break upon us shortly, and firebrands, arrows, and death be thrown broadcast over the land, and anarchy, mobs, and lawless desperadoes reign triumphant, and then the fair fabric of our happy republic will be tumbled into ruins, and the liberties our fathers fought for, and the cost of the blood and treasure of the best patriots that ever lived, will be lost forever.

This was in 1856. In five years, what he said was going to come true. The politicians, these unprincipled demagogues, were taking advantage of the situation, trying to get the spoils of office and heap upon themselves not only money, but power as well. They viewed it as the entering wedge that would destroy the Union. The division that came about in the Presbyterian and Methodist Churches paved the way for division in the Baptist Church.

These were the three leading denominations in our country. There were other denominations, but these were the leading ones. The abolitionists organized the American Baptist Anti-Slavery Convention in New York City in 1840. They immediately issued an address to Southern Baptists denying the biblical justification for

slavery, exhorting Southerners to confess the sinfulness of holding slaves, and urging them to initiate immediate steps for legal emancipation. If the Southerners refused, they declared, “We cannot and we dare not recognize you as consistent brethren in Christ. And we cannot, at the Lord's table, cordially take that as a brother's hand, which piles the scourge on the woman's naked flesh, which thrusts a gag into the mouth of a man, which rivets fetters on the innocent, and which shuts up the Bible from human eyes.”

Most abolitionists had never been down South. They had never seen a slave or a slave plantation. Harriet Beecher Stowe, who wrote Uncle Tom's Cabin, had never been to the South, had never been around slavery, and knew nothing of it; she wrote from the accounts that the abolitionists themselves were setting forth. I told you that I have in my possession the slave narratives for Georgia.

I lack just a few pages finishing the entire book, but so far, out of all the slaves who were interviewed, only one has reported anything derogatory. You can tell by the way this slave presents it that all she is reporting is hearsay that went on, or at least she says went on, on a regular basis, all the other slaves. Most of them, after the war was over, simply stayed on with their masters. They had no other place to go.

So here they are saying, “Here is what you Southerners do. You beat the women, and you stick rags down their mouths.” That is not true. I do know that there was some abuse; I understand that, because of the depravity of man. But most men took care of their slaves. Shutting the Bible to them? What do you mean, shutting the Bible to them? Stonewall Jackson had a black Sunday school class numbering in the hundreds that he taught every week.

When Robert Lewis Dabney was asked to go northward and become president of a theological seminary, he said, “I can’t go because of my children.” What he was referring to was his slaves. He stayed in the South and taught his slaves the Word of God.

Here they were making this up, saying, “Well, if you don’t immediately denounce it because we say it’s wrong, and we deny the Bible justification for it, then we can’t recognize you as a brother, and we’re going to cut you off.” You know what the South said? “Go

ahead and cut us off. And by the way, we're not sending any more money to any more missionary organizations or any other organization that you have up north. We're going to cut our money off. You can't recognize us; we're not going to send you any more money."

Pastor Richard Fuller, a pastor from South Carolina, spoke in 1844 on the impending division of the Southern Baptists. He said, "A separation or rupture in the Baptist denomination would not only be disastrous to the church, but also to the nation." In the Christian Reflector, where he wrote, he said, "My chief hope for the Union is in the conservative power of religion. And the day is not far when that power will be required in all of its stringency."

"Look at the distracted condition of this land. Reflect on the appalling character of a civil war. And if you love the country or the slave, do not sever the bands which unite the Baptist churches." If you love the country, if you love the slave, don't sever the bands that will destroy this country. A little bit later, the same pastor said that when the division did take place between the North and South, "this division must act as the entering wedge to dissolution of our political bonds."

The writer went on and said, "The Methodist Church will be divided into two great parties with mutual jealousy and antagonistic measures. The Presbyterians are in danger of the same evil, and if the Baptists, unmindful of their duty to Christ and their country, shall bite and devour one another and array themselves into two great parties, the Northern and the Southern, what conservative principles, what salt of the earth will be left to restrain and modulate the madness of political strife and ambition and save our Republic from ruin?" What's he saying?

If the Christians can't get along, don't look for the wicked to get along. If the Christians are not going to do what's right, don't look for the ungodly to do what's right. They're not.

A week before the Southern Baptists met in Augusta, Georgia, and formed the Southern Baptist Convention, the Baptist Banner and Pioneer of Louisville warned about what they called state-line division—that is, dividing between the states. They went on to say

that if there was a division between the Northern and Southern Baptists, it would not only separate those brethren, churches, and associations that now hold sweet intercourse and fellowship across these lines, but it would tender gender-sectional stripes and divisions. It would produce alienation of heart and lead to contentious turmoil and warfare along the lines of division. Then the Kentucky editor said, "Let the three great denominations of Christians be divided by state lines upon the subject of abolitionism."

"And who does not see that all social intercourse between the parties will be sundered and the parts continually recede?"

Listen to the policy of the northern manufacturers. Remember, I told you last time that the big industrials had a hand in this. They wanted it because they were going to make more money and grab more power. "The policy of the northern manufacturers and that of the southern planters are antipodes, that is, they're against each other, a positive and a negative."

"They have been the fruitful cause of half the strife and debates in Congress for the last 15 years, so that we can hope for but little resistance to a separation from the mercantile interests by which the North and South are bound. Who does not see, therefore, that if the religious and, consequently, the social interests of the country are divided by state lines, that more than half the bonds which hold the political compact in harmony are dissolved, and that the groundwork is laid for the ultimate dissolution of the Union and the destruction of the fairest fabric of civil and religious liberty the world ever saw?"

It was very simple: once the churches divide, the country is gone.

The Presbyterian Watchman of the South, published in Richmond, said this: "...the Church is once divided, North and South. Demigods will have but little more to do to dissolve the Union of the States. We shall see war and horrible contests. Brother will slay brother. The father and the son will stand in opposing battle lines, and tyrants and demons will clap their hands at the blighting of the last hopes of man for a fair fabric of well-established liberty for a scale of imposing magnitude."

Don't tell me those men did not know what was about to come down in this country. They knew not only the problems in the churches, but the source of those problems and why they were there: someone wanted power and someone wanted money. In 1848, John Lightfoot Waller of Kentucky said, "Who can expect that our country will remain united when the bonds of religious concord are broken? If the ties of Christian love are sundered, what bands can bind this nation together? He, therefore, that encourages religious strife and division between the northern and the southern sectors of the United States is contributing to the disruption of our union."

There were newspaper correspondents at the convention in 1845 when the Southern Baptists left and separated from the Northern Baptists. One correspondent wrote, "From all appearance, the separation of the Church is inevitable. We could hope otherwise, but so it is, and we must admit it. When we are forced out of the Church by Northern fanatics, we shall next be forced out of the Union by the same nefarious acts."

This correspondent was writing for the Charleston Mercury out of Charleston, South Carolina. He said that when the Southerners were forced out of their churches, the next step would be that they would be forced out of the Union. Then he continued: "In this contest of religions, we have an entire and remedialist severance of the union, a division that henceforth creates into the two most numerous denominations of the country, a northern and a southern religion. At this separation brought about by no accident, it was planned, nor heeded the moment, but after much deliberation and unwearied efforts to reconcile the dissension, efforts that yielded only to a settled conviction that reconciliation was impossible, Mr. Clay sees it in the true light, a dissension that turns one of the strongest bands of the political union into a destroying sword."

John C. Calhoun was a United States Senator, referred to as the cast-iron Southerner. He was a tremendous representative for states' rights and personal liberty and freedom. Listen to what John C. Calhoun said: "The chords that bind the states together are not only manly, but various in character."

The Role of Force After the Cords of Union Snapped

Some foundations were spiritual or ecclesiastical, some political, and others social. The strongest spiritual and ecclesiastical foundations consisted in the unity of the great religious denominations, all of which originally embraced the whole Union. Except perhaps for the Catholics, these denominations were organized very much upon the principle of our political institutions. Beginning with smaller meetings corresponding with the political divisions of the country, their organizations terminated in one great central assemblage, corresponding very much with the character of Congress.

At these meetings, the principal clergymen and lay members of their respective denominations from all parts of the Union met to transact business relating to their common concerns. Their work was not confined to the doctrines and discipline of their denominations, but extended to disseminating the Bible, establishing missions, distributing tracts, and establishing presses for publishing tracts, newspapers, and periodicals. All of this contributed greatly to strengthen the bonds of the Union.

The ties that held each denomination together formed a strong cord to hold the whole Union together. But powerful as they were, they could not resist the explosive effect of slavery agitation. The first cord to snap under its force was that of the powerful Methodist Episcopal Church. Its numerous and strong ties were broken, its unity was gone, and its members formed separate churches. Instead of attachment and devotion to the interest of the whole church, they were arrayed in two hostile bodies, engaged in litigation over what had formerly been their common property.

The next cord to snap was that of the Baptist Church, one of the largest and most respectable denominations. The cord of the Presbyterians had not entirely snapped, but some of its strands had given way. The Episcopal Church was the only one of the four great denominations that remained unbroken and entire. If the agitation continued, the same force, acting with increased intensity, would finally snap every cord, leaving nothing to hold the states together except force.

Except force. That was in 1850, March 4, 1850. What was he saying? He was saying the same thing that all these pastors have said: when the churches will not resolve their problems biblically, and they sever and divide, then the nation is inevitably going to divide, and the only thing that will hold it together is force.

Why do you think Lincoln called for 75,000 volunteers to force the South? Did you know that Abraham Lincoln was the man who began executive orders? Abraham Lincoln was the man who began martial law. Abraham Lincoln was the man who suspended the writ of habeas corpus. Abraham Lincoln was the man who arrested the legislatures of Maryland and Kentucky so they would not secede with the southern states. Abraham Lincoln is the man who imprisoned over 28,000 Northerners who disagreed with him without trial and without charge.

And what does Calhoun say? Once the Christian cords have been snapped and sundered, the only thing that will hold these states together is force. And may I remind you that, since 1865, that which has basically held this country together is force of one form or the other?

Henry Clay, a few weeks before his death in 1852, was interviewed by the Presbyterian Herald, and here is what he said: “I tell you this sundering of religious ties which have hitherto bound our people together, I consider the greatest source of danger in our country. If our religious men cannot live together in peace, what can be expected of us politicians, very few of whom profess to be governed by the great principles of love? If all the churches divide on the subject of slavery, there will be nothing left to bind our people together but trade and commerce. That is a very powerful bond, I admit, but when the people of these states become thoroughly alienated from each other and get their passions aroused, they are not apt to stop and consider what is in their interest.”

Following the secession of South Carolina on December the 20th in 1860, the Cleveland Plain Dealer—a northern paper from Cleveland, Ohio—wrote: “For years the Union has in fact been dissolving. Political parties first divided, the Union Whig party first went asunder, then the churches North and South divided, then our Bible-tracking missionary societies, and finally the social relations to

an alarming extent." It continued: "The secession of South Carolina yesterday was but the culmination of events which have been progressing for years." Thus, a Northerner admitted that South Carolina, the first state to secede, was the culmination of events that had been progressing for years.

Applications: The Necessity of Submitting to God's Word

This is true individually, familially, as a family, ecclesiastically, as a church, and nationally. No problem will ever be resolved until all the parties are willing to submit to the Word of God and do what God requires to work it out. I have had couples come to me for marital counseling. I tell them, "I have no problem with problems. I can work a problem out just like that. Problems are not the problem. All problems have answers. I have problems with people—getting people to do what is necessary to work out the problem." If people do what is right, it will work out; if they do what is wrong, it will never work out.

Here is a man and woman. One wants to divorce, and one wants to save the marriage. Can I help them? No. Why? One wants what is wrong, and the other wants what is right. I cannot do that. But if both want to do what is right and are willing to confess their sins, repent of them, and change their lives, it can be worked out just like that. It may take a little time, but it can be worked out.

The point is this: if what happened in 1860 was basically the result of Christians dividing—and it was—what do you think will continue to happen in this country? Everything will continue to deteriorate until we come back and say, "We're going to submit to the Word of God."

That does not mean that we all have to belong to one church or one denomination, with everybody believing exactly the same thing. I can agree to disagree with someone who is right on what we would call the fundamentals of the faith. There are probably no two men in this room who agree on everything. But we do agree that the Bible is the Word of God; that Jesus Christ is the Son of God; that salvation is by grace through faith; and that unless God saves you, you are not saved. We agree on many of those fundamentals. Yet there may be

things on which we disagree. We may disagree on eschatology, or when Christ is coming back. We may disagree on the mode of baptism.

I hope not, but that is certainly true between Presbyterians and Baptists. I disagree with him on baptism; that is why I am a Baptist, not a Presbyterian. But I can work with a Presbyterian, although I disagree with him on ecclesiology and baptism, as long as he believes all the other great fundamentals of the faith. We may have our differences, but we need to sit down and work them out according to the Word of God.

You have to learn, folks, that if you maintain what you think, want, desire, and will, irrespective of the Word of God and God's will, you are headed for trouble and heartache—individually, familially, ecclesiastically, and nationally.

Conclusion: Know and Stand for Truth

Now, let me end with what I began with: ideas have consequences. You cannot have cultural change without theological change. What is happening in our country is that Christians are constantly and continually either denying or refusing to study and apply the Word of God to their lives. When you do not know truth, you cannot stand for truth or fight for truth.

I want to tell you, if God allows what will probably happen within the next year and a half to happen, you had better know truth and know how to stand for it, because you will need all the truth and all the character you can get. You had better learn this: if you do not believe right, you will not act right; if you do not believe right, you cannot live right. All cultural changes—individually, familially, ecclesiastically, and nationally—are preceded by theological change. You had better know where you never, ever need to change based upon the Word of God.

A broken church, a broken nation.

Father, we ask in the name of Jesus Christ for your love, grace, and mercy. Help us to see, Lord, and understand what has happened in our country, where we are, and how we got here. The force that exists today, trying to pin us together with bayonets, is there because

we've left the Word of God and the principles that you've given to direct our lives. Enable us, Father, to honor Thee, love Thee, and stand for what's right. In Christ's name we pray, Amen.

CHAPTER 3

Where We Are & How We Got Here # 3 of 14

Introduction and Review

When we preach expositionally, we take a passage from the Bible, break it down, and consider it point by point and verse by verse. I have just finished a series of eighteen messages on Romans 8:28 through 39, which indicates how long I normally stay on a passage. Two weeks ago, I began a series entitled Where We Are and How We Got Here.

In this series, I have been dealing more with our history and principles from the Word of God. Psalm 11:3 has been our foundational verse: "If the foundations be destroyed, what can the righteous do?"

Anyone who has ever built a house or had any building experience knows the absolute importance of a foundation. Once that foundation goes, the house erected on top of it is divided and rent in twain as well. Our Lord asks, "If the foundations be destroyed, what

can the righteous do?" I have tried to show you how the foundations in our country have been rent in twain.

First, I showed you the abolitionist revolution. I went back to the 1860s because that is basically when our country began to deteriorate. Actually, it began before then, but the 1860s were its culmination. It really began in the 1830s and 1840s, because the abolitionists were individuals calling for the immediate abolition, or freedom, of the slaves in this country.

You must remember, first of all, that it was the Northerners who sold the slaves to the Southerners. Secondly, the people who were crying out were Unitarians. They did not believe the Bible, Jesus Christ, the inspiration of Scripture, or supernaturalism at all. Historically, they hated not only the South, but also the slave and slavery, and the Constitution as well.

William Lloyd Garrison said the Constitution was "an agreement with death and a covenant with hell." They did not feel themselves morally bound to uphold the agreement they had made with the other states. They nullified the Constitution through what were known as the Fugitive Slave Laws because they refused to keep their end of the compact.

These very abolitionists despised black people and called them all kinds of names. Abraham Lincoln himself said that if he could restore this country without freeing any slave, he would do it; if he could restore it by freeing all slaves, he would do it. He could care less about the blacks one way or the other.

Last week I dealt with the theological revolution and showed how the broken churches in this country preceded our broken nation. The Presbyterians divided in 1837, the Methodists in 1844, and the Baptists in 1845. Numerous quotes made it very clear that everyone foresaw—not only the political leaders, but the religious leaders as well—that the division in the church foreshadowed the division in the country.

When people will not sit down and resolve their problems scripturally and biblically, there is not going to be a resolution. When one group denies the veracity and inspiration of the Word of God, while another upholds the Word of God and says, “We want to

be biblical about it," there can be no reconciliation. The only thing there will be is division. For as Amos 3:3 says, "Can two walk together except they be agreed?" The broken churches, then, foreshadowed the broken nation.

Let me emphasize two highly important statements. First, ideas have consequences. Secondly, all cultural changes and cultural shifts are the consequence of theological shifts. You cannot have a change in culture without a change in theology, and the reason our culture keeps changing in America is because our theology keeps changing.

That is why we keep condoning sodomy, abortion, and socialism: theology keeps shifting from the Word of God to a humanistic view. Very clearly, then, you cannot have a cultural shift without having a theological shift. Last week I emphasized the theological shift.

Theological Overtones in All Issues

As important as the theological shift was and is, there were other issues involved. Let me clarify: that does not mean these other issues have no theological overtones. They most certainly do, because one's worldview affects everything he does, everything he believes, and everything he says. Your worldview is determined by your theology—what you believe about God and what you believe about the Word of God. Thus, your worldview affects your view of economics, your view of differences and subjects; it affects everything.

So, when I isolate two or three issues today, please do not say, "He dealt with theological issues last week, and this week he is going to deal with political, economical, and sexual differences; therefore, there are no theological overtones." No, there are theological overtones.

For instance, the Bible says in Proverbs 22:7 that the borrower is servant or slave to the lender. What does that mean? It means that a man who believes the Bible is going to do everything he can to stay out of debt because he wants to be free. The man who does not believe the Bible is going to continue to follow and fall into debt because he has a slave mentality, and he is basically a slave.

Your worldview and your theology affect every area of life. It is impossible to escape theology. Everything we say, do, and think is affected by our theology.

Today I want to deal with three other issues that brought about the division, or what you and I would call the War of Northern Aggression; or, if you would like to say it, the Second War for Southern Independence; or, if you really want to call it what it was, Lincoln's War Against All Christian Nations, or All Christian States. That is also an excellent title.

Political Issues: Northern Hatred and Desire to Destroy the South

God asks, "If the foundations be destroyed, what can the righteous do?" Let me share with you three things. First, I want to show you the political issues. Secondly, the economic issues. Thirdly, I want to conclude with sectional differences.

Although I have given you these three ideas to develop, you will have to understand that they overlap. For instance, the economic issue at the same time is going to be a political issue. The sectional issue, very clearly, is going to have economic and political overtones as well. I am trying to separate them and give them to you one at a time so you can see their importance and allow me to place the emphasis on each point.

There have been a great many Southerners. In fact, I met one this week. I was flabbergasted and frustrated. But there have been a great many Southern Christians who have swallowed the Yankee myth, the Northern myth, that the South was and always has been backward, slothful, poor, and powerless.

Anyone who believes that is believing trash and simply has never studied history. The truth of the matter is, one of the main reasons for the War of Northern Aggression was to break the power and influence of the South. I have already proved this in my first message, and I will prove it also in subsequent messages. The North was not interested in slaves or slavery as much as it was interested in the destruction of the South. The industrialists in the North, also known as the War Party, knew that Lincoln's election would end

Southern political freedom and Southern economic independence and literally begin Southern subordination to the Northern industrial interest. You could say it like this: Lincoln was nothing more than their front man. When Lincoln's time was over, he was gotten rid of just as easily and quickly as JFK was gotten rid of, along with some of the others.

Everybody focuses on the fact that Lincoln was assassinated. They never focus on the fact that two other men were supposed to have been assassinated at the same time. One was William Seward, the Secretary of State; he was merely cut and wounded, and his attacker never got to kill him. The third assassin got drunk, wandered around in the street, and never reached his target. Here were three leading men who were supposed to be assassinated at the same time: Lincoln and two other cabinet officers, all northern men. Who would profit by having three Northerners assassinated?

Certainly not the South. Lincoln was merely a front man, and when he was assassinated, they were simply getting rid of him. John S. Tilley has written a great little book titled Facts the Historians Leave Out. In its introductory page, he says there were five great movements that ushered in the birth of this nation.

He said, first of all, that the First Continental Congress sent the English king, George III, our Declaration of Rights. The president of that Congress was Peyton Randolph, a Southerner. In the agitation for armed resistance against the tyrannical George III, one of the main leaders was Patrick Henry, another Southerner. The Declaration of Independence was written primarily by Thomas Jefferson, another Southerner. The Revolution was fought and led by George Washington, who himself was a Southerner. The adoption of the Constitution—and, in fact, the father of the Constitution—was James Madison, another Southerner.

If you stop and think about history, even the westward expansion, including some of the northern states, was accomplished by Southerners. It was Virginia that essentially created the Northwest Territory. Virginia gave the territory from which Ohio, Indiana, and three or four other states were carved to the Union. Thomas Jefferson and James Monroe were responsible for the Louisiana Purchase. All the New England states, all the northern states, were

against that purchase, but it was Thomas Jefferson and James Monroe who were responsible for it.

Lewis and Clark—Meriwether Lewis and William Clark—explored it. James K. Polk, another Southerner, was responsible for the acquisition of Texas, New Mexico, Arizona, and California, and we will forgive him for that, all right? Winfield Scott and Zachary Taylor, two more Southerners, led the forces against Santa Ana and won the war with Mexico. Stephen Austin and Sam Houston settled Texas and founded it. John Marshall, one of the first Supreme Court Justices, was also a Southerner.

May I remind you of a little-known fact? Out of the first nine presidents, six were Southerners. Only three were from the North: John Adams, John Quincy Adams, and Martin Van Buren. During the next eight presidential elections, by which time there had been a tremendous shift in the population because many immigrants were going into the northern states, four elections went to Southerners and four to Northerners. Of all the presidential elections up until 1860, every northern president served only one term. Every Southerner, with the exception of John Tyler, who took the place of William Henry Harrison after Harrison died in office, and with the exceptions of James K. Polk and Zachary Taylor, who died in office, served two terms, which was the constitutional limit.

After the War of Northern Aggression ended in 1865, it would be another hundred years before a Southerner was elected President of the United States—and we are ashamed of him. Though LBJ was from Texas, he was nothing more than a reconstructed Northerner who towed the line and sought to destroy the nation, as just about everyone has ever since.

Think about this: from 1776 to 1860, the South basically dominated our nation. Then, for the next hundred years—for the next twenty-five elections—not a Southerner was elected. Are you trying to tell me the war was over slavery? The war was an effort to break the back of the South, and that is exactly what happened.

Study your history: from 1860 to 1901, every Northern president was a military officer.

All of them were generals, except William McKinley, who had been a major. Thus, from 1860 to 1901, every president was a military officer.

The truth of the matter is this: the North basically hated the South. They despised Southern dominance and resented the fact that the South would not allow them to have their high tariffs.

There were also two political schools of thought. Some wanted a central government, which is what we have today; others were interested in states' rights. It may surprise you that many Northerners originally wanted a king, or a monarchy. Some even tried to get George Washington to assume a monarchial form of government, which he refused. Those who did not want a king still wanted a centralized, strong government. The Southern states, however, were saying, "No. What we want is states' rights. We want each state to be sovereign and independent."

The North's hatred for the South was manifested in many ways. Remember that I told you in the first message about the Secret Six. In fact, there are two books entitled The Secret Six. These six Unitarians conspired together to foment, or start, the war so that they might assume power and control in Congress.

One of them was Franklin Sanborn. Sanborn did not necessarily agree with all the details of John Brown's raid. John Brown was paid by the Secret Six to foment the war and start a slave insurrection so that they might seize control of Congress. That is exactly what happened. Reconstruction followed the end of the war because these men literally seized the power of government in Washington, D.C.

Although Sanborn did not like every detail of Brown's plan, he was attracted—and I am using his words—to "the image of an unrepentant South in flames." He wanted to see the South burn down.

The northern powers declared that they would turn Mississippi, and by inference all the Southern states, into a frog pond. They viewed the war as an opportunity to punish the South. When they won, they said they would treat the South as a conquered province and make it eat the foul fruit of its rebellion. I am going to show you how that all came to pass when the war was over.

Thaddeus Stevens was a Unitarian and a Radical Republican. He said, "Hang the leaders, crush the South, arm the Negroes, confiscate the land. Our generals have a sword in one hand and shackles in the other. The South must be punished. Under the rules of war, its land confiscated. These offending states were out of the Union in the role of a belligerent nation and are to be dealt with by the laws of war and conquest."

Stevens was a congressman. Congressman Joshua Giddings said publicly that he looked forward to the time "when the torch of the incendiary shall light up the towns and cities of the South and blot out every vestige of slavery."

William Lloyd Garrison, an abolitionist leader who published the Liberator, called for a shooting of all the slaveholders and asked publicly, "Who will go for the arming of the slave population?" What they wanted was for the slaves to rise up and literally murder all those who were working them and who owned them.

Secretary of State William Seward gave a speech on the irrepressible conflict. In other words, a war was coming and could not be stopped.

A book published by Hinton Helper showed how desperate the situation was. It was a devastating piece of trash, but it revealed the attitude toward the South. The book called for the murder of Southerners and was promoted by Congress, by the Northerners in Congress. Many people do not know that a war almost began in Congress over it.

Captain S. A. Ashe, in his book Southern View of the Northern Invasion, pointed out that when John Sherman from Ohio was supposed to be elected Speaker of the House, all the Southern delegates said they would not have him because he was helping distribute Hinton Helper's book against the South. Captain Ashe and several others give quotes showing that, in Congress, every congressman was armed with at least one revolver and possibly two, and everyone had a Bowie knife. It almost came to a knock-down, drag-down, shoot-'em-up, shoot-out in the halls of Congress over John Sherman's election as Speaker. He was not elected, although

the Northerners were trying to promote him. Now let me give you some quotes out of Helper's book.

Listen to this and tell me if it is reconciliatory, if it is trying to get along. Addressing the slaveholders—and I told you I am going to preach on the biblical doctrine of slavery—I will also show you the wickedness and evil that attends slavery. But slavery in itself is not evil. There is a biblical model of slavery. Even in the New Testament, when there was pagan slavery, the Bible speaks concerning that.

Here is how Helper addresses those who own slaves: “But sirs, knights of the bludgeon, cavaliers of the Bowie knife and pistols and lords of the lash.” He says that “gentlemen,” toward the southerners, is “an appellation which we would no sooner think of applying to a pro-slavery slaveholder or any other pro-slavery man than we would think of applying it to a border ruffian, a thief, or a murderer.” He says, “We contend that slaveholders are more cruel than the common murderers of men.” On page 139 he says, “We mean precisely what our words express when we say we believe thieves are, as a general rule, less amenable to the moral law than slaveholders.” Thieves practice deceit on the wise, but slaveholders take advantage of the ignorant. He also contends that slaveholders are more criminal than common murderers.

He then addresses the non-slaveholders. Less than 6% of the people in the South owned slaves. Very few owned them, and an even smaller percentage had a large plantation where likely to be a hundred or more. The few who did own slaves had only one or two. He says, “Farmers, mechanics, and working men, we take this occasion to assure you that slaveholders, the arrogant demagogues whom you have elected to office of honor and profit, have hoodwinked you, traveled you, and used you as mere tools for the consummation of their wicked designs. Indeed, it is our honest conviction that all the pro-slavery slaveholders deserve to be at once reduced to a parallel with the basest criminals that lie fettered within the cells of our public prisons; were it possible for the whole number to be gathered together and transformed into four equal games of licensed robbers, ruffians, thieves, and murderers, society would suffer less from their atrocities than it does now.”

If you took all the slaveholders and turned them into murderers and robbers, society would suffer less—which is hogwash. Then, on page 28, here is where the rubber hits the road: “Henceforth sirs, we are demandants, not supplicants. It is for you to decide whether we are to have justice peaceably or by violence. For whatever consequences may follow, we are determined to have it one way or another. Do you aspire to become the victims of white non-slaveholders' vengeance by day, and a barbarous massacre by Negroes at night?”

What is he saying? “We're going to turn the whites against you, and we're going to turn the blacks against you. The whites are going to kill you by day, and the blacks are going to kill you by night.” He continues: “Would you be instrumental in bringing upon yourselves, your wives, and your children a fate too terrible to contemplate? Shall history cease to cite as an instance of unexampled cruelty the massacres of St. Bartholomew, because the world, the South, shall have furnished a more direful scene of atrocity and carnage?”

“We would not wantonly pluck a single hair from your heads, but we have endured long. We have endured much. Slaves only of the most despicable class would endure more. And now, sirs, you must emancipate them or we will emancipate them for you. And now, sirs, we have laid down our ultimatum. What are you going to do about it? Something dreadful as a matter of course? Perhaps you will dissolve the Union.”

“Do it if you dare. Our motto, and we would have you to understand it, is the abolition of slavery and the perpetuation of the American Union. If by any means you do succeed in your miserable attempts to take the South out of the Union today, we will bring it back tomorrow. If she goes away with you, she will return without you.”

Aren't those loving, kind, reconcilable words? What is he saying? Do what you want to do; we'll kill you and take what we want to take. So the North's political position was to subdue and destroy the South. Why? The South was still endeavoring to uphold the Constitution. The South was still basically Christian. The South was conservative. Consequently, there was an ever-widening division

between the North and the South. The North wanted centralism; they wanted what they wanted now and could care less of it.

Slavery was abolished in England peaceably. Slavery was abolished in Haiti peaceably. Why could it not be abolished here peaceably? Because the North did not want it abolished peaceably, and I can prove that to you a little bit later on. So here are the political issues. Secondly, here are the economic issues.

Economic Issues: Tariffs and Exploitation

Many people try to think the South was backward and poor. Do you realize that if the South had been an independent nation in 1860, its economy would have ranked third in the world, third on the European and the American continents? The South was 25% ahead of the North in the purchase of advanced farming implements and had 33% of the nation's railroad tracks laid down. While it was behind the North, it was far ahead of all of Europe and the rest of the then-known world. According to the census in 1860, the South had a per capita income 10% higher than all the states west of New York and Pennsylvania. I can show you later that a lot of the wealth in the North came from selling slaves.

Here is what the North wanted: extremely high tariffs. The North was a manufacturing economy, a commercial economy, and an industrial economy. The South did not want that, because it was simply agricultural, and the high tariff would basically destroy the South while building up the North. The tariff would benefit the North's manufacturing, commercial, and industrial interests at the expense of the South's agricultural economy.

In 1787, when the Constitution was being written, a horrible and fatal mistake was allowed. The Constitution allowed Congress to have control over commerce and navigation and allowed it to levy import duties. The South was pushing for Congress to retain that power, but to exercise it by a two-thirds majority, not merely a simple majority. They got it by a simple majority, not by two-thirds. A high impost, tariff, or duty on manufactured goods would depress the prices the South received for what it had to sell. Here is the position the South took.

We had fought one war because of taxation without representation. What is the difference between taxation without representation and taxation when you are always outvoted by a northern majority? It is the same principle, the same thing.

George Mason helped with the Constitution, but George Mason never signed it because of this issue and because of several other issues. He said, “The effect of a provision to pass commercial laws by a simple majority would be to deliver the South bound hand and foot to the Eastern or the New England states.”

He saw it then: if there were only a simple majority, the South would be bound hand and foot to the northern states. In 1864, Mr. W. C. Fowler asked a prominent northern congressman, “What was the real reason the North was pushing abolitionism?” The congressman replied, “The real reason is that the South will not allow us to have our tariffs.”

And we touch them, or they will be it. We cannot get our way; we cannot have what we want. We will destroy the South. George Lunt, author of Origins of the Late War, said this:

"Now this will shock you. In 1833, there was a surplus revenue of many millions in the public treasury which, by an act of legislation unparalleled in the history of the nations, was distributed among the northern states for local improvements. Congress passed legislation to distribute all these millions, not among all the states, but only among the northern states.

"James Buchanan was president before Abraham Lincoln. President Buchanan's message to Congress said, 'The South has not had her share of money from the Treasury. An unjust discrimination has been made against her.'" That was from the President himself. All the money in the Treasury was going to the northern states, not the southern states. The South was wanting its share, but it was the South that was putting all the money in.

When Abraham Lincoln was asked why the North would not allow the South to go in peace, his reply was, "Let the South go? Let the South go? Where then shall we get our revenues?" He understood that the money to run the country came from the South.

R. L. Dabney has a pamphlet titled The Origin and the Real Cause of the War. Many people do not know that there were several attempts by the South to avert the war. One was when Colonel Baldwin was sent to Washington for an interview with Abraham Lincoln, with authority from the southern states.

The seven Gulf states had already seceded, and four others were about to join. Colonel Baldwin assured Lincoln that all the southern states could be brought back into the Union peaceably if the southern ports were opened with their ten-percent tariff. Lincoln had blockaded some of the southern ports. In other words, all the South wanted was a ten-percent tariff. When Lincoln heard that, his exclamation was, "What then would become of my tariff?" He wanted a higher one. The industrialists wanted more money. Colonel Baldwin said he asked the question with such emphasis that he realized the interview was over, and Lincoln immediately had him dismissed.

Patrick Henry himself had sounded the alarm. He did not go to the Constitutional Convention. When asked why, he answered, “I smelled a rat. I smelled a rat.” But he continued: “I am sure that the dangers of this system, the federal government, are real when those who have no similar interest with the people of this country, that is the South, are to legislate for us, when our dearest rights are to be left in the hands of those whose advantage it will be to infringe upon them.”

Patrick Henry understood what was going to happen economically. At first, some of the northern states were willing to allow the southern states to go in peace. But when they realized the economic loss that would accrue to the North, they changed their tunes. Some writers said that if the South were allowed to go in peace, grass would grow in the streets of New York City while the port at New Orleans flourished.

The northerners understood that the southern ports, with their warm waters, would be open year-round, while the northern ports, which froze during the winter, would be merely seasonable. With no high tariff, everything would go to the southern ports and bypass the northern ports.

In 1786, John Jay of New York caused an uproar in Congress among the Southern delegates when he attempted to give up the rights of the Mississippi River to Spain for advantages in Spanish ports. A congressman was willing to give up the rights to the Mississippi River to a foreign power because he knew that those southern ports would eventually take the money from the North. The great fear of the North, then, was economic loss.

The New York Times, on March 30, 1861, said: “The predicament in which both the government and the commerce of the country are placed, through the non-enforcement of our revenue laws, is now thoroughly overstood the world over. If a manufacturer at Manchester, England, can send his goods into the western states through New Orleans, at a less cost than through New York, he's a fool not to avail himself to his advantage. If the importations of the country are made through southern ports, its exports will go through the same channel. The produce of the West, instead of coming to our own port by millions of tons to be transported abroad by the same ships through which we receive our importations, will seek other routes and other outlets.”

With the loss of our foreign trade, what is to become of our public works, conducted at the cost of many hundred millions of dollars to turn into our harbor the products of the interior? They share in the common ruin. So do our manufacturers.

Once at New Orleans, goods may be distributed over the whole country duty-free; the process is perfectly simple. The commercial bearing on the question has acted upon the norm. We now see clearly whether we are tending and the policy we must adopt. The New York Times said on March 30, 1861, “With us it is no longer an abstract question, one of constitutional construction or of the reserved or delegated power of the state or federal government, but of material existence and moral position both at home and abroad. We were divided and confused till our pocketbooks were touched.”

They said in black and white that it did not matter what the Constitution said, nor about states’ rights, nor whether the South was right or wrong. That was immaterial. If the South were allowed to go, they would be crushed financially. It had nothing to do with the Constitution; it had to do with money. The Manchester, New

Hampshire Union Democrats said this about letting the South go: "The Southern Confederacy will not employ our ships or buy our goods. What is our shipping without it? Literally nothing. The transportation of cotton and its fabrics employs more ships than all other trade. It is very clear that the South gains by this process and we lose. No, we must not let the South go."

The New York Evening Post had an article entitled, "What Shall Be Done for Revenue?" It said: "Revenue from duties must be collected in the ports of the rebel states, or the ports must be closed to importations from abroad. If neither of these things be done, our revenue laws are substantially repealed. The sources which supply our treasury will be dried up. We shall have no money to carry on the government. The nation will become bankrupt before the next corn crop is ripe. Allow railroad iron to be entered at Savannah with a load duty of 10%, which is all the Southern Confederacy think of laying on imported goods, and not an ounce more would be imported to New York, the railways would be supplied from Southern ports."

Let it come in through the South, and we are gone. Senator William Grayson of Virginia, one of the first United States Senators, expressed his concern that the South would soon become the milk cow of the Union.

Let me show you. I realize I am taking 1860 forward; some of these problems began before then. Shortly after the Revolutionary War, the War for Independence, the northern states decided to transfer all of the state war debts to the federal treasury. New York was saying, "We won't have to pay our bill; we'll allow the federal treasury to pay the bill." Virginia would not have to pay her bill either; the federal treasury would pay it.

That sounds pretty good, doesn't it? We will not allow the states to do it; we will allow the federal government to do it. The only way the federal government could do it, however, would be by raising the tariffs. Of course, the Southerners understood that. What effect did that have on the South? In 1859, the South exported, in cotton alone, $161,434,923 worth of goods.

In 1859, all of the goods of the northern states were valued at $78,217,000. Who was going to be paying most of those imposts, most of those tariffs? The South. In fact, if you combined all that the South produced and exported, even in 1859, it would go up into the hundreds of millions of dollars.

When this proposal was made to allow the states to transfer their war debts to the federal government, the Virginia legislation reacted almost with horror. They said, "No, we don't want that, because inevitably it will be, 'the prostration of agriculture at the feet of commerce, or a change of the present form of federal government fatal to the existence of American liberty.'" Nevertheless, the North had its way, and those debts were transferred to the federal government.

Senator Thomas H. Benton declared in 1828: "Before the Revolution, the South was the seat of wealth as well as hospitality. Wealth has fled from the South and settled in the regions north of the Potomac. And this in the face of the fact that the South, in four staples alone, had exported produce since the Revolution to the value of 800 millions of dollars. And the North has exported comparatively nothing. Such an export would indicate unparalleled wealth. But what is the fact? Under federal legislation, the exports of the South have been the basis of the federal revenue."

"Virginia, the two Carolinas, and Georgia may be said to defray three-fourths of the annual expense of supporting the federal government, and of this great sum annually furnished by them, nothing or next to nothing is returned to them in the shape of government expenditures. That expenditure flows in the opposite direction. It flows northwardly in one uniform, uninterrupted, and perennial stream. This is the reason why wealth disappeared from the South and rises in the North. Federal legislation does all this."

That was Senator Thomas H. Benton. So the economic issue alone was devastating to the South. Through the economic legislation of the Northerners, the South was systematically raped, ruined, pillaged, and plundered. The congressman himself says that before the war, the South was a seat of wealth.

Now, let me give you a contrast. We are not talking about the loss of human lives in that war. That was awful. But do you realize that the first year after the war, the state of Mississippi allotted one-fifth of its revenues—twenty percent—to purchase artificial arms and legs? The enduring economic impact of that war upon Georgia was this: it was not until 1911 that Georgia's revenues exceeded what they were in 1860.

Louisiana lost, in slave property alone, $170 million. At the beginning of the war, Louisiana had 1,200 operating sugar mills; at the end, only 180 remained. At least half of the sheep, pigs, cattle, mules, and horses in the state had been destroyed. In 1961, Life Magazine published a one-page overview of the economic loss of the South.

Now this ought to chill your bones. After the war, Northern speculators chartered special trains, came to the South, and bought over 50 million acres of prime virgin timberland for as little as 50 cents an acre. The price of cotton, one of the major staples of the South, dropped to an all-time low. Within three years, the Northern Congress placed a high tax upon cotton, costing the South another $70 million just to produce its crop.

One town, Greenville, Mississippi, had sixty percent of its property sold at the sheriff's auction for delinquent taxes at the end of the war—sixty percent of the entire town.

Here is something else that will chill your bones. You may say, "Brother Weaver, the war and Reconstruction are over." No, they are not. I am not trying merely to stir up trouble, but consider this: if you and I in Georgia wish to redistrict our voting precincts, we must apply to the Justice Department for approval. So must every Southern state that was in the Confederacy. That is one Reconstruction Act still on the books. Northern states may do what they want; they need not submit plans to the Justice Department. Reconstruction is still going on.

Sectional Differences and Continuing Injustice

Thirdly, consider sectional differences. It could be easily seen why there were sectional differences. I am not going to talk about the

cultural differences between the North and the South just yet. I have already talked about the theological differences. But basically, I hope you can see that there was no justice, no equity, and no rights for the Southern states. In fact, most of the injustice, rape and pillage and plunder, was done legally to the South under the guise of federal legislation. It was government, loosed from its constitutional and biblical moorings, that helped exacerbate the sectional differences by preferring and aiding one section above the other.

Where are we today? Where are we now? Thanks to continuing governmental intervention, whites are now poised against blacks, and blacks against whites, and all other minority groups are against each other. Not only that, you have the worker, the man who earns his food by the sweat of his brow in honest labor, against the welfare recipient and the food stamp recipient and all of this other thing. You have the working man who really wants to do good against all those who are in affirmative action.

You have union against non-union, license against non-license, and children against parents. Thanks to the federal government, we have children's rights. You have wives against husbands because of the rise of feminism, and husbands against wives. You have men against women. What do we have in this country? We have sexual differences. Why? Because our federal government, contrary to the Word of God and contrary to the Constitution, is going to aid one group above another, prefer one group above another, and destroy one group at the other's expense.

Modern Applications and Call to Repentance

I am going to tell you something, folks: It is galling. It is galling to go into a grocery store and not be able to buy what you need. You get up to the checkout counter, and here is a basket full of the choicest meats and steaks, everything being paid for with food stamps. That is galling when you are working as hard as you can, trying to manage, and you cannot do that.

What is creating that? Some say, “Brother Weaver, you don’t understand. If we didn’t feed those folks, they would starve.” Let them starve. They will find a way to live and will find out what work means. There is no constitutional guarantee for welfare; that is not

in the Constitution. If you go back to the beginning of our country, it was the churches that handled biblical welfare. The biblical principle is this: if any will not work, neither should he eat. They will not do without long. They will find that they can dig a ditch just like everybody else. Where we are today is a result of where we have been.

When we lost our theological moorings and left our constitutional moorings, we had nothing but division, confusion, and chaos. The only way we will ever get back where we were is first of all to go back to the Word of God. Are you beginning to see why the South was divided against the North? Regardless of whether the nation as a whole does it or not, you are responsible to be biblical and scriptural in every area of your life and to bring your life into conformity to the Word of God.

If nobody else does right, we must. If no one else obeys God, we must. The only way we will stay bound together as Christians is by obedience to the Word of God. Why is church after church rent asunder and divided? The answer is an unsubmissive spirit to the truth of God and His Word. Our hope is in repentance and obedience and nothing else.

Father, in the name of Jesus Christ, we ask for Your blessing and help today. We pray that You would heal us and enable us to see and understand our great need of Thee. We are where we are as a nation because we have forsaken Thee and Thy law. Forgive us our sins and enable us to live for Thee. In the name of Jesus Christ we pray, Amen.

CHAPTER 4

Where We Are & How We Got Here # 4 of 14

A Biblical View of Slavery

SCRIPTURE READING - Exodus 21:1-11, 16, 20-21, 26-27 (KJV)

We will also look in Deuteronomy 15 and 24. I will not be able to finish this today, but it will be a start. I am going to be dealing with slavery, a biblical view.

"Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself. If he were married, then his wife shall go out with him. If his master hath given him a wife, and she hath borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."

"And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters."

"If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money."

"...and he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." "...and if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money." "If a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake."

SCRIPTURE READING - Deuteronomy 24:7, 14-15, 17-18, 22; Deuteronomy 15:12-17 (KJV)

Deuteronomy 24:7: "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you."

Deuteronomy 24:14-18: "...thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman

in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing."

Deuteronomy 24:22: "...and thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing."

Deuteronomy 15:12-17: "If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise."

Introduction and Review

"It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest."

I have dealt with the abolitionist revolution, showing that the abolitionists not only did not care for the Scripture, but also did not care for the Constitution or the slaves. I gave quote after quote and showed how they violated both the Constitution and the Scripture over and over. Secondly, I dealt with the fact that broken churches foreshadowed a broken nation. When individuals refuse to deal with problems biblically and scripturally, there will inevitably be all kinds of disruptions and divisions. Last week I dealt not only with the political issue, but also the economic issue and the sexual issue.

Ideas have consequences, and you cannot have a cultural shift without having a theological shift. One of the things that has happened in our country down through the years is that we have consistently turned from the word of God and consistently committed cultural suicide with our children, ourselves, our families, and our nation.

Questions About Slavery

There has been a lot said concerning slavery. Most of what has been said has been evil and wrong. Is slavery unbiblical? Were the abolitionists correct in their strenuous denunciations of the South? If the South was predominantly biblical, and it was, and if the South was predominantly Christian, how then could a Christian and biblical South allow a society...? Was the North more righteous than the South? Was Southern slavery biblical? I am going to answer that question later.

Let me ask several other questions to stimulate your thinking. I am not going to answer these questions today. What about the propaganda concerning the stud farms in the South, where blacks were regularly employed to breed just to produce more slaves? What about the propaganda of the merciless beatings of the South? What about the mistreatment of all the slaves? How much of this is true? What is the actual truth concerning what happened?

Before I try to answer any of those questions—and I am not going to answer hardly any of them today—I want to draw your attention to the Word of God and show you what the Bible says about slavery. Is it wrong to own slaves? Is it unbiblical? Is the wrath of God against anyone who owns slaves?

There are several things I want you to understand. First of all, there is a biblical slavery. We just read it from the Bible. Secondly, there is a pagan slavery that is unbiblical. Thirdly, you could have a combination of the two, with some slavery that is biblical and pagan combined, having both biblical and pagan aspects.

The truth of the matter is this: pagan slavery is condemned over and over in Scripture, but not slavery in and of itself. In fact, let me

correct what I just said. It is not pagan slavery that is condemned; it is more the stealing and the selling that are condemned.

The abolitionists were saying that slavery was inherently evil and wicked in and of itself. Now, was it, or is it? Right and wrong, good and evil, sinfulness and non-sinfulness are not determined by the whims, desires, or rationalizations of man, but by the Word of God.

Christ as the Perfect Slave

If slavery is inherently evil and wicked in and of itself, as so many people have said and are teaching, then I have a question to ask you. Look back in your Bibles, first of all, to Exodus chapter 21 and verses 5 and 6. If slavery is inherently evil in and of itself, I want you to answer a question for me. Watch this: Exodus 21, verse 5:

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."

So what happened was this: if the servant said, "I love my master, I'm not going to go out free," then he was taken to the doorpost and his ear was pierced. I'll explain why a little bit later. But note what was said.

Psalm 40 is, of course, a messianic psalm. It refers to the Messiah, the Lord Jesus. Verse 6 says, "Sacrifice and offering thou didst not desire; mine ears hast thou opened"—or digged, or bored—"burnt offering and sin offering hast thou not required. Then said I," and this is Christ speaking, "'Lo, I come: in the volume of the book it is written of me.'" "I delight to do thy will, O my God: yea, thy law is within my heart."

Hebrews 10:5 quotes Psalm 40: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered

by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

If slavery is inherently evil and wicked in and of itself, here is the question: Why did Christ himself take this picture, this symbol, this analogy of the slave who loved his master and apply it to himself to describe his ministry and his mission? When you read Psalm 40, "mine ear hast thou opened," it is literally, "mine ear hast thou digged" or "pierced through with an awl." In other words, if slavery is inherently evil and wicked in and of itself, how could Christ apply that which is wicked and evil in and of itself to himself? It may surprise you to learn that one of the phrases used of Jesus Christ repeatedly in the Bible is "the sent one." In fact, he uses that phrase concerning himself.

In John 5, verse 30, look what Christ says. Here are the words of the perfect servant, or, if you would prefer the word, slave—the perfect slave. Christ says, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." What is Christ saying? Christ said, "I came as the servant of my Father. I love my Father. I love his will. I want to serve him."

Hebrews chapter 3, verse 1, says, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Now look at that verse. You say, "Brother Weaver, that has nothing in it about Christ as a servant." Oh? Let us look again: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." The Greek word for apostle is apostolos. Do you know what apostolos literally means? It means a sent one. So literally he says, "Consider the sent one, the high priest of our profession, Jesus Christ." The Word of God says to consider the sent one, Christ Jesus, who came to serve.

There Is a Biblical Slavery

Now if slavery was inherently evil and sinful and wicked in and of itself, would Christ have used this picture and this analogy to portray his ministry and his mission?

In John chapter 13, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, rose from supper, laid aside his garments, took a towel, girded himself, poured water into a basin, and began to wash the disciples' feet, wiping them with the towel wherewith he was girded. What is he doing? He is acting like a servant. He is acting like a slave.

Christ said, "Ye call me Master and Lord: and ye say well; for so I am." Then he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." He concluded, "If ye know these things, happy are ye if ye do them."

In Luke 22:27, Christ asked, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

To denigrate the biblical doctrine of slavery is to denigrate the person and work of Jesus Christ. Jesus Christ assumed that portrayal of himself and took it to himself, representing himself as the loving, obedient Son of the Father who loved to do his Father's will.

There is a biblical slavery.

There Is a Biblical Slavery

When we think of slavery, unhappily, we most often think of black slavery. I suppose this is because blacks were the most recently enslaved, historically speaking. But there have been a multitude of white slaves, oriental slaves, and Indian slaves. If the figures were known, there were probably far more white slaves than there have ever been black slaves. There is a book entitled They Were White and They Were Slaves.

Most people do not realize that many of the white people who came to this country came as indentured servants. That is, they came

as slaves for a period of time until they worked out their passage. Even today, slavery exists—not only in Arab countries, but in all probability in Africa as well. Many children, and especially the beautiful white young girls who are missing and kidnapped from this country, end up as white slaves overseas. Slavery exists today.

I will deal with the history of slavery later, and it will surprise you to find out how the first permanent black slaves came to be in this country. Have you ever stopped to think of the first recorded forced slavery in the Bible? It was when the descendants of Jacob were enslaved by the descendants of Ham, and the darker race was enslaving the white race. You can read about it in Exodus chapter 1.

This message is not designed to be a racist message. All races have been slaves. I do not care if you are black, white, pink, or purple; there have been people out of every race who have been slaves. Slavery in and of itself is not evil; it is not sinful. The Bible allows slavery in the Old Testament, and it allows it in the New Testament. However, in biblical slavery, God lays down the rules and regulations. That will be my second point. The first point is that there is a biblical slavery.

There are basically six ways in the Bible that one could become a slave. What are those six ways? First of all, forced or coerced slavery.

That is unbiblical. If you look in your Bible at Exodus 21:16, you will see it very clearly: “And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.” What is the penalty for kidnapping? What is the penalty for selling someone? Death.

There is forced labor. Look in your Bibles at Deuteronomy 24:7: “If a man be found stealing any of his brethren of the children of Israel,”—here it is not just a foreigner or a pagan, but specifically a brother—“If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him. Then that thief shall die; and thou shalt put evil away from among you.”

It is true that those who kidnap and sell people into slavery deserve the death penalty. But the fact is, that is how a lot of people became slaves: Black, white, Oriental, and Indian.

A lot of the black slaves who came into this country had been stolen, not by white people, but by their own people. No white man went into the interior of Africa, captured the blacks, and brought them back. To do so would have meant certain death. Those African kings captured other black tribes and sold them to the white traders who brought them over here.

There is an argument that has gone around: our forefathers bought some black slaves who had been stolen; therefore, they were merely extending that sin and had no lawful title to them. That sounds good, but let us take it to its fullest extent. Are we going to take all the land in America and give it back to the Indians? A lot of that land was stolen from the Indians or taken from them forcefully. And I hope you know that the Indians were not the original settlers on this continent. They were the little people, and the Indians not only killed them and took the land, but ate them. They cannibalized them; they were cannibals. If you are going to take that kind of argument, who are you going to give it back to? I guess Adam. There would be nothing.

So it is true that whoever steals a man and sells him deserves to die. God gives a death penalty. But I want to show you, not only biblically but historically, how especially many of those African slaves blessed the Lord for allowing them to be enslaved and sent to America, because what they had over here was far better than what they had over there.

I was talking to a black man this week. He was teasing when he said, “I want to go back to Africa. I want to go back to my roots. I want to go back where all the gold and silver and platinum and diamonds are.” I said, “Yeah, and you want to go back to those tribal kings who stole all of you and sold you into slavery, you know.” He laughed and said, “I suppose you even think that we ought to give the land back to the Indians.” I said, “Well, can I have my slaves back?” “No, no, no, no.” I said, “Well, you see what I’m saying. What’s right on one hand is right on the other hand as well, because the slaves were basically stolen from the South by the North.” So there is a forced slavery. Forced slavery is wrong.

It does not matter if it is a foreigner; it does not matter if it is a brother. God says whoever does it deserves death.

Secondly, another way that you could be enslaved was punishment for a crime. Look in your Bible to the book of Exodus, chapter 22, beginning with verse 1. God said, “If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.”

“If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him,” that is, if you know who he is, “there shall be blood shed for him; for he should make full restitution;” watch, “if he have nothing, then he shall be sold for his theft.”

What about the case of fraud that was mentioned? God says the person who committed the fraud should make full restitution—fourfold restitution. Let us say that a thousand dollars was stolen. That means the person owes four thousand dollars in restitution. What if the person does not have the money? Then that person is to become a personal slave to the one from whom the money was stolen until he works out the four thousand dollars. Thus, a person could become a servant or a slave as punishment for a crime.

Thirdly, if you turn in your Bible to Deuteronomy chapter 15, you could become a slave because of debt. Deuteronomy 15:12 says, “And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee.” Why would a Hebrew be selling another Hebrew? Because of debt.

This type of debt slavery ended when the debt was paid. Leviticus 25:39 says, “And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant.” A brother could be sold because of his debt, but he could not be treated as a heathen. He was not to be compelled to live like a heathen slave. Verse 40 says, “But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.”

“For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.” It was therefore possible

for a Hebrew to be sold because of his debt when he was so poor that he could not pay it. That is the third way a person could become a slave. The fourth way, which will be explained next week, is by a curse.

Look in your Bibles to Genesis chapter 9, verse 25. Here is what Noah says concerning his grandson: "And he said, Cursed be Canaan; a servant of servants"—or a slave of slaves—"shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant"—or his slave. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant"—or his slave. So here was the curse of God upon a people, and they became servants and slaves.

There was a fifth way that one could become a slave, and that was simply voluntary. We read this a little earlier: when the Hebrew's six years were up, he went to his master and said, "Look, I don't want to go free. I love it here. I love my wife that you've given me, and I love the children that I have. I don't want to go free. I'm willing to serve you forever."

God says that, if this is the case, you take him and bore a hole in his ear, and he will be your servant forever. In other words, it would be permanent slavery or permanent servitude, even for a Hebrew. Why was a hole bored into the ear? Because an earring was inserted, signifying permanent submission. The only people who really wore earrings in the Bible were slaves, Ishmaelites, and women, and today, Sodomites. You see what I'm saying? The ear was pierced and an earring was put there, meaning the man was now in permanent submission to another man, like a woman was. It was a mark of slavery. So, men, make sure everybody knows you're a man. Don't get your ears pierced or wear earrings, okay? There's a sixth way.

An individual could become a slave by becoming what we would call a captive, or a POW, a prisoner of war. He could also be bought.

A Hebrew could not buy another Hebrew permanently. The only way a Hebrew could become a permanent slave was if he voluntarily submitted. But a Hebrew could buy a foreigner, and that foreigner would be a permanent slave. For instance, look first of all in your Bibles to the book of Leviticus, chapter 25. Look what God says,

beginning with verse 44: “Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.” So you could buy them lawfully, scripturally. God says they had to be heathen. You could not buy your own brother unless it was temporarily because of debt. So he says, you can buy them of the heathen. Watch verse 45.

“Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.”

God says you can buy a foreigner, a heathen, to be your slave. I am including buying together with capturing, because many times they captured people in war. But there was one exception where you could not permanently enslave a heathen. Look in Deuteronomy 21, beginning with verse 10. Here is another way—the same way—that you could become a slave, but here is the one exception. “When thou goest forth to war against thine enemies,” so we are talking about captives now, POWs, “and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she”

“And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.” If you capture a woman, tell her you want her to be your wife, and later decide that you do not want her, you cannot make merchandise of her or sell her. She is to go free, because you have humbled her.

The point is this: you could buy or capture a heathen in war and make that person a permanent slave. The question must be asked: How could you make a foreigner, a heathen, or a pagan a permanent slave, when a believer could not?

Why Heathens Could Be Permanent Slaves

Here is the answer: for the same reason that you could exact usury from a stranger, but could not exact it from a brother. Deuteronomy 15 says, “At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.”

Deuteronomy 23: “Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou”

Now, here is my question. Let us suppose that Tom Grissy is a foreigner and Don Thomason is my brother. I can lend Tom Grissy a hundred dollars and say, “You must pay me back a hundred and twenty dollars,” charging him twenty percent interest. But if I lend Don, who is my brother, a hundred dollars, I expect only a hundred dollars back. No usury. I could not enslave Don, if he were indebted to me, for more than six years. In the seventh year he had to go free. But if Doc, who is a heathen, owed me, he could be my permanent slave. At the seventh-year release, I might let him off the hook that year, but then exact it again, saying, “Do not forget, after this year you have to pay me again,” or I could keep him as a permanent slave. Why did God allow permanency of slavery for a heathen and not for believers?

The answer is very simple and twofold. First, a heathen, a pagan, is already a slave by nature. He is a slave to his own sin and to his own lust.

Secondly, both slavery and usury are forms of dominion. Why is it that foreigners and unbelievers who control the banks demand usury from Christians? Because they are exacting dominion and exercising dominion over them. We are basically a conquered people because we have turned our backs upon God. So God allowed the permanent slavery of unbelievers, strangers, and foreigners because they were, first, already slaves by nature, and second, because it is a form of dominion.

May I quote the Bible in 2 Corinthians 3, verse 17? The Bible says, "Now where the Spirit of the Lord is, there is liberty," or freedom. Where the Spirit of the Lord is not—that is, in the unbeliever—there is nothing but bondage. Unsaved men are already slaves by nature. Christians are not to be slaves. The Bible tells us in 1 Corinthians 7, verse 23, that we are the Lord's free men. The Bible tells us in Galatians 5, verse 1, that we are not to become entangled again with the yoke of bondage wherewith we have been set free. So understand that there is a biblical view of slavery, and there is a biblical slavery; this is basically how men became slaves. Now, secondly, there are divine rules and regulations concerning slavery.

Divine Rules and Regulations

First of all, a Hebrew slave or servant could be held only for six years. Look back in your Bible to Deuteronomy chapter 15. Suppose Chester has been my slave for six years. Maybe he owed me some money, or perhaps he had suffered a stroke of providence that was against him. He said, "I've got to live somehow," and came to me, saying, "I'll serve you for six years." So he served me for six years. At the end of six years, I said, "Okay, Chester, you're free to go." Is that the end of it? No. Watch it.

Deuteronomy chapter 15, verse 12: "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and

the LORD thy God redeemed thee: therefore I command thee this thing to day. And it shall be." He goes on, but notice what God says: you have got to furnish him liberally.

Why? Many men were sold for debts. Many got into slavery because they could not take care of themselves and their families. Biblical slavery was designed to teach people to be personally and financially responsible. God assumes that after serving a capable man for six years, he has learned something and is responsible. Now the one who has had him as a slave enables him to get a fresh start. God says, "You give to him."

Look in your Bibles to the book of Philemon, right before Hebrews. Beginning with verse 10, Paul writes to Philemon: "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant"—or a slave—"but above a servant"—or a slave—"a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"

Onesimus was a runaway slave. He belonged to Philemon. He stole some money, or stole something, then left and ran away to Rome. There he was thrown into prison with the Apostle Paul. Paul preached to him, Onesimus was converted, and Paul sent him back. He did not say that Onesimus could no longer be a slave because he was a Christian; he sent him back to his master.

Notice verse 16. Paul sends Onesimus back to Philemon, saying, "not now as a servant, but above a servant, a brother, beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord." Onesimus was Philemon's fleshly brother. How could Philemon hold his own brother as a slave?

The answer is simple. Onesimus had gotten into some kind of problems in time past, and Philemon had bought him out of them.

Onesimus was now responsible to be Philemon's servant and slave until he worked out what he owed his brother. Instead, he took off down to Rome. Paul sent him back and said, "You go back and pay your debt. You work it out." There were families that held their own members as slaves, not out of hatred, but out of love, concern, and a desire to teach them responsibility and how to live.

Look back in your Bibles to Leviticus chapter 25, beginning with verse 47.

SCRIPTURE READING - Leviticus 25:47-55 (KJV)

> "And if a sojourner or stranger wax rich by thee," so here's a pagan that's a wealthy man, "and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again;" that is, he can be bought out of his slavery. "One of his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself."
>
> "And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption. And as a yearly hired servant shall he be with him:" that is the one that bought him back. "And as a yearly hired servant shall he be with him," that is the family member now, "and the other shall not rule with rigour over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him."

"For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God." God's law then allowed a family member to buy another family member out of pagan slavery. Yet they were still

slaves or servants to that believing family until they worked out the redemption price. It was therefore possible for a believer to be a slave and to own slaves, even those of his own family.

Secondly, the slave could be beaten, whipped, or flogged by the master. This was for a very serious crime. Exodus 21:20-21 says, "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money."

You could not simply go out and kill your slave. God said that if you beat your slave to death, you would be punished. But if the slave continued a day or two, the master would not be punished, because the slave was his money. Thus the master had a right to whip the slave, even severely.

If he whipped him too severely, and the slave continued several days and then died, both of them lost. The slave lost his life, but the master lost the slave and his services. Verse 20 forbids the killing of the slave; nevertheless, verse 21 recognizes the master's property in the slave.

Before becoming upset about referring to slaves as property—a description used in the 1860s and at other times—remember that in the Bible even a wife is referred to as property. We get our word property from proprius, a Latin word meaning one's own, one's peculiar, one's own private possession, or something for oneself. When I say my wife is my property, I am saying not only that I have a vested interest in her; I told her, "You know, sugar, it surely never cost me much to marry you before."

The upkeep has been awful. So not only do I have a vested interest in her, she is peculiarly and particularly my own. The word property is not a bad word. In fact, she also has a property right in me, because I am peculiarly and particularly her own. The slave did indeed have a property right, and that property belonged to the master. It would certainly be in the master's best interest not to kill the slave, because he would be punished as well if he did. It would also be in his interest not to beat the slave, because if he beat him too severely, he would not get any work out of him until he healed.

So very clearly, this beating had to be for some very serious criminal offense. This was a biblical punishment given not just to slaves, but to many people. The Bible tells us in Deuteronomy that usually the slave, or anybody, could not be beaten over forty stripes. Usually they stopped at thirty-nine, just to make sure they had not miscounted. If Doc had done something wrong under biblical law, and it did not require restitution or the death penalty, he could be whipped publicly—up to forty stripes, but forty stripes were not to be exceeded. The Bible does not specify what crime required this, but something had to be done.

How do I know that? Because the same Bible that tells us a master has the right to whip his slave also tells us that the master does not have the right to mistreat or cruelly treat his slave. Exodus 21:26 says, "If a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake." If a master simply became angry, struck his maid or servant, and knocked out or blinded the servant's eye, that servant was to go free.

The next verse says, "If he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake." The loss of a tooth is very incidental, especially if you have a mouthful of them. If a master cruelly knocked out a tooth, the slave went free.

The beating, the flogging had to be for some serious criminal offense. You could not beat a slave for no reason at all. If you hurt him for some selfish or cruel reason, then the slave went free and you lost. So the same Bible that allowed whipping for serious crimes and serious infractions also allowed that, if the slave was mistreated, he was to go free.

Thirdly, slaves ultimately became identified with the family. This is not only true biblically; it is also true historically. In the book I have just finished reading on the slave narratives in Georgia, every slave, man or woman, took his or her name from the master. One of them was Neil Upton, who worked on the Upton Plantation.

First of all, slaves were to be circumcised (Exodus 12:44; Genesis 17:12). What did that mean? It meant they were being brought into the family, identified even with the religion of the family and of the covenant.

Secondly, slaves could eat of the holy things. In Exodus 12:44 and Leviticus 22:10–11, the holy things around the tabernacle and the temple were even given to slaves. Slaves not only had a position in the home, but rights as well.

Look at Genesis 24:1–2: “And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh.” That slave ruled over everything Abraham had. Verse 10 says, “And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand.” Verse 35 says, “And the LORD hath blessed my master greatly;” says the slave, “and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.” All this was under that slave’s hand.

It is said in the Bible about Potiphar, when Joseph was his slave, that he knew not what he had, for Joseph had control over all of it. The point is that the slave ultimately became identified with the family. One elderly slave woman, longing for the plantation days, said, “When us was slaves, we was somebody. Now ain't nothing but niggers.” By “when us was slaves, we were somebody,” she meant that they belonged to someone. They had a family and were identified with that family. Slaves in the Bible, and slaves historically, have become identified with the family.

Fourthly, slaves also could inherit. In Genesis 15, Abram said, “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.” Then Abram said, “Lord GOD, what wilt thou give me, seeing I go childless?” He continued, “And the steward of my house is this Eliezer of Damascus,” which means he was a Syrian. “And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.” In other words, if God did not give him a child, Eliezer, his eldest servant, would inherit everything he had.

Proverbs 17:2 says, “A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.” A wise servant would rule over a son who caused shame and have part of the inheritance among the brethren.

Slaves were required to rest on the Sabbath just like everyone else. Exodus 20:10 says, “Thy menservants and thy maidservants and thy ox and thy ass, everything is to rest.” Sixthly, slaves were not to be returned to pagan masters if they escaped to Israel. Look in Deuteronomy chapter 23.

We are not talking about slaves in the land who were voluntary, nor about slaves who were there for debt or punishment. But if a pagan slave escaped to Israel, that pagan slave was not to be returned to his pagan master. Deuteronomy 23:15 says, “Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.” If a heathen slave got away from a heathen master and reached Israel, he could live wherever he wanted. He was free when he got there. What God is forbidding, of course, is the selling of slaves, because even a foreign slave was not to be returned to his master.

Slavery was on a different level under pagan law than it was under biblical law. In biblical law, a slave was counted as a member of the household and had certain positions and rights.

Applications

Let me make two applications. First, slavery is not inherently wrong. Slavery is not inherently evil. There is a biblical slavery. Second, biblical law permits voluntary servitude, or voluntary slavery, because it recognizes that some people either cannot or will not maintain a position of independence. What do they do? They attach themselves to capable men and serve them, and they are protected by biblical law.

This type of slavery, this type of servitude, is a legitimate way of life, although it is a lesser one. Involuntary servitude, servitude for debt, or even servitude for punishment means that the master assumes the role of benefactor, the bestower of welfare, rather than the state. If we have a biblical form of slavery, we do not have state welfare, state workfare, federal welfare, or federal workfare. We have individual men assuming that responsibility, and receiving for it the

work, effort, and time of those individuals who have attached themselves to that master.

The problem in our country is this: We have outlawed biblical slavery, and now the state has enslaved not just the black, but the white and everyone else. We've traded biblical slavery for pagan slavery.

Let's pray. Father, we ask in the name of Jesus Christ for Your love, grace, and mercy. We ask, Lord, that You would teach us and enable us to form biblical concepts and biblical attitudes based upon Your words. Enable us, Father, to understand where we are and how we got here. Once again, Lord, it all stems from our refusal to submit to Your truth and Your law. Help us, Lord, to be obedient in every area of our life. In Christ's name we pray. Amen.

CHAPTER 5

Where We Are & How We Got Here

Part Five of 14

Introduction and Review of the Series

Genesis chapter 9, beginning in verse 20, says, "And Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine and was drunken, and he was uncovered within his tent."

> And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren without. And Shem and Japheth took a garment and laid it upon both their shoulders and went backward and covered the nakedness of their father. And their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine and knew what his younger son had done unto him. And he said, "Cursed be Canaan, a servant of servants shall he be unto his brethren." And he said, "Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

This biblical view of slavery began with, first, the abolitionist revolution; number two, the theological revolution. Any cultural shift is the result of a theological shift. When you have a change in a biblical worldview, then you have a change in society, you have a change in culture. And the reason there have been so many changes in our society is our theology has shifted so rapidly and so quickly.

Thirdly, there were the political and the economic and the sectional differences that existed between the North and South. The point is that slavery in and of itself is not inherently evil or inherently sinful. There is a biblical slavery and there is a pagan slavery. Now, pagan slavery very clearly is ungodly and unbiblical, but the biblical slavery is not ungodly.

And it is certainly right because God ordained it. The problem is that oftentimes you can have a co-mixture of pagan and biblical slavery, and the aspects, therefore, of the pagan slavery intermingled with the biblical slavery would certainly be wrong. I also pointed out the fact that slavery cannot be inherently evil in and of itself, because in Exodus chapter 21, the slave that said very plainly, "I love my master, I will not leave him, I will not be free," he was taken to the doorpost and a hole was bored through his ear.

And then in Psalm 40, I showed you how that passage related to Jesus Christ. And then in Hebrews 10, that same passage is related to Jesus Christ. So, if slavery is inherently evil in and of itself, then Christ would not be using an analogy of that to compare to himself and his ministry and his mission. And over and over in the Bible, he said, "I am among you as one that serveth."

Ways a Person Could Become a Slave

There were several ways that a person could become a slave. First of all, there was what you and I would call forced slavery. And of course, the Bible condemns this over and over. God says, "He that stealeth a man and selleth him shall surely be put to death." So God specifically in the book of Deuteronomy forbade anyone from stealing and selling a child of Israel. And then secondly, you could become a slave for punishment of a crime, according to Exodus chapter 22 and verse 3. Thirdly, you could become a slave because of debt, Deuteronomy 15 and verse 12.

Fourthly, you could become a slave by virtue of a curse, Genesis chapter 9 that we just read. And fifthly, you could become a slave voluntarily, according to Deuteronomy 15, Exodus chapter 21. And then of course you could become a slave if you were purchased, and usually those that were purchased had been POWs, or prisoners of war, they were captured in war. And someone says, "Well, I don't know if I like POWs being made slaves." Well, had you rather they be put to death, you see. The POW probably would rather be a slave than be put to death. That is how someone became a slave. in the Bible, according to the biblical view of slavery, slaves had rights. Slaves were circumcised. That meant they were identified with the household. They were brought into the covenant in that area. Slaves ate the sacred things. They ate the holy things. Slaves could inherit. Just all kinds of rights that were given in the Bible concerning slavery. So there is indeed a biblical view of slavery.

Slavery Originated with God and Is Regulated by God

In the biblical view of slavery, slavery originated with God and was regulated by God. There is nothing shameful, embarrassing, or ignominious about the truth of biblical slavery.

What has happened in this country is this. Liberals and unbelievers who deny Christ and deny the Bible, they try to cast dispersion upon the Word of God with this statement, "But did you know the Bible allows slavery?" Well, of course I know the Bible allows slavery. What's wrong with that? In other words, like slavery is some inherently evil and sinful way. When we're talking about slavery, I'm not just talking about black slaves, because every race have been slaves at one time or the other. There have been more white slaves than there were black slaves. In fact, there is a huge market for white slaves in the Middle East today. So the truth is that every race has been enslaved. In fact, this happened to a man that I know. He was debating sodomy. In other words, his position was sodomy is wicked and wrong and ungodly.

And here was the liberal over here saying it was all right. And he says, "No, but the Old Testament and the New Testament condemns it." And the liberal responded that the Bible allows slavery and permits slavery.

What he was going to do was try to get the preacher who was opposing sodomy to say, "But slavery is wrong." Now, if he said slavery was wrong, what was the liberal going to say next? "Well, then the laws against sodomy are wrong as well." So you cannot deny any of the truth of God's Word. If someone says, "Well, the Bible allows slavery," you say, "Well, yes, it does. But there is a biblical view of slavery, and the slavery that the Bible allows is regulated by God."

You and I do not need to defend the Word of God. We need to use the Word of God and proclaim the truth of it. Everything that God does and everything that God says is holy, just, righteous, and wise. So consequently, then, slavery is never condemned in the Bible. It's never condemned in the Old Testament. It's never condemned in the New Testament. The only thing that is condemned is that aspect of paganism where men were forcibly kidnapped and sold into slavery. In Exodus 21 verse 16, Deuteronomy 24 and verse 7, and then Revelation chapter 18 verses 12 through 13, there is that condemnation for men who capture other men, not only physically, but also spiritually, and sell them into slavery. So even there in those passages, it is not slavery that is being condemned, but rather it is the forced kidnapping and the forced sale of men into slavery. When you come to Genesis chapter 9, you have the first mention of servitude or slavery. Genesis chapter 9 says that Noah planted a vineyard and he drank of the wine and was drunken.

The Curse on Canaan in Genesis 9

Some have suggested that Noah did not intend to get drunk. I have no idea. The Bible does not make that clear. We do know that drunkenness is a sin. Some say because after the flood, some things were different, and maybe Noah did not know that he would get drunk. I don't know. The Bible doesn't say. All the Bible says is that he was drunk and that he was uncovered in his tent. Then the Bible tells us that Ham, the father of Canaan, went in and saw the nakedness of his father and came out and told his two brothers. Here's something else we don't know. We don't actually know what Ham did. We do not know if he simply laughed at his father, or mocked his father, or made fun of his father, or if he engaged in sodomy. We don't know. The Bible does not say. However, we do

know this, that whatever Ham did, it was extremely serious and extremely wicked and vile. Now, how do we know that?

Genesis 9, verse 22 says, "And Ham the father of Canaan saw the nakedness of his father and told his two brethren without." Now the Hebrew word for nakedness is the word ervah. It is translated in our Bibles as shame, unclean, or nakedness. Now this same Hebrew word is used in the Old Testament of the shameful exposure of the body in Genesis 9 verse 22, in Exodus 20 in verse 26, and Ezekiel chapter 16 verses 36 and 37. This same Hebrew word is also used in Leviticus 18 concerning illicit and abnormal sexual practices. And in Deuteronomy chapter 23 in verse 14, the same word is used for human excrement. Now, what Ham did, I know not. Whether he engaged in some wicked sexual perversion or whether he just laughed and made fun of his father and mocked him, which is also contrary to the Bible, I don't know exactly what he did, but whatever he did, it was extremely wicked and ungodly and contrary to decency and order.

Someone's going to come up with a question: "Well, if Ham did it, why was his son Canaan cursed instead of Ham being cursed?" There are three possible answers; there may be more. First, some would say that the reason Canaan was cursed instead of Ham was because God had already blessed Ham. Genesis 9, verse 1 says, "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth." Now, if God has blessed Noah and his sons, someone would argue, "Well, how could God then turn around and curse Ham?" in the sense that blessings and curses usually cannot abide on the same head at the same time. So some would say theologically the reason Canaan was cursed was because Ham was already blessed. There's another reason, and this is a more biblical reason, I would believe, in Exodus 20, verse 5.

Exodus 20, verse 5 gives the law. In part of the second commandment, where we are not to bow down to graven images, God says in verse 5, "Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." So the curse could have been

passed down to Canaan because what Ham did was an act not only of hatred toward his father, but hatred toward God Himself.

However you treat your father and your mother is reflective of how you treat God. To dishonor your father and your mother is to dishonor God, who is our Heavenly Father. For God has given father and mother to be in His place over you. And He's given them parental authority, and they have a position of headship over you. So whatever you do to dishonor and disrespect your earthly parents is also dishonor and disrespect for your heavenly Father.

And so the truth of the matter is what Ham did was very dishonorable and disrespectful, and therefore it could pass down to the son. But there's a third possibility, and that's this: Canaan could also have either participated in what Ham did, or at least concurred, or agreed, or joined with him in mocking his grandfather. If so, then the curse would likely, and rightly, fall upon Canaan as well.

Genesis chapter 9 is more than a prophecy. It is more than a prediction. Genesis chapter 9 is a pronouncement. It is a verdict. When Noah awoke and knew what his son had done unto him, the Bible says, verse 24, "And Noah awoke from his wine and knew what his younger son had done unto him." What did he say? He said, "Cursed be Canaan, a servant of servants shall he be unto his brethren." So he cursed his grandson.

No sanction, in the sense of a curse, has any merit without the approval and concurrence of God. You remember Balaam tried to curse Israel? God wouldn't let him curse Israel. I could stand up here and curse it. But if God does not concur with that curse, my words are meaningless and empty and void. And so whatever Noah did, God concurred with him, and God brought to pass the curse that Noah pronounced upon Canaan, because the curse that Noah pronounced was exactly what God wanted.

Robert L. Dabney, who was a famous Presbyterian theologian, he was aide-de-camp to Stonewall Jackson. He wrote the definitive book on the life and times of Stonewall Jackson. He has four or five theological books plus other books. In his little booklet, A Defense of Virginia and the South, in this book he is setting forth the biblical position concerning slavery, and in his section on Genesis chapter 9,

here is what he said concerning the curse upon Canaan. He said, "And we find that it," that is slavery, "was appointed by God as the punishment of and remedy for the peculiar moral degradation of a part of the race. God here ordains that this depravity shall find its necessary restraints, and the welfare of the more virtuous is safeguarded against the depraved by the bondage of the latter."

He says slavery originated with God. And God pronounced this slavery, this servitude, upon a certain part of the race because of their moral degradation, and because it would also be a safeguard for the righteous. So slavery basically originated with God. It is God's verdict in Genesis chapter 9 upon Canaan and his descendants.

You say, "But Brother Weaver, in verse 25 he says, 'Cursed be Canaan, a servant of servants shall he be.' Verse 26, 'and Canaan shall be his servant.' Verse 27, 'and Canaan shall be his servant.' You say, 'But Brother Weaver, the word is servant, it is not slave.'" The Hebrew word for servant is ebed, which is translated from the Hebrew word avad, which literally means to enslave. It means a bondman, a bondwoman, or a slave. Every passage here uses the same Hebrew word. Exodus chapter 1, beginning in verse 13, shows how powerful it is.

The Bible says, "And the Egyptians made the children of Israel to serve with rigor." They made them serve with hardship. How did they make them serve? That is, they enslaved them. It's the same Hebrew word. Verse 14, "And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service or slavery in the field, all their service or slavery wherein they made them slaves was with rigor." The same Hebrew word. So if you deny Genesis chapter 9, that Canaan and his descendants were to be real slaves, then you've got to deny that what the Egyptians did to the Hebrews was not slavery either. Exodus chapter 13, beginning in verse 3 says:

"And Moses said unto the people, Remember this day in which you came out from Egypt out of a house of bondage." Literally, it's the same word, out of the house of slavery. "By the strength of hand, the Lord brought you out from this place. There shall no leavened bread be." Verse 14: "And it shall be when thy son asketh thee in time to come, saying, What is this? That thou shalt say to him by

strength of hand, The Lord brought us out from Egypt out of a house of bondage," or out of a house of slavery. So God calls what happened to the Hebrews in Exodus chapter 1, slavery. It's the same exact word in Genesis chapter 9.

So what Canaan and his descendants were to become were slaves. Deuteronomy 24, verse 18 uses the same Hebrew word. God tells Israel, "But thou shalt remember that thou wast a bondman or a slave in Egypt. And the Lord thy God redeemed thee, hence therefore I command thee to do this thing." Verse 22: "And thou shalt remember that thou wast a bondman in the land of Egypt, therefore I command thee to do this thing." So God says, remember that you were slaves, and it is the word slave. Thus the only thing that you can come up with in Genesis chapter 9, the verdict that was pronounced against Canaan was the fact of real slavery.

Biblical slavery is not condemned by God, it was instituted by God.

Old Testament Patriarchs as Slaveholders

Other Old Testament passages show how God blessed men who were slaveholders. Genesis 17, verse 9 says: "And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generation. This is my covenant, which you shall keep between me and you, and my seed after thee. Every man child among you shall be circumcised, and you shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you. Every man child in your generations, he that is born in the house, or bought with money of any stranger which is not of thy seed, he that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant." God said in verse 12, "Abraham, I'm going to make my covenant with you and with every man in your house. Every man child of yours is to be circumcised, and every man that you buy with money." In other words, every slave that you get. Now, if God was going to condemn slavery, here's an excellent opportunity for him to do so, because he's making the covenant with Abraham. Abraham is not dictating the terms, God is. God could

have said, "Abraham, I want to tell you something. I want every man and child that is born of your own blood to be circumcised. And by the way, that's all. No slaves, no strangers. We don't want anybody else." But God says, "No. Everybody that you buy with your money. Every male, you circumcise him as well." And so God, instead of condemning Abraham for holding slaves, God makes allowances for Abraham to hold slaves. And he says, "You bring them into the covenant. They are to be circumcised as well."

You may say, "Well, you know, Abraham probably had one or two slaves." Genesis 14 shows otherwise. Lot has been captured by these heathen kings, and Abraham is going to rescue him. "And when Abraham heard that his brother was taken captive, he armed his trained servants," that is, his trained slaves, "born in his own house, 318, and pursued them unto death." Now, if a man had 318 trained slaves that were born in his own house, how many did he have that were not born in his own house? That's 318 men that were born to him. What about the women?

They had to have wives. And certainly there were daughters as well as sons. Here's just 318 trained fighting slaves. If each man had a wife, that's 636. And each one of those men had sisters, that's another 318. Probably Abraham had several thousand slaves, if the truth was known. Genesis 20, verse 14: Here is where Abimelech had sinned against Abraham and against God in taking Sarah. And God comes to Abimelech in a dream and says, "If you touch her, you're dead, man. I'll kill you. You give her back to Abraham. You make restitution." Verse 14: "And Abimelech took sheep and oxen and men's servants and women's servants and gave them unto Abraham and restored him, Sarah, his wife." "And Abimelech took sheep and oxen, men's servants and women's servants." Let's translate that: Abimelech took male slaves and women's slaves and gave them unto Abraham. So here Abraham got some more slaves that were not born in his own house.

I don't know how many. It was plural. It's more than one. That's for sure. Genesis 24, verse 35 gives what Eliezer says to Rebekah's parents when he goes to get the bride for Isaac. Verse 34, "And he said, I am Abraham's servant." Let's translate it, "I am Abraham's slave. And the Lord has blessed my master greatly, and he has

become great, and he has given him flocks, and herds, and silver, and gold, and men's servants," that is, male slaves, "and female slaves, and camels and asses."

"And the Lord hath blessed my master greatly, and he is become great, and he the Lord hath given him." What did God give Abraham? Flocks, herds, silver, gold, and slaves. Men and women. Camels and asses. God gave them to Abraham.

Now is slavery inherently wrong? No. God gave slaves to Abraham. Genesis 26, beginning in verse 12:

> "Then Isaac sowed in the land and received in the same year a hundredfold, and the Lord blessed him. And the man waxed great and went forward, and grew until he became very great. For he," that is Isaac, "had possessions of flocks, and possessions of herds, and great store of servants," or slaves. "And the Philistines envied him."

Abraham and Isaac are two of the most revered patriarchs in the Bible. And these two patriarchs were two great slaveholders. Abraham, who is called the father of the faithful, is also called the friend of God.

Is holiness and godliness and righteousness incompatible with owning slaves? No. For Abraham was a righteous man and a godly man. So just because someone owns slaves does not mean that that individual is inherently evil. Genesis chapter 16 tells of Sarah's handmaiden, the Egyptian woman, Hagar. Now, you remember when Sarah, it looked as if she could not conceive, she told Abraham, "You go into my handmaiden. And you have a child by her." And he did. Well, I can tell you why God wants you to have one wife. Two women just can't get along. And so when Sarah saw that Hagar was indeed expecting, the restriction—and she was so hard on Hagar that Hagar ran away with the child. Genesis chapter 16, beginning in verse 7: "And the angel of the Lord found her," that is Hagar, "found her by the way." Who's the angel of the Lord?

That is what we call a Christophany, which is a pre-incarnate appearance of Christ in the Old Testament, before He ever became flesh. So this is Christ. "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way of

Shur, and he said, Hagar, Sarah's maid, whence comest thou, and whither wilt thou go? And she said, I flee from the face of my mistress Sarah. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself unto her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered or multitude." What did the Lord tell Hagar? "You go back and submit."

He didn't say, "It's over with, you made your escape, don't you go back to that slaveholding woman." No, he says, "You go back." In Numbers chapter 31, when the men went out to war, and God blessed them, and they came back victorious, they would come back with a large number of captives. And these captives then were made slaves.

Verse 30 says, "And of the children of Israel's half," in other words, the slaves were divided between the people of Israel and the soldiers who went to the war. Now, the soldiers who went to the war got a little more booty than the people, because they took the risk. God says: "And if the children of Israel's half, thou shalt take one portion of fifty of the persons," that is of the people, "of the beeves, of the asses, and of the flocks of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord." Now what did God say? God said, "If some of those people you take one out of fifty and you give to the Levites so they can use them as their slaves around the tabernacle, around the temple." Verse 47: "Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord, as the Lord commanded Moses."

So slaves were even given to the Levites to help them with their strenuous duties around the tabernacle and around the temple. Now you say, "But Brother Weaver, all that's Old Testament." Yes, it is. And I always like to remind people we don't have two Bibles, we have one Bible. And the Old Testament is just as authoritative as the New Testament. And God does not change. God is immutable. He is unchangeable.

New Testament Evidence for Biblical Slavery

Does the New Testament contradict the Old Testament? Is slavery condemned in the New Testament while it is regulated and allowed in the Old Testament? The Greek word for slave is the word doulos. And it literally means a slave or a bondman. It is from the Greek word deo, which means I bind or I enslave or I make a slave.

Leviticus 25, verse 44 says, "...both by bondmen and by bondmaids, that is, your slaves, both men and women, which thou shalt have, shall be of the heathen that are round about you. Of them shall you buy bondmen and bondwomen." So you could biblically buy slaves of the heathen. The Septuagint is the Greek translation of the Hebrew Old Testament. The Septuagint was in existence during the time of Christ and the apostles. They even quoted it from the Septuagint. When you get to the Septuagint in Leviticus 25 in verse 44, for bondmen and bondwomen, you come up with the word doulos, the same New Testament word.

Doulos is used metaphorically in the New Testament in Acts chapter 4 in verse 29, in Acts chapter 16 in verse 17, and in Romans chapter 1 in verse 7, of the apostles themselves and really and truly of all of God's people. Paul delighted to call himself the bondservant of Jesus Christ. He says, "Paul, the servant of Jesus Christ." And every time you see the word servant, it is literally "Paul, the bondslave of Jesus Christ." And Paul used that word to express God's purchase, God's ownership, and God's authority over his apostles and their obedience that was due to him. Now, one will search the New Testament in vain for a condemnation of slavery or of holding slaves. The mere absence of a condemnation of slaveholding in the New Testament is proof that it is not unlawful.

Christ and his disciples preached in the midst of slaves and slaveholders. You see, in the time of Christ, the institution of slavery was extremely prevalent. And unhappily, in our worst times, most of it was pagan slavery instead of biblical slavery. I'm sure there were some Hebrews who had some slaves, I understand that. But when you talk about Rome, you're talking about pagan slavery. And yet you can search the New Testament vain to try to find a condemnation of slavery. If you will study the New Testament, you will find that the apostles many times listed the prevalent sins of

their day. And some of those lists are extremely minute. You'll find them in Romans 1, Galatians 5, Matthew 15, Colossians 3, 2 Timothy 3. But you can search all of these lists that refer to the prevalent sins of their day, and you will never find the sin of holding slaves. It's not listed.

It just simply is not there. So the New Testament does not condemn slavery. If Christ opposed slavery, he would never have used the analogy of a slave to his own self. Luke chapter 7, verses 1 through 10 show where Christ had an excellent opportunity to set the record straight on slavery.

"Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant..." A centurion was a Roman soldier over a hundred men. He was a Roman centurion, not a Hebrew.

"Now when he ended," he said in verse 2, "and a certain centurion's servant," the Greek word for servant is doulos, which means slave. "Now a certain centurion's servant or slave who was dear unto him, was sick and ready to die," so he had great regard for this slave. "And when he heard of Jesus, he sent him the elders of the Jews, beseeching him that he would come and heal his servant. When they came to Jesus, they saw him instantly saying that he was worthy for whom he should do this."

Watch what this Roman soldier had done: "For he loved our nation and he had built us a synagogue." So evidently he's very wealthy as well. "Then Jesus went with them, and when he was not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof. Wherefore, neither thought I myself worthy to come unto thee, but say it a word, and my servant shall be healed. For I am also a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth, and to another, Come, and he cometh. And to my servant do this, and he doeth it." And when Jesus heard these things, he marveled at him and turned him about and said unto the people that followed him, "I say unto you, I have not found so great faith, no, not at Israel." And they that were sent returning to the house found the servant whole that had been sent. He said, "Look, Lord, I'm a man under authority. I've got

slaves. I tell one to come and I tell one to go, and he does exactly what I say. He does it. Lord, you don't have to come to my house. Just speak the word." And our Lord did not say, "You dirty, low-down, slave-holding reprobate." No. Our Lord said, "I have not found so great a faith. No, not in Israel."

Now, if Christ was going to condemn, here would have been a perfect opportunity. But instead of condemning, He commended. First Corinthians 7, beginning in verse 20, shows there is nothing inherently evil in being a slave. God says, "Let every man abide in the same calling where he was called," or the same vocation where he was called. "Art thou called," that is called in salvation, "Art thou called in the Lord being a servant or being a slave? Art thou called being a servant?" "Care not for it. But if thou mayest be made free, use it rather." Now he explains, "For he that is called in the Lord being a servant is the Lord's free man. Likewise, also he that is called being free is Christ's servant." Verse 21: "Art thou called being a servant? Care not for it." What's he saying? Don't try to get on being a slave.

There's nothing wrong being a slave. He says, "But if thou mayst be made free, use it rather." If you can get free, he says, and use your freedom to serve me more acceptably, fine, go for it. Then he explains why he says that. "For he that is called in the Lord being a slave is the Lord's free man." He says, "I free you." He says, "Likewise also he that is called being free is Christ's slave." So there's nothing inherently wrong with simply being a slave. Nothing sinful about it.

Many of the great men we know and read about were once slaves themselves. Every one of us loved to sing Amazing Grace. John Newton. He was a slave. He worked on a slave ship. He himself was a slave at one time, and escaped.

There's nothing sinful in and of itself in being a slave. Just like there's nothing sinful in being a ditch digger, or a diesel mechanic, or a gas man, or a veterinary. Nothing's sinful in those occupations in and of themselves.

In the theological revolution, broken churches resulted in a broken nation. And the abolitionists, those in the north, wanted to

keep those southern men who held slaves out of the church. They wanted them excommunicated and they wanted them disciplined. In the New Testament, slaveholders were fully admitted into church membership.

Acts chapter 10 gives another centurion, another Roman soldier. The Bible says there was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian Band. Verse 7: "And when the angel who spake unto Cornelius was departed, he called two of his household servants," or two of his slaves, "and a devout soldier of them that waited on him continually." So the man is a slaveholder,

He sent them to Peter, and of course Peter came and preached to him, and they were converted. In verse 47, Peter says, "Can any man forbid water, that these should not be baptized, who received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord, and they prayed him to tarry with them certain days." They were baptized.

They were admitted into full fellowship of the church and Cornelius was a slaveholder. It didn't matter to Peter. Peter never rebuked Cornelius for holding slaves. Rather, he administered a New Testament ordinance upon him, that is, he baptized him. Philemon was a slaveholder. In fact, he had a fleshly brother, Onesimus, who was one of his slaves. Philemon, verse 1: "Paul, a prisoner of Jesus Christ, and Timothy, our brother, unto Philemon, our dearly beloved and fellow laborer, and unto our beloved Athia and Archippus, our fellow soldier, and to the church in thy house." Now, where was the church? It was in Philemon's house. Verse 1: "Paul, a prisoner of Jesus Christ, and Timothy, our brother, unto Philemon, our dearly beloved, and what? Fellow laborer." That is a term that is used to express the fact that Philemon was a pastor. He pastored the church that met in his house. And what did Paul do after Onesimus, the runaway slave, was converted? He sent him back. And here Philemon was a pastor and held slaves. So very clearly, there's nothing wrong with that. In fact, let me point something out. Paul never rebukes Philemon for holding slaves. He sent Onesimus back.

Colossians chapter 1 is written to the Colossian church. Verse 2: "To the saints and faithful brethren in Christ, which are at Colossae. Grace be unto you and peace from God, our Father, Lord Jesus

Christ." So Paul is writing to the saints and the faithful brethren who are in Christ in the church at Colossae. In chapter 4, verse 1, he writes to some of the church members:

"Masters, given to your servants," or your slaves, "that which is just and equal, knowing that you also have a master in heaven." What is our conclusion? Since Colossians 1 and verse 2 tells us that this epistle was written to the faithful and to the saints which were in the church at Colossae, and you come to chapter 4, verse 1, and he says, "Masters, you give to your slaves that which is just and equal," what is our conclusion? There were slaveholders in the church at Colossae. If there were not, why would Paul even be telling them to give that which was just and equal to their slaves? Ephesians 1, verse 1: "Paul, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus and to the faithful in Christ Jesus." So he's writing to the Ephesian church. Ephesians 6, verse 9: "And you masters do the same things unto them, forbearing threatening, knowing that your master also is in heaven, neither is there respect of persons with him."

So there were slaveholders in the church at Ephesus as well. For Paul writes them and says, "May I remind you that you yourself are a slave to the Lord, and your master..." Evidently slaveholders were admitted into full fellowship and membership of local churches in New Testament times. There was not a problem.

New Testament Regulations for Slaves and Masters

Instead of condemning slavery in the New Testament, the New Testament lays down the duties of slaves to their masters, and of masters to their slaves. Ephesians 6, verse 5: "Servants," let's read it like it is, "Slaves, be obedient to them that are your masters according to the flesh. with fear and trembling and singleness of your heart as unto Christ. Not with eye service as men pleasers, but as a service of Christ, doing the will of God from the heart." He is telling these Christian slaves, you don't just do what's right out of eye service for men. You do what's right for the honor and the glory of God. He says, "doing the will of God from the heart." Verse 7, "with good will, doing service or servitude as unto the Lord and not unto men, knowing that whatsoever good thing any man doeth, the same

shall he receive of the Lord, whether he be bond or free." And now, God says, "and you masters, you who are over these slaves, you do the same things unto them."

In other words, you treat them biblically and scripturally, forbearing threatening, knowing that your master also is in heaven, neither is there any respect of persons with him. In other words, if you treat your servants, your slaves, ill, God will treat you ill as well. You mistreat them, God will mistreat you. Colossians chapter 3, verse 22: "Servants" or slaves. It's the word doulos. "Slaves, obey in all things your masters, according to the flesh."

That is, they've got the rule over you. "Servants, obey in all things your masters, according to the flesh, not with eye service as men-pleasers, but in singleness of heart, fearing God. And whatsoever you do, do it heartily as unto the Lord, and not unto men, knowing the Lord you shall receive the reward of the inheritance, for you serve the Lord Christ." You think you may be serving your master, but you're actually serving the Lord Christ in your servitude. So you do it as in the Lord. Verse 25, "But he that doeth wrong," he's talking to the slaves now, "but he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons." God will judge a wicked slave just like He will judge a wicked master. Verse 1, "Masters, given to your service that which is just and equal, knowing that you also have a Master in heaven." So once again, here are the regulations set down that regulates the conduct between slaves and masters, masters and slaves.

First Timothy 6, verse 1: "Let as many servants as are under the yoke..." Let as many slaves as are under the yoke, "count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters," Christian masters, you can be a Christian and hold slaves. You can be a Christian and be church members, yes. "And they that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved partakers of the benefit. These things teach and exhort. If any man teach otherwise, then he consent not to the wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is

according to godliness. He is proud, knowing nothing but doting about questions and strife, and words whereof come at the envy, strife, railings, evils, surmisings."

So God says that the servants are to do their masters well, and those that have believing masters must pay special attention that they do not despise them, but they work with them. Titus chapter 2, verse 9: "Exhorts servants to be obedient unto their own master, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God and our Savior in all things." Exhort slaves to be obedient unto their own masters, and to please them well in all things, not talking back, not acting slothfully, but showing good faith. Why? That they may adorn the doctrine of God our Savior in all things. So just because a man is a slave, does not mean that he is not the servant of God, and that he cannot adorn the doctrine of God.

1 Peter 2, verse 18. "Servants, be subject to your masters with all fear." Slaves, be subject to your master with all fear or with all reverence, "not only to the good and gentle, but also to the froward." Here's someone that may not be so loving or so kind. God said, that doesn't matter. You still be subject with all reverence, not only to the good and gentle, but also to the froward. "For this is thankworthy. If a man for conscience toward God endured grief, suffering wrongfully. For what glory is it if when you be buffeted for your faults, you take it patiently? But when you do well and suffer for it, you take it patiently. This is acceptable with God." And then he goes on and he uses the example of Christ: "For even hereunto were you called, because Christ also suffered for us, leaving us an example that we should likewise follow in his steps, who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again. When he suffered, he threatened not, but committed himself to him that judged it righteously."

And what does he do? He tells servants that they are to do what is right, not only to those who are good and gentle, but to the froward, and when they are suffering for conscience's sake, he's comparing the example of Christ. He says, you suffer for doing what's right, not

for doing what's wrong. These are the regulations in the New Testament.

God's Estimate of Abolitionism and Conclusion

First Timothy chapter 6 gives God's estimate of abolitionism.

First Timothy 6, verse 1: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed." Now he says, "Let as many slaves as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed, and they that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved partakers of the benefit." Paul tells Timothy, "These things teach and exhort." Teach and exhort what? You teach and exhort the slaves to be obedient to their masters, that the word of God be not blasphemed. And if you've got a believing master, you do them service. You be faithful to them because they are benefactors, that is, they are recipients of the grace of God themselves. This is what I want you to teach. Verse 3 says, "If any man teach otherwise," that is differently from verses 1 and 2, "and consent not to the wholesome words," that is what he said in verses 1 and 2, "even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." So, this is godly doctrine. He said, "If any man teach otherwise, what is he? He is proud, knowing nothing, but doting about questions and strides of words whereupon come envies, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds, destitute of the truth. Supposing that gain is godliness, from such withdraw thyself."

Now what does God say about abolitionists? They're perverse. They're in error. And then what does God recommend for the remedy? Secession. "From such, withdraw thyself." That's basically what the South tried to do in 1860.

Slavery is not wrong in and of itself. There is indeed a biblical slavery.

This in no wise excuses or glosses over any of the mistreatment of any slave, white, black, pink, purple, or yellow. Just because there is

a biblical truth concerning slavery does not give anyone any right to mistreat or abuse a slave.

Rather, what God does, God says, here's the regulations, here are how you are to treat slaves, and here how slaves are to treat their masters. I believe I can prove that although there were occasional cases of abuse in the South, I don't deny that, because not all men are Christians. By and large, what we have swallowed is abolitionist propaganda, and it's a myth. It's not true. And I can give you the words out of the slaves' own mouths where they thank God that they were brought to this country as slaves. I don't know about you, but I'm just thankful God even allowed me to be born in this country.

How I got here is immaterial, but this is where the gospel was for the longest. It's about the only place it still is. I don't know for how much longer. But there is indeed a biblical view of slavery. Don't let anyone try to load you with guilt and say, "You need to make reparations for what your forefathers did." No. What our forefathers did was not evil in and of itself. That does not mean that some of our forefathers did not act evilly and wickedly themselves, and if they did, they are responsible for their own sins. I'm not. If Ed jumps up and runs over there and jumps on Chester and beats him to a pulp, I'm not responsible for that. Now, if I see it happening and I don't try to stop it, then I've got some responsibility. But Ed is responsible for his actions. I'm not.

And when someone tries to lay a collective guilt upon you, If I can make you feel guilt, if I can make you sense that you're guilty, I can manipulate you. I can control you. That's all we've had in our country for the last hundred years. Politics by guilt. Guilt and pity. They either make you guilty or try to make you feel sorry for somebody so they can manipulate you.

Slavery is not wrong in and of itself. You can be a Christian master, and you can be a Christian slave. There's nothing sinful in either position. Father, thank You for Your love. Thank You for Your grace and mercy. We rejoice today that Your Word is truth. We may not always understand, but we bow to it, and we believe it. We ask, Father, that You would teach us, build us up in the most holy faith. In Thy name we pray. Amen.

CHAPTER 6

Where We Are & How We Got Here # 6 of 14

Introduction and Review of Biblical Slavery

I have been dealing with the general theme, where we are and how we got here. I began back in the 1840s. I have dealt with the abolitionist revolution, the theological revolution, and the political and economic issues in the 1860s. For the last two weeks, I have dealt with a biblical view of slavery, part one and two, which happen to be taped number four and five.

It is not my intention to go back and review all of those Scriptures on slavery, but I do want to point out that both the Old Testament and the New Testament allow slavery. Man-stealing is condemned. Kidnapping is condemned. Selling an individual into slavery is condemned. But I gave you six or seven ways that a man could lawfully get into slavery. The only unlawful way was kidnapping him and forcibly selling him into slavery. So the Bible does indeed allow for slavery.

I am trying to deal with this period of time, especially the 1860s and previous, when there were slaves in the South. So I am going to begin today not just dealing with biblical slavery, but with Southern slavery. Brother Tony read me a letter this week from one of the inmates at the prison here. Brother Tony had been sharing not only a number of my books, but also a number of these tapes, with this believer.

He himself is a black man. He wrote the letter and said that he understood exactly what I was saying. He agreed with what I was saying. Then he asked a number of questions and wanted me to answer them. I was happy to report to Tony that I answered one of those questions last week, and I hope in the next coming weeks to answer the rest of his questions as well, because this subject needs to be understood.

We need to know where we are and how we got here. Remember that one of the ways people are controlled is by guilt. If you can make a person feel guilty, then you have control over him. If you can make a person feel pity, then you have control over him. So if you and I are going to be free, we need to know the truth, for like our Lord said, you shall know the truth, and the truth shall set you free.

God says to his people, "Both thy bondmen and thy bondmaids which thou shalt have, shall be of the heathen that are round about you. Of them you shall buy bondmen and bondmaids. Moreover, the children of the strangers that do sojourn among you, of them shall you buy, and of their families that are with you, which they beget in your land, and they shall be your possession. And you shall take them as an inheritance for your children after you, to inherit them for possession, they shall be your bondmen forever. But over your brethren, the children of Israel, you shall not rule one over another with rigor." Now, God says plainly that the children of Israel could indeed have bondmen and bondwomen of permanent slavery.

They were to be of the pagans, the heathen, and the strangers. You could not make a permanent slave out of an Israelite. He could be a slave for six years, but in the seventh year he had to go free. But God says clearly that you may buy of the strangers and the heathen. I explain why: the heathen by nature are already slaves. Then God

says that you may pass these individuals down, even to your children, for an inheritance.

The Bible is not a politically correct book. It was not politically correct 2,000 years ago, nor 140 years ago, nor is it politically correct today. It has never been politically correct with a humanistic, pagan, anti-God, man-centered government.

The Bible Is Not Politically Correct

Consider several examples. The same Bible that condemns kidnapping and man-stealing allows slavery. The same Bible that condemns abortion allows capital punishment. The same Bible that condemns murder also allows self-defense. The same Bible that condemns sodomy also allows heterosexual marital sex. Thus the Bible is an enigma to a humanist, an abolitionist, or an unbeliever. He does not understand the Bible, nor does he want to. The world, the humanist, and the abolitionist condemn slavery as vile and wicked in and of itself, whereas the Word of God certainly does not. The Bible allows for slavery.

Moreover, I showed you last week that not only were slaveholders members of New Testament churches, but that, in the book of Philemon, one pastor was himself a slave owner and slaveholder. Now you have to ask yourself this question: Since the humanists and abolitionists say that slavery is inherently sinful and wrong in and of itself, while the Bible says that slavery is not wrong in and of itself, but is allowable, and that only man-stealing, kidnapping, and forced slavery are condemned, who is right? Is God right, or is the humanist? Is the Bible right, or is the humanist?

I think the answer is very easy for anyone who believes the Bible. We as Christians believe, first, that God is right. Whatever God says is right. We may not understand it, but it is right, true, accurate, honest, just, and righteous. Whatever the Word of God teaches is right.

The Question of Southern Slavery's Origin

Now let us set out some facts. The South held slaves and used slave labor. Is the South therefore wicked and wrong, and to be forever

condemned because it allowed slavery? We can ask the question another way: Was the North righteous because it condemned slavery and wanted, quote-unquote, to abolish slavery? To answer these questions, we have to ask another: How did the South come into possession of those slaves to begin with?

Did southern ships go to Africa, capture helpless natives, bring them back, and force them to work on southern plantations? The answer is no. Not one slave was brought to this country on a southern ship. That may surprise you, but not one slave came into this country on a southern ship.

Historical Background of the Slave Trade

Let me give you a short background of slavery. It is not my intent today to delve deeply into the first part of this subject, because one could go into it for a long time. You have heard the old adage that prostitution is the oldest profession. But I would almost challenge that, because dealing in slaves has probably been the oldest profession. The Portuguese and Dutch were deeply involved in slavery well before England and America became involved. Before them, the Arabs and the Africans themselves were involved. The Portuguese and Dutch transported natives from Africa to their sugar cane plantations in the West Indies and Brazil.

It was in 1562 that the English entered the slave trade, when Sir John Hawkins sold a cargo of blacks in Hispaniola. In 1672, the King of England formed the Royal African Trading Company and put the Duke of York at its head. In 1712, through the Treaty of Asiento, the English monarch and England gained a monopoly over the slave trade. In 1749, the king threw the trade open to any Englishman who wanted to become involved, but placed a 10% tax on each slave. Instead of the king having only the Royal African Company, anybody could enter the trade if he was an Englishman and paid the king a 10% tax.

England was responsible—not the Portuguese, the Dutch, and the Arabs—for the transportation of over 5 million Africans to all parts of the world by 1776. England was not selling slaves here in America after 1776, because it had been defeated. But consider this thought.

Jamestown was founded in 1607; Plymouth was not founded until 1620. In 1619, an Englishman sold 20 black slaves whom he had pirated from a Spanish ship to the people living in Jamestown.

The Origin of Permanent Black Slavery in America

Do not become upset over the word sold. With our present connotation, we think of permanent slavery. But sold, or selling, also referred to what we would call indentured servitude. A man might sell himself for seven years. He was not a permanent slave, but merely an indentured servant. Therefore, when those first 20 blacks were sold to the inhabitants of Jamestown in 1619, that did not mean they were sold into permanent slavery. They were purchased as indentured servants.

Permanent black slavery did not come into existence until 1653. Anthony Johnson is known as the father of Negro slavery, or the father of permanent black slavery in Virginia. In 1653, a Negro man named John Casor, C-A-S-O-R, complained that his master, Anthony Johnson, had kept him in servitude longer than the legal time.

That was indeed a serious offense. Johnson, not knowing what to do and certainly frightened, freed his slave, John Casor, only to find out that Casor had bound himself to another man named Parker. Parker had enabled and aided him in obtaining his freedom.

Anthony Johnson then sued Parker. He said, “I released this black slave of mine, and all he has done is gone over and bound himself to a man by the name of Parker, and now he is his slave.” Johnson’s argument was that John Casor was not an English servant, or an English subject. He was an African.

Casor was not under the laws of England in any way whatsoever. Johnson sued Parker to get Casor back as a permanent slave because Casor was not an English subject. Therefore, the laws of indenture did not apply to him, and Johnson claimed the right to have him as a permanent slave. Johnson won the case. The case was Johnson v. Parker, out of Northampton County, Virginia.

Anthony Johnson is the father of black slavery, the father of permanent black slavery. What is exquisitely interesting and vitally

important to understand is that Anthony Johnson himself was a black man. He had been one of the original nineteen or twenty who had been sold in 1619 to Jamestown. He settled in the area of Accomack, obtained some acreage, and had some money, and was therefore enabled to have slaves. Accomack, Virginia, is right below Chincoteague, on the island there.

Black Slaveholders and Slavery in the North

Many people do not realize that there were a multitude of black slaveholders in America. Larry Kroger, in his book Black Slave Owners, has documented accounts of black slave owners in America. According to the 1830 census record, more than 10,000 blacks were owned by other blacks, who were referred to as the free men of color. In 1860, in Sumter, South Carolina, William Ellison, a black, had seventy slaves working his plantation. In Louisiana, in St. Landry Parish, Auguste Donateau, a black, owned seventy slaves who worked his 500-acre plantation. Even in New York, eight free men of color owned seventeen slaves in 1830. It was not just Southern white folks who had slaves.

The record goes even further. In 1840, there were slaves in Connecticut, New Hampshire, Rhode Island, New York, New Jersey, Ohio, Pennsylvania, Delaware, the District of Columbia, Illinois, Indiana, Iowa, and Wisconsin, as well as the states in the South. Even at the date of Southern secession, when South Carolina seceded and withdrew in 1860, there were still slaves in Delaware, Kansas, Nebraska, New Jersey, Utah, and the District of Columbia. In Delaware alone, there were over 1,800 slaves. That was in 1860.

Now let us return to the original question: How in the world did the South get the slaves? Clearly, after 1783, when the War for Independence had been won and the King of England was forced to recognize the 13 colonies as 13 sovereign states, the King of England was not transporting slaves into this country, because he had been a defeated monarch. Who engaged in the slave trade? It was the North.

New England's Dominance in the Slave Trade

Let me be more specific. It was the New England states. Do you realize the first state to legalize slavery was Massachusetts? Massachusetts was one of the leading states. In 1641, the Body of Liberties, a code of laws for Massachusetts, stated: "There shall be no bond slavery amongst us unless it be lawful captives taken in just wars and such strangers as are sold to us." Both of those happen to be biblical in that sense of the word, but Massachusetts was still the first state to legalize slavery.

It is a known fact that New Englanders had a penchant for dealing in human flesh. When the law said there should be no slavery amongst them unless it involved lawful captives taken in just wars, who would the people of Massachusetts have been fighting back then? Indians. The people of Massachusetts captured and enslaved the Pequot Indians and sold them to work on sugar cane plantations in the West Indies. What do you think a just war was back then? Any Indian who might do something, whom they could easily or quickly capture, and then sell for a profit?

Do you not see how that could be stretched by anyone eager for gain? From Marblehead, Massachusetts, the first slave ship was outfitted, sent to Africa, and returned with a cargo of blacks in 1638. The ship was appropriately named The Desire. Massachusetts was the colony, the state, that led the way in transporting blacks into this country. A New England historian records that the Puritans of Massachusetts carried on a large trade in Negroes with the Guinea Chiefs.

I am going to deal with how they traded a little bit later, but here is what the Boston Newsletter quoted. The Boston Newsletter stated that during the decade from 1755 to 1766, which was only eleven years, importers landed on the shores of Massachusetts no fewer than 23,000 blacks. That was just blacks carried to Massachusetts. There were blacks carried to other places and sold; that was just 23,000 landed in Massachusetts. According to the same writer, Massachusetts alone, in the single year 1750, used 15,000 hogsheads of rum in this traffic because they were trading rum for the blacks. You see, I am going to tell you in just a moment, there were unheard-of profits in the slave trade. I can assure you, and I am

going to call some names a little bit later, that the people in the New England states made their money in slavery. Nor was Massachusetts alone in the activity or trade in Negroes.

In 1750, Newport—that is, Newport, Rhode Island—had a fleet of slave ships numbering 170 vessels. One hundred seventy vessels. Let me tell you something: I am going to give you an illustration before I end today. One yacht was outfitted solely to bring back slaves, and one yacht brought back 420. Now what in the world do you think that a ship built to bring slaves back over here would carry? So Newport had 170 slave ships in 1750.

Connecticut had a part in this new commerce. The New Englander commented in 1787 that Rhode Island then held first place in the traffic in African Negroes, that the trade constituted one of the colony's leading activities, and that it was the source of the wealth of the majority of its citizens. Governor Hopkins is the authority for the record that, for three decades before 1764, the colony sent annually to Africa some 18 ships laden with 1,800 hogsheads of rum to trade.

Now I want to tell you how profitable this was. Huge profits. I will give you more figures a little bit later, but a young adult male Negro could be bought for 100 gallons of rum, a young adult woman for 85 gallons of rum, and a child for 65 gallons of rum. How much money does it take to make a gallon of rum? Not much. It did not cost much to make a gallon of rum. I want to show you that these people made well over 100 percent profit. Some of them made 200 and 300 percent profits dealing in slaves. John S. Tilley, in his book The Coming Glory, has documented this, and I want to read it to you. Listen carefully.

As early as 1816, John Randolph of Virginia resorted to his choicest assortment of invective in paying his respects to the slave traffic, then in full swing in Washington, D.C. He observed that it was not uncommon for frequenters of the Capitol building to look out upon long lines of blacks handcuffed in pairs, a chain extending the length of the line like, to use his own words, “a butcher's drove of hobbled cattle.” In 1816, there were long lines of blacks in Washington, D.C. Twenty years later, the traffic had grown to even larger proportions. The nation's capital had become the chief center

of the slave market. In 1836, Washington, D.C., was the chief slave trading market.

This was not the finale of the city's participation. Abraham Lincoln discovered upon his arrival in Washington in 1847 that the new congressman could gaze wide-eyed upon slave markets he described as “a sort of Negro livery stable.” In his inquiries concerning all these Africans, he was told that they were only temporarily pending their transfer to southern markets.

In 1859, in New York City, under the shadow of the old Trinity Church, there was a slave market. The people involved were not crooks and criminals the way you and I would think of them. We would think the mafia would certainly be involved in something like this. No. What are women? The elite? A captain of finance of New York City was the author of a calculation regarding the outgoing income of a prose African venture.

The overall cost, he figured, was $300,000. That would include outfitting the ship, the men, the rum, and maybe even building the ship. According to his estimate, the expedition—one ship—should bring back over 1,200 slaves.

If Rhode Island had 170 ships, and each ship could bring back over 1,200 slaves, and could make more than one voyage a year, you can figure out for yourself how many slaves Rhode Island would be bringing back with 170 ships and over 1,200 per ship. These would sell in the market at an average price of $650. The returns would total $780,000. Thus, the fascinating net profit reached $480,000. You would more than double your money on each trip.

The slave market was not run by the mafia, but by the rich and the political and social elite. Many of you have heard of Faneuil Hall. If you have not, you should. Faneuil Hall is known as the Cradle of Liberty. That is where many of our forefathers sat and where the men met right before the Boston Tea Party. Faneuil Hall was given by Peter Faneuil, who himself was a slave dealer and slave trader.

He owned a ship named the Jolly Bachelor that constantly brought slaves back to be sold. The DeWolf family of Rhode Island, the Brown family, and Josiah Franklin, the stepbrother of Benjamin Franklin, were involved in the slave trade. John Hancock was

involved as well. If you study the records, you will find that such New England names as Channing, Tweedy, Brimley, Carr, and Cranston were among those who purchased slaves.

Understand this: it was the New England states that were primarily involved in the slave trade, and it was the New England states that later primarily condemned the South for having slaves. W. B. Wheaton, who wrote The History of New England, said, "Massachusetts writers have always been especially sore at the point where the trade in African slaves is touched. If they had admitted that in fact none knew at the time the enormity of the offense, and that Massachusetts partook of the common public sentiment which trafficked in Indians and Negroes as perilously as in cattle, their argument would have been more consistent." Here is the author of a New England history saying that Massachusetts trafficked in human flesh as carelessly as someone would traffic in cattle.

Let me say this again: any black person who hears this, underline it, write it down, search the records, and try to prove me wrong all you want. No black slave ever came over here on a southern ship. They came on Yankee ships. No black man, woman, boy, or girl ever came over here under the Confederate flag. They came under the Stars and Stripes. The Confederate flags did not even come into existence until South Carolina seceded in 1860. Most people do not realize that there were five Confederate flags; they think only of the battle flag. No black person ever came over here under a Confederate flag on a southern ship. They came on Yankee ships under the Stars and Stripes. How many of you have ever heard the expression, "Capture the Flag"?

Capture the Flag and King of the Hill are games that were often played when I was a child. The expression came from what even European ships would do. When Europeans were involved in the slave trade after it had already been outlawed in their own country, they would see a vessel approaching that was clearly a patrol boat from their own country. The captain would quickly take down his state or country flag, hoist the United States flag, and execute a bill of sale to someone in the United States. His home country then could not touch him, because the vessel was no longer owned by

anyone in his country, and it was bearing the United States flag. The United States would not allow anyone to board and search its ships.

Do you not remember that this was one of the reasons for the War of 1812? England was boarding our ships and forcing some of our men to become sailors on its ships. Thus, the United States flag, the Stars and Stripes, is the flag that brought all of the blacks over here from Africa. It was not a southern ship, and it was not a Confederate flag.

The North's Continued Illegal Slave Trading

Constitutionally speaking, the slave trade had to become illegal and unlawful in 1808. It was Virginia and the South that wanted to abolish slavery at the Constitutional Convention. That was one reason George Mason refused to sign the Constitution: they would not deal with the slavery issue as it should be dealt with. Who was pushing to allow the slave trade to continue until 1808? It was the New England states; it was the North, not the South. The South wanted it abolished.

Even after the cutoff date of 1808, slave trading by the North continued. In 1816, President Madison called upon Congress “to take cognizance of the violations and evasions of the law on the part of unworthy citizens.” These unworthy citizens were ignoring the law of the land.

They were still continuing to transport slaves. In 1820, Congress considered it necessary to pass an act damning the maritime slave trade as piracy. So, in 1820, the North was still engaged in trading in slaves. That same year, the Secretary of the Treasury, Crawford, admitted to a committee of Congress: "It appears from an examination of the records of this office that no particular instructions have ever been given by the Secretary of the Treasury under the original or supplemental acts prohibiting the introduction of slaves into the United States."

Although the slave trade was supposed to have been stopped in 1808, what was he saying? They had implemented no regulations concerning it, and so they simply kept doing it.

Now listen to two more quotes in light of this. On December 3, 1860, President Buchanan, who was right before Lincoln, made this statement: "It is with great satisfaction that I communicate the fact that since the date of my last annual message, that is to Congress and the people, not a single slave has been imported into the United States in violation of the laws prohibiting the African slave trade. This statement is founded upon a thorough examination and investigation of the subject."

However, when Lincoln became president on March 4, 1861, he said on December 3, 1861, to Congress: "It is a subject of congratulation that the efforts which have been made for the suppression of this inhumane traffic have been recently attended with unusual success. Five vessels being fitted out for the slave trade have been seized and condemned." That was 1861. What did Lincoln just get out of his mouth? We caught five slave trade ships.

Where did they catch them? Not in the South. The South did not even have a navy or the ships. As late as 1858, just two years prior to the secession of South Carolina, the yacht named the Wanderer landed 420 slaves on the Georgia coast, flying the flag of the Yacht Club of New York.

John S. Tilley, in his book, quotes W. E. Du Bois, who wrote Suppression of the Slave Trade. Du Bois wrote that as late as 1861, the Congress of the United States was appropriating nearly two million dollars in an effort to stamp out the slave trade. That was 1861. Lincoln said they had just caught five ships. Two million dollars may not sound like much today, but it was a lot of money in 1861. We did not have the inflation.

Why was the North so interested in the slave trade? The answer is money: easy money, quick money, and a lot of money.

The South's Limited Role and the North's Hypocrisy

But consider an objection: “If the South had not bought the slaves, there would have been no market and therefore no slavery. The North would not have engaged in it.” That sounds good until you study the facts and discover that the South purchased less than 6

percent of the slaves. Only 1 out of 20 slaves was brought to America; the rest were taken to Brazil, the West Indies, and other ports.

Would less than 6 percent stop a man in business today? No, nor would it have stopped him then. He would still have had 94 to 95 percent. With the money they were making on those slaves, that is exactly why they kept up the trade.

Let me give you one final quote from Robert L. Dabney's book, A Defense of Virginia and the South, one of the greatest little books you will ever read. Dabney said, "It is one of the strange freaks of history that this Commonwealth," speaking of Virginia, "which was guiltless in this thing, and which always presented a steady protest against the enormity of slavery, should become, in spite

Robert Louis Dabney wrote that Virginia, the home of the largest number of African slaves found within any of the states, should be held up by abolitionists as the representative of the sin of slaveholding. Massachusetts, which, next to England, was the pioneer and patroness of the slave trade and chief criminal, had gained for her share the wages of iniquity instead of the persons of the victims, yet had arrogated to herself the position of chief accuser of Virginia. Robert Louis Dabney was a chief of staff of Stonewall Jackson. He was a Presbyterian theologian who wrote a large number of books.

What is he saying? Massachusetts and New England made the money. They got the wealth from the slaves. The South ended up with the slaves. I can show you, and I will quote some next week probably, that there was a South all along that was protesting slavery, and one of them stopped. But the North made its money, and the blacks ended up in the South. Then the North turned around and arrogated to itself the position of condemning the South for holding the slaves after the North had sold the slaves to the South.

Conclusion: The South as Victim of Northern Aggression

It is strange, but true: the North condemned the South for doing what the Bible allowed—that is, holding slaves as long as they were

treated biblically. The North, which violated Scripture in selling men into slavery, received no condemnation.

Does that sound right to you? Of course not. The way the slaves got to the South was through the North. Those of you who remember the first message I preached will recall that I showed you, out of the abolitionists' own mouths, how they hated and despised the slaves—hated and despised the blacks. They were no friends of the black people. They made their money selling blacks. Then they came down South. I can give you the documentation and the statistics; I can show you in black and white that the men who were raping black women were northern soldiers. When those northern soldiers came to most Southern towns, most of the blacks would hide themselves, as well as the whites. They did not run to them. The majority ran from them.

There is nothing wrong with believing the Bible, and there is certainly nothing wrong with knowing the truth. In the next messages, I am going to bring out the South's attitude toward slavery and show you the race relations in the South. I remember this as a boy. Many of you remember the Civil Rights Movement in the 1960s. The South had no problems until Northerners came down here and stirred it up.

Northern whites and northern blacks. If you look in the last few years at where the most bigotry and racial inequality are, guess where it is? It is in the North. Massachusetts was having all out riots because of the blacks just a few years ago.

So the truth is this: it was the South who took the slaves in, treated them as family, taught them to work, taught many of them to read and write, and taught them the principles of Christianity. It was the North who sold them. If the blacks want to be mad at anybody, they should be mad at the North, not the South.

The Confederate flag is not a racist flag, and the South is not a racist section. We got the blacks from the North. You remember how the North appropriately passed all the laws after the war was over that the blacks could not come to the North or settle in their states? The war was not over slavery. The war was over subjugation of the South and destruction of the South.

Father, we ask in the name of Jesus Christ that You would speak to our hearts. We are so thankful that Thou didst say, “You shall know the truth, and the truth shall set you free.” All truth is Your truth, Father—not just biblical truth, but historical truth, economic truth, and lawful truth. All truth is Your truth. For Thou art a God of truth, just and right. We give Thee, Father, the praise and honor for the truth, in Jesus’ name. Amen.

CHAPTER 7

Where We Are & How We Got Here # 7 of 14

Introduction and Review of Series

In Leviticus 25, verses 44 through 46, look carefully at what God says: “Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you. Of them you shall buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall you buy, of their families that are with you, which they begat in your land, and they shall be your possession. And you shall take them as an inheritance for your children after you to inherit them for possession. They shall be your bondmen forever. But over your brethren, the children of Israel, you shall not rule one over another with rigor.”

For some time I have been dealing with the general theme, “Where we are and how we got here.” You and I cannot find our way out of the predicament in which we are unless we know where we are and how we got where we are.

First, I brought a message on the abolitionist revolution. The general thrust of that message was that six men entered into a conspiracy literally to take over our government. They began a war in order that they might gain control. I have not even dealt with Reconstruction, which is the fruit and evidence of that statement. The truth is that a certain handful of people wanted absolute control. There have been people like that down through the ages, and there are still people like that today. They fomented a war, or tried to start an insurrection, in order to grab control of the government—which, by the way, worked. For the longest time afterward, they were in control.

Secondly, I showed you the theological revolution. There had to be a break in the faith and a break in the churches in order for there to be a break in the nation. First there was a theological division, and then there was a political division.

You cannot have a shift in culture without having a shift in theology. Your theology breaks down, and then your culture breaks down. The third message dealt with the political and economic issues. I showed you where the purpose of the North was literally to break the backbone of the South, and it did so economically. I am going to show you another little bit of that picture today as well.

The Southern View of Slavery

Biblical Foundation for Slavery

Having dealt in two messages with the biblical view of slavery, I now begin to show the southern view of slavery. The Bible teaches that slavery is not wrong, inherently evil, wicked, or sinful in and of itself. I am not going to review all the ways an individual could become a slave, but I want to demonstrate that our forefathers were not wicked or evil simply because they had slaves.

We do not look back on our history and say, “Well, we were all wrong. Our forefathers were all wrong.” Most people do not even know why our forefathers fought. They were not fighting to preserve slavery. Slavery was not the issue. Slavery may have been used, but slavery was not the issue.

Before we begin today, look at Leviticus 25 and what God says. It cannot be plainer or clearer. God had forbidden the children of Israel from making bondmen and bondwomen of their brethren. Remember, an Israelite could be a slave for six years, and then he had to be freed in the seventh year; he could not go out empty. But verse 44 says: "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shalt thou buy bondmen and bondmaids." The reason the heathen could be made bondmen and bondwomen was that the heathen are slaves by nature.

Slavery, by the way, is a form of welfare. The individual or the family takes care of the slaves, not the state. God says, "Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, of their families that are with you, which they begat in your land, and they shall be your possession." Once again, God says they may be bought. It is permanent slavery that He has in mind. Verse 46 says: "And ye shall take them as an inheritance for your children after you." The slave could literally be passed down to the children after them. It was indeed permanent servitude, or permanent slavery.

You know, we think, "Well, slavery was ended with the Emancipation Proclamation," which is a lie, which I'll probably cover as well. The Emancipation Proclamation never freed one slave. It had nothing to do with slavery; it was a military measure.

The fact of the matter is this: the Fourteenth Amendment did not free the African people, or the black people, the Negroes, whatever you want to call them. It did not free them. What it did was enslave everybody. It literally enslaved them. You see what I'm saying? You either have to work to pay off the bank note, your mortgage, your car, your kids, your husband, your wife, or the barter, or your son, or your daughter. You are bound to work to meet those obligations. The names and forms may differ, but you are still working to pay for them. Some—

Personal Anecdote on Southern Paternalism

Some of those black children I grew up with—one of them particularly—was still a good friend of mine. My daddy called him

son half the time. He got all of my clothes and all of my toys; he was four or five months younger than I am. Do you know that even after he was grown, he and his family still lived on our farms?

Now I want you to think about something. I thought about this the other day. And, by the way, this black boy helped save my life. He said, you know, a black boy pulled a knife on me, and before I could ever move, this black boy jumped into him, took the knife away from him, knocked him up against the wall, and said, "Have you ever pulled a knife on me?" And he said, "I'll kill you."

Now, the point I'm trying to make is this: this family, my father paid them thirty bucks a week. He said, "Dad, how can you live on thirty bucks a week?" I want you to stop and think about something. Of course, when I was a boy, thirty bucks a week was a whole lot more than it is now. But my father provided all the food.

Every time an animal was killed, they got part of the meat. They had a garden that we ate out of. My father provided all the housing and electricity. He gave them not only wages—the $30 a week, which most folks think is poverty wages—but also a little share in property tax. They would end up with $1,000 or $2,000, whatever came out of that crop. Part of it, or half of it, was theirs.

They could literally throw away what they wanted to throw away. They needed to live. They had a house, electricity, food, clothing, and everything for them. If you wanted to put it like this, in reality, they would have been our slave farmers. Were they free to leave? They were free to leave. But they would not leave, and did not leave until much later, when farming changed and everything became mechanized to the point that you did not need 200 people on your farms in one day.

When I was a young man, in my early teens, we drove a cotton picker, and that cotton picker picked five or six bales a day for the 200. The point is that slavery, in one form or another, is still around today.

Propaganda and the Need for Truth

God said that you may have slaves. There is nothing sinful and evil about that. The point I want to clear up today is this: our Lord said in

John 8:32, "You shall know the truth and the truth shall make you free." That is true in every area, because all truth is God's truth. Economic truth, historical truth, theological truth, legal truth, and political truth—all truth is God's truth. One of our biggest problems is that propaganda has permeated every vestige of our being, even without our knowledge. We have been propagandized—brainwashed. Someone has said, rightly, that a lie does not work twice while truth is still putting her boots on. We know the old adage: if you tell a lie often enough and long enough, people think it is the truth. One reason I am preaching and teaching this series is that so many people are confused and have no knowledge of what to believe.

One of the biggest lies, untruths, errors, and most effective pieces of propaganda promulgated down through the ages says that the North has always been against slavery, quote unquote, and the South has always been for slavery.

Now, let me tell you something. There is nothing unbiblical about the South at the end of the year. The North was righteous and the South was against slavery: the North freed its slaves, while the South retained them, and the North had to fight to force the South to get rid of its slaves. If you begin to search the historical record, you will find that this is not the truth.

Southern Opposition to the Slave Trade

There were many prominent men in the South who were against slavery. By "against slavery," I do not mean that they thought it was unbiblical, or wicked and wrong in and of itself. They thought it was a blight upon society and ought to be done away with. You have been like George Washington and Thomas Jefferson—although Jefferson owned slaves, he still thought slavery was a blight and a curse. There was James Madison, James Monroe, Henry Witt, Richard Henry Lee, John Randolph, Grayson, and George Mason. All of them basically believed that slavery was a blight upon society and ought to be abolished.

The South tried to do away with it, but was consistently and constantly overruled, first by the King of England and later by the northern states. Virginia led off first. The first American state to take

steps to curb slavery was Virginia. As early as 1761, its lawmakers attacked slavery by trying to attach to it a duty; in other words, one had to pay a huge duty to import a slave. A decade later, they were—in percuting the English king—pleading, “Please, let’s stop the importation of slaves.” Virginia was saying that it was a great sin against humanity. Then, from 1699 to 1772, Virginia passed 23 legislative acts saying, “We don’t want slaves in our state.”

How could Virginia pass 23 legislative acts saying that no slaves should come into the state, and yet slaves continue to come in? Because the king was constantly overruling the Collins. In 1760, South Carolina passed a law declaring that no more slaves could come into the state. The king said, “They are coming into your state,” voided the legislation, and warned every other state that tried to block the slave trade.

I hope you will know that Georgia held first rank among the states in trying constitutionally to limit or stop slavery. In 1775, Darien, under James Oglethorpe, protested what was called the slave trade as an unnatural act. Later, Georgia’s Congress condemned the trade in Africa’s slavery, and in 1787 a representative from Georgia told the House that all his constituents opposed the slave trade and wanted the importation of blacks into Georgia stopped.

Here were Virginia, South Carolina, and Georgia, all saying, “We do not want the slaves over here; please stop.” Who kept sending the slaves? First, King; second, the northern states, when the Constitution was being debated. Remember, George Mason refused to sign the Constitution because he was pressing for a law prohibiting the importation of slaves. When he did not obtain that provision, he refused to sign.

Remember, George Mason, by the way, is from Virginia. At the same time, a group of individuals were saying, “No, no, we don’t want the importation of slaves. Stop.” Guess what group lobbied for an extension of the slave trade? It was the northern states, particularly the northeastern states. They were the ones that forced it, so the Constitution allowed slavery until 1808.

I hope most of you have heard of what is known as the Northwest Ordinance. It came into existence because Virginia ceded all those

great northern lands that her sons had conquered and explored. She gave them to the United States of America. Those lands included Ohio, Indiana, Illinois, Minnesota, Michigan, and Wisconsin. Virginia gave all of that land to the United States.

The Northwest Ordinance and Northern Hypocrisy

There was a Northwest Ordinance containing six articles. Let me read to you the sixth article. Here it is, black and white: “There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted.”

When Virginia gave this land to the United States government, Congress adopted the Northwest Territory. The sixth article said there was to be no slavery and no involuntary servitude in any of these states or lands that had been given. Guess what happened? Congress was asked to legally suspend the sixth article on February 14, 1806. Why was it asked to be suspended? Because the people in that territory wanted slaves there.

I want to read a paragraph and let you hear what the representatives said. They got their wish in the House, though not in the Senate. Here is what the committee said when asked to suspend the sixth article: “The suspension of this article is an object almost universally desired in that territory.” Paraphrasing: Everybody wanted slaves.

The discussion concerned Michigan, Wisconsin, Illinois, Indiana, and Ohio. The first sentence stated: “The suspension of this article is an object almost universally desired in that territory.” The committee said this was entirely different from the question between slavery and freedom, because it would merely remove persons already enslaved from one part of the country to another.

Here is what they were saying: We want slaves permitted in this land. They were not asking for a fresh importation of slaves. They were asking that people anywhere who already owned slaves be permitted to come into the territory and bring their slaves with them. The committee argued that suspending the restriction would accelerate the population of the territory, which had been retarded

by the compact. Slaveholders immigrating into the western country could then choose a settlement in Indiana rather than going to other states or countries permitting the introduction of slaves.

The committee also claimed that the condition of the slaves themselves would be much ameliorated. They said that experience showed that, the more slaves were separated and diffused, the more care and attention their masters bestowed on them, because each master would have it in his own power to increase their comforts and conveniences in proportion to the smallness of their number.

The people in the Indiana territory were saying, “We want slaves allowed up here. We want people to come into this territory and feel free to bring their slaves with them.” It is very important to understand the argument. They were saying, “We’re not asking for a fresh importation of blacks from Africa. We’re asking that anybody, anywhere, who already owns blacks, will be able to come into this territory and settle it.” The committee said this was not an extension of slavery, but merely allowing people who already owned slaves to settle there.

The House in Congress passed this resolution. When the bill reached the Senate, however, the Senate failed to pass it, and it was dropped.

The important thing to understand is this: it was the North that originally and initially made this argument. The North desired people in the South, or wherever they were, to bring their slaves and come north to help settle the territory. Later, when the North fought against the South, one of its main arguments, especially among the Free Soilers and Radical Republicans, was, “We’re not going to allow slaves over here in Kansas. No, this is free soil.” The Southerners replied, “We’re not trying to import slaves. We’re simply trying to take the slaves we have and feel free to go somewhere and settle with them.”

Anti-Slavery Societies and the Confederate Constitution

The North answered, “No, that cannot be done. That is an extension of slavery.” In other words, what the North condemned in the South

was what the North had originally suggested. When it was profitable for the North, it was acceptable; when it was profitable for the South, it was wrong.

I want to dispel the propaganda that the North has always been against slavery and the South has always been for slavery. Lundy wrote a book entitled The Genius of Emancipation. In it, he records a little-known fact: of the 130 antislavery societies operating in the United States in 1827, four-fifths were in the South. The North had ten million white people, while the South had fewer than five million, yet four-fifths of the antislavery societies were in the South rather than the North. When William Lloyd Garrison began his fight, as he called it, for abolition, the South had wanted to free the slaves for a long time.

The Constitution of the United States forbade Congress to interfere with the slave trade, or, in its own words, with "the migration or importation of such persons as the states should think proper to admit" prior to 1808. After 1808, there was a cutoff, and no more slaves were to be imported; prior to 1808, they could be imported.

Someone may say, "South Carolina appealed for the slave trade to be stopped. But then South Carolina repealed its law and allowed slaves into the state." Why would South Carolina pass a law saying that no slaves could come into the state and then repeal it? Let me explain it.

Instead of explaining it, I will read what the representative said to the House of Representatives on February 14, 1804. Mr. Lowndes said: "The reason assigned for this action was the impossibility of enforcing the law without the aid of the federal government, to which entire control of the revenues, the revenue of police and naval forces of the country had been surrendered by the states."

He continued: "The geographical situation of our country, South Carolina, is not unknown. With navigable rivers running into the heart of it, it was impossible with our means to prevent our Eastern brethren, our Northeastern brethren that is, engaged in this trade from introducing them, that is the Negroes, into this country. The law was completely evaded. Under these circumstances, sir, it

appears to me it has been the duty of the legislature to repeal the law and remove from the eyes of the people the spectacle of the authority being daily violated."

When they repealed the law, it was only to remain repealed until 1808, when it was to be gone out anyhow, because Congress was then supposed to forbid the importation of slaves. In other words, they could not stop the slave traders from bringing slaves into their rivers. Congress had the Navy and the power to stop it. Northeastern people were daily unloading slaves in the state without its knowledge or consent, and rather than see the law habitually violated, they would repeal it until 1808, until Congress could stop it. Of course, it did not stop.

What was the first national constitution to forbid the importation of blacks? Are you listening? The Confederate Constitution. Article One, Section 9 says: "The importation of Negroes of the African race from any foreign country other than the slave-holding states or territories of the United States of America, is hereby forbidden, and Congress is required to pass such laws as shall effectually prevent the same." Thus, the first Constitution to forbid the importation of African slaves was the Confederate Constitution. The United States Constitution allowed it.

May I ask you why the blacks are all upset with the South and with the Confederates? As I said last week, there was no southern ship that ever brought one black slave into this country. No black slave ever came into this country under the Confederate flag. They all came into this country under the stars and stripes. The Confederate Constitution was the first constitution that said, "You cannot import any more blacks." What the Confederate Constitution did allow was that those who were already slaves could freely bring their slaves in and out of whatever state they entered in the Confederate nation.

But it was the Confederate Constitution that said, no more importation of slaves. The South was just as interested, and probably even more so, in ending slavery than the North. But you have got to ask yourself this question: What were they going to do with all the slaves? Where in the world were they going to go? Let's ask another question and answer it first. How did the North get rid of their

slaves? Maybe the South could get rid of theirs the way the North got rid of theirs.

How the North Abolished Slavery Gradually and Profitably

At the signing of the Declaration of Independence, there were slaves in every American state; every colony had slaves. After the signing of the Declaration of Independence, not one northern state rushed to free its slaves. No, they did not. Not one law was ever passed in the North that granted freedom to a person already in slavery. Not one law was ever passed in the North that granted freedom to any person who was already in slavery. Northern property rights were protected by Northern law.

There were laws passed in the North, and I'll give you an example, as in New Jersey, that said this: children born of slave parents, after a certain age and after a certain date, would be free. But all those who were already slaves would remain so. In other words, there was no law passed that simply, across the board, freed everyone instantly. When they passed laws, they said, "Look, after 1804, when a slave child reaches the age of 21, he shall be free." That means a woman who was a slave and was 15 years old in 1804 in New Jersey would forever be a slave.

Understand how the mind works. Here is the law: after 1804, you can be free after you reach the age of 21. Let us suppose, for instance, that at age 30, a black woman gives birth to a child in 1829.

She is already a slave. That means when the child is 21, that child will be free. I hope you understand that 1829 plus 21 is 1850, so there could be a slave in New Jersey up until 1850, using that one illustration. But what most people do not realize is this: what the law allowed was this. Let us suppose that black boy was 20 years old. Zachary 1804, man, one more year and he's going to be free. He's going to be 21. But that northern master could take that 20-year-old black boy, since he was still a slave and had not reached 21 yet, sell him to a Southern master, and the boy would still be in permanent slavery. He was sold before he reached 21.

Here is the point. How did the North get rid of its slaves? I will answer it in two ways. Number one, they got rid of them gradually. Number two, they got rid of them profitably. They sold them to the South. This way, the North did not have a huge increase in free blacks. In fact, I'm going to give you some census records in just a moment.

But let me tell you how Massachusetts dealt with the problem. In 1788, Massachusetts began emancipating its slave population. How did it emancipate its slaves? Massachusetts passed a law ordering every black, every mulatto, and every Indian out of its territory. If they came into the state and remained for two months, they were to be publicly whipped. If they did not leave, they were to be publicly whipped again—in other words, until they were driven out of the state. By 1834, Massachusetts had purged itself of the undesirables. It had literally run them out of the state.

The point is this: the South was not allowed to do what the North did. It was not allowed to get rid of its slaves gradually, profitably, or economically.

Economic Motivations and the Cost of Slavery

Why did the North want to get rid of its slaves to begin with? Was it because of some altruistic virtue, or because they believed slavery was wrong? No. If you go back to the first message, the abolitionists did not like the slaves. They did not like blacks, and they did not love them. They could care less about them.

It is true that the North dispensed with its slaves profitably, but it was not simply that they could make money. Remember that there were great geographical and economic differences between the North and the South. The North did not have the plantations, crops, or climate, nor did it have the inclination to work and produce on the scale that the South did. The North became preeminently industrial. Since it was industrial rather than agricultural, it did not need slaves.

The North discovered that it could take white men, women, and children and work them in its factories fourteen hours a day, paying them and forgetting them, more cheaply than it could hold slaves.

Once it realized this, it no longer had to take care of the sick, the poor, or the elderly. Once it gave them a little money, its responsibility toward them stopped: if they died, nothing had been lost; it could simply hire somebody else. Thus the North got rid of its slaves because it found it could work children in its sweatshops fourteen hours a day.

I do not want you to think that the South was not freeing its slaves. It was freeing many slaves as much as it possibly could. What many people do not understand is that there was a great expense in freeing a slave. It was not simply, "You can walk off and go free." If it was done right, a great deal of expense was involved.

Let me give you some census figures, which I can document because I have them in several books at the house. In the 1840 census, there were 170,000 free blacks in all the northern states. In the southern states, there were 198,000 free blacks.

There were 10 million whites in the North and 5 million in the South. In 1840, the South still had 28,000 more free blacks than the North did. In other words, the Southern states, with half the population, had freed 16% more of their slaves in 1840 than the North had. Moreover, by 1860, the year that South Carolina seceded, there were 257,000 free blacks in the South, an increase of 30% in 20 years.

These free slaves were not freed by law. They were not freed by edict. They were not freed by demand. They were freed by the generosity and graciousness of their owners. No law came along and said, "You must free your slave." By then, 257,000 of them had already been freed.

Stop and think. Although the South had voluntarily freed 237,000 blacks, most people have no idea of the economic impact that had on the South—not the freeing of those 237,000, but when all of the slaves were forcefully freed by the North. I got so incensed this week. Alice and I usually watch television by watching PBS and selecting some of its programs, and they had a program on about the South.

I was so infuriated because they were talking about how poor, ignorant, and stupid Southerners were, and they used the word stupid. They showed scraggly farms and scraggly-dressed blacks and

whites, while the commentator said there was no literature in the South, that there was nothing. I could not help but say aloud, “Yeah, dummy, that’s because of reconstructionism. And it’s because of the economic rate that the North did to the South.” You say, “What are you talking about?”

Well, let me try to give it to you. Do you understand that slaves did not come cheaply? Consequently, many Southerners did not even own slaves. Of the 5 million whites in the South, only about 350,000 were slave owners. Eight thousand of these owned more than 50 slaves, and 69,000 owned only one slave. That meant the rest owned somewhere between 2 and 49 slaves, and the average would have been 10. That gives a good example and a good reason why most Southerners did not own slaves.

It was not necessarily because they were all against slavery. Many Southerners were against slavery. But one of the main reasons there were not more whites that owned slave was because of the expense. And I'm not talking about just the initial purchase. I'm going to show you the initial purchase was far more than you can imagine. But you just stop and think about the upkeep. Let me read to you. 1860. The normal price of a slave in 1860 was from $1,400 to $2,000.

Quote, "At an auction sale in Brooks County, Georgia." Anybody know where Brooks County is? Is that Quitman? What's Brooks? That's Quitman, isn't it? Okay. Camilla? No, he says it's... Okay, so Brooks is Quitman. Okay, that's what I thought. Alright. So, at another sale in Brooks County, Georgia, that's Quitman, the average price exceeded $1,500 or $1,500 per slave. In 1859, the administrators of the Thigpen Estate in Alabama disposed of its slave holdings. The average price was $1,300, but Henry—so you got your name, brother. But Henry brought $2,400 and Stephen $2,431. The same year in Albany, Georgia, purchasers paid $1,900 for first-class field hands. $1,900 for first-class field hands.

For an exceptionally desirable one, the bids went to more than $2,800. A few years before Montgomery, Alabama, the sale of a slave carpenter realized for the seller $2,000.

Now, I intended to bring a book with me this morning and walked out and left it on my desk. I want to blame it on the fact that I had

grandkids there, but the truth is it's probably old age. But I brought the book and showed it to you, and the name of the book is, "When I Was Chilling on Marshall's Plantation," it is the Slave Narratives of Georgia. And in that book, one of the slaves, Willis Coper, of the Coper Plantation, who himself was an ex-slave, said this, and I quote, listen to me, "Carpenters and bricklayers and blacksmiths run fancy prices from $3,000 to $5,000 sometimes." Now, I want you to stop and think about this. It would be absolutely obvious that any plantation would have to have a blacksmith, would have to have a carpenter, would have to have a bricklayer.

I mean, you can't have a plantation without people that know how to do those things. Now, let's go back to the census. In 1860, according to the 1860 census, there were 3,502,115 black slaves in the South. 3,502,115 in the 11 southern states.

You begin to compute that number at a minimum of $1,000 per slave to 5,000. That is just the initial investment. It does not count the upkeep, clothing, housing, feeding, doctoring, and general upkeep. You are going to find billions of dollars. John B. Winters, in his book Civil War in Louisiana, page 428, stated that Louisiana alone lost, by virtue of the war, $170 million in slave property alone.

Economic Devastation of the South and Modern Parallels

Combine the eleven Southern states. If Louisiana lost $170 million in slave property alone, you are talking about three to four billion dollars, across all the states, wiped out at one time.

What would it be like for Georgia if three to four billion dollars of its capital were destroyed at one time? Where would we be? In food lines, begging for bread. Then you have to compare the money of 1860 with the money of 1998. By comparison, because of inflation, three to four billion dollars is probably worth a trillion dollars in today's money. You take a trillion dollars out of a Southern state or the nation, and you see where the devastation is. All at once, it is simply all gone.

England, in all of its colonies—not the thirteen original colonies, but its worldwide holdings—abolished slavery and compensated the

owners for their slaves. The North was able to get rid of theirs gradually and profitably. But the South forcibly had theirs destroyed and taken from them. Only the South was looted, sacked, and destroyed.

The war was not over slavery. The war was intended to destroy the South, to break the backbone of the South. What better way to destroy someone politically than to destroy them economically?

Why is it that we have no political clout today? Why is it that we as Christians have no political clout? One of the reasons is that we have no money. It takes money to operate. What has our government done? It has reduced us to the place where usually now both husband and wife have to work just to pay bills—not for the second car, not for our college education, but just to exist.

The strategy that worked in 1860–65 is the same strategy that has been working from 1865–1998. You keep a people poor. You keep them so occupied with making a dollar just to exist, just to buy bread, that they do not have time to think about anything else. We cannot organize. Why can we not organize? Organization takes money.

In today's situation, you have to have computers, telephones, and a building. The same tactic that originally worked in the destruction of the South is normally still employed against the South, but against Christians. Alice and I were listening to the radio on the way here, and they said the South, percentage-wise, had more people who still believe in God, the Bible, and the power of God than any other area in the country. I looked at Alice; I could have told them that without a problem.

Conclusion: The War Was About Conquest, Not Slavery

But if we are the most conservative and the most Christian, why are we not lifting up our voice and crying out? Why are we not using every tool available? The answer is no money, no economics. The South wanted to get rid of its slaves because slavery was becoming not only highly unprofitable, but unworkable in many areas. But most southern slave owners were Christian enough that they were

not going to kick the people out and say, “That’s it, you’re on your own.”

It was not over slavery. It was over the destruction and conquest of the South. Do you realize that every Confederate state was divided into military districts and ruled over by military officers, treated as a conquered people? That was the purpose of the war.

Let’s pray. Father, we ask for Your help today. We ask that we can see how, Lord, we have been subdued and destroyed. And Lord, open our eyes that we may see how to bring ourselves out of the mess that we’re in. The first way out is obedience to Your Word in every area of our lives. We ask You, Father, to teach us Thy truth. Enable us to find our way back to Thee and back to Thy Word. In the name of Jesus Christ we ask and pray, Amen.

CHAPTER 8

Where We Are & How We Got Here # 8 of 14

Introduction and Biblical Foundation

I have been dealing with where we are and how we got here, beginning in the 1840s and 1860s and addressing what is known as the War of Northern Aggression. In the last several parts, I have dealt with Southern slavery and, before that, the biblical view of slavery.

In Ephesians 6, beginning with verse 5, God says, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling and singleness of your heart as unto Christ." The word "servants" is the Greek word *doulos*, which literally means slaves. "Slaves" or "servants," be obedient to them that are your masters according to the flesh with fear and trembling and singleness of your heart as unto Christ. "Not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart. With goodwill doing service as to the Lord and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters,"

that is, those who are over the slaves, "ye masters do the same things unto them, forbearing threatening, knowing that your master also is in heaven, neither is there respect of persons with him."

We have gone over two Sundays dealing with the biblical view of slavery. Slavery was God-ordained. It is not evil, wicked, or wrong in and of itself. God lays down the regulations of the Bible for regulating not only the master, but the slave as well. There is to be a relationship between slave and master, or slaves and masters, that is regulated by the Word of God.

As we have been talking about Southern slavery particularly, I want to deal today with what I am simply calling race relations. It may surprise many to discover that the relationship that existed between masters and slaves in the Old South was one of affection, kindness, and understanding.

The Patriarchal Nature of Southern Slavery

It is true that there were great emotional, cultural, and racial differences between blacks and whites, even back then. But still, in the antebellum South, that relation was one of kindness, graciousness, and affection. There was never the hatred, bigotry, abuse, and misuse in the South that is so commonly reported by the North, especially through the propaganda of the abolitionists. In fact, the majority of the abuse and misuse of blacks was not in the South, but in the North. It was also done in the South by the North, on the part of the North, when they came into the country.

Judge George L. Christian made this statement. He was a judge speaking about slavery as it existed in the South: "In the first place, slavery as it existed in the South was patriarchal in its character."

He continued: "The slaves, servants as we call them, were regarded and treated as members of the families to which they severally belong. With rare exceptions, they were treated with kindness and consideration. And frequently the relations between the slave and his owner were those of real affection and confidence."

Here was a judge saying that slavery in the antebellum South was patriarchal in nature. In fact, the slave counted himself as part of that family. Slaves usually identified themselves when asked who

they were. They would say, "Well, I'm one of Colonel Carey's people," or, "I'm one of Brother Thomason's people." In other words, they referred to themselves as the people of that particular family.

I pointed out in my book, which contains a copy of the slave narratives of Georgia, how every one of those slaves took the name of the owner of the plantation on which they lived. If you hear about a Coffee, then the plantation owner's last name was Coffee, and so on down the line.

Judge Christian himself was a Confederate veteran. He delivered these remarks to the reunion of the Confederate veterans held in Richmond, Virginia, in 1907. The point is that when he said slavery in the South was patriarchal in nature, he was speaking to men who were alive and who knew and understood. These were men who could have challenged him. Judge Christian could not have made false statements without someone there who knew the truth challenging him.

The statement had to be true, because there were too many people alive at that particular time who could have corrected it. He was saying that the relationship between blacks and whites at that time was one of benevolence and kindness. All of the honest Europeans and honest northerners concurred in this fact.

Testimonies of Kindness from European and Northern Observers

For instance, in the 1840s, an Englishman, Sir Charles Lyell, traveled throughout the South and put his observations in a book entitled *Travels in North America in the Years 1841-1842*. Lyell mentioned the remarkable affection that existed between black and white, and between master and slave. He stated that the slaves were "better fed than the large part of the laboring class of Europe." Here was an Englishman saying that the slaves in the South were better treated and better fed than a large part of the laboring class in Europe.

Lyell did not report that there were beatings and whips and misconduct and abuse. He may not have agreed with the institution of slavery, but he did have to admit that the slaves were treated well

and fed well also. Even the northern abolitionist Frederick Law Olmsted, who was honest, had to concur that in the South the blacks were treated decently and rightly.

There was another Englishman, Sir James S. Buckingham, who in 1842 wrote, "This is only one among the many proofs I had witnessed of the fact that the prejudice of color is not nearly so strong in the South as it is in the North." He was saying that the prejudice and bigotry were worse in the North than in the South: "In the South, it is not at all uncommon to see the black slaves of both sexes shake hands with white people when they meet and interchange friendly personal inquiries. But at the North, I do not remember to have witnessed this once. And neither in Boston, New York, or Philadelphia would white persons generally like to be seen shaking hands and talking familiarly with blacks in the streets." Here was another Englishman saying that the prejudice was on the part of the North.

The general truth is that black slaves in the South were treated with kindness and affection, and it was indeed a fact that they were well taken care of.

Abuse as the Exception, Not the Rule

That does not mean there were no exceptions. Southern slavery was a combination of biblical, or Christian, slavery and pagan slavery. Not everyone who owned slaves in the South was a Christian, and every Christian who owned slaves probably was not as biblical as he could have been or should have been at all times. Therefore, there had to be some exceptions.

There was indeed some mistreatment, but this mistreatment was the exception and not the rule. Robert Lewis Dabney, a Presbyterian theologian and aide-de-camp to Stonewall Jackson, said, and I quote: “Now while we freely admit that there were in the South instances of criminal barbarity and corporal punishments, they were relatively rare and infrequent and were strongly reprobated by public opinion.” In other words, there were some who were cruel to their slaves, but they were rare, they were the exceptions, and public opinion reprobated masters who treated their slaves thusly.

Dr. William S. White, himself a Presbyterian pastor and, for a while, Stonewall Jackson's pastor, said: "In all lands there are husbands and fathers who maltreat their wives and children. So there are masters among us who maltreat their slaves. But the prevailing spirit is one of great kindness, showing itself in innumerable ways. Their mutual dependence begets mutual affection and attachment. I could fill volumes with incidents occurring under my own eyes, illustrating this statement. But I write for my own people, especially my own children, and not for the abolitionists."

There are fathers who mistreat their children and husbands who mistreat their wives. But just because one father mistreats his child does not mean that every father is wicked, vile, and evil. Just because one husband beats his wife does not mean every other husband is a wife-beater. Likewise, just because there is an occasional barbarous act by an unconverted individual does not mean that all slavery is inherently wrong or that everyone who owned slaves maltreated them.

It is true that you and I cannot today, nor could we if we had been alive in the 1840s, 1850s, or 1860s, excuse any abuse at all. Any and all abuse must be condemned as unbiblical and un-Christian, unethical and immoral. A master could go only as far as the Word of God allowed him to go, and no further. To go any further would be unbiblical.

Biblical Warnings to Masters and Modern Application

God says in Ephesians 6:9, "And you masters, do the same things unto them," that is, toward the slaves, "forbearing threatening," knowing "that your master also is in heaven, neither is there any respect of persons with him." Why should a master forbear threatening? If a master maltreats his slave, he had better look heavenward, because he has a Master who can exact the same maltreatment from him.

Colossians 4:1 says, "Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven." The master must treat his servants and slaves with justice and equality.

You may ask, “Brother Weaver, what relevance does that verse have today? We do not have slaves or servants today.” Well, yes, we do. We are all slaves in one sense of the word, and we are all servants in one sense of the word. We can translate this to employers and employees. We still have to treat those who work for us and under us with justice and equity.

Were there abuses in that peculiar institution, as slavery is sometimes called? The answer is yes. Does that mean slavery as an institution was wicked and vile in and of itself? The answer is no. Does it mean that every slave owner was a wicked, vile, barbarous individual? The answer is no.

I could take you throughout our land today and show you families that are wicked in and of themselves—a wicked father, a wicked mother, and wicked children. But does that mean all families are therefore wicked? No. I can show you churches that are what you and I would call bad churches. They do not preach the gospel or the truth. Does that therefore mean every church is bad? No.

You do not throw the baby out with the bathwater. Just because the bathwater is dirty, you do not throw the baby out with it; you change the bathwater. So slavery in and of itself was not wicked and not wrong, even though there were some abuses in it.

Evidence from Plantation Records and Official War Documents

Professors Robert William Fogel, who later taught at Harvard University, and Stanley L. Engerman studied plantation records and wrote a book entitled *Time on the Cross*. The amazing thing about this book is that it has shaken modern-day academia. Why? Because the records prove exactly the opposite of what the abolitionists said and what the politically correct theory is. The records prove that slaves were treated kindly and affectionately, protected, and well taken care of.

Let us ask another question: From what direction did most abuse of blacks come? I will answer it for you and talk to you a minute: It came from the North.

I mentioned my excitement in our little local library back home. One day, in fact, I went there to use its computer, which was connected to the internet, but someone was using it, so I had to wait. Looking around, I found a book on the slave narratives of Georgia. I ordered a copy, shared it with you, and told you about it.

While waiting, I saw a huge line of big black volumes, and all it had on it was "War of the Rebellion" on each volume, and nothing else. I thought, "Oh, some Yankee has written that," probably deprecating the South and all of this. But I pulled one out and looked at it closely, and I was shocked: volume after volume contained the official records of both North and South throughout that entire war.

I read for myself the dispatch that Beauregard sent to Anderson, as well as many other dispatches, and I am still reading those records. What follows is not drawn from an ordinary book written by a northerner or a southerner; it comes from the official records.

In a letter from J.T.K. Hayward to J.W., subsequently forwarded to United States Secretary of War Simon Cameron, Hayward described how northern troops, quoting him, "were committing rapes on the Negroes and such like things." He continued, "These things are not exaggerated by me and no punishment, or none of any account, has been meted out to them."

In Alabama, Yankee Colonel John B. Turchin allowed his men to do whatever they wanted in Athens, Alabama. The official record shows that he allowed his men to "plunder and pillage the inhabitants. They attempted an indecent outrage on her, the mistress of the plantation, and a servant girl. A part of this brigade went to the plantation and stayed in the Negro huts for weeks, debauching the females. Several soldiers committed rape on the person of a colored girl." Turchin's actions were so appalling that he was court-martialed and convicted of these crimes on July 7, 1862.

You say, "Well, he should have been." He was. Yet one month later, Abraham Lincoln installed Colonel Turchin as a brigadier general of the United States Volunteer Troops. Turchin served until October 4, 1864. Thus, it did not matter that he and his men were raping, pillaging, and plundering; Lincoln made him a brigadier general. Even after Richmond fell, General Grant was notified that "a

number of cases of atrocious rapes by these men," that is, the Yankees, "have already occurred." Their influence on the colored population was reported to be bad.

Throughout the official records, most black folks in the South ran from their Yankee liberators. They committed heinous acts against black women and black men. Today, people talk about black Union soldiers but never about blacks who served in the Confederate forces. Have you ever wondered how many of those blacks got into the Union forces?

In a letter from General John A. Logan to General Grant, Logan stated, "A major of colored troops is here with his party capturing Negroes with or without their consent. They are being conscripted." In May 1862, Secretary of the Treasury Salmon Chase received this message: "The Negroes were sad. Sometimes whole plantations, learning what was going on, ran off into the woods for refuge."

"The mode of enlistment was by violent seizure." The next day, on the same plantation, the following was reported: "On some plantations, the wailing and screaming were loud and the black women threw themselves in despair on the ground. On some plantations, the people took the woods and were hunted up by the soldiers." "I doubt if the recruiting service in this country has ever been attended with such scenes before."

What was happening? The North was coming down and forcibly taking black men from their families and homes, forcing them to serve. From Nashville, Union General Rousseau wrote to General George Thomas: "Officers in command of colored troops are in constant habit of pressing all able-bodied slaves into the military service of the United States."

Even after some blacks had been impressed into military service and forced to serve, they were treated worse than they had been on the plantations. Sam Marshall, a black soldier impressed by the Yankees, tried to return and visit his family. "About a dozen of the soldiers did escort him." They went and got him. "They tied him to a tree and stripped him to the waist, lacerated his back with a cow skin, the marks of which Sam will carry to his grave."

In Virginia, General Ennis N. Palmer wrote to General Butler. These were Yankees writing each other in '64: "The Negroes will not go voluntarily, so I'm obliged to force them."

"The matter of collecting the colored men for laborers has been one of some difficulty. They must be forced to go. This may be considered a harsh measure, but we must not stop at trifles." What is he saying? We have to beat them. We have to make them go.

Black Loyalty to the Confederacy

Now, let me give you a little contrast. This was written in 1862 by Dr. Lewis Steiner, chief inspector of the United States Army Sanitary Commission and an eyewitness to the occupation of Frederick, Maryland, by General Stonewall Jackson and his troops. Dr. Steiner says, "Over 3,000 Negroes must be included in this number of Confederate troops." In Stonewall's occupying force in Frederick, Maryland, there were over 3,000 blacks. He continues, "These were clad in all kinds of uniforms, not only in cast-off or captured United States uniforms, but in coats with southern buttons, state buttons, etc. These were shabby, but not shabbier or seedier than those worn by white men in the rebel ranks. Most of the Negroes had arms, rifles, muskets, sabers, bowie knives, dirks, and were manifestly an integral portion of the Southern Confederacy Army."

Was it merely the nasty, mean old Southerners making these blacks serve in the Southern forces? Hardly—not with them armed and riding amongst them. What were those blacks doing? They were helping to defend the South from the invasion of the North. They had as much to lose as anyone else.

Now, I could multiply examples. I've done so much reading and enjoyed it, but I have to pick and choose. I want to give you one more example, and this one is humorous to me.

Captain Arthur L. Fremantle was a British observer attached to General Lee's army. In 1863, Captain Fremantle went with General Lee on the Gettysburg Campaign. He reported observing many instances of black loyalty to the Southern cause and recorded this one, for which I am extremely thankful. He says, quote: "This little episode of a Southern slave leading a white Yankee soldier through a

northern village alone and of his own accord would not have been gratifying to an abolitionist, nor would the sympathizers both in England and the North feel encouraged if they could hear the language of detestation and contempt with which the numerous Negroes with Southern armies speak of their liberators," end quote.

What is so humorous about that? Here is a black slave alone, taking a white Yankee prisoner through northern towns on his own accord. The Englishman goes on to say that if the Yankees could hear the contemptuous speech the blacks had for their liberators, they would really be incensed.

First-Hand Slave Narratives Affirming Good Treatment

The truth is that race relations in the South were far better than they have ever been in the North. As tense as race relations today are in the South, they are still better than they are in the North. It is even worse in the North.

In the 1930s, under Roosevelt's reign, his WPA, Work Projects Administration, hired numerous journalists to go around and interview ex-slaves who naturally were still living. The information that I am about to share with you comes from firsthand information. These people were slaves; they lived through it. The testimony was collected from over 2,300 slaves. Steve Wilkins, a pastor out in Louisiana who has written a book entitled Southern Slavery as It Was, has provided this tidbit, for which I am thankful.

He has done extensive research on the slave narratives. He has found that, out of all the references in these slave narratives, when the slaves speak of their master, 86 percent of them refer to their master as either good or kind. Eighty-six percent refer to their master as either good or kind.

Let me give you some of these testimonies. I am going to be selective, but to me these were so refreshing. The first is from Issa Morgan of Mobile, Alabama, and I am going to use the language they used. Issa Morgan said, "Any time a slave worked overtime or cut more wood than he's supposed to, Massa pay him money for it, 'cause whenever one of us slaves see something we lack, something

we like, we did just like the white folks does now. Us bought it. Massa never whipped none of his slaves. No, none of our slaves ever tried to run away."

"They all know they was well off. The Yankees offered me a horse if I would go north with them. But I just couldn't leave the Massa, even though I did want that horse mighty bad."

Here's what Simon Phillips from Alabama said. Listen carefully. "People have the wrong idea of slave days. We was treated good. My master never laid a hand on me the whole time I was with him. Sometimes we loaned the master money when he was hard pushed."

Did you hear that?

What's this about the slaves not ever having any money? I read about a woman, a black woman, who was robbed of three hundred dollars. That was a lot of money back then. They caught the man who had robbed her, and the court asked, "Well, was it possible that the slave woman had this kind of money?"

Her master got on the stand and testified, "Yes. I know she had the money because I frequently had to borrow from her."

The slaves were on the task system. Whenever they finished their task, they could do more work, tend their own gardens, sell what they had, and get money for themselves. So Simon Phillips said, "When Master was hard pushed, we loaned him some of our money."

Mary Rice of Alabama said, “Master Cullen and Mrs. Mary Jane was the best master and missus in the whole world. Once when I was awful sick, Mrs. Mary Jane had me brung to the big house and put me in a room that sat on the other side of the kitchen so she could take care of me herself, ’cause it was a right far piece to the quarter, and I had to be nursed day and night.”

“I was happy all the time in slavery days, but there ain’t much to get happy over now.” What did this white woman do when her black slave got sick? She brought her up to the house and took care of her herself. In fact, you will find that was the standard procedure when one of the blacks really got sick. Doctors did not live just right down the street, and so the master or the master’s wife took care of him.

Mr. Davis from Marvel, Arkansas, said, “The first of every week he, the master, give each and every single man a family or task for to do that week. And after that task is done, then they is through work for that week and can then tend to patches, that is the gardens, what he would give them to raise what they want to own. What the slaves raised on these patches that he did give them would be theirs. Whatsoever it would be, cotton or taters or what it would be, they own and they could sell it and have the money for themselves to buy what they want.” So here is a slave saying, “Hey, we had money of our own.” Elijah Henry Hopkins of Little Rock, Arkansas, said:

He says: “I was fed just like I was one of the master's children. They even put me to bed with them. You see, this discrimination of color wasn't as bad then as it is now. Now, listen, they handled you as a slave, but they didn't discriminate against you on account of color like they do now. In slavery times, a poor white man was worse off than a nigger.”

One of the articles I read in the South Georgia or in the Georgia slave narratives includes a black slave lamenting how bad off the white family down the road was, and how much better they had it as slaves. Sarah and Tom Douglas of Alabama say: “Slavery times was sure good times. We was fed and clothed and had nothing to worry about.”

Jane Georgiana of Alabama said: “Old Master dead and gone, and Old Mistress too. But I remember it was just like they was, and when they looked after us, which we belonged to them or they belonged to us, I don't know which it was.”

One former slave said, “The times was better for the war. I goes to church and sings and prays, and when the good Lord takes me, I is ready to go. I expects to see Jesus and Old Mistress and Old Master when I gets to the heavenly land.” Then she added, “I don't know whether we belong to them or they belong to us.”

Does that sound like there was real rancor and hard feelings between them? Hannah Irwin of Alabama said, “I suppose them Yankees was all right in their place, but they never belong in the South. Why, miss, one of them asked me, ‘What was them blank

flowers in the field?' You would think that a gentleman with all them decorations on himself would know a field of cotton."

"And as for them a-setting me free? Miss, us niggers on the Bennett Place was free as soon as we was born. I always been free." Aunt Adeline of Fayetteville, Arkansas, said, "After the war many soldiers, Yankees, came to my mistress, Mrs. Blakely, trying to make her free me. I told them I was free, but I did not want to go anywhere, that I wanted to stay in the only home I'd ever known. Sometimes I was threatened for not leaving, but I stayed on." Most slaves stayed on the plantations.

Betty Kirtland from Hazen, Arkansas, said, "When Mars Daniel come home, he went to my papa's house and says, 'John, you free.' He says, 'I've been free as I want to be where I is.' He went on to my grandpa's house and said, 'Toby, you're free.' He raised up and says, 'You brought me here from Africa and North Carolina, and I'm going to stay with you as long as I ever get something to eat.' You got to look after me." Mars Daniel said, "Well, I ain't running nobody off my place as long as they behave." Pert near every nigger set tight till he died of the old sets. Mars Daniel said to my grandpa, "Toby, you ain't my nigger." Grandpa raised up and said, "I is too."

Slaves' Refusal of Freedom and Post-War Loyalty

A man came along saying to his slaves, "You're free. You don't belong to me anymore." They said, "Yes, we do. And we're staying." Cora Gilliam of Little Rock, Arkansas, said, "I tell you, lady, if the rough element from the North had stayed out of the South, the trouble of reconstruction would not have happened. They tried to excite the colored against their white friends. The white folks were still kind to them what had been their slaves. They would have helped them get started. I know that. I always say that if the South could have been left to adjust itself, both white and colored would have been better off."

Many slaves chose to suffer with their masters rather than take an oath of allegiance to the Union. A slave named Robin was captured with his master during Morgan's raid in Ohio. Separated from his master in prison, Robin was offered his liberty several times if he would take the oath of loyalty to the Union. He refused. "I will never

disgrace my family by such an oath." His family was his master's family; that was who he was talking about.

Servants were captured at Vicksburg and offered their freedom and federal protection, but they refused and chose to be sent to northern prisons to suffer with their fellow white soldiers. After a group of Virginia slave owners was captured with their slaves, there was also a free black man among the slaves. When the slaves were offered their freedom if they would give the loyalty oath to the Union, they came to this free black man. He told them, "I can't take no such oath. I was a secession Negro."

You may say, "Well, Brother Weaver, probably some of these people were just coerced." No. At Point Lookout, a planter was captured with his slave. The planter obtained freedom for himself by taking the oath of loyalty to the Union. When they asked his slave to take the oath, the slave refused. They said, "But your master has already taken the oath." The slave replied with disgust, "Massa has no principles." The slave had better sense than the master did.

Many slaves thanked God for their slavery in this country. Stop and think about this. What did they have in Africa? Hard slavery and cannibalism, and it still exists over there. They were brought to this country and, down South, at least had a Christian influence upon them. Martin Jackson of Texas said, "I believe that slavery in this country, taking everything into consideration, was a godsend for the slaves. The 20 million Negroes are descended from 4 million sent over from Africa. If it had not been for the slave traffic, we would still be living in Africa. I would be a heathen and my children would be heathens." His idea was exactly what Joseph said to his brethren: "You meant it for evil, but God meant it for good."

George Fleming of Lawrence, South Carolina, said, "I long to see Mars Sam Fleming. Lord, child, that's the best white man ever breathed the good air. I still goes to where he's buried every time I gets a chance to venture towards Lawrence. As old as I is, I still drop a tear when I sees his grave, for he sure was good to me and all his other." Clare Davis of Alabama said, "It was the good old days. How I long to be back with my old folks and play with the children down by the creek."

“Ain't nothing like it today, no sir. They tell me that when a person crosses that river, the Lord gives them whatever he wants. I done told the Lord I don't want nothing much. Only my home and my white folks. I don't think that's much to ask for. I suppose he'll send me back there. I've been waiting for him to call.” Adaline Johnson of Winsborough, South Carolina, said, “I hope and pray to get to heaven.”

"I'll be satisfied to see my Savior, so that my old master worshiped and my husband preached about. I want to be in heaven with all my white folks, just to wait on them and love them and serve them, sort of like I did in slavery time. That would be heaven enough for old Adaline." Nicey Pugh says it like this: "I was born a slave, but I ain't never been one. I've been a worker for good peoples. You wouldn't call that being a slave, would you, white folks?"

Let me give you what I call one of the most heart-touching speeches I've ever heard. John F. Harrison, a Republican representative from Washington County, Mississippi, was also a black man. In 1890, a bill was presented before the Mississippi legislature asking for money to build a Confederate memorial at Capitol Square in Jackson. There were a number of blacks in the legislature, and Representative Harrison was one of them. The bill passed, 57 to 41, and one reason it passed was the speech this black Southerner gave before the legislature. His speech was printed in its entirety in the Daily Clarion-Ledger in Jackson, Mississippi, on February 23, 1890.

"Mr. Speaker, I have arisen here in my place to offer a few words on the bill. I have come from a sickbed. Perhaps it was not prudent for me to come, but, sir, I could not rest quietly in my room without contributing a few remarks of my own. I was sorry to hear the speech of the young gentleman from Marshall County. I'm sorry that any son of a soldier should go on record as opposed to the erection of a monument in honor of the brave dead. And, sir, I'm convinced that had he seen what I saw at Seven Pines and in the Seven Days' fighting around Richmond, the battlefield covered with the mangled forms of those who fought for their country and for their country's honor, he would not have made that speech.

"When the news came that the South had been invaded, those men went forth to fight for what they believed, and they made no requests for monuments. But they died, and their virtues should be remembered. Sir, I went with them. I, too, wore the gray, the same color my master wore.

"We stayed four long years, and if that war had gone on till now, I would have been there yet. I want to honor those brave men who died for their convictions. When my mother died, I was a boy. Who, sir, then acted the part of a mother to the orphaned slave boy but my old missus? Were she living now, or could speak to me from those higher realms where all are gathered, the sainted dead, she would tell me to vote for this bill. And, sir, I shall vote for it. I want it known to all the world that my vote is given in favor of the bill to erect a monument in honor of the Confederate dead."

Application: Character Over Color

He said, "I, too, wore the gray, the same color my master wore. We stayed four long years. And if the war was still going on, I would be there yet." Thankfully, that Confederate memorial was erected. The very fact that there were not any slave uprisings during the war demonstrates, according to this argument, the relationship that the masters had with their slaves. As one author noted, a thousand torches in a thousand black hands would have been enough to empty the Confederate army. Those men would have returned from the lines to protect their homes and families. But there was none of that. In fact, the opposite is found: blacks fought alongside whites in defending the South.

I want to make an application. I used a word in this sermon and in other lessons that is not politically correct today, but I used it while quoting those who said it themselves, not contemptuously. Words change, and the connotations of words change. People change. Blacks used to refer to themselves as "niggers." Then they went to "colored people," "persons of color," "black people," or "African-Americans." Words are mutable; they change.

I do not know where the word "nigger" originally came from. The word "nigger" or "niggardly" was in the dictionary before a black man ever set foot around us. In any dictionary, "niggardly" or

"nigger" simply means to be selfish, unwilling to share—in other words, miserly. When the word is applied to blacks, I do not know whether it is slang from Nigeria or the Niger River. The word "Niger," or "nigger," depending on pronunciation, is found even in the Book of Acts: Simon who was called Niger.

The Spanish "negro" just means black. I'm not sure how to pronounce the French word "Negra," N-E-G-R-A. It means black as well. A black friend told me that he went shopping a few weeks ago and approached a white sales clerk: "I did not know that this store carried items made especially for people of my race." He pointed to socks and a sweatshirt marked "Negro" and asked, "So this was made just for the Negroes. Is that right?"

The woman became embarrassed, and she called other sales clerks. Finally, they explained that "Negro" is simply Spanish for black, and that the item was a black shirt. Because of Hispanics, they were writing it in English and Spanish as well. He laughed at the whole thing. The point is that in the 1800s blacks referred to themselves as "niggers." It was not a slang term or a term of contempt; it was a colloquialism. Whites referred to them that way as well. Even when I was a boy, I heard blacks call other blacks "niggers," and I have heard that in recent years also.

Now you say, “But Brother Weaver, does that mean you want to go around calling every black man a nigger?” No. I would suppose today it is kind of like a brother telling his sister that she is ugly. The brother might can do it, but nobody else better do it. You see what I am saying?

Let me explain something. I am going to show you some Scriptures and tell you how I was raised. You may have been raised this way, or you may not have been. I am not saying that my raising is the standard. It is not. The Bible is the standard. But I believe that the way I was raised in this area is biblical. I was raised with the understanding that there are “niggers” and there are “black folks,” just like there is “white trash” and “white folks.”

The importance is not dependent upon color but upon character. Any black person can be a “nigger” or a “black man,” just like any

white person can be a “white man” or “white trash,” or whatever you want to call it. “Honky”—it does not matter.

Look at Proverbs 26:1: “As snow in summer, and as rain in harvest, so honour is not seemly for a fool.” Honor is not seemly for a fool, but honor is seemly for a wise man. A wise man knows the word of God and obeys it; he has character, integrity, and honor. Thus, a black man can be a fool, a “nigger,” a “black man,” or an honorable man, just as a white man can be a fool, “white trash,” or a “white man,” depending upon his character. Verse 8 says, “As he that bindeth a stone in a sling, so is he that giveth honour to a fool.” You do not give honor to someone who does not deserve honor. That is all there is to it. I do not care what color he is—pink, purple, or polka dot.

“A man's pride shall bring him low, but honor shall uphold the humble in spirit.” What is going to uphold us? Honor, integrity, and character. You may not ever think character has any influence on you, but it has influence on me. Sometimes when I am tempted to do something, my first reaction is, “I've got better character than that. I'm not going to do that. I'm not going to stoop that low. I will not.” Not only because of God's Word, but because of character and integrity, I am not going to do certain things. The Bible says in Romans 13:7 that we are to give honor to whom honor is due.

Is honor due to a sorry, lazy, indolent, worthless black man? No. Is honor due to a sorry, worthless, lazy, indolent white man? No. There was a black man I worked with when I was in college who was one of the hardest-working men I have ever known. He was always on time, never late, and never messed around. When he was supposed to be working, he worked. He had four children, and he put all four through college without government aid. Do I respect him? You better believe I do. He was a hard-working man.

The point is this: I do not care what color you are. You cannot demand honor; you have to earn it. You have to have the character and integrity that will enable people to honor you. I told this to a black man recently, and I still believe it is the truth. I am ashamed to say it, but most black folks and most white folks under forty today are not worth shooting.

What do I mean by that? They have no character, no convictions, and no integrity. They will not work; they are worthless, and all they are looking for is a government handout—white, black, or brown. The problem we are facing with Y2K next year is going to be far different from the recession in ’29 and ’30. In ’29 and ’30 there was still some character and honesty. Today there is none. So what does this mean? We must learn to recognize character and integrity in people.

I was here in town getting gas in order to drive down to Florida to teach. As I got ready to pay for the gas, I was walking quickly toward the door because I was in a hurry. Coming from the opposite direction, or at an angle from me, was a black man who evidently was in a hurry as well. He was walking as fast as I was, and it looked exactly like we were going to reach that door at the same time. I saw him and the expression on his face, and I knew what he was thinking.

So I quick-stepped and got to the door a step before he did. I knew he thought I was going to step in, slam the door, and let him open it. But when I got there, I grabbed the door and held it open. “Go right on in,” I said. I held the door open for him.

You should have seen the smile on his face—from ear to ear. He reached up and patted me on the shoulder. “Thank you, sir. Thank you, sir.” And he went right on in.

The point I am making is that I was in a hurry, but so was he. All I was was just kind. And what did he do? Instead of cussing me, he thanked me. Folks, we need to go back to character and honor. You judge a man by what he is made of, how he lives, and what he does. I do not care if you are white as the day is long: if you are sorry, you are sorry. If you know good, you know good. We need to develop biblical and godly character.

Let us pray. Father, we ask for Your blessing and help today. Speak to our hearts. Enable us to live for Thee and to honor Thee in all that we do, in Christ’s name, amen.

CHAPTER 9

Where We Are & How We Got Here # 9 of 14

Introduction: The Biblical Principle of Righteous Judgment

In Matthew chapter 7, let us read the first five verses. Our Lord says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Now look in your Bibles to John chapter 7 and verse 24: "Judge not according to the appearance, but judge righteous judgment."

It is interesting that so many people will say, in Matthew 7:1, our Lord says, "Judge not, that ye be not judged," and never read the context. What they imply is that we should never make any judgments about anyone or anything. But in the context of Matthew

chapter 7, our Lord is forbidding us, first, to judge a motive in verses 1 and 2, and then, in verses 3 through 5, to judge wickedly when we are as bad as or worse than the person we are trying to judge.

You see, in the Bible, and even in our own judicial system, we have what is known as the clean hands doctrine. If I am going to accuse Chester of a crime, my hands must be clean of that crime myself. In other words, if I accuse him while I am guilty of doing the same thing he is doing, then I am condemning myself as well. So we have what is known as the clean hands doctrine.

The Word of God is not forbidding us to judge all of the time. What our Lord is forbidding us to do is, first, to judge motives. Let me give you an illustration. Suppose Don came up to me and said, "Brother Weaver, I'd like to help you. I'd like to do this and do that." Then everything Don did, instead of working for my good, worked for my evil. I might look at Russ and say, "That's sorry, lowdown Don. He planned that all along. He meant to ruin me."

What am I doing? I'm judging his motive, when in reality, he may have meant to help me and not to hurt me. In other words, we are not in control. God is in control. Things do not work out the way we always plan them or intend them. We can have the best intentions, and things still turn out wrong. So we're not to judge a motive unless I go back to Don and say, "Don, did you mean to hurt me?"

If he said, "Yes, I did," then I've got ground to say, "Well, that's wicked and that's wrong." But if he said, "No, I never intended to hurt you," then I have no grounds to condemn him because his intentions were right. The second thing God is condemning, as I pointed out earlier, is when you and I are sin-bound ourselves and condemn that in someone else.

But let me tell you, you and I judge every day. If Tony tells me something, I judge whether he's telling me the truth or not. I'm not going to stand here and say, "Well, Tony's lying." No, but when I hear something, I have to discern in my mind: Does that even sound right? Is that in accord with the facts that I know? If you do away with all judgment, you even do away with all jury trials. You do away with purchasing things, because you make a judgment when you

purchase something: Is it worth the money that I'm spending? Is it going to benefit me?

In Galatians chapter 2, Paul jumps on Peter with both feet. Beginning with verse 11, he says, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." So Paul got right up in Peter's face and said, "You are wrong."

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Watch. "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Now, here's my question. Was Paul judging Peter's motives? No. What was he judging? His actions. What he did.

Our Lord said, "Judge not according to the appearance, but judge righteous judgment," because things are not always as they appear. In order to judge righteously, first, we must have the facts, and second, we must know what the Word of God teaches. There is no way in the world that we can exercise righteous judgment without those two things.

I gave that as an introduction to the question of who actually started the war. Every schoolchild has been taught that the South began the War of Northern Aggression by firing on Fort Sumter. It is common knowledge that the South fired the first shot. But the question must be asked: Why did the South fire that first shot? Were they forced to fire it? Who actually started the war?

The Question of Who Started the War

An interesting thing is that, in the history books, Southerners are always branded as fire-eaters and fire-breathers. In other words, Southerners are usually pictured as individuals always itching for a fight and ready for a fight. But we must ask ourselves: Who actually

started that war? Who actually believed that a little bloodletting was necessary?

Most people, like Lincoln, try to place the blame upon the South. The message I am preaching today will not be finished until next week because there is too much material. Listen to what Abraham Lincoln said in his fourth annual message to Congress, December the 6th, 1864: "In stating a single condition of peace, I mean simply to say that the war will cease on the part of the government whenever it shall have ceased on the part of those who began it."

What is Lincoln saying? He is saying, "I'm ready to stop the war. And it will cease just as quickly as those who started it cease fighting." Lincoln is saying that the South started the war. Most people, like Lincoln, have been convinced that the South actually started the war.

The Principle of Aggression: Who Renders Force Necessary?

But the question is this: does history reveal that to be a fact or a fiction? Hallam, in his Constitutional History, says this: "The aggressor in war is not the first that uses force, but the first who renders force necessary."

Suppose I am walking downtown, and a thief jumps out, threatens me with a knife, demands my money, and tells me that he will either have my money or my life. I pretend to reach into my coat pocket for my wallet, but I pull out a nine millimeter pistol, shoot him, and kill him. Was I the one who started that action? Did I initiate it? No. I fired in self-defense and in the protection of my property. Had that man not jumped out, pulled a knife, and threatened me, I would never have shot him. He was the aggressor, not me. He was the one who rendered force necessary. So it is not necessarily the one who fires the first shot who is the aggressor, but the one who renders force necessary.

The South's Desire for Peaceful Settlement

Now let us ask what the attitude of the South was. To begin with, there were six southern states that seceded; later there were eleven.

The first Confederate capital was at Montgomery, Alabama. The legislation of the Confederate Congress, in part of its very first enactment on February 9, 1861, made this law: "that all the laws of the United States of America in force, and in use in the Confederate States of America on the first day of November last, and not inconsistent with the constitution of the Confederate States, be and the same are hereby continued in force until they are altered or repealed by Congress."

If you were to look at the Confederate Constitution and the United States Constitution, you would find that they are basically the same, with several exceptions. The very first act was this: we are not trying to overthrow the United States Constitution.

The Confederate government declared that laws not inconsistent with its Constitution would be enforced until altered or repealed by the Confederate Congress. The provisional Congress ordained this in the second section of the sixth article:

“The government hereby instituted”—that is, the Confederate government—“shall take immediate steps for the settlement of all matters between the states forming it and their other late confederates of the United States in relation to the public property and the public debt at the time of their withdrawal from them. These states hereby declaring it to be their wish and earnest desire to adjust everything pertaining to the common property, common liabilities, and common obligations of that union upon the principles of right, justice, equity, and good faith.”

Was the South willing to confiscate public property without remuneration? The answer is no. The Confederate States proposed appointing commissioners to go to Washington, D.C., and ensure that everything was settled in a just and equitable manner. The public forts located upon southern property, such as Pickens in Florida and Sumter in South Carolina—which were state property and had been built for the protection of those states—were still to be purchased from the United States, not stolen or confiscated by the southern states. The Confederate states were even willing to pay their share of what they called the public obligations, or the public debt.

They said, in effect, that when they withdrew, they had been part of that union, and part of that public debt was theirs. They were willing to settle up and make it right.

Does that sound like someone saying, “This is it, fellas, we're withdrawn. You do your thing; we do our thing. And if you don't like it, we'll fight”? No, that was not at all the position. Accordingly, on February 15, a resolution was passed:

“That it is the sense of this Congress that a commission of three persons be appointed by the President-elect”—Jefferson Davis—“as early as may be convenient after his inauguration, and sent to the government of the United States of America for the purpose of negotiating friendly relations between the government and the Confederate States of America, and for”

The Confederate Congress declared that all questions of disagreement between the two governments would be settled "upon principles of right, justice, and good faith." It would pass a law that everything would be done rightly and appoint three commissioners to travel to Washington, D.C., and settle everything peaceably upon rightness, justice, and equity.

During this time, some in the North tried to stir up resentment against the South by saying that the South would lock up the Mississippi River and prevent northern states from using it. To avoid that controversy, on February 25, 1861, the Confederate Congress passed an act declaring and establishing the free navigation of the Mississippi River. The act stated: "The peaceable navigation of the Mississippi River is hereby declared free to the citizens of any of the states upon its borders"—including northern states—"or upon the borders of its navigable tributaries, and its provision secure that freedom for all ships, boats, or vessels with their cargoes, without any duty or hindrance

Except light money, pilotage, or other light charges. In other words, if you came down to New Orleans and used their port, you would have to pay some money. Other than that, you could travel up and down the Mississippi River as long as you wanted. It did not matter whether you were northern or southern. The southern states were saying that they would get rid of the rumor that they would not

let the northern states use the Mississippi River. So, on February 5, 1861, three men were appointed as peace commissioners to travel to Washington, D.C.

They were Mr. A.B. Roman from Louisiana, Martin J. Crawford of Georgia, and John Forsyth of Alabama. These men were chosen, authorized, and commissioned. Here was their commission. They were sent, quote, "in the name of the Confederate States to meet and confer with any person or persons duly authorized by the government of the United States, being furnished with like power and authority, and with him or them to agree, treat, consult, and negotiate concerning all matters in which the parties were both interested." These peace commissioners therefore had full authority to enter into treaties and settlements. What happened to them? They were lied to, kept waiting, and dealt with deceitfully, not only by President Buchanan but also by President Lincoln, because they arrived in Washington two or three days before Buchanan's term ended.

Northern Opposition to Peace: The Peace Congress and Senator Chandler

There were rumblings of war in the air, mainly in the North. The South did not want war. Virginia, a southern state, led the way in initiating what was known as a peace conference, or, in the history books, the Peace Congress. This Congress was attended by 21 states: fourteen northern and seven southern, meaning fourteen non-slavery states and seven slavery states. None of the six already seceded southern states attended. Virginia had not yet seceded, and it was trying to act as a negotiator, secure a compromise, and bring those six states back into the Union. The Congress began on February 4 and continued until February 27, 1861. It was presided over by ex-president John Tyler, who, to his commendation, was ardent and arduous in doing everything he could to bring about conciliation and peace between the North and the South.

But I want you to see that while the South wanted peace, it was the North that wanted war. There were two senators from Michigan who at first opposed any participation in the Peace Congress. Here is the reason one of them gave for not wanting to participate. He

regarded the Peace Congress as “a step toward obtaining that concession which the imperious slave power so insolently demands.”

What he was saying, basically, was this: “I object to the Peace Congress because it might actually work. We might end up with peace rather than war.” Notice the language of detestation for the South in his words: “the imperious slave power.” Imperious comes from imperial—regal, kingly authority. May I remind you, though I am not going to re-preach it, of the third message in this series, when I dealt with the political and economic differences between the North and the South? I showed you historically where the South held a great deal of political power and clout, and that the North wanted to break that power. Thus, this Michigan senator referred to the South as “the imperious slave power.”

Then he said, “that so insolently demands.” Is it not a statement of humility and conciliation to desire peace? The answer is yes. It is not an insult or a display of arrogance to want peace; it is just the opposite. Nor is it arrogant or insulting to want affected brethren to get together and work things out. If Chester and Tom have a spat, and I go to them and say, “Look, let’s work these things out biblically,” that is not an attitude of arrogance on my part. It is a desire to follow God’s orderly way and to want peace. Yet this Michigan senator said that it was the imperious slave power insolently demanding that they get together for a Peace Congress. At first, therefore, these Michigan senators were saying, “We do not have anything to do with it.”

A little later, they changed their minds. But the change of mind was not for the good of the Peace Congress. If they attended, it was only going to be to thwart things, not to help them. I want you to listen to a letter written by Senator Chandler, one of the Michigan senators, to a northern governor.

This is representative of the attitude of the Republicans of that period. Here is the letter:

“My dear Governor, Governor Bingham and myself telegraphed you on Saturday at the request of Massachusetts and New York to send delegates to the Peace or the Compromise Congress. They admit that we were right”—in other words, we should not have

attended at all—"and that they were wrong. That no Republican states should have sent delegates, but they are here and cannot get away. Ohio, Indiana, and Rhode Island are caving in." That is, they are looking toward peace. "And there is danger of Illinois. And now they beg us, for God's sake, to come to their rescue and save the Republican Party from rupture." In other words, if something is not done, the Republican Party will be split: some will want peace and some will want war.

"I hope you will send stiff-backed men or none. This whole thing was gotten up against my judgment and advice and will end in smoke. Still, I hope as a matter of courtesy to some of our erring brethren that you will send the delegates. Truly your friend, Senator Chandler. P.S. Some of the manufacturing states think that a fight would be awful. Without a little bloodletting, this union will not, in my estimation, be worth a rush."

Senator Chandler was saying, "You send men, but send stiff-backed men," men who would not compromise in any way whatsoever or allow the South to go in peace. Save the Republican Party from rupture, and if there is a little bloodletting, that is fine. Senator Chandler was from Michigan.

Thus, when a plan was finally agreed on by the peace conference, even though it was less favorable to the South, it was soundly outvoted by the Republicans of that time. Even Mr. Crittenden, many of you who have studied history have heard of the Crittenden Compromise, or the Crittenden Resolutions, personally expressed his willingness to accept this plan as a substitute for his own and urged its adoption, yet it was still outvoted by the Radical Republicans.

There was, in the Senate, a senator from Oregon named Joseph Lane. On the second of March 1861, he was making a speech against Andrew Johnson's speech. Let me tell you something about Joseph Lane. Joseph Lane—

Senator Lane's Warning: Northern Deception and Desire for War

He was a member of the Democratic States Rights Party and ran for Vice President of the United States under the canvass of 1860. He was responding to a speech by Andrew Johnson, Lincoln's vice president, who later became president after Lincoln was shot. Here is Senator Lane's speech before Congress:

"Mr. President, the Senator from Tennessee complains of my remarks on his speech. He complains of the tone and temper of what I said. He complains that I replied at all as I was a Northern Senator. Mr. President, I'm a Senate citizen of this Union and a Senator of the United States. My residence is in the North, but I have never seen the day, and I never shall, when I will refuse justice as readily to the South as to the North. I know nothing but my country, the whole country, the Constitution, and the equality of the states, the equal right of every man in the common territory of the whole country, and by that I shall stand."

The Senator complained that Lane replied as a Northern Senator and a Democrat whom he had supported at the last election for high office. Lane continued: "Now I was, as I stated at the time, surprised at the Senator's speech. Because I understood it to be for coercion," that is, war. "For I understood it to be for coercion as I think it was understood by almost everybody else, except we're now told by the Senator himself."

"Now I still think it amounted to a coercion speech, notwithstanding the soft and plausible phrases by which he described it, a speech for the execution of the laws and the protection of the federal property. Listen, sir, if there is, as I contend, the right of secession then, whenever a state exercises that right, this government has no laws in that state to execute, nor has it any property in any such state that can be protected by the power of this government. In attempting, however, to substitute the smooth phrases 'executing the laws' and 'protecting public property' for coercion, for civil war, we have an important concession, that is, that this government dare not go before the people with a plain avowal of its real purposes and of their consequences. No, sir, this policy is to

beguile the people of the North into civil war by masking the design in smooth and ambiguous terms."

What did Senator Lane say? The North is trying to start a war. What this government is doing is deceiving the people of the North. Listen to what he says: “When a state secedes, then the United States government has no laws to execute in it. It has no property to protect in it.” Why? Because the property belongs to the state. Even Senator Lane saw through the charade of the Radical Republicans. They wanted war, and they would not have it any other way.

The Deception of the Peace Commissioners

Someone has rightly said that war is the furtherance of political goals by other means. Using war as other means is oftentimes a quicker way to accomplish political goals and further an agenda. I might add that, if you were also an industrialist, it is a quick way to make a million bucks. The reason war is so popular is that there is money to be made in war.

Let us consider the general tenor of the North by returning to those peace commissioners sent by the Confederate government to Washington, D.C. These Confederate commissioners were sent there to work out an amiable, just, right, and equitable solution to all the conflicts. Mr. Martin Crawford of Georgia arrived in Washington, D.C., two or three days before President Buchanan’s term expired. He had received word from Senator Hunter of Virginia that President Buchanan would be delighted to receive him, listen to his communications, and refer them on to the United States Senate.

Mr. Crawford was no political dummy. He was a judge of the Supreme Court of Georgia and had also been in Congress prior to President Buchanan’s term and even during it. Here was a man who knew what was going on. Mr. Crawford carried with him this authorization from Jefferson Davis:

“To the President of the United States, sir. Being animated by an earnest desire to unite and bind together our respective countries by friendly ties, I’ve appointed Martin J. Crawford, one of our most esteemed and trustworthy citizens, as Special Commissioner of the Confederate States to the government of the United States, and I

now have the honor to introduce him to you and ask for him a reception and treatment corresponding to his station and to the purpose for which he is sent.

Those purposes he will more particularly explain to you. Hoping through his agency these may be accomplished, I avail myself of this occasion to offer you the same assurance of my distinguished consideration. Jefferson Davis. Montgomery, Alabama, February 27, 1861.

What happened to Judge Crawford and the other commissioners? Judge Crawford reported on his reception—or lack of reception—in Washington, D.C. President Buchanan had already said he would receive him and communicate with the Senate concerning him.

Finally, Judge Crawford has to say this: "The feverish and emotional condition of affairs soon made the presence of the special commissioner at Washington known throughout the city. Congress was still, of course, in session. Senators and members of the House of Representatives, excepting those of the Confederate states who had withdrawn, were in their seats, and the manifestations of anxious care and gloomy forebodings were plainly to be seen on all sides."

This was not confined to sections, but existed among the men of the North and West as well as those of the South. Now listen: “Mr. Buchanan, the President, was in a state of most thorough alarm, not only for his home at Wheatland, but for his personal safety.”

President Buchanan was so scared, and so gutless, and so cowardly, he would not even receive the Confederate commissioner after he had given his word that he would. Nor would he give any of the communications to the Senate. Why? Here is why. This is made on the statement of President Buchanan himself. He refused with regard to the violence of Northern sentiment, then lately indicated, that he thought it not impossible that his homeward route would be lighted by burning effigies of himself and that on reaching his home he would find it a heap of ashes.

What is the President of the United States saying? “I’m not going to fulfill my duties because I’m afraid that somebody’s going to burn down my home.” Where would the violence come from? Not from

the South, but from the North. He was saying, “I’m afraid because of northern sentiment. I’m concerned for my own life and my own home, and thus I’ll have nothing to do with these peace commissioners.”

A little bit later, John Forsyth of Alabama joined Judge Crawford, and they immediately sent a letter to William Seward, who was Secretary of State, requesting a meeting with President Lincoln in order that they could resolve some of these conflicts. Their letter was written on March 12, 1861. Remember, they were in Washington. The letter was sent to William Seward, the Secretary of State. The peace commissioners did not get an answer to their letter for 27 days, later on April 8. Supposedly, an answer was filed with the State Department on March 15, but it was undated and unsigned. The commissioners had no idea that a letter had been filed with the State Department.

Even if they had known, there was no signature and no date. How would they know anything? During these 27 days, the peace commissioners pushed William Seward to arrange a meeting with the President of the United States. Seward did not want to do that because of the northern sentiment. What he was saying was, “I’m in a bind.”

There were two United States Supreme Court justices, one by the name of Nelson from New York and one by the name of Campbell from Alabama. Justice Nelson had studied the existing laws as well as the Constitution, and his opinion was that coercion of the southern states could not be used without a clear violation of the existing laws of the land and of the Constitution of the United States. In fact, the Supreme Court had already ruled that Lincoln nor Congress had any right or any power to coerce a state. Judge Campbell agreed with this.

Judge Nelson, being a Northerner, thought that Judge Campbell, being a Southerner, might serve as a go-between and work something out between Seward, Lincoln, and the peace commissioners. Judge Nelson suggested that Judge Campbell might be of service in arranging the interview. Campbell says:

"The result of the interview between these two distinguished gentlemen, we are informed, was another visit by both of them to the State Department for the purpose of urging Mr. Seward to reply to the commissioners and assure them of the desire of the United States government for a friendly adjustment. Mr. Seward seems to have objected to an immediate recognition of the commissioners on the ground that the state of public sentiment in the North would not sustain it in connection with the withdrawal of troops from Fort Sumter, which had been determined on."

Seward said, "The evacuation of Sumter is as much as the administration can bear." The administration was going to evacuate Fort Sumter.

That is what South Carolina was asking. As I will explain more next week, South Carolina said only, “Get your troops out of our state. Evacuate it. That is our property. That is our fort. Get your troops out.”

Judge Campbell adds, “I concurred in the conclusion that the evacuation of Sumter involved responsibility and stated there could not be too much caution in the adoption of measures so as not to shock or to irritate the public sentiment. And that the evacuation of Sumter was sufficient for the president in that direction. I stated that I would see the commissioners and would write to Mr. Davis to that effect. I asked him what I should say as to Sumter and the Pickens.”

Here is what Judge Campbell says: “He authorized me to say that before the letter could reach him”—that is, Mr. Davis, President Davis—“he would learn by telegraph that the order for the evacuation of Sumter had been made.” The Secretary of State was saying that they could write Jefferson Davis if they wished, but before the letter could reach him, he would receive a telegraph stating that the order had been given for Fort Sumter to be evacuated.

It was pretty sharp. Judge Crawford said, “I want Mr. Seward’s pledge. And I want it reduced to writing, and I want Judge Nelson and Judge Campbell’s personal assurance as to its accuracy and its genuineness.” So it was reduced to writing. The written statement was exhibited to Judge Nelson before its delivery and approved by

him, and the fact that the pledge had been given in the name and in behalf of William Seward was communicated to Mr. Seward that same evening by letter.

Thus there was both an oral and a written communication to the three commissioners from the Confederate government that Fort Sumter would be evacuated shortly. If they wrote Jefferson Davis, a telegraph would reach him before the letter, informing him that the fort had been evacuated.

This assurance was given upon the highest authority, that of the Secretary of State of the United States. However, on April 7, 1861, a relief squadron ordered by Lincoln had left New York to refurbish and refurnish Fort Sumter. When this was noised abroad, Judge Campbell—a justice of the United States Supreme Court—addressed a letter to Mr. Seward and asked whether the assurances he had given were well or ill founded.

The Commissioners' Final Letter: A Declaration of War

Here was the reply he received: “Faith as to Sumter fully kept. Wait and see.” This was after the fleet had been put to sea, and when Lincoln sent word to Governor Pickens of South Carolina that Fort Sumter would be enforced peaceably if permitted, by force if necessary. So these peace commissioners had been delayed and deceived. The peace commissioners wrote to William Seward on the 9th of April:

“Your government has not chosen to meet the undersigned in the conciliatory and peaceful spirit in which they are commissioned. Persistently wedded to those fatal theories of construction of the Federal Constitution, always rejected by the statesmen of the South and adhered to by those of the administration school until they have produced their natural and often predicted result of the destruction of the Union under which we have continued to live happily and gloriously together. Had the spirit of the ancestry who framed the common constitution animated the hearts of all their sons? Had you met these issues with frankness and manliness with which the undersigned were instructed to present them to you and treat them?

"The undersigned had not now had the melancholy duty to return home and tell their government and their countrymen that their earnest and ceaseless efforts in behalf of peace had been futile, and that the government of the United States meant to subjugate them by force of arms, whatever may be the result. Impartial history will record the innocence of the government of the Confederate States and place the responsibility of the blood and mourning that may ensue upon those who have denied the great fundamental doctrine of American liberty, that governments derive their just powers from the consent of the governed, and who have set naval and land armaments in motion to subject the people of one portion of land to the will of another portion.

"Your refusal to entertain these overtures for a peaceful solution, the active naval and military preparations of this government, and a formal notice to the commanding general of the Confederate forces in the harbor of Charleston that the President intends to provision Fort Sumter by forcible means if necessary, are viewed by the undersigned and can only be received by the world as a declaration of war against the Confederate States."

Had you with frankness and manliness dealt with these issues, they could have been resolved. The South was willing to have a peaceful solution, but the North was not.

Remember that I have been teaching along the general theme of where we are and how we got here. How did we get to such a state where our own government deceives its own people and seeks to subjugate and destroy its own people? How did we get here? It started in 1861, and I can show you, in black and white, the constitutional violations by Abraham Lincoln, not only upon the South, but upon the North. And why is it that we today are really received economically, politically, educationally? Because of the policy of deception that began in 1861. By the way, if I'm not badly mistaken, and I'm sure I'm not, executive orders began with Abraham Lincoln. No constitutional foundation. We got here. We're here today because of biblical and constitutional violations in the 1860s.

Father, we ask today that you help us, build us up in the most holy faith. Lord, help us to see that we are to judge righteous judgment.

And that righteous judgment must be in light of your word and in light of facts, not in light of propaganda and myth. We ask You, Father, to give us holy boldness and a holy desire to serve Thee, to know the truth, to know where we are, that we might know how to get back to where we were and where we should be. In the name of Jesus Christ, we ask it. Amen.

CHAPTER 10

Where We Are & How We Got Here # 10 of 14

Introduction and Review

Lord willing, we will try to finish the message that we began last week. I do want you to pray concerning this weekend. I am not sure just yet, but I am supposed to speak on Friday and Saturday to this group of legislators and judges, et cetera. I will know more about that tomorrow night, but please keep that in mind as well.

Matthew 7 begins with verse 1. Our Lord says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Now compare that with John 7, verse 27 or verse 24, where Jesus Christ says, "Judge not according to the appearance, but judge righteous judgment." We have been dealing with the general theme, "Where We Are and How We Got Here." Last week, I began the first part of this message, which I entitled "Who Began the War" or "The South Vindicated."

I pointed out that Matthew chapter 7 does not forbid all judgment. What Matthew chapter 7 forbids is wicked judgment or hypocritical judgment. It forbids a judgment of someone's motives when He says, "Judge not, that ye be not judged." But when you look in John 7, He says, "Judge not according to appearance, but judge righteous judgment."

The only way that you can judge a righteous judgment is, first, to judge in light of the Word of God; and, second, in light of truth and factuality. The Word of God teaches us that we are to judge that way.

I will not take time to review the entire message from last week, but let me point out that when the War of Northern Aggression began in April 1861, almost everyone is taught that the South began it because the South, quote-unquote, fired the first shot at Fort Sumter, South Carolina. It is true that the South fired the first shot, but that does not mean the South began the war. You remember that I gave you a quotation from Hallam's Constitutional History, where Hallam said that the aggressor is not the first to use force, but the first that renders force necessary. The aggressor, therefore, is whoever renders force necessary.

I showed you that the South sent peace commissioners to Washington, D.C., to try to work out a settlement. The South was willing to pay its part of the public debt, and it was also willing to pay the Union for the forts and arsenals in the South. I showed you that a Peace Congress was established, with former President John Tyler as its head. The South was literally begging for peace, yet Senator Zach Chandler of Michigan and numerous others did not want peace and did everything they could to thwart it. Document after document emphasized that it was the North that really wanted the war, not the South.

I want to begin today by reading part of the letter I read last week, written by the Confederate Peace Commissioners to Secretary of State William Seward. They learned of the deception practiced upon them: they had been told that Fort Sumter would be evacuated, but then discovered that a relief squadron had been sent to relieve the fort and that warships were involved. Here is part of what the peace commissioners wrote to Secretary Seward:

The Peace Commissioners' Accusation

"Had you met these issues with the frankness and manliness with which the undersigned were instructed to present them to you and treat them, the undersigned had not now the melancholy duty to return home and tell their government that their countrymen and their earnest and ceaseless efforts on behalf of peace had been futile, and that the government of the United States meant to subjugate them by force of arms. Whatever may be the result, impartial history will record the innocence of the Confederate States and their government

The responsibility for the blood and mourning that may ensue should be placed upon those who have denied the great and fundamental doctrine of American liberty—that governments derive their just powers from the consent of the governed—and who have set naval and land armaments in motion to subject the people of one portion of the land to the will of another portion.

The peace commissioners did not mince words. They said that the fault of the war about to ensue lay at the very feet of the government of the United States. While the peace commissioners were attempting to work out a peaceful solution, the United States government was deceitfully trying to send an armada to reinforce that fort and begin a land war. Thus, the United States government acted deceitfully and dishonorably, deliberately setting out to relieve Fort Sumter against all advice and counsel.

Official Correspondence Between Beauregard and Anderson

Let me begin today by reading a couple of the official records. I was thrilled when I went to our library in that little town of Fitzgerald,

Georgia, and saw all those official documents of this war. They are called The Official Record of the War of Rebellion. The edition I am looking at was printed in 1880. These quotations are the actual correspondence between General Beauregard and Major Anderson. Anderson was the Union officer at Fort Sumter, and Beauregard was the commanding general of the Confederate forces.

On April 11, 1861, Beauregard wrote to Anderson:

"The government of the Confederate States has hitherto foreborne from any hostile demonstration against Fort Sumter, in the hope that the government of the United States, with a view to the amicable adjustment of all questions between the two governments, and to avert the calamities of war, would voluntarily evacuate it. There was reason at one time to believe that such would be the course pursued by the government of the United States. And under that impression, my government has refrained from making any demand for the surrender of the fort. But the Confederate States can no longer delay assuming actual possession of a fortification commanding the entrance of one of their harbors and necessary to its defense and security."

Beauregard wrote:

"I am ordered by the government of the Confederate States to demand the evacuation of Fort Sumter. My aides, Colonel Chestnut and Captain Lee, are authorized to make such demand of you. All proper facilities will be afforded for the removal of yourself and command, together with company arms and property, and all private property, to any post in the United States which you may select. The flag which you have upheld so long, and with so much fortitude under the most trying circumstances, may be saluted by you on taking it down. Colonel Chestnut and Captain Lee will, for a reasonable time, await your answer.

"I am Sir, very respectfully, your obedient servant, G.T. Beauregard, Brigadier General Commanding."

Note the politeness and civility of both men. Beauregard had asked Anderson to evacuate, and Anderson answered:

"I have the honor to acknowledge the receipt of your communication demanding the evacuation of this fort and to say in

reply thereto that it is a demand which I regret that my sense of honor and my obligation to my government prevent my compliance. Thanking you for the fair, manly, and courteous terms proposed, and for the high compliment paid me, I am General, very respectfully, your obedient servant, Robert Anderson, Major 1st Artillery Commanding."

Beauregard answered on April 11th:

"Major, in consequence of the verbal observation made by you to my aides, Messrs. Chestnut and Lee, in relation to the condition of your supplies, and that you would in a few days be starved out if our guns did not batter you to pieces, or words to that effect, and desiring no useless effusion of blood, I communicated both the verbal observation and your written answer to my communications to my government. If you will state the time at which you will evacuate Fort Sumter, and agree that in the meantime you will not use your guns against us, unless ours shall be employed against Fort Sumter, we will abstain from opening fire upon you. Colonel Chestnut and Captain Lee are authorized by me to enter into such an agreement with you. You are therefore requested to communicate to them in an open answer. I remain, Major, very respectfully your obedient servant, G.T. Beauregard."

They were saying, in effect, that no one needed to be killed: Anderson should name the day he would leave, and they would not open fire unless he opened fire on them.

Beauregard sent another letter to Anderson. Anderson answered:

"General, I have the honor to acknowledge the receipt by Colonel Chestnut of your second communication on the eleventh instant, and to say in reply that cordially uniting with you in the desire to avoid the useless effusion of blood, I will, if provided with the proper necessary means of transportation, evacuate Fort Sumter by noon on the 15th instant, and that I will not in the meantime open my fires upon your forces unless compelled to do so by some hostile act against this fort or the flag of my government by the forces under your command, or by some portion of them, or by the perpetration of some act showing a hostile intention on your part against this fort

or the flag it bears, should I not receive prior to that time controlling instructions from my government for additional supplies.

"I am, General, very respectfully, your obedient servant, Robert Anderson."

Beauregard said that if Anderson would tell him when he would come out, they would not open fire. Major Anderson wrote back that he would come out on the 15th unless he received different instructions from his government for additional supplies.

On April 12, Beauregard sent this letter to Anderson:

"Sir, by the authority of Brigadier General Beauregard, commanding the provisional forces of the Confederate States, we have the honor to notify you that he will open the fire of his batteries on Fort Sumter in one hour from this time. Signed, James Chestnut, A.D.C., Stephen D. Lee, A.D.C."

Anderson had said, "We'll come out on the 15th." After Beauregard received that statement, he sent another letter by his aide saying that they were going to open fire on Fort Sumter in one hour.

Anderson's Treacherous Move to Fort Sumter

Was General Beauregard bloodthirsty? Did he actually want to start a war? What really happened? First of all, Major Anderson should not have even been at Fort Sumter. Many people do not know that his action in going to Fort Sumter was an act of treachery and also an act of war. How can that be? Major Anderson was stationed at Fort Moultrie, which was not far from Fort Sumter. He removed his command from Moultrie to Sumter without any orders. Here is what Major Anderson wrote to the Adjutant General's office on December 26, 1860.

Colonel Anderson reported: “I have the honor to report that I have just completed, by the blessing of God, the removal of this command of all my garrison except the surgeon, four non-commissioned officers, and seven men. We have one year's supply of hospital stores and about four months' supply provisions for my command. I left orders to have all the guns at Fort Moultrie spiked and the carriages of the 32-pounders, which were all

destroyed. I've sent orders to Captain Foster, who remains at Fort Moultrie, to destroy all the ammunition which he cannot send over. The step which I've taken was, in my opinion, necessary to prevent the effusion of blood.

"Respectfully, your obedient servant, Robert Anderson." Secretary of War James Floyd wrote back: "Intelligence has reached us here this morning that you have abandoned Fort Moultrie, spiked your guns, burned the carriages, and gone to Fort Sumter. It is not believed because there is no order for any such movement. Explain the meaning of this report."

Anderson replied: "The telegram is correct. I abandoned Fort Moultrie because I was certain that if attacked, my men must have been sacrificed and the command of the harbor lost. I spiked the guns and destroyed the carriages to keep the guns from being used against us. If attacked, the garrison would never have surrendered without a fight."

Robert Anderson, Major 1st Artillery. How could Anderson's going from Moultrie to Fort Sumter be classified as an act of treason, an act of treachery, and an act of war? Because there had been an armistice entered into by the states of South Carolina and Florida with the United States government. What is an armistice? The word armistice literally means to stand still.

It is a cessation of hostilities, a truce of arms, a suspension of all hostilities by agreement of the parties. In other words, once there is an armistice, neither party moves. Everything remains at the status quo. No action is to be taken by anybody. When Major Anderson moved his troops to Fort Sumter and spiked the guns at Fort Moultrie, he was committing an act of hostility and an act of war.

The armistice had been entered into between South Carolina and the United States government on December 6, 1860, and between Florida and the United States government on January 29, 1861. Part of this armistice was that Fort Sumter and Pickens should not be garrisoned or provisioned as long as the armistice was in effect. Here was an agreement, and this agreement was on file at the State Department. The United States government knew it, the Confederate

States government knew it, and when Anderson moved his men to Fort Sumter, he was committing an act of hostility and an act of war.

Anderson understood this. In another letter to Colonel S. Cooper of the Adjutant General's Office on December 27, 1860, he referred to the fact that Governor Pickens, the governor of South Carolina, had ordered him back to Fort Moultrie. Major Anderson wrote: "The governor of this state sent down one of his aides today and demanded courteously but peremptorily that I should return my command to Fort Moultrie. I replied that I could not and would not do so. He stated that the governor came into office, he found that there was an understanding between his predecessor, that is the former governor, and the president that no reinforcements were to be sent to any of these forts, and particularly to this one. And by moving my garrison to this fort, I had violated this agreement."

Anderson acknowledged that there was an agreement and that the governor of South Carolina had ordered him to move his garrison back.

Lincoln's Deceptive Plans to Reinforce Sumter

To violate an armistice is an act of treachery, a hostile act, an act of war. Was Abraham Lincoln innocent in all of this? Did Lincoln simply not know what was going on? Let me tell you this: Abraham Lincoln deceitfully designed to begin the war.

In a letter from Abraham Lincoln to the Honorable E. B. Washburn, dated from Springfield, Illinois, on December 21, 1860, Lincoln described what he had told General Winfield Scott. He had written to Scott to be ready, when his inauguration on March 4, 1861, should take place, to hold or to retake the forts. Thus, on December 21, Lincoln sent a message to Scott saying, “You be ready at my inauguration on March 4 to hold or to retake the forts.” Remember that the armistice entered into between South Carolina and the United States government was dated December 6, 1860.

Lincoln already knew of the armistice, but he had no plans of honoring it. G. V. Fox, under President Buchanan’s administration—Buchanan preceded Lincoln—had offered a plan to re-provision and re-garrison Fort Sumter. Buchanan did not really

want a war and was not interested in the plan. Lincoln was told that Fox had this plan, and Postmaster General Blair, a member of Lincoln's cabinet, wrote Fox, "Get up here in a hurry because we're interested in your plan."

Here is what Fox wrote himself: "On the 12th of March, I received a telegram from Postmaster General Blair to come to Washington. I arrived there on the 13th. Mr. Blair, having been acquainted with the proposition I presented to General Scott under Mr. Buchanan's administration, sent for me to tender the same to Mr. Lincoln, informing me that Lieutenant General Scott had advised the president that the fort could not be relieved and must be given up. Mr. Blair took me at once to the White House, and I explained the plan to the president."

Thus, we adjourned to Lt. Gen. Scott's office, where a renewed discussion on the subject took place. The General informed the President that my plan was practicable in February, but that the increased number of batteries erected at the mouth of the harbor since that time rendered it impossible in March. Finding that there was great opposition to any attempt at relieving Fort Sumter, and that Mr. Blair alone sustained the President in his policy of refusing to yield, I judged that my arguments in favor of the practicability of sending in supplies would be strengthened by a visit to Charleston and the fort. The President readily agreed to my visit if the Secretary of War and General Scott raised no objection. Both these men conceding, I left Washington on the 19th of March, passed through Richmond and Wilmington, and reached Charleston on the 21st.

Mr. Fox said that the only man who agreed with Lincoln was Postmaster General Blair: "Mr. Blair alone sustained the President in his policy of refusing to yield." Here was Lincoln saying, "I'm not going to let them have that fort." The Confederate States of America had already voluntarily asked, "What monies do we owe you?" Although the fort was on South Carolina's property, they would buy it from the government; the fort could not simply be retained because they had seceded. Their connection, their union, had been broken.

Lincoln had agreed to send Mr. Fox to Charleston to examine the situation and determine the practical ability of relieving Fort

Sumter. This was the work of a spy, the work of treachery. Knowing that the armistice was in effect and that what he was doing was wrong, Lincoln agreed for Fox to visit. Through an interview with Captain Hartstein of the Confederate Navy, Fox received permission from Governor Pickens of South Carolina to visit Fort Sumter, but only upon his personal pledge that he would visit the fort for peaceful purposes. Fox gave his word that he would visit the fort only for peaceable purposes, then broke that pledge and matured his plans for furnishing supplies and re-fortifying or reinforcing the garrison. That was a treacherous act.

Fox did not reveal all of his plans to Major Anderson. He hinted at them, but he certainly did not reveal those plans. After Fox left, another gentleman came to visit the fort. Fox returned to Washington, D.C., to implement his plan to refurbish the fort.

Was this the only intrigue, the only deception that Lincoln employed? The answer is absolutely no. A few days later, a gentleman by the name of Colonel Lamon appeared. Here is what Governor Pickens wrote: "In a very few days after, that is after Fox left, another confidential agent, Colonel Lamon, was sent by President Lincoln, who informed me that he had come to try to arrange for the removal of the garrison, and when he returned from the fort, asked if a war vessel could not be allowed to remove him. I replied that no war vessel could be allowed to enter the harbor on any terms. He said he believed Major Anderson preferred an ordinary steamer, and that I agreed that the garrison might be thus removed. He said he hoped to return in a few days for that purpose."

The Secret Expeditions and Lincoln's Intent

What was Colonel Lamon doing? He came to Governor Pickens and asked whether they could pick up the men in a warship. Governor Pickens said that no warships could enter the harbor. Lamon said Major Anderson would probably prefer to be picked up in an ordinary steamer, and Pickens agreed to work that out.

After Colonel Lamon's visit, the peace commissioners, who were still in Washington, could not understand why the evacuation of Fort Sumter, which had already been promised, had not proceeded. On April 7, they pressed Secretary of State William Seward, who gave

them a written response: "Now, while the deception was going on with South Carolina about Fort Sumter, Lincoln also sent Lieutenant Warden with a secret message to Colonel Adams at Fort Pickens. A relief squadron was sent to Fort Pickens as well. In other words, Lincoln was doing everything he could to start the war."

This also was an act of a spy and an act of treachery. On March 29, President Abraham Lincoln ordered three ships, with 300 men and provisions, to be made ready to go to Fort Sumter; all orders were marked private. On April 1, he sent a secret message to the Commandant of the Navy Yard in Brooklyn, New York, to fit out the Powhatan without delay. In this message he said, “You will under no circumstances communicate to the Navy Department this fact.” A fourth expedition was secretly sent to Pensacola under Lieutenant Porter on April 7, the day the three vessels were directed to go to Fort Sumter. Thus, four vessels were involved: one going to Fort Pickens and three going to Fort Sumter. Lincoln said, “You will in no wise communicate this to the Department of the Navy.”

This is in the War of Rebellion Records, Volume 4, page 109. Lincoln marked everything private. He had the convoy planned, outfitted, and put to sea in secrecy, and he knew that what he was doing was an act of war. His plans were to reprovision and refortify Fort Sumter with warships, regardless of the armistice.

Do not think that the Union soldiers at Fort Sumter were starving to death. It is true that they did not have food provisions of their own, but they were not starving men. Governor Pickens of South Carolina had been feeding those Union officers since January 20, 1861. This continued even after he moved; Governor Pickens had been feeding them.

Major Anderson complained that some of the solidified milk had not been received. He wrote to the governor's lieutenant:

“I hasten to ask you to refer to my letter to His Excellency, that is, to the Governor, and you will see that I did not solicit any modification of his original permission about receiving supplies of fresh meat and vegetables. I am satisfied with the existing arrangement and only call attention to reported interference of it.”

Anderson was saying that South Carolina had been feeding them; they simply had not received the milk they wanted. Why was it necessary to send ships, especially warships, to Fort Sumter when South Carolina was feeding those men and they were not starving? The only way they would have been starved out was if a war had actually begun and hostilities had broken out. Then the state of South Carolina could have said, “We are not going to feed you anymore.”

On April 4, 1861, when the reinforcement squadron was ready to sail, Lincoln wrote a confidential letter to Simon Cameron to send to Anderson. In the letter, he notified Major Anderson that the expedition would go forward, referring to the fleet of warships.

Here is Major Anderson's response on April 7:

“I ought to have been informed that the expedition was to come. Colonel Lamon's remark convinced me that the idea merely hinted at to me by Captain Fox would not be carried out. We shall strive to do our duty, though I frankly say that my heart is not in the war which I see is thus to be commenced.”

What was Anderson saying to Lincoln? “You are starting a war. I am here, I am an officer, and I will do my duty, but I do not want to be involved in this war that you are starting.”

On April 8, 1861, Governor Pickens received an unsigned and undated note from a Mr. Chu, who was supposed to be a member of the State Department:

“I am directed by the President of the United States to notify you to expect an attempt will be made to supply Fort Sumter with provisions only, and that if such an attempt be not resisted, no effort to throw in men, arms, or ammunition will be made without further notice, or in case of an attack upon the fort.”

Why did Pickens receive this letter on April 8?

The fleet of warships was scheduled to arrive at Fort Sumter on April 8 or April 9, which would deprive South Carolina of an opportunity to set up a defense. But, in the providence of God, a heavy storm came up, and that fleet of ships was blown off course and delayed for a number of days.

The Bombardment and Surrender of Fort Sumter

Thus, General Beauregard had time to consult with the Confederate government and ask what should be done. He had written to Anderson, saying, “If you’ll state the date when you’ll come out, we’ll wait for you to come out.” Anderson said, “I will come out on the 15th unless I get controlling instructions from my government or additional supplies.” What was he saying? He was expecting those warships. When Beauregard and the Confederate government found out about the warships, Beauregard demanded, “You evacuate this fort, and you do it now, or else in one hour I’m opening fire.”

Why would he do that? Don’t you know that any government and any commander is interested in saving as many lives of his own men as possible? Would you not rather fight fifty men than five hundred men? Would you not rather attack someone you know you can defeat than wait and let someone kill hundreds of your men, perhaps without being able to win the battle?

When Anderson did not come out, Beauregard opened fire. In all the bombardment of that fort, miraculously, not one man was killed—not one man, in the North or in the South. Not one life was lost. One man was killed at Fort Sumter, and three or four were wounded, but not because of the South firing upon them. When the fort was evacuated, Beauregard allowed the men to lower their flag and saluted it on the way down when the fort surrendered. As they were doing that, a powder magazine blew up nearby on its own, and one Union soldier was killed and three or four injured. It was not from the South that the man was killed.

Let me show you once again the tenderness and kindness of Beauregard to Major Anderson and those men. The fire had been opened, and the fort was being bombarded. About 7:30 in the morning—although I think it was 3:20 when Anderson was sent the letter saying that in one hour he was going to commence fire, which would make it 4:20 in the morning—

At 7:30 in the morning, here is what Beauregard says: “At 7:30 in the morning it was discovered that our shells had set fire to the barracks within the fort. Apprehending some terrible calamity to the

garrison, I immediately dispatched an officer of assistance to Major Anderson."

Beauregard continued: "We found the barracks totally destroyed. We stated to Major Anderson that we had been sent with a fire engine to offer assistance to extinguish the fire. The Major replied that his fire was almost burned out. We asked again if he did not think it best to use the engine which accompanied us on the steamer. He replied no, that he thought everything had been consumed that would burn. He asked us to thank General Beauregard for his kindness, and only then the Major accompanied us himself as far as our small boat."

Right in the middle of the battle, Beauregard said their barracks was on fire, and that if the fire reached the powder magazine, there would be a fort and bodies in the water. He stopped firing to help his enemy put out a fire. Very clearly, Beauregard was not a bloodthirsty man. Six hours later, the men at Fort Sumter surrendered, and the fort was evacuated.

Now, understand something, and I am going to prove it within the next ten or fifteen minutes: It was Lincoln's plan all along to badger the South into firing the first shot. Remember the principle from Hallam: The aggressor is not the first one who uses force, but the first one that renders force necessary. Lincoln's Secretary of the Navy, Gideon Welles, wrote, "It is very important that the rebels strike the first blow in the conflict." Why would he say that? To make it look as if the South began the war.

Contemporary Northern Testimony That Lincoln Started the War

When Lincoln assembled his squadron of warships, he placed Mr. Fox in command and sent the fleet to Charleston. Fox wrote as to his plan: "The reinforcement project had been outlined. I simply propose three tugs conveyed by light draft men of war. The first tug is to leave it empty, to open their fire." What was his plan? To get the South to fire the first shot.

You know that the relief squadron did not make it to Fort Sumter because of the storm. Do you think it upset Lincoln that the relief

squadron did not make it? Listen to what Lincoln wrote on May 1st, 1861, to Mr. Fox: "I sincerely regret that the failure of the attempt to provision Fort Sumter should be a source of annoyance to you." He went on: "You and I both anticipated that the cause of the country would be advanced by making the attempt to provision Fort Sumter, even if it should fail, and it is no small consolation now to feel that our anticipation is justified by the result."

Let me translate that: We got our war. We got what we wanted. Don't be upset that your vessels were blown off course. Don't be upset that you didn't get there in time to actually start the war. We got it started without you. And that's what we want. Don't let it be a source of annoyance.

Now, what I want to do in the next few minutes, before I make some applications, is prove to you historically that everybody knew Lincoln was starting the war. Of all the quotes I am about to give you, only two are Southern; the rest are Northern.

Here is what Gideon Welles, Secretary of the Navy, says: "There was not a man in the cabinet," that is, Lincoln's cabinet, "there was not a man in the cabinet that did not know that an attempt to reinforce Sumter would be the first blow of war." His own Secretary of the Navy said they knew any attempt to re-fortify Fort Sumter would be the first blow of war. Again, he said, "Of all the cabinet, Blair only is in favor of reinforcing Sumter." Postmaster General Blair and Lincoln were the only two men who wanted to re-fortify Fort Sumter. All the rest of them knew it was going to be war.

William Seward, Secretary of State, said, "Even preparation to reinforce will precipitate war. I would instruct Anderson to return from Sumter. Don't even prepare," he said, "because it's going to mean war." General Braxton Bragg, a Confederate general, said, "They have placed an engineer officer at Fort Pickens to violate, as I consider, our agreement not to reinforce."

Hosner, in The History of the American Nation, wrote, "The determination expressed by Lincoln in his inaugural address to hold, occupy, and possess the property and places belonging to the United States precipitated the outbreak, and his determination to collect duties and imposts was practically an announcement of an offensive

war." In other words, Lincoln started. Here is the New York Express: "The people petitioned and pleaded, begged and implored. Lincoln ensured to be heard before matters were brought to a bloody extreme, but their petitions were spurned and treated with contempt." The people were begging Lincoln, "Don't start a war!" but Lincoln contemptuously disregarded them.

In the opening of the twentieth century, these words were written: "The war was inaugurated by the North on an unconstitutional basis and defended on an unconstitutional basis." What do they say? The North started the war. Here is the New York Herald: "We have no doubt Mr. Lincoln wants the cabinet at Montgomery to take the initiative by capturing the two forts in its waters. For it would give him the opportunity of throwing upon the Southern Confederacy the responsibility of commencing hostilities. But the country and posterity will hold him just as responsible as if he struck the first blow." The New York Herald was saying that Lincoln wanted the South to strike first so the onus would be on the South, but that everybody knew Lincoln was making them fire.

Again, the New York Herald said, "Unless Mr. Lincoln's administration makes the first demonstration and attack, President Davis says there will be no bloodshed. Would Mr. Lincoln's administration, therefore, rest the responsibility of precipitating a collision and the fearful evils of protracted war?" Once again, Lincoln was at fault.

Governor Moore of Alabama said, "I've had a conference with Secretary Mallory of Florida and Secretary Fitzpatrick of Alabama in which they informed me that they and Secretary Slidell had a personal interview with the President, that is Lincoln, and the Secretary of the Navy and were assured by them that no attack would be made upon Fort Sumter and Fort Pickens or any excuse given for the shedding of blood during the President's administration." They were promised, "We're not going to fortify Fort Sumter. We're not going to try to re-fortify Pickens." Stephen Douglas said, "Lincoln is trying to plunge the country to a cruel war as the surest means of destroying the Union upon the plea of enforcing the laws and protecting public property."

Benjamin Williams, of Lowell, Massachusetts, wrote, “The South was invaded and a war of subjugation was begun by the federal government against the seceding states in amazing disregard of the foundation principle of its existence. And the South accepts the contest forced upon her with a courage characteristic of this proud-spirited people.” Here is a man from Massachusetts saying the North started the war.

In Horton’s history he writes, “The first gun of the war was the gun put into that war fleet that sailed against Charleston. The first gun fired at Fort Sumter was the first gun of self-defense. This is a simple fact stripped of all its nonsense with which it has been surrounded by the abolitionists.” The first gun of the war was the gun that Lincoln put in that warship; the first gun fired was fired in self-defense. Stripped of abolitionist propaganda, Lincoln and the North started the war.

In The Life of Lincoln, J. D. Holland wrote, “Up to the fall of Sumter, Lincoln had no basis for action. If he had raised an army, that would have been an act of hostility, that would have been coercion. A thousand northern papers would have pounced upon him as a provoker of war. After Sumter fell, he could declare war.” Lincoln wanted the South to fire the first shot.

Lincoln had his war. His war destroyed a quarter of this country, killed over a half million men, and maimed over a million men—all for political power and prestige, and to appease a small faction of radical Republicans that had put him in power.

Application: Lincoln as the Father of Modern Governmental Deceit

Let us tie some things together and look at where we are in our country. Consider the presidential deceit, the judicial deceit, and the congressional deceit; the callous disregard for the Word of God and the Constitution; and the acts and laws that, if followed through, will subjugate this people entirely and totally. Where did all of this deceit begin?

The answer comes back: It began with Abraham Lincoln. Abraham Lincoln is the father of the executive order, deceit and

dishonesty and corruption in government, violating the Constitution, and denying the writ of habeas corpus. This past week I was talking with a man who was able this past year to go to Gettysburg, where they had this tremendous reenactment.

SCRIPTURE READING - Psalm 2:1-4 (KJV)

> He asked me a question, and I answered it. I said, “You know, I’m teaching on that very thing right now.” He said, “What can the life of Lincoln have to do with where we are today?” I said, “I’m glad you asked me that question. I believe I have an answer for you.”
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> Psalm 2, verse 1: “Why do the heathen rage, and the people imagine a vain thing?” That is a useless thing, a worthless thing. Verse 2: “The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed.” That is Christ. And what do these rulers of the earth do in their rebellion to God? Verse 3: “Let us break their bands,” that is, the bands of the Lord, “asunder and cast away their cords from us.” In other words, let’s not pay attention to God, to God’s law, and to right and wrong. Let us do our own thing. Verse 4: “He that sitteth in the heavens shall laugh, the Lord shall have them in derision.”

Any ruler who will not rule biblically and according to law is a rebel against God, as well as a traitor to his fellow man. Unbiblical rulers can only have a society of death; they cannot have a society of life, because they are against Christ and against His law. Do you remember that verse in Proverbs 8, I want to say 36, maybe 32, where our Lord says, "All they that hate me love death"? That is right. All society can have without Christ is a society of death.

Killed a half million men. Look at the wars that we have been in and are in. You still do not know the truth about the Korean War. You do not even know the truth about World War II, or the Vietnam War, or the Gulf War. Why are we so deceived? Why is there no trust of governments? I heard on PBS some men speaking this weekend about President Clinton, the Democratic Party, and all the lying and deceit. One man said that, unhappily, everybody now thinks all politicians are liars. I said, well, are they not? There may be one; I

would not classify him as a politician. A politician is a liar. A statesman may not be. There is a difference.

But how many of you would believe anything that even our congressman said? I would not, unless I knew that congressman personally, had known his life, and knew him to be a man of truth, integrity, and character. I do not think we have many like that out there. How did we get where we are? Lincoln is the one who set the precedent. Lincoln ignored his Cabinet, his Congress, and the Supreme Court. Lincoln did what he did by executive order.

That is where we are today. When our Constitution, our Congress, and our Supreme Court can be gotten around by executive order, the attitude is, "If I cannot get it lawfully, I will get it where I can get it." We got where we are by its beginning with Abraham Lincoln in 1861. Who actually started the war? Not the South. It was the North.

And the first gun fired at Fort Sumter was fired in self-defense.

Father, we ask in the name of Jesus Christ that You help us and enable us to see, Lord, that those who do not know history do not know Your providential dealings in time. The only way we can find out where we are is to see where we have come from, and the only way we can get back to where we should be is to know where we are at this time. We ask, Father, that You would help us, give us wisdom and understanding, and may we once again be a people of integrity, character, honesty, and uprightness. Give us, Lord, our Christian heritage. In the name of Jesus Christ we ask and pray. Amen.

CHAPTER 11

Where We Are & How We Got Here # 11 of 14

Introduction and Discovery of Johnstone's Book

John 7, verse 24. Our Lord says, “Judge not according to appearance, but judge righteous judgment.” I hope that you remember that for the last 11 weeks we have been studying the general theme “Where We Are and How We Got Here.” The last two messages have dealt with who began the war of 1861 through 1864. I have shown you how the North was always wanting the war, and how Lincoln, last week, secretly sent G. V. Fox and an expedition to Fort Sumter to force the war.

In some of my research, I ran across a little footnote. It said, “For proof that Lincoln started the war, see H. W. Johnstone’s book, The Truth of the War Conspiracy of 1861.” I had never seen that book before, and I figured it was out of print. I thought I would probably never get to see it, but I wanted to read what H. W. Johnstone said in proving the conspiracy of the war of 1861.

I went down to our local library and asked if the book was there. I was pretty sure it was not, and it was not. I asked the librarian if she would be kind enough to put it through interlibrary loan and see if the book could be found anywhere, because I wanted to read it. She said, “Most definitely.” A few days later I got a call on the machine: “Pastor Weaver, we have a book for you at the library.”

I had also asked them to get another book for me, so I did not know which one they had. When I got to the library, she handed me a photostatic copy of this book and said, “That’ll be two bucks.” Evidently, the book was in such poor shape that they did not want to send it; they simply photocopied it for me. I was more than happy to pay the two bucks. To my delightful and uplifting surprise, it was H. W. Johnstone’s book, The Truth of the War Conspiracy of 1861. The book was copyrighted in 1921, though he actually wrote it in 1917.

I read the book on the way to Tennessee and began to try to master some of the material that was in it. Let me tell you a few things before we get started today. H. W. Johnstone was a Confederate veteran, and from May of 1861 to January of 1862, he served as the Fifth Georgia Volunteer to the Confederate States of America at Pensacola, Florida. He was from Idlewild, Georgia, wherever that is. I suppose it is North Georgia, up in the mountains. I have not had time to look it up, but he was at Pensacola, Florida.

About July 1, 1861, H. W. Johnstone was in an expedition led by his colonel, John J. Jackson, that attacked Federal troops. They were Billy Wilson's Zouaves out of Boston, and the attack was on Santa Rosa Island around Pensacola.

The Federals were routed, their camps were burned, and their stores were destroyed. They escaped and got back into Fort Pickens, but the Confederate captain of the expedition, F. W. Magnum, captured the commanding officer of those Federal troops, Major Vogdes, V-O-G-D-E-S.

Johnstone was involved in this little expedition when the battle took place. Twenty years later, H. W. Johnstone met General Vogdes at Fort Adams, Rhode Island, and they discussed how the battle had occurred. Vogdes and his men had been defeated, and Vogdes had been captured. General Vogdes stated that he had already reinforced

Fort Pickens before Fort Sumter was attacked. The only reason the war did not start in Florida, he said, was that the furor and clamor over Fort Sumter drowned out what he had done. Johnstone then set out to determine the truth and accuracy of Vogdes' statement by documenting it through the official records.

Lincoln's Inaugural Promise and Biblical Principle of Judging by Fruits

What he came up with is absolutely amazing. Remember that Abraham Lincoln was inaugurated on March 4, 1861, before we had it changed. In his inaugural address to the seceding states, he said, "In your hands, my dissatisfied countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors." Lincoln said the government's not going to attack you, and the only way we are going to have a war is if you, the Southern folks, are the aggressors.

Now let me remind you of a biblical principle. You do not judge someone simply by what they say, but by what they do as well. In Matthew chapter 7, beginning with verse 15, our Lord gives us this warning: "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves."

Someone may speak as a sheep, but when he acts as a wolf, you know that in reality he is a wolf. Note verse 16: "You shall know them by their fruits. Do men gather grapes of thorns? No. Or figs from thistles? No. Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Note verse 20: "Wherefore, by their fruits you shall know them."

Whether we are talking about someone in the past or someone in the present, we must learn to judge people by their actions and not just by their words. If I told you that I believe in sobriety, and yet you saw me tomorrow stumbling down Main Street drunk as a skunk, what would you think? You would think that I do not really believe in

sobriety, because my actions demonstrate that I believe something entirely different.

The truth of the matter is that it was Lincoln and his government that committed acts of war weeks before Fort Sumter was ever fired upon. Lincoln had given his secret orders, and had those orders been obeyed—had those orders not been resisted just momentarily—the war would never have begun at Fort Sumter. It would have begun at Fort Pickens off Pensacola, Florida.

The Armistices and Lincoln's Violation

Now, I want you to remember something. I gave you this information last week, but I want to call it to your attention again. I want you to remember that there was a solemn agreement. There was an armistice that existed between South Carolina and the United States government. That armistice had been entered into on December 6, 1860. There was also a solemn armistice that had been entered into between Florida and the United States government, and that armistice had been entered into on January 29, 1861. Now, in this armistice, the United States government agreed not to try to re-fortify or reinforce Fort Sumter or Fort Pickens. And the Confederate states or the seceding states agreed that they would not attack either one of these forts as long as they were not being reinforced or resupplied. Now, I want you to remember this as well. I mentioned it last week, that to violate an armistice is not only an act of treachery, it is an act of war. Now, last week we saw how Lincoln violated the armistice with South Carolina.

I also want you to note this week that he violated the armistice with Florida. Now let me ask a simple question. Here it is. Did Abraham Lincoln want war? Yes, is the answer. Did Abraham Lincoln start the war? And the answer is yes. You see, Abraham Lincoln committed an act of war eight days after his inauguration. He was inaugurated on March the 4th, 1861. And eight days later, on March the 12th, Abraham Lincoln committed an act of war. Now, I want to call your attention to the fact that I had just mentioned March the 12th, 1861. I want you to remember that date. It's important because we're going to come back to it in just a moment.

Now, how can I say that Abraham Lincoln committed an act of war on March the 12th, 1861?

Now, let me tell you where Captain Vogdes was. He was off the warship USS Brooklyn, and he was sent to reinforce Fort Pickens off Pensacola, Florida in January of 1861. But all of a sudden now, the armistice between Florida and the United States had been entered into on January the 29th. And that armistice literally stopped Vogdes from resupplying and re-fortifying Fort Pickens. Now, he was already in the Pensacola area.

Orders to Reinforce Fort Pickens and Captain Adams' Resistance

He simply did not proceed with his mission. Since he was already there, the armistice stopped him. When Lincoln came into office on March 4, and found out that Vogdes of the USS Brooklyn was off the Pensacola coast, Lincoln gave orders to violate the armistice, reinforce Fort Pickens, and basically inaugurate the war.

You say, "How can you tell me that?" Here is the order from the headquarters of the Army, Washington, March 12, 1861. It is to Captain I. Vogdes of the ship of war Brooklyn, off Fort Pickens, Pensacola, Florida:

"Sir, at the first favorable opportunity, you will land your company, reinforce Fort Pickens, and hold the same till further orders. By command of Lieutenant General Scott. E. D. Townsend, Assistant Adjutant General."

This order was sent by the U.S.S. Crusader and received by Captain Vogdes off Pensacola, Florida, March 31, 1861. Lincoln had his general, Winfield Scott, say, "Look, you go ahead and take Fort Pickens. You land your troops. You re-fortify it and you hold it."

The order was received. On the next morning, April 1, Captain Vogdes sent Captain H. A. Adams this note. Evidently, Adams was already at Fort Pickens:

"Sir, herewith I send you a copy of an order received by me last night. You will see that I am directed to land my command at the earliest opportunity. I have, therefore, to request that you will place

at my disposal such boats and other means as will enable me to carry into effect the imposed order. Captain I. Vogdes, commanding."

Vogdes had received the order from Washington to land his troops, so he told Captain Adams, "Send me the boats. Here's my order; I've got to land my troops." Captain Adams averted and delayed war for at least eleven or twelve more days because he refused to obey that order. He wrote the Secretary of the Navy in his report:

"It would be considered not only a declaration but an act of war and would be resisted to the utmost. Both sides are faithfully observing the armistice entered into by the United States government and Mr. Mallory of Florida and Colonel Chase, which binds us not to reinforce Fort Pickens unless it shall be attacked or threatened. It binds them not to attack it unless we should attempt to reinforce it."

Upon this report, Captain Adams said, "I'm not going to do this; this is an act of war."

The Secretary of the Navy, Gideon Welles, wrote him back on April 6 and said this: “Sir, your dispatch of April 1 is received. The Department regrets that you did not comply with the requests of Captain Vogdes. You will immediately, on the first favorable opportunity, at the receipt of this order, afford every facility to Captain Vogdes to enable him to land the troops under his command, it being the wish and the intention of the Navy Department to cooperate with the War Department in this object. Signed Gideon Welles, Secretary of the Navy, to Captain H. A. Adams, Commanding Naval Forces off Pensacola.”

Lieutenant Worden's Spy Mission and Deception

Captain Adams was the only one who had any decency about him. He said, “Look, this is an act of war. This is a violation of the armistice.” When Gideon Welles sent this dispatch to Captain Adams, telling him that he would, under all circumstances, cooperate with Captain Vogdes, he sent it by Lieutenant J. L. Worden.

Worden went by rail through Richmond, Augusta, and Atlanta, right on down. When he got near Atlanta, for some reason he became extremely alarmed. He opened the dispatches he was carrying to Captain Adams, read them, committed them to memory, and then destroyed them because he realized that he might get captured. We should understand that what he just did was indeed an act of a spy.

When Lieutenant Worden arrived in Pensacola about midnight on April 10, he went to General Braxton Bragg, who, of course, was a Southern soldier, and told General Bragg that he had a verbal message of a pacific or a peaceful nature for Captain Adams, and he wanted to enter

General Bragg, once assured that the message was for peaceful purposes, allowed Lieutenant Worden to enter the fort and deliver it to Captain Adams. When Worden came out, however, instead of reporting back to General Bragg, he simply left and headed north. Bragg became suspicious, since Worden had not reported to him, and sent someone to capture him. Worden was captured at Montgomery, Alabama, and brought back.

Worden then made a statement to L. P. Walker, who was the Confederate Secretary of War, and literally lied to keep himself from being understood and received as a spy. In fact, he was detained only briefly as a prisoner of war. On April 14, General Bragg reported his experience. In September 1865, Lieutenant Worden reported to the Secretary and the United States Navy Department, admitted that he had lied, and gave an account of what happened.

Landing of Troops and the Inauguration of War

Captain Adams, after receiving this information, reportedly landed Captain Vogdes and his men on April 12. That was the same day Fort Sumter was fired upon. Captain Vogdes, however, was impatient and, according to his own report, landed some of his men on April 11 at about 9 p.m. Here is exactly what he says: “April the 11th at 9 p.m., the Brooklyn got underway and stood in toward the harbor, and during the night landed troops and Marines on board to reinforce Fort Pickens.”

That statement comes from the official log of the ship of war, the USS Brooklyn. Captain Vogdes, therefore, committed an act of war by landing those troops. He committed another act of war by landing more troops on April 12. Abraham Lincoln committed an act of war on March 12. Why?

Because the instant that an order is issued, the whole force and power of the government is behind it. So, for all intents and purposes, the war was inaugurated on March 12, 1861, when Abraham Lincoln said, "You reinforce and you re-fortify Fort Pickens." It was Lincoln's intent all along to use force to subjugate the South.

On March 12, 1861, Postmaster General Montgomery Blair telegraphed his kinsman, G. V. Fox, to come to Washington and tell of his plans to reinforce Fort Sumter. On that same day Lincoln had already said, "Re-fortify Fort Pickens," and was receiving plans from G. V. Fox to re-fortify Fort Sumter. It was on February 25, 1861, that the peace commissioners had been chosen, authorized, and sent to Washington so that they could work out any detail or any problem between the seceded states and the United States government.

Deception of Peace Commissioners and Congress

The peace commissioners had been lied to, deceived, and delayed. On March 12, they were so grieved and so upset that they sent another letter to Secretary of State William Seward and pressed him for a meeting and for recognition: "Let's sit down and get the show on the road." They said, "We want a conference, we want to work things out."

On March 15, Seward answered, "Sumter will be evacuated within ten days, and there is no intent to reinforce Fort Sumter." This assurance was repeated on March 20, 1861. Seward also assured Judge Campbell, who was a Supreme Court Justice, saying, "As to Fort Pickens, he, that is, Judge Campbell, should have notice of any design to alter the existing status there."

Thus, on March 12, Lincoln had already said, "Re-fortify Fort Pickens," and was already making plans to re-fortify Fort Sumter. On that same day, the Peace Commission was asking, "Are we going

to have peace or not? Let's get together." Seward wrote back, "Well, don't worry about it. The fort will be evacuated within ten days."

There are two things I want you to see. First, the South was using every means at its disposal to resolve things in a peaceful way. Second, it was Lincoln and the United States government that were deceiving not only the peace commissioners, but also the people of the South. As I shall point out a little later, they were even deceiving the Congress of the United States. It was Lincoln who was inaugurating the war.

On March 15, the same day that Secretary of State Seward had said Sumter would be evacuated within ten days, Senator Stephen A. Douglas, nicknamed the “Little Giant,” introduced a resolution. There are some humorous things about Stephen A. Douglas. You remember that Douglas debated Abraham Lincoln. Lincoln was the tall, lanky man, while Stephen Douglas was short. Douglas was getting the best of Lincoln, and Lincoln became upset and said, “I ought to just reach down and gobble you up right now, you’re so small.” Douglas replied, “Bless God, if you did, you’d have more brains in your stomach than you got in your head.” This was no wimp, that is for sure.

Here is what Douglas introduced in the United States Senate: “to withdraw all U.S. forces from the forts in the seceded states except at Key West and Tortugas, which were international in their scope.” At the same time, he made a strong plea for peace and justice and clearly limited the President’s powers. Thus, on March 15, Stephen Douglas introduced a resolution in the Senate to withdraw all U.S. forces from the forts in the seceded states. Senators Clingman and Breckinridge introduced like resolutions. Congress adjourned on March 28 without ever acting on any of them.

Do you honestly believe that the Congress of the United States would have adjourned if they had known of the treachery, deceit, and plans of Abraham Lincoln? No. Three Congressmen had already introduced resolutions to withdraw all U.S. troops from the forts in the seceding states.

I want to call your attention to one other thing. I gave you this quote last week. Postmaster General Montgomery Blair was alone in

Lincoln's cabinet in agreeing that they were going to take those forts and hold them. Everyone else, even Lieutenant General Scott, favored letting the South have the forts. Montgomery Blair was a West Point graduate and an ex-Army officer. He had left the Army to take up a law practice, and he was also counsel for Dred Scott in that noted case before the Supreme Court. Thus Montgomery Blair was urging Lincoln toward war.

Multiple Expeditions and Lincoln's Secrecy

On March 28, the Senate adjourned. On March 29, the very next day, here is a letter from Lincoln: "Executive Mansion, March the 29th, 1861. I desire that an expedition to move by sea got ready to sail as early as the 6th of April next. The whole, according to the memorandum attached, and that you cooperate with the Secretary of War for that object. Your obedient servant, signed Abraham Lincoln," addressed to the Honorable Secretary of the Navy. The attached memorandum called for three ships of war—the Pocahontas, the Pawnee, and the Harriet Lane—300 seamen with one-month stores, and, from the War Department, 200 men ready to leave the garrison with one year's store. Lincoln was getting ready to send these ships to Fort Sumter, and, of course, everything was marked private.

Remember, the G. V. Fox expedition was going to Fort Sumter. Though Vogdes and his expedition were already at Fort Pickens, Lincoln had now sent another officer, Brown, toward Fort Pickens. General Winfield Scott did not want war; he had advised Lincoln to withdraw the troops from Sumter and Pickens. On April 1, 1861, Scott wrote to Colonel Harvey Brown:

"Headquarters of the Army, Washington, April 1, 1861. Sir, you have been designated to take command of an expedition to reinforce and to hold Fort Pickens in the harbor of Pensacola. You will proceed to New York where steam transportation for four companies will be engaged, and putting on board such supplies as you can ship without delay, proceed at once to your destination. The object and destination of this expedition will be communicated to no one to whom it is not already known. Signed, General Winfield Scott, and signed, Abraham Lincoln."

So Vogdes was already there. Fox was on his way to Fort Sumter. And now Colonel Brown was to head toward Fort Pickens.

What in the world is he doing? To ensure that his order was obeyed, Lincoln issued this special enclosure: “Executive Mansion, Washington, April 1st, 1861. All officers of the Army and Navy to whom this order may be exhibited, will aid by every means in their power the expedition under the command of Colonel Brown, supply him with men and material, and cooperate with him as he may desire. Signed, Abraham Lincoln.”

This was on April 1st, 1861, the same day Secretary of State Seward assured Judge Campbell that there was no design to reinforce Sumter or to change the status at Fort Pickens.

Three expeditions had already been sent: the Fox expedition, the Brown expedition, and Vogdes, who was already there. And he says there’s no change? There was a fourth expedition, sent under Lieutenant D. D. Porter. Lincoln selected Lieutenant Porter and ordered him to take the fastest ship in the Atlantic squadron. Listen to this order: “Executive Mansion, Washington, April 1st, 1861. Sir, you will proceed to New York and with the least possible delay assume command of any steamer available. Proceed to Pensacola Harbor, listen, and at any cost or risk, prevent any expedition from the mainland from reaching Fort Pickens or Santa Rosa. You will exhibit this order to any naval officer at Pensacola, if you deem it necessary, after you have established yourself within the harbor. This order, its object, and your destination will be communicated to no person whatever, until you reach the harbor of Pensacola. Signed, Abraham Lincoln.” Signed, William H. Seward.

So we found out that the Secretary of State had been lying to and deceiving the peace commissioners and two Supreme Court justices the whole time. On April 1st, he signed the order with Abraham Lincoln directing Lieutenant Porter to take the fastest ship and enter Pensacola Harbor. On that same day, Lincoln sent the following telegram: “Washington, April 1st, 1861. Get out the Powhatan to go to sea at the earliest possible moment under sealed orders. Orders by a confidential messenger go forward tomorrow. Signed, Abraham Lincoln to the Commandant of the Navy Yard, Brooklyn, New York.”

Here is another one. “April 1st, 1861, Executive Mansion. You will fit out the Powhatan without delay. Lieutenant Porter will relieve Captain Mercer in command of her. She is bound on secret service. And you will under no circumstance communicate to the Navy Department the fact that she is fitting out. Signed Abraham Lincoln to the commandant of the Navy Yard, New York.”

What is Lincoln doing? He is not even letting the Navy Department know what he is doing. He sends the letter to the Commandant of the Navy Yard and says, “You fit out the Powhatan. Don’t let the Department of the Navy know what’s going on.”

On the same day, Gideon Welles, Secretary of the Navy, ignorant of Lincoln’s deceit and plans, ordered that the Powhatan be added to the Fox expedition to go to Fort Sumter: “April 1st, 1861, Washington. Send out Powhatan to go to sea as early as possible moment. Signed Gideon Welles, Secretary of Navy.”

The Powhatan Incident and Porter's Defiance

On April 5, the Secretary of the Navy issued this confidential order to Captain Mercer, still ignorant of what Lincoln was doing: “Navy Department, April 5, 1861. The U.S. Steamers Powhatan, Pawnee, Pocahontas, and Harriet Lane will compose a naval force under your command to be sent to the vicinity of Charleston, South Carolina for the purpose of aiding and carrying out the object of an expedition of which the War Department has charge. The expedition has been instructed or entrusted to Captain G. V. Fox. He will leave New York with the Powhatan in time to be off Charleston Bar, ten miles distance from and due east of the lighthouse on the morning of the eleventh instant. There to await the arrival of the transport with troops and stores, the Pawnee and Pocahontas will be ordered to join you there at the time mentioned and also the Harriet Lane. Signed Gideon Welles.”

Remember, Seward and Lincoln had already said that Lieutenant Porter was to have the Powhatan.

The commandant of the Navy Yard was not to let the Department of the Navy know what was going on. On April 6, Lieutenant Porter took the Powhatan and sailed under Lincoln's orders.

Evidently, Secretary of State Seward chickened out. When he realized that the Secretary of the Navy had asked for the Powhatan to be given to the Fox expedition, he sent a telegram to Lieutenant D. D. Porter: “Give the Powhatan up to Captain Mercer. Clarence Seward.” Porter was supposed to surrender the Powhatan to Captain Mercer so that Mercer could take it to Fort Sumter. But Porter had already sailed, and a fast boat was sent to overtake him.

On April 6, here is Lieutenant Porter's answer to William Seward, Secretary of State: “I received my orders from the President and shall proceed to execute them.” Signed, Lieutenant Porter. What had he told the Secretary of State? “Kiss my foot. I'm not going to take orders from you. I've got my orders from the President.”

Once again, what delayed Porter was storms and defective boilers. He did not reach Pensacola at the expected time. When he arrived, he had disguised the ship and was flying an English flag. Here is his report: "I had disguised the ship so that she deceived those who had known her, and was standing in, that is, unnoticed, when the line of battle ship commenced making signals." That was a Confederate ship.

"...which I did not answer, but stood on." In other words, I kept going my course into Pensacola Harbor. "...the steamer then put herself in my way, and Captain Meigs, who was aboard, hailed me, and I stopped. In twenty minutes more, I should have been inside Pensacola Harbor or sunk." That was Lieutenant D. D. Porter.

Had there not been a Fort Sumter, had Fort Sumter never been fired on, there would have been a war. It would have started in Pensacola at Fort Pickens because Lincoln was dead set on having this war.

Lincoln's Unconstitutional Acts and Legacy

Congress had adjourned on March the 28th. Lincoln never convened Congress until July the 4th, 1861, months after he had inaugurated the war. On July the 10th, Lincoln put before Congress a joint resolution to legalize his unconstitutional acts. Here is what the first part says: "Whereas, since the adjournment of Congress on the fourth day of March last, a formidable insurrection in certain states

of this Union had arrayed itself in armed hostility to the government of the United States constitutionally administered."

Constitutionally administered? He was saying that there had been armed hostility against a government that was constitutionally administered. There was no unconstitutional armed hostility against the United States. The only armed hostility was the unconstitutional acts perpetrated by Lincoln against the South. The avowed purpose of this resolution was to legalize the unconstitutional acts of Abraham Lincoln.

The joint resolution names at least six unconstitutional acts that Lincoln committed, and he wants the Senate to legalize them. By his own confessions in this joint resolution, here are the acts he wants Congress to legalize. First, he calls for 75,000 men on April 15, 1861, which was unconstitutional, because only Congress can declare war. He proclaims a blockade of Southern ports on April 19, 1861; a second blockade on April 27, 1861; authorizes a military officer to suspend habeas corpus in Maryland and Pennsylvania on April 27, 1861; calls for an additional 35,000 volunteers on May 3, 1861; and authorizes a military officer to suspend habeas corpus in Florida on May 10, 1861.

And he admits to these things. Here is the enabling clause of the joint resolution: “Be it resolved by the Senate and the House of Representatives of the United States in Congress assembled that all the extraordinary proclamations and orders herein before mentioned be and the same are hereby approved and declared to be in all respects legal and valid to the same and with the same effect as if they had been issued and done under the previous express authority and direction of the Congress of the United States.”

Do you realize that the enabling clause of that resolution forces Congress to confess and admit that everything Lincoln had done was unconstitutional, illegal, wrong, and wicked? Congress never approved that joint resolution, even today. Everything Lincoln did stands condemned as unconstitutional and wicked.

Here is the history of deception at its highest level. If you and I really knew the wars going on within our own government—FBI fighting CIA, CIA fighting the FBI, ATF fighting FBI—we would be

amazed. Even in the power structure, there is deception among those fighting for more power. Lincoln, with his deceptive acts, set the stage for deception down through history. Here, in Lincoln's administration, is the abuse and misuse of power and office. We have had it ever since Abraham Lincoln. Are you listening?

Here is how presidents evade Congress and the Constitution. Can't get it through Congress? Issue an executive order. Can't get it constitutionally? Do it anyway. This is where citizens of the United States learn to distrust and despise their elected officials and government. You've seen T-shirts with the slogan, "I love my country, but I fear or I distrust my elected officials." And it all began with Abraham Lincoln.

God said, "Judge not according to appearance, but judge righteous judgment." And "by their fruits you shall know them." The fruits of Abraham Lincoln are that he is and was an unconstitutional, power-mad tyrant responsible for the deaths of over a half million men. Not only will history hold him accountable, but God will hold him accountable as well.

Let's pray. Father, in the name of Jesus Christ, we ask for your blessing and help. We pray that you would enable us to see the truth of John 8 and verse 32: "You shall know the truth, and the truth shall set you free." May we understand the importance of truth in every area of our lives. In the name of Jesus Christ, we ask and pray. Amen.

CHAPTER 12

Where We Are & How We Got Here # 12 of 14

Honest Abe, Was He So Honest?

Introduction: The Nature of Truth

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

When he had said this, he went out again unto the Jews and said unto them, "I find in him no fault at all."

Consider how totally and absolutely blind Pilate was to the truth. Truth was standing right in front of him, and he did not see him. He was unable to discern the truth.

The Bible says in 2 Timothy chapter 3 and verse 16, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man

of God may be perfect, thoroughly furnished unto all good works." The Bible, then, is the written Word of God. It is the written truth.

Jesus Christ said in John 14 and verse 6, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Jesus Christ, then, is the living truth. Put these two together—the written truth and the living truth—and Jesus Christ said in John 12 and verse 48, "Verily, verily, I say unto you, He that rejecteth me," that is, the living truth, "and receiveth not my words," that is, the written truth, "hath one that judgeth him in the last day, even the words which I have spoken."

The truth is, many people ask for truth, but they really do not want it. You may ask for the truth and not really want the truth. The evidence that people ask for the truth and really do not want it is that they refuse to listen to it, hear it, and receive it once it is given.

Jesus Christ said in John 8 and verse 32, "You shall know the truth, and the truth shall make you free." But that is only true if you receive the truth and apply the truth. You may hear truth all of your life, but if you do not receive it and apply it, it does you absolutely no good.

If you have listened carefully to the last three lessons, you will already know that old Honest Abe was not so honest. In fact, he was a deceitful and dastardly wicked man. He was a liar. He was a warmonger, and the blood of thousands of men is upon his head.

Truth Requires Readjustment

Truth makes us very uncomfortable. The reason it makes us uncomfortable is that it means we have to readjust our thinking and our attitude. I never have forgotten when I first learned that when you really start studying the Bible, it messes up a lot of good sermons. It really does. You can preach and say a lot of good things, you think, until you really start studying and realize that what you've been saying wasn't true at all. Once you begin to delve into what truth really is, all of the propaganda we've heard all these years and all the ideas we've absorbed, all of a sudden we realize that everything we've been taught from a child is just about a lie. We have to readjust and refocus our thinking.

Our Hope Is in Christ, Not Man

We are forced to recognize that our hope is not in man, but in Jesus Christ. Once you begin to study, you find out some of our heroes were not so great, and they really weren't heroes at all. Psalm 118 is appropriate for two reasons. Number one, this is the middle verse in the Bible. Number two, the contents of this verse are significant. Verse 8 says, "It is better to trust in the Lord than to put confidence in man." Isn't that interesting? The middle verse says, "It is better to trust in the Lord than to put confidence in man." The next verse, a parallel verse, says, "It is better to trust in the Lord than to put confidence in princes."

The Duty to Preserve Truth for Posterity

Men will always fail us. Men will always let us down. Only Christ is our hope, and only Christ is our success.

You and I must want truth not just for ourselves, but for others as well. Robert E. Lee said concerning the truth about the war, "Everyone should do all in his power to collect and disseminate the truth, in the hope that it may find a place in history and descend to posterity."

“History is not the relation of campaigns and battles and generals or other individuals, but that which shows the principles for which the South contended and which justified her struggle for those principles.”

Benjamin H. Hill said, “We owe it to our dead, to our living, and to our children to preserve the truth and repel the falsehoods so that we may secure just judgment from the only tribunal before which we may appear and be fully and fairly heard, and that tribunal is the Bar of History.”

The truth is, the South and Christian principles have been horribly maligned by the North. It has not merely been maligned; it has been perverted as well.

Northern Perversions of History

For instance, our conquerors teach that the Constitution stood for a national government and not a compact between the sovereign states. They teach that the advocates of secession were traitors to the United States government and deserved to be hanged after the war. They teach that what we were engaged in was a civil war because we were not a republic of states but a nation.

The war was not a civil war. It was not between people of the same nation; it was between people of two different nations, because the Confederate States of America had already been duly and lawfully organized. Our conquerors teach that the South fought to hold their slaves. It was not by the South's fault. They teach that the slaveholders were cruel and barbarous, which we have already seen to be a lie. They also teach that Abraham Lincoln cut the shackles of slavery and that the Emancipation Proclamation set the slaves free. That is not true as well.

They teach that the Confederate government was formed to destroy the Union, that only Lincoln's wise policies saved the Union, and that the assassination of Abraham Lincoln was one of the greatest blows ever to befall the South. They teach that Abraham Lincoln was a friend of the Negro and a friend of the South, which is a lie as well.

Lincoln's Constitutional Violations

Everything about our history has been perverted and maligned by the North. Lincoln was no more interested in preserving the Constitution than he was in preserving the South. Mildred Rutherford wrote a book called "A True Estimate of Abraham Lincoln," recently reprinted, in which she documents ten distinct constitutional violations by Abraham Lincoln.

I want to give you some quotes from the friends, the cabinet, and the party of Abraham Lincoln to show that people who were alive back then knew exactly that Abraham Lincoln was violating the Constitution on every hand. Here are the ten that Mildred Rutherford lists.

First, coercion in 1861, a violation of Article IV. That was where Lincoln tried to coerce the South into fighting and, basically, into surrendering to him. Second, Lincoln violated the Constitution when he violated the laws of neutrality in the Trent Affair, Article VI, Clause 2, which was a violation of international law.

If you do not know what the Trent Affair was, it is very interesting. The Confederate government had sent representatives to England to present our cause before the English Parliament. These Confederate men were on an English ship named the Trent. The United States government came and took them off a British ship and imprisoned them.

What was so bad about that? Remember, the War of 1812 was fought over the same issue because the English were doing that to our citizens. The North was humiliated in this. Those men had to be released, and William Seward had to write an apology to the English government, because the English government would not even negotiate. They said, "You will either release those men, or there is going to be war between you and England, as well as the South and England."

When Lincoln violated the Constitution in this area, do you know what he did for the captain who arrested those men and took them off the English ship?

He gave him a gold medal. Number three, he suspended the writ of habeas corpus, Article 1, Section 9, Clause 2. Number four, he declared war without the consent of Congress in 1861, violating Article 1, Section 8, Clauses 11 and 12. Number five, the Emancipation Proclamation, violated Article 4, Section 3, Clause 2. He made West Virginia a state in violation of Article 4, Section 3, Clause 1. He separated Virginia and made West Virginia a state all by himself. Number seven, he denied freedom of speech under the Vallandigham Imprisonment, violating the First Amendment. Number eight, he blockaded Fort Sumter. Of the states held by the federal government that still remained in the Union, you do not blockade your own ports. Number nine, the liberty of the press was taken away, violating the First Amendment. Number ten was violation of the Fugitive Slave Law, violating Article IV, Section 2, Clause 3. Lincoln confessed to six of these constitutional violations

in his joint resolution to Congress, attempting to get Congress to validate everything he had done illegally and unlawfully.

Contemporary Condemnation from Lincoln's Own Circle

The amazing truth is that many people who were friends of Lincoln in his cabinet and in Congress recognized that what he was doing was unconstitutional and wrong. Godwin, in The Nation, said, "The first real breach of the Constitution was President Lincoln using his war power to abolish slavery." Lincoln had no authority to do that. Thaddeus Stevens, a radical Republican of Lincoln's own party, said, "I will not stultify myself by supposing that Mr. Lincoln has any warrant in the Constitution for dismembering Virginia." Yet he did. McClure, a friend of Lincoln, said, "Mr. Lincoln swore to obey the Constitution, but in 18 months violated it by his Emancipation Proclamation." Mr. Rhodes said there was no authority for the Proclamation in the Constitution or laws, nor was there any statute that warranted it. They realized Lincoln had absolutely no grounds for doing what he did.

Wendell Phillips of the Cooper Institute said in 1864, "I judge Mr. Lincoln by his acts, his violations of the law, his overthrow of liberty in the northern states. I judge Mr. Lincoln by his words, his deeds, and so judging him, I am unwilling to trust Abraham Lincoln with the future of this country." Here was a leading man of the Cooper Institute saying Lincoln could not be trusted. Percy Gregg said Lincoln never hesitated to violate the Constitution when he desired.

The Chief Justice testified to this. Lincoln suspended the writ of habeas corpus in 1861. He allowed West Virginia to be formed from Virginia contrary to the Constitution. He issued his Emancipation Proclamation without consulting his cabinet and in violation of the Constitution. Isn’t it amazing how these men acknowledged, not necessarily all at once, but at least several of his unconstitutional actions?

Charles Sumner, another radical Republican and a member of Lincoln’s own party, said, “When Lincoln reinforced Fort Sumter and called for 75,000 men without the consent of Congress, it was the greatest breach ever made in the Constitution and would

hereafter give the President the liberty to declare war whenever he wished without the consent of Congress."

Charles Francis Adams, a historian of Massachusetts, said, "How can we justify the acts of Mr. Lincoln's administration? An unconstitutional policy calls for unconstitutional coercion. An unconstitutional coercion calls for an unconstitutional war. An unconstitutional war called for an unconstitutional despotism. Authority uncontrolled and unlimited by men, by Constitution, by the Supreme Court, or by law with Lincoln's war policy."

Let me paraphrase that: Lincoln did whatever he wanted to do. He was not constrained by the Constitution, law, or the Supreme Court. When the Supreme Court ruled against him, he simply kept going. Totally irresponsible. These men were not Lincoln's enemies. They were his friends.

They were in his cabinet and in his party. Lincoln did not hesitate to violate the Constitution whenever he chose to do so, nor would he abide by the decisions of the Supreme Court. Lincoln was a tyrant in the strictest sense of the term. Why? Because Lincoln used lawful power unlawfully.

Everyone has heard of J. P. Morgan, the great financier. Listen to what he said: "I supported President Lincoln. I believed his war policy would be the only way to save the country, but I see my mistake. I visited Washington a few weeks ago, and I saw the corruption of the President's administration, and so long as Abraham Lincoln and his cabinet are in power, so long will the war continue. And for what? For the preservation of the Constitution and the Union? No, but for the sake of politicians and governmental contractors."

J. P. Morgan said he understood what was going on. There was no fight to preserve the Union or the Constitution. There was only a fight to reward the benefactors of Abraham Lincoln. Horace Greeley said, "I cannot trust honest old Abe." He is too smart for me. The word is really not smart; the word is cunning, deceitful.

Lamon, one of Lincoln's partners, said, "Mr. Lincoln did not possess a single quality for his office as president. People said he was good and honest and well-meaning, but he never pretended that he

was great. He was only nominated by means of a corrupt bargain entered into by Simon Cameron of Pennsylvania and Caleb Smith of Indiana, provided Lincoln would pledge them cabinet positions. These pledges Lincoln fulfilled and thus made himself a party to corrupt bargains." That was his own law partner who said that.

Judge Henry Clay Dean's Indictment

I want to read something rather lengthy, and I want you to listen. You have probably never heard of Judge Henry Clay Dean. I have a book at home that has just been reprinted, written by Judge Henry Clay Dean, titled Crimes of the Civil War. It is not crimes of the South, but crimes of the North and crimes of Abraham Lincoln. Lincoln arrested 38,000 Northerners and had them imprisoned without a trial, never pressing a charge against them. Judge Henry Clay Dean was one of those Lincoln arrested and put in prison without a trial. First, listen to his indictment of Lincoln and his government; then he will tell you why he was arrested.

This is very informative. Remember, this comes from a judge who was alive, suffered under Abraham Lincoln, and knew firsthand what was going on. Here is what Judge Henry Clay Dean writes:

"Our government is in nothing uniform except its contempt of law and powerful only for the oppression of the people. Every officer seems to contemplate his office as an engine of destruction in which he's engaged to work the ruin of the particular department of government entrusted to his care.

"The Postmaster General has, for the last five years, been violating the mails. The Secretary of the Treasury has been squandering the public wealth. The Secretary of the Navy has been enfeebling our naval power. The Secretary of War, all crimson with innocent blood, is employing the army for the destruction of the country. The Secretary of State has been subverting constitutional law and disgracing our form of government at home and abroad. The Secretary of the Interior has been conniving with public jobbers to defraud the government of its most valuable land. The Attorney General is gravely burlesquing nonsense itself by defining constitutional construction of unconstitutional laws, and is in conspiracy with military commissions to murder innocent women.

The President is administering the government through military satraps.

"...in a manner unknown to Republican systems and disgraceful to despotism which regard the character of those entrusted to power. We now witness among our kindred the debasement of a civilized people who are forced to submit to the insult and domination of barbarian Negroes and foreign vagabonds. The courts of the country are infamously corrupt. The state legislatures and Congress are flagrantly accessible to bribes which have become the only tangible basis of special and an essential necessity in general legislation. The people of a late Confederate state after encountering the terrible vicissitudes of war were overtaken by a famine which inflicted frightful forms of starvation and are now overrun and robbed by predatory invasions and endangered by the insurrection of domestic savages incited by foreign incendiaries."

This is an overall view of the government in Lincoln's day by Judge Henry Clay Dean. Here is why the judge says that he was arrested. He says, "I have a personal reason for the publication of this book. I suffered under the reign of Mr. Lincoln, which was a vibration between anarchy and despotism. Why was I arrested? I cannot tell. I have never seen anything like charges, and suppose there were none in such form as would be recognized in any court of justice under the sun."

"And yet, I am quite sure there was a cause for it, which is this. I am a Democrat, a devoted friend of the Constitution of the United States, a sincere lover of the government and the Union of the States, am anxious for a reunion, and believe it the right and duty of a free man in a calm, candid manner to discuss in a temperate spirit the best modes of effecting this purpose. I have dared to participate in these discussions freely, which I have done from convictions of duty. This was the cause of my arrest. This is my only offense. But all this availed me nothing so long as I was a Democrat, a faithful supporter of the Constitution, an ardent lover of the Union, and believed and thought that the integrity of the one was the only conservative power of the other."

Why was Judge Henry Clay Dean arrested? Lincoln knew the influence and power that Dean had, and tried to bribe him and get

him on his side. The judge refused. He continued to speak out against Lincoln, and the next thing he knew, he was arrested and thrown in prison. He did not get out until after the war was over and Lincoln was dead. The only reason he was arrested was that he disagreed with Lincoln.

Newspaper Quotes Revealing Contempt for Lincoln

In Mildred Rutherford's book, "A True Estimate of Abraham Lincoln," she gives a number of newspaper quotes and articles written in Lincoln's day, before and after his inauguration. Some are so sorrowful they ought to make you weep, and others are downright humorous, yet they show the situation in which we were at that period in our history. The New York Herald, on May the 22nd, 1860, said concerning Lincoln: "The candidate for president, Abraham Lincoln, is an uneducated man, a vulgar village politician without any experience worth mentioning in the practical duties of statesmanship, and only noted for some very unpopular votes which he gave while a member of Congress."

The New York Express, in February of 1861, said: "The tone of levity and frivolity which characterizes the speeches of Mr. Lincoln causes the hearts of our citizens to sink within them. They perceive already that he is not the man for the crisis, and begin to despond of any extrication from the impending difficulties." They realized he was not going to get them out; he was going to get them in deeper. The Philadelphia Argus said, "...the humiliating spectacle is thus presented by the President-elect, indulging in the merest claptrap of the politician, thanking the people for voting for him, flattering their political pride, and appealing to their sectional animosity." He was trying to set one section against the other.

The New York Tribune, June 4, 1863, quoted Alfred R. Wooten, the Attorney General of Delaware—not a southern state by any stretch of the imagination—concerning Lincoln and his administration: "The administration is an insult to the flag and a traitor to their God. Russia never dared exercise the privileges which Mr. Lincoln did without reading a newspaper to see what the people thought. A hound might find Mr. Lincoln, but never will find him by an honest scent." That was the Attorney General of Delaware. A dog

might find Lincoln, but not by an honest scent. He did not think too much of Mr. Lincoln.

Wendell Phillips of the Cooper Institute, on August 22, 1862, said, “What right has he, or any official in our service, to claim that I shall cease criticizing his mistakes when they are dragging the Union to ruin? I find grave fault with Abraham Lincoln.” The New York World, April 13, 1864, said, “Mr. Lincoln is wholly unqualified for his position. The personal presence, the dignity, or the knowledge demanded in the magistrate of a great people.” It continued: “No branch of the administration has been well and efficiently administered under him. His soul seems to be made of leather and incapable of any grand or noble emotion. You leave his presence with your enthusiasm dampened, your better feelings crushed, and your hopes cast to the wind. Even wisdom from him seems but folly.”

The New York World, June 2, 1864, reported, “That there is to the Republican Party a widely diffused impression of the feebleness, faithlessness, and incapacity of Mr. Lincoln's administration is notorious.” Everybody in the Republican Party knew that Lincoln was wrong. The New York Herald, June 2, 1864, said, “Anything for a change in this imbecile and torpid administration. Let us have a shaking up of its dry bones. Anything for a change.”

The New York World, June 4, 1864, said, “The age of rail splitters and tailors, of buffoons, boors, and fanatics has succeeded.” Translated, Lincoln is a bore, a buffoon, and a fanatic. It continued, “Mr. Lincoln and Mr. Johnson are both men of mediocre talent, neglected education, narrow views, deficient information, and, of course, vulgar manners.”

“A statesman is supposed to be a man of some depth of thought and extended knowledge. Has this country, with so proud a record, been reduced to such intellectual poverty as to be forced to present two such names as Abraham Lincoln and Andrew Johnson from the highest stations in this most trying crisis of its history? It is a cruel mockery and bitter humiliation. Such nominations at this juncture are an insult to the common sense of the people.”

That came from New York. In other words, they realized that these men were buffoons.

This may surprise you, but I had to be selective in the quotations I used—not because I was trying to pick out the worst ones, but because there was a multiplicity of such quotations. I could have spent another hour reading things that Northerners said about Abraham Lincoln. When Abraham Lincoln was alive, he was mocked, ridiculed, hated, and despised.

Lincoln's Mockery of Christianity and Posthumous Deification

Even his infamous Gettysburg Address was viewed and pronounced a failure by Lincoln himself, by Secretary of State William Seward, by Edward Everett, who also spoke on that occasion, and by W. H. Cunningham, a reporter for the Montgomery, Missouri Star, who was present when Lincoln gave the address. But after Lincoln's death, everything changed.

Keep this in mind: Abraham Lincoln was not a Christian. He mocked and ridiculed the gospel of Jesus Christ. Even his dearest intimate said that the only reason Lincoln left the church was to mock the preacher; after the preaching was over, he would imitate him in a nasal, vulgar manner just to get laughs. Lincoln wrote a dissertation denying the deity of Jesus Christ and the inspiration of the Scriptures.

His partner finally tore up the dissertation, saying, "You will never be elected if this gets out." Abraham Lincoln held séances in the White House.

His law partner, his friends, and even his wife testified that Abraham Lincoln was not a Christian. His private secretary said, "Mr. Lincoln did not, to my knowledge, in any way change his religious views, opinions, or beliefs from the time he left Springfield to the day of his death." What does that mean? He never was converted. He always hated Christ and hated Christianity.

I like what General John Pyatt says; it really puts the icing on the cake. This is a picture of politicians, if ever there was one. Pyatt traveled with Lincoln whenever Lincoln made campaign speeches. He said, "When a leader dies, all good men go lying about him." He continued:

"From the moment that covers his remains to the last echo of the rule of press, in speeches, in sermons, eulogies, reminiscences, we hear nothing but pious lies. Abraham Lincoln has almost disappeared from human knowledge. I hear of him, I read of him in eulogies and biographies, but I fail to recognize the man that I knew in life."

What is Pyatt saying? Everybody is writing lies. They are not writing truth about Abraham Lincoln. William Stanton, who was Secretary of War, expressed his contempt for Lincoln in a letter to President Buchanan, who preceded Lincoln. None of Lincoln's cabinet really liked him; they thought he was an absolute fool. After Lincoln was elected President, Stanton advised the revolutionary overthrow of the Lincoln administration and that General George McClellan be installed as a military dictator. But after Lincoln was dead, Stanton, who had hated and despised him, made this infamous statement. John Hay, Secretary of State, eulogized Lincoln after his death and called him "the greatest, the wisest, the godliest man that has appeared on earth since Christ." Now remember what Pyatt said: "When a leader dies, all men go to lying about it."

Listen to what J. G. Holland wrote after Lincoln died: "Lincoln unequaled since Washington in service to the nation. Mr. Lincoln will always be remembered as an eminently Christian president. Conscience, not popular applause nor love of power, was the ruling motive of Lincoln's life. No stimulant ever entered his mouth." I do not know whether he drank or not, but he was a partner in the ownership of a saloon. Holland continued, "No profanity ever came from his lips," yet Lincoln was known for his bawdy, or filthy, stories. Then he wrote, "Abraham Lincoln was the first of all men who had walked the earth since the Nazarene." Stupidity.

Not merely stupidity, but an attempt to deify him and gloss over everything the North did wrong to the South and everything Lincoln did wrong. Henry Watterson wrote upon the dedication of Lincoln's home: "You lowly cabin, which is to be dedicated over Marah, may well be likened to the manger of Bethlehem, the boy that went forth to a godlike destiny, to the Son of God, the Father Almighty of Him and us all. Which is prompting except from God? His tragic death may be likened also to that other martyr whom Lincoln so closely

resembled.” He continued: “There are utterances of his which read like rescripts from the Sermon on the Mount, reviled as Him of Galilee, slain even as Him of Galilee, yet as gentle and unoffending a man who died for me.”

Even if Lincoln had been a godly man, it is still blasphemous, because Jesus Christ is unequaled. He is the monogenes, His only begotten Son. Monogenes is the Greek term meaning one of a kind. He is unique. There is none that can compare to Jesus Christ.

J. M. Merrill, in the Detroit Free Press, said, "Abraham Lincoln is so far above every other man in human history that to compare him to others seems sacrilege. Nowhere on earth is there a historic character to compare to our sainted martyr Abraham Lincoln." Albert Bushnell Hart wrote, "Abraham Lincoln was the greatest man of the Civil War period." If you would just change man to criminal, I would agree with it.

Listen to the Sunday school tirades: Abraham Lincoln is the Christian exemplar for children today. According to Judge Stewart: "Here in this new world country, with no pride of ancestry, arose the greatest man since the meek and lowly Nazarene, a man whose life had a greater influence on the human race than any teacher, thinker, or toiler since the beginning of the Christian era." You mean to tell me that Lincoln was greater than the Apostle Paul, the Apostle Peter, or the Apostle John? I think that Lincoln did not have nearly the influence that they wanted him to have.

I find an absolutely amazing, astounding contradistinction. Abraham Lincoln, the villain who repeatedly violated his oath of office, ripped this country in pieces, and secretly and deliberately started the war in which a million people were wounded and a half a million died, is deified. Jeff Davis, who was a godly and devout man and a statesman who wanted to preserve the Constitution, is vilified. It is amazing.

Biblical Judgment on Calling Evil Good

Proverbs 17:15 says, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." When you justify, pronounce right, or pronounce just, a

wicked man, it is an abomination to God. On the other hand, when you condemn a righteous man, it is an abomination to God. Isaiah chapter 5, verse 20, says:

Here's a curse that certainly falls upon a lot of individuals. Isaiah 5:20 says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

You see, what has happened in our country since Abraham Lincoln is that everything has been turned upside down. Evil men have been called good men, and good men have been called evil men.

Conclusion: Judge by Fruits and Scripture

You look today at our governmental structure and at our society, and you find men held up as exemplars and heroes. The world is trying to make them good when, in reality, they are evil, wicked men plotting the overthrow of our government as we know it. All our leaders keep talking about our democracy. We've never had a democracy. Well, we have one now because we perverted the republic. We were supposed to be a republic, not a democracy.

Those men who are real patriots, real Christians, and who want what is right are now vilified, maligned, and counted as worth absolutely nothing. They're to be gotten rid of and disposed of. Now, it's just one of them that call evil good, and they call good evil.

Abraham Lincoln, old Honest Abe, was not so honest. He was a wicked, ungodly individual who violated his constitutional oath and sunk this nation into perilous war.

Let's pray. Father, we ask today in the name of Jesus Christ that You would help us and enable us, Lord, to judge men not just by what they say, but by what they do. May we take what they do and judge them by the Word of God, for our Lord said, "By their fruits you shall know them." May everything be held to the touchstone of Scripture, as Isaiah 8:20 says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Help us, Father, to judge by the Word of God. In the name of Jesus Christ, we ask. Amen.

CHAPTER 13

Where We Are & How We Got Here # 13 of 14

Why the South Lost the War

SCRIPTURE READING - Psalm 44:1-16 (KJV)

Introduction and Psalm 44

I've preached the series on "Where We Are and How We Got Here," the twelfth part, beginning in the 1830s, and showing that the situation we're in today basically began during Abraham Lincoln's reign and the tyranny that began there. So today I want to begin a two-part series, literally, on why the South lost the war.

What I'm going to call the most important part will be next week, because there's just too much material to cover in one session. So I will give you the outline and you can understand why I say the most important part will be next week. Let's begin reading Psalm 44, verse 1.

> "We have heard with our ears, O God, our fathers have told us what work thou didst in their days and times of old. How thou didst drive out the heathen with thine hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob.
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> "Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Now watch, but thou hast cast off, and put us to shame, and goest not forth with our armies. Thou makest us to turn back from the enemy, and they which hate us spoil for themselves.
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> "Thou hast given us like sheep appointed for meat, and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me."

The psalmist says, “For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.”

Then he cries, “Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust: our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies’ sake.”

This psalm may be taken nationally. It also could be taken ecclesiastically, in reference to a church body; familially, in reference to a family; and individually. Note the beginning of the psalm. The psalmist begins by praising God for the work God has done in time past, particularly the conquering of Canaan land. In verse 3 he says, “For they,” that is, the forefathers, “got not the land in possession by their own sword, neither did their own arm save them.”

Did Israel fight against her enemies? Yes. Did she defeat those enemies? Yes. Did she use the sword? Yes. But the psalmist says it was not their sword, neither did their arm save them. The victory is ascribed to God: “but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.” Although Israel did the fighting, the victory is ascribed unto God.

Then he says, “Thou art my King, O God: command deliverances for Jacob.” And, “Through thee we will push down our enemies: through thy name will we tread them under that rise up against us.” Yet, “For I will not trust in my bow, neither shall my sword save me.” Although we have weaponry, we are not depending upon our physical weaponry. It is absolutely foolish to do that.

You can have in your bedroom a .357 Magnum on one side, a 9mm on the other, and shotguns in every corner, but if God does not wake you when someone breaks in, all that weaponry is nothing. If God does not allow you to shoot straight, it is worthless. It is wrong to put your trust in your weaponry. That does not mean you are not to have any; it means you do not trust it.

The Bible says, “The horse is prepared for the day of battle: but safety is of the Lord.” God must protect us, and that is exactly what the psalmist is saying. In verse 7, “thou hast saved us from our enemies, and hast put them to shame that hated us.” In verse 8, “In God we boast all the day long.” It is easy, normal, and natural to

boast in the Lord and praise Him when we are victorious and riding high.

But note the change in verse 9: “But thou hast cast off, and put us to shame, and goest not forth with our armies.” Now we are not victorious; now we are being defeated. “Thou makest us to turn back from the enemy, and they which hate us spoil for themselves.” “Thou hast given us like sheep appointed for meat, and hast scattered us among the heathen.” Now God’s people are being defeated.

Here is the interesting thing. Israel sinned many times and violated the covenant of God numerous times. But in this instance, the psalmist says in verse 17, “All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way.” In other words, it was not because of open rebellion and open sin that they had been delivered into the hands of the enemy.

“If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? Shall not he know the secrets of the heart?” If God’s people were not delivered into their enemy’s hands because of their sins, why were they delivered? The answer is in verse 22: “Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.”

This passage is quoted in the New Testament, in Romans chapter 8, when Paul is talking about all those things that oppressed God's people; and yet, in light of all this, he says, we're still victorious.

Here is a very strange phenomenon: Are God's people being handed over to the enemy when seemingly they've done nothing to deserve it, according to this psalm?

The Question of Why the South Lost

In light of this passage, let's ask the question: why did the South lose the War of Northern Aggression? Or why did the South lose the Second War for Independence? This question has been asked by millions, debated by historians, and considered by military strategists. There are a lot of "ifs" when you consider it. For instance, if General Beauregard had listened to Stonewall Jackson at First Manassas, or Bull Run—so many battles have two names because the

Yankees gave them one name and the Southerners another—the war would have been over at the first battle, and the South would have won. This was First Manassas, or First Bull Run, on July the 21st, 1861.

Lincoln had called for only 75,000 volunteers for three months. To him, it would not be difficult to whip the South. When the Federal troops came to meet the Southern troops at First Manassas, the Northerners were so arrogant and proud that women and children, congressmen, politicians, and bureaucrats came in their carriages with picnic lunches to watch the Federal troops devastate the Southern troops. The only problem was that it did not work out that way. The Southerners defeated the Northerners in such a rout that the Federal troops left their cannon, dropped their rifles, and ran back to Washington, D.C., overturning the carriages of the civilians as they fled.

It was a thorough and total rout. Stonewall Jackson said, "Now is the time to march into Washington and finish it off. They have no reserves, they have no fortification, now is the time to finish it off." General Beauregard replied, "But our troops are green and untrained." Jackson responded, "So are theirs." Still, he was overruled. Had Stonewall's advice been taken, that would have ended it all right there.

If General Braxton Bragg and several other generals had listened to Nathan Bedford Forrest, the war would have been won many times over. But all hindsight is 20-20.

There is another way to ask why the South lost the war: How did the South hold out for so long? How was it able to fight for four long years? When I get through this morning, I think you are going to see that it was only by an absolute miracle that the South was able to last four long years under such adverse circumstances.

Limitations of Human Explanations

Historians give different answers, and the answer given in each book depends upon the author’s perspective, discipline, and area of expertise. An economist will give an economic reason for why the South lost the war, and a politician will give a political reason. I

understand that there are economic reasons, and I am going to mention some of them. There are other reasons as well. But these are simply parts of the whole; you do not see the entire whole until you get to the theological answer, which I will deal with next week.

Each answer may have some validity and may be part of the human equation, but each part does not make the whole. The parts may make up the whole, but when you leave out the theological answer, I believe you have left out the majority of the answer as well.

You see, we have to remember that providence is the handmaiden of sovereignty. Nothing comes to pass in time in history except that which God has ordained in eternity past. So when some of you think, "Well, history is kind of dull and bland," you had better think again. I remember when I was a young boy, I could not figure out why I had to memorize dates and the names of men who were dead and had been dead for hundreds of years. What significance did they have? No one put it together for me until God saved me, and I began to study and found out that all history is God's history. It is what God has done in time, and what God ordained in eternity past is what is coming to pass in time. Therefore, history has real, genuine meaning.

Numerous answers could be given as to why the South lost the war. Although each undoubtedly played a part, hopefully before this message is through we will see the entire picture.

We must remember that the North had distinct advantages over the South. Let me mention a couple before we get started, although I will not deal primarily with the first. First, the North had a functioning civil government, able to mobilize its men and resources. The government of the South had to be built from the ground up, not only in an emergency but during a war. Consequently, there was no margin for error in the Southern government. A functioning government may have a margin for error, but when your life depends upon it, there is not much margin for error.

Secondly—and I will deal with this somewhat later—the majority of the banks, the gold, and the currency was in the North.

The Numerical Advantage

Needless to say, this led to acute financial problems for the Confederacy, which had financial problems all the way through the war. Money not only buys supplies, but also power, influence, and recognition. Most Northern soldiers were well outfitted and well fed. The Southern soldier usually had his own homespun outfit, often had to provide his own weaponry, and had very little to eat. It is absolutely amazing that the South fought as long as it did. Some songs that we sing today, and that have been popular down through the years, are based upon the scarcity of food available to Southern soldiers.

Every one of you has probably heard the song "Goober Peas": "Peas, peas, eatin' goober peas." A goober pea is a peanut, and that song came from the Georgia militia, which ate a great many peanuts. There are numerous reasons that could be given, and some of them are overlooked, as to why the South lost the war. Today I want to give you at least three very obvious ones. Next week we are going to tackle the theological answer.

Numerical or Manpower Advantage of the North

Here is the first reason: the numerical, or manpower, advantage. According to the census, there were 22 million people in the North and only nine and a half million in the South. On those odds alone, the North had better than a two-to-one advantage. But remember that the Southern armies did not regularly use blacks in military service, and there were three and a half million blacks in the South. Thus, the comparison becomes 22 million to 6 million, which is nearly a four-to-one numerical advantage.

Moreover, Northern agents were able to travel throughout Europe and do what George III of England did during the Revolutionary War: import mercenaries to fight against the South. Northern agents hired another 300,000 to 500,000 mercenaries to fight against the South.

When all these figures are put together, the North could call on four or five times as many men of military age as the South. For every one man the South could call on, the North could call on four

or five. The North used about 44 percent of its manpower during the war, while the South used 75 percent. Of all the battles fought during that war, very seldom, if ever, did the North find itself outnumbered. Usually, the Southern soldiers were outnumbered. Many times, they fought against three-, four-, or five-to-one odds.

It is absolutely amazing that they won the battle. At the Battle of Chancellorsville, where Stonewall Jackson was wounded, 45,000 Confederates met and defeated 125,000 lavishly equipped Federal troops. Stop and think about those odds: 125,000 against 45,000. Even then, Robert E. Lee had left, I think, 7,000 men to face 35,000 Federal troops. He took some of his men to meet Hooker as Hooker came around the back way. Stonewall still took some of those men, outflanked Hooker, and came around his rear. Lee therefore divided his 45,000 men into three different forces, and each body was grossly outnumbered.

The North very clearly had a numerical advantage. Ludwell Johnson, in his book North vs. South, shows many of the advantages and says: “These statistics show that the South poured a far larger percentage of its human resources into the crucible of battle, and therefore suffered heavier proportional losses.”

Based on incomplete Confederate records, it appears that there were about 100,000 battle-caused deaths, 200,000 deaths from disease, and 230,000 surviving wounded—a total of 530,000 dead and wounded in the Confederacy, or 62 percent of those who served.

These figures are on a scale compared to the old world, where men were literally killed by the thousands, and they are unparalleled in history. We did not lose this many in Korea, World War I, World War II, or Vietnam. In the South alone, there were 530,000 dead or wounded, 62 percent. On the other hand, Union dead came to 360,000 and wounded to 275,000, a total of 635,000. Although more Northerners were killed or wounded, they suffered only a 31 percent ratio, while the South suffered 62 percent. Very clearly, then, there was a numerical advantage.

The Industrial Advantage

Humanly speaking, numerically speaking, when you have four or five to one, it is only a matter of time until you are overrun. I do not care how many you kill; very soon you will suffer to the extent that you are unable to function and unable to fight. That was basically one of the reasons why the South lost: the numerical advantage.

Industrial Advantage of the North

Secondly, the South faced an industrial advantage. Everyone knows that the South was an agricultural economy, and it still is, basically. The North was an industrial economy, and most of the manufacturers were in the North. The South, therefore, was ill-prepared for war. There were basically no factories in the South to produce more machinery. Let me give you another quote from Johnson's book, North vs. South.

On page 88, he says, "The North's huge preponderance of material resources was even more overwhelming than its numerical superiority." He continues, "Its manufacturing output in 1860 was ten times that of the South, and the difference in quality and versatility was almost as striking." Although there were a few manufacturers in the South, they did not have the quality or versatility of those in the North.

He says, "Northern iron foundries, shipyards, and machine shops could produce far better tools and weapons, such as superior military artillery and ammunition, turreted ironclad warships with efficient engines, and repeating rifles using metallic cartridges. The North had two and a half times the railroad mileage of the South and was able to lay track and build rolling stock if the war continued." He adds, "Southern railroads steadily deteriorated, almost no railroad iron was rolled, and not a single car or locomotive was manufactured. Accessible supplies of the necessary raw materials such as coal, iron ore, and copper were plentiful in the North, scarce in the South."

We should stop and think about that. During the war, the South never built one locomotive, not one engine, not one train. Nor was it

able to keep producing railroad iron to repair the tracks that were constantly torn up.

I want to share with you the real industrial advantage. Remember that Jeff Davis, president of the Confederacy, was accused by Northerners of using his position in the Senate and on several committees to prepare the South to fight a war and to start a war. When I read this, I will show you how utterly false that charge was. I will read from Jeff Davis' two-volume set, The Rise and Fall of the Confederacy, where he gives the weaponry available at the beginning of the war.

At the beginning of the war, the arms within the limits of the Confederacy were distributed as follows. At Richmond, there were about 4,000 rifles; at Fayetteville, North Carolina, 2,000 rifles and 25,000 muskets; at Charleston, South Carolina, 2,000 rifles and 20,000 muskets; at Augusta, Georgia, 3,000 rifles and 28,000 muskets; at Mount Vernon, Alabama, 2,000 rifles and 20,000 muskets; and at Baton Rouge, Louisiana, 2,000 rifles and 27,000 muskets, for a total of 135,000 weapons.

There were also at Richmond about 60,000 old flint muskets, and at Baton Rouge about 10,000 old Hall rifles and carbines. At Little Rock, Arkansas, there were a few thousand stands and a few at the Texas Arsenal, increasing the aggregate of serviceable arms to about 143,000. After these, the arms owned by the federal states and the military organizations would make a total of 150,000 for the use of the armies of the Confederacy.

Remember that about 530,000 were killed and wounded in the Confederacy. Yet at the beginning of the war there were enough arms to equip only 150,000 soldiers.

The rifles were .54 caliber, known as the Mississippi rifles, except those at Richmond taken from Harper's Ferry, which were of the new model, .58 caliber. The muskets were old flintlock Revolutionary War muskets, .69 caliber, altered to percussion.

There were a few boxes of sabers in each arsenal and some short artillery swords. A few hundred holster pistols were scattered about, but there were no revolvers. Before the war, little powder or ammunition of any kind was stored in the southern states; this was a

relic of the war with Mexico. It is doubtful whether there were a million rounds of small-arms cartridges. The chief store of powder was that captured at Norfolk. Besides this, there was a small quantity at each southern arsenal, in all 50,000 pounds, chiefly old cannon powder. The percussion caps did not exceed a quarter of a million, and there was no lead on hand. There were no batteries or serviceable field artillery at the arsenals, but only a few old iron guns mounted on Gribeauval carriages fabricated about 1812. The states and volunteer companies did, however, possess some serviceable batteries.

There were neither harness, saddles, bridles, blankets, nor other artillery or cavalry equipment. To furnish 150,000 men on both sides of the Mississippi in May of 1861, there were no infantry accoutrements, no cavalry arms or equipment, no artillery, and, above all, no ammunition. Nothing save arms, and these almost wholly the old-pattern smooth-bore muskets altered to percussion from flintlocks. Within the Confederate states, the arsenals had been used only as depots, and no one of them, except that at Fayetteville, North Carolina, had a single machine above the grade of a foot lathe.

There was no machinery to make weaponry. Except at Harper's Ferry Armory, all the work of preparation of material had been carried on at the North. Not an arm, not a gun, not a gun carriage, except during the Mexican War, and scarcely a round of ammunition had for fifty years been prepared in the Confederate States. So for fifty years, the Confederate States had had no weaponry and no manufacturing plants.

No saltpeter was in store at any southern point; it was stored wholly at the North. There were no workable mines of lead except in Virginia, and the situation of those made them of precarious dependence. The only cannon foundry existing was at Richmond. Copper, so necessary for field artillery and percussion caps, was just being obtained in East Tennessee. There was no rolling mill for bar iron south of Richmond, but only a few glass furnaces, with frightening exceptions in the border states of Virginia and Tennessee. The first efforts to obtain powder were made by orders sent to the North. These were being rapidly filled when the attack

was made on Fort Sumter; then the shipments ceased. Niter was contemporaneously sought in North Alabama and Tennessee.

Between four and five hundred tons of sulfur were obtained in New Orleans, where it had been imported for the manufacture of sugar. Preparations for constructing a large powder mill were promptly commenced by the government, and two small private mills in East Tennessee were supervised and improved. On June 1, 1861, there was probably only 250,000 pounds, and about as much niter imported by Georgia. There were the two powder mills, but there was no experience in making powder, extracting niter from natural deposits, or obtaining it in artificial beds. What is he saying?

The South was ill-prepared to fight a war. It was not only outmanned; it was outgunned. The weaponry was not in the South. Do you now see why we ought to ask not why the South lost the war, but why they were able to fight as long as they did—for four long years without sufficient food and weaponry?

Economic Advantage and Northern Plunder

Many do not know that Nathan Bedford Forrest was a relatively wealthy man. When he began his company, he sold many of his plants and animals and furnished his own unit with horses, weapons, saddles, and whatever else they needed. That is how many men in the South got their weapons: they did not own them, were unable to purchase them, and the weapons certainly were not in the South.

The North had the numerical advantage and an industrial advantage. The North also had an economic advantage. This ought to blow your mind; I still cannot fathom it. Another great weakness in the South was economic. In 1861, Confederate banks had a total of $26 million in gold. The citizens of the South probably had another $20 million. If the Confederacy had been able to get its hands on that additional $20 million, it would have had only $46 million in gold, which would have been extremely insufficient. By the end of August 1861—let me refresh your mind—South Carolina seceded December 1861.

Fort Sumter was fired upon when the war began, April 12, 1861. So we are talking about August 1861. From April to August—April, May, June, July, August, four months—the pressing needs of the Confederacy led the government to issue $135,000,000 in bonds and $311,000,000 in treasury notes. That was $446,000,000 from April to August, and the war lasted four years.

So $46 million in gold would hardly have been sufficient when there were $446 million in the first four months. You have to remember, too, that a lot of this Confederate currency was unbacked. Inflation was rampant, and prices rose out of sight.

One thing the North did to worsen the inflation was counterfeit Confederate currency and spread it around to hasten inflation. Although that had some impact, it did not have much impact, because most Southerners could spot the Northern counterfeit. It was of such a higher quality than that of the South, which simply did not have the machines to produce that kind of quality.

This is out of Ludwell Johnson's book, North vs. South: "Until the last months of the conflict, military reverses had much less to do with inflation than shortages of goods and the velocity in the stock of money. Congress," that is, the Confederate Congress Davis was urging, "curtailed the currency early in 1864 with some success." Prices were actually lower in November than they had been in March. Then the inflationary avalanche resumed, never again to be stopped.

When all was over, the Confederate government had raised 5% of its income by taxation, 30% by borrowing, 60% by printing money, and 5% from miscellaneous sources. At the end of the war, its total obligations in Confederate currency came to $712 million in funded debt and $1.554 billion in treasury notes. So you might as well say that the war in four years cost the South two billion dollars. Needless to say, a lot of the average Southerner at the end of the war was out of poverty. You remember the series; the theme has been "Where We Are and How We Got Here." I want to show you where a lot of the confiscatory laws came from. This ought to infuriate you.

Adding insult to injury, numerous confiscation and direct-tax laws were passed by the federal government—the United States

government—not the Confederate government. Congress, controlled by the Radical Republicans, wanted not only to punish the South but also to make war profitable. These laws affected Northerners as well. The Copperheads were Northerners absolutely sympathetic to the South. Under the confiscation and direct-tax laws, property was confiscated from any Northern sympathizer. All Northerners had to do was speak out in some manner in sympathy for the South, and their property, even in the North, was confiscated.

Lincoln also arrested without warrant and imprisoned nearly 40,000 Northerners without trial simply because they disagreed with him. Although these confiscation and direct-tax laws were unconstitutional, Lincoln's Attorney General, Edward Bates, confiscated nearly two million dollars' worth of property from Northerners sympathetic to the South while the constitutionality of the laws was being debated.

During this time, the federal government also passed a law "for the collection of direct taxes in insurrectionary districts." What did that mean? If someone was fighting against the federal government, he was deemed to be in an insurrectionary district and was therefore directly taxed. Those who resisted the federal government were thus subjected to direct taxation under the law.

"Commissioners were appointed to follow in the track of Union armies, assessing real estate, setting the tax, and if it was not paid, taking the property and selling it at auction. Since everyone knew that many owners would be absent within Confederate lines, this amounted to confiscation. Those with inside information about the time and place of auctions could pick up valuable real estate for a small sum."

"One Union general commented on the lack of competitive bidding and sales being monopolized by Northern sharpers, as a Connecticut private in South Carolina called them. New England capitalists acquired lands along the South Carolina coast under the law, and recently liberated blacks went to work for the new owners. Of course, tax sales were not the only way to wealth. Northern investors acquired much land, especially after the war, by purchasing mortgages and foreclosing on impoverished Southerners."

"The proceeds from the confiscation and direct tax laws were small change compared to the bonanza of the Captured and Abandoned Property Act of March 3rd, 1863." Congress passed another law called the Captured or the Abandoned Property Act. "The latter's main concern was cotton, and its execution confirmed Southerners in their belief that the real object of the war was to rob them. Property of a non-warlike nature taken by Federal forces was regarded as captured. Property whose owners were absent, presumably within the Confederate lines, was considered abandoned."

Consider a modern war on drugs. A man is riding down the road with an ounce of marijuana in his car. I am not for marijuana. But what do they do? They not only arrest the man; they take the car. The car has not done anything wrong, but it is captured. This is exactly what the Yankee soldiers and the federal government did to the South. Property of a non-warlike nature was captured; if the owner was not there, it was abandoned.

"The Treasury Department was responsible for its collection or administration. This led to a great proliferation of the Department's bureaucracy," which was used by Secretary Chase as a political machine to promote his nomination for President in 1864. "The full extent of fraud perpetrated by these swarms of agents will never be known. In corrupt collusion with Army officers, they got up expeditions whose sole purpose was to capture cotton."

"The Confederates sometimes made use of their opponents' lust for plunder to control the movements of federal troops. 'See that the Yankees get cotton now and then,' wrote General Leonidas Polk while commanding in Mississippi and Alabama, but then added, 'but not faster than for twofold purposes.'"

Reported gross sales of captured property came to $30 million, over nine-tenths from cotton, but one eyewitness estimated that not a tenth of the proceeds ever reached the Treasury. A conservative estimate is that $100 million in cotton was seized under the color of the 1863 law, a sum equal to 40 percent of the value of the 1860 crop. The value of cotton stolen outright is not known. "Abandoned property frequently consisted of entire plantations. These were

leased to enterprising northerners who paid ex-slaves low wages to raise cotton."

Union army officers often cooperated with the leaseholder by compelling, forcing, the local blacks to sell the plantation, and there must have been times when the latter were hard-put to distinguish between slavery and freedom. Some Northerners were impatient of all this legal chicanery. They demanded that the land of rebels be unceremoniously seized and given to Union veterans. Furthermore, if land were substituted for soldiers' pensions, the national debt would be smaller, a subject much discussed in Congress.

Organized expeditions of soldier-settlers ran the argument and sent them south to take what was due them. Eli Thayer of the Immigrant Aid Company suggested Florida as a target. Florida was, in effect, the southernmost northern state, and there are very few native Floridians down there now; most of them are northern.

The House Military Affairs Committee recommended that Lincoln be authorized to accept 30,000 volunteers for that purpose. Edward Atkinson tirelessly promoted the textile industry and preferred the fertile fields of cotton in Texas. He said, "Send their enlightened New Englanders, their enlightened New England warriors, to pluck these lands from their rebel owners, reconstruct Southern society, and raise cotton for the mills of their whole section."

"There would be no labor problem." The ex-slave would have no choice but to work for the new proprietors. The only choice, as Atkinson bluntly said, would be labor or starvation. "If he refused to work, let the Negro starve in exterminating—if he will. And so it will remove the Negro question. Still, we must raise cotton." Really concerned about the poor blacks, weren't they? Military expeditions were sent into Florida and to Texas for this purpose, but they largely failed for military reasons.

The Union Navy was in a better position to acquire goods because it had mobility and cargo space. Under the prize law that existed then, one half of all captured enemy property belonged to naval personnel, distributed according to rank. What about the drug money seized today? The local sheriff's department, or whoever seizes it, usually gets a percentage of it. Same thing.

Now, this was the prize clause. Some Southerners, to avoid the risk of losing absolutely everything, would oftentimes go to federal naval officers and arrange to be captured if they could get back a percentage of their own goods from the Navy, since the Navy got half of it anyhow, because they knew they were more than likely to be captured anyway. One Yankee admiral who was especially good at this was Admiral David Dixon Porter. He was so good that the Confederates gave him the nom de guerre, the name of war, "Thief of the Mississippi." That was what he was known as.

His reputation for stealing was such that his own mother wrote him and asked him, "if his cabin was really full of silver taken from plantations as she had heard." A lot of the federal officers were known rapists, thieves, and murderers.

David Dixon Porter would be a Sunday school child if you compared him to Benjamin Butler. General Butler was the military governor over Louisiana. He hanged a young Southern boy in Louisiana only because the boy climbed to the top of a building and took down the Yankee flag, and he hanged him for it. Benjamin Butler had two nicknames. One was "Beast Butler," because he was so wicked and murdered so many people. His other nickname was "Spoons," because wherever he went, he stole. He would even steal the silverware in the houses of the people there. So he was named Beast Butler and Spoons Butler.

David Dixon Porter was the Thief of the Mississippi. Porter's sailors sometimes stole cotton and then stenciled "CSA" on it to make it look like it was captured, just so they could have their share. Porter was so good at this that his share for one operation was $60,000. This was in the 1860s, when dollars were usually backed with gold.

I hope you can see that not only was there a numerical, industrial, and economic advantage, and not only was the South using everything it could to support its Southern soldiers, but when the North came by, they were stealing and taking everything they could possibly take. No wonder the South was reduced to absolutely nothing. The South did not have a government in place.

Preview of Theological Answer

The South did not have the manpower, industry, or economics. The question, then, is not only why the South lost, but how it was enabled to fight so long. I read recently that “God's triumphs are often disguised as a string of disasters.” When we come to the theological answer and examine Scripture, we will see that it was not only the South that lost; I will show that the North lost as well.

Father, we are thankful for Jesus Christ today, for His salvation, and that we can see where we are and how we got here. We can truly see that we are suffering today from the sins of our fathers and forefathers. As they left Thy truth and Thy Word, so today, Lord, as they have sown the wind, we are reaping the whirlwind. We ask for grace and mercy, not only for repentance, but to be able to rectify that which is and bring our lives back into conformity with the Word of God.

In Christ's name we pray, amen.

CHAPTER 14

Where We Are & How We Got Here # 14 of 14

SCRIPTURE READING - Psalm 44:1-18 (KJV)

Introduction: The Question from Psalm 44

Psalm 44, beginning with verse 1:

"We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in times of old. How thou didst drive out the heathen with thine hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob.

"Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame

> that hated us. In God we boast all the day long, and praise thy name for ever."
>
> The first eight verses are a rehearsal of history, showing how God protected and provided for His people and gave them victory. In fact, they ask for continued victory in verse four: "Thou art my King, O God: command deliverances." In other words, as Thou hast done in time past, do so now. But when we come to verse nine, here is the change once again: "But thou hast cast off, and put us to shame; and goest not forth with our armies."
>
> "Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.
>
> "Thou sellest thy people for nought, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger."
>
> In this passage, God has withdrawn Himself, and His people are being depressed and defeated. Yet in verse 17 they say, "All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way."

Evidently, what the psalmist is saying at this particular time is that, although they are being defeated and oppressed, it is not because of any covenantal rebellion on their part. So the question must be asked: How can God allow His people to be defeated by their enemies, even when there is no covenantal rebellion?

Common Reasons for the South's Loss

Last week we looked particularly at why the South lost the war. I asked and answered several questions and gave several reasons that would be found in a common, ordinary, everyday work on the South.

First, there was the numerical reason: the South was outnumbered basically four to one. Secondly, there was the industrial reason: the North had ten times the industry the South had. There were no weapon manufacturers in the South, and there were very few weapons until the war literally broke out. Then there was the economic reason: all the gold and most of the currency were in the North, not in the South.

The Sovereignty of God as the Ultimate Answer

Today we will continue this study, but I want to come to the theological reason and deal further with the same question presented from Psalm 44. Look at two passages in your Bibles, Proverbs 16 and Proverbs 21, because I want to establish the principle of the absolute sovereignty of God. Proverbs 16:7 says, “When a man's ways please the Lord, he maketh even his enemies to be at peace with him.” God is very capable of making our enemies be at peace with us. Proverbs 21:1 says, “The king's heart is in the hand of the Lord, as the rivers of water.” He turneth it whithersoever he will. God, then, is actually in control. God is sovereign; the king's heart is in His hand, and He turneth it whithersoever He will.

In a theological framework, one may rightly answer the question of why the South lost the war: the sovereignty of God. You see, God is absolutely sovereign, not only in dealing with individuals, but in dealing with nations as well. I want to establish this point with some other scriptures as well. In Psalm 75, verses 6 and 7, note what the scripture says: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." So God is a sovereign. God is the judge. God puts down one and sets up another. God could have very easily have put down Abraham Lincoln before he did. He could have very easily have put down the Republican Congress before he did. He could have very easily elevated Jeff Davis, but he did not.

Look in your Bible to the book of Daniel, chapter 2. Let me just show you this again. Let us look there, beginning with verse 20. Note, if you would, what Daniel said: "Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth

kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding." So it is God, then, that removes the rulers and sets up rulers. In fact, if you will skip down to verse 37 in the same chapter, you will see what Daniel told Nebuchadnezzar. He says, "Thou, O king, art a king of kings." Why was Nebuchadnezzar in the position that he was in? Here is why.

"For the God of heaven hath given thee a kingdom, power, and strength, and glory." If God had not given it to Nebuchadnezzar, then he would not have had it. Daniel chapter 4 explains that Nebuchadnezzar was a proud, arrogant, haughty monarch who would not acknowledge the sovereignty of God. Therefore, God let him roam for seven years as a beast: "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." That's the Chaldean way of saying seven years. "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." So God is the absolute sovereign.

Daniel 4:32 states the same truth: "And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." God is not only sovereign over individuals; he is sovereign over nations.

Man proposes, but God disposes. Man can propose all he wants, but God is the one who works it out. Proverbs 19:21 says, "There are many devices in a man's heart. Nevertheless the counsel of the Lord, that shall stand." So man proposes, but God disposes. Proverbs 21:30 gives another truth: "There is no wisdom nor understanding nor counsel against the Lord." The Lord is absolutely sovereign.

Although the sovereignty of God is an excellent answer as to why the South lost the war, the truth is that we want more specifics. We want our question answered in a clearer way. Numerous questions arise in our minds that often cloud the issue when we simply say, "the sovereignty of God." For instance, if the South was right

biblically—and it was—and if the South was right constitutionally—and it was—why did the South lose the war?

The Perplexing Question: Why Did the Righteous South Lose?

As we have already seen in our studies, it was the North that had apostatized. It was the North that had gone into Transcendentalism and Unitarianism. It was the North that denied not only the deity of Christ, but the inspiration of the Scriptures as well. Here you have a Northern nation denying Christ and denying the Word of God, while the Southern nation adhered to the Word of God and believed in Jesus Christ. The question, then, has to arise: How could God allow such an apostate nation as the North to conquer and defeat a more righteous nation?

Let us ask it another way. Do you realize that during the War of Northern Aggression there were two great revivals in the Confederate armies, and thousands were swept into the Kingdom of God? No such thing happened in the Northern armies. There were no revivals and no awakenings. All you have to do is read Jones's book, Christ in the Camp, or W. W. Bennett's book, The Great Revivals in the Confederate Army, and you will find the details of these great awakenings. How, then, could God bless the South with such great awakenings and revivals, with multitudes converted into the kingdom of God, and yet the South lose the war?

Consider another question: Have you ever compared the Northern leaders with the Southern leaders? Here is Abraham Lincoln, who was an infidel. I do not care how many books you read on Abraham Lincoln, the Christian; according to his own testimony, the testimony of his wife, the testimony of his secretary, and the testimony of people who lived close to him, he was not a believer. He ridiculed and mocked preachers, mocked the gospel, and hated Jesus Christ. He even wrote, at one time, a transcript denying the deity of Christ and the inspiration of the Scriptures. When you compare Lincoln with Jeff Davis, who was a godly Christian man, there is absolutely no comparison. If I had to choose between the two, certainly I would choose Jeff Davis any day of the week.

When you stop and think about General Grant versus General Robert E. Lee, Grant was nothing more than a cigar-smoking drunk. That's it. Robert E. Lee was a godly Christian and a gentleman.

When you start thinking about Fighting Joe Hooker versus Stonewall Jackson, Hooker was the Northern general. One of the names for a prostitute is a hooker, and that came from Fighting Joe Hooker. It was Joe Hooker who allowed these ladies of the night into the tents of the men to boost their morale. They were known as Hooker's Ladies, and pretty soon Ladies was dropped, and they were just known as Hookers. That came from Fighting Joe Hooker. Stonewall Jackson is known, rather, for his godliness. He's not known for allowing prostitutes into the camp.

When you compare Spoons Butler to General Ewell, Benjamin Butler was a Northern general. He's called Beast Butler because he murdered so many people. He hanged a young man in New Orleans just because a young Southern boy climbed up and took down the U.S. flag. He hanged him. He was named Spoons Butler because he was such a thief that whenever he went somewhere, he would even steal the silverware. Now, you compare that to General Ewell. I'm simply saying the South not only had better military leaders; the South had more godly leaders.

In light of these facts, how could a sovereign God allow a more wicked, Christ-denying, constitution-hating, covenant-breaking nation such as the North to defeat a more godly nation? How could that happen? Let me give you a quote, and then I want to build upon this quote. What I'm going to read to you was written by Robert L. Dabney. Dabney was aide-de-camp to Stonewall Jackson. He was a Presbyterian pastor, a theologian, and an author. You will find this in his book, A Defense of Virginia and the South, on page 356. He says, "...a righteous God, for our sins toward him, hath permitted us to be overthrown by our enemies and his."

Dabney's Explanation: Judgment for National Sin

“It is vain to complain in the ear of a maddening tempest. Although our people are now oppressed with present sufferings and a prospective destiny more cruel and disastrous than has been visited on any civilized people of modern ages, they suffer silently,

disdaining to complain and only raising to the chastening heavens the cry, How long, O Lord? Their appeal is to history and to Him. They well know that in due time they, although powerless themselves, will be avenged through the same disorganizing heresies under which they now suffer, and through the anarchy and woes which they will bring upon the North."

"Meantime, let the arrogant and successful wrongdoers flout our defense with disdain. We will meet them with it again when it will be heard, in the day of their calamity, in the pages of impartial history, and in the day of judgment."

Dabney's statement that "a righteous God for our sins toward him has permitted us to be overthrown by our enemies and his" does not mean that slavery was wrong or wicked. In A Defense of Virginia and the South, he proves that slavery is biblical. That does not mean there were no sins connected with slavery; there certainly were, and the South may have been wicked in more ways than one. But Dabney is not saying that slavery in and of itself is sinful and wicked. He is saying that a righteous God, for our sins, permitted us to be overthrown.

He is also saying that when the North attacked the South aggressively, they were acting not only as our enemy, but as God's enemy. Anyone who denies the deity of Jesus Christ is the enemy of God. Anyone who denies the inspiration of Scripture is the enemy of God. It is just that simple. Dabney said this overthrow was for our sins, and he said they were God's enemies as well as ours.

Thirdly, Dabney also apports to the biblical principle of reaping and sowing, or sowing and reaping. Galatians 6:7-8 says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is known as the Lex Talionis, or the Law of Retribution.

He is saying that the North is going to come to suffer as we have. They will know that, in due time, although powerless themselves, they will be avenged through the same disorganizing heresies under which they now suffer, and through the anarchy and woes they will bring upon the North. What he is basically saying is this: when the

North defeated the South, they basically defeated themselves. When the North subjugated the South, the North also subjugated itself.

Fourthly, Dabney speaks of an eternal judgment and vindication, as well as a judgment and vindication in time and in history. Listen carefully: "Meantime, let the arrogant and successful wrongdoers flout our defense with disdain. We will meet them with it again when it will be heard in the day of their calamity." That is judgment in time and history. He continues, "...in the pages of impartial history and in the Day of Judgment." That is the eternal judgment. There is going to be a time in history when the North gets paid back.

Look in your Bible, since you are in Proverbs. Proverbs 11:31 says, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Are the righteous going to be rewarded in glory? Yes. But do we have to wait until we get to glory before we receive any blessings or rewards? No. We receive them every day. God rewards us in time and in history.

"Behold, the righteous shall be recompensed, or paid back in the earth." That is, we are going to reap what we have sown in time and history. God is going to bless us in time and history. Then he says, "much more the wicked and the sinner." If God blesses us in time and history, how much more is He going to curse those that disobey me? There are negative sanctions in time and history, as well as positive sanctions. In light of the aforementioned facts, how could God allow the South to lose? Certainly God is sovereign. God could have prevented it, but He did not. Now ask yourself: Are there any analogies in Scripture that will shed light on this question?

Biblical Analogies: Righteous Losing to Wicked

And the answer is, there is. Let me give you a leading question: Does a gardener hate weeds? Yes. But the gardener hates weeds even more when they are in his flower bed or vegetable garden. Does God hate sin? The answer is yes. But God hates sin even more when it is in His own people.

In punishing the South for her sins, God also punished the North for her sins. You are going to ask me a legitimate question: How can winning a war be called punishment? Well, we shall see.

The Puritans had a saying: “God oftentimes curses his enemies with wealth.” How could wealth be a curse? Very simply, because people who have wealth most of the time trust in their own wealth; they do not trust in God. Thus, he oftentimes curses his enemies with wealth, and they trust in that wealth and end up damning themselves. We could change that a little and say that God sometimes punishes his enemies with victory.

We are going to learn that might does not make right, and force does not equal justice. Just because someone wins a war does not mean that the blessings and approval of God are upon them.

Now let us turn in our Bibles to Judges chapter 19. There is a parallel here, and I want you to see it. In Judges chapter 19, let us begin reading with verse 1 for a little context, and then I will tell you much of the story to save time: “And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah. And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah.”

“...and was there a whole month. And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. And his father in law, the damsel's father, retained him;” He kept retaining his son-in-law, while the son-in-law said, “Let me be going.” “No, no.” He told him, “You stay with me,” and continued doing this for several days. Finally, when the son-in-law took his wife and servant and started out, it was getting toward dark, and here is what his servant said.

“But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him. And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel.”

"We will pass over to Gibeah. And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah. And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin." They are now in a Benjamite city, so the Levite is among his own. He goes into the city, but no one asks him into his house.

An old man comes from the field and sees the man there. He asks, "What are you doing out lodging in the streets?" The man answers, "Nobody's asked me in. And I've got food for myself and for my animals." The old man says, "Don't worry about it. Your needs be upon me. Don't lodge in the street. You come into my house." So the man and his wife and his servant go home with the old man.

When they get there, the sodomites of the city surround him and say, "Bring that man out that we may know him." "The man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly."

"Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning."

"And when the day began to spring, they let her go. Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold."

"And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all

the coasts of Israel. And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day."

"Consider of it, take advice, and speak your minds." The man took his dead wife, divided her into twelve pieces, sent her to the twelve tribes, and said, "Look what the children of Gibeah and of Benjamin have done to my wife."

In chapter twenty, beginning with verse one: "Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the Lord in Mizpeh. And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword."

So there were nearly half a million fighting men. "Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh. Then said the children of Israel, Tell us, how was this wickedness? And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge. And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead. And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. Behold, ye are all children of Israel."

SCRIPTURE READING - Judges 20:8-13 (KJV)

> "Give here your advice and counsel. And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house. But now this shall be the thing which we will do to Gibeah; we will go up by lot against it; and we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. So all the men of Israel were gathered against the city, knit together as one man. And the tribes of Israel sent men through all the tribe of

> Benjamin, saying, What wickedness is this that is done among you? Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel."

"But the children of Benjamin would not hearken to the voice of their brethren the children of Israel." What did the Israelites say? "Just give us the men that did this wickedness. That's all we want. And we'll kill them. And we'll put evil away from Israel." Yet verse 14 says, "But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men." Thus, there were 26,700 soldiers to fight 400,000.

Look at verse 16 concerning those 700 men: "Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss. And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war."

"And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first." Is this thing of God? Yes. God said Judah should go up. "And the children of Israel rose up in the morning, and encamped against Gibeah. And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men."

The Benjamites are the bad guys, and the Israelites are the good guys. The first day, the men protecting the sodomites killed 22,000 Israelites. Who is wrong in this battle? The Benjamites are. Who is right? The Israelites are.

Verse 22 says, "And the people the men of Israel encouraged themselves, and set their battle again in array in the place where

they put themselves in array the first day. (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.) And the children of Israel came near against the children of Benjamin the second day. And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword." Now 40,000 Israelites are dead.

SCRIPTURE READING - Judges 20:26-28; Numbers 31:1-8 (KJV)

Evidently, so far, not one Benjamite. In verse 26: "Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord. And the children of Israel enquired of the Lord, (for the ark of the covenant of God was there in those days, And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to morrow I will deliver them into thine hand." The next day they killed 25,000 Benjamites.

Who lost the most men in this battle? The Israelites—40,000 Israelites who were more righteous than the Benjamites. Only 25,000 Benjamites died. Benjamin was wrong, and Israel was right. Why did God allow more Israelites to die than Benjamites? Could not God have protected those Israelites? The answer is yes.

In Numbers chapter 31, 12,000 Israelites went out to fight against the Midianites: "And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a

> thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian."

So they killed a lot of men, not just kings. “Balaam also the son of Beor they slew with the sword. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts.” Of course, they brought it back to Moses.

Now, twelve thousand Israelites had gone to defeat all these Midianites. In verse 48, we read: “And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.”

Could God not have just as easily protected the Israelites in Judges chapter 20 as He protected them in Numbers chapter 31? Yes. Yet forty thousand more righteous men had to die to defeat twenty-five thousand unrighteous men.

Habakkuk and Isaiah: God Uses Wicked Nations to Chastise

I want you to learn this principle: Not only do righteous men die in war; sometimes the righteous even lose the war. So the man who wins is not necessarily the man who is right.

Habakkuk is perplexed by the same question that we are asking: How could God use a wicked nation to defeat a more righteous nation? In this instance, it is the Chaldeans, or the Babylonians, who are going to come against Judah. Habakkuk 1:5 says, “Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told

you." Then God tells them, "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs."

The Chaldeans are "terrible and dreadful: their judgment and their dignity shall proceed of themselves." Their horses are swifter than leopards and more fierce than evening wolves; their horsemen spread themselves and come from far, flying as the eagle that hasteth to eat. They come for violence, gathering captivity as the sand. They scoff at kings, scorn princes, and deride every strong hold. "For they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god."

Habakkuk then says, "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." He understands that God will use the wicked to correct and chastise. Yet he asks, "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

Habakkuk is saying, "Lord, I'm not saying we don't deserve to be punished. We do. But how can you use someone more wicked to punish us? They're vile, they're ungodly, they're idolaters." Therefore, he says, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." He will wait to hear what God says, though he does not understand how God could let a wicked nation defeat a more righteous nation.

In chapter 3, Habakkuk comes to the answer: God's absolute sovereignty. God does as He pleases, when He pleases, with whomever He pleases, and always as He pleases. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail." They are going to lose everything.

"...and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." What is he saying? I am going to still trust in God and rest in God, no matter the

devastation that comes upon us, even from a more wicked and vile nation. So Habakkuk's problem was the same problem that we have when we ask, How could God allow the South to lose the war?

Let me show you one other illustration. Go back to Isaiah chapter 10. It gets very plain as you look at this passage.

The Assyrians were used by God to defeat the ten northern tribes. The Assyrians were wicked, vile people. It was the Assyrians who invented crucifixion. It was the Assyrians who threw little babies up in the air and catched them on their spears and swords. It was the Assyrians who would take a sharp knife and literally skin, or flay, a man alive, cut his skin off of him, and tie him to an ant hill. They were masters of torture.

Note what God says. Isaiah chapter 10, beginning with verse 5: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

"Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

What was God doing? God was using the Assyrian as a parent would use a rod to whip a disobedient child. So He called the Assyrian the rod of His anger. "And the staff in their hand"—that is, the sword or whatever weapon they had in their hand—"is the staff of mine indignation."

Now look what God says in verse 6: "I will send him." That is why the Assyrian king went: God sent him. "I will send him against the hypocritical nation, against the people of my wrath." God said, "Will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets." But the next verse is very revealing: "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

When the Assyrians came over, did they come as instruments of the holy, righteous, sovereign God of Heaven, intending to exercise His judgment and chastisement? What did they think? They wanted

to kill, plunder, rape, and steal. They had no earthly idea of honoring or obeying God. Yet God used the Assyrians to chastise His people and then turned around and judged them for what they did. God sent them, allowed them to defeat Israel, and then judged them for doing it.

How does that work? In Isaiah 10, the Assyrian says, “As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.” Why? “For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people.”

"And as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped." Here's what God says: "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood."

"Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire." If a forester takes an axe and chops down a tree, it would be mighty strange for the axe to stand up and say, "I'll chop down that tree." The axe could do nothing if the forester had not picked it up and swung it. So God says these Assyrians are stealing His glory, and He will judge them for what they did, because they did not do it out of obedience. They did it out of wickedness.

The North Also Judged: Both Sides Lost

Just as God allowed the Babylonians to defeat Judah and the Assyrians to defeat Israel, God in His sovereignty used the North to judge and chastise the South for her sins, and in so doing, He also

judged and chastised the North. You ask how I can say that. Time will not permit me to tell how, during the war of Northern Aggression, God subjugated even the northern states.

Remember that Lincoln arrested and incarcerated, without warrant and without trial, nearly 40,000 northerners. New York was divided into military districts. Her courts were circumvented; her citizens were arrested and imprisoned without charge or warrant. The electoral process was interfered with. Lincoln even had officers taking votes from soldiers in the field arrested and thrown into prison because he was afraid they did not agree with his policies.

The northern states were generally forced to agree with Lincoln or face military intervention themselves. Look at Ohio and the riots that broke out up north. How could you say, in allowing the South to lose, that God was judging the North? Today, the North is just as subjugated and enslaved as the South. The North did not win; the North lost as well as the South. Consequently, North and South now face federal mandates, unfunded federal mandates, and it is the central bureaucracy and central government that tells the states they must toe the line or lose their federal funds.

To show you the absolute ridiculousness and stupidity of this situation, funds are collected from the states and their citizens and given to the feds. Then the federal government uses those collected funds to blackmail the states into submission. In the beginning of our nation, the federal government was limited because it was controlled by the states. It had limited power and limited money. Now the states are controlled by the federal government, which claims unlimited power and the power to tax as they please.

I believe the South lost the war because God was judging the nation—not because slavery was evil in and of itself, not because the South was wicked and wrong, and not because the North was moral and righteous. The sin was not necessarily a southern sin; it was a national sin. In the end, the North has lost just as much as the South.

Application: National Repentance Required

Since the loss of the war involves a theological issue, it means that God is not only angry with us as individuals, but also with us as a nation.

Remember, nations do not have souls. Nations must be judged in time and in history. People talk about facing the judgment of God, but we already are, and we have been, especially since 1865.

Turn to Jeremiah chapter 5. This will show the corruption of Jerusalem, the capital city, because that was where the temple was. It certainly was the capital of the north and of the south, and it was the capital of all Israel until the Ten Tribes broke away and made Samaria the capital. Jeremiah 5:1 says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."

This would be equivalent to saying to us, "Run through Washington, D.C. and find a man, if you can find one, that executes judgment and seeketh truth in all part of the country." The next verse is apropos: "And though they say, The Lord liveth; surely they swear falsely." You will find some who say, "Oh, we're Christians," but they are lying. How do we know they are lying? Because they do not live what they speak.

"O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved." What about all the hurricanes, tornadoes, floods, famines, and droughts? "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction." That's this country. "They have made their faces harder than a rock; they have refused to return."

Therefore Jeremiah said, "Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God." In other words, we are not the educated, the erudite, or the elite. He says in verse 5, "I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God."

"But these have altogether broken the yoke, and burst the bonds." Man, they cast God off too. Now watch verse 6: "Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil

them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased." That's judgment. Now look what God asks: "How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods." Look at the New Age movement. Look at humanism. "When I had fed them to the full, they then committed adultery." Look at the fornication in this country, "and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbour's wife." Watch.

Verse 9: "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" What is God doing? God is judging the nation. In verse 10 He says, "Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine." Why today is not going to hurt us? God's not going to send any more judgment? No. "And the prophets shall become wind, and the word is not in them: thus shall it be done unto them." Skip down to verse 29. God says it again in the same chapter: "Shall I not visit for these things? saith the Lord:

“Shall not my soul be avenged on such a nation as this?” You look at the adultery, fornication, fraud, treachery, deceit, idolatry, humanism, and turning our backs upon God. Yes. God began judging this nation as a whole in 1865. He threw the book at us.

What does this mean? The proper response to why the South lost the war is repentance—not only individual repentance, but national repentance as well. I challenge you to go back and read Ezra, Nehemiah, and Daniel, who confess the sins of their nation and ask God to be merciful.

God has a controversy with this country. When the South, who was standing for right biblically and constitutionally, lost, God judged the North and the nation as a whole.

Let us pray. Father, we ask in the name of Jesus Christ that You would help us and give us understanding; let us know where we are, how we got here, and what our proper response should be. Give us grace to serve Thee acceptably with reverence and godly fear. In Thy name we pray. Amen.

Source Notes

Chapter 1: Where We Are & How We Got Here # 1 of 14
JW01155 | SermonAudio

Chapter 2: Where We Are & How We Got Here # 2 of 14
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Chapter 3: Where We Are & How We Got Here # 3 of 14
JW01153 | SermonAudio

Chapter 4: Where We Are & How We Got Here # 4 of 14
JW01152 | SermonAudio

Chapter 5: Where We Are & How We Got Here # 5 of 14
JW01151 | SermonAudio

Chapter 6: Where We Are & How We Got Here # 6 of 14
JW01150 | SermonAudio

Chapter 7: Where We Are & How We Got Here # 7 of 14
JW01149 | SermonAudio

Chapter 8: Where We Are & How We Got Here # 8 of 14
JW01147 | SermonAudio

Chapter 9: Where We Are & How We Got Here # 9 of 14
JW01148 | SermonAudio

Chapter 10: Where We Are & How We Got Here # 10 of 14
JW01146 | SermonAudio

Chapter 11: Where We Are & How We Got Here # 11 of 14
JW01145 | SermonAudio

Chapter 12: Where We Are & How We Got Here # 12 of 14
JW01144 | SermonAudio

Chapter 13: Where We Are & How We Got Here # 13 of 14
JW01143 | SermonAudio

Chapter 14: Where We Are & How We Got Here # 14 of 14
JW01142 | SermonAudio

Topical Index

Chapter titles and section headings are listed with the pages on which they begin.

A

A Biblical View of Slavery p. 67

Abolitionism as the Cause of Denominational Splits p. 27

Abolitionists Despised Blacks p. 16

Abuse as the Exception, Not the Rule p. 146

America's Original Unity: One Faith, One God p. 10

Anderson's Treacherous Move to Fort Sumter p. 186

Anti-Slavery Societies and the Confederate Constitution p. 132

Application: Character Over Color p. 158

Application: Lincoln as the Father of Modern Governmental Deceit p. 197

Application: National Repentance Required p. 268

Applications p. 86

Applications: The Necessity of Submitting to God's Word p. 43

B

Biblical Analogies: Righteous Losing to Wicked p. 258

Biblical Foundation for Slavery p. 126

Biblical Judgment on Calling Evil Good p. 230

Biblical Warnings to Masters and Modern Application p. 147

Black Loyalty to the Confederacy p. 151

Black Slaveholders and Slavery in the North p. 114

C

Christ as the Perfect Slave p. 71

Common Reasons for the South's Loss p. 252

Conclusion: Judge by Fruits and Scripture p. 231

Conclusion: Know and Stand for Truth p. 44

Conclusion: The South as Victim of Northern Aggression p. 121

Conclusion: The War Was About Conquest, Not Slavery p. 140

Conclusion: Unreconstructed Principles p. 22

Contemporary Condemnation from Lincoln's Own Circle p. 222

Contemporary Northern Testimony That Lincoln Started the War p. 194
Contemporary Warnings That Church Division Would Destroy the Union p. 32

D

Dabney's Explanation: Judgment for National Sin p. 256
Deception of Peace Commissioners and Congress p. 208
Divine Rules and Regulations p. 80

E

Economic Advantage and Northern Plunder p. 244
Economic Devastation of the South and Modern Parallels p. 139
Economic Issues: Tariffs and Exploitation p. 57
Economic Motivations and the Cost of Slavery p. 136
Evidence from Plantation Records and Official War Documents p. 148

F

First-Hand Slave Narratives Affirming Good Treatment p. 152

G

God's Estimate of Abolitionism and Conclusion p. 107

H

Habakkuk and Isaiah: God Uses Wicked Nations to Chastise p. 264
Historical Background of the Slave Trade p. 112
Honest Abe, Was He So Honest? p. 217
How the North Abolished Slavery Gradually and Profitably p. 135

I

Industrial Advantage of the North p. 241
Infiltration Through Oberlin College and Revivalism p. 28
Introduction and Biblical Foundation p. 143
Introduction and Discovery of Johnstone's Book p. 201
Introduction and Psalm 44 p. 233
Introduction and Review p. 47, p. 69, p. 181
Introduction and Review of Biblical Slavery p. 109
Introduction and Review of Series p. 125
Introduction and Review of the Series p. 89
Introduction: Ideas Have Consequences p. 25

Introduction: The Biblical Principle of Righteous Judgment p. 163
Introduction: The Importance of Foundations p. 9
Introduction: The Nature of Truth p. 217
Introduction: The Question from Psalm 44 p. 251

J

Judge Henry Clay Dean's Indictment p. 224

L

Landing of Troops and the Inauguration of War p. 207
Lieutenant Worden's Spy Mission and Deception p. 206
Limitations of Human Explanations p. 237
Lincoln and the Emancipation Proclamation p. 17
Lincoln's Constitutional Violations p. 220
Lincoln's Deceptive Plans to Reinforce Sumter p. 188
Lincoln's Inaugural Promise and Biblical Principle of Judging by Fruits p. 203
Lincoln's Mockery of Christianity and Posthumous Deification p. 228
Lincoln's Unconstitutional Acts and Legacy p. 213

M

Modern Applications and Call to Repentance p. 64
Multiple Expeditions and Lincoln's Secrecy p. 210

N

New England's Dominance in the Slave Trade p. 115
New Testament Evidence for Biblical Slavery p. 100
New Testament Regulations for Slaves and Masters p. 104
Newspaper Quotes Revealing Contempt for Lincoln p. 226
Northern Opposition to Peace: The Peace Congress and Senator Chandler p. 169
Northern Perversions of History p. 220
Northern Racism and Exclusion Laws p. 20
Numerical or Manpower Advantage of the North p. 239

O

Official Correspondence Between Beauregard and Anderson p. 183
Old Testament Patriarchs as Slaveholders p. 96

Orders to Reinforce Fort Pickens and Captain Adams' Resistance p. 205
Our Hope Is in Christ, Not Man p. 219

P

Personal Anecdote on Southern Paternalism p. 127
Political Issues: Northern Hatred and Desire to Destroy the South p. 50
Preview of Theological Answer p. 250
Propaganda and the Need for Truth p. 128

Q

Questions About Slavery p. 70

S

Sectional Differences and Continuing Injustice p. 63
Senator Lane's Warning: Northern Deception and Desire for War p. 172
Slavery Originated with God and Is Regulated by God p. 91
Slavery Was Not the Original Issue p. 10
Slaves' Refusal of Freedom and Post-War Loyalty p. 155
Southern Opposition to the Slave Trade p. 129

T

Testimonies of Kindness from European and Northern Observers p. 145
The Abolitionist Revolution p. 11
The Abolitionists' Rejection of Scripture and the Constitution p. 26
The Abolitionists: Theological Liberals and Revolutionaries p. 13
The Armistices and Lincoln's Violation p. 204
The Bible Is Not Politically Correct p. 111
The Bombardment and Surrender of Fort Sumter p. 193
The Commissioners' Final Letter: A Declaration of War p. 177
The Curse on Canaan in Genesis 9 p. 92
The Deception of the Peace Commissioners p. 173
The Duty to Preserve Truth for Posterity p. 219
The Industrial Advantage p. 241
The North Also Judged: Both Sides Lost p. 267
The North's Continued Illegal Slave Trading p. 119
The Northwest Ordinance and Northern Hypocrisy p. 131

The Numerical Advantage p. 239
The Origin of Permanent Black Slavery in America p. 113
The Original Unity of American Denominations p. 27
The Patriarchal Nature of Southern Slavery p. 144
The Peace Commissioners' Accusation p. 183
The Perplexing Question: Why Did the Righteous South Lose? p. 255
The Powhatan Incident and Porter's Defiance p. 212
The Principle of Aggression: Who Renders Force Necessary? p. 166
The Question of Southern Slavery's Origin p. 111
The Question of Who Started the War p. 165
The Question of Why the South Lost p. 236
The Real Causes of the War and Continuing Differences p. 22
The Role of Force After the Cords of Union Snapped p. 41
The Secret Expeditions and Lincoln's Intent p. 190
The South's Desire for Peaceful Settlement p. 166
The South's Limited Role and the North's Hypocrisy p. 120
The Southern View of Slavery p. 126
The Sovereignty of God as the Ultimate Answer p. 253
The Splits in the Presbyterian, Methodist, and Baptist Churches p. 30
Theological Overtones in All Issues p. 49
Theological Revolution Precedes Cultural Revolution p. 12
There Is a Biblical Slavery p. 72, p. 73
Truth Requires Readjustment p. 218

U

Union Requires Unity p. 26

W

Ways a Person Could Become a Slave p. 90
Where We Are & How We Got Here # 1 of 14 p. 9
Where We Are & How We Got Here # 10 of 14 p. 181
Where We Are & How We Got Here # 11 of 14 p. 201
Where We Are & How We Got Here # 12 of 14 p. 217
Where We Are & How We Got Here # 13 of 14 p. 233
Where We Are & How We Got Here # 14 of 14 p. 251

Where We Are & How We Got Here # 2 of 14 p. 25
Where We Are & How We Got Here # 3 of 14 p. 47
Where We Are & How We Got Here # 4 of 14 p. 67
Where We Are & How We Got Here # 5 of 14 p. 89
Where We Are & How We Got Here # 6 of 14 p. 109
Where We Are & How We Got Here # 7 of 14 p. 125
Where We Are & How We Got Here # 8 of 14 p. 143
Where We Are & How We Got Here # 9 of 14 p. 163
Why Heathens Could Be Permanent Slaves p. 79
Why the South Lost the War p. 233

Scripture Index

Scripture references identified in chapter readings, headings, and manuscript text are listed with their page locations.

Genesis

Genesis 9 p. 92, p. 93

Genesis 14 p. 97

Genesis 15 p. 85

Genesis 17 p. 96, p. 97

Genesis 17:12 p. 84

Genesis 20 p. 97

Genesis 24 p. 97, p. 98

Genesis 24:1-2 p. 85

Genesis 26 p. 98

Exodus

Exodus 12:44 p. 84, p. 85

Exodus 20 p. 93, p. 94

Exodus 20:10 p. 86

Exodus 21 p. 71, p. 92

Exodus 21:1-11,16,20-21,26-27 p. 67

Exodus 21:16 p. 74

Exodus 21:20-21 p. 83

Exodus 21:26 p. 84

Leviticus

Leviticus 18 p. 93

Leviticus 22:10-11 p. 85

Leviticus 25 p. 100, p. 125, p. 127

Leviticus 25:39 p. 76

Leviticus 25:47-55 p. 82

Numbers

Numbers 31:1-8 p. 263

Deuteronomy

Deuteronomy 15 p. 67, p. 79, p. 90, p. 91
Deuteronomy 15:12 p. 76
Deuteronomy 15:12-17 p. 68, p. 69
Deuteronomy 21 p. 78
Deuteronomy 23 p. 79
Deuteronomy 23:15 p. 86
Deuteronomy 24 p. 92, p. 96
Deuteronomy 24:14-18 p. 68, p. 69
Deuteronomy 24:22 p. 69
Deuteronomy 24:7 p. 68, p. 74
Deuteronomy 24:7,14-15,17-18,22 p. 68

Judges

Judges 20:26-28 p. 263
Judges 20:8-13 p. 261

Psalm

Psalm 2 p. 198
Psalm 2:1-4 p. 198
Psalm 11 p. 9, p. 25
Psalm 11:3 p. 47
Psalm 40 p. 71, p. 72, p. 90
Psalm 44 p. 233, p. 251, p. 253
Psalm 44:1-16 p. 233
Psalm 44:1-18 p. 251
Psalm 75 p. 253
Psalm 118 p. 219

Proverbs

Proverbs 8 p. 198
Proverbs 11:31 p. 258
Proverbs 16 p. 253
Proverbs 16:7 p. 253
Proverbs 17:15 p. 230, p. 231
Proverbs 17:2 p. 85

Proverbs 19:21 p. 254
Proverbs 21 p. 253
Proverbs 21:1 p. 253
Proverbs 21:30 p. 254
Proverbs 22:7 p. 49
Proverbs 23 p. 13
Proverbs 26:1 p. 160

Isaiah

Isaiah 5:20 p. 231
Isaiah 8:20 p. 231
Isaiah 10 p. 267

Jeremiah

Jeremiah 5:1 p. 269

Daniel

Daniel 4:32 p. 254

Amos

Amos 3:3 p. 48, p. 49

Habakkuk

Habakkuk 1:5 p. 264, p. 265

Matthew

Matthew 7 p. 181
Matthew 7:1 p. 163, p. 164
Matthew 15 p. 100, p. 101

Luke

Luke 22:27 p. 73

John

John 5 p. 72
John 7 p. 182, p. 201
John 8 p. 215, p. 218
John 8:32 p. 128, p. 129
John 12 p. 218

John 14 p. 218

Romans

Romans 1 p. 100, p. 101

Romans 8:28 p. 47

Romans 13:7 p. 160

1 Corinthians

1 Corinthians 7 p. 80, p. 102

2 Corinthians

2 Corinthians 3 p. 80

Galatians

Galatians 5 p. 80, p. 100, p. 101

Galatians 6:7-8 p. 257

Ephesians

Ephesians 1 p. 104

Ephesians 6 p. 104, p. 105, p. 143, p. 144

Ephesians 6:9 p. 147

Colossians

Colossians 1 p. 104

Colossians 3 p. 100, p. 101

Colossians 4:1 p. 147

1 Timothy

1 Timothy 6 p. 105, p. 106, p. 107

2 Timothy

2 Timothy 3 p. 100, p. 101

Hebrews

Hebrews 10 p. 90

Hebrews 10:5 p. 71, p. 72

1 Peter

1 Peter 2 p. 106

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