

WHEN FREEDOM RINGS

Life, Liberty, and the Worldview Wars

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*The creature having nothing but what the Creator makes him, must owe all to Him, and nothing to any one from whom he has received nothing. Man therefore must be naturally free, unless he be created by another power than we had heard of.*¹

-Algernon Sidney

*Marx's proposition, in my opinion, is destined to do for history what Darwin's theory has done for biology.*²

-Frederich Engels

I. Introduction

Worldviews matter. Presuppositions determine one's philosophy relating to all walks of life. Any field, be it science, religion, government, or else wise is affected by presuppositions. Today, we are engaged in a war of worldviews; one which presupposes the existence of a divine Creator, and one which presupposes the existence of a relative, naturalistic force.

As Ken Ham, a leading proponent of the creation science movement has written: "Secularism, with its moral relativism, is in direct opposition to Christianity and its absolute morality. The battle is between these two worldviews: one which stands on God's Word and one which accepts man's opinions."³

As we look back through history, we observe thousands, perhaps tens of thousands, of civilizations. Some are free and happy, while others can only be described as utterly despotic. There must be a reason for such dissimilarity. Is it possible that a worldview exists which is the secret to liberty?

The American Declaration of Independence provides a clue when it states, "All men are endowed by their Creator with certain unalienable rights.... To secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."⁴ Thus, freedom indeed depends on which creator we believe in.

II. Creationism in Theory

Let us examine this statement from our Christian perspective of Creation. The worldview of Creationism holds that the words of the Bible are the absolutes of the all-wise Creator, written and preserved by Him. This system therefore must be based on the Biblical record.

In the first book of the Bible, a personal God gives the story of how He created all that exists.⁵ He also created people with a free will, and gave them liberty to do anything but eat of a certain tree. Failing the test, they were deceived by God's enemy (the Devil), and disobeyed. God had to keep His word that they and their offspring would die, but promised He would send a Savior to free them from death and give them eternal life.

In the mean time, God gave to people an inner sense of the principles of right and wrong; and later, He entrusted to a chosen group, the Israelites, the written expression of these principles. He did not take away their free will,⁶ but created standards and protections for it, regulating it so that people would know when they were hurting each

other. These Laws are generally referred to as “rights” wittingly or unwittingly by most freedom-lovers. They are found in the Ten Commandments.

For instance, “Thou shalt not kill” is the right to life, “Thou shalt not steal” is the right to property and “Thou shalt not bear false witness against thy neighbor” is the right to a fair trial. All people possess these rights, and these rights are unalienable. They are the moral Law of God.

The Bible defines sin as the transgression of the Law (the Ten Commandments).⁷ No one can fully keep them in their natural state, and so God sent a Savior to pay the penalty of sin (death) and empower us to keep them.⁸ This Savior we know to be Jesus, who came “to save his people from their sins.”⁹

Because one cannot force others to stop sinning, the role of civil government as implied by the Bible cannot be to enforce the Ten Commandments. Else, it would simply have an impossible task. Furthermore, it would be defying a basic principle of the Christian faith; voluntary belief in, and love for, Christ.

What is government for, then? Romans 13:4 says, “[The higher powers are] the minister of God to thee for good. But, if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath on him that doeth evil.” The word for “evil” in the Greek (*Kakos*) is literally “harm” or “injury,” meaning rulers are to bring justice on those who hurt others. This method creates consequences for breaking the peace, while creating an environment for people to keep God’s Law without being hindered. Rulers exist to punish wrongdoers and thereby protect rights.

However, violating others’ rights is inevitable for natural men, which is where

the salvation message comes in. The grace of God through Christ's atonement makes it possible for a Christian to respect others' rights, and God's rights, as contained in His Law. The person is solely responsible to obey this Law and respect rights. Thus, it is left to the Spirit-filled¹⁰ individual to be the final interpreter of God's Words. He must be ultimately accountable to his Creator and himself. He is granted a kind of sovereignty; a true "divine right" over his own life, liberty, and property as long as he does not violate the rights or sovereignty of others.

The Bible sums up these ideas this way: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:1-2)

Societies based on God's Creatorship should thus be free, republican organisms, thriving and happy in a liberty based on the presence of absolutes and rights. Is that the case? Let us examine creationism in history.

III. Creationism in Practice

After the global Flood which the Bible reports, most of the descendants of godly Noah remembered the Creator. However, many still rejected His Law and authority, falling instead for the religion presented by the dictator-king Nimrod.¹¹ Legend and archeological research indicate that Nimrod capitalized on a new fear of the people. The people distrusted God's word never to send a second world-wide Flood. Nimrod was able to seize control by doing what dictators do best: providing a false sense of security. First, he helped dispel the fear by down-playing God and campaigning viciously for his

own religion. Second, he organized the people into a common workforce, convincing them to defy God's edict to spread out over the earth. The result of this rebellion was the Tower of Babel; a proud building designed to be so strong and so tall as to survive any judgment, "just in case."¹² God was not pleased.

God decided the best solution was to confuse their languages along family lines, breaking up the consolidated dictatorship and making it impossible for the people to continue working together on the tower. The people finally divided up and moved off. Many groups retained the pagan philosophies of Nimrod, but a scattered few chose to stay true to their Creator. These tribes would preserve God's moral principles and *protoevangelium* gospel¹³ (for a time, at least) and hand them down, generation after generation, influencing even some of the apostate tribes.

The apostate tribes over time rebanded into a variety of evil empires. Two lines of thought were developed; one affirming the existence of a supreme Creator, the other formulating a relativistic pagan philosophy with a basis in naturalism.¹⁴

Groups appreciating the religion of the Tower of Babel generally set dictators over themselves. These nations became very evil. Some examples are Sumer, Assyria, Egypt, Babylon and the Hittite Empire. On the other hand, nations based on absolutes (which no dictator can change) became free, localized tribes governed by patriarchs. Eventually, many became surprisingly republican. Examples include the Britons, the Hwang-Ho Chinese, Biblical Abraham and his family group, several early Native American tribes, and some of the Greeks.

Hammurabi's Amorite laws are an example of an early post-Flood attempt at justice. They did re-establish a limited sense of rights in the ancient world. However,

they may have been simply an attempt to appease and sustain Hammurabi's conquered territories, and were mostly based on subjective foundations. In any case, they largely failed to deliver on their promises of true justice and equity.¹⁵

The first true ancient republic certainly appears to be Israel. God gave them, engraved in stone, the first written expression of His moral Law and rights which we know of. He also gave them something very unique: the election of their own officers.¹⁶

Tragically, Israel ignored their wonderful opportunity. They began turning to idolatry. Over and over they forsook God, each time plunging their republic into a terrible state of democratic anarchy, before again recognizing His authority and crying out to Him. God would then send a rescuer to overthrow whatever oppressor He had sent for judgment. The republic would be restored, and the people would live for many years in happiness and freedom. Later, the people would once more forget God. The book of Judges gives the account of this cycle, and of the tyranny and misery it incurred.

The Israelite republic was finally restored for the last time under Samuel, and a glorious revival swept the land. The free republic might have been sustained this time, if not for the Israelites' demand for a king. God objected to a monarchy for Israel, citing the probability of over-taxation, forced labor and army service, and appointment by the king of the formerly elected officers.¹⁷ Nevertheless, the people insisted. God let them have their way, appointing Saul as king. Israel's freedom began a slow decline.

In a matter of a hundred years, Israel went from being a confederation of republican tribes, to a united monarchy, and then to two autocracies vying for land. God finally became fed up with all the idolatry, oppression, and blatant disobedience of His Law. He sent in the armies of Assyria and Babylon. The Israelites were scattered

throughout many lands. However, many of them later repented and became a great impact on the world.

Perhaps the most well-known ancient republic was Rome. This nation seems to have been founded on the principle of the Creatorship of a Supreme Being, although other gods were later added. The rule of Law in the form of the Twelve Tables was the glory of Rome, and as long as the people were moral and held their rulers accountable, it prospered.¹⁸

It may be that the rise of every free government in history can be attributed to a revival of belief in a supreme Creator and absolutes.

Even Constantine's nominal Christianity brought a wave of religious freedom and restoration of power to the Roman Senate.¹⁹

The Protestant Reformation preceded the Dutch and German Revolutions.²⁰

The Puritan and Separatist movements preceded the English Revolution.²¹

The Great Awakening preceded the American Revolution.²²

But, truly, there are many civilized countries which are atheistic. Some of these even have a type of freedom. Could Evolution be no different than Creationism? Do worldviews really matter?

IV. Evolution in Theory

Unfortunately, Evolution teaches that there are no absolutes. Instead, it declares the universe to be one of change and chance, continuously morphing all its inhabitants and their ideals to match the need of the "fittest" race to survive and dominate. Even the idea of fitness eventually becomes ethereal, for evolution has no prior intention of what

fitness should be. "Fitness" is whatever is convenient to the perceived master race.

No individual rights can exist under Evolution. The right to life is contradicted. The right to liberty is contradicted. The right to property is virtually contradicted. The right to a fair trial disappears.

Two philosophies may be created out of this system; that of dictatorship, and that of "democracy."

Dictatorship exists where one person is allowed to make any decision whatsoever. However, in the evolutionary idea of it, the dictator is not at all "allowed" to be dictator, but becomes one by nature of intrinsic supremacy. Individual sovereignty and freedom evaporate.

Democracy exists where the majority of the people may make any decision whatsoever. If the individual is not a part of the fit Majority, he may be eaten alive. Democracy, the absolute rule of the people, is not utopia. Individual sovereignty and freedom evaporate.

In short, government as viewed from the evolutionary perspective creates itself, makes its own rules, and exists to dominate in whatever way possible. If the State sees fit to **grant** limited liberty to its weak, scrawny, less-evolved subjects, it is only to make them fall at its feet. The State thus empowers itself further. This almighty "fit" State does not exist to protect, but to subdue.

V. Evolution in Practice

Darwin was not the first to formulate a naturalist perspective on origins. Evolution's ideals have actually been taught in many cultures, in one way or another.

since ancient times.²³

The ancient Greek city of Athens was a republic for a short period. However, after its acceptance of the worldview of Evolution, it slowly spiraled down into chaos, democracy, and tyranny.²⁴ Eventually, Athens embarked on a quest of domination, and was defeated in the Peloponnesian Wars. It collapsed.

The Roman republic also slowly corroded into hedonism and lawlessness. Finally, it disintegrated, becoming the Roman Empire. The Senate crowned General Octavian as Emperor Augustus Caesar (meaning essentially, God on Earth). Of course, absolutes were rejected. This eventually produced such horrors as Nero, Caligula, and Diocletian.²⁵

The Catholic Church continued the mentality of the supremacy of such a *Pontifex Maximus* (Supreme Pontiff). Although it claims to be a “Christian” religion, it holds that the Pope and Magisterium hierarchy are the only true interpreters of the Bible. As such, no person can have any rights except as granted him by this elite class of infallible “vicars of God.” Instead of God’s Words being the real authority, the Catholic Church becomes a dictator over people’s consciences and even thoughts. It is no wonder that the Catholic Church developed the infamous Crusades and Inquisition.²⁶

No one would have wanted to be in France during the days of its Revolution. The “Committee of Public Safety,” supposedly acting solely on its own reason, slaughtered thousands during the Reign of Terror. Many of those who perished were pastors and republican philosophers. Some were even the Committee’s own supporters!²⁷

Many of the dictatorships of the 20th Century were not only founded on atheism or lawlessness, but blatantly designed from Darwinian Evolutionary positions.

Adolph Hitler, in his book *Mein Kampf*, illustrated his scheme to take over the

world for the “fit” Germanic master race. As Sir Arthur Keith wrote, “The German Führer, as I have consistently maintained, is an evolutionist; he has consciously sought to make the practice of Germany conform to the theory of evolution.”²⁸ After gaining power, Hitler massacred perhaps millions of people. He also caused the death of millions more during World War II.²⁹

Mussolini, working off the same principles as Hitler’s brutal philosophy, invented and executed Fascism.³⁰

Marx, Lenin, Stalin, and Mao, extrapolating from evolutionary democracy, created Communism’s terrible seven-decade tyranny over half the world.³¹

Yet, not all tyranny is so far from home. America’s new democracy has also incurred the death of millions through abortion, seized billions of dollars in property through unlawful taxes, and generally wreaked havoc on justice and constitutional principles.³² But, how could all this come about in the freest country in the world? With outright Evolution and absence of absolutes being rubber-stamped into every attendee of government schools, it is not a surprise.

Truly, these brief examples clearly illustrate that an acceptance of Evolution or naturalism amounts to a forfeiture of rights and in fact liberty itself.

VI. Conclusion

The worldview of Evolution indeed grants a type of freedom. It is a freedom for Stalin to drive a sledgehammer into Trotsky’s head. It is a freedom for Hitler to force millions into death camps. It is a freedom for Mao to torture and kill anyone who would even dare to have his hairdo.

As Americans and Christians, we have a choice. If we choose to compromise, and turn from Biblical inerrancy or preservation, we may never choose again. If we choose to bow to our Creator and his Law, we shall be truly free. The latter, unfortunately, is never popular. We may be persecuted for it. But, inwardly, our freedom can never be taken away. We will thus make a stand for our Creator and proclaim Him as our Redeemer from sin and its bondage.

God calls for us to be watchmen to warn others of the Enemy of their souls' liberty and his attacks against them. The war of the worldviews must be fought.



*"Can the liberties
of a nation be thought secure,
when we have removed their only firm basis,
a conviction in the minds of the people that
those liberties are the gift of God?"* ³³

Thomas Jefferson, 1782

¹ Algernon Sidney, *Discourses Concerning Government*, 1654? As quoted by Verna M. Hall, *The Christian History of the Constitution of the United States of America* (San Francisco, CA: The Foundation for American Christian Education, 1975), p. 130.

² Frederick Engels, Preface to the *Communist Manifesto*, English Edition, 1888 (New York, NY: Bantam Books, 1992), p. 13.

³ Ken Ham, *War of the Worldviews* (Hebron, KY: Answers In Genesis Publications, 2005), p. 11.

⁴ Second Continental Congress, *The Unanimous Declaration of the Thirteen United States of America*, 1776. As quoted by Gene Fisher and Glen Chambers, *The Revolution Myth* (Greenville, SC: Bob Jones University Press, 1981), p. 121.

⁵ Genesis 1-2.

⁶ Deut. 30:19-20; James 1:14.

⁷ 1 John 3:4.

⁸ Romans 3:21-26; 7:1-8:17 (esp. 8:3-4)

⁹ Matthew 1:21.

¹⁰ John 16:13; 1 John 3:24

¹¹ Genesis 10:8-9; E. W. Bullinger, *Appendix to the Companion Bible*, (Grand Rapids, Michigan: Kregel Publications, 1922), p. 29; Bill Cooper, *After the Flood* (Chichester, West Sussex, England: New Wine Press, 1995), pp. 189-190

¹² Various legends from around the world.

¹³ Genesis 3:15.

¹⁴ Bill Cooper, *After the Flood* (Chichester, West Sussex, England: New Wine Press, 1995), pp. 15-35.

¹⁵ Microsoft Encarta Reference Library [CD-ROM] 2004, "Hammurabi" and "Hammurabi, Code of;" E. W. Bullinger, *Appendix to the Companion Bible*, (Grand Rapids, Michigan: Kregel Publications, 1922), p. 22

¹⁶ Deut. 1:13; 16:18-20.

¹⁷ 1 Samuel 8:10-22.

¹⁸ Susan M. Bunker, *World Studies for Christian Schools* (Greenville, SC: Bob Jones University Press, 1993), pp. 117-118.

¹⁹ Simon and Schuster Multimedia Encyclopedia [CD-ROM] 2003, "Constantine the Great."

²⁰ Grolier Multimedia Encyclopedia [CD-ROM] 2002, "Germany, History of" and "Dutch Revolt."

²¹ Simon and Schuster Multimedia Encyclopedia [CD-ROM] 2003, "English Revolution" and "Cromwell, Oliver."

²² Simon and Schuster Multimedia Encyclopedia [CD-ROM] 2003, "Great Awakening."

²³ Bill Cooper, *After the Flood* (Chichester, West Sussex, England: New Wine Press, 1995), pp. 15-35.

²⁴ Plutarch, *Lives of the Noble Greeks* (New York, NY: Dell Publishing Co., 1959), pp. 142-143, 146-148.

²⁵ Susan M. Bunker, *World Studies for Christian Schools* (Greenville, SC: Bob Jones University Press, 1993), pp. 133-134.

²⁶ *The Israel of the Alps* (Angwin, CA: LLT Productions, 1993), videocassette; Grolier Multimedia Encyclopedia [CD-ROM] 2002, "Inquisition;" *World Book Encyclopedia*, 1972, "Pope."

²⁷ Anatole G. Mazour and John M. Peoples, *Men and Nations* (New York, Chicago, Burlingame, Dallas, Atlanta: Harcourt, Brace, and World, Inc., 1959), pp. 331-332.

²⁸ Sir Arthur Keith, *Evolution and Ethics*, 1947: As quoted by Carl Wieland, *The Blood-Stained Century of Evolution*, <http://answersingenesis.org/creation/v20/i3/blood.asp/> 4/18/2006

²⁹ Carl Wieland, *Fighting for Mussolini*, *Creation magazine* 25(2) March -May 2003; p. 32

³⁰ *Ibid.*

³¹ Carl Wieland, *The Blood-Stained Century of Evolution*,

<http://answersingenesis.org/creation/v20/i3/blood.asp/> 4/18/2006

³² *America: From Freedom to Fascism* (Los Angeles, CA: All Your Freedoms Productions, 2006), movie documentary; Constitution Party of South Carolina 2004 Resolutions, pp. 1-4

³³ Thomas Jefferson, *Notes on the State of Virginia*, 1782: As quoted by Hamilton A. Long, *The American Ideal of 1776* (Philadelphia, PA: Your Heritage Books, Inc., 1976), p. 22.