

## PROBLEM SOLVING IN ANCIENT EGYPT

Let's consider an account from the Book of Genesis where one man's connection with God brought great wealth to one people and brought salvation and prosperity to another. As a young man, Joseph had been treated unjustly by his brothers, who sold him into slavery to merchants going to Egypt. They then sold him to a man named Potiphar.

Genesis 39:1–6:

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

Through no fault of his own, Joseph had become a slave to a man in Egypt. But Joseph had a connection. The Lord was with him. His master saw this connection and that the Lord prospered (or as others translate it "gave him success") in everything he did. So Potiphar made Joseph the overseer of his house. His connection with God had caused Joseph to advance to a higher position despite his circumstances and brought prosperity to his master. Unfortunately, Joseph was again treated unjustly. Potiphar's wife falsely accused him of trying to force himself on her and he was sent to prison.

Verse 20:

And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

His situation had become worse, for he went from a slave to a prisoner. But Joseph still had a connection.

Verses 21–23:

But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

The Message translates verses 22 and 23: “The head jailer put Joseph in charge of all the prisoners—he ended up managing the whole operation. The head jailer gave Joseph free rein, never even checked on him, because GOD was with him; whatever he did GOD made sure it worked out for the best.” Joseph was quite a problem solver. Whatever was going on with the prisoners, he was given the responsibility of taking care of it. Joseph had run the household of Potiphar, now he was running the prison. Maintaining peace and order in a prison is not the easiest job, but Joseph did it very well. Yet God had something far greater in store for him.

One of the prisoners had been Pharaoh's chief cupbearer. Joseph had correctly interpreted a dream he had, telling this man that he would be restored to his former position. Joseph had requested that he put in a good word for him with Pharaoh, but when the man resumed his office, he forgot to do so. Two years went by and Joseph remained in prison.

Genesis 41:1–8:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

All those who Pharaoh relied upon for spiritual guidance were of no use in interpreting this dream. But then the chief cupbearer remembered that Joseph had correctly interpreted his dream and told this to Pharaoh.

Verses 14–16:

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

Joseph did not take credit as some great dream interpreter. He understood, however, that he was connected to the One who knew what the dream was all about.

Verses 17–25:

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

And, behold, there came up out of the river seven kine, fattleshed and well favoured; and they fed in a meadow:

And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

And the lean and the ill favoured kine did eat up the first seven fat kine:

And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

God showed Joseph the meaning of the dream, and he declared it to Pharaoh.

Verses 26–32:

The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt:

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

Egypt would soon face a problem of catastrophic proportions. After experiencing seven years of great prosperity, a famine would come upon the land so disastrous that the years of prosperity would be forgotten. Joseph, however, wasn't in the business of being a negative news bringer. He was a problem solver who had a connection. He told Pharaoh exactly what he needed to do.

Verses 33–36:

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

It is much easier to find people who can pinpoint problems. It is far more difficult to find a problem solver. Joseph was a man who through his connection with God solved problems. He told Pharaoh that he was to prepare for the famine during the prosperous years. God revealed to Joseph the plan they were to put in place. One man, who would be discerning and wise, was to be set over the entire country of Egypt to implement this plan. Now Pharaoh has to choose such a man. The choice was obvious.

Verses 37–39:

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou art.*

Joseph was the man to do the job. He had been successful as a problem solver over the house of Potiphar and then over the prison. God had been preparing him to take on an even greater responsibility. Pharaoh recognized that Joseph had the spirit of God in him. Later we will see how vital it is for us to have God's spirit and walk by it if we are to also be connected to God so as to be problem solvers.

Verses 40–44:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

This man who was connected with God was now placed over one of the mightiest nations on the face of the earth. Pharaoh entrusted him with the oversight of all of Egypt. He would do everything in Pharaoh's name.

Verse 46:

And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt.

And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

He was still a young man. In the United States, a person is not allowed to serve as president until he has reached the age of 35. Joseph was running the nation of Egypt at the age of 30. Yet he had something that so many of our leaders in America seem to lack—a connection with God.

Verses 47–49, 53–57:

And in the seven plenteous years the earth brought forth by handfuls.

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

And the seven years of plenteousness, that was in the land of Egypt, were ended.  
And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.  
And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.  
And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.  
And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

What an amazing thing—one who was a slave and then a prisoner is now running the entire operation. When people came to Pharaoh, he told them to go see Joseph. Pharaoh knew that this man was connected. Not only was Egypt saved from starvation, but because of Joseph's leadership, great wealth came to the nation. Yet God has something even greater in mind. He was planning to build another nation that would come out of the family Joseph was born into.

Genesis 42:1 and 2:

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?  
And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

The famine was just as bad in Canaan as in Egypt. Jacob sent his sons to Egypt to buy grain so that they would not die of starvation. Joseph's brothers had sold him into slavery, but now he reveals that God turned their wickedness into a blessing.

Genesis 45:3–8:

And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.  
And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.  
Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.  
For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.  
And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

While in Egypt, the children of Israel prospered and multiplied.

Genesis 47:27:

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

They had gone down into Egypt to avoid starvation. When they came into Egypt there were 70 people in the household of Jacob. Many years later over two million Israelites would go out of Egypt with great wealth and become a mighty nation. Furthermore, from out of this people would come the one who would be the savior of the entire world. This all happened because one man was connected to the God who is the great problem solver.

## **PROBLEM SOLVING IN THE FOUNDING OF THE UNITED STATES**

This connection to God is not just religious theory or nice Bible stories. It has practical value in problem-solving in our lives. One of the greatest achievements in the history of mankind was the founding of a new nation by the leaders of the thirteen colonies in America. In the book *If You Can Keep It*, Eric Metaxas describes how incredible the idea that founded America was.

In 1776 a nation was formed in a way that a nation never had been formed. It was something entirely new: *the nation as idea*. For the first time, a nation was created that was not merely a group of ethnically or tribally similar people. Nor was it a nation composed of disparate groups held together by a strong leader. Until the advent of the United States of America, these were the two groups into which nations must fall...

It was a nation held together by an idea and by citizens who bought into that idea. They were of different backgrounds and different religions. Some of them lived in Maine and others in Virginia and others in Georgia—and others in all the colonies in between. But they all were Americans because they voluntarily believed in that idea. That a nation could be held together by people believing in an idea was unprecedented, as I have said. It had never happened before and has really never happened again. It was nothing more and nothing less than this singular idea that held America and Americans together, and the idea in which they believed in was, in a word, *liberty*.

The title *If You Can Keep It* came from a statement made by Benjamin Franklin. Following the constitutional convention, a woman asked him this question: “Well, doctor, what have we got? A republic or a monarchy?” Franklin responded, “A republic, madam—if you can keep it.”

Undoubtedly the most famous speech ever given on American soil was the Gettysburg Address. In 1863 Abraham Lincoln wasn't even the primary speaker that day. Edward Everett, former president of Harvard, Secretary of State, and now United States senator, had that honor. The foremost orator in the country, he spoke eloquently for two hours. He used about 13,000 words, which he spoke from memory. Lincoln's speech lasted three minutes. He used 272 words. Everett's speech has been forgotten; Lincoln's speech has lived on for generations. Lincoln opened with these words:

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure.

Lincoln began his speech by referring to the Declaration of Independence. The war they were now engaged in would severely test whether a nation conceived in liberty could continue for very long. Would the United States continue as a self-governing nation or would it splinter or give way to a strong leader, as had all other nations? Daniel L. Dreisbach, a professor at American University, notes concerning the beginnings of this country:

On July 4th, 1776, the patriots threw off the monarchy and, pledging to each other their lives, fortunes, and sacred honor, embarked on a bold experiment in republican self-government. Although they held a wide range of views about Jesus, salvation, and even the Bible's divine origins, the founding generation looked to the Bible for insights into human nature, civic virtue, social order, political authority and other concepts essential to the establishment of a new political society. Many saw in Scripture political and legal models—such as republicanism, separation of powers, and due process of law—that they believed enjoyed divine favor and were worthy of emulation in their polities.

David Barton, the founder of the organization Wallbuilders, comments:

One of the interesting things that political scientists have found in looking back at our founding era which runs from 1760 to 1805...they said, "Where do these guys get all these remarkable ideas?" And when they looked to see what the Founding Fathers and others in that era quoted, the Bible was the number one source far and away more than any other source. The Bible was the most frequently quoted source. So it is a founding document of America, no question.

Today we have enjoyed freedom for so long that we take it for granted. This, however, was not the case in the early years of our country. Founding a nation governed by the people rather

than a king or dictator would indeed be a monumental undertaking fraught with many difficulties. A few years after the end of the Revolutionary War, a convention was convened in Philadelphia to draft a new constitution. For five weeks the delegates to the constitutional convention had made little progress in drawing up a constitution. Benjamin Franklin recognized the reason and remarked:

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor....And have we now forgotten that powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that “except the Lord build the House, they labor in vain that build it.” I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel...I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business.

The founding fathers realized that they could not do it on their own. They sought to be connected with God for His wisdom and guidance. They remarked that it was only through God’s guidance that they had been able to found the nation. Following Franklin’s admonition for the assembly to seek God in prayer, the constitution of the new United States of America was formulated within ten weeks. Ten months later it was ratified by nine of the original thirteen states, thus becoming the governing document of the new nation.

The founding fathers recognized God’s hand in the framing of this document. Alexander Hamilton said: “For my own part, I sincerely esteem it a system which without the finger of God never could have been suggested and agreed upon by such a diversity of interests.” James Madison agreed: “It is impossible for the man of pious reflection not to perceive in it a finger of that Almighty Hand which has been so frequently and signally extended to our relief in the critical stages of the Revolution.”

George Washington declared: “As to my sentiments with respect to the merits of the new Constitution, I will disclose them without reserve. . . . It appears to me then little short of a

miracle that the delegates from so many different states . . . should unite in forming a system of national government.” Benjamin Rush observed: “I do not believe that the Constitution was the offspring of inspiration, but I am as perfectly satisfied that the Union of the States in its form and adoption is a much the work of a Divine Providence as any of the miracles recorded in the Old and New Testament were the effects of a Divine Power.”

Eric Mataxas writes:

The founders understood that for people to govern themselves two things that had never existed must be brought into existence simultaneously. The first had never existed in the unadulterated form in which it would exist now; and the second had really never existed at all. Both spoke to an understanding of mankind that was corroborated by observation and history and that was, in the founder’s estimation, a biblical understanding of things. Each of these two things answered a particular question and solved a particular problem: The first understood that man was fallen, and the second understood that he could be redeemed.

The first of the two things was simply the structure of the government. A view of mankind as fallen meant that a government must be created that took this into account and whose very structure limited the power of any one part, lest that power take over, devolving into tyranny.

The second piece was the secret ingredient, really, because it was not something that could be created in a way that a system of government could be created. It was infinitely more difficult than drafting a system of checks and balances. No, this second thing must already exist. And this second thing was the answer to the question of questions: *What would enable a group of people to be trusted to govern themselves and then actually to do so?*

The answer, we have said, lies in the second thing. And that thing was, in a word, *religion*...

Metaxas explains that the religion he is referring to is not religion forced upon people but the freedom to believe and worship as one chooses. He adds:

They knew that the religion that was necessary to self-government was not coerced but free. True religion must be free religion. This was something new, and this was what made possible the unprecedented experiment in liberty that came to be known as the United States of America.

So the founders understood that freedom and religion went hand in hand, that freedom must have religion and religion must have freedom. One without the other was in fact neither. Freedom without religion would devolve into license or end in tyranny; and religion without freedom would really be only another expression of tyranny. The challenge was to combine them. Somehow.

Benjamin Franklin expressed a truth that the founders understood very well: “Only a virtuous people are capable of freedom...As nations become more corrupt and vicious they have more need of masters.” John Adams wrote: “The only foundation of a free Constitution is pure virtue.” He warned that unless the American people had more virtue in the years ahead, their liberty would not last. Adams noted: “They may change their rulers and the forms of government, but they will not obtain a lasting liberty. They will only exchange tyrants and tyrannies.” Let’s read one more statement from Adams, spoken when he was president of the United States:

We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge, or gallantry, would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.

Some years following the American Revolution, the French had their own revolution. It began in 1789, the same year that the United States began to be governed by its new constitution, and ended with the rise of Napoleon ten years later. Instead of looking to the Bible for guidance, the revolutionaries relied upon French philosophers. This revolution turned violent with many thousands of people sent to the guillotine. One of the reforms instituted was the eradication of Christianity. During a ten month period, called “the Reign of Terror,” over 17,000 people were executed. The American Revolution had been a great success; the French Revolution was an unmitigated disaster.

In 1831 Alexis de Tocqueville, a French historian, political scientist and diplomat, was sent by his government to the United States to study prisons and penitentiaries. What he observed was so much greater than what he had been sent to find. The French Revolution had fallen apart within ten years, while America was flourishing under its constitution over fifty years after it has successfully rebelled against England. Tocqueville wrote down his observations in *Democracy in America*, one of the most famous and influential books of the nineteenth century. He noted this difference between what he found in America and what had happened in his own country:

Upon my arrival in the United States the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political consequences resulting from this new state of things. In France I had almost always seen the spirit of religion and the spirit of freedom marching in opposite directions. But in America I found that they were intimately united and that they reigned in common over the same country...

Despotism may govern without faith, but liberty cannot. Religion is much more necessary in the republic which they set forth in glowing colors than in the

monarchy which they attack; it is more needful in democratic republics than in any others. How is it possible that society should escape destruction if the moral tie is not strengthened in proportion as the political tie is relaxed? And what can be done with a people who are their own masters if they are not submissive to the Deity?

There is no country in the world where the Christian religion retains a greater influence over the souls of men than in America; and there can be no greater proof of its utility and of its conformity to human nature than that its influence is powerfully felt over the most enlightened and free nation of the earth.

In the midst of this freedom was the blight of slavery. Many of the founding fathers were opposed to this practice, but they realized that to unite all of the thirteen states and to keep the federal government from being too powerful and usurping state rights, it would have to be left to each state to decide. The constitution provided a method that allowed it to be amended, so in 1865 the thirteenth amendment abolished slavery in the entire country. (It is a testimony to the greatness of this document that it has only been amended 17 times since the first ten amendments, known as the Bill of Rights, were added in 1791).

Os Guinness writes about what he termed “the golden triangle of freedom.” The founders understood that there were three elements require and must work together if freedom is to be maintained. Those elements are faith, virtue and freedom.

A momentous event in American history occurred in 1739. A young English evangelist named George Whitefield came to the colonies and began preaching the necessity of a new birth and the equality of every person in the sight of God. The upper classes were no better than the lower, the cultured and refined had no better standing before God than the uneducated rabble. These were radical ideas that had been rejected by the religious establishment in England and would also be dismissed by many ministers in the United States. Yet Whitefield traveled up and down the colonies preaching this message in “open air” meetings with thousands of people. He would preach and be heard by up to thirty thousand people.

By the time of his death in 1770, six year before America declared its independence, over eighty percent of the people living in the colonies had heard him preach. Whitefield’s influence on America has been well recognized. One author labeled him to be “America’s spiritual founding father.” His message of the need to have faith in Jesus Christ for salvation was gladly received by the people and had the effect of uniting the colonists. This religious freedom and rejection of the religious establishment would have a profound effect on the hearts and minds of the people and serve an important role in the American Revolution. The truth that all men are created equal would serve as the most fundamental concept in the Declaration of Independence.

The rejection of the tyranny of religion that Whitefield and others proclaimed during what has been called “the Great Awakening” would lead to the rejection of political tyranny. Yet the message was not a rejection of morals and order but a realization of the need for a personal relationship with God. Many were transformed in their personal lives by the gospel. This is the

true “wokeness,” so much greater than the counterfeit being promoted today. Since each individual could let God direct his life, then the idea of self-government by the people rather than by kings and dictators would logically follow. If a people couldn’t govern their own lives, how could they govern a nation?

Nearly 250 years after the Declaration of Independence, we look back and realize that their vision of a group of states (thirteen at that time and now fifty) united as one new nation under this single constitution has become a remarkable reality. It most certainly is a shining example of problem solving by being connected to the One who is the great problem solver.

Today the opinion in vogue is that the framers of the constitution were a group of greedy white supremacists and racist slave-owners who began an oppressive country for their own self-interests. What those who expound such a view fail to realize is that they are living in a country where they are free to say what they think without government oppression. They should thank the founding fathers for such freedom. How rare that has been in the history of mankind. Now they want to tear down the very things that allow this freedom of speech.

If someone started a business and it was still in operation 250 years later, wouldn’t we want to know what he did to build such a successful business? Isn’t the founding a nation a far more challenging endeavor?

Today we are in desperate need of men and women in positions of leadership who have a connection with God. Too many of our leaders on both ends of the political spectrum advocate for various laws without looking to the great Lawgiver (Isaiah 33:22). The founding fathers realized how dependent they would have to be on God to start a new nation and how dependent its people would have to be on Him if the United States would endure. Not since the Civil War has the bedrock upon which our country was founded been so shaken. Just as Lincoln had declared that the Civil War was testing whether a nation conceived in liberty could long endure, so today this same idea is again being put to the test. A rejection of faith and virtue is a rejection of liberty. As we rush headlong into adopting the progressive agenda, true believers will find more and more of their core beliefs at odds with what is politically correct. That which is frowned upon today by the political elites will be legislated tomorrow. We must, however, remain connected to God. While our problems as a nation may be many, we are to remember that He is the great problem solver.