

16 The Wolves Are Voting

What Makes Democracy Bad

The turbulence and contention we see in our nation today is due in part to the fact that most people believe that our nation is a democracy and that laws should be subject to the whim of a simple majority. This is why Article IV, Section 4 of the U.S. Constitution guarantees to the states that the Federal government will operate as a republic, not a democracy. [1] The problem is that few people know the difference between the two. A quote often attributed to Benjamin Franklin aptly illustrates the dangers of a pure democracy and highlights the importance of having good laws that can trump the will of the majority.

"Democracy is two wolves and a lamb voting on what to have for lunch. Liberty is a well-armed lamb contesting the vote."

— source unclear (often attributed to Benjamin Franklin)

But virtually all the founding fathers considered democracy to be a dangerous, if not an evil, form of government. Consider these quotes by James Madison, the primary author of the constitution, and others:

"Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security, or the rights of property; and have, in general, been as short in their lives as they have been violent in their deaths."¹

— James Madison;

"Pure democracy cannot subsist long nor be carried far into the departments of state, it is very subject to caprice and the madness of popular rage."²

— John Witherspoon; Signer of the Declaration

"A simple democracy . . . is one of the greatest of evils."³

— Benjamin Rush, signer of the Constitution

"[T]he experience of all former ages had shown that of all human governments, democracy was the most unstable, fluctuating and short-lived."⁴

— John Quincy Adams

Democracy is essentially the rule of the mob, while a republic means ruled by law. [2] The dirty little secret of a democracy is that power brokers behind the scenes usually use democracy as a tool to move from order into chaos and then into bigger more controlling dictatorial government. The weakness of a democracy can be seen in at least three points:

- 1) Everyone does not vote;

- 2) A majority of those who do vote can be easily manipulated and;
- 3) The will of the voting majority is not necessarily right, and is often wrong. [3]

Laws in a democracy are often made based on the majority of those who are involved and vote, not on the will of the entire population. Through deceit, guilt manipulation, misinformation, propaganda, and bribery, sufficient numbers of people can be mobilized to create a majority vote to overrule those who do not vote or who are not informed enough to vote properly. This is why the promise of “free stuff” from the government, whether it is food, housing, health care, or cash, is often nothing less than a bribe to buy votes for a particular party or candidate with a socialist orientation.

A strategy of socialist politicians is to build up the number of bribed voters so large that they gain power in government and pass laws to advance their agenda. They are betting that by the time the uninvolved realize that their freedoms are being taken away under the banner of democracy, it will be too late to do anything about it. This is why it is vitally important for us to educate ourselves and our children about godly government involvement. [4]

But what about trumping the will of the majority? Isn't it dangerous to have laws that overrule the will of the people? Yes, it can be, but not if the people are wrong. Because of mass propaganda, the will of those who vote is not always right, and even if it is, there is no guarantee that elected officials (most of whom seem to have an agenda that does not regard the will of the people) will do the right thing after being elected. We must have laws that are based on something more solid than the shifting moods of the manipulated mob or the whim of an elected official. [5]

What Makes a Republic Good

Now we come to the root of the issue. The key issue in a republican form of government is whether or not its laws, which trump the will of the majority, are good laws or bad laws. This begs the question: “How does one determine which laws are good and which ones are bad?” Where do the ideas from which we make our laws originate? There are four basic sources that are in play in our world today.

1) Ourselves. This is government by what feels right. Should elected representatives just make up laws based on their perception of current circumstances? I hope not! This is the very definition of instability and uncertainty.

2) Marxism. Should we embrace the ideas of Karl Marx? Heaven help us if we allow this! Marxism has resulted in communist regimes that in the past century have been responsible for population purges resulting in the murder of at least 135 million people! It is pure evil.

3) Sharia law. Should we look to the Koran, a book written by Mohammad as a source of law? Again, I hope not! We only have to look at the life of Mohammad and see what Islam ultimately produces. He was a nomadic marauder who conquered and murdered those who would not submit to his radical religious views. His radical followers are much the same today.

4) Christianity. Should we look to the Christian Bible for the source of good laws? Our founding fathers did. History and logic tell us that this is the right choice. Only the Christian world view assigns intrinsic value to all human life by declaring that man was created in the image of God. This principle is echoed in the Declaration of Independence when it says: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.” As pointed out in the previous chapter, these few words give us the philosophy and purpose of government as understood by our founding fathers.

In a republic, representatives are elected by the people to govern according to established law. [6] But to be republican in form alone is not enough. Good republican government is a system of government based on the laws of the one true God, who is fully represented by the life and character of Jesus Christ. The recipe for freedom is simple: Where the Spirit of the Lord is, there is liberty (2 Cor 3:17).

History shows that the principles found in the Hebrew/Christian scriptures have produced the greatest and freest societies that the world has ever seen. [7] Such is the case of the United States of America. The influence of the Christian revival known as the Great Awakening during the decades preceding the American Revolution is unmistakable to the honest student of history. The pastors of that era were scholars and educators who shaped the world view of those who would later be called the founding fathers of America.

“...our citizens should early understand that the genuine source of correct republican principles is the Bible, particularly the New Testament, or the Christian religion.”⁵

— Noah Webster

“The general principles on which the fathers achieved independence were ... the general principles of Christianity... Now I will avow that I then believed, and now believe, that those general principles of Christianity are as eternal and immutable as the existence and attributes of God.”⁶

— John Adams

The French philosopher Alexis De Tocqueville also recognized the republican form of government had its roots in Christianity by saying:

"The friends of liberty in France are inclined to speak in enthusiastic commendation of the republicanism of the Scriptures.”⁷

— Alexis De Toqueville;

The Battle for Truth

But the problem we face today is that those holding the non-Christian Marxist world view have infiltrated our government, gained control of nearly all of the media and virtually the entire public educational system - and - they are using them as tools of mass propaganda to advance the socialist agenda. [8] They have sought to revise or omit those portions of history that document the immense influence of the Christian world view upon which our nation was founded and the

unprecedented levels of freedom and prosperity that it has produced. This is why, as Christians, we must educate ourselves and our children concerning the biblical values upon which the American form of government is based. This job cannot be entrusted to the government-run school system. Jefferson said,

“I know of no safe depository of the ultimate powers of a society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education. This is the true corrective of abuses of constitutional power.”⁸ [9]

— Thomas Jefferson

The founding fathers understood, according to the Christian world view, that mankind is inherently evil with a sinful nature. In and of ourselves, there is no good thing. But Jesus Christ defeated the power of sin, and offers the regenerating power of the Holy Spirit who comes to abide inside those who trust and obey Him. This provides for the law of God to be written upon the heart which is what we call internal self-government. This is the ultimate foundation for liberty because he who is governed by the internal Master has no need of an external master.[10] This is why Ben Franklin said:

"Only a virtuous people are capable of freedom. As nations become more corrupt and vicious, they have more need of masters."⁹

— Benjamin Franklin

At this time, it seems that viciousness is on the increase and virtuous people, who are capable of self-government and true freedom, are somewhat hard to find. If this trend continues we will, as Franklin points out, “have need of masters” to maintain order and peace. In modern vernacular this means more and bigger government. [11]

To restore personal virtue on a large scale, we need what is generally called revival (an issue addressed in briefly in Chapter One). In other words, the general population, needs to experience the life changing power of Jesus Christ. For this cause, all Christians should engage in the effort of evangelism. Meanwhile, we have government that is sliding toward Marxism and Islamic law because Christians have largely disengaged from their political leadership responsibilities. While we pursue evangelistic avenues, we must also pursue a republican form of government based on Christian principles. This is why the values and character held by those running for office are so important. We need to elect officials who, not simply govern by principle, but govern by Christian principle.

I have heard it said that we cannot establish a Christian dictatorship. I agree and that is not what a republican form of government is. But if I had to choose between a dictator with a Christian world view or a dictator with a Marxist or Muslim world view, I'd choose the former.

Good Government is a Down Payment

It is Christian stewardship in civil government that forms the foundation of freedom for a nation. [12] As we see more small scale manifestations of the Kingdom multiply across our land, we will see more peace, more prosperity, and more freedom. We are not talking about a

theocracy. Though we expect to see victories, we are under no illusion that we can see the whole world come under a theocratic government prior to Jesus' return. This side of Christ's return, the Kingdom of God can and should be a powerful influence upon the governments of the nations. But only after His return will the Kingdom of God be the government of the nations.

The Holy Spirit was given as a down payment or as guarantee of the full payment for what is to come. The work of preparing the way for the Kingdom is the work of the Holy Spirit. The Weymouth translation calls it a "foretaste."

Ephesians 1:13-14 (WEY)

13 And in Him you Gentiles also, after listening to the Message of the truth, the Good News of your salvation—having believed in Him—were sealed with the promised Holy Spirit;
14 that Spirit being a pledge and foretaste of our inheritance, in anticipation of its full redemption—the inheritance which He has purchased to be specially His for the extolling of His glory.

Romans 8:23 (WEY)

23 And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for open recognition as sons through the deliverance of our bodies.

All the works of the Holy Spirit in this age, including good government, are small scale manifestations (foretastes) of the promise of a much greater full scale manifestation that is coming. [13] Healing from a deadly disease would be a foretaste of the promise that we will put on immortality and never die. A city or community transformation would be a foretaste of the promise that Jesus will rule the earth and bring world peace

Whether one is a Christian believer or not, it is wise to support the ideas that establish and maintain a Christian republic. If you value your freedom then arm yourself with truth because the wolves are voting on what (or who) to have for lunch.

Paradigm Builder:

The United States of America was not founded as a democracy, but as a republic. To be more specific, it was founded as a Constitutional Christian Republic.

Before reading this chapter, how would you describe your position regarding this concept?

1 Strongly Disagree - 2 Disagree - 3 Neutral/Unsure - 4 Agree - 5 Strongly Agree

How would you describe your position regarding this concept after reading this chapter?

1 Strongly Disagree - 2 Disagree - 3 Neutral/Unsure - 4 Agree - 5 Strongly Agree

¹ Madison, Federalist Papers, #10

² John Witherspoon, *The Works of John Witherspoon* (Edinburgh: J. Ogle, 1815), Vol. VII, p. 101, Lecture 12 on Civil Society.

³ *The Letters of Benjamin Rush*, L. H. Butterfield, editor (Princeton: Princeton University Press for the American Philosophical Society, 1951), Vol. I, p. 523, to John Adams on July 21, 1789.

⁴ John Quincy Adams, *The Jubilee of the Constitution. A Discourse Delivered at the Request of the New York Historical Society, in the City of New York on Tuesday, the 30th of April 1839; Being the Fiftieth Anniversary of the Inauguration of George Washington as President of the United States, on Thursday, the 30th of April, 1789* (New York: Samuel Colman, 1839), p. 53.

⁵ Noah Webster's *Early American History*, p. xviii; 1841; from Google books

⁶ *The Works of John Adams*, by his grandson, Charles Francis Adams, 1856; page 45

⁷ Edwin Hall, *The Puritans and Their Principles*, 1846, p. 299

⁸ Thomas Jefferson on popular sovereignty, letter to W.C. Jarvis, 1820.

⁹ Letter to Messrs, the Abbes Chalut, and Arnaud, 17 April 1787: