

POSITION PAPERS 2009

America on the Chain of Christianity[®]



The Foundation for
American Christian Education

Transforming the Mind and Heart of a Nation



AMERICA ON THE CHAIN OF CHRISTIANITY®

Why is America so prominent in the Foundation publications and can “American” be removed from the Principle Approach® for adaptation to the education of students in other nations?

STATEMENT OF POSITION

Every nation has a providential history in Christ His Story. Each nation can trace in her history the impact of the Gospel, or its absence, on the founding, the formation, and the unfolding destiny of the nation.

The Principle Approach method of education by Biblical principles, to form Christian character and scholarship in individual students, is America’s historic method of Biblical reasoning that puts the truth of God’s word at the heart of every subject in the curriculum. The research first published by Verna Hall, and the companion educational program written by Rosalie Slater, identified the Principle Approach as the educational method evident in the colonial and founding era of America’s history. It was the method by which America’s founding fathers discerned and designed the constitutional federal form of republican government that gave citizens of the United States the liberty and prosperity by which to build the nation.

The Principle Approach is first Biblical, Christian, and then American. However, it is as universally applicable as are Christ and the Bible.

The publications of the Foundation, which document the Principle Approach, are titled to accurately represent their identity, ideologically and practically—*The Christian History of the Constitution of the United States: Christian Self-government*, *Teaching and Learning America’s Christian History: The Principle Approach*, *The American Dictionary of the English Language*, etc.

The Principle Approach is applicable in any educational setting in any nation. Application involves researching the history of the nation to identify the providential history context and the national literature in which to apply Principle Approach methodology. Application in another cultural and national context however, does not nullify the root nature of the Principle Approach which is Biblical, Christian, and American.

It is possible to practice the Principle Approach methodology using the Noah Plan curriculum and employing the 1828 Noah Webster dictionary without emphasizing America’s Christian history. However, the American model of education and government remains an historical memorial to the power of truth in liberating man. How the American has been faithful or unfaithful to its principles is etched in the annals of American history and today’s headlines, and is another topic.

DOCUMENTATION

The Biblical Foundations, Key Definitions, and Supporting Documents and References

I. BIBLICAL FOUNDATIONS

Romans 1:16 (KJV) For I am not ashamed of the **gospel** of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.



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Ephesians 1:13 (KJV) In Him you also *trusted*, after you heard the word of truth, the **gospel** of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise.

Galatians 3:8 (KJV) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all **nations** be blessed.

Psalms 33:11-13 (KJV) Blessed is the **nation** whose God is the LORD, The people He has chosen as His own inheritance.

Matthew 21:42 (KJV) Therefore I say to you, the kingdom of God will be taken from you and given to a **nation** bearing the fruits of it.

Matthew 24:13-15 (KJV) And this gospel of the kingdom will be preached in all the world as a witness to all the **nations**, and then the end will come.

Matthew 28:19 (KJV) Go therefore and make disciples of all the **nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

Mark 13:10 (KJV) And the gospel must first be preached to all the **nations**.

Acts 10:35 (KJV) But in every **nation** whoever fears Him and works righteousness is accepted by Him.

Galatians 3:8 (KJV) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all **nations** be blessed.

II. DEFINITIONS OF KEY WORDS

All definitions are taken from Webster, Noah. *Noah Webster's First Edition of An American Dictionary of the English Language*. Anaheim, CA: Foundation for American Christian Education, 2006 (unless otherwise noted). Underlines and highlights added.

PROVIDENCE, *n.* [Fr from L. *providentia*.] 1. The act of providing or preparing for future use or application. 2. Foresight; timely care; particularly active foresight or foresight accompanied with the procurement of what is necessary for future use, or with suitable preparation. 3. In *theology*, the care and superintendence which God exercise over his creatures. He that acknowledges a creation and denies a *providence*, involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence. By *divine providence* is often understood God himself.

HISTORY, *n.* 1. An account of facts, particularly of facts respecting nations or states; a narration of events in the order in which they happened, with their causes and effects. *History* differs from *annals*. *Annals* relate simply the facts and events of each year, in strict chronological order, without any observations of the annalist. *History* regards less strictly the arrangement of events under each year, and admits the observations of the writer. This distinction however is not always regarded with strictness. *History* is of different kinds, or treats of different subjects; as a *history* of government, or political history; *history* of the Christian church, or



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ecclesiastical *history*; *history* of war and conquests, or military *history*; *history* of law; *history* of commerce; *history* of the crusades, &c. In these and similar examples, *history* is *written* narrative or relation. What is the *history* of nations, but a narrative of the follies, crimes and miseries of man?

NATION, *n.* [L. *natio*, from *natus*, born; *nascor*, to be born; perhaps Heb.] 1. A body of people inhabiting the same country, or united under the same sovereign or government; as the English *nation*; the French *nation*. It often happens that many nations are subject to one government; in which case, the word *nation* usually denotes a body of people speaking the same language, or a body that has formerly been under a distinct government, but has been conquered, or incorporated with a larger nation.

GOSPEL, *n.* [Sax. *godspell*; *god*, good, and *spell*, history, relation, narration, word, speech, that which is uttered, announced, sent or communicated; answering to the Gr., L. *evangelium*, a good or joyful message.] The history of the birth, life, actions, death, resurrection, ascension and doctrines of Jesus Christ; or a revelation of the grace of God to fallen man through a mediator, including the character, actions, and doctrines of Christ, with the whole scheme of salvation, as revealed by Christ and his apostles. God's word.

PRINCIPLES, *n.* [It. *principio*; Fr. *principe*; L. *principium*, beginning.] 1. In a *general sense*, the cause, source or origin of any thing; that from which a thing proceeds; as the *principle* of motion; the *principles* of action. 2. Element; constituent part; primordial substance. 3. Being that produces any thing; operative cause. 5. Ground; foundation; that which supports an assertion, an action, or a series of actions or of reasoning. On what *principle* can this be affirmed or denied? He justifies his proceedings on the *principle* of expedience or necessity. He reasons on sound *principles*. 6. A general truth; a law comprehending many subordinate truths; as the *principles* of morality, of law, of government, &c. 7. Tenet; that which is believed, whether truth or not, but which serves as a rule of action or the basis of a system; as the *principles* of the Stoics, or of the Epicureans.

CHARACTER, *n.* [L. *character*; Fr. *caractere*; Sp. *caracter*; It. *carattere*; Gr., from the verb to scrape, cut, engrave.] 1. A mark made by cutting or engraving, as on stone, metal or other hard material; hence, a mark or figure made with a pen or style, on paper, or other material used to contain writing; a letter, or figure used to form words, and communicate ideas. 4. The peculiar qualities, impressed by nature or habit on a person, which distinguish him from others; these constitute *real character*, and the qualities which he is supposed to possess, constitute his *estimated character*, or reputation. Hence we say, a *character* is not formed, when the person has not acquired stable and distinctive qualities.

EDUCATION, *n.* [L. *educatio*.] The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good *education* in manners, arts and science, is important; to give them a religious *education* is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties.

BIBLICAL, *a.* Pertaining to the Bible, or to the sacred writings; as *biblical* criticism.



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CHRISTIAN, *n.* *kryst 'yan.* [Gr; L. *christianus*; Sax. *cristen*; D. *kristen*; Fr. *chrétien*; Sp. *christiano*; Arm. *cristen*; W. *cristian*. See *Christ*.] 1. A believer in the religion of Christ. 2. A professor of his belief in the religion of Christ. 3. A real disciple of Christ; one who believes in the truth of the Christian religion, and studies to follow the example, and obey the precepts, of Christ; a believer in Christ who is characterized by real piety. 4. In a general sense, the word *Christians* includes all who are born in a Christian country or of Christian parents.

AMERICAN, *a.* Pertaining to America.

APPLICATION, *n.* [L. *applicatio*. See *Apply*.] 4. The act of applying as means; the employment of means; as, children may be governed by a suitable *application* of rewards and punishments. 5. The act of fixing the mind; intenseness of thought; close study; attention; 7. In *theology*, the act by which the merits of Christ are transferred to man, for his justification. 9. In *sermons*, that part of the discourse, in which the principles before laid down and illustrated, are applied to practical uses.

III. CITATIONS FROM SOURCES

A. Verna Hall, *The Christian History of the Constitution of the United States: Christian Self-government*. p. 8-9.

“As America is the common ground on which all the currents and ideas of all civilizations meet...so America adopts the children of all lands only to return a manhood ennobled by a sense of its own dignity through the practice of a system of self-government which improves the condition and promotes the interest of each while it produces harm to none... America, then, will colonize Ideas...”

B. Verna Hall, *The Christian History of the Constitution of the United States: Christian Self-government*. p. 27-28.

“‘Christianity’ says Montesquieu, ‘is a stranger to despotic power... The tendency of the true Gospel principles is to bring the most absolute despotism under the limits of law; to imbue limited monarchies more and more with the spirit of popular institutions; to prepare the people to govern themselves; and finally to establish everywhere the spirit and the reality, if not the very forms of a republic...’ ”

B. William Bradford, *Of Plimoth Plantation*. Verna Hall, extracted in *The Christian History of the Constitution of the United States: Christian Self-government*. p. 193.

“Lastly, (and which was not least,) a great hope & inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating & advancing the Gospel of the Kingdom of Chris in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performing of so great a work.”



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IV. SUPPORTING DOCUMENTS AND REFERENCES

1. *The Christian History of the Constitution: Christian Self-government*, Hall, Verna. FACE 1960.
2. Association of Christian Schools for Principled Education www.AECEP.br.com
3. *A Republic If You Can Keep It: America's Authentic Liberty Confronts Contemporary Counterfeits*, Dr. Gai Ferdon. FACE 2008