

The Threat of Communism to Judeo-Christian Tradition and How to Stop It

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Abstract

Judeo-Christian tradition is what has made America great. Today, the biggest threat to Judeo-Christian values in the United States is the rise of communism. This threat stems from the large-scale decline in the percentage of the American population who adheres to a biblical worldview. A biblical worldview is the moral foundation for Judeo-Christian tradition, so without a dominant biblical worldview, Judeo-Christian tradition cannot survive. There are two parts to the stopping the spread of communism. First, a biblical worldview must be restored to America. Second, capitalism must be upheld because it is the only economic system with which a biblical worldview is compatible and therefore serves as the economic foundation for Judeo-Christian tradition.

The Threat of Communism to Judeo-Christian Tradition and How to Stop It

The United States has historically been a Christian nation. The Founding Fathers invoked the Christian God in many of the founding documents, including in the Declaration of Independence, when Thomas Jefferson wrote, “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.” Through this statement, Jefferson clearly expressed that three of the founding rights upon which our nation was based come from God; however, as time has passed, the United States has drifted further and further away from these founding Judeo-Christian ideals. Instead of the government using their limited power to protect natural, God-given rights, as was intended by the Founding Fathers, they have slowly but surely grown and usurped power to the point where the government today freely gives and takes natural rights at its own discretion. In other words, the government is trying to be God, and many American citizens are allowing them to play that role in their lives.

How has the United States come this far in abandoning her founding principles? Why are American citizens so willing to give up their unalienable rights to the tyrannical, man-made god known as the government? The answer to these questions is simple: The large-scale rejection of a biblical worldview in America, even amongst the Christian church, has led to an exponential growth in support of a communist ideology. Implementing this communist agenda is not only anti-Christ, but is the antithesis of capitalism, which is the economic system that has supported Judeo-Christian tradition throughout United States’ history. To stop the spread of communism, a biblical worldview must be restored to America and capitalism must be upheld.

What is a Biblical Worldview?

Everyone has a worldview. Whether they know it or not, each person holds a specific set of foundational beliefs that form their perspective on life. An individual interprets and responds to the world in which he lives using the intellectual, moral, emotional, and spiritual lenses that have been formed by his foundational beliefs (Barna, 2020a). For those who identify as Christians, their worldview should be a biblical one. There are several foundational beliefs that make up a biblical worldview (The Barna Group, 2003). A biblical worldview is one which holds that Jesus Christ is the Son of an omnipotent, omnipresent God, who created the universe and who always has and always will rule it. Satan is real and humans are sinful, but God offers salvation through the death and resurrection of Jesus. Salvation cannot be earned. The Bible is the inspired and inerrant Word of God and its principles are true. Finally, absolute truth and absolute moral values exist and are found in the Bible (The Barna Group, 2003). Therefore, people who hold a biblical worldview form their opinions, analyze history and current events, build relationships, work, and contribute to society based on biblical principles.

What is the Judeo-Christian Tradition in the United States?

Judeo-Christian tradition is the concept that the United States was founded upon beliefs that stem from the teachings of the Jewish and Christian religions (Hall, 2011). The Bible is, of course, where these teachings are found. Contrary to popular belief, the American Founding Fathers, though not all part of the Christian faith, were strongly influenced by a biblical worldview (Hall, 2011). Throughout the Constitutional Conventions, the Founding Fathers were known to come together in prayer when facing a point of conflict, asking God to guide them and provide wisdom (Metaxas, 2016). One of the most popular examples of prayer at the Constitutional Convention was in 1787, when Benjamin Franklin (1787/2008) reminded the

convention members of the importance of prayer and God's direction in their endeavor after a few weeks of a stall in progress. In this speech, Franklin acknowledged how dedicated the Founding Fathers were to consulting Heaven throughout the Revolutionary War. He reminds them that they must continue in this practice to find political truth because they will never find it on their own. One of the most common claims today is that the Founding Fathers were deists, who believed that God created the universe but does not personally interact in the lives of humans or influence world events (Pailin, 1997); however, Franklin admitted in this speech that he knew God does involve himself with human activities and it is only by His will that a nation can be formed and survive.

Other Founding Fathers expressed their belief in God and the importance of His guidance throughout the course of their lives in speeches, letters, and other writings. George Washington (1789/n.d.), in the first inaugural address to the newly created United States of America expressed a clear belief in absolute moral truth, that God had created it, and that it transcends time. Further, Washington stated in the same speech that becoming a blessed and successful nation required adherence to biblical principles. Thomas Jefferson (1805/2008), in his inaugural address, recognized his need for God's guidance as well as God's role in directing historical events, such as in the history of Israel. He understood that God's favor upon the United States and involvement in directing the course of American history would be necessary for a thriving nation. The ideas of absolute moral truth, God's intervention in history and the lives of man, God as the creator of the universe, and adhering to biblical principles expressed by the Founding Fathers are all examples of ways in which they applied and encouraged a biblical worldview as they built the foundation for the United States.

Several lasting elements of a biblical worldview and Judeo-Christian values exist in the United States today. While there is no reference to God or the divine in the U.S. Constitution, all fifty state constitutions have references to God or the divine in some capacity, most more than once (Sandstrom, 2017). Many government buildings still publicly display the Ten Commandments and each session of federal Congress and most state legislatures open with prayer. While these Judeo-Christian traditions remain, many others have been obliterated. Examples of this include banning official prayer and Bible readings in public schools in the 1962 *Engel v. Vitale* and the 1963 *Abington School District v. Schempp* Supreme Court Cases, respectively.

The recent and increasing attack on religious liberty, with Christian business owners canceled because of their personal beliefs, is another example of the destruction of Judeo-Christian tradition. One of the most famous examples of one's personal beliefs being challenged is the *Masterpiece Cakeshop, Ltd. v. Colorado Civil Rights Commission* Supreme Court case. Jack Phillips, a nationally recognized baker, chose not to bake a cake for a homosexual wedding due to his Christian beliefs. The homosexual couple sued him, claiming he was discriminating against their sexual orientations and thereby violating the Colorado Civil Rights Act. In 2018, the Supreme Court ruled in Phillips' favor, but only because the Commission abandoned religious neutrality in their arguments (*Masterpiece Cakeshop, Ltd. v. Colorado Civil Rights Commission*).

Even the remaining Judeo-Christian traditions have been challenged or tainted by the secular ideology that is sweeping the United States. In the first congressional prayer of the 117th Congress in January 2021, Representative Emanuel Cleaver prayed in the name of, "the monotheistic god, Brahma, and god known by many names by many different faiths" and closed with, "amen and awoman" (Mastrangelo, 2021, para. 2). This is not only a blatant mockery of

the Christian God, but a rejection of fact, and it shows how far the United States has fallen from her Judeo-Christian foundations.

Ultimately, the Founding Fathers understood that on their own, men are morally weak. Religion is therefore necessary to promote morality amongst a people because of the absolute moral boundaries and the guarantee that there are consequences for the decisions made. They also understood that to unite the nation, the people must share an objective moral code and recognize that there is a higher power that transcends earthly authority. Finally, they knew that to prevent a tyrannical government from forming, the Constitution and role of government must be based in Judeo-Christian values, which gives government the simple role of protecting the rights and enforcing the standards of morality that God created at the beginning of time (Hall, 2011). The key to understanding the destruction of Judeo-Christian tradition lies in the fact that Judeo-Christian tradition cannot survive without the foundation of a biblical worldview.

The Biblical Worldview in America Today

The percentage of American adults with a biblical worldview has been in a sharp decline over the past several years. In 2020, Barna, the Director of the Cultural Research Center at Arizona Christian University, performed research to determine the dominant worldviews in the United States today (Barna, 2020a). Barna administered a survey to 2,000 American adults which contained fifty-one worldview questions. Through his research, Barna found that a biblical worldview is held by only 6% of American adults, a 50% decrease compared to 25 years ago. (Barna, 2020a). Additionally, only 2% of Americans aged 18 to 29 adhere to a biblical worldview (Barna, 2020b). Even within the American Christian Church, just 9% of self-identified Christians hold a biblical worldview (Barna, 2021c). There are several reasons for this and a few of the biggest reasons will be outlined here.

Misunderstanding of Separation of Church and State

There is a widespread misunderstanding of the concept of separation of Church and State amongst American citizens. Many Americans believe that it is a Constitutional law to keep religion from influencing governmental affairs and vice versa, which has led American Christians to believe that it is not legal to apply their biblical worldviews to government and therefore law, politics, or economic policy as well. When a biblical worldview is removed or pushed out of government, Judeo-Christian tradition has no foundation on which to stand. In reality, the separation of Church and State is never mentioned in the Constitution or any amendments. The only time the phrase, “separation of Church and State” is used is in a letter Thomas Jefferson wrote in which he directly refers to the Establishment Clause and Free Exercise Clause as, “building a wall of separation between Church & State” (Jefferson, 1802, para. 2). The Establishment and Free Exercise Clauses, which are part of the First Amendment, express that the government may not create any laws that establish a national religion or prevent people from freely exercising their chosen religion (U.S. Const. amend. I). In other words, the government may not infringe upon religious activity, but there is no constitutional clause or law that prevents individuals from using religion to influence the government. Christians are therefore committing no crime by bringing their biblical worldviews to interpret and solve governmental problems.

Misinterpretation of Romans 13

One of the main passages that contains principles for the biblical relationship between the government and its subjects is Romans 13. Paul explained in Romans 13:1 that Christians must be subject to the earthly governing authorities because God is the source of that authority (*English Standard Bible*, 2001/2016). Within the Christian community, verse 1 is used to

dissuade Christians in America from protesting government officials who are abusing their God-given authority or are leading the nation away from Judeo-Christian values since Christians are called to be subject to governing authorities (Howard, 2018). There are several problems with this interpretation of the passage. First, the rest of the passage must be taken into consideration. In verses four and five, Paul explained how rulers are given power by God to protect the best interest of the people and promote good by punishing evil (*English Standard Bible*, 2001/2016). In this sense, good and evil are defined by God's objective standards outlined in the Bible, which means that anyone can look to the Bible to determine if governmental leadership is using their power the way Paul explained in Romans 13 that they should.

Second, the unique setup of the American government plays a role in how this passage should be interpreted for American Christians. Any power and authority the American government has is derived from the Constitution, which derives its power from the consent of the people. Citizens are free to develop institutions and traditions to govern themselves. This concept is known as popular sovereignty (Moore, 2016). Therefore, in the case of the United States, the governing authorities to which Romans 13 refers are not elected officials; rather, it refers to We the People, the American citizens, who give legitimacy to the Constitution.

Finally, there are several other biblical passages which demand obedience to God rather than man. When God's law and human law conflict, Christians must prioritize obedience to God. The Bible is full of examples of people who disobeyed human law and governing authorities to obey God. One of the most prominent Old Testament examples of God calling man to challenge a governing authority is the story of the Israelite Exodus from Egypt. God spoke to Moses through the burning bush and directly told him to challenge Pharaoh and the laws that kept the Israelites enslaved to set His people free (*English Standard Bible*, 2001/2016). In the New

Testament, all of Jesus Christ's apostles, except for Judas Iscariot and John, were martyred because they disobeyed earthly governing authority, continuing to obey God and preach His word (*English Standard Bible*, 2001/2016). Overall, the misinterpretation of Romans 13 and blind eye to the rest of Scripture and American context contribute to the decline in a biblical worldview.

The Lie of the Sacred-Secular Split

While the misunderstanding of the separation of church and state leads American Christians to believe it is not legal to apply a biblical worldview to government, the concept of the sacred-secular split is used to deceive Christians into believing that it is not acceptable to apply a biblical worldview to government. The sacred-secular split, as explained by Nancy Pearcey, a leading American theologian, is the Christian version of the fact-value split. According to Pearcey, the fact-value split is a worldview framework in which facts are the objective parts of life and apply to everyone, like scientific facts or laws of economics, while values are subjective and personal, like moral or religious standards (2008). Pearcey described how this concept has permeated much of the Christian church where it is known as the sacred-secular split. The sacred-secular split is the idea that Christianity is a personal, sacred matter that must be confined to the home and church. It does not have a role in other areas of life, such as business, politics, economics, science, and even leisure, because these areas of life are considered secular (Pearcey, 2008). Promoting this concept in the church undermines a biblical worldview, thereby removing the foundation for Judeo-Christian tradition, in several ways.

First, a worldview is meant to apply to every area of life. Second, a biblical worldview is the only one that can apply to all areas of life without contradicting itself (Pearcey, 2008). At creation, God created all things to work together to create perfect harmony. Unfortunately, with

the fall of man, that perfect order was broken and there is no longer perfection on this side of heaven; however, because God created all aspects of life, including those that are considered secular in the sacred-secular split, the biblical worldview is the only one which can be applied to correctly interpret how they all interact (Pearcey, 2008). Finally, humans are commanded by God in Genesis 1:28 to have dominion over the earth (*English Standard Bible*, 2001/2016). As Pearcey noted, this includes a responsibility to subdue nature as well as the rest of earth, including culture, government, business, and economics (2008). Christians must take this responsibility seriously and bring their biblical worldview into life beyond their homes and churches.

The misunderstanding of the separation of church and state, misinterpretation of Romans 13, and the lie of the sacred-secular split are factors which all play a role in encouraging Americans to abandon their biblical worldviews and the Judeo-Christian tradition that stems from it. Rejecting God and His absolute truth has created a void in the hearts and minds of American citizens that has set the stage to welcome a specter haunting the United States – the specter of Communism.

The Rise of Communism in the United States

Communism is an ideology that was created to eradicate inequality and achieve a classless society through community ownership of resources and control of the means of production (“Communism”, 2001). To build this type of society, the existing oppressive societal structures must be violently overthrown. Once all property is in the hands of the newly formed proletariat state, it will be allocated to create a society in which everyone is equal (Marx & Engels, 1848/2021). It is both an economic theory and a social ideology. What many people do not know, is that communism was birthed as an extreme form of socialism (“Socialism”, 2018).

Karl Marx and Frederick Engels believed that communism was the only form of socialism that could achieve socialism's goal of government ownership of the factors of production and redistribution of resources. They also were both staunch atheists who rejected God and biblical principles in their personal lives (see Appendices A and B). These beliefs pushed them to define communism and outline its goals in *The Communist Manifesto*, which they published in 1848. Communism has had a huge effect on the evolution of the socialist movement and the two theories are inextricably linked (Barna, 2021b). This is important to remember, as much of the communist agenda is hidden behind socialism, or sometimes what is referred to as democratic socialism, in America today.

Historically, communism has been unpopular in the United States, as it denies individual freedom under the law; however, Barna (2021b) noted that while less than 1% of American adults primarily adhere to a Marxist worldview, 10% are strongly influenced by it. Even more shocking is the fact that approximately one-third of American adults support socialism (Barna, 2021a). It is extremely concerning that communism and socialism have become so popular because the communist ideology and economic theory are in complete opposition with Judeo-Christian tradition and compete with a biblical worldview. To understand this claim, the principles of communism will be discussed followed by an analysis based on a biblical worldview and Judeo-Christian tradition.

Principles of Communism

Individuals who hold a communist worldview, as explained in *The Communist Manifesto*, interpret history and current events as direct results of oppression. Marx and Engels (1848/2021) believed inequality and the problems of society are created because the bourgeoisie has oppressed the proletariat. To solve these problems, the class system must be eliminated and the

societal institutions that systemically uphold the class system, thereby propitiating oppression, must be destroyed. According to Marx and Engels, there are ten steps that must be taken to achieve a classless, collective society by way of centralizing resources and means of production in the hands of the state. The ten steps include abolishing private property, implementing a heavy progressive tax, centralizing credit through a national bank, handing over the means of communication and transportation to the state, ownership of state-owned factories expanded, and equitably distributing the population over the land. Completing the ten steps is part of the process to tear down systemic oppression.

Within *The Communist Manifesto* Marx and Engels illuminated what they believed to be oppressive systems that must be eradicated. One such system is the traditional family. Marx and Engels referred to the traditional family structure as the bourgeois family because they believed its foundation was capital and private gain. They also claimed that the family allowed for parents to exploit their children and for husbands to oppress their wives. Another radical goal, both then and now, consisted of eradicating countries and nationalities in order to end hostility among people groups and to prevent the exploitation of one nation by another.

Finally, they wished to eradicate religion, specifically Christianity (Marx & Engels, 1848/2021). Religion, they claimed, was a way for the oppressors to control the proletariat as well as a coping mechanism and distraction from life's despair for the oppressed. Marx believed that this despair was caused by the exploitation of the proletariat by the bourgeoisie. The distraction of religion must be eradicated for people to recognize how truly miserable their lives are. This realization will inspire them to fight for true happiness which can only be found by overthrowing the system which oppresses them and creating a classless society. Marx and Engels recognized that this overthrow must be violent. The proletariat will seize political power,

implement the ten points and overthrow oppressive structures, which hypothetically, according to Marx and Engels (1848/2021), would create a system that eradicates the conditions for class superiority, ultimately creating new conditions for a classless society.

In summary, the communist worldview holds that historical and current inequality is the direct result of systemic economic oppression, in which the oppressed poor group is held back from equality by the oppressive rich group. This problem can only be fixed by fully overthrowing the system and implementing communist ideology to create a new, communist utopia that prevents class division and sustains equality for all.

Analysis of Communism based on Biblical Worldview and Judeo-Christian Tradition

Several problems immediately present themselves with the communist ideology due to the ways in which it conflicts with a biblical worldview and Judeo-Christian tradition. First, one of the main principles of communism, collectivism, is unbiblical. In Ezekiel 18:20, the prophet Ezekiel expressed that humans are responsible for their own, personal sin. One is not responsible for the sins of his ancestors nor is he responsible for the sins of his sons. The verse ends with Ezekiel explaining that the consequences of one's righteous actions will result in righteousness while one's wickedness will result in wickedness (*English Standard Bible*, 2001/2016, Ezekiel 18:20). Similarly, Americans have traditionally valued individualism, recognizing that each person is unique and should have the opportunity to play to their strengths to find success. Success or lack thereof is mostly attributable to an individual's life decisions and overall work ethic (Kusserow, 2015). Communism, on the other hand, groups people based on their socioeconomic class and attributes the same sins to the group, regardless of individual action. One big problem facing America today is critical race theory, which is an ideology that derives from communism (Gonzalez, 2021). Instead of viewing the world as rich versus poor, critical

race theory views the world as white people versus people of color. Like communism, it is collectivist: white people are the oppressors and people of color are oppressed. It holds that society is structured to systemically oppress people of color. To fix this problem, systems must be restructured, and resources must be redistributed from the so-called oppressors to the oppressed. Critical race theory is just another way in which communism is creeping into American society in everything from school curriculums to governmental policy (Gonzalez, 2021). A biblical worldview perspective recognizes that there will be injustice in this fallen world, but that injustice should be dealt with on an individual basis.

Second, communism rejects any form of personal property, which is unbiblical. Two of the Ten Commandments imply a right to property ownership when God commanded humans not to steal and not to covet in the eighth and tenth commandments, respectively (Kengor, 2020). After all, it can only be wrong to steal and covet if someone owns the property in question. The right to property is also inherently American, stemming from this Judeo-Christian principle. John Locke, an Enlightenment philosopher, wrote that all people are born with three natural rights: the rights to life, liberty, and property. This idea of natural rights had a large influence on the Founding Fathers, especially Thomas Jefferson when he wrote the Declaration of Independence and has had a lasting impact on American values (Bassani, 2004). Both the Fifth and the Fourteenth Amendments protect an American citizen's right to property (U.S. Const. amend. V; amend. XIV). Private property rights have come under attack in recent history, especially from liberal, progressive policies. One of the most prominent ways this occurs is through strict regulations that have been put on ownership of property as well as regulation on what one can do with the property they own. Changes to the face of property require permits and approval from local government authorities, which may also result in an increase in property taxes. People can

no longer simply use their personal property the way they want because of the government's large intervention in regulating the use of private property.

Third, communism's goals of abolishing social classes, the family structure, nations, and religion does not align with Judeo-Christian values and a biblical worldview. The Bible holds that there will always be poor in society, but that the church and family are responsible to care for them not the government (*English Standard Bible*, 2001/2016). In American culture today, the traditional family structure is rapidly being eradicated due to a rise the acceptance of LGBTQ+ lifestyles, divorce, promiscuity, and abortion. God created the family to be the foundation of society and He set clear standards for family structure in the Bible. God's family design starts with the marriage of one man and one woman. Husbands are to lead their wives and parents are to lead their children. Extended family members, like grandparents, aunts, uncles, and cousins, are to support each other and work together to create a functioning society (Metaxas, 2016). None of this matters, however, if religion is abolished because if religion is abolished, then absolute truth is abolished. Absolute truth is what binds people to a common moral code and compels them to obey. There is no reason for Americans to comply with Judeo-Christian tradition under communism nor is this tradition acceptable because communism rejects the truth upon which it is based.

Fourth, communism requires violence. Historically, wherever communism has been tried, there has been much violence. During the 20th century, it is estimated that approximately 100 million people died as a result of communism (Courtois et al., 1999). The Bible teaches that all people are made in the image of God and are to be respected as such (Genesis 1:27, *English Standard Bible*, 2001/2016). The mass amount of death shows that communist ideology blatantly disregards the sanctity of human life.

The collective nature of communism has also led to censorship and violence against those who disagree with the ideology. One of the foundational elements of the United States is that citizens have freedom of speech, regardless of their ideological differences or disagreements with each other or the government (U.S. Const. amend. I). Recently, with the rise of communism, the United States has seen mass censorship of ideas and free speech, especially on social media platforms, against people who disagree with the government or popular societal opinions (Blair, 2021b). Cancel culture, a society in which it is acceptable for people to turn on each other and verbally, emotionally, or even physically abuse individuals who do not agree with them to try and force them to conform to the perceived prevailing opinion on specific issues, is also acquiring a large foothold in America (Blair, 2021a). Violence of this kind undermines the First Amendment and violates Judeo-Christian tradition and biblical values. From a Christian perspective, human beings are to love one another despite differences and should not wish harm upon someone over a disagreement.

Lastly, the United States has seen violent movements inspired by Marxist ideals gaining mass support over the last few years. In May 2020, a video circulated of a black man, George Floyd, lying on the ground unable to move or breathe because he was held down by a police officer kneeling on his neck. Black Lives Matter, an organization that claims to fight against racial injustice, called for protests as a response to Floyd's death, which resulted in violent riots across the nation. Over the course of summer 2020, the riots in 140 cities resulted in \$2 billion worth of damage mainly due to vandalism, looting, and burning (Zilber, 2020). After this amount of violence, not to mention the numerous businesses and individuals who were targeted and canceled for not supporting the movement, it is not surprising to learn that the three founders of Black Lives Matter have openly admitted to being Marxists and the movement is based in critical

race theory (Gonzalez, 2021). Biblically, people are not to participate in senseless, unnecessary violence. Rather, Christians are called to be the peacemakers, even when they have been wronged or oppressed.

Christianity and the Judeo-Christian traditions on which America was founded are simply incompatible with communism. The growing support for communist ideology in America must be stopped for America to remain true to the ideals that made her great. To stop the spread of communism, there are two solutions that readily present themselves: Restoring a biblical worldview in the United States and upholding capitalism.

Restoring a Biblical Worldview in the United States

Because Judeo-Christian values do not survive apart from a biblical worldview, the first and most important solution to the threat facing Judeo-Christian tradition is to restore a biblical worldview in the United States. In the United States, 69% of citizens identify as Christians, but only 6% of Americans actually possess and apply a biblical worldview (Barna, 2021c). Dr. Barna (2020b) points out five specific areas of weakness that must be addressed to help individuals develop a biblical worldview. The first is human nature. Approximately 78% of Americans believe that humans are inherently good, which directly contrasts the biblical teaching that everyone is born with an innate sin nature. Helping Americans to understand the inherent evil of human nature will bring them to recognize that they need a savior, who can only be Jesus Christ. The second area relates to the Bible, truth, and morality. 60% of Americans reject the idea that absolute moral standards exist, leading to a culture that gives credence to subjective, personal truth. Pointing out the fallacies surrounding the subjectivity permeating culture is crucial to cause Americans to recognize absolute moral truth, and thereby bring them to the God who set an absolute standard. Along with this, John MacArthur and the Master's

University Faculty (2003) published a book entitled *Think Biblically!: Recovering a Christian Worldview* in which they state that embracing the authority and sufficiency of the Bible is imperative to the restoration of a biblical worldview in America. When people recognize that the Bible is the perfectly divine, inspired Word of God, deriving its power from Heaven and requiring no outside source to corroborate it, they will turn to it for clarity on difficult moral issues in their personal lives, in culture, and in government.

The third area, according to Barna, consists of God and his role in creation and human history. Understanding that God is the creator of all things and directs the course of history to accomplish His will gives creation purpose as well as a sense of security to human beings. Family and the value of life is the fourth category. Shockingly, 52% of Americans believe that human life holds no innate value (Barna, 2020b). Additionally, the majority of Americans reject God's standard for marriage, instead supporting the idea the gender is fluid and sexual orientation is a personal decision (Barna, 2020b). If Americans come to accept God and the Bible as objective moral authorities, these problems disappear (Barna, 2020b). Men and women will also develop a better understanding of biblical masculinity and femininity and how fulfillment stems from embracing one's God-given sex (MacArthur, 2003). The final category relates to purpose and calling. Most Americans struggle to find fulfillment and chase it in the wrong places because they do not understand that true fulfillment only comes when they obey God's call on their lives and glorify Him in all they do (Barna, 2020b).

Shifting America's worldview will be neither easy nor quick, but it is imperative that the 6% of Americans who hold a biblical worldview do all they can to share it with others. It is necessary to focus on the next generation, as one's worldview is largely developed from the time a child is 15 months to 13 years old, as well as supported and refined throughout high school and

college years (Barna, 2020b). A study completed by Erdvig, a professor at Liberty University, that was released in 2020 supported Barna's claim that childhood and college years are critical to influence a person's worldview. Christian parents and Christian schools must focus on intentionally educating children with biblical worldview knowledge by taking every opportunity to explain the biblical perspective on each situation a child faces (Erdvig, 2020). Children will form strong foundations for their biblical worldviews and therefore will be less likely to abandon them in their high school and college years. At Christian colleges and universities, Erdvig (2020) recommended that courses in worldview development are offered, and worldview reflections be part of each assignment to encourage students to hold fast to their biblical worldviews. Focusing on intentional biblical worldview development in the next generation will begin the process of restoring a biblical worldview to the United States. While restoring a biblical worldview is the most important part of upholding Judeo-Christian tradition, it is also necessary to maintain capitalistic principles.

Upholding Capitalism as the Guide for Economic Policy

Capitalism is an economic theory that is founded upon private property and free-market principles (Dupont, 2009). The invisible hand, or natural forces of supply and demand that are motivated by self-interest, determine prices and allow for economic growth. Adam Smith, the founder of capitalism, was born in 1723 in Scotland. He published *An Inquiry into the Nature and Causes of the Wealth of Nations*, more commonly known as simply *The Wealth of Nations* (WN), in 1776, in which he outlined his free-market economic theory, one that is meant to promote national economic growth through the pursuit of individual economic freedom (Dupont, 2009). Historically, capitalistic principles have been the basis for the American economy, but

with communism threatening the United States, the economic foundation for Judeo-Christian tradition to survive is falling apart.

Smith only published one other book in his life: *The Theory of Moral Sentiments (TMS)*. Though it is the lesser known of Smith's two book publications, *TMS* provides a wealth of knowledge and insight into Smith's perspective of living a purposeful and fulfilling life. *TMS* is organized into seven parts which present aspects of life that must coordinate for one to live a better life, including human motivations, ethics and virtue, political philosophy, justice, equality, economics, markets, and even religion and God. To fully understand *WN*, the content must be analyzed through the ethical framework provided by *TMS*. Smith believed that an individual's motivation for participating in the economy stemmed from his morals, and he himself admitted that *TMS* and *WN* should be considered as two main parts of a larger whole (Skinner, 1999). Additionally, if the moral principles expressed in *TMS* are not considered, then it removes the certainty behind the fact that free-market principles are compliant with and support Judeo-Christian tradition. Therefore, the content of *TMS* must be understood to properly interpret *WN* and Smith's ideal economy.

The Theory of Moral Sentiments

In *TMS*, Smith explained that there are three primary passions, or innate drives, by which humans are motivated: Selfish passions, social passions, and unsocial passions. Selfish passions motivate individuals to look out for their own best interests, while social passions motivate individuals to look out for the interest of others (Wilson, 1989). Unsocial passions motivate human action through human reaction to others. These three passions equally motivate, meaning that individuals are equally motivated by their own needs just as much as they are motivated by the needs of others (Werhane, 2000).

From the three passions derive interests. Each interest has both virtues and vices associated with it, and Smith noted that it is up to the individual to decide whether he will choose the virtuous form of interest. When individuals choose the virtue, it leads to virtuous actions and ultimately a virtuous life (Werhane, 2000). For example, from the selfish passion derives self-interest. Self-interest is the natural, innate desire to fulfil basic needs for survival and take basic care of oneself (Hanley, 2019). Virtuous self-interest is prudence, while vicious self-interest is greed. From the social passion derives interest in others. Interest in others is not simply a passive interest, rather Smith explained that it is an active interest that motivates individuals to work and become successful so they can help others (Hanley, 2019). Other people's happiness is so important that Smith (1759/2009) stated that seeing others happy is necessary to an individual's happiness, even if he does not directly benefit. This, however, creates a dilemma within an individual: How does one fulfil his own self-interest while also looking out for the interest and happiness of others? Fortunately, Smith answered this question.

Smith (1789/2009) addressed what causes unhappiness, namely that humans tend to be discontent with what they have and covet what others have. He further explained that he believed happiness stems from a healthy mind and in taking time to find tranquility amidst the busyness of life. Tranquility is found through relationships with others, simple pleasures, gratitude, but ultimately love. Individuals both want and need love to be happy. In order to be loved, they must give love (Hanley, 2019). To be someone worthy of love, individuals are encouraged to pursue perfection by choosing to live wisely and virtuously. The act of reciprocal love is what builds a successful and flourishing society.

Finally, Smith (1759/2009) wrote in chapter 3 of Part VI of *TMS* that man can only be truly happy when he has submitted to the will of God. Individuals must understand that there is a

higher calling to which they must submit for their own good and the benefit of society. It should not be burdensome, rather they should accept this calling with excitement and happiness. The perfection and goodness of God also sets a moral standard which individuals should pursue, and the existence of God allows for a perfect moral judge that transcends the broken world.

Ultimately, religion and belief in God promote happiness within individuals as well as order and goodness in society. The philosophy of life expressed in *TMS* must be the lens through which the principles in *WN* are interpreted to more accurately understand Smith's motivation and intention behind capitalistic principles.

The Wealth of Nations

Smith's most popular work. *WN*, was published in 1776. Communist economic theory was created to directly oppose capitalism, and it is because of communism that many people today view capitalism as oppressive. Contrary to the supposed discriminatory nature of capitalism, capitalistic economic theory was created to give individuals ability to pursue economic freedom. *WN* consists of five books in which Smith outlined capitalistic theory.

Book I

Book I focuses on the factors of production and improving economic efficiency. To improve economic efficiency, Smith advocated for the division of labor, where individual workers focus their attention on performing the same job over and over. Division of labor saves time and money and improves the skill of the worker. Specialization, which is when individuals master one specific job or industry, leads to trade. Individuals offer goods or services that they know other people want and trade for what they want, thereby fulfilling self-interest. Gains through trade are created by giving up something that holds less value in the owner's mind for something that is worth more to him. To create even more wealth, markets must be expanded to

include more goods and services that individuals need and want. Markets can be widened by introducing money, which is something that holds value for everyone.

Smith explained that there are three factors of production that make up the costs of a good or service: Land, labor, and capital. Costs of production and the forces of supply and demand play a role in determining the market prices of goods and services. These unseen influences that guide the economy, including self-interest, are what Smith refers to as the Invisible Hand. Smith concluded Book I by describing the difference between employers, who derive wealth from the capital they own or employ, and workers, who are paid in wages (Smith, 1776/1999a). Many people today assume that Smith sided with employers, teaching how to get rich off the labor supplied by the workers; however, this is not the case. Rather, Smith criticized the government, politicians, and businesspeople who colluded to keep markets small and benefit only themselves. Smith believed that free markets and competitiveness among businesses benefited everyone, especially the workers because more wealth is created, and wages will rise (Butler, 2011).

Book II

In this book, Smith expounded upon how accumulating capital is necessary to allow and maintain specialization, which ultimately fuels economic growth. Smith described two forms of capital: One is long-term and will provide benefits in the future, and the other is to be used up right away. Smith also made an important distinction between money and wealth, specifically that total wealth does not equal the amount of money in circulation (Butler, 2011). Because one person's income is spent to provide another person's income, which can be spent to provide another income, and so on, there is more wealth than physical money. Smith clarified that saving capital is necessary for economic growth. Reinvesting saved capital in the future allows for more

future income to be produced. The government was criticized on this account, as Smith pointed out how government capital was poorly managed and wastefully spent (Smith, 1776/1999a).

Overall, Smith discussed the types of capital and the way they should be used to boost economic growth most efficiently.

Book III

Smith outlined how economic growth progresses in this book. Production and economic growth in the country and in towns are necessary for macroeconomic growth. As the economy grows, towns are created where wealth and people congregate because the market is larger and there are more opportunities. The country is still necessary to provide the land, which is a foundational factor of production for economic growth. Smith concluded Book III by analyzing the differences among nations in how land is managed to be the most efficiently used (Smith, 1776/1999a).

Book IV

Book IV is where Smith analyzed economic theory and policy. At the time, there were two main theories. First, there was the mercantile system. The mercantile system held that wealth equals money, which led to economic policy that emphasized accumulating money. Therefore, international trade was the priority, rather than domestic trade, because more money could be brought into the nation; however, to sit back and accumulate money creates dead capital, since money must be spent to be useful (Butler, 2011). Trade restrictions were used heavily under mercantilism to prevent a trade deficit and keep money within the nation. Smith criticized the trade restrictions because they prevented economic growth and employment (1999b). Finally, Smith addressed the taxes, price controls, bounties and colonial trade restrictions that limited growth under the mercantile system.

The second economic theory that was popular was the agricultural system, which promoted the idea that land is the only resource that can create wealth and income (Butler, 2011). Under this system, there are three socioeconomic classes. First, proprietors own, maintain, and improve land. Second, farmers spend money to use the land and to pay farm workers. Third, manufacturers and merchants are believed to contribute nothing to economic growth. While they produce goods and services that the proprietors and farmers use, manufacturers and merchants consume just as much as they produce, resulting in a net contribution of zero (Butler, 2011). This economic theory is better than mercantilism because it holds that wealth is not equal to money but is rather tied to production. Smith, however, criticized this system because it is incorrect to view the manufacturers and merchants as unproductive (Smith, 1776/1999b).

Book V

Book V is the final installment of *WN* and this is where Smith described the role of the government (Butler, 2011). One necessary role of the government is to protect the nation from foreign threats. It is also responsible to enforce and protect justice at home. Smith also encouraged government spending on public works that would promote economic growth, such as infrastructure spending. To create a civilized and economically efficient society, Smith advocated for government education, especially to educate children from poor families who otherwise could not afford to educate their children. Finally, Smith discussed taxation, outlined rules that should be followed by governments when taxing the people, addressed taxes on land and wages, and specified principles for taxation of certain individuals and luxurious goods (Smith, 1776/1999b).

Analysis of Capitalism based on a Biblical Worldview and Judeo-Christian Tradition

Unlike communism, there are several ways in which capitalism complies with a biblical worldview to uphold Judeo-Christian tradition. Capitalism is compatible with the biblical definition of human nature, both the created nature and the fallen nature. It is clear in Genesis 1:27 that humans are created in the image of God, hence human life holds innate value and must be respected. Additionally, humans were created as individuals, free to make their own choices. While the consequences of these choices may affect others, the responsibility for those decisions lies with the individual alone. God also implanted a desire to work in human nature. The Bible is full of God's condemnation for those who do not work. In 2 Thessalonians 3:10, Paul revealed that, "If anyone is not willing to work, let him not eat" (*English Standard Bible*, 2001/2016). God praises those who, "work heartily," as Paul wrote in Colossians 3:23, "do all things without grumbling or disputing," as he explained in Philippians 2:14, and "do all to the glory of God," as he said in 1 Corinthians 10:31 (*English Standard Bible*, 2001/2016). Human nature was also uniquely created to have dominion over the earth and given the role to subdue it. Humans are supposed to bring all things to submit to God's will and His standards and are expected to treat all of creation with respect (Pearcey, 2008). Along with this comes the responsibility to steward resources wisely and use them efficiently for the glory of God. Communist ideology cannot comply with these aspects of human nature.

Capitalism is compatible with the fallen nature of man. The free will with which humans were created gave Adam and Eve the freedom to choose to disobey God and eat from the forbidden Tree of the Knowledge of Good and Evil. After the Fall, sin entered human nature, creating people who are predominantly self-centered and slaves to sin rather than focused on God and devoted to Him. Self-interest and fallen human nature work within the capitalist system

to the benefit of others. To fulfill self-interest, individuals are forced to create a good or provide a service that others want. Free exchange of good and services naturally follows and is mutually beneficial: People can serve their own self-interest and the interest of others at the same time, which is the underlying motivator behind the concept of the Invisible Hand.

The Invisible Hand functions best in a free-market economy and is what promotes large-scale economic growth. Achieving economic growth is possible because capitalistic principles naturally eradicate inefficient firms from the economy and thereby enable the resources to be reallocated to a more efficient use. In the United States, the consistent economic growth, increases in standards of living, and infrastructure growth represent the benefits of capitalism (Dupont, 2009). Communism, on the other hand, represses progress. North Korea, one of the least economically free nations in the world, does not have the resources, standards of living, or overall economic health that exists in the United States. For example, gross domestic product (GDP) per capita in the United States in 2021 was \$65,118 (The Heritage Foundation, 2021b), while in North Korea, it was just \$1,700 (The Heritage Foundation, 2021a). Unemployment in the United States was just 3.7% (The Heritage Foundation, 2021b), compared to 25.6% in North Korea (The Heritage Foundation, 2021a). Comparing these statistics reveals that capitalism wins when it comes to adding value to a nation and its citizens. Communism, on the other hand, simply exploits fallen human nature, winning support by encouraging selfishness, victim mentalities, hatred, covetousness, and violence, all inherently opposed to Judeo-Christian values and a biblical worldview.

The beauty of capitalism with regard to Judeo-Christian tradition in the United States is that it requires compatibility with negative rights. Negative rights are the rights that cannot be given or taken and allow individuals the freedom to be live how they want, without infringement

(Zackin, 2016a). Some of the most famous negative rights are the rights to life, liberty, the pursuit of happiness, and property. Judeo-Christian tradition holds that negative rights come from God, and therefore the American government does not have the authority to give or take these rights. Rather, the American Constitution and Bill of Rights were written to protect negative rights from government infringement (Zackin, 2016a). Conversely, there are positive rights, which are the privileges that must be given by the government and require other people's compliance (Zackin, 2016b). Examples of positive rights include the right to education and the right to food (Zackin, 2016b). Communism violates negative rights because of its insistence upon giving endless positive rights. Additionally, there is no objective basis for the concept of negative rights in a communist society because there is no god other than the government. A biblical worldview is the only ideology that provides a true and absolute foundation for the existence of negative rights because it accepts that there is a God who created them. Capitalism is necessary, then, for these Judeo-Christian natural rights to be upheld because it gives citizens the freedom to choose a biblical worldview.

Conclusion

Alexis de Tocqueville, a French sociologist and political theorist, wrote in Volume I of *Democracy in America*, that religion is the foundation of liberty because it protects and promotes morality, which in turn supports the law and allows freedom to last (De Tocqueville, 1835/2003). De Tocqueville's sentiment reflects the importance of the Judeo-Christian values in the United States, as these are the values that form the foundation for the survival of liberty. The threat of communism to Judeo-Christian values is real, but it can be stopped before it is too late. The first solution is restoring a biblical worldview amongst American citizens. Because a biblical worldview is the only worldview that adheres to absolute moral truth, it will unite Americans

behind a common moral code as well as provide an objective basis for the necessity of Judeo-Christian values. The second solution is to uphold capitalism as the primary American economic system. Capitalism complies with a biblical worldview and can uphold Judeo-Christian tradition while simultaneously serving as the foundation for a robust, thriving economy.

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Appendix A

The Life of Karl Marx

Marx was born on May 5, 1818, into a Jewish family and grew up in Trier, Germany. Shortly after his birth, his father converted to Protestantism. He chose Lutheranism because he believed that this denomination gave him the most freedom to create his own opinions. Marx's mother eventually followed suit and Marx was baptized when he was six. Throughout his childhood and teen years, Marx remained a Lutheran. However, during his college years he abandoned faith in favor of atheism, to which he dedicated himself for the rest of his life (Kengor, 2020).

In 1843, Marx married Jenny von Westphalen. Together, they had six children, whom they raised to follow in their footsteps as staunch atheists. One of Marx's main character flaws was his mostly nonexistent work ethic. Marx petitioned his family, his wife's family, and friends for money to support himself and his family. Some gave, while others refused. Frederick Engels was the one person who consistently fulfilled his friend's monetary demands, but Marx's wasteful spending meant that no sum of money lasted long, and his family suffered gravely for it. His family often went without food, medical care, and lacked a consistent home. The homes in which they did live were dirty and unkempt. In fact, two of Marx's children died as a result of the poor living conditions into which Marx forced his family. He was also very dirty and hated to bathe, which left him with painful boils all over his body. Marx was known to drink heavily and carry-on extramarital affairs. He even seduced the family nanny and fathered a child with her, whom his disowned. Upon his death in 1883, he was only survived by his illegitimate son and two of his daughters. His daughters both committed suicide (Kengor, 2020).

Writings

While Marx refused to work steadily, he loved to write. He was a prolific writer. His works were often unnecessarily long and at times could be quite incoherent, but nonetheless reveal much about the beliefs that were foundational to his atheistic, materialistic worldview (Kengor, 2020). Understanding these foundational beliefs are imperative to fully understanding the mission and motivation behind the communist ideology.

Poetry. Marx was passionate about poetry. He loved to read it and to write it, especially as a young man. His poems generally centered on themes of death and misery and were full of vivid imagery such as fire, poison, and Hell. One of the first poems he published, entitled “The Player,” was written in 1841 when he was 22 years old. It is believed that this poem was potentially written for Jenny, who would one day become his wife (Kengor, 2020). The poem tells the tale of a violinist who, through playing his violin, invites the powers of darkness. Ultimately, the violinist plays with such aggression that both he and the violin are destroyed. Two stanzas from this poem are especially significant in revealing Marx’s opinions about God and his worldview. These stanzas are the violinist’s response to an onlooker who asks why he is acting so delirious as he plays and not using his talent to honor God:

“Look now, my blood-darkened sword shall stab

Unerringly within thy soul.

God neither knows nor honors art.

The hellish vapors rise and fill the brain,

Till I go mad and my heart is utterly changed.

See the sword – the Prince of Darkness sold it to me.

For he beats the time and gives the signs.

Ever more boldly I play the dance of death” (Marx, 1841, as cited in Kengor, 2020, p. 39).

These stanzas reveal that the violinist not only rejects God and his knowledge but goes even further to make a deal with the devil, represented by the purchase of the blood-darkened sword. It is sold directly to him by the Prince of Darkness, or in other words, Satan himself (Kengor, 2020). Ultimately, this poem reveals how Marx sought to make a mockery of God through the use of something beautiful to cause destruction.

In another one of Marx’s poems, entitled, “The Fair Maiden,” Marx wrote, “Thus Heaven I’ve forfeited, I know it full well. My soul, once true to God, is chosen for Hell” (Marx, n.d., as cited in Kengor, 2020, p. 51). This stanza is not only representative of Marx’s conversion from Lutheranism to atheism, but also of the general hopelessness and despair in Marx’s life and the lives of those around him (Kengor, 2020). Marx’s poetry, though beautifully written, is a lens into the pain, mental distress, and hopeless outlook that Marx lived with throughout his life.

Other Writings and Personal Letters. Insight into Marx’s personal beliefs on different issues is found in his other writings and personal letters. It has already been asserted that Marx was a proud atheist, whose mission seemed to be to live as anti-Christlike as possible. One proof of this was in his doctoral thesis in 1841, where he quoted Lucretius, who, at Epicurus’s funeral, condemned religion and claimed religion was destroyed (Kengor, 2020). On family, Marx consistently displayed a hatred for the family unit and once wrote to Engels saying, “blessed is he who has no family” (Marx, 1862, as cited in Kengor, 2020, p. 90). Marx was also openly anti-Semitic, writing that freeing the world of Judaism would be the greatest accomplishment of his time in his 1844 publication called, “On the Jewish Question” (Kengor, 2020). He was also racist

and hated his son-in-law because he was Cuban, referring to him as, “Negrillo,” and “The Gorilla” (Kengor, 2020). Probably his most complicated and confusing view would be his view on women, as seen through his relationship with his four daughters. Some researchers believe that he was a harsh and cruel father, while others state that he was kind and loving (Kengor, 2020). Both sides present convincing evidence. However, there is one thing that is true: Marx preferred boys to girls. In a letter he wrote to his daughter upon the birth of his granddaughter, he first congratulated her on the baby, but followed up with his disappointment in the fact that he would have preferred a grandson (Kengor, 2020). From these writings, it is confirmed that Marx held beliefs that were both controversial during his lifetime and today. These beliefs stem directly from his atheistic worldview, which had a large impact on his communist ideology.

Appendix B

The Life of Frederick Engels

Frederick Engels' life was similar, though not quite as dire, as Marx's. Engels was also born in November 1820 Germany. His family were strong Christians who owned a manufacturing business. Engels worked in the family business but hated it. He did amass much capital from the business which funded his lifestyle and allowed him to give to Marx. Engels had a strong faith growing up, but as he aged he began to question his faith. At first, he earnestly prayed for truth and wanted to remain strong in faith. However, his path became crossed with many communists, including Karl Marx, who had a big influence on Engel's ultimate rejection of Christ (Kengor, 2020). Engels never married or had children, but he did live with several mistresses throughout his life. He also expressed quite radical views on family in his book, *The Origin of the Family, Private Property and the State*. In this work, which he wrote after Marx's death, one of his most significant ideas is that the role of a housewife should be abolished and turned over to the state. The state and the community should collectively raise, educate, and care for children together (Kengor, 2020). Engels believed that this would free women to remain single forever and permit unrestrained sex without damaging a woman's reputation (Kengor, 2020).