Re-inhabited
Republic for the United States of America

Volume I - America’s Truthful History

by Jean Hallahan Hertler
with David Carl Hertler
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For more information email the authors at: publicinfo@republicoftheunitedstates.org

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Also in the “Re-inhabited” series is soon to be released: Re-inhabited: Republic for the United States of America, Volume II: The Story of the Re-inhabitation
DEDICATION

Above all, to the Father, Son, and Holy Spirit who inspired this œuvre. Yehovah, may Your Name be praised and remain here forever, along with Your eyes and Your heart. (2 Chronicles 7:16).

To our forefathers and foremothers, who embraced Christianity, the “religion of Liberty,” and fulfilled their prophetic calling by birthing a nation in covenant with the Creator of the universe.

To the patriots and lovers of Liberty, both seen and unseen, who have given their lives, fortunes, and sacred honor for its cause.

To those of other nations who recognized the prophetic calling and destiny of the American people to be a blessing to all the families of the earth (Genesis 12:3), and who have sacrificed much in obedience to Almighty God in order for America to fulfill that mandate.

To our posterity: our children, our grandchildren, and their grandchildren.

And finally, to the remnant in the Body of Christ that believes that they must do their duty to their country as part of their duty to God. Who believe that politics are a part of Christianity in such a country as the American Republic.
ACKNOWLEDGMENTS

The brave Pilgrims, Puritans, early Americans, those who loved the Lord with all their hearts, souls, and minds, guided by the hand of God in the New World while fulfilling their prophetic destiny as a unique people that would come to birth forth “one nation under God.” A description of their inspiration in this work is beyond words.

Those who shed their blood for the cause of Liberty, known and unknown, both Americans and those of other nations. A description of the inspiration created by the gift of their lives would require a heavenly language to communicate sufficiently.

Our honorable of the Military Armed Services, both active and “retired,” which set the course that brought forth this story in two volumes, “His-story.” We salute you.

Our teachers from both this current time and those of the past, who invested their inspired work as a legacy. It is the work of our teachers that “put the ink in the well” for the Holy Spirit to be able to draw from and compose a panoramic-like picture across the American Republic’s timeline.

Vice President Daniel Mark Owens, who recognized the presence, movement, and work of the Holy Spirit, faithful to co-labor in the journey, gifted in rich guidance and counsel, has brought Divine pieces for placement in the profound puzzle, and wrote them when necessary.

President James Buchanan Geiger, who has knowledge of the Truth as it relates to both the natural and spiritual realms and when reviewing the very first draft of this work, provided the insight and directive to interface a greater dimension of Truthful world history.

President James Timothy Turner, who months before this oeuvre began, had communicated that the Lord told him that a book must be written. How little did we know that Almighty God would profoundly guide its manifestation or that I would be the “glove that held the pen for the Holy Spirit to write” this most unique storyline. Man of God, son of the Republic, faith-full, filled with wisdom, and beloved by many, it has been done with a pen.

Mrs. Karen Turner, First Lady of the re-inhabited American Republic, daughter of Almighty God, who paid a great price for her love of God and country as she recognized the anointing on her husband and released him into his calling of God. “Thank you” with all that is within us.

Assistant Secretary of State Brenda Owens, keenly sharp in discernment, a good listener, faith-filled with reverence and awe of God, loves to pray, is quick in picking up the Sword, the Word of God, and proclaiming and declaring the Living Word to send the angelic hosts on assignment. A seeker of Truth, her love of learning and books has had a part in contributing Divine pieces for placement in the profound puzzle at precisely the right moment in time.

Acting Secretary of State Jeanine Stewart, who is keenly sharp in discernment, brilliant in studies and executive management, resourceful to no end, assigned this work with wise direction: “write everything you saw, take your time, and make sure it’s well documented.”
Senator Donald Mack Adams, our (hardworking) and favorite senator forever, that not only made this publishing possible, but with a standard of excellence. “Semper fi.”

Representative David Schmit, an exceptional historian who has contributed a significant and Divine piece for placement in the profound puzzle.

Chaplain Wade Butler (Texas), an inspiring man of God, a true shepherd to the nation of American people, found faithful from the beginning, a builder of people and an encourager, filled with the wisdom of God, our Chaplain and friend.

Rob Krajenke of Michigan, the example of integrity, talented and gifted beyond the “norm.”

Brian Horne, who created the extraordinary “gift wrapping on the package” that attracts and invites.

Encouragers and contributors while faithful in the cause of Liberty:

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Lt. Governor Jim Carpenter (Colorado)
Chief Justice Pete Moake (Illinois)
Speaker of the House John Rockwell (Oregon)
Bob Barnet (Republic News Network)
Kelby Smith (His Advocates)
Justice Gene Exum (Alabama)
Justice Roger Waters (Indiana)
Senator Larry Fay (Colorado)
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Senator Montie Olson (North Dakota)
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I encourage the American people to begin to understand their history and heritage. Reading Re-inhabited: Republic for the United States of America is a good place to begin your journey. Unless we understand our history and what has been lost then we cannot begin to repair the breach. Jean Hertler has labored tirelessly to provide the American People with an accurate historical account of American History, one that has been hidden in plain sight. The documents have been available, but until now, nobody had put together such a clear easily understood overview. May we all come to a place of understanding our past so that we may act appropriately as we work together to repair the breach in the wall. Thank God for people like Jean and David Hertler who are laying down their lives for the benefit of us all.

James Buchanan Geiger
President
Republic for the United States of America
FOREWORD

This story is the true story of the American People and the Republic which sprang forth from their hearts. It is told as recorded by actual historical events and documents. Courage, humility and character will be needed to read this book in order to fully understand its purpose and glean wisdom from the past. There is no intent to disparage any nationality, religion or organization.

“Great peace have they which love thy law and nothing shall offend them.” Psalm 119:165

The story simply brings to light those things, good or bad, which have shaped our thinking and culture to date. No matter how glorious or painful the exposure of this history may be, it is essential for us to know the truth to be able to recover that which has been lost, stolen or irresponsibly turned over to those with evil intent. For those who seek the truth without prejudice, this record of events and history will be inspiring and liberating to the true reformation of the Republic our Founding Fathers bled and died for. This is the story of a people seeking to worship the God of creation free from the tyranny of man and the bondage of the arch-enemy of that creator.

“And ye shall know the truth, and the truth shall make you free.” John 8:32

Ultimately each individual will have to choose those truths they accept. The purpose of this story is to provide the people with full disclosure. The choice is yours.

Daniel Mark Owens
Vice President
Republic for the United States of America
The god of this world, the prince of the air, had blinded the first Adam’s race to where even the second Adam’s elect have fallen prey. There has been, and there is, a counterfeit king. This “angel of light” has used a “black pope” as a mediator throughout the long list of the papacy in Vatican to an unsuspecting people who thought they were worshipping and obeying the one true God, the Creator of the universe.

A counterfeit king, “monarch of monarchs,” with two keys of the world’s kingdom being spiritual and temporal, the papacy has his own disciples and evangelists to carry out his deeds of darkness through lies and deception. Lucifer has a secret militia that has been in place since shortly after the Light of the Gospel began to shine through a long period of Dark Ages, being 1517 with Martin Luther’s Protestant Reformation.

Lucifer has built and formed tyrannical governments throughout time. His lust for all-power has strategically pursued a “New World Order.” The objective has included a Luciferian one-world global government as he and his sons have ardently sought to continue dominion through the next thousand years, during the Millennial Reign of Christ the King.

Satan has created a matrix of illusion, a Great Deception, by stripping God’s absolutes and demoralizing the world. His objective and goals have been to usurp and destroy America, a people in nation who had covenanted with the Creator of the universe. The first Christian settlers in America, the Pilgrims and Puritans, arrived on this continent of the western hemisphere in the early 1600s, referring to this yet unknown wilderness as the “New World.” Re-inhabited: Republic for the United States of America exposes how the kingdom of darkness has been secretly usurping the heritage of those in covenant with Almighty God.

We are now at the end of the Age and, as prophesied in the Word of God, the two kingdoms - the Kingdom of Light/Heaven and the Kingdom of Darkness/Hell, are in the final curtain call in the climax of the Great Drama. The goal of the Kingdom of Darkness, and its New World Order Democracy, is to exalt Satan’s plan and agenda while at the same time destroying the American Republic and that which gives glory to Yehovah God, the Creator.

Re-inhabited: Republic for the United States of America exposes the only hope for America as well as the world. We find the recipe for hope in looking back in time through America’s history and to those who came to the New World in order to live the scriptures of the Holy Bible they had learned from the Protestant Reformation. The journey back in time tracing America’s heritage reveals a Birthright that projects a unique identity in “No King but King Jesus.” With this identity realizes a National Purpose which leads to a Prophetic Destiny which is yet to be fulfilled.

Where Christ came the first time for the Scepter, He will come the second time for the Birthright.

David and Jean Hertler
INTRODUCTION

Re-inhabited: Republic for the United States of America is an unprecedented truthful historical account of America that has been “hidden in plain sight” from the American people. This account is based on historical records and government documents as well as firsthand accounts of events that have been available but never before put together, like pieces of a puzzle, to be clearly seen for the first time ever. A compelling story guaranteed to keep even the “lazy reader” on the edge of their chair unable to set it down, the story will awaken the American people and prompt them to action in correcting her course.

History helps make sense of the present as well as the future. At this critical juncture in time when America is in great peril and her history is being rewritten by tyrants who despise freedom and liberty, Re-inhabited provides answers with evidence of the truth regarding her profound heritage. The key to her restoration is Truth. It is the truth that, when broadcasted, will lead to the restoration of America’s sacred Liberty, that which had made her the mightiest and most blessed nation on earth, looked upon as “a city upon a hill,” and a Light to the nations.

Providing this stunning and truthful knowledge to the American people will prompt an earnest turning to the other Party of the covenantal Declaration of Independence, Who in response will then pull back the veil that has contributed to her “spiritual amnesia.”

The story is presented in two parts. Part one is entitled, “A Promised Land for a People Covenanted with God and the Great Deception.” From America’s beginning she was solidified by a foundation of great faith and profound determination to live, without persecution, based on the scriptures learned from the Protestant Reformation.

We come to understand that these very unique people experienced a sense of calling by Divine Providence to the “New World” and not only fully relied on Almighty God to cross the expanse of the great Atlantic Ocean in deplorable conditions, but appealed to Him as they explored the wilderness of that New World. Not really knowing what to expect, they identified themselves with God’s chosen people of the Old Testament, the children of Israel. America’s forefathers made the first covenant with Almighty God and with each other that would set the course and destiny for their descendants in this “land flowing with milk and honey.”

Ten years later, the Puritans followed in the path of the Pilgrims to the New World so that they, too, could have religious freedom to worship the God of the Holy Bible and escape the persecution of the civil authorities of Great Britain who also ruled the Church of England. The Puritans made what we now know as America’s second covenant with Almighty God while at the same time declaring the “Divine Rights of Jesus Christ,” rejecting the rule of a human monarch. Again, confirmation of destiny was set for America.

There is a very large and critical piece of world history that has not been taught in our schools for many generations that has everything to do with this current world’s system as well as the oligarchy who rules it. Not many are aware that as there was a Protestant Reformation in 1517, there was also a Counter-Reformation.
The truthful account of history engages a look at the councils held in utmost secrecy between the “kings of the earth,” and those with “titles of nobility” who formed a “Holy Alliance” to destroy the Protestant Reformation and any popular government based on it. Their ultimate target of destruction was set as the United States of America and her very unique republican form of governance. A small percentage of the world’s populations are aware of who is behind this (un)holy alliance as well as the web and depth of the conspiracy that progressively ushers toward the “New World Order” in this modern day.

Because history books have failed to include America’s spiritual heritage, the life and substance of what made her magnificent is lost to her posterity, her offspring. Her descendants have “spiritual amnesia” and have lost not only their heritage, but their identity and national purpose.

The First Great Awakening and outpouring of God’s Holy Spirit on the colonists one hundred years later would find the thirteen colonies uniting as “one nation under God.” The guiding hand of Divine Providence is unmistakable while viewing the timeline of truthful history, “His-story.” It was in that era that young George Washington, who was taught by his mother to read from the Holy Bible, had formed a deep personal relationship with the Savior of the world. Like his mother, he became a prayer-warrior that groomed him to become the leading Army General in the theatre of the American Revolution, and later to become the American Republic’s first President.

Re-inhabited reveals in the truthful pages of history that there was a third covenant made with the “Creator of the universe,” and “Supreme Judge of the world,” and with firm reliance upon Him: the Declaration of Independence was boldly written to proclaim the self-evident truths of the Laws of Nature and Nature’s God. In that most profound document was none other than a holy boldness to proclaim Liberty and independence from the mother country. These early Americans signed the document well aware that the cost would be great.

It could only have been with great faith, the substance of things hoped for and the evidence of what is not seen, to have rejected the rule of the world’s most powerful monarch, King George III, known to be not only completely blind, increasingly deaf, and substantially evil and cruel, he also had charge over the world’s most powerful Navy. Against all natural odds, these “common people” of the eastern seaboard of the North American continent overcame as they “appealed to heaven.” The byways of America would resound with “No King but King Jesus!”

While current day revisionists claim that the Founding Fathers who signed the nation’s founding document, the Declaration of Independence, as well as having framed the operating document, the Constitution for the United States of America, were not Christian, at the same time place labels on these men with words that have a different meaning than they did in the founding era. The revisionists have rewritten history and arrogantly teach that the Founders were Freemasons, but fail to mention that the Luciferian religion was not yet infused in the lodges of America.

Re-inhabited presents the Founding Father’s intent from the writings of their own words, and by historical government documents demonstrates the depth of character and the virtue that were instilled in these men. Their characters come alive with the Spirit of America, shining forth their legacy for all to see this current day. The blood that was spilled on the Land for the cause of Liberty can still be heard crying out, “Let it not have been spilled in vain.”

XII
Part two of Re-inhabited exposes the details of the Great Deception that was perpetrated when the American Republic was shoved aside into dormancy and a Corporate Democracy replaced the government as color-of-law by subduing our Constitution. From the Founding Father’s own words, along with an explanation of precise Biblical scriptures, is revealed America’s original sin that not only brought the scourge of a blood bath in civil war but a foothold to the enemy to visit her sins to this now fourth generation. On August 22, 1787, during the debates of the Constitutional Convention, “Father of the Bill of Rights,” George Mason (1725-1792) stated:

“Every master of slaves is born a petty tyrant. They bring the judgment of heaven on a Country. As nations cannot be rewarded or punished in the next world they must be in this. By an inevitable chain of causes and effects providence punishes national sins, by national calamities…”

Indeed, there was a door opening to the “Great Deception” that led to her enslavement. “A perfect slave thinks he is free.”

The American Republic has amazingly displayed significant parallels to Old Testament Israel. Having experienced a sort of sibling rivalry that divided her children into two sections, North and South, so was it repeated in the “New Israel,” as the early Americans thought of themselves.

Exposed from documented evidence is the 1826 scandal that triggered the Second Great Awakening. The leader of this Awakening admonished the Church in America that they must take right ground with regard to politics or experience a national curse instead of continued blessing. Imagination becomes the storyboard in light of current events of this modern day.

America’s story reveals some astounding finds in government documents as regards the secret agenda of the Divine Right enemies of our popular government. With knowledge of who they are comes an understanding of why the Founding Fathers made provision in the American Republic’s Constitution that those with a “title of nobility” may not hold a government office.

Also revealed is what happened to the original Thirteenth Amendment which had been approved by Congress and then ratified by each of the 17 States (at that time) before it disappeared. There are many items of contemplation like how come it was forgotten and why records of this Amendment have since been found in the archives of the British Museum Library in London.

The reader will surmise to satisfaction why so many of the American Republic’s presidents have been assassinated and who was behind these assassinations. Revealed from actual government documents is how the American Republic was shoved aside into dormancy and a Corporate Democracy was crafted without the consent of the American people to replace and “act” as the government of the nation.

Presidential Proclamations and Executive Orders are explained bringing to light the understanding how the nation has progressively spiraled into an organ that looks nothing like the original American Republic. It becomes apparent that the god of the Corporate Democracy is not the God of the American Republic.
which contributes in understanding the moral and spiritual disintegration of America as well as the bigger picture of two kingdoms clashing at this point of climax of the Great Drama in all of time. This is not a dry and boring account of history, but one that once entered into, is hard to set down.

Covered on topic is a review of the national curses incurred because of covenant breaking as experienced throughout the past century and progressively manifesting in the current day. Reviewed are social ills, the effect on children, teen pregnancies, illegal drug use, education reform taken over by Big Government and dumb-downed children, an overgrown for-profit Prison Industry filled with yesterday’s children, the Church of Satan demanding equal standing in public schools, statuary and monuments, to name just a very few items. Again, the storyboard of imagination is compelled to awakening; denial and bread and circuses will no longer have domain.

Evidence is presented on why and how Federal Government agencies are partnering with so-called nonprofit organizations and together place threatening labels on the American people. The reader will find themselves past the edge of their chair in realizing that they are now named an enemy of the state, a “domestic terrorist” because they are Christian, or support the Constitution, or question the Federal Government, or have served in the armed forces. The government they have trusted views them as a greater threat than violent, beheading ISIS.

Finally, there are some amazing stories that include signs in the heavens that bring hope, profound and credible prophetic messages, and a look at a little known monument memorializing America’s forefathers who left a message to their descendants of this era in pointing the way back should they have lost their way. The closing of Part Two includes a message from a Revolutionary preacher that inspires hope while it also puts forth a choice and a warning in making the wrong choice.

Where today’s Bible scholars claim that America is not found in the Bible, early Americans identified her in the scriptures while the seals of the scrolls popped open for their revelation. Having learned to read from the scriptures, the Holy Bible being their main textbook throughout life, many of them having learned the original languages of the Old and New Testaments, we cannot dismiss what they saw and believed.

In the midst of great peril America faces today, there is an answer. The answer lies in awakening the American people to her identity, which will lead to the uncovering of the real national treasure, the key to her prophetic destiny. That destiny will impact the whole world.

This author began researching and writing this work in March, 2014 when asked to write a press release pertaining to the support of the Family Research Council’s (FRC) letter to the Director of the Federal Bureau of Investigations and Attorney General of the United States in exhortation to remove the Southern Poverty Law Center (SPLC) as a resource from the FBI Hate Crimes website.

Court testimony of the gunman who had entered the FRC’s building on August 15, 2012 with intent to mass kill staff members for the reason that the organization opposes same-sex marriages had revealed his selecting as a target the FRC organization because it was listed on the Southern Poverty Law Center’s “hate map.” Many organizations have been tagged by the SPLC with a “hate group” label because they are ardent defenders of marriage and sexuality as defined in the Hebrew and Christian Bible.
While investigating the matter in order to write the press release, this author stumbled across and discovered an overwhelming conspiracy of the Federal Government and several of its agencies working as cohorts against the re-inhabited American Republic since the very time the American people in all fifty states had noticed their State governors to return to the original constitutional law form in early 2010.

Assigned an official task to write precisely what had been observed, overwhelmed and feeling “stuck” in not knowing where to begin, wise counsel was offered the author to “think of it as a legal brief for the Courts of Heaven.” Immediately there was witness of remarkable inspiration and enabled writing flow that began in establishing the background history as the story of the American Republic. As history was researched, profound information documented with evidence began to appear and fit like pieces of a puzzle into a panoramic-like picture across the American Republic’s timeline.

The co-author is a student of the writings of the Founding Fathers and American history. Amazingly, as the ongoing work was discussed, the co-author would “happen” to be studying a historical individual or subject that fit precisely where the author was working at the time. The result of this inspired work is unprecedented in presentation and undeniable with documented evidence.

Re-inhabited: Republic for the United States of America will publish in a series of two volumes with Volume II entitled, “The Story of the Re-inhabitation.” More information as it develops will be announced at www.republicfortheunitedstates.org
Re-inhabited

Republic for the United States of America

Part One

A Promised Land for a People Covenanted with God

and the Great Deception
Chapter One

Protestant Reformation vs. Counter-Reformation

America is a special land with a divine purpose for a covenanted people with the living Creator God, the God of Abraham, Isaac, and Jacob. We are one nation under God. The Christian majority is the largest group in America, as polled at 75 to 77 percent in 2012.[1][2]

The first colonial settlement from England was the Virginia Colony in 1607. While it was largely Christian, its primary purpose was mainly as business ventures for economic prosperity. This was made evident in its first year when gold was discovered nearby. The Colonists nearly starved that first year, because they neglected their crops in search of gold.³

Other colonists, known as the Pilgrims, immigrated in 1620 to have freedom of conscience so they could worship God according to the Biblical principles that they had learned through the Scriptures given to them by the Protestant Reformation.

It is necessary to understand history in this matter in order to understand the flow of history to where we are today. The Protestant Reformation is considered the greatest religious movement for Christ since the early church.⁴ It was a revival of Biblical and New Testament theology.

Philip Schaff, (1819-1893), a Swiss-born, German-educated Protestant theologian and a Church historian who spent most of his adult life living and teaching in America is known for his many writings, one being the 8-volume, “History of the Christian Church,” in which he stated:

“The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times. Starting from religion, it gave, directly or indirectly, a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization.”⁵ [emphasis added]

The Reformation officially began in 1517 when Martin Luther, a German monk, Catholic priest, and scholar, penned a document attacking the Catholic Church’s corrupt practice of selling “indulgences” to absolve sin. Committed to the idea that salvation could be reached only through faith and by divine grace, Luther strongly objected to the fraudulent custom of selling indulgences. Acting on this belief, he wrote the “Disputation on the Power and Efficacy of Indulgences,” also known as the “95 Theses,”⁶ which advocated two central beliefs:

1) that the Bible is the central religious authority, and

2) that individuals may reach salvation only by their faith and not by their deeds.

Although these ideas had been brought forward before, Martin Luther codified them at a moment in history ripe for religious reformation. The 95 Theses, which became the foundation that sparked the Protestant Reformation, were written in a remarkably humble and academic tone, questioning rather than accusing. The overall thrust of the document was nevertheless considered provocative. The first two of the Theses contained Luther’s central idea, that God intended believers to seek repentance and that faith
alone, and not deeds, would lead to salvation. The other 93Theses, a number of them directly criticizing the practice of indulgences, supported these first two.\textsuperscript{7}

The Church’s reaction resulted in his excommunication by the Pope and condemnation as an outlaw by the Emperor.\textsuperscript{8} The Catholic Church was ever after divided, and the Protestantism that soon emerged was shaped by Luther’s ideas. His writings changed the course of religious and cultural history in the West.

Luther taught that salvation and subsequently eternity in heaven is not earned by good deeds but is received only as a free gift of God's grace through faith in Jesus Christ as Redeemer from sin and that to reject the free gift of God’s grace would subsequently result in eternity in Hell. His theology challenged the authority of the Pope of the Roman Catholic Church by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism (that a priest is able to mediate between God and man), by considering all baptized Christians to be a holy priesthood.

Those who identified with Luther’s teaching, were called “Lutherans” even though Luther insisted that “Christian” was the only acceptable name for individuals who professed Christ.\textsuperscript{9}

Martin Luther ultimately put the Bible into the hands of the German people in their own language, which made it more accessible, and had a tremendous impact on the church and German culture. The people could read God’s Word for themselves, no longer needing the priests “to interpret.”\textsuperscript{10} It influenced William Tyndale, the father of the English Authorized Version, to do the same, and was enabled by that great invention — the world-changing printing press. Luther’s hymns influenced the development of singing in churches. His marriage to Katharina von Bora set a model for the practice of clerical marriage, allowing Protestant priests to marry.\textsuperscript{11}

While Luther had no idea of the impact making accessible the Holy Bible, the Word of God, would project on the German society – or to the world – this event changed the course of history. People would now come to know the God of the Bible, the Creator of the universe as well as His Son, Jesus the Christ, who is the Word of God\textsuperscript{12} and the great Liberator.

With religious liberty came also political liberty called “liberalism.” The common man began to enjoy the rights of private property and the freedom to make a profit to the detriment of Rome’s monopolies. The free-enterprise system was born, the direct result being the creating of the Protestant middle class and private wealth. The middle class peoples, enjoying freedom of the press, freedom of speech, and freedom of conscience, excelled in all the arts and sciences creating invention after invention. The English and the Dutch became worldwide shippers while the Swiss became the great watchmakers. The Protestants of the New World were known as “the inventive Americans.”
The benefits of the Protestant Reformation were many, and it was clearly understood that any wise and good man would seek to preserve that Reformation along with its accompanying freedoms and liberties. For it was the Reformation and the Protestant victory ending the Jesuits’ Thirty Years’ War in Europe (having raged from 1618 to 1648 and during which one in three Germans miserably perished) that brought the world out of Rome’s Dark Ages and into the Protestant Modern Era.  

“... where the Spirit of the Lord is, there is liberty.”

At this point, we go back a bit further in time to interject an important foundation in history.

Before the Protestant Reformation of 1517, the Catholic Church was the only Church. For 1,260 years Catholicism reigned as the only Christianity in Europe. In 1207 King John of England refused Pope Innocent III’s appointed Archbishop as he had his own man selected for the position. Viewed as an impious act and lacking reverence for God, the Pope decreed an interdict which was a punishment by which the faithful remaining in communion with the church are forbidden certain sacraments and prohibited from participation in certain sacred acts. The interdict was a means to compel the monarch to obey his papal decisions.

When King John still wouldn’t submit to the Pope’s appointment for Archbishop then, King John was excommunicated from the Church by the Pope for his stubbornness. This excommunication was essentially viewed as being barred from God’s grace and forgiveness which by 1213 caused King John to surrender under the pressure and resulted in his writing a royal concession that would come to have a profound effect on the world. So profound was his royal action that it would affect world politics to this very day.

King John’s concession was a charter which by certain terms led to England becoming a “fiefdom” of Rome. In other words, the crown of England along with its right to the kingdom became surrendered to the Roman Catholic Church. The tenure of Land and its people became subject to feudal obligation (political, military, and social), held “in fee.” We will come to understand the depth of the tenets of the lust for money and control as we go forward on the timeline in history.

If the terms of the charter were not met, England and all its colonies and possessions — consider the expanse of the British Empire — would become surrendered and subject to the Pope forever. Of course, as one can imagine a “feudal obligation,” money and payments were involved. On June 15, 1215 when King John couldn’t keep up with the required payments to Rome, he then broke the concession and terms of the charter by signing the Magna Carta (Latin for “the Great Charter”) also called Magna Carta Libertatum (Latin for "the Great Charter of the Liberties").

The penalty enforce for breaking the 1213 charter agreement was the loss of the Crown Rights to the kingdom of England to the Pope and his Roman Church. On August 24, 1213, the Pope then made a declaration which formally and lawfully took possession of the Crown from royal monarchs of England and which also annulled the Magna Carta. Later that year the Pope placed an interdict on the entire British Empire. From that time forward through today the monarchy of England, as well as the entire British Crown, have been under the legal ruling power of the Pope. The papacy has never surrendered this authority.

In modern times the complexity of the structure of the Roman Catholic Church is referred to as “the Vatican,” “Vatican City,” and “The Holy See.” The Holy See is a monarchical-sacerdotal state, which in simpler terms means that it operates as a monarchy in which the Pope is the "king."
Elected from candidates worldwide by 120 members of the College of Cardinals, the Pope remains in office for life, and has supreme executive, legislative, and judicial power over both the State of the Vatican City and the universal Roman Catholic Church. The Pope appoints the senior members of the church hierarchy, as the governing body (sacerdotal).

The Holy See is recognized under international law and enters into certain international agreements as an absolute monarchy ruling according to the Apostolic Constitution of 1967. We now proceed forward on the timeline of history to 1534 when England broke ties with the Roman Catholic Church due mainly to King Henry VIII’s political and marital issues.

King Henry VIII then started the independent Church of England, also known as the Anglican or Episcopal Church. Most of the countries surrounding England did not agree with the King's decision; nor did many of the people in England. Some wanted the Anglican Church to be more like the old Catholic church. The Protestant Reformers wanted it to be even simpler and to rely more on Bible teachings than on traditions and ceremony.

The Protestant Reformers saw this as an opportunity to bring true reform to the church in England. In time, these reformers came to be called “Puritans,” mainly because they wanted to “purify” the Church of England of Catholic traditions that they did not believe to be Biblical. After many years of struggling for change to true Biblical worship, some of the Puritans believed that little progress had been made toward true reform.

One of their beliefs was that they should be allowed to select their own church leaders and ministers. As different kings and queens, “monarchs,” took over ruling England throughout this era, they had different ideas about religious practices. We will expand on this topic before continuing with the history of the Puritans.

We must understand history, the hard truth, supported by authoritative and documented evidence, which includes the strategic setting-up, as well as the taking down, of the Monarchs throughout the ages -- as well as world events that may truly not be as they appear, or are told. The “by whom” and “for what purpose” is revealed to truth-seekers who have sought a solid foundation in knowledge of the prophetic Word of God, the Holy Bible. They are not taken by surprise as, “Surely the Lord GOD will do nothing, but he reveals his secret unto his servants the prophets.”

He who knows the end from the beginning and from ancient time things which have not been done, saying His plan will be established and He will accomplish His will. “But there is a God in heaven that reveals secrets, and makes known ...what shall be in the latter days.” The Word of God guides His people unto all truth, and as His people seek, they will find. The Word of God is the Greatest Story Ever Told and the Living Word is unfolding before our eyes as we watch the scenes as recorded on the pages of the Holy Bible manifest in world events.

The Prince of Darkness, the Devil, would not allow the Protestant Reformation to continue without resistance. Satan, the great deceiver and father of lies, has a people just as the God of heaven has a people. Therefore, the Devil raised up Ignatius Loyola who founded the “Society of Jesus,” commonly called “the Jesuit Order.” It was officially recognized as a Roman Catholic religious order by Pope Paul III in 1540. The Jesuits are the “militia of the Pope,” and their purpose was to destroy the Reformation, with its popular liberties:

- freedom of speech
- freedom of conscience
- freedom of the press
- freedom to keep and bear arms, etc.

...and return the world to the Dark Ages (during which it was illegal to own a crossbow), reestablishing the “Holy Roman Empire.”

St Ignatius of Loyola (1491-1556)
Founder of the “Society of Jesus,” a/k/a the Jesuits

It initiated the “Counter-Reformation,” beginning at the Council of Trent where written and adopted was the antithesis to Luther’s Protestant Reformation. The plan, which incorporates the participation of ancient family lines of the “Black Nobility” is for the Pope to receive universal worship, ruling from Solomon’s rebuilt Temple in Jerusalem. This means that when their plan is permitted to succeed there will be a future “infallible” Pope who will be “that man of sin,” “antichrist,” “the beast,” “king of fierce countenance,” also called by the Lord Jesus Christ, “the abomination of desolation,” ruling the world from Jerusalem.

Martin Luther in 1520, as quoted in Edward Beecher’s, “The Papal Conspiracy Exposed,” (1855):

“If you do not contend with your whole heart against the impious government of the pope, you cannot be saved. Whoever takes delight in the religion and worship of Popery will be eternally lost in the world to come . . . So long as I live I will denounce to my brethren the sore and the plague of Babylon, for fear that many who are with us should fall back like the rest into the bottomless pit.”

Pope Clement XIV (1705-1774) as quoted in Richard Wigginton Thompson’s (27th U.S. Secretary of the Navy), “The footprints of the Jesuits,” (1894):

“It was very difficult, not to say impossible, that the Church could recover a firm or durable peace so long as the said society existed.”

(Noteworthy is an interesting current report available by endnote reference link entitled, “Pope Francis resisted revenge over 18th century Clement XIV.”)
Historian, Giuseppe Nicolini of Rome (1788-1855) as quoted in Dr. C. A. Yarbrough’s “The Roman Catholic Church Challenged in the Discussion of Thirty-Two Questions with the Catholic Laymen’s Association of Georgia.”

“The Jesuits, by their very calling, by the very essence of their institution, are bound to seek, by every means, right or wrong, the destruction of Protestantism. This is the condition of their existence, the duty they must fulfill, or cease to be Jesuits.”

The Devil and his Jesuit General known as the “Black Pope,” control the Society of Jesus, the Papacy and its Vatican Hierarchy, the Sovereign Military Order of Malta, Islamic Shriner Freemasonry, Opus Dei, the Knights of Columbus, Rothschild’s Illuminati, the Papal Caesar’s International Intelligence Community and the Mafia.

Members of these organizations are presented, or “knighted” with “titles of nobility,” with greater titles earned by achievements in rank and deed. These are foreign titles that violate the Constitution of the United States, specifically, Article I, Section 9, Clause 8:

“No title of nobility shall be granted by the United States: and no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state.”

It is unconscionable that those who hold or have held government offices that have received these titles of nobility of the various secret societies have never been censured by the American people.

One of our nation’s greatest of heroes, President John F. Kennedy, who was also Catholic, was well aware of the active existence of the Black Nobility and the organized Jesuit-controlled secret societies and openly warned of the dangers and threat they posed to our liberties in his speech on April 27, 1961 at the Waldorf-Astoria Hotel, New York City (excerpt):

“...The very word "secrecy" is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths and to secret proceedings. We decided long ago that the dangers of excessive and unwarranted concealment of pertinent facts far outweighed the dangers which are cited to justify it. Even today, there is little value in opposing the threat of a closed society by imitating its arbitrary restrictions. Even today, there is little value in insuring the survival of our nation if our traditions do not survive with it. And there is very grave danger that an announced need for increased security will be seized upon by those anxious to expand its meaning to the very limits of official censorship and concealment. ...”

May we honor the memory and service of President Kennedy who gave his life for the American people by exposing the dark forces and implementing measures to restore our country to a republican form of governance in line with our original Constitution of the United States. May we not project blame or hate on the Catholic lay people, but instead hold accountable those in the hierarchy of the Roman Catholic Church that are factually a monarchical-sacerdotal foreign government operating in disguise as a religion. Along with their Jesuit militia, they have betrayed even their own members, one being President Kennedy.

Likewise, we will not remain silent in our truthful American history that includes shocking and even hurtful issues for fear of offending any citizen. Those, particularly of the Baby Boomer generation,
may have some knowledge or at least recall a general sense of societal offense by Catholicism and may not have completely understood why or where it came from. Much has been quieted and hidden through the generations. If a brave soul would speak out they would be scorned as a “conspiracy theorist” with an objective to intimidate them to silence.

There, too, have been some who would speak out and mistakenly misplace blame onto the whole Catholic people that included innocents that truly love the Creator and their fellow man. We will begin to understand the motive behind the gentlemen’s etiquette in not going too far in discussing religion or politics.

Where previous generations were not apt to speak openly on matters, it is the opposite in our current society. Let us open our hearts and minds as we carefully consider this quote by Christian apologist and author Dave Hunt:63

“We are told to love one another as Christ has loved us. Pop psychology trivializes that command by equating it with a ‘positive’ attitude. Forgotten is the first duty of love: to speak the truth (Ephesians 4:15). Real love does not flatter or soothe when correction is needed but [rather] points out the error which is blinding and harming the loved one. Christ said, ‘As many as I love, I rebuke and chasten; be zealous therefore, and repent’ (Revelation 3:19). Instead, the idea is now current that love excludes rebuke, ignores the truth, and seeks unity at any price. Only disaster can result.”64

It is not our intention to bring a message of paranoia or fear. We seek only to “speak the truth in love” and report our truthful history as a nation which includes segments of history that have been withheld by design throughout the generations.

An investigative researcher and author who lived throughout much of the 19th century and published in the early 20th century, Burke McCarty, had said “You cannot defeat an enemy which you do not understand.”65 Likewise, as a nation, we cannot correct the direction we are headed if we are not willing to be honest in examining the course we and our ancestors have taken – or have been led – to get where we are today.

Unfortunately, there are people who take things to the extreme. “Conspiracy theory” is a label being thrown around at anything that sounds like it might elicit fear or may be perceived as uncomfortable to a point of possibly interrupting the sensed safety in the routine in life. Granted, there are outlandish conspiracy theories in the world today, however, when presented with evidence documented in fact, we are confronted with truth that requires putting aside denial and establishes the responsive call to action. It is truth that sets one free.66

For those who have already seen and believed this conspiracy that is not theory but have not known a remedy or had hope that there could be one, we bring a message that includes God’s timing and intervention. The Creator of heaven and earth remains Faithful and True.67 America, indeed, was birthed through covenant with the Creator of the universe, and whose birth certificate is the Declaration of Independence that also declares the Almighty Creator as “the Supreme Judge of the world.” The heavenly Father now calls to His people and assures that He has heard their cries; judgment has been executed in the Courts of Heaven with an executable Plan that was written long ago. That very covenant with His people is engrossed in script on parchment68 “as apples in gold and framed in pictures of silver.”69 70

At the founding of America, it is well documented that there were innumerable concerns regarding Jesuit infiltration. As recorded in history, there were many that believed that a conspiracy was raging against the freedoms of the United States. There is authoritative and documented evidence that
establishes in fact that their concerns were not unfounded. The Jesuits, with supreme loyalty only to the Pope and who exist for the sole purpose of countering all that the Reformation accomplished, are indeed deeply involved in end-time affairs. Through their ongoing deceptive efforts, Rome has steadily been working to destroy Protestantism.

The Roman papacy has showed its aggressive nature throughout history which includes recent and bold statements. Anyone who opposes the Pope’s authority is counted as a heretic and considered as worthy of extermination. It has been the story throughout history and Rome has not changed. Clearly, the reality in evidence is stacked that Rome is aggressive in expanding its dominion with an objective in giving rise to the Antichrist power. This correlates to fulfillment of Biblical prophecy.

Likewise, Almighty God has a remnant as well as a prophetic destiny for America in this unfolding Drama. A nation that was birthed by covenant with the “Creator of the universe,” in obedience she has been exceedingly prosperous, manifesting tremendous fruit, “the head and not the tail,” a super power in the world as she blessed others in her abundance and shared the Light of the glorious Gospel.

It is time to reveal the story behind the effect of the curses of sin and covenant-breaking that has made America spiral to the tail and be no longer the head. As the pages of the Word of God, the Holy Bible, tell story after story of how Almighty God would correct His people using other nations as His rod, our nation’s story includes an extensive tale of a dark and deceptive people who have always been lurking around and waiting for America to break covenant with God.

We must be thankful that there are appointed times as projected in Biblical prophecy and that America is now at the juncture in time that our Founding Fathers and Mothers knew would manifest. The storyline includes the danger of secret societies along with the work of the Roman Catholic Jesuit Order. To not bring this story to light and reveal the truth is to omit the truth of our history and avoid knowing our future. What these organizations do is wrong, especially because they cloak their activities with good works, thereby deceiving the innocent.

We have been warned throughout time to stay away from all unions and confederacies, and yet still we fraternize with them, and neglect to see the greatest secret society of all working behind the scenes through deception to set up the final end-time conglomerate of Babylon. Shall we leave people ignorant to the fraudulences working to bind their souls to Satan? Will we not receive an awakening nudge with the call to arise as it is time?

We present a sobering message of truth and urgency for all people. This message is intended to address our identity as a nation, our national calling, purpose, and destiny as the Republic for the United States of America. It does include and point to the Great Deception at the end of time for this current Age.

“Knighthood” is not a spiritual acquisition, nor has it been bestowed as such. It is a foreign title given in recognition of one’s service to the Pope of Rome who claims temporal sovereignty and allegiance from his subjects in every country. One of the goals of the Knights over the various secret societies is to restore the Temporal Power of the Pope. As the Devil performs his sorcery and manipulates his deception in darkness, so too do his agents operate in secret, or “secret societies.”

Napoleon Bonaparte (1769-1821; emperor of the French):

“The Jesuits are a military organization, not a religious order. Their chief is a general of an army, not the mere father abbot of a monastery. And the aim of this organization is: POWER. Power in its most despotic exercise. Absolute power, universal power, power to control the world by the volition of a single man [i.e., the Superior General of the Jesuits]. Jesuitism is the most absolute of despoticisms; and at the same time the greatest and most enormous of abuses.”

“...nearly all the Kings and Sovereigns of Europe had only Jesuits as directors of their consciences, so that the whole of Europe appeared to be governed by Jesuits only.”[82]

Various Jesuit Contributors, The Jesuit Catechism, 1685, Warning to England’s King Charles II:

“By reason, the Pope is the head, and Kings are but as arms or hands of the same Body; therefore if they do not their duty being careful to preserve the Body, the Head as Lord and Master may cut them off.”[83]

Many writers warned of this Great Conspiracy of the Jesuits. Samuel Morse, the father of Morse Code (1835):

“They are Jesuits. This society of men, after exerting their tyranny for upwards of two hundred years, at length became so formidable to the world, threatening the entire subversion of all social order, that even the Pope, whose devoted subjects they are, and must be, by the vow of their society, was compelled to dissolve them [Pope Clement had temporarily suppressed the Jesuit Order in 1773 for nearly fifty years].

“They had not been suppressed, however, for fifty years, before the waning influence of Popery and Despotism required their useful labors, to resist the light of Democratic liberty, and the Pope [Pius VII] simultaneously with the formation of the Holy Alliance [1815], revived the order of the Jesuits in all their power... they are a secret society, a sort of Masonic order, with super added features of revolting odiousness, and a thousand times more dangerous.

“They are not merely priests, or of one religious creed; they are merchants, and lawyers, and editors, and men of any profession, having no outward badge by which to be recognized; they are about in all your society. They can assume any character, that of angels of light, or ministers of darkness, to accomplish their one great end...

“They are all educated men, prepared and sworn to start at any moment, and in any direction, and for any service, commanded by the general of their order, bound to no family, community, or country, by the ordinary ties which bind men; and sold for life to the cause of the Roman Pontiff.”[84]
James Parton (1822-1891), English-born, American biographer:86

“…if you trace up Masonry, through all its Orders, till you come to the grand, tip-top, Head Mason of the world, you will discover that that dread individual and the Chief of the Society of Jesus are one and the same Person!”87

In light of this revelation we can understand the flow of history for the past five centuries. The interaction of the Protestant Christians and the Reformation versus the Jesuits and their Counter-Reformation enables us to understand events that have occurred as well as the correlating vast system of deception, slavery and murder. This system, religious and political Romanism,88 is falsely called “Christianity,”89 and when revealed to the Apostle John as recorded in the book of Revelation, cause him to wonder “…with great admiration.”90

We must distinguish between the Jesuit Order, the Roman Catholic hierarchy, and the Roman Catholic people themselves. Most Roman Catholic people have no idea of the power of the hierarchy in the Jesuit Order. They have never been taught the “Doctrine of Temporal Power,”91 by which the Pope rules, or seeks to rule, ALL civil and political authority of the world. Temporal Power is a separate and second power from that of the Spiritual Power. Most Catholic people are not aware of the spiritual wickedness that controls the men ruling the Devil’s world system,93 as is the case for most Protestant people.

Daniel: 12:9b, 10b ~

“...for the words are closed up, and sealed, till the end of the time. ...but the wicked shall do wickedly, and none of the wicked shall have understanding: but the wise shall understand.”94

Edward Beecher95 (1803-1895), American Protestant historian, The Papal Conspiracy Exposed (1855):

“Viewing this corporation [the Pope’s theocratic Vatican Empire] as a government, the aspect of things is no less impressive. The head of the corporation is both a spiritual and a temporal ruler. He claims to be monarch of all monarchs. His senate of cardinals and electors are princes. His bishops also are lords each in his diocese, but are still his vassals, bound to him by a feudal oath. To him also are bound the rulers of the Jesuits and of the various orders of monks and nuns, who are an all-pervading soldiery, sworn to do his will. To the bishops also are subjected the secular priests, and to them are subjected the people. Thus the whole system is one compact and all-pervading government, the rule of which is absolute obedience to the central power and its agents in regular subordination. It is an immense army under military discipline.

...The pope, the cardinals, the patriarchs, the metropolitans, the bishops, the priests, the deacons are all organized in a vast system, extending itself over the globe, and aiming at universal conquest. In it are the various orders of monks, nuns, Jesuits, bound to it by oaths and sworn to extend its sway.

...He [the Pope] is the acting god of this world. His word is law: the Bible is nothing. The system is in theory and practice an annihilation of God and the Bible, and an enthronement of the pope or the Papal corporation in place of God. ...to reign as the only god on earth...”96 [emphasis added]
Author E. G. White (1827-1915) wrote more than 5,000 periodical articles and 40 books in her lifetime and is considered the most translated American author in the entire history of literature. Her writings cover a broad range of subjects, including her life-changing masterpiece on successful Christian living, “Steps to Christ,” has been published in more than 140 languages. She is quoted in her book, The Great Controversy (originally published in 1858):

“Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.

“When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery.”
Count Paul von Hoensbroech (1852–1923), German Nobleman and Ex-Jesuit, “Fourteen Years a Jesuit,” (1911):

“The Jesuit Order, therefore, stands before us as the embodiment of a system which aims at temporal political dominion through temporal political means, embellished by religion, which assigns to the head of the Catholic religion – the Roman Pope – the role of a temporal overlord, and under shelter of the Pope-King, and using him as an instrument, desires itself the domination over the whole world.”

As we have come to the end of this Age, and before the return of the Lord Jesus, “Yeshua” in the Hebrew language, the people will need the power of God to overcome. That power is a Person of the Godhead known as the Holy Spirit. He was sent of the Lord Jesus to come and live within those that are born again by faith in Him. Those that blaspheme the Holy Spirit and reject the Lord Jesus will not have forgiveness and are in danger of eternal damnation.

As the mother of a very wise man had told him, “It is possible to be so heavenly minded that we are of no earthly good.” May all true patriotic Americans, no matter your spiritual beliefs, open your hearts while examining this story which is based in truth and verified as fact documented in evidence. This is your story.

King John of England Signs the Magna Carta
Chapter Two
A New Covenant for the New World

The National Calling, National Purpose and Prophetic Destiny

In returning to history as it relates to the Puritans, this group of believers decided it was necessary to separate from the Church of England to enable them to live according to the Biblical principles that they had learned through the Scriptures given to them by the Protestant Reformation. This began the distinction between the Puritans and the Separatists. Though the groups shared Biblical beliefs and values, the Puritans chose to remain part of the Church of England, while the Separatists wanted to become completely separate from the official Church of England.\(^\text{107}\)

When King James came along, the Separatists thought they might finally be able to gain permission to set-up their own church, but the King denied the request. Because the Church and State were intimately joined, the Separatists were considered treasonous, and therefore lived in danger of persecution and imprisonment.

In 1609, the Separatists found it necessary to relocate so they sailed to Holland where freedom of religion was accepted. These Separatists came to be known as “Pilgrims.” For more than a decade, they enjoyed religious freedom in Holland and gathered openly for church under the leadership of Pastor John Robinson.

Life in Holland had been difficult as the only work available to immigrants was poorly paid, despite their hard labor, and so poverty was a constant struggle. The hard work had negative effects on both parents and children. They became deeply concerned for the well-being of their children. Furthermore, some of the children were adapting into Dutch culture and abandoning their parents’ Biblical values. Another of their leaders, William Bradford, explained:

“...of all the sorrows most heavy to be borne [in Holland], was that many of the children, influenced by these conditions, and the great licentiousness [immorality] of the young people of the country, and the many temptations of the city, were led by evil example into dangerous courses, getting the reins off their necks and leaving their parents. Some became soldiers, others embarked upon voyages by sea and others upon worse courses tending to dissoluteness and the danger of their souls, to the great grief of the parents and the dishonour of God. So they saw their posterity would be in danger to degenerate and become corrupt.”\(^\text{108}\) [emphasis added]

The Pilgrims had also desired to bring the Gospel to people who had not yet heard the message of Jesus Christ:

“They cherished a great hope and inward zeal of laying good foundations, or at least of making some way towards it, for the propagation and advance of the gospel of the kingdom of Christ in the remote parts of the world, even though they should be but stepping stones to others in the performance of so great a work.”\(^\text{109}\)

For the sake of raising their children with a Biblical foundation as well as to participate in the Lord’s command of the “Great Commission”\(^\text{110}\) of sharing the Gospel, the Pilgrims made the historic decision to immigrate again – this time to the “New World,” America.
William Bradford requested permission of the Virginia Company to establish a new colony in Virginia, which was agreed upon. The trip was difficult to organize and it was necessary to include about fifty other English people in order to pay for the ship and supplies. The original Pilgrims called themselves "saints" and the others "strangers."

After many setbacks, the Mayflower finally left for America on September 6, 1620. The trip across the ocean was rough and uncomfortable. But they sensed that what they were doing was important and believed they were led of God in the transition.

On November 11, 1620, the Pilgrims got their first look at the New World, a land first inhabited by Indian natives, when they saw Cape Cod. The Pilgrim group had permission to settle in the northern part of Virginia (which today would encompass present day New York). When the Mayflower turned south, however, it ran into rough, shallow waters and became in danger of tipping over and sinking. The decision was made to head back to the deeper, safer waters off the tip of Cape Cod. Since Cape Cod was outside the area they were granted to settle in, the group agreed to write a "compact" or "self-governing" agreement.

The Mayflower Compact, signed on November 11, 1620, was the first governing document of these people as a new covenant for the New World. It called for the election of a governor from amongst the members of their group, something they were already familiar with from their church practices. This was the first act of European self-government in the New World. At the heart of the Mayflower Compact lay an undisputed conviction that God must be at the center of all law and order and that law without a moral base is really no law at all.

Less than half of their 102 members survived the first few months in the New World due to poor nutrition and insufficient housing through a New England winter. With the help of the Wampanoag native Indians as their teachers in farming and their friends who aided in survival, Governor William Bradford called for the first Thanksgiving in early autumn 1621 as a three-day feast to celebrate a successful corn harvest. Governor Bradford had chronicled:

"And thus they found the Lord to be with them in all their ways, and to bless their outgoings and incomings, for which let His holy name have the praise forever, to all posterity."

The general sickness had ceased. Their food was hot, their faith intact. It was hard for him to fathom what more they could possibly want. It was, to him, “all things in abundance and plenty.”

The native “First Americans” Indians of this new land came to them as friends and teachers. One in particular, Squanto, was viewed by the Pilgrims as, "a special instrument sent of God for their good beyond their expectation.” They formed a successful treaty with Massasoit, chief of the Wampanoag natives in equality, fairness, and tolerance that would be idealized and reflectively remembered of the overall colonial experience.
Back in the motherland of England in the 1620s, the economy suffered, many people lost their jobs, and King Charles I made the situation worse by raising taxes which created a political crisis. The Church of England began to punish the Puritans because they were dissenters of official opinions. Where the Puritans had remained in the Church of England and sought to reform it, life was becoming increasingly hard for them.

Because the king of England was head of both Church and State, the Puritans' opposition to religious authority meant they also defied the civil authority of the State.

As Christian believers the Puritans held conviction on the "Crown Rights" of Jesus Christ. They willingly resolved to give total allegiance to their Savior in spite of the disfavor of the English. The theology of the Puritan Fathers on the declaration of the Crown Rights of Jesus Christ is clearly seen as follows:

"Basic in Puritan political thought is the doctrine of divine sovereignty. It was the sovereign God who created the state and gave to it its powers and functions. The earthly magistrate held his position and exercised his power by a divine decree. He was a minister of God under common grace for the execution of the laws of God among the people at large, for the main tenancy of law and order, and for so ruling the state that it would provide an atmosphere favorable for the preaching of the Gospel. He was to so rule that the people of God, the elect, could live individually and collectively a life that was truly Christian."

Following the Biblical admonition of obedience to the Sovereign God instead of an earthly king made the Covenanters rebels to the State.

These economic, political, and religious problems in England led to the Great Migration. In 1629, King Charles granted a group of Puritans and merchants a charter to settle in New England. Between 1629 and 1640 approximately forty thousand men, women, and children left England and settled in
English colonies in New England. The Puritans founded the Massachusetts Bay Colony in a town they named Boston. John Winthrop served as its governor, with a few exceptions, for the rest of his life.

Seeking comfort and reassurance in the Bible, they imagined themselves reenacting the story of the Exodus. Like the ancient Israelites, they were liberated by God from oppression and bound to Him by a covenant; like the Israelites, they were chosen by God to fulfill a special role in human history: to establish a new, pure Christian commonwealth.

Onboard the flagship Arbella, their leader, John Winthrop, reminded them of their duties and obligations under the covenant. If they honored their obligations to God, they would be blessed; if they failed, they would be punished.\textsuperscript{122}

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In honor of the birthday of Governor John Winthrop, born June 12, 1587\textsuperscript{123}

John Winthrop (1588-1649) aboard the flagship Arbella:

\begin{quote}
\textbf{We are entered into covenant with [God] for this work.} We have taken out a commission. The Lord has given us leave to draw our own articles; we have promised to base our actions on these ends, and we have asked Him for favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then He has ratified this covenant and sealed our commission, and will expect strict performance of the articles contained in it. But if we neglect to observe these articles, which are the ends we have propounded, and - dissembling with our God - shall embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us and be revenged of such a perjured people, and He will make us know the price of the breach of such a covenant.”\textsuperscript{124}
\end{quote}

The Puritans believed they were led to the New World, “for the glory of God and the advancement of the Christian faith”\textsuperscript{125}\textsuperscript{126} where they could freely worship the God of the Bible and would become a beacon of religious light, a model of spiritual promise, a “city upon a hill.”\textsuperscript{127} Jubilant because they would be removed from the suspicious eyes of Church and Crown, the Bay Company could become a self-governing commonwealth where they would be governed by the laws of God, not merely the laws of men.\textsuperscript{128}
Religions with a civil sword can force people to join their church organization, but they cannot force them to join the true Church, whose names are written in the Lamb’s book of Life. They can physically force men to have a relationship with the Church, but they cannot force men to have a personal relationship with Jesus Christ. The tragedy comes when Christians assume that the religious organization is the Church and that one must become members of the organization to have a relationship with Jesus Christ.  
America’s Godly heritage was laid in its foundation. Along with its heritage is a national calling and a prophetic destiny.  
By faith, the Pilgrims and Puritans endured and overcame hardships. They also celebrated victories as recorded in preserved volumes of history. They believed the Word of God, the Holy Bible and understood that, just as the Israelites, their survival and their success depended on their covenanted relationship and obedience to the God of their fathers. Blessings came with obedience and, likewise, curses with disobedience. Free to worship as they chose, the Bible was central to their worship.  
A summary of the Biblical covenanted blessings of obedience sanctioned for a nation in keeping and obeying God’s Law, include:

- Becoming the greatest nation on earth.
- Being blessed with an abundance of food, clothing, and comfortable homes.
- Being blessed with good health and strong children.
- Being blessed with great military strength so that no nation would dare attack them, and in case of war they would be blessed with victory.
- Being blessed with abundant rains and flourishing crops.
- Being blessed with so much wealth that other nations would come to borrow, but they would never have need to borrow from others.
A more narrowed summary of the blessings for obedient performance are: national independence and individual life, liberty, and the pursuit of happiness.

A summary of the Biblical covenanted curses of disobedience sanctioned for a nation in not keeping and not obeying God’s Law, include:

- Becoming a wandering, scattered, homeless, poverty-stricken people.
- Being cursed, despised, and abused wherever they went.
- Suffering terrible diseases, plagues, pestilences, famine, thirst, and, in time of siege, they would eat their own dead.
- Being weak, vulnerable, and continually conquered by their enemies. Their land would be confiscated, their crops devoured, their wives ravished, and their daughters carried away into slavery.
- Among the nations of the world, they would never be the head but always the tail.
- In the end, there would be pitifully few of them left compared to the vast multitude they might have been.

A more narrowed summary of the curses for disobedience in non-performance are: tyranny, oppression, and even death.

The colonies, formed and governed under charters granted by the king of England, continued to grow in number and expand in territory. Christianity was the American religion and the general way of life for most in many various sects (denominations) amongst the Colonies.

In the mid-1700s, between the end of the Puritan era and the first stirrings of independence, Jonathan Edwards, the third president of Princeton University and a Puritan preacher was used mightily of God in a revival known as the “First Great Awakening.” This Great Awakening was actually a reawakening of a deep national desire for the Covenant Way of life. This longing did not die with the passing of the Puritan era, but only went dormant.

Reverend Edwards believed that America was the “isle” prophetically referenced in the Old Testament, Isaiah 60:9, that would be the land in the latter days where God would re-gather the descendants of the ancient Israelites and the plan and “disposition of Providence” for these people to play a significant part in “communicating the blessings of the kingdom of God” to the Jewish people as well as the rest of the world. He also preached about a parallel of ancient Israel and the American people. Edwards stated,

“...a deliverance out of the hand of the king of Assyria, is often used by the prophet Isaiah, as a type of the glorious deliverance of the church from her enemies in the latter-days.”

Jonathan Edwards (1703-1758)
Many sermons were preached at that period of time about America’s national purpose and destiny. Most of them projected the belief that this new nation was the fifth Kingdom, the “stone” Kingdom, prophesied by the Old Testament prophet Daniel. America was destined to complete the work that the Reformation had begun and smash the feet of the Babylonian image and bring “liberty and justice for all” to the whole world.138

This was the original “American Dream,” our national purpose. It was not secular, but neither did it establish a “religion.” It established God and His Word as King and put all men and religions under His authority.139 Europe was hopelessly rooted in monarchies and feudalism, but America had shed those tyrannical ideas. This spiritual stir would burst forth an unquenchable desire that would produce a new generation of clergymen who would help to prepare America to fight for her life in the coming war for independence.140 When God pours out His Spirit in a major way, He seldom concentrates on just one area. The fires of revival were also fanned to flame throughout England by a young preacher, George Whitefield. As the pulpits of Bristol, England were closed to him by pastors who strongly disapproved of his nontraditional confrontation of church establishment, Whitefield began to preach in the open.

Burdened for those in less fortunate and perhaps loathsome lifestyles, he would draw crowds by the thousands in open-air preaching, resolved to bring them the Gospel of Jesus Christ. Tens of thousands are reported to have experienced new life in their conversions all throughout England. Whitefield believed that he was called of God to General James Oglethorpe’s new colony in America, Georgia. He was anxious to join his Christian friends in America, because “he dared to trust that his preaching might help create one nation under God - thirteen scattered colonies united with each other...”141

Under Whitefield’s anointed preaching, Americans throughout the colonies were beginning to discover a basic truth which would be a significant foundation stone of God’s new nation, and which by 1776 would be declared as self-evident, that in the eyes of their Creator, all men were created of equal value. By the sovereign act of Almighty God, and through the obedience of a few dedicated men, the Body of Christ was indeed forming in America.

Through this almost universal and simultaneous experience of the Great Awakening by an outpouring of God’s Holy Spirit, Americans began to become aware of themselves as a nation, a body of believers which had a national identity as a people chosen by God for a specific purpose. They were to be not only “a city upon a hill,” but a genuine citadel of Light in a darkened world.

As the Pilgrims and Puritans had seen and experienced it, but had now all passed-on and gone home to Glory, it seemed as though the vision of the covenant relationship had died with them. Now, through the shared experience of coming together in large groups to hear the Gospel of Jesus Christ, Americans wererediscovering God’s plan to join them together by His Spirit in the common cause of advancing His Kingdom.142

In further, they were returning to another aspect of His plan. They were to function in a covenanted nation, not as isolated, individual colonies.143 The land had been awakened again; now the land was a giant and a growing one at that. It is a matter of God’s timing in all things, and always according to His unfolding prophetic Word.144 The Lord, through the preaching of this covenanted man, George Whitefield, was uniting the thirteen colonies in such a profound and deep way that few people even realized at first what was happening. Wherever Whitefield traveled, he was preaching the same Gospel and the same Holy Spirit was quickening his message in peoples’ hearts regardless of their denomination. All were accepting the same Christ in the same way. He was the first man to cut across denominational barriers. At the same time, geographical barriers became no more significant than
denominational ones. They were beginning to discover a basic truth which would be a chief foundation stone of God’s new nation, and which by 1776 this phenomenal movement of faith swept the American Colonies, helping to unite them prior to the Revolutionary War. This revival, which lasted about 25 years, left a permanent impact on American Protestant church members resulting from powerful preaching that gave listeners a sense of deep personal revelation of their need of salvation by faith in Jesus Christ. This monumental social event brought with it a move away from ritual and traditionalism in religion and made it more intensely personal by stressing a relationship with the living Lord. For the average church member this “awakening” fostered a deep sense of spiritual conviction and redemption, and by encouraging self-examination along with a commitment to a new standard of personal morality.

It appears as the design of Heaven in orchestrating the people of God to be drawn into covenant renewal with Him on this rich Promised Land flowing with milk and honey and which would soon produce the fruit of expansion across the continent as He shed His grace “from sea to shining sea.” Ahead would unfold His Plan to create His government on the earth for a people in nation belonging to Him. He requires His people to participate in His plans. Although the Author of the Universe will work through whomever or whatever He chooses in His Divine Plan, there is a special part for those fully surrendered and filled with His Spirit. His devoted sons and daughters are compelled by His Spirit enabling them to move Heaven on earth or, “on earth as it is in heaven,” in participating in the unfolding of His prophetic Word and the Dominion Mandate to be a blessing to all the families of the earth.

The parallel between ancient Israel and the United States was so striking that virtually every preacher and theologian in early America recognized it and made mention of it in some way in their sermons. They called this land the “American Israel,” the “New Israel,” “God’s Vineyard,” and even “The Kingdom of God.”

Reverend Abiel Abbot (1770-1828) in his Thanksgiving Sermon, 1799:
“It has been often remarked that the people of the United States come nearer to a parallel with Ancient Israel, than any other nation upon the globe. Hence ‘Our American Israel’ is a term frequently used; and common consent allows it apt and proper.”

George Whitefield preaching on the Word and the Spirit, 1749
Chapter Three

An Appeal to Heaven
The First Fragrance of Liberty

Going forward in time a couple of decades, the British Colonies experienced adversities because of Jesuit-controlled King George of England, the monarch with ruling oversight, who was viewed as a tyrant.

An apostate Protestant Anglican King who ruled Great Britain from 1760 to 1820, King George III was completely blind with cataracts, increasingly deaf, and mad with mental illness. History tells that he was the most evil of English kings whose Prime Minister was the Jesuit Lord Shelburne and whose Parliament established Roman Catholicism as the State religion of Quebec, Canada. King George secretly preserved the political and financial power of the Jesuit Order during the years of its suppression until the Jesuit Company was formally restored by Pope Pius VII in 1814.

When the tribulations experienced by the colonists became intolerable and the pleas to the king for relief were left unanswered, it came to a point of despotism where action was needed. These early Americans sent delegates as their representatives from their colonies to a Continental Congress to discuss, and at times heatedly debate, their recourse. By request of the Continental Congress, Jacob Duche', an Anglican clergyman, opened the first session of Congress at Carpenter’s Hall in Philadelphia, with prayer. Reverend Duche’ became the first chaplain of the Continental Congress.

The outcome was the birthing, by divine inspiration, the Declaration of Independence. This founding document includes an invocation of a divine witness, namely, “the Supreme Judge of the world,” and “Divine Providence.” The document also invokes God as both a witness and a guarantor.
The Declaration follows the classical covenant template by stating who is doing the covenanting, namely, "the Representatives of the United States of America, in General Congress assembled," July 4, 1776. There is a prologue and historical section detailing the prior relationships of England and the American colonies. These items establish the setting for the Declaration and reasons for its creation.

Next, there is a set of stipulations and obligations containing the basic agreements of the American people. These begin as a statement of self-evident truths. There are indirect statements of blessings and curses. The blessings for performance are national independence and individual life, liberty, and pursuit of happiness. The curses for non-performance are tyranny, oppression, and even death. There is a provision for its public proclamation to mankind, and copies were to be sent to Parliament and distributed throughout the newly independent States.

These Founders of the American Republic had at an early age learned to read from the Word of God, the Holy Bible. Most were educated in universities and trained as ministers of the Gospel while they also studied law. The Bible was a general requirement and basis of their education. They studied the Old Testament in Latin and sometimes in the original Hebrew language; and the New Testament in Greek. They were scholars in the Word of God. They were equally familiar with secular world history and studied the writings of historians, philosophers and political thinkers such as Baron Charles de Montesquieu, Sir William Blackstone, John Locke, Edward Coke, Marcus Tullius Cicero. It was from studying and analyzing the writings of these great men, along with the Bible, that the Founders' beliefs and convictions had formed. They concluded in agreement with some of those scholars of old that the most reliable textbook for the study of the "divine science of politics" is the Bible. Today, any word that sounds like "politics" tends a reaction of nose-wrinking similar to that of post-skunk emission. In John Adams' day it was a term of enlightenment referred to in the "politics of liberty" of which made good government. The language of liberty was the language of an enlightened America.

Some of the Founding Fathers were full-time church ministers while at the same time working in government as delegates, or representatives, of their Colonies. As a people continuing to covenant with God since the Pilgrims first set foot at Plymouth Rock some 150 years earlier, the Founders held the conviction that the welfare of "the American Israel" depended on their maintaining virtue, religion (Christianity), and observance of the holy covenant which they entered into with God just as the Old Testament Israelites. They also understood that their heritage of the Lord in the blessings of liberty would be extended to all the other nations of the world as they, too, would be attracted to the hope and blessings of liberty. The Founders' vision and quest reached beyond America in their desire of becoming a budding example of a righteous people fulfilling God's Word in being "above all the nations that are upon the earth."

John Quincy Adams (1767-1848), son of Founding Father John Adams and 6th President of the United States:

"[T]he Declaration of Independence first organized the social compact on the foundation of the Redeemer's mission upon earth ... [and] laid the cornerstone of human government upon the first precepts of Christianity."  

They knew the price for liberty would be great, but the price to not take a stand for what was given by God would be greater. As the men of Marlborough, Massachusetts had said at the time of the Boston Tea Party not long before,
“Death is more eligible than slavery. A free-born people are not required by the religion of Jesus Christ to submit to tyranny, but may make use of such power as God has given them to recover and support their laws and liberties...[We] implore the Ruler above the skies, that He would make bare His arm in defense of His Church and people, and let Israel go.” 175

The Provincial Congress of Massachusetts 1774 resolved,

“Resistance to tyranny becomes the Christian and social duty of each individual...Continue steadfast, and with a proper sense of your dependence on God, nobly defend those rights which heaven gave, and no man ought to take from us.” 176

Most Crown-appointed governors remained submitted to their king, and one wrote to the Board of Trade in England:

“If you ask an American, who is his master? he will tell you he has none, nor any governor but Jesus Christ.” 177

This may have given rise to the cry which was soon passed up and down the length of America by the Committees of Correspondence:

“No king but King Jesus!” 178

On July 8, 1776 Continental Congress for the first time read the Declaration of Independence publicly, as the famous “Liberty Bell” was rung. Congress then established a three-man committee, consisting of Thomas Jefferson, John Adams and Benjamin Franklin, for the purpose of designing a great seal for the United States.179

Benjamin Franklin’s suggestions for a seal and motto, characterizing the spirit of this new nation, were:

“Moses lifting up his wand [staff], and dividing the red sea, and pharaoh in his chariot overwhelmed with the waters. This motto: “Rebellion to tyrants is obedience to God.”180

Benjamin Franklin, 1785 181
Benjamin Franklin proposed:

"Moses standing on the Shore, and extending his Hand over the Sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open Chariot, a Crown on his Head and a Sword in his Hand. Rays from a Pillar of Fire in the Clouds reaching to Moses, to express that he acts by Command of the Deity. Motto, Rebellion to Tyrants is Obedience to God."

Thomas Jefferson proposed:

“The children of Israel in the wilderness, led by a cloud by day, and a pillar of fire by night.”

As the Declaration of Independence was being signed, Samuel Adams declared:

“We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come.” [emphasis added]
Revolution characterized in the defense of rational self-evident truths by faithful patriots who waved battle flags bearing the motto, “Rebellion to Tyrants is Obedience to God.”

Continental Congress’ proclamation of independence resulted in war with Great Britain. Known as the American Revolution or the American War for Independence, the “Patriots,” as they called themselves, knew that they had divine favor with Providence to achieve victory after engaging in war with Jesuit-controlled Great Britain, the world’s largest empire with the most powerful military force in the world. As Patrick Henry had stated in his famous speech given before the Virginia House of Burgesses:

“...we shall not fight our battle alone. There is a just God who presides over the destinies of nations...”

The position of the Church is evidenced in the sermons of the Patriot Preachers of the day who asserted that they did not hesitate to attack the great political and social evils of their day.

“...the Fathers of the Republic, enforced by their example. They invoked God in their civil assemblies, called upon their chosen teachers of religion for counsel from the Bible, and recognized its precepts as the law of their public conduct. The Fathers did not divorce politics and religion, but they denounced the separation as ungodly. They prepared for the struggle, and went into battle, not as soldiers of fortune, but, like Cromwell and the soldiers of the Commonwealth, with the Word of God in their hearts, and trusting in him. This was the secret of that moral energy which sustained the Republic in its material weakness against superior numbers, and discipline, and all the power of England.”

... England sent her armies to compel submission, and the colonists appealed to Heaven.”

The Declaration of Independence was eventually enshrined and elevated to a hallowed position. During the 19th century, the Declaration of Independence was given annual public readings on the Fourth of July in many communities, events which had echoes of covenant renewal ceremonies which often are a feature of covenantal communities. John Adams, signer of the Declaration is stated in a most significant visionary and prophetic way:

“The Second Day of July 1776, will be the most memorable Epocha, in the History of America. I am apt to believe that it will be celebrated, by succeeding Generations, as the great anniversary Festival. It ought to be commemorated, as the Day of Deliverance by solemn Acts of Devotion to God Almighty. It ought to be solemnized with Pomp and Parade, with Shews, Games, Sports, Guns, Bells, Bonfires and Illuminations from one End of this Continent to the other from this Time forward forever more. You will think me transported with Enthusiasm but I am not. I am well aware of the Toil and Blood and Treasure, that it will cost Us to maintain this Declaration, and support and defend these States. Yet through all the Gloom I can see the Rays of ravishing Light and Glory. I can see that the End is more than worth all the Means. And that Posterity [descendants of the early Americans - this current generation] will triumph in that Days Transaction [End Times of the Biblical Last Days], even altho We should rue [regret] it, which I trust in God We shall not.”

Since early Americans felt that they were called by God to pick up where Moses left off, there was an incredible sense of compelling as a nation to identify with ancient Israel. This inclination was exhibited in the rapidly growing popularity of university courses in the Hebrew language.
People wanted to read and comprehend the Old Testament in the original tongue. Many colleges made the study of Hebrew a requirement. There was even a suggestion that Hebrew be adopted as the national language in place of English. One writer states:

“During the American Revolution, a movement was launched to replace English with Hebrew as the official language of the new nation.

“In 1776, anything associated with the British monarchy had a bad taste to the American rebels. Hebrew, on the other hand, was held in high regard by the former British colonists, who viewed it as the mother of all languages, the key to the scriptures and the cornerstone of liberal education.

“They named their towns after those cited in the Bible such as Salem and Bethlehem, and their children were named after Biblical figures.

“Until 1817, annual commencement addresses at Harvard were delivered in Hebrew, and at Yale the language [Hebrew] was required for freshmen. Many lower schools also stressed Hebrew.

“Several members of the new Congress reportedly urged that English be banned altogether and replaced by Hebrew. Though the idea never caught on, Hebrew remained a required course at many major American universities well into the 19th century.”

Dr. Stephen Jones in an excerpt from his book, “The Prophetic History of the United States:”

“Where historians would have us believe that the term ‘America’ was probably derived from an obscure and not well known Italian explorer named Amerigo Vespucci, this is indeed unlikely. Many of the English settlers were highly educated, well acquainted with many languages, and so it is very likely that they would know the origin of the term, America. America is an old Saxon and Danish compound word. Amer means ‘heavenly,’ and ric means ‘kingdom.’ It literally means ‘the Heavenly Kingdom,’ or the Kingdom of Heaven. A deeper study of the etymology of the entire name of this nation, ‘The United States of America,’ results in a profound and insightful meaning. The means ‘God’s,’ that is, owned by God. This is why THEology is the study of God. In Greek, theos means God. And another connection is this: the Spanish word for ‘the’ is EL, which is also the Hebrew word for God. The word United means ‘greater.’ The word State means ‘estate.’ So, all together, it means ‘God’s Greater Estate of the Heavenly Kingdom.’”

On November 15, 1777, Continental Congress passed the Articles of Confederation, "Articles of Confederation and perpetual Union..." to create “The United States of America.” An important operational document, it provided that "each state retains its sovereignty, freedom and independence" while entering into "a firm league of friendship with each other for their common defense the security of their liberties, and their mutual and general welfare.”

Under the Articles of Confederation, the central, or national, government was weak, and had no executive to lead it. It’s only political body was Congress, which could not collect taxes or tariffs but only ask the States for donations for the common good. It did have power to oversee foreign relations but could not create an army or navy to enforce foreign treaties. Further, it was not ratified by all the States until 1781.

Having just gained independence from what they experienced as a despotic, powerful central government that was too distant from its citizens, Americans were skeptical about giving much power to any government other than that of their own States, where they could exercise more direct control.
However, seeds of nationalism had been sown because of the war as it required a united effort. Most men would probably have lived out their lives without venturing from their own State but for this cause did travel to other States in order to participate in the Continental Army.

The weaknesses of the Articles of Confederation were obvious from the beginning. Foreign nations, ruled mostly by Jesuit-controlled monarchies, were inherently contemptuous of the “American experiment” of entrusting rule to common, ordinary people. A government without an army or navy and little real power was considered by them to be rather a joke as well as an opportunity for their own benefit whenever the opportunity would arise.

Without a uniform code meant that each State must establish its own form of government, a chaotic system marked at times by mob rule that burned courthouses and terrorized State and local officials. State laws were passed and almost immediately repealed; sometimes ex post facto laws (having retroactive force) made new codes retroactive. Collecting debts was virtually impossible.

In 1786, George Washington wrote to John Jay regarding the deficiencies of the Confederation:

"We have errors to correct; we have probably had too good an opinion of human nature in forming our confederation." 196

George Washington 197
General and Commander in Chief of the Continental Army

John Jay held conviction that the people of America must become one nation in every respect.198 Alexander Hamilton expressed:

"...something noble and magnificent in the perspective of a great Federal Republic, closely linked in the pursuit of common interest, tranquil and prosperous at home, respectable abroad; but there is something proportionally diminutive and contemptible in the prospect of a number of petty States, with appearance only of union...” 199

In May of 1787, a Constitutional Convention was held at Philadelphia to address the weaknesses of the Articles of Confederation and discuss the need “to form a more perfect Union.” As a covenanted people with Almighty God as well as with each other, they drafted and ratified a document like no other, the Constitution of the United States.

The Old Testament book of Deuteronomy is the Book of God’s Law and where the Founders gleaned near 34 percent of the principles of law that are framed in the Constitution, the country’s operating
With the Bible being their main textbook throughout life, they were intimately acquainted with the Deuteronomy.

The Founders were acquainted with the main character in the book of Deuteronomy, Moses, the prophet and lawgiver, who was given a divine revelation regarding the future generations of the Israelites. Moses’ revelation pertained to Israel breaking covenant with God by participating in idolatry. The resulting prophecy is recorded in Deuteronomy 28:64:

“And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods—gods of wood and stone, which neither you nor your ancestors have known.”

For the sake of understanding, we provide some background in what the early Americans came to realize and believe from the prophetic scriptures.

The Old Testament Israelites, sectioned in “tribes” of families, experienced a sort of “sibling rivalry” that resulted in becoming split in two sections. One of the two sections consisted of ten of the tribes known as the northern “House of Israel.” The House of Israel suffered judgment of the Almighty for “whoring after other gods” (another way of stating “idolatry”), and were taken captive by the Assyrians, a foreign nation, and hauled away from their Promised Land. In not returning to their land after their captivity had ended many years later, the prophecy for the House of Israel had been fulfilled. Those “lost ten tribes” indeed had been scattered.

The other section of the Hebrew people, the southern “House of Judah” consisted of primarily two tribes. Because of the sin of idolatry, the House of Judah also ended in captivity to a foreign nation, Babylon. The House of Judah, however, returned to their portion of the Promised Land after 70 years.

Early Americans identified in the prophetic scriptures that “ancient Israel” was the same as “the lost ten tribes.” The Founders discovered an astounding passage of scripture that excited them with a joy and hope for their future as well as for their posterity, their future generations.

Moses prophesied that after the Israelites had been scattered across the world, had suffered and endured the curses of disobedience, they (their descendants) would begin to recall God’s generous promises made to them if they would return and obey His divine law. Moses’ prophecy included that He would gather them into a land of their own.

Deuteronomy 30:1-9 ~

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.
And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for he rejoiced over thee for good, as he rejoiced over thy fathers:"

The Founders understood that the prophecy pertained to the descendants and remnants of God's people Israel who had been disbursed throughout the world. They understood that the descendants of Israel would begin to remember the promises of God made to their ancestors, return to the Lord, and be gathered into a land of their own. No other land seemed to fit the characteristics in description as portrayed throughout various scriptures, but Protestant America.

Later prophets spoke of a gathering that would take place in the latter days. The Word of God was given to them after they were already in the Promised Land. Some of them include:

2 Samuel 7:10 ~

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more.

Isaiah 2:2-3 ~

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Micah 4:1-2 ~

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

Isaiah 18:1-2 ~

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!
It is remarkable in understanding that Bible scholars had claimed great significance to this verse. They point out that those primitive people on the “isle” of the sea (native Indians) are actually remnants of ancient Israel.204

Zephaniah 3:10-13 ~

From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

The prophet Zephaniah is saying that these native inhabitants of America, the afflicted and poor people, are “remnants of Israel.”

George Berkeley205 (1685-1753) of Ireland, was an ordained bishop of the Episcopal Church and was a famous philosopher of his day. He is known for his belief that the Old Testament prophet Daniel had prophesied of four great empires that would destroy one another in historic sequence ending with God’s kingdom arising and enduring forever.206 Bishop Berkeley relayed from his studies that all of Daniel’s prophecy had been fulfilled except the rise of God’s kingdom.

He believed that this final epoch of this profound prophecy would be fulfilled in the new Zion of America. He also concluded that it would not be only the hosts of the scattered Israelites who would come to America to set-up the kingdom of God, but the natives of America – who had been trodden down as prophesied by Isaiah207 – would also arise and bring an offering to the Lord as the Old Testament prophet Zephaniah had prophesied. Berkeley came to America with an earnest interest to work toward educating the native Indians to fulfill their manifest destiny as related in the prophetic scriptures.208

There are many sermons recorded in history that speak of the various prophetic scriptures for “God’s New Israel” in the latter days. With early America’s churches being central in their communities and lifestyle, those sermons were inspiring to the American people of that day.209 When brought forward to this day, one has much to ponder in the wonder of it all. Particularly as we see the unfolding of the prophetic scriptures as they relate to the signs of the end times.211

The Founders were impressed with the possibility that the prophecy could be fulfilled in their lifetimes. They viewed America as the land where the remnants from various countries would begin to gather. They were stirred with conviction that they were called of God and divinely appointed by Him in restoring His law as had been given to Moses.212 They envisioned being the first free people of the modern world, “a city upon a hill”214 with blessings that would result in the other nations of the world eventually coming to the same liberties.

Their heritage of the Lord included the promises of blessing by abiding according to the principles of law as set forth in the covenant with God – just as ancient Old Testament Israel – secured by righteous living. They were convinced and verbalized their convictions in speeches and sermons that living the covenant lifestyle was attainable only by a moral and religious (Christian) people. If they failed God, they understood they would also fail the other nations in their hope to also be free.
We continue on to the time of the Constitutional Convention. In writing, or framing, the Constitution of the United States, the authors acknowledged the operating document as the “supreme law of the land.” The Constitution’s Preamble reads:

“We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”

This operational document established the three branches of the Federal Government: the executive, legislative, and judicial, and provided for two houses within the legislature. The idea for the three branches of government was derived from the Word of God at Isaiah 33:22:

“For the Lord is our Judge [judicial branch], the Lord is our lawgiver [legislative branch]: the Lord is our King [executive branch], he will save us.”

The “Great American Experiment” of liberty was underway.

A quote from John Quincy Adams on “The Jubilee of the Constitution,” in a discourse delivered at the request of the New York Historical Society, in the City of New York, on April 30, 1839, the 50th anniversary of the inauguration of George Washington as President of the United States, on April 30, 1789:

“Now the virtue which had been infused into the Constitution of the United States, and was to give to its vital existence, the stability and duration to which it was destined, was no other than the concretion of those abstract principles which had been first proclaimed in the Declaration of Independence... This was the platform upon which the Constitution of the United States had been erected. Its VIRTUES, its republican character, consisted in its conformity to the principles proclaimed in the Declaration of Independence, and as its administration...was to depend upon the...virtue, or in other words, of those principles proclaimed in the Declaration of Independence and embodied in the Constitution of the United States. . ...Fellow-citizens, the ark of your covenant is the Declaration of Independence.”

Both documents, the Declaration of Independence and the Constitution of the United States, were written under Divine inspiration. Based on that position, they must be considered as the Word of God as applied to the Nation. While the Bible provides moral guidance to individuals, the “supreme law of the land” (Article VI, Section 2), is the moral guide for the Union.

The Nation’s founders, delegates, and representatives of the People knew they had a special treasure, a gift from heaven in those sacred, foundational governing documents – their Covenant with Almighty God and with each other. They also knew they must guard its preservation from the Jesuit intrigue directed at this new Christian Republic. They were well acquainted with the Jesuit Order, their secret societies and Black Nobility who were vowed to the obedience of the Papacy and his Jesuit General in their apostate mission.

Marquis de Lafayette (1757-1834); French Nobleman and Hero of the American Revolutionary War; served in the Continental Army under General George Washington:

“If the liberties of the United States of America are destroyed it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most crafty, dangerous enemies to civil and religious liberty.”
In 1816 John Adams, former second President of the United States (1797-1801), wrote to former third President Thomas Jefferson (1801-1809):

“Shall we not have regular swarms of them here, in as many disguises as only a king of the gypsies can assume, dressed as painters, publishers, writers and schoolmasters? If ever there was a body of men who merited eternal damnation on earth and in hell it is this Society of Loyola’s . . . we are compelled by our system . . . to offer them asylum.”

John Adams to Thomas Jefferson (both now aged and retired), November 4, 1816:

“My History of the Jesuits is in four volumes in twelves, printed in Amsterdam in 1761. The Work is anonymous; because, as I suppose, the Author was afraid, as all the Monarchs of Europe were at that time, of Jesuitical Assassination.”

The Founders understood the prophetic Word of God and knew that a day would come as the Great Drama told in the written Word, the Holy Bible, would come to a climax in future generations by means of a great conspiracy with a great delusion by a Great Deceiver. So closely would the counterfeit resemble the true, it would be near impossible to distinguish between them except by the Holy Scriptures. It would be the people of God knowing Him in covenantal relationship by His Word and through His Spirit that would enable them to discern Satan’s counterfeit pretending to be the work of Almighty God.

The Founding Fathers had firsthand experiential knowledge of the Word of God with “the devil who roamed the earth seeking to destroy” and a time would come when the Great Deceiver and Counterfeit, “Ye Old Deluder Satan,” would seek to usurp all that was good and called blessed. They were well acquainted with the stories of the Old Testament and how God’s chosen people revealed the blessings of an obedient people in following God’s Word and His Law as well as the contrary -- the curses of disobedience. They were acquainted with the scripture story of Moses giving careful instruction to regularly keep the history of their journey and covenant with God before the people and generations to come, their posterity. For this reason they held education of great importance.
The Founding Fathers also knew their God-breathed governance system would only work for a Christian people and so set guards as best they could to prevent the State from interfering with the Church as well as to preserve religious freedom in order to worship the one true God. Following are just a few of hundreds of chronicled quotes of the Founding Fathers that portray their beliefs, as well as their intent, on the importance of a religious and moral society:

**John Adams** in a speech to the military in 1798 warned his fellow countrymen:

“We have no government armed with power capable of contending with human passions unbridled by morality and religion . . . Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.” John Adams was a signer of the Declaration of Independence, the Bill of Rights, and second President of the United States.

**Benjamin Rush**, Signer of the Declaration of Independence:

“[T]he only foundation for a useful education in a republic is to be aid in religion. Without this, there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments... But the religion I mean to recommend in this place is the religion of Jesus Christ.”

**Noah Webster**, author of the first American Speller and the first Dictionary:

“In my view, the Christian religion is the most important and one of the few things in which all children, under a free government, ought to be instructed. No truth is more evident to my mind than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people.”

**Gouverneur Morris**, Penman and Signer of the Constitution:

“[F]or avoiding the extremes of despotism or anarchy . . . the only ground of hope must be on the morals of the people. I believe that religion is the only solid base of morals and that morals are the only possible support of free governments. [T]herefore education should teach the precepts of religion and the duties of man towards God.”

**Fisher Ames** author of the final wording for the First Amendment:

“[W]hy should not the Bible regain the place it once held as a school book? Its morals are pure, its examples captivating and noble. The reverence for the sacred Book, that is thus early impressed, lasts long; and probably, if not impressed in infancy, never takes firm hold of the mind.”

**John Jay**, Original Chief-Justice of the U. S. Supreme Court:

“The Bible is the best of all books, for it is the word of God and teaches us the way to be happy in this world and in the next. Continue therefore to read it and to regulate your life by its precepts.”

**James Wilson**, Signer of the Constitution; U. S. Supreme Court Justice:

“Human law must rest its authority ultimately upon the authority of that law which is divine. . . . Far from being rivals or enemies, religion and law are twin sisters, friends, and mutual assistants. Indeed, these two sciences run into each other.”
Noah Webster, author of the first American Speller and the first Dictionary:

"The moral principles and precepts contained in the scriptures ought to form the basis of all our civil constitutions and laws. . . All the miseries and evils which men suffer from vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible." 237

Robert Winthrop, a legislator, author and orator, on May 28, 1849:

"Men, in a word, must necessarily be controlled by either a power within them or by a power without them; either by the Word of God or by the strong arm of man; either by the Bible or by the bayonet." 238

George Washington, General of the Revolutionary Army, president of the Constitutional Convention, first President of the United States of America, Father of our nation:

"Religion and Morality are the essential pillars of Civil society." 239

Benjamin Franklin, one of America's most instrumental statesmen, author, scientist, and printer, he also served as a diplomat to France and England, was the President (Governor) of Pennsylvania, founded the University of Pennsylvania, signed the Declaration of Independence, the Articles of Confederation and the Constitution:

"[O]nly a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters." 240

Continental Congress, 1778:

"Whereas true religion and good morals are the only solid foundations of public liberty and happiness: Resolved, That it be, hereby earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof..." 241

An impression is left in the foundation of this country in considering that 106 of the first 108 colleges had begun based on Christianity and a Biblical worldview in education. By the close of 1860 there were 246 colleges in America. Remarkably, seventeen of them were state institutions; almost every other one was founded by Christian sects (denominations) or by individuals who avowed a religious purpose.242

In continuing the story of the Constitutional Convention, the Founders set guards of accountability in the form of checks and balances in their governance system operating document, the Constitution, particularly in areas that would affect that of money and power, knowing them to be areas their spiritual enemy, through “cunning, ambitious, and unprincipled men,” 243 would seek entrance in effort to usurp their divine establishment. The natural laws written by James Madison and the other Founding Fathers laid down the separation of powers of the legislative, executive and judicial branches of the government and the nexus imperium, the law of checks and balances, as safeguards.244

James Madison, who wrote the Fifth Amendment to the Constitution, stated that power must come from the people:
"The government has only such powers as the people delegate to it through a social covenant, the Constitution which is derived from God's Covenant with man [the Declaration of Independence]. This derivation limits the power of the process of law and the powers of government. This covenant cannot be contravened as it is 'the law of nature and of nature's God.'" [emphasis added]

As the Declaration of Independence had proclaimed the God-given right of all men being created equal, there was the necessary issue of the institution of slavery and the Slave Trade that was addressed in the framing of the Constitution. For the sake of understanding the complexity of the issue we review the history.

Martin Luther King, Jr. (1929-1968), a Baptist minister and prominent social activist who led the Civil Rights Movement, in his address at Montgomery, Alabama, December 31, 1955, declared:

“If we are to go forward, we must go back and rediscover those precious values - that all reality hinges on moral foundations and that all reality has spiritual control.” [emphasis added]

In November, 1782 when independence of the united States of America was at last conceded by Great Britain, the population was about 2,500,000 free whites and some 500,000 black slaves. Nearly all of the half-million slaves were in the Southern Colonies.

African Slavery had already in 1620 been implanted on the soil of Virginia before the Pilgrim Fathers set foot at Plymouth Rock. The institution of slavery and “nobility” of the Southern Aristocracy had spread from the Virginia Colony throughout the Southern States. Slavery had spread rapidly prior to the Revolution to every one of the thirteen Colonies. It was recognized and acquiesced by all as an existing and established institution, yet there were many, both in the South and North, who looked upon it as an inherited evil and they were anxious to prevent the increase of that evil. As time passed, it became more firmly established.

Controversy arose as far back as 1699 between the Colonies and the Home Government and it continued up to the time of the Declaration of Independence itself. The Northern Colonies were compelled to compromise their Kingdom ideals in order to have an independent nation at all. Independence from the Mother Country had been gained but the curse of slavery was left fastened upon America. It was this conviction that it was not only an evil — but a dangerous evil — that induced Thomas Jefferson to embody in his original draft of the Declaration a clause that strongly condemned the African Slave Trade:

“He [King George III] has waged cruel War against human Nature itself, violating its most sacred Rights of Life and Liberty in the Persons of a distant People [Africans] who never offended him, captivating and carrying them into Slavery in another Hemisphere [the New World, America], or to incur miserable Death, in their Transportation thither. This piratical Warfare, the opprobrium [the disgrace incurred by shameful conduct] of infidel Powers, is the Warfare of the Christian King of Great Britain.” [emphasis added]

The clause was afterward omitted to comply with the South Carolina and Georgia delegates in order to get them to agree to sign the document. They refused to ratify it unless it protected their “right” to hold slaves.

Amazing is that slavery had been outlawed in Georgia until 1752 when it became a Royal Colony at which time they were forced to recognize slavery. Even by 1776 there were many Georgians who still
disavowed slavery. They recognized that all rights come from God alone, who has not given any man the right to force any man into servitude except as payment for sin. And certainly no one had a right to kidnap people from Africa and bring them to America as slaves—or to buy slaves from the kidnappers.\textsuperscript{252}

Since the clause was omitted for only the reason of compromise in getting South Carolina and Georgia to agree to sign it, concludes that where the Fathers in that Declaration affirmed that “all men are created equal,” they included in the term “men,” meaning black as well as white, bond as well as free. There was more that was deleted from the first draft of the Declaration\textsuperscript{253} in order to secure the votes of South Carolina and Georgia, and specifically in defining men as being irrespective of race:

“...he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable [detestable] commerce determined to keep open a market where MEN should be bought & sold: and that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people upon whom he also obtruded them: thus paying off former crimes committed against the liberties of one people, with crimes which he urges them to commit against the lives of another. In every stage of these oppressions we have petitioned for redress [relief], in the most humble Terms; our repeated petitions have been answered by repeated Injury. A prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a people who mean to be free. future ages will scarce believe that the hardiness of one man, adventured within the short compass of twelve years only, on so many acts of tyranny without a mask, over a people, fostered & fixed in principles of liberty.” \textsuperscript{254} [emphasis added]

The Fathers understood that they would need to address the horror of this inherited institution at a later time.

\textbf{Declaration of Independence, July 4th, 1776}\textsuperscript{255}
painted by John Trumbull (1756-1843) / engraved by W.L. Ormsby (1834-1908)
Chapter Four

America’s Original Sin and the Foothold of Satan

Continuing forward in time, in 1784 Virginia ceded her claim to her western territory northwest of the Ohio River, presuming that these territories would soon form States that would join the Union.

Jefferson, as chairman of a Select Committee appointed to consider a plan of government for the territory, drafted an Ordinance to govern the territory of which would be divided to create States. Jefferson wrote, “they shall forever remain a part of the United States of America,” and “after the year 1800 of the Christian era, there shall be neither Slavery nor involuntary servitude in any of the said States.”

Also stated was that those fundamental conditions were “unalterable but by the joint consent of the United States in Congress assembled, and of the particular State within which such alteration is proposed to be made.”

It seemed that the institution of slavery would be determinedly restricted to a few Southern States with no new States being allowed to enslave others. Misfortune would have it that the necessary votes needed to pass the Ordinance did not happen due to one delegate being absent and therefore the retention of the clause prohibiting Slavery was also lost. Lost was the great opportunity of restricting slavery to the then existing slave States and of settling the question peaceably for all time.

Three years later a similar Ordinance was passed; the “Ordinance of ’87” outlawed slavery in the new Northwest Territories (Ohio, Indiana, Illinois, Michigan, and Wisconsin). Very unfortunately, this did not lawfully apply to any new Southern territories as it excluded the territory south of the Ohio River. The earlier un-passed Ordinance would have included all new southern territories as well.

As a direct consequence of this failure to include that territory, the States of Tennessee, Alabama and Mississippi were subsequently admitted to the Union as slave States and thus greatly increased the political power of the Southern States in Congress. It also increased political power that secured the admission of still other slave-holding States: Florida, Louisiana, and Texas which enabled the slave-
holding States to hold the Congressional balance of power in opposition to the original States that had become free, and the new free States of the Northwest.\(^{259}\)

And so, while the Ordinance of ‘87 also known as the Northwest Ordinance, restricted slavery in the North, it also established a legislative crack between North and South that only grew until the Civil War settled the issue by the dash of arms that shook the Union from its center to its circumference.

Though the Ordinance was passed under the authority of the Articles of Confederation prior to the passage of the Constitution, it still carried weight and proved to be the first of a long string of compromises over the slavery issue that seemed essential at the time to hold the Union together. The majority had to yield to the minority in order to keep from losing everything.

And yet it was understood from an economic point of view that slavery would fall of its own accord because it could not compete with the labor of free men in the North. And so, the necessary compromises were made in drafting the Constitution. According to General John A. Logan’s 1886 book, The Great Conspiracy, well known by historians as one of the great books that project background and progression of the Civil War, he states, “Thus it was, that instead of an immediate interdiction of the African Slave Trade, Congress was empowered to prohibit it after the lapse of twenty years.”

The Constitution of the United States, Article 1 Section 9:

The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.\(^{260}\) [emphasis added]

It is recorded in history that the debate among the delegates at the Continental Congress in 1789 included that the Founding Fathers agreed that the Slave Trade would end in twenty years after the adoption of the Constitution. That timeframe would allow current slave owners, including some of the Southern delegates to the Constitutional Convention, to make adjustments in how they did business, while, at the same time, essentially prohibiting the impairment of current slave contracts. The delegates all planned that slavery would end in a generation.\(^{261}\)

Rufus King of Massachusetts and Governour Morris of Pennsylvania bitterly opposed slavery. But because slavery was dying out and because the South was so economically depressed compared to the North, they agreed with the majority of delegates that the slavery issue could be avoided until after ratification (confirmation).\(^{262}\) The Founding Fathers’ hopeful predictions that slavery would simply disappear were all made wrong because of a revolution in technology.\(^{263}\)

In 1793, Eli Whitney invented the cotton gin. A new industry, dependent upon slave labor, was spawned. The South expanded as far west as New Orleans. Alabama and Mississippi entered the Union as slave States.\(^{264}\) The tactical decision to postpone the confrontation with the slavery issue because it would die a natural death had proven to be disastrous to the North. The avoidance strategy had failed. An unforeseen technological invention created a new generation of slave owners. The South had passed a point from which it could not retreat.\(^{265}\)

The slavery issues festered for the next half century through compromise after compromise. The North argued from the standpoint of morality and natural law referencing the Declaration of Independence, while the South argued from the standpoint of constitutionality that gave them the freedom to possess slaves as property.
It must be acknowledged that on June 28, 1787 Benjamin Franklin delivered a powerful speech to the Constitutional Convention, which was embroiled in a bitter debate over how each State was to be represented in the new government. The hostility ran so deep that some delegates actually left the Convention. Franklin, being the President (Governor) of Pennsylvania, hosted the rest of the 55 delegates attending the Convention. Being the senior member of the convention at 81 years of age, he commanded the respect of all present, and as recorded in James Madison’s detailed records, he rose to speak in this moment of crisis:

“Mr. President: The small progress we have made after four or five weeks close attendance & continual reasonings with each other-our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding.

“We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all around Europe, but find none of their Constitutions suitable to our circumstances.

“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 G. Britain, when we were sensible of danger, we had daily prayer in this room for Divine protection.--Our prayers, Sir, were heard, & 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.

“To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine 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: We shall be divided by our partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages.

“And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest.

“I therefore beg leave to move-that henceforth prayers imploring the assistance of Heaven, and its blessing on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.”
George Washington, President of the Constitutional Convention, called for a recess as Dr. Franklin had exhorted. In reconvening, the work of the Convention went forward more smoothly.

Because of this profound wisdom, its impact as well as its positive effect, after the Convention, and nine days after the first Constitutional Congress convened with a quorum (April 9, 1789), they implemented Franklin's recommendation. Two chaplains of different denominations were appointed, one to the House and one to the Senate, with a salary. This practice continued through the years.267

Franklin's remarkable motion sheds the light of truth as we consider the modern day accusations and claims of his alleged "deism," which is markedly different from what some today in Christendom describe it to be. Franklin, by his own words, believed that God governs in the affairs of men, which is not comparable to the general understanding of today's definition of deism. There is a mistaken attempt to misplace in time out of historical order the definition of deism which results in implying that Franklin, Jefferson, and others, were not Christian, or "of the faith,"268

W. Cleon Skousen269 (1913-2006) was a world-renowned teacher, author, lecturer, and scholar. Holding a Juris Doctorate from George Washington University, Skousen was a leader in research of American history which includes a Biblical prophetic view.

Skousen accumulated a wealth of knowledge in Natural Law, also known as the Laws of Nature, "God's law," on which the Founding Fathers based the governmental structure of the American Republic. He well understood the focus of interest that was concentrated in the minds of the nation's Founders and articulated the importance of the principles that were instilled in the Nation's founding and governmental documents. Skousen meticulously gleaned into the pages of his writings the inspiration of the Founders in the "eternal principles of hope" while providing their backgrounds, historical as well as personal writings, accomplishments, and thinking.

Mr. Skousen points out in his book, "The Majesty of God's Law, It's Coming to America," that most of the Founding Fathers had read the New Testament in Greek and the Old Testament in Latin as well as in the original language of Hebrew. They were very capable of drawing their own conclusions from the Word of God as related to Church doctrine.

At that period of time, Church doctrine included that of early Church theologian, Augustine, who held various dogmas or beliefs, some of which include that the original sin of Adam and Eve resulted in all of humanity being doomed forever;270 that God decided to demonstrate his supremacy over Satan by electing a few to be saved no matter what they did (the doctrine of "election"), and that baptism and the prayer of the saints will release the dead who are tortured in purgatory or hell.271

Skousen points out that most of the Founders were revolted by Augustine's dogmas on "election" as well as "predestination." From his research, Skousen affirms from the Founders' writings that they describe their conviction in continuing to attend church because they believed in the teachings of Jesus even though they discreetly rejected these dogmas which remained prominent in most of the Christian churches and had often been enforced "at the point of the sword."

Skousen reports that Benjamin Franklin said that he doubted the Augustinian dogmas as early as age fifteen; John Adams said that he never did believe them, and Thomas Jefferson held the same opinion but that "he kept his religious convictions hidden in his heart." Nonetheless, all of these men continued to attend a Christian church of their choice (Franklin on occasion but regular in financial contribution272), "looked beyond the creeds of the day," and went to church to search out the golden nuggets of Bible-based Christianity on which they hoped to build the American civilization.273
Benjamin Franklin wrote a personal creed and devotional for private worship at the age of 22. To unite the American people, the Founders undertook to find those basic beliefs set forth in the Bible on which people of all religious faiths, or denominations, could agree. It was Franklin's personal creed that presented five points of fundamental religious belief which are either expressed or implied and have been guideposts for Americans for over two hundred years. They would summarize as:

1. There exists a Creator who made all things, and mankind should recognize and worship him.
2. The Creator has revealed a moral code of behavior for happy living which distinguishes right from wrong.
3. The Creator holds mankind responsible for the way they treat one another.
4. All mankind live beyond this life.
5. In the next life mankind are judged for their conduct in this one.

All five of these tenets are very evident throughout the writings of the Founding Fathers. Thomas Jefferson, author of the Declaration of Independence, was well-studied in the Bible as his principal source for the discovery of the ancient principles of divine law as revealed by God in His Holy Word. He spent two years in the legislature of his home State of Virginia attempting to get the members of the Virginia legislature to adopt as many elements of the "perfect law" that had been revealed to Moses. In fact, to facilitate the adoption of statutes from the pattern of the Bible, he rewrote the entire criminal and civil code of Virginia in terms of principles as described in the Bible. He wanted the members of the legislature to see what a tremendous advantage God's law would be over English common law.

John Adams wanted to structure America according to the Bible. He was studied in the Old Testament in Latin and the New Testament in Greek. Adams was inspired with the hope that someday there would be a society where their only law book would be the Bible. On February 22, 1756 John Adams wrote in his diary:

"Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited! Every member would be obliged in conscience, to temperance, frugality, and industry; to justice, kindness, and charity towards his fellow men; and to piety, love, and reverence toward Almighty God….What a Eutopia, what a Paradise would this region be."

Can the "deistic" scorn and misrepresentation of the Fathers of this nation be subject to a discrediting toward religion and government along with an agenda to separate the two? By these men's own words and deeds, the answer is reflected in the recorded annals of history as they created America's governance system in this developing nation.

Recorded in history, as well as in the books of Heaven, is that Benjamin Franklin was so impressed by the preaching of George Whitefield, that Franklin built an auditorium in Philadelphia for Whitefield to preach in. That auditorium became the first building of the University of Pennsylvania, and has a bronze statue of George Whitefield placed in his honor. Franklin also printed Whitefield's Journal, which grew to be exceedingly popular.

Franklin, as well as all of the Framers of the Constitution, realized the value as well as the necessity of Divine guidance in the affairs of men. They also had experiential knowledge of the positive effect of prayer in the weightier matters of politics. Truly unmistakable was the prompting of the Holy Spirit that Dr. Franklin exhorted his peers to recall God's intervention and guidance at a very critical time in the past.
in that very room where the Declaration of Independence was birthed forth, and to strongly consider seeking Him once again at another critical time, in the very unique framing of our American republican form of governance system.281

The Constitutional Convention was taking place at that very same juncture in time that Thomas Jefferson was successful in negotiating the land transfer of the vast and rich Northwest Territory to the United States.

One can’t help wonder whether it was the excitement in being allured to territorial expansion, a sense of impending danger to the continued dominance of the political party which had also supported his views and beliefs for America, or whether he felt the vision for the United States on the North American continent was threatened by the chance that republican France may likely grow her Colony in that proximity that could have blinded his eyes to the fact that its acquisition would inevitably spread that very evil of slavery. A later contemplation of it wrung from his lips the prophetic words: 282

“Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with his wrath? Indeed, I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest.” 283 [emphasis added]

In contemplating the words of reflection and insightful understanding of one of this nation’s Fathers and specifically the Father that penned the glorious Declaration of Independence, it is understood that Jefferson clearly knew history as recorded in the Holy Bible and specifically as it pertained to God’s dealings with His people, the Israelites. He knew Almighty God to be a God of justice, and he knew there was consequence for this modern nation, the “New Israel,” for breaking covenant in its mistreatment of humanity.

President George Washington, Farewell Address to the People of the United States, 1796:

“…cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion... The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism...” 284 [emphasis added]

America’s Founding Father and first President, George Washington, spoke words of prophecy to the People as he left office. He was no stranger to the “cunning, ambitious, and unprincipled men,” the Jesuits, who sought world domination in temporal power for their Jesuit General.

As a career military man as well as a colonial American, he well understood with experience the tyrannical history of the European monarchs in their claim to the “Divine Right of Kings.” 285 He knew the threat of the Roman papacy with its pursuit of ruling by divine right, believing that their civil “temporal power” had come directly from God; that all men were to bow to their authority and control – that if a ruler would not submit his position and the country he ruled into the hands of the Pope, then that person had no right to rule.286
President Washington in his Presidential Farewell Address called morality "a necessary spring of "popular government," the belief that every human being is sovereign. Rather than a monarch or single ruling individual, that the common people could unite and each delegate a small portion of their sovereign powers and duties to those who wished to temporarily serve as officers and employees of the governing body, which then serves the rest of the people according to the will of the people expressed via the Constitution, “the supreme law of the land,” in its guaranteed republican form of governance.

The central idea of Popular Government is “consent of the governed,” where the government is structured to allow its subjects to enjoy certain unalienable rights. 

“As Daniel of old was shown the destiny of the planet Earth, so was Washington shown the destiny of our country.” As a praying man of God, well acquainted with the Word of God and in personal relationship with the Savior of mankind, Washington was born and raised by his Godly mother in the era of the First Great Awakening. His Farewell Address reflects this devoted Christian and Patriot as filled with wisdom from above. The “Father of our Country” is quoted:

“You do well to wish to learn our arts and ways of life, and above all, the religion of Jesus Christ. These will make you a greater and happier people than you are.”

We do well to recount the Father of our Country’s words of wisdom which warn, as well as exhort. As for the “cunning, ambitious, unprincipled men,” let us review part of their Jesuit Oath:

“I do further promise and declare, that I will have no opinion or will of my own, or any mental reservation whatever, even as a corpse or cadaver, but will unhesitatingly obey each and every command that I may receive from my superiors in the Militia of the Pope... I furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate [completely destroy] and exterminate them from the face of the whole earth; and that I will spare neither age, sex or condition; and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and the wombs of their women and crush their infants heads against the walls, in order to annihilate forever their execrable [utterly detestable] race. That when the same cannot be done openly, I will secretly use the poisoned cup, the strangulating cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Faith, of the Society of Jesus. [emphasis added]

As the scenes progressed forward through time in the Great Drama of Life, there would unfold the script played-out by this faction of evil-doers as they usurped the reins of government, have been bent on destroying the American Republic in its covenant with the God of Heaven along with its precious, blood-bought Liberties while seeking to award their “Pope or Superior of the Brotherhood” global dominion.

The God of the Bible judged His Old Testament people, “Israel,” for their sins of idolatry and turning away from Him by sending other nations to take them captive in bondage and slavery until their sentence was served and their repentant cry heard in Heaven. As history tends to repeat, God Almighty would prescribe judgment again but this time on His New Testament people, “New Israel,” in kind.

Americans and their posterity would experience judgment because of their covenant-breaking by the mistreatment of mankind as well as not yet fulfilling the Dominion Mandate to be a blessing to all the
families of the earth. The discipline of the loving Lord would come through an evil group of people who do not fear God, operate in secret, while at the same time seeking to beat the prophetic clock of their prophesied ending destruction because of their dastardly deeds done to the people of Almighty God.

As the prophetic time table has drawn forward to the latter days of the end of the Age, here unfolds the lawlessness, rebellion, deception, counterfeit, and powerful delusion that the Church has been watching for with blinded eyes.

Indeed, the spirit of encroachment that President Washington warned of has consolidated the powers which were framed in the divinely inspired social covenant, the Constitution, into one department – the Executive. Ever so cunning and patient through the generations has the doctrine of Balaam been followed even murdering anyone who was in their way, stealing everything, working destruction into despotism.
The plan of the lower deck of the slave ship, "Brookes," graphically depicts the deplorable stowage of more than 400 slaves, with a third of them stowed on closely fitting shelves.

Library of Congress Description: Act of 1788. Note. The "Brookes," after the Regulation Act of 1788, was allowed to carry 454 Slaves. She could stow this number by following the rule adopted in this plate, namely of allowing a space of 6 ft. by 1 ft. 4 In to each man; 5 ft. 10 In by 1 ft. 4 In to each women, & 5 ft. by 1 ft. 2 In to each boy, but so much space as this was seldom allowed even after the Regulation Act. It was proved by the confession of the Slave Merchant that before the above Act the Brookes had at one time carried as many as 609 Slaves. This was done by taking some out of Irons & locking them spoonwise (to use the technical term) that is by stowing one within the distended legs of the other.
Chapter Five

The Church Must Take Right Ground

We go forward in time to 1814 when Europe was finally at rest after the Napoleonic Wars which had lasted nearly 20 years. The brilliant and crafty Napoleon had covered Europe with the blood of her noblest sons. Finally, there was peace.

In the aftermath, European sovereigns, or monarchs, convened a general council in Vienna, Austria in 1814. This council has come to be known as the Congress of Vienna. The Congress conducted its proceedings for one year, ending in 1815. The Congress of Vienna was a Black Nobility conspiracy against Popular Governments at which the “high contracting parties” announced at its close that they had formed a “holy alliance.” This was a religious cloak under which they concealed their deception.

Act of the Congress of Vienna June 9, 1815

In follow-up business at the Congress of Verona (1822), was the ratification of Article Six of the Congress of Vienna, which was a promise to prevent or destroy Popular Governments wherever found, and to reestablish absolute monarchies where they had been set aside. The “high contracting parties” of this compact, which were Russia, Prussia, (Germany), Austria, and Pope Pius VII, king of the Papal States, entered into a secret treaty to do so. In 1894, R.W. Thompson, United States Secretary of the Navy, was aware of this conspiracy against American freedom and the Constitution and wrote:

“The sovereigns of the ‘Holy Alliance’ had massed large armies, and soon entered into a pledge to devote them to the suppression of all uprisings of the people in favor of free government; and he [Pope Pius VII] desired to devote the Jesuits [the militia of the Pope], supported by his pontifical power, to the accomplishment of that end. He knew how faithfully they would apply themselves to that work, and hence he counseled them, in his decree of restoration, to strictly observe the ‘useful advices and salutary counsels’ whereby Loyola had made absolution the cornerstone of the society.” [emphasis added]
Thompson identified exactly who would be the agents used by the monarchs of Europe to destroy the American Republic, specifically, the Jesuits of Rome. Ever since 1815 there has been a continual assault on America by the Jesuits seeking to destroy the constitutional rights of this great nation.\textsuperscript{303}

United States Senator Robert L. Owen (Oklahoma) placed in the Congressional Record of April 25, 1916 the following statement, which clearly reflects his conviction that the primary target of the “Holy Alliance” was the United States:

“The Holy Alliance having destroyed popular government in Spain, and in Italy, had well-laid plans also to destroy popular government in the American Colonies which had revolted from Spain and Portugal in Central and South America under the influence of the successful example of the United States. It was because of this conspiracy against the American Republics by the European monarchies that the great English statesman, Canning, called the attention of our government to it.”\textsuperscript{305} [emphasis added]

Senator Owen understood the purpose of the Congress of Vienna to be the united monarchies of Europe in “Holy Alliance,” would seek to destroy the great American Republic and its blood-bought liberty.

As if the Congress of Vienna was not clear enough as to the objectives of the European monarchs and the Jesuit Order, there were two additional Congresses that were convened. The first of these was held at Verona in 1822. During this Congress, it was decided that the American Republic would be the specific target of Jesuit emissaries and that Protestant America was to be destroyed at all costs. Every principle of the Constitution was to be dissolved and new Jesuitical principles were to be put into place in order to exalt the Papacy to dominion in America.

The other follow-up Congress was convened at Chieri, Italy in 1825 in which it was concluded:

“In 1825, some eleven years after the revival of the Jesuit Order, a secret meeting of leading Jesuits was held at their College of Chieri near Turin, in Northern Italy. At that gathering, plans were discussed for the advancement of Papal power, world-wide, for the destabilizing of governments who stood in the way and for the crushing of all opposition to Jesuit schemes and ambitions... What we aim at, is the Empire of the World... We must give them [the great men, or “kings of the earth”] to understand that the cause of evil, the bad leaven, will remain as long as Protestantism
shall exist, that Protestantism must therefore be utterly abolished... Heretics are the enemies that we are bound to exterminate...

"Then the Bible that serpent which with head erect and eyes flashing threatens us with its venom while it trails along the ground, shall be changed into a rod as soon as we are able to seize it."[emphasis added]

The goal of the Congress of Chieri was clearly set to destroy Protestantism (the “Christian religion of liberty”) at any cost, and restore the temporal power of the Papacy, **globally**. These three “Congressional” meetings, at Vienna, Verona, and Chieri were held with as much **secrecy** as possible. British foreign minister George Canning attended the first two meetings and then contacted the United States government to provide warning that the monarchs of Europe had planned a conspiracy to destroy the free institutions of America.

Thomas Jefferson, who was still living at that time, took an active part to bring about the declaration by President James Monroe in his next annual message to the Congress on December 2, 1823, that the United States would consider it as an unfriendly act as well as an act of hostility to the government of the United States, if this coalition, or any power of Europe ever undertook to establish upon the American continent any control of any American republic (State), or to acquire any territorial rights.

This secret treaty clearly sets forth the conflict between monarchical government and popular government, and the government of the few as against the government of the many. The threat under the secret treaty of Verona to suppress popular government in the American Republic is the basis of the **Monroe Doctrine**, and was America’s response to the Jesuit’s Congress of Vienna and Verona.307

America would consider it an act of war if any European nation (Old World) sought colonial expansion in the western hemisphere (New World). The foreign government cloaked as religion that the Jesuits’ serve has been successful in **secretly** attacking and **infiltrating** America to accomplish exactly what the **Monroe Doctrine** was declared to protect against because it was done under the facade of being a **church**.

In a letter to President Monroe in 1823, Thomas Jefferson made the following observations:

“The question presented by the letters you have sent to me, is the most momentous which has ever been offered to my contemplation since that of Independence. That made us a nation, this sets our compass and points the course which we are to steer through the ocean of time opening on us. And never could we embark on it under circumstances more auspicious [favorable]. Our first and fundamental maxim should be, never to entangle ourselves in the broils of Europe. Our second, never to suffer Europe to intermeddle with **cis-Atlantic** [on this side of the Atlantic Ocean] affairs. America, North and South, has a set of interests distinct from those of Europe, and peculiarly her own. She should, therefore have a system of her own, separate and apart from that of Europe. While the last is laboring to become the domicile of despotism [tyranny], our endeavor should surely be, to make our hemisphere that of freedom...[We must be] declaring our protest against the atrocious violations of the rights of nations, by the interference of any one in the internal affairs of another, so flagitiously [shameful crime] begun by Bonaparte, and now continued by the equally **lawless Alliance, calling itself Holy**. ... but we will oppose, with all of our means, the forcible interposition of any other power... But the question now proposed involves consequences so lasting, and effects so decisive of our future destinies, as to rekindle all the interest I have heretofore felt on such occasions, and to induce me to the hazard of opinions, which will prove only my wish to contribute still my mite towards anything which may be useful to our country.”308 [emphasis added]
Jefferson was convinced this was a great crisis in America’s young history because the vile and sinister Jesuits had been given orders to destroy America. The Monroe Doctrine challenged any advance on America by Europe.

However, Monroe did not fully comprehend that the crafty Jesuits would not initially use the force of arms to gain their objectives. They would infiltrate within and use cunning, craftiness, and utmost secrecy. They would appeal to and tempt men in their basest tendencies. They would plant their agents in positions of wealth and power and then manipulate their influence to gain their great prize — the subversion and destruction of every Protestant principle (absolute) as outlined in the Constitution of the United States.310

Leaders discuss the Monroe Doctrine, which declared the Western Hemisphere to be free of further European expansion or ideology.311
At this same juncture of time in America were the flames of revival fanned into a Second Great Awakening beginning in the first decade of the 1800s in northern towns and cities and continuing through the 1830s. This move of God by His Holy Spirit fostered the greatest reform movement during that period.312

The religion of the new American Republic was evangelicalism which, between 1800 and the Civil War, was the "grand absorbing theme" of American religious (Christian) life. During some years in the first half of the 19th century, revivals through which evangelicalism had found an expression occurred with such frequency that religious publications that specialized in tracking them lost count. In 1827, one journal exclaimed:

"...revivals, we rejoice to say, are becoming too numerous in our country to admit of being generally mentioned in our Record."313

Traditional Puritan thought had been rooted in the idea of predestination, the doctrine that Almighty God has long ago determined who will be saved and who will be damned.314 It was embraced that no human actions could alter God's Divine Plan, and individuals could do nothing to win salvation. The First Great Awakening moved away from this traditionalism by emphasizing the emotional nature of the conversion experience. Timothy Dwight, the grandson of Jonathan Edwards and leading minister in beginning this Second Great Awakening, preached more liberally, claiming that the individual has a role in salvation.

Lyman Beecher315 (1775-1863) was a prominent Christian minister who also fathered a large family that became famous ministers, authors, speakers, and educators. Beecher was a student of Timothy Dwight at Yale Divinity School. In early 1835, Reverend Beecher had stated “the Millennium would commence in America.”316 He believed, along with many others, that this date would mark the beginning of the seventh and final millennium of world history.

Beecher preached that until the second advent of Christ's return, much had to occur: the fall of Satan's kingdoms (referring to the papacy and the Ottoman-Turkish Empire), the conversion of the Jews, and the spread of true Christianity “through the vast regions of the earth.”317

About 1825, Charles Finney then emerged as the leader of the campaign for awakening America in this movement of Great Awakening. Demands were widespread in calling for his preaching in the major
cities of the Eastern seaboard. Charles Finney rejected the traditional Puritan, or Calvinist, theology; a dogma where only a few were chosen by God for salvation. Finney believed that revival was not something sent down by God, but that it could be brought about if the right means were used. He preached that man was free to choose his spiritual destiny and he pressed his audience to make an immediate decision. Having studied to be a lawyer, he was skilled in turning the legal logic that he had developed along with his courtroom skills acquired, to the use of the pulpit. He was the first preacher to have an "invitation," which called for the people to come forward to make a public witness of their conversion. He also instituted a number of "new measures" which later evangelists would continue. These included the inquiry room for counseling seekers, the anxious or mourners' bench for those responding to the public invitation to Christ, preaching for an immediate decision, emotional prayers which addressed God in a very familiar, informal language, organized choirs and music, advertising and advanced preparation for the revival meeting.

Finney offered new hope to the masses by declaring that one could become saved through a “free will” acceptance of God’s grace. After acceptance would come a living faith experience of the outpouring of God’s love and a change of heart and mind. The Second Great Awakening brought a sense of salvation being available to all peoples, not just a chosen few. Finney believed the Gospel not only brought individuals to salvation but the effect of the conversion of the individual was also a means of cleaning-up society.

Charles Finney and those that followed in his work sought to make America a Christian nation. Finney was a strong abolitionist (in favor of abolishing slavery) and encouraged Christians to become involved in the antislavery movement. Charles Finney declared:

“The church must take right ground in regards to politics... The time has come for Christians to vote for honest men, and take consistent ground in politics or the Lord will curse them.

God cannot sustain this free and blessed country, which we love and pray for, unless the Church will take right ground. Politics are a part of a religion in such a country as this, and Christians must do their duty to their country as a part of their duty to God...

God will bless or curse this nation according to the course Christians take in politics.” [emphasis added]

Charles Finney

Christians became the leaders in many other social concerns such as education, prison reform, temperance (abstinence from alcohol), Sabbath observance, and women's rights. The large numbers of
Christian workers for social reform became so influential they and the organizations they founded became known as the “Benevolent Empire.” The Second Great Awakening had a greater effect on society than any other revival in America.

The length of time the Second Great Awakening had endured to that point was remarkable. For over a quarter-century it had blessed America, including the sending of missionaries abroad, the founding of schools and colleges, and the conversion of tens of thousands.  

Finney shared the widespread hope and expectation that the Millennium was just around the corner. The revivals he led enrolled millions of new members in existing evangelical denominations and also led to the formation of new denominations. Many converts believed that the Awakening was an indication of a new millennial age.

The Second Great Awakening also stimulated the establishment of many reform movements designed to remedy the evils of society before the anticipated Second Coming of Jesus Christ. He was greatly encouraged at the number of conversions that took place in another great revival just before the outbreak of the Civil War, that some refer to as the Third Great Awakening. He reported that as many as 50,000 conversions had occurred in a single week, but added on a more somber note that the revival lost steam as it headed South. During the years between the presidential inaugurations of Thomas Jefferson and Abraham Lincoln, historians view “evangelicalism emerging as a kind of national church or national religion.” The leaders and average members of the “evangelical empire” of the 19th century were American patriots who subscribed to the views of the Founding Fathers that religion was a “necessary spring” for a republican form of government. They believed, as a preacher in 1826 proclaimed, that there was “an association between Religion and Patriotism.” They esteemed that converting their fellow citizens to Christianity was an act that simultaneously saved souls and saved the Republic.

The American Home Missionary Society assured its supporters in 1826 that “we are doing the work of patriotism no less than Christianity.” With the disappearance of efforts by government to create morality in the body politic, signified by the termination in 1833 of Massachusetts's tax support for churches, evangelical, benevolent societies assumed that role, bringing about what today might be called the privatization of the responsibility for forming a virtuous citizenry. In scope and sequence of the story of the American Republic, unique in the entire world because of her covenant with Almighty God and with each other, the presence of Divine Providence is unmistakable. As we look back to gain an understanding and in seeking answers, in the Light of Truth in the whole story as revealed, we must put the pieces of the history together in proper perspective. In reflection, the Great Governor of the universe is a God of justice. His government requires judgment for broken law and in a timeframe ruled according to His perfect will, which is inclusive of His prophetic Word. His Law was violated by a nation of His people who had broken covenant in the mistreatment of mankind. The national sins that our ancestors were not successful in preventing, and by the sin of omission which resulted in America’s inability to obey the Creator’s command in the Dominion Mandate that ALL men are created equal and that His people should be a blessing to ALL of the families of the earth, therefore result in the national curses of disobedience and judgment by a just God. In the eyes of God, the North was equally responsible for the perpetuation of slavery, and for that reason a blood atonement of equal measure would be required; hence a house divided and civil war. And so again, just like the Old Testament covenanted people of God – the Israelites – experienced “a house divided” into two regional Sections – the Northern House of Israel and the Southern House of Judah, history repeats itself.
Eventually, because of the sin of idolatry, both Old Testament houses were taken captive by foreigners and enslaved for a period of judgment time. So, too, the American people and their posterity - those who had covenanted with the Creator and viewed themselves as the New Covenant “New Israel,” were indeed bound for similar judgment.

No less important is the matter pertaining to the abuse and egregious acts of this nation toward the native Indians, the “First Americans” of this Promised Land. The implementation of God’s Plan requires our adhering to Christ’s two Great Commandments: to love God with all our heart, mind, soul, and being, and to love our neighbors as ourselves. If we would do that, He would bless our endeavors. That was His covenant made with the American people and that was understood by the Pilgrims, Puritans, and for most of the Founding Fathers.

The double mindedness of this nation, those that kept covenant with the Great Governor of the Universe and those corrupted by lusting after mammon in the form of gold, money and all that it can purchase – or steal – indeed brought instability.

The Divine oracle of the Declaration of Independence was considered to be inspired by Heaven and declared to the world that the Creator intended for all men to be equal. Instead of obeying the mandate to be a blessing to all the families of the earth, the native inhabitants of this land, the Indians, “First Americans” were driven from their land in ways that would shock the conscience in those that have one. Instead of using “the sword of the Spirit” and emanating the love of Christ to win their souls to the Kingdom of God, a carnal and physical sword had been used to a level of malice and oppression in an American holocaust.

A man’s word is to be his bond; a nation’s treaties are to be kept in honor. Instead, over 400 treaties with the native people were violated and broken by (at that time the Jesuit-controlled Corporate) United States government. The native Indians “First Americans” were violated, annihilated, and disrespected at the same time their land and resources were stolen from them. The judgment on America was in effect magnified in the prescribed curses of disobedience within the great time table of the prophetic Word of God.

We are not to be discouraged or without hope, as God is a good God and disciplines those He loves. Almighty God, as a loving and forgiving Father teaches, trains, and disciplines His children until they come into full agreement with Him. This is how the Spirit of God works in His people to fulfill God’s vow, causing us to “walk in His ways” in compliance with His laws, statutes, and judgments.

We are not to forget that there is a Devil, the “god of this Age (Greek = aeon),” whose goal is to set himself above the Creator in the abomination of desolation, working through the craft of deception and a reprobate people to gain the prize of humanity who will worship him. Through “cunning, ambitious and unprincipled men” those who do not fear Almighty God, along with their posterity, intoxicated with lust for money and power, vowed in oath to their god, the Jesuit Superior General “Black Pope” and camouflaged, front-man white-robed Pope.

Their plan was crafted in deception and illusion in the building of their secret Babylonian kingdom, “Mystery Babylon.” If it were possible, even the very elect would be deceived.

The love of money and power and the lust created by it presents two evil tools of the Devil that oppose the sacred, inherent un-a-lien-able rights bestowed by the Creator. The lust then enticing self-serving men, blinded by the “god of this age,” becoming vain in their imaginations, their foolish hearts darkened, having turned the truth of God unto a lie, who worship and serve the creature, forsaking the Creator, given to a reprobate mind, are damned.
“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

As there is nothing new under the sun, just as Balaak sought Balaam to curse the Old Testament chosen people of God though not permitted by God to curse His beloved people, instead Balaam counseled Balaak a means to cause God’s people to enter into sin and idolatry and bring destruction on themselves. The New Testament people of God in a nation with a Divine calling and destiny have been infiltrated by a “Judas Goat,” those who follow what Jesus refers to as recorded in the book of Revelation, the “doctrine of Balaam” and have enticed God’s people into national sin.

The consequence resulting from the curses of disobedience include enslavement by these fierce men who do not fear Almighty God. The American people, who were to be a citadel of Light, “a city upon a hill,” to the rest of the world are instead blinded in sin, largely unaware, deceived, ensnared, and entered into idolatry - worshipping other gods and bringing a curse upon themselves and their posterity, which has increased through the generations.

Each generation has increasingly been as the proverbial frog in the pot of heated water by the Great Deceiver who has enticed the American people to forget their covenant with the Creator God, forfeiting their blessings and their identity. Each generation that has gone forward through time has endured loss of their God-given liberties in exchange for government-granted privileges that have more deeply ensnared the People.

Unbeknownst to the People, an (un)Holy Alliance of Black Nobility under vow to the Vatican’s Jesuit General brought amongst them a foreign international aristocracy of elite “Money Changers” through which they operate as the oligarch to the United States Congressional “board of directors” with a well thought-out plan to control and enslave this nation of people whose Light once burned bright throughout the world as a “city upon a hill.” Unbeknownst to the American people are the details of
Rome and her Jesuits, Satan’s military, who have used them toward their ultimate goal of one-world government under their “infallible” Pope,\textsuperscript{360} ruling from Solomon’s rebuilt Temple in Jerusalem.

Slowly and carefully have the sons of Satan\textsuperscript{361} perverted all that was good until by deceit and without the Peoples’ knowledge, a counterfeit document with an identical name replaced the sacred Constitution with the constitution of a municipal Corporation, the all-capital-letter THE UNITED STATES. Acting as the original government of the American Republic, their Progressive, relentless agenda throughout the generations has wrought slavery as a means of conquest in order to steal the Birthright, Promised Land, and Dominion from God’s covenanted people. As we are now in the final scene of this Great Drama right at the close of this Millennial Age (Greek = \textit{aeon}), awaiting the soon return of the King of kings, “No king but King Jesus,”\textsuperscript{362} there is a race and a struggle for Americans to awaken, realize their national identity as a people chosen by God, once again join together by His Holy Spirit in the common cause of advancing His Kingdom, function as a covenanted nation, with a righteous government “Of the People, By the People, For the People,” one nation under God. Our Founding Fathers understood the Holy Scriptures – they learned to read from them and the Bible was their main textbook throughout life.\textsuperscript{363} They knew that this covenanted nation with Almighty God was prophesied in the Word of God and their posterity would carry the torch of Liberty through the latter days.\textsuperscript{364} They knew they were part of the establishing of the Kingdom that the God of heaven had set-up, would never be destroyed, would see the destruction of the enemies of God, and would stand forever.\textsuperscript{365}

And in the [latter end-time] days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and this kingdom shall not be given to another people, but it shall break, and destroy all these kingdoms, and it shall stand forever. \textit{~Daniel 2:44} [emphasis added]

And so it is time. As spiritual things are veiled,\textsuperscript{366} Mystery Babylon\textsuperscript{367} has been a mystery, or hidden, secret. The veil is now pulled away, night is now day. Children of the Light, it is time to arise and shine.\textsuperscript{368}

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Keep off! The Monroe Doctrine must be respected \textsuperscript{369}

Published in 1896, this lithograph depicts Uncle Sam, as armed soldier, standing between European powers (Britain, France, Germany, Spain, and Portugal) and Nicaragua and Venezuela.
Chapter Six

The Divine Right enemies of our Popular Government

In effort to understand that which has been veiled\(^{370}\) and hidden we continue forward in the unfolding Drama. As the popular catchphrase, “Just follow the money,” suggests a money trail or corruption scheme within high office (certainly consider it political), the trail will reveal the true nature and source of things as America has always been lustfully pursued by those with “titles of nobility.”

The Black Nobility secret societies, “the kings of the earth”\(^ {371}\) that include International Bankers, continue on in (un)Holy Alliance with the Jesuit’s plot to create a totalitarian One-World government.\(^ {372}\) As “the kings of the earth take counsel together and prostitute themselves in fornication to a point of intoxication at their thought and plans, dominion of the Old World was not enough; they wanted the New World, too.

The Founding Fathers and following generations of Americans in covenant with the Great Governor of the universe have not known a time where the wealthy elite Jesuit-controlled Freemason Illuminati Rothschild\(^ {373}\) banking family and their privately-owned Bank of England, along with their cohorts, have covetously and aggressively sought to institute a central bank in the United States in order to become the oligarchy of controlling power.

The Rothschild’s are a renowned International Banking family that claims to be Jewish.\(^ {374}\) In considering the depth of controversies – as well as myths and disinformation – related to the topics of bloodline, religion, and politics, there also exists confusion in presumption that those of Jewish descent – as well as those who have converted to Judaism, the Jewish religion – are related to political Zionism,\(^ {375}\) and then conclude that the entire Jewish people are responsible for the actions of Zionism and its globalist agenda to rule the earth and all of mankind from Jerusalem and surrounding Holy Lands. Clearly the two, Judaism and Zionism, are distinct and separate.\(^ {376}\)

For the sake of important clarification, one is religion and the other is political. Where it becomes confusing is where the two, religion and politics, can unite with a zealous passion in achieving their own goal.\(^ {377}\) ”World Zionists” are not the Jewish people, descendants of the Tribe of Judah, one of the children of (Old Testament) Jacob/Israel. The International Bankers, (the Rothschild’s, et al) are partnered with the Jesuits in their political Zionist global agenda to achieve a one-world government, the “New World Order.”\(^ {378}\)

It boils down to the fact that the Jesuits have infiltrated all aspects of society, including religious, government, science and all institutions of higher learning, including seminaries. In summary, there does exist an evil people who fast track in their agenda toward a Luciferian New World Order while awaiting entrance of their (false) Christ, the Son of Perdition.\(^ {379}\)

Having “painted the landscape,” let it be clear that whatever their religion, the political creed of the Rothschild’s includes Zionism. They also bear the title, “Guardians of the Vatican Treasury.” The Vatican Treasury holds the imperial wealth of Rome. This guardianship\(^ {380}\) appointment of the House of Rothschild has given the papacy absolute financial privacy and secrecy, as who would ever consider searching a family of orthodox Jews for the key to the wealth of the Roman Catholic Church.\(^ {381}\)
The “Hazard Circular” was a private letter (circa 1862) from “the creditors” of the United States to every bank in New York and New England. In 1865, in an article pertaining to Lincoln’s Greenbacks, a quote by banking spokesman Lord Goschen was taken from this banking letter and printed in the Rothschild-affiliated newspaper, Times of London:

“If that mischievous financial policy which had its origin in the North American Republic [i.e. constitutionally directed and authorized substance-backed no-debt money] should become indurated [established] down to a fixture, then that government will furnish its own money without cost. It will pay off debts and be without a debt [to the dishonest International Bankers]. It will become prosperous beyond precedent in the history of the civilized governments of the world. The brains and wealth of all countries will go to North America. That government must be destroyed or it will destroy every monarchy on the globe.”\(^{382}\) [emphasis added]

The Rothschild’s and their elite comrades sent agents to destroy the American Republic because it was becoming “prosperous beyond precedent.” It had the blessing of Almighty God and potential to “destroy every [Jesuit-controlled] monarch [kings of the earth] on the globe.” The first documentable evidence of Rothschild involvement in the financial affairs of the United States came in the late 1820s and early 1830s when, through their agent Nicholas Biddle, fought to defeat President Andrew Jackson's move to curtail the International Bankers.

Andrew Jackson was elected to the Presidency in 1828. He was well known and respected for his bravery and military skill in defeating the British in the War of 1812. He fought many open combat battles, but now faced an entirely different kind of enemy. This enemy was surreal in that it presented to be American just like him, purported to be patriotic toward America just like him, and held high positions of responsibility just like him.
The Jesuits were duty-bound to destroy America as determined by the sinister Councils at Vienna, Verona, and Chieri, and it was during the Presidency of Andrew Jackson that they became aggressive in sedition, full force. These Jesuits infiltrated among the American people and appeared to be one of the American people. In fact, they were American citizens, but their loyalty and purpose was to the Pope of Rome. These people were traitors and a serious threat to the continued existence of America.

The Rothschild’s lost in their first attempt at maintaining control of the nation’s money system when in 1832, President Jackson vetoed the legislation to renew the charter of the “Bank of the United States,” a central bank controlled by the International Bankers a/k/a “kings of the earth.” In 1836 the bank went out of business.

Jackson’s Vice-President was John C. Calhoun of South Carolina. (Jackson had not selected Calhoun for a Vice Presidential “running mate” as done today. Constitutionally, and at that time, an election was run by Electoral College with the most votes electing a President and the second most votes electing a Vice President.) Calhoun fully realized that the love of liberty was very strong in the hearts of the American people. He knew that the institution of slavery was rapidly being constrained because most of the territories purchased from Spain and France were made free, or non-slave holding. Without a continual expansion of slavery, it would eventually be abolished. The slave issue was a means to the Jesuit agenda.

In order to derail the existing anti-slavery movement in America, Calhoun began a newspaper in Washington, the United States Telegraph (1826), in which he began to advocate the idea called “States Rights.” The Doctrine of States Rights would inevitably lead to the great peril of the United States. It suggested that a state had an inherent right to do whatever it wanted. Under the principles of States Rights, a State could secede from the Union if it so desired and eventually, the Union of States would cease to exist. Calhoun was bold and brazen in pronouncing that there did not exist a consolidated “perpetual” Union but rather a voluntary confederation of States.
The secret society, Knights of the Golden Circle or “KGC,” had its beginnings in the organizing of Southern Rights Clubs in various southern cities in the mid-1830s. These clubs were inspired by the philosophies of John C. Calhoun (1782–1850). Calhoun had a distinguished political career serving as a congressman from his home State of South Carolina, as well as a State legislator, Vice President under the administrations of both John Quincy Adams and Andrew Jackson, and as a U. S. Senator.

In addition to the Southern Rights Clubs, which advocated the re-establishment of the African slave-trade, some of the inspiration for the Knights may have come from a little-known secret organization called the Order of the Lone Star, founded in 1834, which helped orchestrate the successful Texas Revolution resulting in Texas independence from Mexico in 1836. Secret societies have been alive and well throughout our nation’s history.

An interesting item and certainly worthy of strong consideration in overview is that the legislative power of Great Britain, known as Parliament, abolished the Slave Trade in Great Britain in 1807 and then the institution of slavery in 1833 by the dedicated work of Parliament member, William Wilberforce, who spent his life in the cause of abolition.

Certainly, the Cotton Lords of the American South in relationship with their “cousins,” the Banking Lords of Great Britain, knew that the institution of slavery was soon to expire in America, as well. With the British Banking Lords losing their central banking charter in 1832 (and like hand-in-glove, the Jesuit’s losing their ruling control over these “kings of the earth”) by the veto of renewal by then President Andrew Jackson, there was a new plan in the dark works to feed their lust for money while at the same time working toward the ultimate goal of enslaving mankind in pursuit of satisfying their lust for power.

John C. Calhoun manipulated the already festering issue of import tariff to a point of embitterment while he also substantiated the reason for the Southern States to desire to secede from the Union.

John Smith Dye, The Adder’s Den; or Secrets of the Great Conspiracy to Overthrow Liberty in America (1864):

“The South, being an agricultural region, was easily convinced that a high tariff on foreign imports was injurious to them. He [John C. Calhoun] next undertook to explain to the South that these high duties were placed on specific articles, and was done, as special favor, to protect local interests. Thus
he said to the people of the South, You are being taxed to support Northern manufacturers. And it was on this popular issue he planted his nullification flag, and gathered around it his friends and dupes. ...This new bastard democracy meant the right to destroy, peaceably or by force (when ready), the [American Republic] Federal Union."394 [emphasis added]

The Adder's Den; or Secrets of the Great Conspiracy to Overthrow Liberty in America
written in 1864 by John Smith Dye395

In April, 1832, not long after Calhoun started publishing his newspaper, a birthday celebration was held in honor of the memory of Thomas Jefferson who died six years earlier on July 4, 1826. Calhoun and the other States Rights party members sought to entrap Jackson in a pro-States Rights public endorsement. Some of the guests gave toasts which sought to establish a connection between a States Rights view of government and nullification. When it was Jackson's turn to give a toast, he rose and magnificently challenged those present, "Our Federal Union. It must be preserved."396

Jackson was “wise as a serpent and meek as a dove,"397 in his toast that had humiliated Calhoun in public. Jackson stood out as a “stud” in the herd as he stood his ground of his challengers unafraid no matter who they were or what position they might hold. Calhoun then stood up and declared,

“"The Union next to our liberties the most dear. May we all remember that it can only be preserved by respecting the rights of the States, and distributing equally the benefits and burdens of the Union.”398

Calhoun placed the Union second to the sanctity of Liberty. The Union formed because of the Declaration of Independence and together with the Constitution, are what established Liberty. If the Union were dissolved, the States would be in jeopardy of controversial relations just as the European countries
had fought throughout history. The ramification was unthinkable – except to Calhoun and the Jesuits in their objective of destroying America. The nullification crisis that would follow served as the last straw.

Calhoun used the issue of the tariff as propaganda to create friction and strife between the North and the South. Congress could have easily changed the tariff, and in fact was offered as serious gesture in effort to preserve the Union. Obviously the tariff not the real reason for secession. Many spoke out against Calhoun’s dishonest and devious efforts.

Daniel Webster (1782-1852), was considered one of the greatest orators in American history, served as a U.S. Representative, a U.S. Senator, and as the Secretary of State for three different Presidents. Webster said:

“Sir, the world will scarcely believe that this whole controversy, and all the desperate means which its support requires, has no other foundation than a difference of opinion between a majority of the people of South Carolina on the one side, and a vast majority of the people of the United States on the other. The world will not credit the fact. We who hear and see it can ourselves hardly yet believe it.”

Webster clearly understood that the real issue went far deeper than a tariff. Calhoun was the Jesuit plant being used to divide America. The scripture is clear in giving account of the strategized result of what this enemy of the Republic sought:

“...if a house be divided against itself, that house cannot stand.”

John Quincy Adams in the House of Representatives declared:

“In opposition to the compromise of Mr. Clay, no victim is necessary, and yet you propose to bind us hand and foot, to pour out our blood upon the altar, to appease the unnatural discontent of the South — a discontent having deeper root than the Tariff, and will continue when that is forgotten.”

Adams was keen in discernment as he was accurate in his observation. The tariff issue died, but the agitation and sense of division continued to grow.
Charles Chiniquy (1809-1899), a former Catholic priest had stated:

“Rome saw at once that the very existence of the United States was a formal menace to her own life. ...From the very beginning she perfidiously [deliberately] sowed the germs of division and hatred between the two great sections of this country and she felt an unspeakable joy when she saw that she had succeeded in dividing its South from the North on the burning question of slavery. She looked upon that division as her golden opportunity. To crush one party by the other, and reign over the bloody ruins of both, has invariably been her policy. She hoped that the hour of her supreme triumph over this continent was come.”

Calhoun was not a loyal American. He was a loyal Jesuit who was vowed to advance the Pope’s agenda of world domination in seeking Temporal Powers - which included destroying the American Republic.

An extract from a sermon by Roman Catholic priest and editor, D. S. Phelan of St. Louis, Missouri, and printed in his paper, the Western Watchman, June 27, 1912:

“Why, if the Government of the United States were at war with the church, we would say tomorrow, To Hell with the Government of the United States; and if the church and all the governments of the world were at war, we would say: -- To Hell with all the governments of the world. Why is it, that in this country, where we have only seven per cent of the population, the Catholic Church is so much feared: She is loved by all her children and feared by everybody. Why is it the Pope has such tremendous power? Why the Pope is the ruler of the World. All the emperors, all the kings, all the princes, all the presidents of the world are as these altar boys of mine...”

John C. Calhoun would fit in the category of the papal altar boys, serving his master in following orders.

Andrew Jackson, in his message to Congress in 1832 stated this:

“The right of the people of a single State to absolve [pardon] themselves at will, and without the consent of the other states, from their most solemn obligations, and hazard the liberties and happiness of millions comprising this nation, cannot be acknowledged. Such authority is believed to be wholly repugnant [averse or contrary], both to the principles upon which the General Government is constituted, and the objects which it is expressly formed to obtain.”  

Jackson knew that Calhoun was a Jesuit on a mission to destroy the United States and its constitutional liberties. Jackson had the tenacity and courage to confront and stop the conspiracy even in light of the fact that his life would be endangered... and it was.

Back home in South Carolina, Calhoun was busy in maturing his plan of attack by seeking to convince the people of the South that it was in their best interest to secede from the Union as they were being taken advantage of by the North through taxation. Though the tariff issue was negated by President Jackson, the seed of nullification (refusal of a U.S. State to aid in enforcement of federal laws within its limits on constitutional grounds) was planted by Calhoun. The throne of the Slave Power which was located in South Carolina, and the slaveholders throughout the South, who loved slavery better than they did the Union, were his friends that backed Calhoun on the issue. Included in this mix were his duped friends of the Democrats of the free States that had become alarmed for the safety of their party, had made a close alliance and agreed to drop the good-ole democratic doctrine of the rights of man founded in human nature and written in our nation’s birth certificate, the Declaration of Independence.
All such precious rights were tossed aside while greed and Luciferian agenda seized the great instrument of the Slave Power, States Rights. This new bastard democracy meant the right to destroy, whether peaceably or by force, the Federal Union.\textsuperscript{408}

To push Hell’s plan forward, a Convention was held on November 24, 1832 at Columbia, South Carolina. This was the first open renouncement that had been made in any State against the Federal Government. Providence is not without warning. About a month earlier, with treason in his heart and treachery in his soul, all alone Mr. Calhoun sat down at his table and penned a document that would be instrumental in dividing the Union of the States.\textsuperscript{409} Calhoun had a significant vision, or a dream, as he would sometimes call it, which explains the origin of the black spot on the back of his hand.\textsuperscript{410}

The following story of John C. Calhoun’s dream of General George Washington comes from the book, The Civil War in Song and Story published in 1865, by Frank Moore. It is a unique collection of almost 550 pages with two columns in small type of Civil War stories and songs collected from newspapers and personal accounts by Moore who was editor of the “The Rebellion Record” and “Diary of the American Revolution.” The title of the story in relation to John C. Calhoun is called The Spotted Hand, An anecdote of John C. Calhoun:

One morning, at the breakfast table, when I, an unobserved spectator, happened to be present, Calhoun was observed to gaze frequently at his right hand, and brush it with his left in a hurried and nervous manner. He did this so often that it excited attention. At length one of the persons comprising the breakfast party – his name I, think, is [Robert] Toombs, and he is a member of Congress from Georgian – took upon himself to ask the occasion of Mr. Calhoun’s disquietude.

“Does your hand pain you?” he asked Mr. Calhoun. To this Mr. Calhoun replied, in rather a hurried manner, -- “Pshaw! It is nothing but a dream I had last night, and which makes me see perpetually a large black spot, like an ink blotch, upon the back of my right hand; an optical illusion, I suppose.”

Of course these words excited the curiosity of the company, but no one ventured to beg the details of this singular dream until Toombs asked quietly, -- “What was your dream like? I am not very superstition about dreams; but sometimes they have a great deal of truth in them.”

“But this was such a peculiarly absurd dream,” said Mr. Calhoun, again brushing the back of his right hand; “however, if it does not intrude too much on the time of our friends, I will relate it to you.” Of course the company were profuse in their expressions of anxiety to know all about the dream and Mr. Calhoun related it.

“At a late hour last night, as I was sitting in my room writing, engaged in writing, I was astonished by the entrance of a visitor, who, without a word, took a seat opposite me at my table. This surprised me, as I had given particular orders to the servant that I should on no account be disturbed. The manner in which the intruder entered, so perfectly self-possessed, taking his seat opposite me without a word, as though my room and all within it belonged to him, excited in me as much surprise as indignation. As I raised my head to look into his features, over the top of my shaded lamp, I discovered that he was wrapped in a thin cloak which effectively concealed his face and features from my view; and as I raised by head, he spoke –

“What are you writing, senator from South Carolina?” “I did not think of his impertinence at first, but answered him voluntarily,” – “I am writing a plan for the dissolution of the American Union.” (You know, gentlemen, that I am expected to produce a plan in the event of certain contingencies.)
To this the intruder replied, in the coolest manner possible, -- “Senator from South Carolina, will you allow me to look at your hand, your right hand?”

“He rose, the cloak fell and I beheld his face. Gentleman, the sight of that face struck me like a thunderclap. It was the face of a dead man whom extraordinary events had called back to life. The features were those of Gen. George Washington. He was dressed in the Revolutionary costume, such as you see on the Patent Office.”

Here Mr. Calhoun paused, apparently agitated. His agitation, I need not tell you, was shared by the company. Toombs at length broke the embarrassing pause. “Well, what was the issue of this scene?” Mr. Calhoun resumed:--

“The intruder, as I have said, rose and asked to look at my right hand. As though I had not the power to refuse, I extended it. The truth is, I felt a strange thrill pervade me at his touch; he grasped it, and held it near the light, thus affording full time to examine every feature. It was the face of Washington. After holding my hand for a moment, he looked at me steadily, and said in a quiet way,” - “And with this right hand, senator from South Carolina, you would sign your name to a paper declaring the Union dissolved?

“I answered in the affirmative.” “‘Yes,’ I said, if certain contingency arises, I will sign my name to the Declaration of Dissolution.” “But at that moment a black blotch appeared on the back of my hand, which I seem to see now.” “‘What is that?’ said I, alarmed, I know not why, at the blotch on my hand.” “That,” said he, dropping my hand, “is the mark by which Benedict Arnold is known in the next world.”

“He said no more gentlemen, but drew from beneath his cloak an object which he laid upon the table - laid upon the very paper on which I was writing. This object, gentlemen, was a skeleton.” “‘There’ said he, ‘there are the bones of Isaac Hayne, who was hung at Charleston by the British. He gave his life in order to establish the Union. When you put your name to the Declaration of Dissolution, why you may as well have the bones of Isaac Hayne before you - he was a South Carolinian, and so are you. But there is no blotch on his right hand.’

“With these words the intruder left the room. I started back from the contact with the dead man’s bones, and - awoke. Overcome by labor, I had fallen asleep, and had been dreaming. Was it not a singular dream?” All the company answered in the affirmative, and Toombs muttered, “Singular, very singular,” at the same time looking curiously at the back of his right hand, while Mr. Calhoun placed his head between his hands and seemed buried in thought.”

We continue with the story of “The Divine Right enemies of our Popular Government.” Nicholas Biddle (1786-1844), another Jesuit agent, was a brilliant financier, having graduated from the University of Pennsylvania at the age of thirteen. He was a master of the science of money. By the time Jackson began his Presidency in 1828, Biddle was in full control of the Federal Government’s central bank.

This was not the first time that a central bank had been established. Twice before, first under Robert Morris (1734-1806), and then under Alexander Hamilton (1755-1804), had a central bank been attempted, but both had failed because of fraudulent activities by the bankers who were in control. After the War of 1812, a central bank was attempted again, and it was in this third attempt that we find Mr. Biddle.”
Who was behind Nicholas Biddle and the attempt to have a central bank in the United States? G. Edward Griffin, is an American author, documentary film producer, political lecturer and writer, well known as a credible authority on the inner workings of the Federal Reserve Banking System and international banking. He is quoted in his best-selling book, The Creature from Jekyll Island, now in its 5th edition:

“The blunt reality is that the Rothschild banking dynasty in Europe was the dominant force, both financially and politically, in the formation of the Bank of the United States.” 413

Derek Wilson, a British journalist who has traced the Rothschilds' rise from their roots as enterprising coin dealers to wealth and power throughout 19th-century Europe, states in his book, Rothschild: The Wealth and Power of a Dynasty:

“Over the years since N.M. [Nathan Mayer Rothschild], the Manchester textile manufacturer, had bought cotton from the Southern states, The Rothschilds had developed heavy American commitments. Nathan... had made loans to various states of the Union, had been, for a time, the official European banker for the U.S. government and was a pledged supporter of the Bank of the United States.” 414


“The Rothschilds long had a powerful influence in dictating American financial laws. The law records show that they were the power in the old Bank of the United States.”416

The Jesuits used Biddle and Rothschild to gain power through control in American banking because they could then control the people and effectively re-write the Constitution according to papal law.417 Jackson courageously met every challenge in effort to stop them.

In retaliation to Jackson’s vetoing the renewal of the bank charter and removing federal deposits from the Bank, then placing them into private, regional banks, Biddle vehemently shrunk the nation’s money supply. He accomplished it by refusing to make loans, which upset the economy and caused money to disappear, caused a high increase in unemployment, companies to become bankrupt because they could not pay their loans, and the nation to go into a panic depression.

Biddle actually believed that he could force Jackson to keep the central bank. He was so filled with pride and arrogance that he was audacious enough to publicly boast that he had caused the economic woes in America. Because of his appalling and foolish braggadocio, others stepped forward in support of Jackson and the central bank failed...

... that is until its re-establishment in 1913. It was re-established then by the same people, the Jesuits and those under their influence, for the same purpose of bringing America to her knees and planting the Temporal Power of the Pope in America.

The Jesuits’ conspiracy to initiate and control a central bank in America was temporarily halted during Andrew Jackson’s presidency. He had opposed Calhoun’s Doctrine of States Rights, and had stopped Biddle’s attempt to continue the central bank.

The dark powers that reside at Rome compel their militia by means of the Jesuit Oath which declares that it is commendable to murder someone who stands in their way. President Jackson had gained vile enemies in monetary scientists who seethed with hatred, both in America and internationally.
On January 30, 1835, an assassination attempt was made against President Jackson. Heaven orchestrated a divine hedge of protection about him as miraculously, both pistols of the assailant misfired, and Jackson was unharmed.

It was the first such attempt to be made against the life of a President of the United States of America. The would-be assassin was Richard Lawrence who pled insanity and was found not guilty due to insanity. Lawrence later boasted to friends that he had been in touch with powerful people in Europe who had promised to protect him from punishment should he be caught.\(^{418}\)

The Jesuit Order was absolute in determination of taking over America. They infiltrated into government at the highest levels, and used their agents in controlling the American banking system. They would also murder whenever necessary to eliminate any opposition. Andrew Jackson was almost assassinated by a Jesuit plant, who bragged of powerful Europeans, (the Jesuits) that would set him free should he be caught. Other Presidents have incurred the fatal wrath of Rome, while a few escaped or survived certain death.

In 1841, William Henry Harrison (Ohio), the son of Founding Father Benjamin Harrison, a signer of the Declaration of Independence, was elected by a large majority as the ninth President. His loyalty to the Union was without question, and it was not within the power of the “cunning, ambitious, unprincipled men” to defeat him. At 68-years old he was still strong and in very good health. There was no question that he could complete his four-year term in office.\(^{419}\)

Strikingly, just thirty-five days after taking the oath of office, on April 4th President Harrison died. He was the first President to die while in office. Although most encyclopedia or reference material will state that he died of pneumonia due to exposure to inclement winter weather while delivering his inaugural address in Washington, D.C., his symptoms match those of arsenic poisoning.\(^{421}\)

When Harrison entered office, the country was experiencing a brewing aggression between the North and South “sections” over the slave question which was steadily becoming more acute. Only the Jesuit-dominated and controlled government leaders were aware of the “rule or ruin” plan to cause division. The Southern people had no real knowledge of it; they were manipulated by their leaders into believing their lies.\(^{422}\)

At the same time there was also contention over the annexation of Texas, and whether it would be admitted free or slave. An assassination attempt had been made on President Jackson just six years
earlier. This juncture in time was just twenty years before the Civil War. The influence of the “enemy from within,” the Jesuits, was creating tension and a burden upon America.

Statesmen knew about the resulting agenda of the Congresses at Vienna, Verona, and Chieri to destroy Popular Government wherever it was found, with the prime target being the United States Republic along with the destruction of every Protestant principle (absolute). They understood that the Pope’s militia, the Jesuits, masqueraded as angels of light and were ordered to carry out this mission. Andrew Jackson faced the ambush of these imperialistic conspirators via the political mine fields of John C. Calhoun and the financial science-craft of Nicholas Biddle.

William Henry Harrison also refused to go along with the Jesuits’ goals for America. It was with his election that the "Big Stick" of intimidation was first raised when political intrigue had failed. In his inaugural address, which was a masterpiece, President Harrison clearly, definitely, and finally cut any ground for hope from under them, which these enemies to the Union of States might have had when he stated:

“We admit of no government by divine right [kings of the earth], believing that so far as power is concerned, the beneficent Creator has made no distinction among men; that all are upon an equality, and that the only legitimate right to govern, is upon the expressed grant of power from the governed.”

With these unmistakable words President Harrison made his position clear; he hurled defiance at the Divine Right enemies of our Popular Government. As “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,” hell moved the sons of Satan to sign President Harrison’s death warrant.

Just one month and five days from that day, the honorable President lay as a corpse in the White House. He died from arsenic poisoning, administered by the tools of Rome. The Jesuit oath had been swiftly carried out.

“I do further promise and declare that I will, when opportunity presents, make and wage, relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them and exterminate them from the face of the earth.... That when the same cannot be done openly, I will secretly use the poison cup regardless of the honor, rank, dignity or authority of the person or persons... whatsoever may be their condition in life, either public or private, as I at any time may be directed so to do by an agent of the Pope or Superior of the Brotherhood of the Holy Faith of the Society of Jesus.”

President Harrison upheld his oath to the Constitution of the United States, as well as verbalized an affirmation of the Declaration of Independence. The American Republic stood contrary to the Temporal Power that the Pope and the Jesuits were Hell-bent to obtain.

John Smith Dye, The Adder’s Den; or Secrets of the Great Conspiracy to Overthrow Liberty in America (1864):

“General Harrison did not die of natural disease — no failure of health or strength existed — but something sudden and fatal. He did not die of Apoplexy; that is a disease. But arsenic would produce a sudden effect, and it would also be fatal from the commencement. This is the chief weapon of the medical assassin. Oxalic acid, prucic acid, or salts of strychnine, would be almost instant death, and would give but little advantage for escape to the murderer. Therefore his was not a case of acute poisoning, when death takes place almost instantaneously, but of chronic, where the patient dies slowly. He lived about six days after he received the drug.”
United States Senator Thomas Benton (1782-1858, Missouri) concurred:

“There was no failure of health or strength to indicate such an event, or to excite apprehension that he [President Harrison] would not go through his term with the same vigor with which he commenced it. His attack was sudden and evidently fatal from the commencement.”429 [emphasis added]

As these plotters against the Union had used the topic of the annexation of Texas to try President Harrison, they used the invasion of Cuba as the test for President Zachary Taylor who entered office in 1848. Their plans were set to launch their nefarious scheme in the early part of his administration. But from the very beginning President Taylor snuffed out all hope of its fulfillment during his term.

If Zachary Taylor had invaded Cuba, the American Republic would engage with Catholic Austria, Catholic Spain, Catholic France and England, who were all waiting and ready to do battle with the United States of America. This young republic would not have had any advantage to battle against the united powers of Catholic Europe at that time. That is why the papacy pushed hard on Taylor to invade Cuba.431

Taylor committed another “crime” against Rome in that he spoke passionately about the preservation of the Union. The Jesuits were striving to divide the nation, and the President was resolved to keep it together. Jesuit agent, John C. Calhoun, visited the Department of State and requested the President refrain from mentioning the Union in his forthcoming message. Taylor held sound conviction before God concerning what the Founding Fathers had instituted in the principles of Liberty sustained from the Word of God, the Holy Bible432 and was not influenced by Calhoun.

In his first message to Congress, he said:

“But attachment to the UNION of States should be fostered in every American heart. For more than half a century, during which kingdoms and empires have fallen, this Union has stood unshaken. ... In my judgment its dissolution would be the greatest of calamities, and to avert that should be the steady aim of every American. Upon its preservation must depend our own happiness and that of generations to come. Whatever dangers may threaten it, I shall stand by it and maintain it in its integrity to the full extent of the obligations imposed, and power conferred on me by the Constitution.”433 [emphasis added]
There was no hedging-in or restricting Taylor; the pro-slavery leaders had nothing to count on in him, therefore, they decided on his assassination. While these Jesuit-controlled politicians were not influential enough to name the would-be President, they were cunning enough to be able to control the nomination of the Vice President. They always chose a "yes" man who was in full sympathy with their plans. They strategized the Vice Presidency as the next best thing.

It had become practically a "trade" between the two groups of politicians. John Tyler, a staunch pro-slavery man, strong for the things his party wanted, was selected as Vice President for Taylor. The President, knowing the character of this running mate, had as little to do with him as possible.

The arch-plotters, fearing that suspicion might be aroused by the death of the President early in his administration, as in the case of President Harrison, "permitted" him to serve sixteen months, when on the Fourth of July, arsenic was administered to him during a celebration in Washington at which he was invited to deliver the address. He went in perfect health in the morning, was taken ill around five o'clock, and died five days later on July 9th. He was sick the same number of days and with precisely the same symptoms as was his predecessor, President Harrison.

United States Senator Thomas Benton (1782-1858, Missouri), quote from his "Thirty Years' View:"

"He sat out all the speeches and omitted no attention which he believed the decorum of his station required. The violent attack began soon after his return to the Presidential mansion."

Vice President John Tyler was immediately sworn-in as President, after the death of "Old Rough and Ready" as Zachary Taylor's friends affectionately called him. Tyler, who had been approached by these assassins previous to the death of President Taylor, had replied to their interrogations on the annexation of Texas question:

"If I should ever become president, I would exert the entire influence of that office to accomplish it."

Zachary Taylor, 1848

United States Senator Thomas Benton (1782-1858, Missouri), quote from his "Thirty Years' View:"

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A satire on Andrew Jackson's campaign to destroy the Bank of the United States and its support among state banks. Jackson, Martin Van Buren, and Jack Downing struggle against a snake with heads representing the states. Jackson (on the left) raises a cane marked "Veto" and says, "Biddle thou Monster A vaunt!! avaount I say! or by the Great Eternal I'll cleave thee to the earth, aye thee and thy four and twenty satellites. Matty if thou art true...come on. if thou art false, may the venomous monster turn his dire fang upon thee..." Van Buren: "Well done General, Major Jack Downing, Adams, Clay, well done all. I dislike dissentions beyond every thing, for it often compels a man to play a double part, were it only for his own safety. Policy, policy is my motto, but intrigues I cannot countenance." Downing (dropping his axe): "Now now you nasty varmint, be you imperishable? I swan Gineral that are beats all I reckon, that's the horrible wiper wot wommits wenemous heads I guess..." The largest of the heads is president of the Bank Nicholas Biddle's, which wears a top hat labeled "Penn" (i.e. Pennsylvania) and "$35,000,000." This refers to the rechartering of the Bank by the Pennsylvania legislature in defiance of the administration's efforts to destroy it.
Chapter Seven

Christianity: the Foundation on which the Whole Structure Rests

President John Tyler indeed made good his promise and the annexation of Texas which was hoodwinked through, prompted the resignation of every member of President Zachary Taylor's Cabinet, with the exception of Daniel Webster. Tyler appointed a new Cabinet with his first selection bringing in, as Henry Clay referred to them as the “secret cabal,” Alexander P. Upshur and Thomas W. Gilmore. These two Virginians had visited Tyler at his house in Virginia just before General Harrison was poisoned and thus their appointments were Tyler’s part in fulfilling his “contract with fidelity.”

United States Senator Thomas Benton (1782-1858, Missouri) quote from his "Thirty Years' View:"

"He [Daniel Webster] had remained with Mr. Tyler until the Spring of 1843, when the progress of the Texas annexation scheme carried on privately, not to say clandestinely, had reached a point to take an official form, and to become the subject of government negotiation, though still secret. Mr. Webster, Secretary of State, was an obstacle to that negotiation. He could not be trusted with the secret, much less conduct the negotiations. How to get rid of him was a question of some delicacy. Abrupt dismissal would have revolted his friends. Voluntary resignation was not to be expected .... A middle course was fallen upon—that of compelling a resignation. Mr. Tyler became reserved and indifferent to him. Mr. Gilmore and Mr. Upshur, with whom he had few affinities, took but little pains to conceal their distaste to him. Mr. Webster felt it and told some of his friends. They said "resign." He did and his resignation was accepted with an alacrity which showed it was waited for. Mr. Upshur took his place and quickly the Texas negotiations became official, still secretly. [emphasis added]

Circumstances pointed to Thomas W. Gilmore and Abel P. Upshur, as being the actual assassins of Zachary Taylor. After years of effort, at last, they accomplished one of their daring schemes—the annexation of Texas.
The object of the conspiracy, which ended in the murder of President Harrison, was to secure the annexation of Texas as a market for slavery. The crime they committed was so horrific one must pause and consider what must have been occurring parallel in the unseen spiritual realm.

On February 28, 1844 a very large gun on board of the USS Princeton was to be fired as an experiment on a Potomac River pleasure cruise. Many people were on board to witness the demonstration, among whom were the two newest Cabinet officers, Secretary of the Navy Gilmore and Secretary of State Upshur.

The vessel had sailed down the Potomac below the tomb of President Washington, and upon returning late that afternoon, it was decided to fire the gun once more. President Tyler's presence was requested by someone in another area of the ship while Gilmore and Upshur walked, as it were, right into the jaws of death. The long gun, which was named "Peacemaker," exploded, killing a handful of dignitaries among who were Gilmore and Upshur. Tyler was saved from the same fate by being called back to the other end of the vessel, however, his future father-in-law David Gardiner of New York, was not as fortunate.

Awful explosion of the "peace-maker" on board the U.S. Steam Frigate Princeton on Wednesday, 28th Feb.

1844

Six years later, the Presidential election of 1856 was a hotly contested one as there was a newly awakened social conscience, in what some refer to as the Third Great Awakening in the North that had become quite stirring in the realm of abolitionism. The pro-slavery forces realized that they would never again be able to dominate or control the presidency and obtain their goal of dividing the country. The Jesuit schemers decided their only hope was to take a desperate chance in nominating James Buchanan, a Pennsylvanian Democrat, as their only presidential possibility.

James Buchanan had wined and dined with the Southerners giving appearance as though he would go along with their desires. Uncertain of how dependable he would be to their cause, they
nominated John C. Breckenridge of Kentucky as a safety backup. In the Kentucky House of Representatives, Breckenridge had supported States Rights.

At this time an important case had been appealed to the United States Supreme Court. Dred Scott was a Missouri slave who was taken by his slave master to Illinois, a free-State, and then to Minnesota, a free-territory, for an extended period of time and then back to the slave-holding State of Missouri. After his original master died, he sued for his freedom. After the Missouri Supreme Court ruled against him, he appealed to the U.S. Supreme Court in December, 1856, which upheld the decision of the Missouri court, but also used the case to fundamentally change the legal balance of power in favor of slaveholders.

In order that the Dred Scott Decision should not in any way hazard the chances of Buchanan's election, these Jesuit schemers compelled Supreme Court Chief Justice Roger E. Taney to withhold his decision until after the election. It was not published until two days after the Inauguration, March 6th, 1857. Providence oversees its own irony and sense of humor in that after reading his inaugural address on March 4, 1861, Mr. Lincoln was sworn-in by Chief Justice Taney.

James Buchanan had wined and dined with the Southerners giving appearance as though he would go along with their desires. The new president proved himself a decided “Trimmer,” or one who keeps even the ship of state ... to accommodate prevailing political winds. Although he was a Northern man, he had strongly courted the Southern leaders, leading them to believe that he was with them heart and soul, when in reality he was not.

He was invited to deliver an address on Washington's birthday, and so made a reservation at the National Hotel (which, by the way, was the headquarters for the Jesuit traitors) for himself and friends. The Southern leaders were promptly in touch with him to learn of his intentions as to whether he intended to keep his pre-election promises, or not.

Buchanan was aware of the northern stir of Abolitionists and when the committee asked for a conference, he coolly informed them that he was President of the North, as well as of the South. This change of attitude was obvious by his very decided stand against Jefferson Davis and his party. Buchanan made known his intention of settling the question of slavery in the free-States to the satisfaction of the people in those States.
James Buchanan didn’t have to wait long to find out what the Jesuits would do to him for double-crossing them. The following quotations from the New York Herald and the New York Post at the time chronicled what followed:

"The appointments favoring the North by the Jeff Davis faction will doubtless be accepted, and treated as a declaration of war, and a war of extermination on one side or the other." (Feb. 25, 1857.)

"On Washington’s birthday, Buchanan’s stand became known and the next day he was poisoned. The plot was deep and planned with skill. Mr. Buchanan, as was customary with men in his station, had a table and chairs reserved for himself and friends in the dining room at the National Hotel. The President was known to be an inveterate tea drinker; in fact, Northern people rarely drink anything else in the evening. Southern men prefer coffee. Thus, to make sure of Buchanan and his Northern friends, arsenic was sprinkled in the bowls containing the tea and lump sugar and set on the table where he was to sit. The pulverized sugar in the bowls used for coffee on the other tables was kept free from the poison. Not a single Southern man was affected or harmed. Fifty or sixty persons dined at the table that evening, and as nearly as can be learned, about thirty-eight died from the effects of the poison."

"President Buchanan was poisoned, and with great difficulty his life was saved. His physicians treated him understandingly from instructions given by himself as to the cause of the illness, for he understood well what was the matter."

"Since the appearance of the epidemic, the tables at the National Hotel have been almost empty. But more remarkable than the appearance of the epidemic itself, is the supineness of the authorities of Washington, in regard to it. Have the proprietors of the Hotel, or clerks, or servants, suffered from it? If not, in what respect did their diet and accommodations differ from those of the guests (Northern)? There is more in this calamity than meets the eye. It’s a matter that should not be trifled with." (New York Post, March 18, 1857.) [emphasis added]

James Buchanan was poisoned and almost died. He lived because he knew that he had been given arsenic poisoning and so informed his doctors. He knew that the Jesuits poisoned Harrison and Taylor. The Jesuit Order fulfilled their oath again that they would poison, kill, or do whatever was necessary to remove those who opposed their plans. From 1841 to 1857, we saw that three Presidents were attacked by the Jesuits as outlined in the Congresses of Vienna, Verona, and Chieri. Two died and
one barely escaped. They allow nothing to stand in their way of total domination of America, and the
destruction of the Constitution. As they look at America the priests of Rome have stated:

“We are determined, like you, to take possession of the United States and rule them; but we cannot
do that without acting secretly and with the utmost wisdom.

“...Silently and patiently, we must mass our Roman Catholics in the great cities of the United States,
remembering that the vote of a poor journeyman, though he be covered with rags, has as much
weight in the scale of power as the millionaire Astor, and that if we have two votes against his one,
he will become as powerless as an oyster. Let us, then, multiply our votes; let us call our poor but
faithful Irish Catholics from every corner of the world, and gather them into the very hearts of those
proud citadels which the Yankees are so rapidly building under the names of Washington, New
York, Boston, Chicago, Buffalo, Albany, Troy, Cincinnati, etc. Under the shadows of those great
cities, the Americans consider themselves a giant and unconquerable race. They look upon the poor
Irish Catholic people with supreme contempt, as only fit to dig their canals, sweep their streets and
work in their kitchens. Let no one awake those sleeping lions, to-day. Let us pray God that they
may sleep and dream their sweet dreams, a few years more. How sad will their awakening be when
with our outnumbering votes we will turn them, forever, from every position of honor, power and
profit! What will those so-called giants think of their matchless shrewdness and ability, when not a
single Senator or member of Congress will be chosen, if he be not submitted to our holy father, the
Pope? What a sad figure those Protestant Yankees will cut when we will not only elect the
President, but fill and command the armies, man the navies, and hold the keys of the public
treasury?...

“Then, yes! then, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ,*
that he may put an end to their godless system of education, and sweep away those impious laws of
liberty of conscience, which are an insult to God and man! [emphasis added]

* “Vicar of Jesus Christ,” is a term used by these priests of Rome in referring to the Pope.

At the opening of the Thirty-third Congress in 1854, a debate arose as to whether or not to elect
chaplains, as had been customary from the beginning of the First Federal Congress in 1789. The so-called
“memorialists” who verbally opposed having chaplains did so under the pretext of claiming the practice
was unconstitutional. Realistically, they opposed the fact that so many northern pastors were
abolitionists, and the slavery question was dividing the Congress and the nation. On March 27, 1854,
Representative James Meacham (Vermont), who served as spokesman of the U.S. House Committee on the
Judiciary, spoke in favor of continuing the practice of appointing chaplains:

“What is an establishment of religion? It must have a creed, defining what a man must believe; it
must have rites and ordinances, which believers must observe; it must have ministers of defined
qualifications, to teach the doctrines and administer the rites; it must have tests for the submissive
and penalties for the non-conformist. There never was as established religion without all these....

“At the adoption of the Constitution...every State...provided as regularly for the support of the
Church as for the support of the Government....

“Down to the Revolution, every colony did sustain religion in some form. It was deemed peculiarly
proper that the religion of liberty should be upheld by a free people.
“Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have been strangled in its cradle.

“At the time of the adoption of the Constitution and the amendments, the universal sentiment was that Christianity should be encouraged, not any one sect [denomination]. Any attempt to level and discard all religion would have been viewed with universal indignation. The object was not to substitute Judaism or Mohammedanism, or infidelity, but to prevent rivalry among the [Christian] sects to the exclusion of others.

“It [Christianity] must be considered as the foundation on which the whole structure rests. Laws will not have permanence or power without the sanction of religious sentiment, -- without a firm belief that there is a Power above us that will reward our virtues and punish our vices.

“In this age there can be no substitute for Christianity: that, in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions. That was the religion of the founders of the republic, and they expected it to remain the religion of their descendants. There is a great and very prevalent error on this subject in the opinion that those who organized this Government did not legislate on religion.”

Congress of the United States of America, May, 1854, passed a resolution in the House which declared:

“The great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the gospel of Jesus Christ.”

The Word of God shows us that the people of God go through periods of spiritual renewal, and periods of spiritual decline. We could think of these times like waves and troughs, or like mountains and valleys. The period of time for the working of God’s Spirit may last many years, as did the Second Great Awakening in America, or be brief, as some historians refer to as the Third Great Awakening of the late 1850s.

During a renewal, or “awakening,” there will be not only a great reviving of Christians, but a very apparent positive impact on the problems of society. Awakenings are not just times of enhanced personal spiritual experience; awakenings have significant social impact to a level of moral restoration. Corrupt, immoral, unjust, and ungodly people and societies often return to honesty, purity, justice, and holiness. It is possible for a culture to be transformed; but first there must be a transformed people.

In New Testament times, awakening came upon the people of God at Pentecost (Acts chapter 2). This pouring out of the Holy Spirit set a pattern that can be seen in later awakenings. Again, as recorded in Acts 4:23-37, is the historical account of a renewal that prepared the infant Church for the fierce persecutions to come. The majority of awakenings in America, and elsewhere, have been accompanied by great orderliness and a profound, majestic sincerity. America has a rich heritage of testimony to the working of God’s Spirit through spiritual awakenings.

From the 1830s onward while the Jesuit faction were seeking to sew division between the North and the South through agitation over the slavery issue, Christians worked to free the slaves. Gilbert H. Barnes in his book, The Anti-slavery Impulse 1830-1844, has accurately presented how Christians worked to free the slaves:

“The conjunction of so many elements of the Great Revival [1831] in the anti-slavery agitation was more than coincidence…. In leadership, in method, and in objective, the Great Revival and the
American AntiSlavery Society now were one. It is not too much to say that for the moment the antislavery agitation as a whole was what it had long been in larger part, an aspect of the Great Revival in benevolent reform.” 462 [emphasis added]

Charles Finney’s vision of a truly Christian America, and heralding-in the new millennial age, which he fervently promoted until his death in 1875, actually seemed attainable in 1835. **It would be a nation ruled by the moral government of God.** Without fail Finney would promote the obligation of each child of God to “aim at being useful in the highest degree possible,” 463 preferring the interest of God’s Kingdom above all other interests. The Holy Spirit continued a work in America with that divine and prophetic vision. America, the “Benevolent Empire” achieved its goals in the first half of the 19th century, making lasting contributions to national life, eliminating much evil, and bringing Christian values into the mainstream of American society.

Methodist revival in 1839 during the Second Great Awakening 464

In an 1859 sermon, Finney reflected that there had been a continuing spirit of revival in many parts of the United States from the Second Great Awakening leading up to the then current “Third Great Awakening.” He claimed that the people of God “saw the tide rising and the cloud gathering, and they said to each other they should soon see a general movement.” 465

Around 1855 in Rochester, New York, Christians of all denominations united in the work, and daily prayer meetings and preaching were held in the different churches in succession; the meetings moving round from church to church in a circle. The secular press had largely ignored this occurrence until there was so much interest in these meetings that the public was demanding that the secular press no longer ignore or withhold publishing stories.

The published news, which included sermons, aroused the masses in every town of New York. From that the revival spread in every direction. Daily prayer-meetings were commenced, which resulted in a great many others. The revival spread to Boston, and became powerful, increasing the next couple of years. 466 In 1856, in connection with the revival in Rochester, a small devotional book had been published
on daily public worship as an appointment with God. As the book circulated, churches in many places were stirred to hold daily meetings for prayer and conference. Evangelists, throughout New York, were assisting faithful pastors in preaching and holding daily prayer meetings with constant and growing success. This prompted a businessmen’s prayer meeting to form.

Attendance of the prayer meeting increased until October, 1857, when the banking system of America collapsed. The panic and consequent run on the banks caused hundreds of businesses to close, resulting in the loss of jobs for hundreds of thousands. Many people went into bankruptcy and panic swept through New York. Protests, civil unrest, and hunger meetings followed the bank collapse. Prayer meetings grew. Charles Finney had previously stated in a sermon that New York “seemed to be on such a wave of prosperity as to be the death of revival effort.” There was a drastic change in this attitude. Business men were bewildered, and rich families were being reduced to poverty.467

Business men continued to grow prayer meetings in a business part of the city, particularly near the Stock Exchange. It was professionally managed in providing public notice of the meetings as well as insight and discussion on matters of business and politics. It was believed that God was answering prayer and the business crisis would bring about a greater revival. The commercial crisis and financial panic was the catalyst that triggered this Third Great Awakening.

Within six months 10,000 people were gathering daily for prayer in numerous places throughout New York. Statistics were gathered from week to week from different parts of the country. It was estimated that the conversions numbered at least 50,000 per week with the number of national converts being no less than 500,000.468

On March 20, 1858, the New York Times reported thousands saved:

“In this City, we have beheld a sight which not the most enthusiastic fanatic for church observances could ever have hoped to look upon. We have seen in a business quarter of the City, in the busiest hours, assemblies of merchants, clerks and working men, to the number of 5,000 gathered day after day for simple and solemn worship. Similar assemblies we find in other portions of the City; a theatre is turned into a chapel; churches of all sects are opened and crowded by day and night.”469

The New York Times reported that the nationally known pastor, Dr. Henry Ward Beecher, was leading 3,000 people in devotions at Burton’s Theater. Once while he was reading Scripture, Beecher was interrupted by singing from an overflow prayer meeting crowd in an adjoining barroom. He then led the group in thanksgiving that such a thing could happen.470

![Henry Ward Beecher](image)
Other major cities also developed prayer meetings. The form of worship was always the same in that any person might pray, give a testimony, an exhortation, or lead in singing as they would feel led or be inspired. Although pastors such as Beecher often attended and lent their enthusiastic support, it was the laypeople who provided the leadership.472

Little planning was done for the meetings; the chief rules were that a meeting should begin and end punctually, and that no one should speak or pray for very long. In Chicago, the Metropolitan Theater was filled every day with 2,000 people. In Louisville, Kentucky, several thousand met each morning, and overflow meetings were held around the city. In Cleveland, the attendance was about 2,000 each day, and in St. Louis all the churches were filled for months on end.473

What impressed observers, and the press, was that there was no fanaticism, hysteria, or objectionable behavior, only a moving impulse to pray. Finney commented, “The general impression seemed to be, ‘We have had instruction until we are hardened; it is now time for us to pray.’ Little preaching was done. As the people gathered they were largely silent; there was a great overarching attitude of glorifying God.”474

There is an interesting account told of a European cargo ship that sailed into the New York harbor during the awakening and was boarded by the harbor pilot, who was a Christian. As he guided the ship into port, he told the captain and crew what was going on in the city, and a great hush fell over them all, which seemed to him the power of the Spirit. By the time they reached the dock, most of the crew had committed their lives to Christ.475

In February, 1858 James Gordon Bennett began to give extensive space in reporting the awakening in his paper, the New York Herald. New York Tribune editor Horace Greeley gave still greater coverage to the meetings, until in April, 1858 he devoted an entire edition of the Tribune to a special revival issue. Other papers quickly followed suit in reporting stories on the great numbers of people all throughout the nation attending the prayer gatherings and professing faith in Christ.476

The recently founded Y.M.C.A. began to play a large part in the Third Great Awakening in cities such as Philadelphia and Chicago. The years following, the Y.M.C.A. organization was primarily for evangelical Christian ministry intended to provide Christian training and a wholesome atmosphere for underprivileged young men who lived and worked in the big cities. Timothy L. Smith had written in his book, Revivalism and Social Reform: American Protestantism on the Eve of the Civil War, of the “fervently religious orientation of the mid-century Y.M.C.A. [and] ...its intimate bond with the churches... leading ministers participated in the “Y” affairs at all levels.”477

The Philadelphia Y.M.C.A. sponsored a prayer meeting that drew 300 people daily. It began at noon, but people started arriving an hour early so they would be assured of a seat. The “Y” also held evangelistic tent campaigns that could accommodate 1,200 people.

The Chicago Y.M.C.A. served as a sound training school for laypersons. Dwight L. Moody,478 also known as D.L. Moody, was an American evangelist and publisher, who founded the Moody Church, Northfield School and Mount Hermon School in Massachusetts, the Moody Bible Institute, and Moody Publishers.
Moody received his first opportunities for Christian service at the Chicago Y.M.C.A. As president of the Chicago Y.M.C.A. for four years, he championed evangelistic causes such as distributing tracts all over the city, and held daily noon prayer meetings. During the Civil War, he refused to fight, saying, "In this respect I am a Quaker," but he worked through the Y.M.C.A. and the United States Christian Commission to evangelize the Union troops.

The colleges of America were heavily influenced by the Awakening of 1858. Beyond the many conversions that took place, large numbers of enthusiastic students volunteered for service in foreign missions, or in the ministry.

Baptist Christian minister, hymn-writer, professor, author, historian, and promoter of Church revival and renewal, J. Edwin Orr (1912-1987) wrote:

"... The influence of the awakening was felt everywhere in the nation. It first captured great cities, but it also spread through every town and village and country hamlet. It swamped schools and colleges. It affected all classes without respect to condition.... It seemed to many that the fruits of Pentecost had been repeated a thousandfold.... the number of conversions reported soon reached the total of fifty thousand weekly...."

Coming on the eve of the Civil War with the land torn apart by bitterness, the Awakening of 1858 was astounding and its effects immeasurable. Amazingly, the awakening did not end with the coming of the opening shots of the Civil War in 1861. During the agonies of war, both the Northern and Southern armies experienced awakenings in the camps. Early in the war a large awakening occurred in the Army of Northern Virginia, and spread throughout the Confederate forces. Even in the tragic atmosphere of death and suffering, the awakening continued.

Overall the Third Great Awakening resulted in the addition of approximately one-million converts to the churches of America. God seemed to be strengthening his people for the great trial to come in the War Between the States. The revival gave new importance to the work of laymen in churches. It encouraged good interdenominational relationships in ways that had never been encouraged before. It added a large number of young men to the ranks of gospel preachers and filled theological seminaries with those who had committed themselves to preach Christ. It also resulted in the formation of some new seminaries.

The awakening gave the nation a badly needed moral lift. It tied the gospel with social work in a manner that had not been seen in this country before. It gave a boost to missionary giving and resulted in
unusual missionary efforts during the War Between the States. It prepared the nation for the blood bath it would soon experience in the Civil War years of 1861-1865. It gave birth to the great revivals which swept the armies of the South during the days of the War. It softened the hardship of the period of Reconstruction after the War for the South. It continued in the work of later evangelists who labored until the end of the 19th century.484

In summarizing America’s first century as a people and a nation covenanted with Almighty God, America had broken covenant which resulted in being under Divine judgment as recorded in the prophetic Word of God, the Holy Bible, described as “Mystery Babylon.”485 For about 150 years has this mystery been hidden from the people because of its egregious mistreatment of men. The American people have been blinded by “bread and circus,” years of plenty, rocking and rolling covenant-breakers unaware until the bread is now dwindling and the circus is full of perversity.

It is time for the judgment period of Mystery Babylon to end, the veil of hidden things to be pulled back, the Light of the glorious Gospel to shine through, for the manifestation of the sons of God to rise up as creation groans.486

Currently under the dictates of an executive “pharaoh” who brings legislative “change you can believe in”487 by just “a pen and a cell phone,”488 sits on an iron throne that identifies with murder and prostitution,489 and manipulates the cursed money system that is not constitutionally coined by Congress but created by debt and “out of thin air.” The American people are enslaved in bondage by the Jesuit oligarch “shadow government” who rule the country behind the proud (puppet) pharaoh while at the same time ruling most of the world – the International Banking families and their privately held Federal Reserve Banking System491 – a cursed system where the debt can never decrease and guaranteed to enslave the people of God, bringing demise to future generations.492 These “cunning, ambitious, unprincipled” individuals have created a judicial system not run by the Judicial branch of a republican form of government but by a democracy, an established Socialist/Communist/Illuminati order with Executive branch administrative Admiralty/Maritime law courts that are for-profit, for “law merchants” on behalf of the bankers, most of which are of foreign interests.493

The authority of constitutional law has been steadily eroded in the United States by the planned growing dependence upon the law merchant, and the consequent violation of individual rights of American494. Extracting the wealth of the American people and stealing their land flowing with milk and honey, enslaving them as they’ve been dumbed-down, spiritually blinded, and renamed as “U.S. Citizens.” President George Washington in his farewell address to the people, September 17, 1796, item 10:

“The name of american, which belongs to you, in your national capacity, must always exalt the just pride of Patriotism.”495 The Great Conspiracy of the Civil War years extends to our current times as planned by the Jesuit Superior General “Black Pope” and his faithful soldier agents. In 1862, the Rothschild’s privately owned Bank of England (be not deceived by its name in thinking it as part of the government of England) issued and distributed among the banking fraternity of America, a document entitled “The Hazard Circular,” which contained the following language:

“Slavery is likely to be abolished by the war power, and chattel slavery abolished. This, I and my European friends are in favor of, for slavery is but the owning of labor, and carries with it the care of the laborers, while the European plan, LED ON BY ENGLAND, is that capital shall control labor by controlling wages.”
The great debt that capitalists will see to it is made out of the war (our own Civil War) must be used to control the value of money. To accomplish this, the Government bonds must be used as a banking basis.

We are now waiting for the Secretary of the Treasury of the United States to make this recommendation. It will not do to allow the greenbacks, as they are called, to circulate as money any length of time, as we cannot control that, but we can control the bonds and through them the bank issues.” 496 [emphasis added]

A “new, improved system” of slavery was being born. “…chattel slavery could not compete in efficiency with white labor... more money could be made from the white laborer, for whom no responsibility of shelter, clothing, food and attendance had to be assumed than from the Negro slave, whose sickness, disability or death entailed direct financial loss.” 497

“The perfect slave thinks he’s free.” A well thought-out plan of an “elite” reprobate people who devised a ways and means based on lies and counterfeits. Studied in human behavior, controlling the masses through its sorcery of bought-out, privately-owned media who broadcast lies as truth, are nothing short of propagating as “Satan’s evangelists.” Enabled by the Federal Communications Commission (FCC) deregulation and a decades-long orgy of mergers and acquisitions, six major corporations – giants – dominate our media landscape and control 90 percent of everything Americans see, hear and consider important.498

As Nazi Party leader appointed by Adolf Hitler, Joseph Goebbels stated,

“If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/ or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State.” 499

Telling the people long enough, loud enough, and often enough that indeed a spell is cast to control the minds into believing a lie as truth. So successful has this dark elite force been that their pride and arrogance causes them to become sloppy and lacking the carefully guarded discretion of their forefathers. Almighty God Yehovah has always had a remnant 500 a people who know, love, and serve Him, obeying His Word the Holy Bible.501 As boundaries of loving protection for His beloved children does He command strict obedience to His Word, which is His Law. He leaves free-will choices to His children to respond in love by their obedience.502

This remnant has called out in prayer to the Supreme Judge of the world, the God of their fathers, in repentance.503 The Courts of Heaven have undoubtedly heard the saints in declaration of the Word of God 504 that angels respond to,505 will not return void,506 and the Father watches over to perform507 along with petitions, complaints, and restraining orders all under the blood of Jesus, the Advocate 508 of these citizens of Heaven.509 No longer defendants, but by counterclaim and recognizing the Court-ordered judgment period to have expired for Mystery Babylon,510 herein presents evidence on behalf of the people of Almighty God, joint heirs with Christ, for the Republic for the United States of America, one nation under God.
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