

We Are  
Marching to Hell  
By Our Own Choice!

*Rev Charles E Darnell, PhD*



We Are

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**Scripture quotations, unless otherwise indicated:**

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Published by  
VisionQuest Publishing, Inc.  
Campbellsville, Kentucky 42718-7416

## Early Life in the City

I feel as if I have lived in the best of times and as time progressed forward also in the worst of times. I'm now in my seventh decade of life and living on borrowed time. The Bible teaches us that God allocated 70 years of life for mankind, but, there is an additional statement made in the book of Proverbs. Proverbs 18:21 says: *Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.* (KJV) Sounds strange doesn't it? To me it means if you speak good and Godly things a person can add time to their life, but, on the other hand, if you speak evil and unkind words you take away from your life span. I find this to be true. Look around and see the difference in the age of those who are dying. Some have spoken gentle, well meaning words to many, and they have a long and prosperous life. Others speak evil, commit crimes, or do other things that God doesn't like therefore they do not live as long. Of course, this doesn't make it an absolute rule on the number of days that God has given to you for your life, but to me it does contribute to how I would like to be treated in life and how I try to treat others. To even attempt to tell the wonderful story of the good times, and now, in these precarious days, the thoughts of many, I must, out of necessity, go back to the memories of my childhood that rest inside of my mind.

I was born at the end of the second world war as a city kid in Louisville, Kentucky. My mother and father had been married for about four years when I was born and mother has told me many stories about my young life. Mom was in her thirties when she and dad married. Dad was four years older than mom. By many standards they were both older than most who marry and, at a late time, so to speak, having a baby. I was the first born and mom told me that I was dedicated to God's service just as the Bible indicates it should be. Dad was living with his mother when he married and they were both residing in Louisville. Mom, dad and my grandmother were all born and raised in Green County, in the mid central part of the state. Dad was working as a foreman in one of the textile mills in Louisville and mom was going through nurses training to become a Registered Nurse (RN). Dad had one brother and one sister, they too were working at the same textile mill. My uncle was a maintenance man for the machinery and my aunt was a machine operator.

Mom and dad lived in a small house when they married. Dad began working on building a larger home with the help of his brother-in-law and his brother. The three men built a larger home down the street from where they lived. One story that is told about me was that I was in the floor playing and watching what they were doing while they were building. Their tools were here and there and I picked up a screwdriver and stuck it in the wall outlet. Well, that was a shocking experience! The house was built and life went on. Dad had many hobbies, most were good but there was one that probably wasn't as note worthy. Dad and the pharmacist in the neighborhood enjoyed going to Churchill Downs and betting on the horses. I know because later in life my brother and I found a suitcase full of betting stubs from all the races that daddy had bet on, but lost. On the other side of this is my dad loved to work in his rose garden, worked on leather work and collect US postage stamps. One memory I have from these hobbies is the last leather billfold daddy ever made. I now keep all my old two-dollar bills in it and it is locked away. I recall that while daddy worked in his roses my grandmother would be working in her tulips. There were flowers all over the backyard. Later on I asked mom about all the little cans of rose seeds and pollen in various small cans. Mom said that daddy was cross breeding his rose bushes trying to develop what he called a Tropicana seven-sister rose. If daddy had accomplished this it would have been a beautiful tea-cup rose. To my limited knowledge there are only three shades of tea-cup roses, red, white and pink. It seems that I'm writing in a very definite past tense style. I am, and for a reason. My dad contracted polio in 1950 and was one of three cases of bulbar polio to die in the state of

Kentucky that year. I remember the day the ambulance came to take dad to the Veterans Hospital. I was five and my brother was two. The ambulance pulled into the alley next to the house and the men got out to go in and get dad. I didn't understand and was scared and took my brother out in the back yard and hid in the drainage ditch behind dad's roses to protect my brother. That was the last day I saw my dad, he died at the VA hospital in an iron lung machine to keep him breathing. I now think about the loss and the hurt my mother had to go through to pull the plug on that machine. Daddy was 45 years old when he died.

Another day, another life. Things changed considerably after that fateful day. Mom had to go to work to become the bread-winner of the family, my grandmother had to take on the task of being the baby-sitter. I had to learn how to cook and help as much as I could. We had a coal furnace and daddy had been the one to keep it full of coal in the winter months. Mom made the decision before the winter set in to change the furnace over to fuel oil. The coal bin was cleaned out and a one hundred gallon tank was installed.

One other thing became evident at this time. God had blessed me with a wonderful memory. When daddy was buried, I remember the ride through the cemetery and the service at the grave side. Since dad was a veteran there was the presentation of an American flag to my mother. Several months later I went with my aunt and uncle, my grandmother, my mother, and my brother to the cemetery to lay flowers on the grave. When we entered the cemetery my uncle asked if any of the adults knew where they were going. None answered! I spoke up and told my uncle where to go, which way to turn and where to stop to be at my dad's grave. The adults were amazed that a five year old would remember such things. To this day I still say that I remembered because that was my dad's grave and I know where he is resting. My dad, mother, his sister and my uncle had purchased six grave plots together and four now rest in these plots. There are two graves that have not been used and most likely never will.

The years between my fifth birthday and about the age of twelve were full of the normal activities for a boy, except for two things: the death of my father and I was hit by a car and spent a week in the hospital with a fractured skull. Yes! I learned to cook and still enjoy cooking. But, play was the name of the game. My brother and I had all kinds of trucks and farm toys. Mom had a ton of sand dumped into the back yard and that was our playground. Several of the neighborhood kids would come over to play in the sand pile. We would farm, build roads and play. Our neighbor friend Stewart, my brother and I all had plastic army men in all kinds of poses. We painted the helmets on our army men so we would know whose belonged to whom. You could set up a group of army men and toss a small rock and that was a bomb that had just blown up that group. At other times, we could build a road and have trucks running all over the sand pile. Lincoln Logs and Tinker Toys were the indoor toys along with board games. We could set up Monopoly or Chutes and Ladders and have a game going for hours on cold or rainy days.

If mom was off from work, she would walk with us to church on Sunday mornings. If she had to work, my uncle and his wife would pick up my brother and I and we would get to church that way. One morning it was raining and my uncle parked his car along the curb. I opened the door and found a very wet dollar bill laying in the running water. My uncle thought I was lucky. On another Sunday morning, my uncle thought I was a very bad sinner. My friend Stewart, the one we played with in the sand pile, was Catholic and we were Baptist. Stewart and his mother took me to a Bingo game at their church and I won thirty seven dollars on a Bingo. My uncle was talking like I had robbed a bank or something because I had been gambling at a Catholic church, at least that was his impression. I thought at the age of 8 or 9 I had hit the jackpot and did nothing wrong.

Pranks were another way to pass the time while growing up. We would take old clothes and stuff them full of wadded up newspaper pages. We'd get some thread and a needle and sew the pants to old tennis shoes and also the pants to the shirt so they would stay together. We'd get an old nylon stocking for the head and stuff it with a rag of some kind to give the head some shape, then sew an old

hat on it. We'd take the dummy up to the street corner and wait for a passing truck and throw the dummy down on the ground and start beating it. The truck would normally stop and the driver would yell at us to stop beating the boy or they would call the police. One day we took a tricycle and placed it upside down next to the curb and laid the dummy next to it. Cars would come down the street and make a sudden swerve to avoid hitting the tricycle. On one occasion it was getting dark and we had the tricycle scene set up for the next unsuspecting driver. Here came a car and just as the driver got to the scene they hit the brakes hard and stopped. The driver got out and staggered to the tricycle saying, "I didn't mean it," and "Oh my God I hit a kid." The guy was drunk as a skunk and thought he had run over a child.

There was a little restaurant in the neighborhood and we'd go there to get a hamburger or a milk shake. The neighborhood was large enough to have a regular police patrol car and a motorcycle cop there every day. One day we got the bright idea to pound a new potato into the exhaust pipe of the motorcycle. In those days there was no such thing as an electric start to a motorcycle, it was all strictly kick starting. The motorcycle cop came out of the restaurant and attempted to start his motorcycle. Well, he kicked and he kicked and his leg was beginning to shake because of all the effort to start the motorcycle. Finally, enough pressure was built up in the exhaust that the potato was forced out of the tailpipe. It sounded like a cannon had gone off when that potato came out, and you can bet that the motorcycle cop would always check the tailpipe before attempting to start his bike if he ate lunch at that little restaurant.

There was a couple that lived across the street from this little restaurant and to this day I cannot tell you why he started chasing us in his car. I don't know if one of us, there were usually four that hung-out with each other, had called him a name, given him the finger or for some other reason, but any time he would see us he would chase after us in his car. We had secret hiding places all over the neighborhood. If we could get around a corner quickly we would have completely disappeared by the time he would turn the corner. From our hiding places we would watch him drive back and forth for the next ten to twenty minutes trying to figure out how we had disappeared.

There was one other way to play one-upmanship at a young age. Because mother was an RN there were medical supplies at the house. In those days mom would have penicillin in the refrigerator along with small pox vaccine. It was nothing to boast to the other kids about these things or to even dare them to get a small pox vaccine. By the time I was twelve I probably had vaccinated myself with small pox vaccine five or six times because of a dare. I never tried to give myself a shot, that went a little further than I wanted to go. People in the neighborhood knew that mom was a nurse and that she would administer a penicillin shot to those who were down with the flu or even a very bad cold. There were many days when someone would knock on the door and ask mom if she'd give them a shot. Mom would bring them in and sit them down while she boiled a syringe and needle to sterilize both. After things were ready, she'd take them into the bedroom and give them a shot in the hip. I found mom's nursing study books and went exploring what mom studied to become a nurse. After finding the pictures of what syphilis could do to the human body, I was convinced that I never wanted to play around with that stuff. I guess I could say that I got a dose of preventative medicine from all of that.

In the summers we would always get a trip to the farm or a trip to Indianapolis to visit one of mom's brothers or sister. If we went to the farm in Green County, we could stay with several different relatives. Mom had four brothers and a sister. Dad had several first cousins that we could stay with. There are many stories that could be told about these trips to the farm. These stories could be relative to any time period. One of the earliest stories had to do with one of the old metal wheeled, one cylinder, tractors. I wanted to steer this machine and said so. My older cousin got me up in his lap and turned me loose on going through the field he was plowing. After a few passes I grew tired of this new game and wanted off the machine. I asked how do you make it stop and my cousin said well, you get out here on

this wheel and urinate on that little white thing. Once again, I meet electrical energy in my young life however this time I jumped off that tractor wheel in a hurry. I think it stunted the growth of a certain part of my body, but it still works. A few years later I said I wanted to learn how to milk a cow and was taken to the barn and given a nice shiny milk pail and a little wooden stool. There she was, the beast of my learning. She was eating hay and just standing there in her stall. My little stool was placed in position and the pail was where it needed to be so I began this new adventure. My squeezing of teats did not do much for producing milk. My cousin had finished milking two cows and had started to milk the third when I asked, "How do you make her go faster?" He answered, "Crank her tail!" With that I stood up, went to the back of the cow, grabbed her tail and gave it a full circle swing. She moaned, kicked a slat out of the stall and stomped that shiny pail with maybe a pint of milk in it. I was sitting up on top of the stall yelling, "She's gone mad!" Well, that was my cow milking experience. My cousins seemed to get a kick out of that poor city kid who didn't know one thing about country life or the work on a farm.

I hate snakes and spiders and there always seemed to be plenty of both on a farm. One year we were walking toward the house from the blackberry patch and spotted a big black snake. My brother and I started running. The faster we ran the closer that snake got and the louder we cried that the snake was after us. When we finally got to the house, we were told that the snake was a black racer and would chase anything that ran. If we had just walked on by, it would have most likely disappeared into the underbrush. On another occasion we went down to the creek and went swimming. After about half an hour we got out and my cousin looked over and there was a copperhead just laying there watching us. Spiders were also around. One cousin had daddy long leg spiders all over the back porch of the house and it scared me to death to think about going outside through their back door. We all went to sleep with about seven kids in a full size bed. In the middle of the night I let out with a blood curdling scream that most likely shook the whole house. My cousin came running in and wanted to know what was wrong. I said one of those big spiders was on my chest. They looked through the entire house for the next half hour and didn't find any spider. We all agreed I had a bad dream. On another trip we discovered that chickens love to make their nest in the hay barn on top of hay bales. We found several nest and started throwing eggs at one another. Can you imagine what a rotten egg smells like in hundred degree summer heat on your t-shirt? Yes, that is where you got hit by that egg. Well my uncle was not well pleased, and my brother and I got to ride home in the back seat of the car in our underwear and nothing else. Those clothes were in the truck and they were brought out and rinsed off with the outside garden hose before they even got the chance to be taken into the house.

My brother and I also had run-ins with bees and hornets. Did you know that bumble bees build their nest underground? We found a hole in the middle of the barn and watched as bumble bees flew to and away from this hole. We thought it a good idea to plug up the hole. Do you know how mad bumble bees can get when they can't get to their nest? What about the big hanging nest that hornets make. You find that you can really run fast when you take a long stick and knock a hornets nest down from a tree.

One year my brother and I got our fill of carrying tobacco sticks from off the wagon and into the tobacco patch. The grandson was getting to drive the tractor and his sister and us two boys were to carry the tobacco sticks. My brother and I decided to strike and demand payment. My uncle got a little upset at that outburst, but finally went to the hen house, grabbed a poor old squatty chicken and told us to get in the truck. We drove down to the local market and our uncle sold the chicken to the market keeper and we got twenty-five cents apiece for that chicken. Our uncle told us to get back to work and if we ever pulled that stunt again we wouldn't have supper, but would have to sleep in the barn. Learned a life lesson on that one.

Some days it was hard being a kid in the city without a father. We did learn one lesson, you can't outrun a phone call. If we screwed up someplace within the neighborhood and took off running to

the house, by the time you ran three or four city blocks and got home, granny or mom would be standing at the door with, or without, a switch in hand. You knew that the phone call had gotten there before you did. If the switch was in hand you knew you had screwed up and it was going to be applied to you backside.

You may read all of this and decide I had a miserable childhood. Let me tell you that we had an adventure daily. On Sunday we would go to church and listen to the Bible stories of Daniel and the lions den or David and the giant. In fact, for the most part, we were in church at least twice a week, and on many of those weeks we would be there three or more times. We attended the Sunday morning and evening services, and we attended the mid week prayer service on Wednesday. I can't really remember if we attended the boys group of Royal Ambassadors on Wednesday along with the prayer meeting, or if it was on a different evening. I do recall the summers with Vacation Bible School. As we got older, we found out that the pastor had a full working wood shop in his basement. The older boys received training in woodworking and we'd make some kind of what-knot shelf. Church was a part of life and a part of our upbringing.

## Adolescence

At the age of twelve there were several things that started to make a difference in my life. The major thing to happen that year was my acceptance of Jesus as my Lord and Savior. Even so, the adventure of life went on and there were two boys who rushed at it with full force, my brother and I. I joined the Boy Scouts that year and had one adventure after another at scout camps. When I first joined scouting, our sponsor was Boys Clubs of America and we could go to their campground and use their equipment to enjoy the outdoors. Their campground was on a cliff side in Hardin County that is now underwater as a part of Rough River Lake. On my first camping trip, I was not real careful in getting my sleeping bag inside of the tent flap opening and part of the sleeping bag was actually outside of the tent. In the middle of the night it started to rain, and the sleeping bag was getting colder and colder as it absorbed the rain water. I woke up my tent buddy and told him I was freezing, and he turned on his flashlight and we discovered what I had done. I got to sleep the rest of the night with my back against his back in the same sleeping bag.

On another trip to this camp, we went across the creek and discovered an old barn. In exploring the barn, we found that there was a large hay loft and we thought we could sleep there one night. We made some plans and headed out with the troop intending to sleep at the barn. Of course a camping trip would not be a camping trip if there wasn't a ghost story or two. We had brought a sheet with us and had found a long stick in the barn. When we started the ghost story one of the older boys went downstairs and took the sheet and put it over the stick. We had noticed earlier in the day that there were several holes in the hay loft's floor. It didn't take much to set up a ghostly visit at the appropriate time in the ghost story. Needless to say when the ghost appeared to come up through the floor and the younger kids were near the hole, there was some screaming and crying going on. Yes! The older boys were having a good laugh and the younger ones were ready to head back to the main camp site and forget about ghost.

There was one more adventure to be had at this camp ground. As stated above there was a creek, in fact it was this creek that was dammed up to create Rough River Lake. We had winter campouts as well as in the summer. One January, we went camping and we gathered a large quantity of wood to create a huge bon fire, Once we had a good fire going, we changed into swimming trunks and we'd dip into the creek, after breaking the ice, and get a frigid bath. Almost immediately, we'd leave the creek and get as close to the fire as we could. In most cases, we'd start seeing steam rise from each boy as they would begin warming up. Once you were nicely hot, it was back to the creek. We'd do this for an hour or so until the fire started dying out and we'd change back into warmer clothes. The Boys Club closed their facility in the neighborhood and we had to find a new sponsor for the troop. Our scoutmaster spoke to the merchants association of the neighborhood and they accepted sponsorship of our troop. We also had to change our campground location because of the forming of the lake. Our new campground was in Oldham County and we had a wonderful time at the Covered Bridge Boy Scout Camp. I had many adventures at Covered Bridge.

One story has to do with being a prankster as a kid and getting a kick out of pulling off a good prank. A buddy in the scouts had a chemistry set and we played around with making stink bombs. If you took a little bit of a road flare, a jet-x fuel pellet, some sulfur and crushed it together you had the main ingredients for our stink bombs. We'd cut a toilet paper tube into four pieces, masking tape one end, fill it with our mixture, take some of the fuse line from the jet-x and make sure that the fuse went to some of the jet-x fuel. Then we sealed the top of the tube to create a ready made stink bomb. We'd take three or four of these with us on a camp out trip and get up in the middle of the night and go to the other cabin to set a couple of them off. The scoutmaster and his assistant were not very impressed with our antics. Usually this would be on a trip where I'd complete the requirements for first class scout and

the last thing to complete would be to sleep overnight in a tent. Our tent would be out in the woods someplace and they would have to find us after we set off our stink bombs. Well, they would take our first class training card and tear it up so we'd have to start all over toward making first class scout. I made first class scout three times. They say boys will be boys!

Covered Bridge also set on an overlooking slope which ran down to a creek. One trip we went for a hike down along the creek. On this trip it was after a heavy rain and the creek had been up. You could see all kinds of stuff hanging from tree limbs. We came across a dead pig that was rather bloated. There was the pig's stomach and bowels and the stomach was as large as a blown up balloon. Curiosity got the better of us and we found a long tree limb. After a little work with a knife, we had all the little branches and leaves off and a nice pointed end on the stick. The next step in our adventure was the dare to see which one of us was going to poke the stomach on that dead pig. Tommy took the dare, grabbed the stick, and stuck it right in the middle of that bloated stomach. I never knew six boys could run that fast. Even so, we did not outrun the stink from the rotting food and flesh of that dead pig. Learned another lesson of life: Leave dead things alone!

There were many changes in my life during the year of 1957. I turned twelve, started junior high school, joined the Scouts, and gave my life to Christ. I've revealed the Boy Scout stories but there were other things to tell also. When I started middle school I had to get on a city bus and travel toward town to get to the junior high school. In 1957 there was no such thing as school buses in Louisville. We had special student tickets that we had to use to ride the bus to and from school. If you lost that ticket some time during the day you'd have to walk home and that was a four mile hike. It would take about an hour and a half to walk that distance. By the time I'd get to the house, granny would have already called my aunt and tell her I wasn't home and she was worried. My aunt lived two blocks from our home and she and granny would both be waiting for me when I'd get home. Because of riding the city bus system to get to school, all the kids would get to the back of the bus. It didn't matter if you were black or white. We all went to the back, so the adults riding to work had the front of the bus. Today, corporal punishment is not permitted in school systems. Not so in 1957. One of the rules at junior high was that boys had to wear a belt. One morning I was running late and forgot to put on my belt. When I got to school, it didn't take long before I was sent to the principal's office. I learned that morning what was meant by the saying, "The board of education applied to the seat of learning." Another lesson learned, don't forget your belt. I learned that lesson on more than one occasion, not necessarily for not wearing a belt.

I did learn one very important fact that year. I had been listening to the sermons of the pastor and actually when I gave my life to Christ, we were in the middle of a revival. Soon after the date I was baptized, I noticed that the pastor didn't quote all the words in the morning scripture. After the service I went to him and asked him why he didn't use all the words. He told me, he did. I returned with an answer of, no you didn't. He answered rather roughly and said, "Yes I did!" I went over and picked up a pew Bible and opened it to the passage used that morning and showed him the verse. There were four words that were not spoken plainly visible to the pastor. He turned red, looked at me and said, "Boy, you better get from in front of me!" I learned that morning not to trust everything that a person of the cloth might tell you. Investigate the facts on your own. That was the morning that the words mom had told me about being dedicated to God at my birth came back to me. That morning was the morning that I decided to read the Bible for myself, and it was the beginning step toward that objective.

The three years of junior high school offered several things that elementary school didn't have. There were classes all over the building, you had to get from class to class instead of having the entire day in one room. There was gym and health class, part of my day also included wood shop one year and metal shop one year. That was something different. Of course there were those classes in English, Math and Geography. The Board of Education worked with the city Orchestra and Ballet to offer the schools

an introduction to the arts by having a concert for schools and to see a ballet. That was also something different that you didn't experience every day.

I entered high school in 1960 and rode the same city bus as the middle school kids rode. The high school I attended was approximately seven blocks beyond the middle school. By this time I had picked up the bad habit of smoking and could also cuss pretty well. School classes continued to challenge my mind and offer new experiences. I took biology and chemistry as my science classes. History was now U S and world history. Math covered algebra in the form of plain and solid forms, along with senior math. Senior math was actually a study of practical applications of using numbers. We learned how to use and balance a check book, how to prepare tax forms and at that time how to make change and use money in many applications. These days it doesn't seem that these subjects matter any more. College students today cannot read cursive writing, they cannot write in the cursive form and they do not do too well with exchanging money. The smart phones of today only use printed letters as the form of communications. Cash registers tell you how much change to give back at the end of a transaction, if you key in the exact amount that was tendered. We are dumbing down our children to where they are getting dumber and not smarter. They think they are getting smarter because they can use their smart phone to retrieve anything they want to know. Actually, they do not understand the principles of the application, the methodology, the history or even the basics of why America is the country that it is, or maybe I should say WAS!

Another class I had in high school was Junior ROTC (Reserve Officer Training Course). I had ROTC for all three years of high school and during my senior year I was a first lieutenant and the company executive officer. There were five classes of ROTC cadets, thus there were five companies. Our Cadet Colonel was also in my chemistry class my senior year. Mr. Strong, our chemistry teacher, was teaching us first year college chemistry in qualitative analysis. Anyway, one day this boy, our Colonel, came in and told Mr. Strong that he needed to speak to him. They went over to a corner of the chemistry lab and had a discussion. All of a sudden Mr. Strong backed up, grabbed the house phone and told the office that he and this student were leaving school. He said he would explain later, but someone needed to come up to the chemistry lab and oversee things until he returned. We learned later that what was told to Mr. Strong. This student had an experiment going on at his home and believed he had made some nitroglycerine. Mr. Strong's first question was what had he used and his second question was how much of this stuff did he make. We found out that he had actually made nitroglycerine and that he had just under a quart of it. Mr. Strong had to take the kid home and neutralize the nitro. He said that if it had become unstable and exploded, there was enough nitro to blow up a full city block. When we all graduated in 1963 the Vietnam War was going on and all the males were required to sign up for the draft. This kid was drafted and his duty was, of course, Vietnam. Something happen to him in Vietnam. I really don't know what and this smart, smart kid came home to Louisville with very little sense and full of shrapnel. He died shortly afterward. What a waste of life and sad news for everyone in my senior class.

I turned sixteen in 1961 and got my driver's license. Mom got me a 1950 Ford as my first car. The engine was worn out and it would go through oil faster than going through gasoline. It didn't take long before it was necessary to change out the engine. Mom was renting out our upstairs and the couple living there was very helpful to us. The man of that family agreed to change out the engine and he put a 1952 engine in the car. It ran fine but there was something about the overdrive transmission that would not allow the car to exceed 65 miles per hour. That was 10 miles over the stated speed limit at that time, but it was always a frustration that you could be going down a steep hill with your foot to the floor on the accelerator and still the car would not go over 65 miles per hour. That car was wrecked. I was driving to school and was taking my brother to junior high and two friends when an older gentleman pulled out from a side street directly into my path. I hit him in the side at 35 MPH and bent the steering

wheel top and bottom back to the steering column. One of the friends came flying over the front seat and hit the windshield. None of us were seriously hurt but very shaken by the incident. That car was totaled and a 1954 Chevy replaced it. I drove the 54 Chevy for about a year and in my senior year we got a 1957 Chevy Bel-Air Sport Coup with the police interceptor engine and a three speed overdrive transmission. The car was black and was a beauty. Today I'd love to still have that car. It is now considered a classic that everyone wants. I can say this it's top speed was better than 120 MPH. I can say that without too much thought. 120 was the maximum on the speedometer and I watched the indicator needle go past that mark by about 3/4 of an inch. That was another day God was with me, or at least one of His angels.

Once I had the opportunity to drive, I started dating. My first girlfriend was Shirley and we went steady for about two years before I asked her to marry me. Here I was, a senior in high school and engaged. When I graduated from high school, I didn't go to college, instead I attended a technical school training us to be electronic technicians. Somehow I avoided the draft and stayed in school. But that was about to change. One day I called to Shirley and said I'd be over as soon as I got off from work. She said she wouldn't be at home, that she would be on a date. I said, "What?" She repeated this and I hung up the phone. I waited about five minutes and called back and asked if this was some kind of joke. She told me no, that she had accepted an invitation to go on a date. Once again I hung up the phone. For the next two hours I fumed at the thought. As soon as my scheduled work period was over, I took off on a hunt to find this couple. I went to every drive-in restaurant where teens hung out. No one was found. I then decided to go and park down from her house and wait until someone pulled into the driveway. A car pulled in and broke the light from the outside yard light. I went through a stop sign at 30 and pulled in behind this car, got out and opened the driver side door and grabbed the guy in the back seat. It wasn't who I expected and said where's Tommy. The guy in the driver's seat said, "I'm here." With that I hit him in the nose and broke it. Shirley came unglued and started yelling. I got back in my car and pulled out and went over one block so I could see when this car left. Finally, it did and I went back. When I pulled into the drive Shirley was sitting on the front steps. I got out and she said don't come near me and wait there. She went into the house, came back out with my high school graduation picture and took off her engagement ring and gave them both to me and said, "I don't ever want to see you again!" I left with my heart in my hand. It was difficult to concentrate on school classes, work, or just about anything else for that matter for the next few months. By this time my brother was in high school and I would pick him up at school some days and take him home. In 1964-5 you could just walk into a school without having to sign in or anything else. While talking with some of my brother's friends someone poked me in my ribs and I jumped and turned around. It was Donna, a friend of one of my classmates with whom I had double dated. Her boyfriend had joined the Air Force and she was not seeing anyone. I asked if she'd like to go have a hamburger and a coke? She said she would. I took my brother home and cleaned up and went to meet Donna. We talked and became a steady couple. After about three months of steady dating I called her and her mother answered the phone. She told me Donna didn't want to speak to me. I asked why and was told that Kenneth was home on leave from the Air Force and Donna was going out with him. No! No! My heart couldn't take another blow in less than six months. The next morning I didn't go to school, instead I went down to the Air Force recruiting office and enlisted. Do I really have to say that my mom was shocked and saddened by my news that I was leaving for Texas the next week. Do I also have to say that I made rash decisions in my life before I was twenty?

## Hello Lackland Air Force Base, Texas

September 27, 1964 I arrived at Lackland Air Force Base, San Antonio, Texas. It was late at night and there were many boys looking at each other. We were already learning new terms. Our Drill Instructors (DI) were calling us rainbows because of all the colorful clothes we were wearing. We arrived at a WW2 Quonset Hut that would be our home for the next twelve weeks. We were assigned a bed and provided with sheets and a blanket. We showered, crawled into bed and went fast to sleep. Roughly four hours later, we were awakened when the lights were turned on and a blast horn went off. We got up, shaved and washed our face and got back into the clothes we were in the night before. Our instructions in marching was our next lesson as we marched over to a warehouse to be issued uniforms and all our new military clothing. Each new duffle bag was labeled and placed in a truck and we marched off to another building where we had a mini physical and shots and more shots. Finally, we had breakfast and marched back to our barracks. Instructions in folding, spacing, hanging and arranging a foot locker were next on the list. Those first two days were hectic to say the least.

The marching got to be serious after all the initial stuff was completed. Terms of Fall In, Dress Right Dress, Right Face, all became familiar very quickly. There were some who had problems with turning right or left, not because they didn't understand, but just thinking it through. A roll of pennies was given to those to be held in their right hand so they would recall which way was right very quickly. Because of marching all over the base, there were requirements to have road guards to stop traffic prior to your formation marching through. The road guards were the four shortest members of the group. Guess who was a road guard. I got to do a lot of running to run forward to stop traffic, trade off with the road guard in the back and run to regroup with the formation. Not everything went well for this nineteen year old who could make quick tempered decisions in a moment and get himself into hot water. I didn't present my paperwork from high school that would allow me to go in one grade above a basic trainee. My assigned squad leader was this little kid that wasn't much bigger than I was and he had earned the Billy Mitchell Award from the Civil Air Patrol. He really didn't know much about the military and most certainly he did not have three years of high school ROTC behind him. He was a smart ass that wanted to dictate everything and it had to be perfect or you started receiving demerit slips real quick. He'd come along with a ruler and measure everything in your foot locker, he would do the same with the hanging clothes. Then he'd bring out his magnifying glass to make sure you didn't have a whisker left on your razor. I guess I had taken this nonsense for about a month and told him he had better be careful or he could wake up dead one morning. Oops! He went crying to the DI that I had threatened him. The next eight hours were some of the most stressful I've gone through in my life. First, I was standing before my DI who dressed me down. Marched over to the Squadron Headquarters, I was stood at parade rest outside of the commanders office. It seemed that each DI in the entire training squadron was called in to verbally chew me out. I did not get to go to lunch and did not get any water or any break to rest my tired and aching legs. About four in the afternoon a DI came in and approached me directly in my face and started yelling at me that I didn't shave that morning. He must have eaten a clove or two of garlic prior to his arrival. He stunk and I flinched and moved back and told him, "You stink and I did so shave this morning!" That was it, they broke me and I was instructed to knock once on the commander's office door. I did and was instructed to ENTER. I approached the commander's desk, stopped and reported to him. He read me the document that was charging me with threats of harm to another individual and that I would be discharged the next day. He asked if I had anything to say. Once again my God had an angel next to me and I said yes, I requested to see chaplain so-and-so. The commander was a full colonel and so was the chaplain. I had attended Chapel service every Sunday since arriving at Lackland and knew the chaplain from shaking his hand after each service. The

commander called to the chaplain's office and talked with him and he agreed to come and talk with me. The chaplain and I discussed the situation and I expressed my desire to remain in the Air Force but didn't like the attitude of the kid that was my squad leader. The chaplain and the commander had another discussion and I was once again called into the commander's office. The decision was to allow me to stay in the Air Force, to be transferred over to our sister flight that had entered Lackland the same night that we did. I would be closely observed on what I did during the remaining time I would be at Lackland. That amount of time was up to me and upon my own actions. I was taken back to my original barracks and told to pack my duffle bag. Everything of my military clothing was quickly packed. On one shoulder I had my duffle bag and in my hand on the other side was my small bag that contained all my clothes I had when I arrived at Lackland. I was marched three barracks down from where I was and met my new DI and the barracks chief. The barracks chief was the one person that kind of watched the security of the barracks, set up cleaning details and other things assigned by the DI. This barracks chief was going to be a chaplain's assistant and he was very easy going, laid back and diplomatic in what he did. I had no problem with him, his attitude or what he was told to put me through. It was after the evening meal and I had had nothing to eat since breakfast, had stood at parade rest all day, had to pack up and move and set up a new bed assignment, arrange a foot locker and hang all my clothes. After that the others were getting ready for bed and I was given a common ordinary brick and told to go scrub down the shower walls. Maybe an hour after the others were asleep I was finished and crashed into my bed. Five hours later I was shaken awake and told to go clean all the commodes in the latrine. I was still one of the shortest and maintained my duty as a road guard. The personal inspections went without an issue. My name being called by the DI didn't bother me and my routine of extra duties at night and early morning were taken as what I had done to myself. I simply paid my dues for the next two months. Graduation day came and basic training was over. Next up was Technical School at Keesler Air Force Base, Mississippi.

We left Lackland by bus for an all day bus ride from Texas to Mississippi. It was enjoyable to see sights I'd never seen before and traveled across places I'd never been. The bus stopped for rest stops and meals and we got to Keesler late in the evening. Because of the varied training schools we were going into, we were separated into different groups. Because of my extra schooling after high school I had scored rather high on the entry exam and was granted technical training in Ground Radio Maintenance. I arrived at my new barracks and it was a palace compared to the Quonset Hut at Lackland. This was a huge three story concrete building in the shape of an 'H'. Dorm rooms were in the legs of the H and the command offices were in the cross connect portion of the building. Within the H was the commander's office, the first sergeant's office, the administration section, along with a Training Instructor's office and a class room. These last two mentioned were to complete training in Air Force history that we didn't get at Lackland. Some of us arrived just at the beginning of new classes and other would have to wait a week or so before another round of their courses would begin. During that time, we were performing Kitchen Patrol (KP) at the dining hall or cleaning up the base's vast grounds.

I can't remember which federal holiday it was, but the first one that I could, I took leave and went home to Louisville. Mom and my brother were glad to see me and I told my brother I'd pick him up at school. That afternoon I met my brother in school and once again someone poked me in the ribs. I jumped and turned around. It was, to my surprise, Donna. I asked how things were and found out she and Kenneth had broken up. I ask if she'd go out with me and she said yes. It was her senior year and she was talking about her prom on Memorial Day weekend and her graduation. I asked if she had anyone taking her to her prom and she said no. I made another question and asked if I could get leave over Memorial Day weekend would she allow me to take her to her prom. Once again, to my surprise, she said yes. I knew what I needed to do and drove my car back to Keesler. That was a hard twelve hour drive and I just did make it back to base by midnight. I talked to the first sergeant and told him

what I would like to do. He wanted to know how I was going to get to Louisville and back and I told him I was going to fly standby. He assured me that it was risky but that he would sign my leave request along with the understanding that if I wasn't back by midnight I'd be facing AWOL charges against me. Oh dear God, let this work. While at Lackland there was the barracks chief, at Keesler there were student ropes. These were students selected for leadership positions around each dormitory. There was a red rope for each bay, a green rope over the floor and a white rope over each wing of the dorm. Somehow I had already made friends with the white rope and went and spoke with him on my plans. I asked him if he'd drive my car and take me to the airport at Mobile, Alabama and come and pick me up the evening I would return. He agreed and I awaited the day for all of this to happen. The month of May finally arrived and it was time to once again fly home. My brother picked me up at the airport and we went home. I spoke to Donna to see if everything was set and it was confirmed. The next day preparations were made for that evening and I went to pick Donna up in full dress blue uniform. The prom went well and I talked to Donna the next day as I prepared to return to Keesler. The flight left Louisville and arrived in Atlanta. Change flights and ready to fly to Mobile. Oops! A problem, there was a bad thunder storm going across the south and the flight from Atlanta to Mobile was delayed. An hour passed, than another and I was already looking at AWOL charges in my head. The white rope would have gone back to the base and I'd have to figure out some way to catch a bus or something to get to Keesler. Surely, the white rope would not wait on this flight and put himself in jeopardy of being AWOL himself. The flight landed at Mobile and I didn't figure that anyone would be at the airport waiting for me. I grabbed my bag and turned around to face whatever challenge I'd have to go through to get back to base. Oh thank you dear God, there was the white rope with a big grin on his face saying if you get your butt moving we might make it back before midnight. It was 11:56 PM when I signed back in from leave. It was another short night of sleep, my classes were from 6 AM to noon and we got up at 3:30. Somehow, someway my God has been with me more than one time, throughout my life, and I never thought about it at the time.

It was getting into late summer and time for students to put in for their first assignment after tech school. The story among students was to put in for someplace you didn't want to go and it would come back the opposite. With that idea I put in for Alaska and would you believe I got original orders for Bermuda Air Force Station. That was a big laugh to everyone. Then there was a change. Remember the Vietnam War was going on and many students were being trained for duty in Vietnam. Things were getting so bad that Keesler was getting ready to begin running training classes around the clock. I was on A shift from 6 AM to noon, B shift was from noon to 6 PM, C shift was from 6 PM to midnight. The newly formed shift would be from Midnight to 6 AM and be called D shift. To form these new classes some students were pulled and made instructors for these new classes. I got caught in one of these changes. Someone who was to graduate 6 weeks before my graduation was pulled for instructor duty and their assignment orders were canceled. His assignment was to Alaska and they looked through assignments and my data came up that I put in for an assignment to Alaska. Guess what, my orders were also canceled and replaced with a new assignment to Elmendorf Air Force Base, Alaska. Good bye bathing suit, hello snowshoes. I graduated in late August and went home on leave before I left for Alaska. Donna and I saw a lot of each other over that month that I was home, but it became time for me to leave. I arrived in Anchorage and there was an Air Force bus at the airport to take new arrivals to the base. I signed in to my new assignment and was assigned a barracks room. My new roommate was Johnny from Alabama. The next morning I checked into the admin section and started the process of completing all the necessary paperwork. Do you remember that I said there was a training instructor at Keesler? Guess what, he was the training instructor at this new assignment. Because of the training going on at the time of the Vietnam War, part of your training was passed onward for completion at your next assignment. My initial assignment was to a GEEIA Squadron in Alaska. Now, let me explain

what a GEEIA Squadron did. GEEIA means Ground Electronic Engineering Installation Agency. These Squadrons were the designers, engineers and draftsmen that laid out new electronic equipment. Once the plans were laid out and the equipment acquired, the package was put together and sent to a squadron for the actual installation. We also had the assigned task of depot level maintenance for the DEW Line sites in Alaska. For a bit of history, during what has been called the COLD WAR the United States and Canada built a radar detection line along their northern most land locations to detect any missile launches from the USSR (now simply called Russia). DEW is the acronym for Defense Early Warning. All of these sites were interconnected with their radar signals being displayed at NORAD headquarters in Colorado. NORAD is the NORTH American Air Defense. Also at that time the United States had a secondary line along our lower 48 states with additional radar sites and a full fighter air craft force. This was all under the control of the Air Defense Command (ADC). What I'm trying to explain is that this nation was well defended through the decades between the 60's to the 90's. We had the weapons, we had the means to gather information and we had two lines of radar sites to warn us if there was an attack. I know because I spent twenty-seven years in an Air Force uniform, held a clearance that read TS-TK-G-SBI-SCI-Atomal. I served in many different commands during those years and held information of what-when-where and how. I retired from the Air Force in 1991 in the grade of Senior Master Sergeant (E8).

## Reality Begins to Settle

Why am I telling all of this. Simple, I want you to understand that I could mess up, **and know it**, but that I had a God that was watching over me and teaching me things for later life. The things he allowed me to experience in my teen years and early twenties paralleled many stories that I could read in my Bible. I could go through Proverbs and see the wisdom of truth. I could read the story of Sodom and Gomorrah and the discussion that Abraham had with God, trying to influence God in protecting his kinsman Lot. Abraham and God had an agreement that if 10 righteous people could be found in the plane that the cities would not be destroyed. Abraham knew that Lot had more than 10 members of his family and he was counting that Lot's teachings would cause at least 10 to be obedient to God's instructions and be righteous. When the angels got to Sodom at the house of Lot, they warned Lot to flee because they could not destroy the cities of the plane until Lot and those with him were safe. If you read very carefully in this story of Lot, you can see that he had other daughters and son-in-laws that did not meet the requirements of the agreement between Abraham and God. There were only four people who were allowed to leave Sodom before it was destroyed. If you really want to understand more of the truth and more of the situation of Israel and the Middle East read on and see what the two daughters of Lot did. They had already seen what happen to their mother when she turned to look back at the city. They thought the whole of what they knew was destroyed and they were the only ones left alive. They would not have a husband or know motherhood. These two developed the idea to get Lot drunk and to have relations with him while he was drunk and not knowing what they did. These two daughters became pregnant and their offspring of Moab and Ben-Ammi would be cousins to Issac and also to Ishmael. Careful study will tell you that most of the Middle East are kin to each other.

After my retirement from the Air Force I studied genealogy to learn my family. I received my Master Degree in Christian History and my Doctorate in Philosophy of Religion. I had been stationed in Japan and the Philippines and knew some of their beliefs. I had served five years under NATO in Turkey and had walked over the same ground that the Apostle John and Paul had walked on. I had visited the seven churches of Asia, traveled through Greece, been to Crete and Cyprus. My God had prepared me well for what would come next.

A visit to a cousin's home in Georgia was just a normal visit until we were at his church on Sunday morning. There on a wall was a genealogy of Jesus and he asked me to look at it. I did for a moment, turned and told him it wasn't correct. He looked at me and said, "If you can do better, go for it!" Oops! There was a dare that I had to answer. For the next eight years I worked on the genealogy of Jesus. The final version is 60 inches by 40 inches and names over 1500 people in the lineage of Christ. Yes! That does include all of the tribes of Israel. In this task, there was another. I always try to double check or have some means of quality control check incorporated in what work God gives me. That fact is here in this chart by virtue of the accompanying book that list all the names on the chart and the verses from the Bible that uses each name. This chart was the beginning of my tasks from God. Books started to fill my head with things I knew from the travels I'd made in the Air Force. The first book was God's Forgotten Holy Land and it covered all the places named in the Bible that lay in Turkey or Greece. People just don't think too much about Turkey being associated with Biblical history. Sorry folks! This is the land that both the Apostle John and the Apostle to the Gentiles, Paul traveled across and taught the story of Jesus. Modern day Turkey was called Asia throughout the Bible. I lived there for those five years mentioned above.

More books came to mind and the simple truth began to appear in simple wording upon those pages. These books progressed through the difference between secular and spiritual teachings of morality; the who and what we are told about being Christian; the realm of the spirit world; and the understanding

of the Revelation. It seemed that God was taking me up a staircase that I had to master one level prior to being allowed to advance to the next level. This has now been the pattern for my life over the last forty plus years. The culmination came together in the form of two books. The first is entitled, *The Thirteenth Tribe of Israel* and the second is entitled, *Jesus, the Life of Christ*.

There are so many questions that mankind does not ask, nor do they seek to find an answer. Let's list some of these questions:

What was the forbidden fruit in the Garden of Eden?

How many country locations are mentioned in Genesis 1 through 5?

Are Cain and Abel the first set of twins?

In whose likeness was Seth?

Where did Cain and Seth get their wives from?

Why didn't the Hebrew people eat some of their beef or sheep while making the journey through the wilderness?

How did the Hebrew people dispose of human waste for those forty years?

How many giants did David or his men kill?

How many sins did God hold against David?

Why does the book of Jeremiah not answer the assignment given to him by God?

Where did Jeremiah plant and build?

Why is it the church changed the day to worship God?

Where are the ten lost tribes of Israel?

Why don't Christians follow the feast requirements set by God?

Why is it that the Christian church does not question Christmas and Easter?

Are there other important sets of twins mentioned in the Bible? Can you name them?

Do you really believe that the teachings of the Old Testament have been done away with because of the New Covenant made through Jesus?

Was Jesus married?

Do you practice the 17 rules God told mankind to obey?

Are you aware of the seven church ages that refer to the seven churches of Asia in Revelation?

Can you name the different groups that will not be permitted to enter heaven?

Do you believe that God is wrong in declaring LBGTQ ideology an abomination?

Do you believe that God is wrong in declaring marriage as the union of one man and one woman?

Do you believe that women have the right to kill their unborn children? Do you consider that this is murder?

There are also questions that can be asked about our nation:

Do you understand that the United States made a covenant with God in the writing of our Constitution?

Do you understand that this nation was formed upon Biblical principles? Not on Islamic nor Oriental doctrine or belief!

Do you know about the writings of George Washington and others that warned this nation of what would happen if we, as a people, failed to honor God?

Do you understand that God assigned one blood to the various races of people upon the world? We are all of human blood and not black blood, or brown blood, or redskin people blood, or yellow blood, or white blood. We all bleed red blood made up of A, B, AB and O blood types. All lives matter!

Do you understand the true reason for the Civil War?

Do you understand the limited responsibility given to federal government as assigned by the Constitution and the Bill of Rights?

Here are the most important questions of all for this time and age:

Are you aware of the warning nature of God before He measures out His wrath?

Would you be willing to repent if you were shown the truth and it went against what you've been taught?

Would you pray for revival among God's people to get all of us through this pandemic?

Are you aware that all people allowed to enter the Kingdom of Christ will revert to an agrarian society during the thousand year reign of Christ?

That's a healthy dose of Biblical teaching. I pray that my God will assist me in providing you with Godly, truthful answers. I must make a statement prior to providing answers to these questions. The answers that I provide may be against the teachings of your denomination or church. What I will do is promise to provide the verses from the Bible that I use for the answer that I give. For those questions concerning our nation and our Constriction I will try to give sound answers from reliable sources.

## Answers and discussions

**What was the forbidden fruit in the Garden of Eden?** No! It was not an apple! In Genesis 2:9 we find the following: <sup>9</sup> *And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.* (NKJV) This is followed with verses 16 and 17: <sup>16</sup> *And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."* (NKJV) There is no mention of any type of fruit. We need to realize that the two trees at the center of the garden are a metaphor for Jesus, the tree of life, and Satan, the tree of the knowledge of good and evil. What God is telling the man is that if you partake of the tree of the knowledge of good and evil you will experience a spiritual death, not a physical death. Once woman was formed in verse 22 it was the responsibility of man to teach woman the commands God had given to him and to have her help to tend the garden. Verse 22-23: <sup>22</sup> *Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.* <sup>23</sup> *And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."* (NKJV) Clues to the actual fruit that caused the fall of mankind rest in the curse God placed upon the woman. Read with me the verses Gen 3:16: <sup>16</sup> *To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."* (NKJV) There are two items to look at and reason out. First, who, what or when was anything said about conception or childbirth? Second, why would God have to tell the woman her desire would be for her husband. There are only these two who are in the garden. Who else would she desire and for what reason would this be said? Again, we must look very carefully at the words spoken. Genesis 4 tells us more of this situation after the man and woman are expelled from the garden. Look at verses 1-2: <sup>1</sup> *Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."* <sup>2</sup> *Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.* (NKJV) Didn't God place a curse on the woman that had to do with conception. Didn't the woman tell God that the serpent had deceived her and she did eat (partake) of the tree and gave some to her husband. Gen 3:6: <sup>6</sup> *The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too.* (NLT) Let's be adult about this and answer this question. If a woman says she gave some to her husband or a man says he got some, what was the transaction? The original sin committed in the garden was sex.

**How many country locations are mentioned in Genesis 1 through 5?** Three: Eden, Nod and the garden eastward in Eden. Genesis 2:8: <sup>8</sup> *The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.* (NKJV) Genesis 4:16: <sup>16</sup> *Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.* (NKJV)

**Are Cain and Abel the first set of twins?** Yes! It appears they are. Once again we must look carefully at the words. Let's look at Genesis 4:1-2 again: <sup>1</sup> *Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the Lord."* <sup>2</sup> *Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.* (NKJV) We also need to add verse 25 from chapter 4: <sup>25</sup> *And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."* (NKJV) Notice in Chapter 4 that Adam only knew his wife twice, but there are three children born.

**In whose likeness was Seth?** Many people will think this is a trick question. We have always been taught that mankind was created in the likeness of God, our Creator. There seems to be a trick answer in the following verses. First look at Genesis 1:26-28: <sup>26</sup> *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.* <sup>27</sup> *So God created man in his own image, in the image of God created he him; male and female created he them.* <sup>28</sup> *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.* (KJV) Next, look at what is recorded in Chapter 2:7-8: <sup>7</sup> *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.* <sup>8</sup> *The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.* (NKJV) Finally, look at the wording in Genesis 5:1-3: <sup>1</sup> *This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;* <sup>2</sup> *Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.* <sup>3</sup> *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.* (KJV) Chapter one says man was created in the image of God, Chapter five confirms this and says that male and female were created in the likeness of God. But there are two things I'd like you to also see. Notice in Chapter 2 that the man placed in the garden was formed. Notice also in Chapter 5 that Seth was in the likeness of Adam, after his image. There is one other item I'd like you to look at. We really didn't use the verses in Chapter 4 that much but I want you to notice that Chapter 4 contains the genealogy of Cain. Chapter 5 begins with the statement that, 'This is the book of the generations of Adam.'

I questioned this for a long time and asked God to allow me to understand what all this meant. The Holy Spirit brought to me the following: God and Satan have had this disagreement for a long time and Satan has tried to take over the throne of God many times and feels that if he can prove just one thing against God's Word that he has proven God to be a liar and by default he becomes the ruler over heaven and earth. The Holy Trinity created mankind in the image of God and placed male and female upon the earth. God knew from the beginning what Satan would attempt to do and had a plan to send His Son to heal the breach that would be made when the fall took place in the garden. God formed a special man to be the progenitor of God's beloved people and to teach the others the ways of God. Satan, as the tree of the knowledge of good and evil, seduced the female as the male watched, then the male knew his wife. Satan became the father of Cain and the male, Adam, became the father of Abel. Abel was intended to be the first of this line of God's special people. When Cain killed Abel it was the action of Satan in an attempt to overthrow the line of God's people. Therefore, that is the reason that you have Cain's genealogy recorded in Chapter 4 and Adam's genealogy through Seth in Chapter five. There are two fathers for the two separate and distinct lines. This is also why there is the same action repeated by King Herod at the birth of God's son, the Messiah, to become the living sacrifice of God, the First Fruit and the King of kings and Lord of lords.

**From where did Cain and Seth get their wives?** If Adam and Eve have been expelled from the garden and they appear to be in the land of Nod, east of Eden, I'd say Cain and Abel got their wives from the people in the land of Nod. We just completed a discussion on the difference of the created and the formed personages. One other thing, recall that Chapter one in the King James says the male and female were to replenish the earth. Recall that God gave instruction to Moses that sexual practices were not to be between family members, meaning mother, sister, aunt, sister-in-law, etc. If that was the expected rule at the time of Moses, I assure you that was God's rule with Cain and Seth. They did not marry their sister.

**Why Didn't the Hebrew people eat some of their flocks and herds while making their forty year journey through the wilderness?** I can only give you a possible answer to this question. I just thought it was strange that God sent manna and quail to the Hebrew people in the wilderness, but it says that took their flocks and their herds with them when they left Egypt. It also says that they are willing to pay for any water the herds or flocks drink while they crossed Edom. Exodus 12:37-38: <sup>37</sup> *Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.* <sup>38</sup> *A mixed multitude went up with them also, and flocks and herds--a great deal of livestock.* (NKJV) The other verse to look at is Numbers 20:19: <sup>19</sup> *So the children of Israel said to him, "We will go by the Highway, and if I or my livestock drink any of your water, then I will pay for it; let me only pass through on foot, nothing more."* (NKJV) We see in these two verses that the Hebrews entered the wilderness with livestock and in their preparation to leave the wilderness, they still had livestock. These two verses tell us that they had livestock but they do not answer the question. Actually, the verse we are looking for seems to be hidden. Look at Exodus 10:24-26: <sup>24</sup> *Then Pharaoh called to Moses and said, "Go, serve the Lord; only let your flocks and your herds be kept back. Let your little ones also go with you."* <sup>25</sup> *But Moses said, "You must also give us sacrifices and burnt offerings, that we may sacrifice to the Lord our God.* <sup>26</sup> *Our livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the Lord our God, and even we do not know with what we must serve the Lord until we arrive there."* (NKJV) It seems that the reason the Hebrews did not eat of their livestock was to have sacrifices for the Lord.

**How did the Hebrew people dispose of human waste for those forty years?** There is an answer for this question in your Bible. Look at Deuteronomy 23:12-13 in various translations: <sup>12</sup> *Thou shalt have a place also without the camp, whither thou shalt go forth abroad:* <sup>13</sup> *And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:* (KJV) <sup>12</sup> *Thou shalt have a place also outside the camp, and shalt go forth thither.* <sup>13</sup> *And thou shalt have a shovel amongst thy weapons, and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which is come from thee.* (Darby) <sup>12</sup> *"You must have a designated area outside the camp where you can go to relieve yourself.* <sup>13</sup> *Each of you must have a spade as part of your equipment. Whenever you relieve yourself, dig a hole with the spade and cover the excrement.* (NLT) <sup>12</sup> *Also you shall have a place outside the camp, where you may go out;* <sup>13</sup> *and you shall have an implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your refuse.* (NKJV)

**How many giants did David or his men kill?** The answer to the question is FIVE. Allow me to show you the answer. First, how many stones did David pick up out of the brook? Look at 1 Samuel 17:40: <sup>40</sup> *Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.* (NKJV) Continuing with the story of David and Goliath read 1 Samuel 17:48-51: <sup>48</sup> *So it was, when the Philistine arose and came and drew near to meet David, that David hastened and ran toward the army to meet the Philistine.* <sup>49</sup> *Then David put his hand in his bag and took out a stone; and he slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth.* <sup>50</sup> *So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him. But there was no sword in the hand of David.* <sup>51</sup> *Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled.* (NKJV) That's giant number one. The killing of the other four appear is one sequence of verses in 2nd Samuel. Look at the following verses in 2 Samuel 21:15-22: <sup>15</sup> *When the Philistines were at war again with*

Israel, David and his servants with him went down and fought against the Philistines; and David grew faint. <sup>16</sup> Then Ishbi-Benob, who was one of the sons of the giant, the weight of whose bronze spear was three hundred shekels, who was bearing a new sword, thought he could kill David. <sup>17</sup> But Abishai the son of Zeruiah came to his aid, and struck the Philistine and killed him. Then the men of David swore to him, saying, "You shall go out no more with us to battle, lest you quench the lamp of Israel."

<sup>18</sup> Now it happened afterward that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph, who was one of the sons of the giant. <sup>19</sup> Again there was war at Gob with the Philistines, where Elhanan the son of Jaare-Oregim the Bethlehemite killed the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam. <sup>20</sup> Yet again there was war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to the giant. <sup>21</sup> So when he defied Israel, Jonathan the son of Shimea, David's brother, killed him. <sup>22</sup> These four were born to the giant in Gath, and fell by the hand of David and by the hand of his servants. (NKJV)

**How many sins did God hold against David?** Only one, but God called David a man of blood and would not allow him to build the temple, that duty fell to Solomon. We can see some of this in 2 Samuel 11:26-27: <sup>26</sup> *When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.* <sup>27</sup> *And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Lord.* (NKJV) We continue with the rebuke that Nathan, the prophet, spoke to David, 2 Samuel 12:9-10: <sup>9</sup> *Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon.* <sup>10</sup> Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife. (NKJV) Nathan had a little more to tell David, 2 Samuel 12:13-14: <sup>13</sup> *So David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away your sin; you shall not die.* <sup>14</sup> *However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, the child also who is born to you shall surely die."* (NKJV)

**Why does the book of Jeremiah not answer the assignment given to him by God?** Look at the call of Jeremiah in Chapter 1 of Jeremiah, Jeremiah 1:4-5, 10: <sup>4</sup> *Then the word of the Lord came to me, saying:* <sup>5</sup> *"Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations."* . . . <sup>10</sup> *See, I have this day set you over the nations and over the kingdoms, To root out and to pull down, To destroy and to throw down, To build and to plant."* (NKJV) Jeremiah is made a prophet to the nations of Israel and Judah which are the northern kingdom and the southern kingdom, respectively. This book of a major prophet tells us many things pertaining to God and His chosen people. After the death of king Solomon his son contributes to the splitting of Israel into the two federations of Israel to the north with ten tribes and Judah to the south with two tribes. The words of Jeremiah tell us that there are six parts that Jeremiah's commission must cover. These are to root out, pull down, to destroy and throw down, to build and to plant. We can see by the writings that the first four parts are completed with the overthrow of no less than four kings of Judah, prior to their being taken to Babylon, and the carrying off of Israel by the Assyrians. God gives warning after warning to Judah to change their ways. God had already given Israel a bill of divorce and scattered them by the hands of the Assyrians. Jeremiah spoke to the kingdom of Judah for forty years trying to get them to repent of their ways before the wrath of God's judgment was passed upon them and their being taken into captivity to Babylon. The nations of the British Isles, Canada, Australia, New Zealand, South Africa and the United States of America all need to read and understand the patience, the warnings and

the judgments of God toward Israel and Judah. Why do I name this group of nations? It is a simple answer. In the scattering of the northern ten tribes, the tribes of Ephraim and Manasseh have descended down to the two brother nations of Great Britain and America.

**Where did Jeremiah plant and build?** Actually, I just answered that portion of this question. Jeremiah left the Middle East along with his scribe and king Zedekiah's daughters and relocated in what we now know as Northern Ireland. Read my book, *The Thirteenth Tribe of Israel*, for the full story of how God worked this mystery. Be aware that any mention of the term Israel in the Old Testament also relates to the nations named above. Every citizen of those nations needs to have a little interspection and check to see if they need to repent of some things in their life or even some of their life style. By the actions of mankind we are truly marching ourselves into hell by our own choices. The more we mock God and rebel against His request for us to be obedient to His ways, the closer His wrath gets toward us as a planet, not just a nation. Notice one thing from the words of the book of Jeremiah. There are 52 chapters in the book, but notice what it says in Jeremiah 51: 64: *64 Then say, 'In this same way Babylon and her people will sink, never again to rise, because of the disasters I will bring upon her.'*"

*This is the end of Jeremiah's messages. (NLT)*

**Where are the ten lost tribes of Israel?** Scattered among the nations. Please review the answer to the question above pertaining to Jeremiah.

**Why did the church change the day to worship God?** We claim to be Christians in this nation. Do we understand what the term Christian means? We are not only the followers of Christ, but we should be following His actions and strive to make them a pattern that we follow in our life. Turn to the New Testament and carefully read the Gospels of Matthew, Mark, Luke and John. Show me just one verse that states Jesus worshiped His Father on Sunday. I'm sorry but I know of no such verse. Well then, you want to use the idea that we are not Jewish and worshiping God on the Sabbath is something for the Jews and not Christians. I'm well aware that the discussion continues and the claim is made that the change occurred under the writings of Paul, the Apostle to the Gentiles. Let's look at verses to see what it says in God's Word. Mark 1:21: *21 Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught.* (NKJV) Luke 4:16; 13:10: *4:16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. . . . 13:10 Now He was teaching in one of the synagogues on the Sabbath.* (NKJV) Let's include these verses from Acts, Acts 13:14; 15:21; and 18:4: *13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.* (NKJV) . . . *15:21 For Moses has been preached in every city from the earliest times and is read in the synagogues every Sabbath.*"(NIV). . . *18:4 And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.* (NKJV) With these verses, we should understand that both Jesus and Paul worshiped and taught on the Sabbath in the synagogue, they did not teach on a Sunday. The change to Sunday from Saturday happen because of two misunderstandings by the early church leaders after all the Apostles had died. There was no one around who knew the truth and no one stood up to these leaders to push for the truth. The first of these two misunderstandings was because of what we now call Easter. Look at Mark 16:1-2: *1 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. 2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.* (NKJV) The second reference to review is Acts 20:7-16: *7 On the first day of the week, we gathered with the local believers to share in the Lord's Supper. Paul was preaching to them, and since he was leaving the next day, he kept talking until midnight. 8 The upstairs room where we met was lighted with many flickering lamps. 9 As Paul spoke on and on, a young man named Eutychus, sitting on the windowsill, became*

very drowsy. Finally, he fell sound asleep and dropped three stories to his death below.<sup>10</sup> Paul went down, bent over him, and took him into his arms. “Don’t worry,” he said, “he’s alive!”<sup>11</sup> Then they all went back upstairs, shared in the Lord’s Supper, and ate together. Paul continued talking to them until dawn, and then he left.<sup>12</sup> Meanwhile, the young man was taken home unhurt, and everyone was greatly relieved. (NLT) Neither of these two passages clearly explain a reason for changing the day of worshiping God from Saturday (sabbath) to Sunday. Let’s look for other verses to help us understand the truth. Leviticus 23:3: *“There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the Lord.”* (NIV) Any calendar will show that on the left side is the first day of each week and that is shown as Sunday. The day shown on the right side is the last day of the week and is labeled Saturday, the sabbath. Mankind has done all that Satan has directed and stated that Jesus arose on the first day of the week and that should be the reason to change God’s Sabbath from Saturday to Sunday as the present day of worship. The Bible reads differently and identifies Jesus as **Lord of the Sabbath** and not as Lord of the first day of the week! Matthew 12:8: *“For the Son of Man is Lord of the Sabbath.”* (NIV) Mark 2:28: *“So the Son of Man is Lord even of the Sabbath.”* (NIV) Luke 6:5: *Then Jesus said to them, “The Son of Man is Lord of the Sabbath.”* (NIV) Remember what Jesus said in Mark 2:27: *Then he said to them, “The Sabbath was made for man, not man for the Sabbath.”* (NIV) Read my book *Jesus, the Life of Christ* to understand the entire day by day activity during Passion week.

### **What are the feast requirements set by God?**

#### **The Passover and Unleavened Bread** — Passover April 14th, Feast April 15th

We have to begin our study of God’s feast days with more information than normal. There are certain pre-Passover activities that must be understood along with understanding the month with which Passover is identified. The following scripture will give us both answers. The first month does not indicate January, this is identifying the beginning month of the sacred year. The name for that month is Abib or Nissan and represents our month of April. Therefore April tenth is when you select your Passover lamb. The fourteenth is when the lamb is slain and the Passover meal is eaten. Exodus 12:2-11: *“This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire—head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.”* (NIV) Leviticus 23:4-8: *“These are the Lord’s appointed feasts, the sacred assemblies you are to proclaim at their appointed times: The Lord’s Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the Lord’s Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present an offering made to the Lord by fire. And on the seventh day hold a sacred assembly and do no regular work.”* (NIV)

## Firstfruits — April 18th

Firstfruits is almost a mystery feast. It appears to be a part of the Feast of Unleavened Bread and to be performed as a feast during that seven day period. However, there is still a question concerning the date of this festival. First look at Exodus 23:14-17: *“Three times you shall keep a feast to Me in the year: You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); and the Feast of Harvest, the **firstfruits** of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field. Three times in the year all your males shall appear before the Lord God.* (NKJV) Did you see the one feast of Firstfruits hidden in this passage of scripture? After that look at Leviticus 23:4-16: *‘These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord’s Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.’ “And the Lord spoke to Moses, saying, “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the Lord, to be accepted on your behalf; **on the day after the Sabbath** the priest shall wave it. And you shall offer on that day, when you wave the sheaf, **a male lamb of the first year**, without blemish, as a burnt offering to the Lord. Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings. ‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.* (NKJV) We must remember that this feast was set up while the Israelites were traveling through the wilderness and it plainly states in verse 14 of Exodus 23 that all the males were to appear before the Lord three times each year. This was long before the crucifixion of Jesus and long before the 2nd Temple era. Therefore, we are seeing a type prior to seeing the prototype. Firstfruits offering at the time of Moses was the first grain you would harvest. In Israel this would be the barley harvest. In scripture, at the time of Moses, we do not have an established time for the feast of firstfruits. To further complicate the matter: We must identify the three feast days that the males of Israel were to appear before the Lord. Look at Deuteronomy 16:16 for the correct understanding. Verse 16: *Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.* (KJV) This verse clearly identifies the three feasts that a man was to appear before the Lord. They are the Feast of Unleavened Bread; the Feast of Weeks; and the third is the Feast of Tabernacles. The above scripture indicates that Firstfruits is not a feast day when all the males must appear before the Lord. It also indicates that the second feast is the one called Pentecost (Feast of Weeks) in the month of June and is the festival at the time of the wheat harvest. The third feast (Feast of Tabernacles) also includes a harvest time and is the period for the firstfruits of olives (oil) and grapes (wine). Therefore, it seems that God established a harvest incorporated into each “must appear” feast.

When is Firstfruits? Do we have an understanding of when Firstfruits occurs? No! I don’t think so. Verses from Leviticus indicate that firstfruits are offered on the day after the Sabbath. Here is where we all get lost! Which Sabbath? Does this mean on the second day of the Feast of Unleavened Bread?

Remember that the first day is a high holy day (a Sabbath). What about the eighth day after the close of these feast days because the seventh day is also a high holy day? What about the normal weekly sabbath? Surely we can all see that a seven day festival will include at least one normal weekly sabbath. I say at least one weekly sabbath because the period of eight days could include two weekly sabbath days if the start of the feast is a sabbath and ends on a sabbath.

### **Feast of Weeks, also known as Pentecost — June 6**

Leviticus 23:15-22: *“From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then **present an offering of new grain** to the Lord. From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to the Lord. Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to the Lord, together with their grain offerings and drink offerings—an offering made by fire, an aroma pleasing to the Lord. Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering. The priest is to wave the two lambs before the Lord as a wave offering, together with the bread of the firstfruits. They are a sacred offering to the Lord for the priest. On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live. When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the Lord your God.”* (NIV) This feast also has a grain offering as a portion of its regulations. The firstfruit grain in this case is wheat.

### **Feast of Trumpets — October 1**

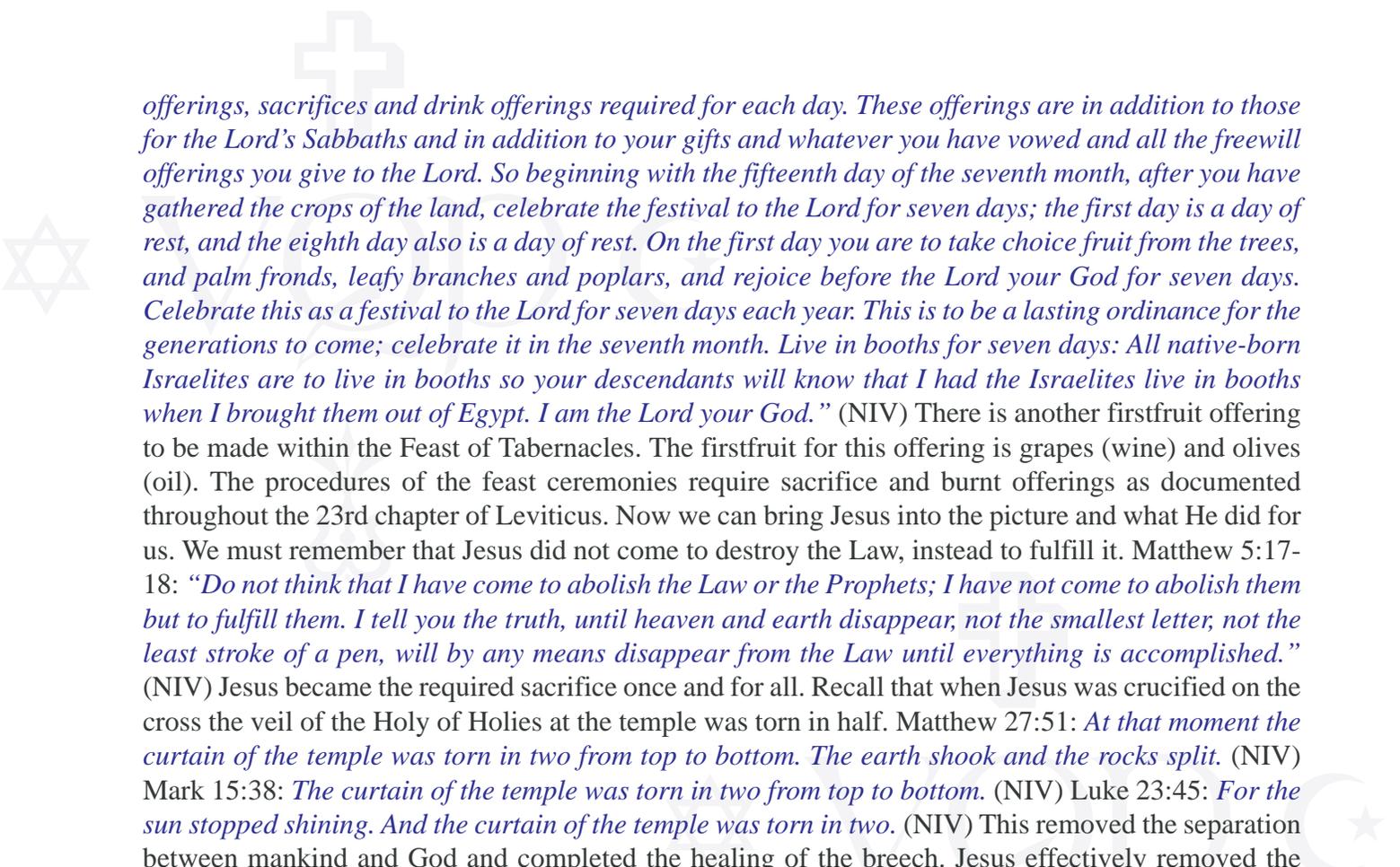
Leviticus 23:23-25: *The Lord said to Moses, “Say to the Israelites: On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. Do no regular work, but present an offering made to the Lord by fire.”* (NIV) Remember, the first month is April, therefore, the seventh month is October.

### **Day of Atonement — October 10**

Leviticus 23:26-32: *The Lord said to Moses, “The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the Lord by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the Lord your God. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath.”* (NIV) It seems the implication is a full day of fasting and abstaining from anything (deny yourself). No food!, No drink! No drugs! No smoking! No earthly pleasure! You are to abstain from all things and to rest!

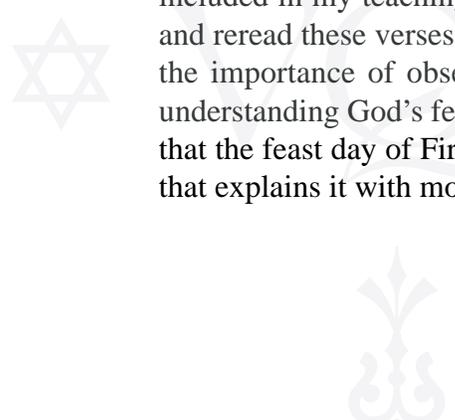
### **Feast of Tabernacles — October 15**

Leviticus 23:33-43: *The Lord said to Moses, “Say to the Israelites: On the fifteenth day of the seventh month the Lord’s Feast of Tabernacles begins, and it lasts for seven days. The first day is a sacred assembly; do no regular work. For seven days present offerings made to the Lord by fire, and on the eighth day hold a sacred assembly and present an offering made to the Lord by fire. It is the closing assembly; do no regular work. These are the Lord’s appointed feasts, which you are to proclaim as sacred assemblies for bringing offerings made to the Lord by fire—the burnt offerings and grain*



*offerings, sacrifices and drink offerings required for each day. These offerings are in addition to those for the Lord's Sabbaths and in addition to your gifts and whatever you have vowed and all the freewill offerings you give to the Lord. So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days; the first day is a day of rest, and the eighth day also is a day of rest. On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the Lord your God for seven days. Celebrate this as a festival to the Lord for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. Live in booths for seven days: All native-born Israelites are to live in booths so your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am the Lord your God.”* (NIV) There is another firstfruit offering to be made within the Feast of Tabernacles. The firstfruit for this offering is grapes (wine) and olives (oil). The procedures of the feast ceremonies require sacrifice and burnt offerings as documented throughout the 23rd chapter of Leviticus. Now we can bring Jesus into the picture and what He did for us. We must remember that Jesus did not come to destroy the Law, instead to fulfill it. Matthew 5:17-18: *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.”* (NIV) Jesus became the required sacrifice once and for all. Recall that when Jesus was crucified on the cross the veil of the Holy of Holies at the temple was torn in half. Matthew 27:51: *At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split.* (NIV) Mark 15:38: *The curtain of the temple was torn in two from top to bottom.* (NIV) Luke 23:45: *For the sun stopped shining. And the curtain of the temple was torn in two.* (NIV) This removed the separation between mankind and God and completed the healing of the breach. Jesus effectively removed the curse of the Law: Those parts that required a burnt offering or a sacrifice were removed. However, the instructions for God's ordained feast days were not removed and remain in effect throughout all of mankind's generations.

These are the ordained Feasts of God. Why is it we do not celebrate these feast at their appointed times? We have been deceived in our disobedience to the point that we truthfully do not understand the request of God to obey seven feast each year. The words to identify God's feast days are given and simple to read. The three feast days that every male is required to appear before God are shown. How did we get so far from the truth? I find it interesting to note that Jesus spent 40 days on the earth after His resurrection. Acts 1:1-3: *In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.* (NIV) That would indicate that Jesus was taken from the earth just before Pentecost on the 27th of May. It is hard for me to practice these days for the simple reason that they were not included in my teachings from the largest Protestant denomination in the United States. I have read, and reread these verses and have marked calendar after calendar to try and teach myself and my wife the importance of observing God's feast days. I pray earnestly that you may find this helpful in understanding God's feast days and recognizing who the people of the United States truly are. I know that the feast day of First Fruits is, in many ways, a mystery for many people. I have found an article that explains it with more clarity. Please continue reading to understand this one feast.



# Feasts and Festivals of Israel

## The Feast of Firstfruits

### I. Introduction and review:

A. We have been considering the feasts and festivals of God.

1. We saw that they were considered to be two things:

a. They were appointments with God.

b. They were rehearsals of some event or action God was going to bring to pass in the future.

2. Some have already occurred and we can examine them with hindsight.

3. Others have not yet occurred and we can only look at them prospectively, that is without the precision of hindsight.

B. We began by looking at the first of the Spring feasts, that is Passover:

1. The Passover requirements:

a. Preparation for the Passover begins on the tenth of Nisan when each family takes into their home a yearling, unblemished, male lamb (or goat).

b. It has to be without spot or blemish.

c. On the 14th day of Nisan, the lamb is killed and his blood painted on the door posts and the lintel of the family's home.

d. There is a Passover meal served to the family which is administered by the father.

e. The lamb is the main course.

f. This feast is a dress rehearsal of the death and burial of our Lord Jesus Christ.

2. The second Spring feast is the Feast of Unleavened Bread:

a. On the day of Passover, there is a search for leaven in the home.

b. All leaven found of the home is burned and for the next seven days no leaven is used in the home.

c. All of the bread that is baked and consumed by the family during this festival is unleavened.

d. Leaven represents sin.

e. This seven day feast represents the new life of the believer after accepting the substitutionary death of Jesus on the cross.

II. The next feast is the Feast of Firstfruits; Leviticus 23:10-14 (NKJV):

*”Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. <sup>11</sup> He shall wave the sheaf before the LORD, to be accepted on your behalf; **on the day after the Sabbath** the priest shall wave it. <sup>12</sup> And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. <sup>13</sup> Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. <sup>14</sup> You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; **it shall be a statute forever throughout your generations in all your dwellings.***

A. When it started:

1. The Passover was first celebrated when the last plague befell Egypt.
2. Thereafter Israel left Egypt.
3. The feast of unleavened bread followed the first Passover.
4. But when was the first feast of firstfruits held?
5. After they entered the promised land and not until the first harvest.

B. How the Feast would work:

1. This feast is commenced on the day after the Sabbath following Passover.
2. So **the feast of firstfruits would always be on a Sunday**, that is the first day of the week.
3. The first of the **barley crop** would be bound into a sheaf.
4. You would then take this sheaf to the priest.
5. This sheaf was called the sheaf of firstfruits.

6. The priest would then take this sheaf into the place of worship and waive it before the Lord.

7. There were other proscribed offerings to be presented along with the sheaf of firstfruits.

C. Background information:

1. The word 'sheaf' in Hebrew is omer.

a. omer {o'-mer} **Meaning:** 1) a dry measure of 1/10 ephah (about 2 liters);  
2) sheaf.

b. **Exodus 16:36** (NKJV): *Now an omer is one-tenth of an ephah.*

2. This feast was a harvest festival:

a. It was the first harvest festival in the year.

b. Just as the Feast of Pentecost (wheat harvest).

c. The Feast of Tabernacles (fruit harvest):

(1) important fruits

(2) olives

(3) grapes

3. The harvest of the barley:

a. Barley, unlike wheat does not stand up straight but hangs over.

(1) Barley is a relatively soft grain unlike wheat.

(2) Therefore Barley is winnowed and not threshed.

b. The barley doesn't always sprout up at the same time.

c. The fields are watched and the earliest grain to emerge is marked, usually with a red cord.

d. When these first emerges ripen and mature, enough of them are cut to make an omer (sheaf).

e. This sheaf was then taken to the priests so that they could offer it to God as a wave offering.

f. Thereafter you would make the other offerings prescribed in Leviticus.

g. Once that process was completed, then the barley could be harvested, but it could not be touched before the offering of the firstfruits is accepted.

D. This Feast is about a picture of resurrection and salvation. Consider some of the events that took place on this day:

1. Israel eats the firstfruits of the promised land; Joshua 5:10-12 (NKJV): *Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. <sup>11</sup> And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day. <sup>12</sup> Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.*

a. And the next day, the day after Passover, they ate from the produce of the promised land.

b. The Manna ceased on the day after they had eaten the produce of the land.

2. Jesus of Nazareth has risen from the dead. Jesus is the firstfruit of the resurrection and had to present Himself to the Father for acceptance as the firstfruit. As the barley could not be touched and harvested until after the sheaf wave offering was accepted. Jesus told this to Mary in different words. John 20:17, <sup>17</sup> *Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’ ”*(NKJV)

3. Consider 1st Corinthians 15:20-26 (NKJV):

<sup>20</sup>*But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. <sup>21</sup> For since by man came death, by Man also came the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming. <sup>24</sup> Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. <sup>25</sup> For He must reign till He has put all enemies under His feet. <sup>26</sup> The last enemy that will be destroyed is death.*

E. Jesus is the firstfruits.

1. First born son – Matthew 1:22-25 (NKJV):

<sup>22</sup>*So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: <sup>23</sup> “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.” <sup>24</sup> Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, <sup>25</sup> and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.*

2. First begotten – Hebrews 1:6 (KJV):

*For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*

3. First born of every creature – Colossians 1:15 (NKJV):

*He is the image of the invisible God, the firstborn over all creation.*

4. First begotten from the dead – Revelation 1:5 (NKJV):

*and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,*

5. First born of many brethren – Romans 8:29 (NKJV):

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

6. First fruits of the resurrected ones – 1st Corinthians 15:20 (NKJV):

*But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.*

7. Beginning of the creation of God – Revelation 3:14 (NKJV):

*”And to the angel of the church of the Laodiceans write, ‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:*

8. Preeminent One – Colossians 1:18 (NKJV):

*And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.*

III. Now we know the questions to go with the answers:

A. Consider John 20:11-12 (NKJV):

*<sup>11</sup>But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. <sup>12</sup>And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.*

1. Did God know that Mary was coming?

2. Did He have those two angels remain there for her to see?

3. What did Mary see?

a. The slab on which Jesus’ body had been placed.

b. An angel sitting at the foot of the slab.

c. And an angel sitting at the head of the slab.

4. She saw a living display of the Mercy Seat.

B. Consider also John 20:17 (NKJV):

*Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”*

1. John 20:17 (KJV):

*Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

2. Haptomai {hap'-tom-ahee}, Greek reference 680 in Strong's Concordance —  
**Meaning:** to fasten one's self to, adhere to, cling to, or to touch.

3. Flavius Josephus wrote that the Jews would not touch their barley crop, that is to harvest it, until their firstfruits had been accepted.

4. Jesus now tells Mary that she should not touch Him until He goes first to the Father for acceptance and approval of His “sheaf” and wave offering.

5. Thereafter Jesus was fine with others touching Him, see John 20:27 (NKJV): *Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.”*

C. Why can't the Jews see these things? Here is an even larger question: Why can't Christians see these things? Why have Christians continued for over 2000 years to call Jesus a liar? Oh, yes you have! By not accepting Jesus at His word that He must spend three days and three nights in the tomb as Jonah spent in the great fish you are calling Jesus a liar!

1. They have been blinded to some extent. 2 Corinthians 4:3-4, <sup>3</sup> *But even if our gospel is veiled, it is veiled to those who are perishing,* <sup>4</sup> *whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.* (NKJV)

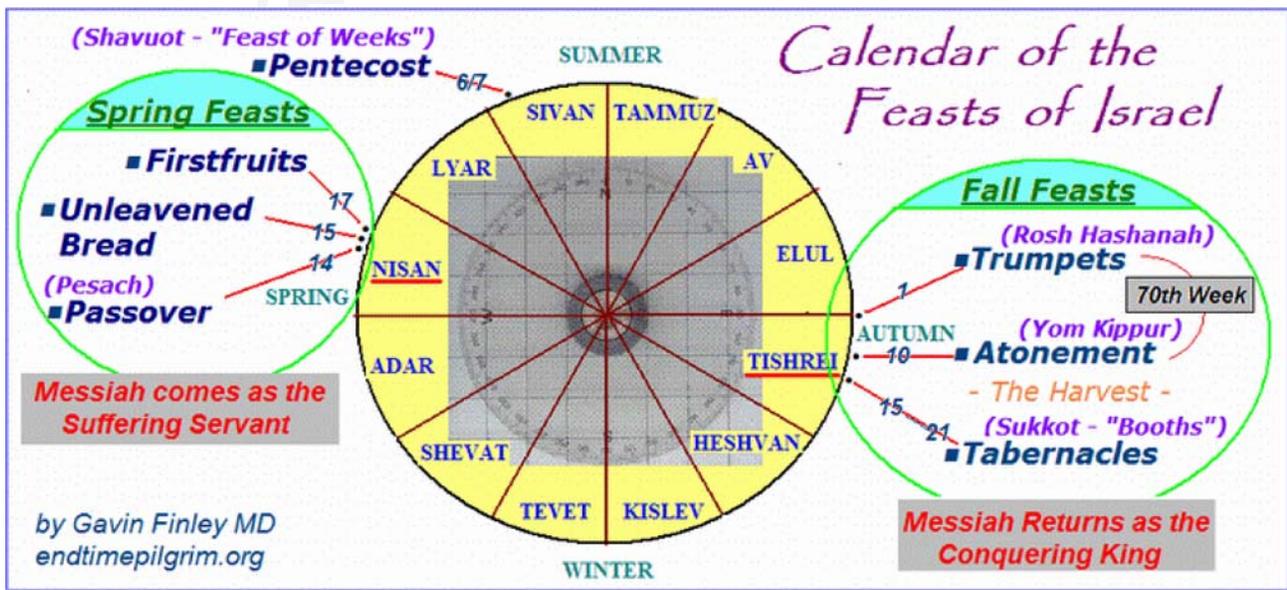
2. Consider Zechariah 12:10 (NKJV):

*“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

3. That will happen at the second coming of Jesus, at the end of the Great Tribulation.

D. The giving of the firstfruits to God, demonstrated the faith of the covenant people in their God.

1. Do we exercise this same kind of faith today? I don't think so! As Bible Believers following the example of our LORD and Savior Jesus, why don't we exhibit this kind of faith today?



This is a good example of God's feast days, but even with this illustration I have a problem. Once again, Jesus said he had to spend three days and three nights in the tomb as Jonah spent in the great fish. This presentation would reflect a more accurate illustration of a Maundy Thursday viewpoint. However, that would still **not fulfill** all that Jesus said. If Passover is the 14th (Wednesday), Unleavened Bread on the 15th (Thursday), Friday would be the 16th, the weekly sabbath on the 17th (Saturday) and finally, Firstfruits on the 18th (Sunday). The three nights are Wednesday, Thursday and Friday. The three days are Thursday, Friday and Saturday and Firstfruits is on the day after the sabbath.

**Why is it the Church does not question Christmas and Easter?** Yes! I understand that the church, and Christians as a unified body, are attempting to honor the birth and death of our Lord Jesus. But, they do not seem to understand the manner of the celebration and even when to celebrate the actual event. First, there is the date for Jesus' birth. Jesus was not born on the 25th day of December. The wording of text in the Bible would indicate that Jesus was born in the fall of the year. If you understand God, He has His special events to occur on His feast days. The birth of Jesus most likely coincided with Yom Kippur, the day of Atonement, the 10th of Tishrei. Let us understand that Jesus is God's atonement for mankind's sin and the One who healed the breach between God and mankind. The death of Jesus was on Passover, Pesach on the 14th of Nisan. The church seems to have the desire to carry forward two pagan holidays in what they are celebrating. First, the sun god worshipers celebrated the winter solstices after the shortest day of the year to celebrate the new birth of the sun, so to speak, leading to longer days and a new cycle of the earth's orbit around the sun. That day is normally the 21st or 22nd of December. In the spring of the year the pagan holiday celebrated is for the goddess Ashanti, the goddess of fertility. That is why we have baby chicks and baby rabbits tied into the so called death day of Christ. Both of these present day holidays have nothing to do with Jesus the Christ, they are both pagan celebrations glossed over to represent the days for the birth and death of Jesus.

Beside these facts have you ever really understood why the date for Easter changes from year to year? Allow me to explain the folly of Easter to you.

## The Folly of Easter — March 20th to as late as April 24th

Because of the misunderstanding between the term sabbath and Sabbath, Satan found an opening to change what God said and what Jesus did. When we find sabbath spelled with a lower case *s*, it indicates the weekly sabbath of Saturday. When we find Sabbath spelled with an upper case *S* or termed a sacred assembly or a holy convocation, this is a high holy day. We must also remove this foolishness of Jewish reckoning. Jesus said He had to spend three days and three nights in the tomb as Jonah spent in the great fish. Matthew 12:40: *“For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”* To not accept this as truth, and with full understanding, means we are calling Jesus a liar who did not mean what He said! I’m sorry, but I prefer to accept Jesus’ own words, not those of men identifying the number of days and nights He would be in the grave. Besides, there is no possible way Friday to Sunday completes three days and three nights. This totals only about forty hours, or not even a two day period. Along with this fact, there is one other fact to aid in our understanding. The chief priest and the Pharisees went to Pilate to ask that a guard detail be stationed at the tomb for three days. Matthew 27:62-66: <sup>62</sup> *The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate* <sup>63</sup> *and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’* <sup>64</sup> *Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.”* <sup>65</sup> *Pilate said to them, “You have a guard of soldiers. Go, make it as secure as you can.”* <sup>66</sup> *So they went and made the tomb secure by sealing the stone and setting a guard.* Recall the order of the feast. Passover is the 14th, the high holy day or the 1st day of Unleavened Bread is on the 15th. Firstfruits is the first sabbath after Passover. There is to be no work on the high holy day of the 15th. If Jesus is crucified on Passover the 14th as a Friday, then the high holy day of the 15th is Saturday. The priest could not go to Pilate and perform work at the time to have the tomb sealed because they would violate their own rule of law. Text tells us that the tomb was opened by early the morning of the first day of the week, Sunday. Look and read! The priest and the Pharisees understood what Jesus said about spending three days in the grave. Why don’t we understand this today? Read my book, *Jesus, the Life of Christ*, if you desire to see the full truth explained. In the account just presented above, we clearly see the preparation day and how the guard for the tomb was requested of Pilate. Pilate instructs the chief priest to place his temple guard at the tomb. Continue with this thought and review the scripture passage from Matthew 28:4 *And for fear of him the guards trembled and became like dead men.* The women left the tomb to go and tell the disciples. The guards left the tomb to go and tell the chief priest. I know you don’t recall that portion of the story. The proof of that statement is in Matthew 28:11-15: <sup>11</sup> *While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place.* <sup>12</sup> *And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers* <sup>13</sup> *and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’* <sup>14</sup> *And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.”* <sup>15</sup> *So they took the money and did as they were directed. And this story has been spread among the Jews to this day.* Any person who has ever served as a guard in the military will tell you, if you go to sleep while on duty, you are subject to disciplinary action. It is hoped that this grouping of scripture will illustrate for you the truth from preparation day to resurrection day. Now, allow me to explain how we get this false date to celebrate what is called Easter. The church had divided into several different viewpoints with different dates for feast and festival by the time of Constantine. There was the Catholic viewpoint along with the Greek, Syrian and Russian Orthodox viewpoint. Constantine charged the bishops at Alexandria to determine a fixed date for Easter at the Council of Nicea in 325. This date was a movable date based upon a lunar cycle by Constantine’s decree. **Therefore, Easter is the first Sunday after the full moon after the Spring Equinox!** Even

this has some variance for the date. The Spring Equinox may be on the 19th, 20th or 21st of March, in the Northern Hemisphere, or in September in the Southern Hemisphere. What I desire for you to understand is that mankind has set a date for a feast to be equivalent to Passover. But, it is not according to the dates ordained by God and quoted in the Bible. If we use the structure given here, we should all see that if the Spring Equinox was on the 19th of March, a full moon was that night and the next day was Sunday, thus the parameters are met. We can see that the earliest Easter could be is the 20th of March. On the other end of this equation, we should see that **if** the full moon was the night before the Spring Equinox and the Spring Equinox was the 21st, we must add 28 days for the lunar cycle to get to the next full moon. If at that point we find the full moon occurring on a Sunday, we must also add another week to get the first Sunday after the full moon. Therefore the latter date for Easter could be as late as April 24th. Here is my question. Do you find any of this foolishness in the instructions ordained by God? Plainly and absolutely, I do not! My God said **Passover was the 14th of April (Nisan)** and that it is to be such in all of mankind's generations. The full instructions from God is given in the following explanation for Passover and Unleavened Bread. Why have we allowed ourselves to listen to men and not to God?

### **Do you practice the 17 rules God told mankind to obey?**

We have previously reviewed 7 of these rules. They are the facts pertaining to the seven feast God ordained during each year in all of our generations. There really are 17 things that God asks of you. That doesn't seem like much, but then again I remember that Adam, the first man, only had one duty to perform in the Garden. All God asked Adam to do was tend the Garden, Genesis 2:15-17, <sup>15</sup> *Then the Lord God took the man and put him in the garden of Eden **to tend and keep it.*** <sup>16</sup> *And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."* We all know what happened with only one duty, or rule, to follow. That didn't turn out very well for mankind as a whole. Because of the disobedience of Adam and Eve, they caused mankind to enter into a condition of sinfulness and separation between God and mankind. This means a spiritual separation and not a physical separation. However, God had a plan.

Within God's plan He selected a people to become His beloved people, and His goal (plan, etc.) was for them to represent God to all the rest of the peoples upon the earth. In a portion of this plan, God caused them to become enslaved in Egypt and for them to cry out to their God for deliverance. God delivered them through the leadership of Moses. This same time was the beginning of testing in the desert. Along this journey God instructed Moses to write down Ten Commandments for the people to follow. Once again, we have some simple rules to follow and they shouldn't be that difficult to follow. However, we see that even ten rules were too much for the people to follow and they created a golden calf to be their god. God saw what they were doing and caused them to wander for 40 years before they were allowed to enter into what God called the promised land.

Maybe we should look at these Ten Commandments to see what they really say. Can mankind really follow ten rules? Prior to looking at these ten rules, I'm going to provide an answer to my first question concerning whether mankind can really follow these ten rules. God's plan provided a means for the breach between Himself and mankind to be healed. That plan was for God to send His only Son to earth to become the living sacrifice to be presented as the offering to God. That same offering would redeem His people and provide a means for all of mankind to have a method so they would once again have a spiritual relationship with Almighty God. Here is my answer: Jesus made the following statement to all of mankind; Matthew 11:27-30, <sup>27</sup> *All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.* <sup>28</sup> *Come to Me, all you who labor and are heavy laden, and I will*

give you rest. <sup>29</sup> *Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.* <sup>30</sup> *For My yoke is easy and My burden is light."*

Look at verse 30 above. It clearly tells us that believing in Jesus provides an easy yoke and His burden upon us is light. Therefore, we should not have a difficult task in believing Jesus. But once again we need to look at the ten rules that God gave to all mankind to follow. We find these rules in the 20<sup>th</sup> chapter of the book of Exodus. Exodus 20:1-17; <sup>1</sup> *And God spoke all these words, saying:* <sup>2</sup> *"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.* <sup>3</sup> *You shall have no other gods before Me.* <sup>4</sup> *"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;* <sup>5</sup> *you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,* <sup>6</sup> *but showing mercy to thousands, to those who love Me and keep My commandments.* <sup>7</sup> *"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.* <sup>8</sup> *"Remember the Sabbath day, to keep it holy.* <sup>9</sup> *Six days you shall labor and do all your work,* <sup>10</sup> *but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.* <sup>11</sup> *For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.* <sup>12</sup> *"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.* <sup>13</sup> *"You shall not murder.* <sup>14</sup> *"You shall not commit adultery.* <sup>15</sup> *"You shall not steal.* <sup>16</sup> *"You shall not bear false witness against your neighbor.* <sup>17</sup> *"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."* That is the full scripture record of God's Ten Commandments or rules in Exodus. Let's look at each one individually:

Verse 3 gives us commandment ONE: <sup>3</sup> *You shall have no other gods before Me.* That should be rather straightforward that there is only one God who is God Almighty. In our present day and age it seems mankind, themselves, has created several new gods for all people, in general, to follow. We have those who push science as a new god for mankind to follow. Their statement seems to be that science proves all things and is to be worshipped as the only truth to follow. Following right behind this new god is health as another new god. We are all to believe that science has given all of mankind greater health but we must also follow and worship the vaccines that mankind has developed as new found answers to today's problems. A third new god is humanism whereby the human spirit can out perform any unseen God who created the entire universe. The greatest new god is AI (artificial intelligence) in the form of smart phones and tablets. It even seems that a child is born with this AI infection and must be pressing keys by the time they are two years of age to be connected to today's world. From where is all of this new god belief coming? There is a simple answer: Satan, mankind's adversary. Satan will use any means available to distract mankind from the simple truth: there is only one true God!

Verses 4-7 gives us commandment TWO: <sup>4</sup> *"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;* <sup>5</sup> *you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,* <sup>6</sup> *but showing mercy to thousands, to those who love Me and keep My commandments.* That is rather complex in its verbiage. Maybe a short version will make this rule simpler; worship no idol! Mankind has taken great steps to create idol after idol with no concern that the object of their creation is being worshipped. The worship of any object, other than God Himself, is an idol. You

may ask what am I speaking about? Look around you at your hobbies, your sports, your pets and your possessions. You place a greater importance upon your hobby of quilting, or fishing or collecting than you do toward worshipping God. You idolize a sports team and follow every game and desire to be where the action is. You pick up your dog or cat and kiss it on its mouth as if it was your child. You really allow your pets to control you instead of you being the master having dominion over the pet. Finally look at the gifts that God has given to you; your house, your car, your wealth, your health, and your family. Instead of praising God on Thanksgiving and Christmas you praise and worship material items that God's grace has provided to you.

Verse 7 gives us commandment THREE: <sup>7</sup> *"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.* Once again we have a straightforward and simple rule. Do not take the name of the LORD in vain!

Verse 8-11 gives us commandment FOUR: <sup>8</sup> *"Remember the Sabbath day, to keep it holy.* <sup>9</sup> *Six days you shall labor and do all your work,* <sup>10</sup> *but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.* <sup>11</sup> *For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.* Christianity has really done a wonderful job messing up this one commandment. Through the influence of Satan, Catholic priest, bishops and popes have misunderstood the crucifixion of Jesus and by some wording here or there have rejected this one commandment and made Sunday the day for Christians to worship God. God's Word plainly reads that mankind is to honor the seventh day, or the Sabbath, and keep it holy. The Bible does not say anything about honoring the first day of the week or anything about Jesus being resurrected from the dead on a Sunday (the first day of the week). Every Christian who believes that Friday to Sunday equals the statement made by Jesus that He must spend three days and three nights in the tomb as Jonah spent in the great fish makes Jesus out to be a liar. I personally do not intend to call Jesus a liar. DO YOU? Isn't that the same thing as violating the third commandment by taking the word of the LORD in vain? Final words on this rule: Jesus says that He is Lord of the Sabbath and not the lord of the first day of the week.

We have gone through the first four commandments and are at the natural dividing point within this set of rules. These first four rules pertain to God and the honoring of our God. Jesus shortened the ten commandments down to two when He answered the lawyer with the following in Matthew 22:35-40, <sup>35</sup> *Then one of them, a lawyer, asked Him a question, testing Him, and saying,* <sup>36</sup> *"Teacher, which is the great commandment in the law?"* <sup>37</sup> *Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind."* <sup>38</sup> *This is the first and great commandment.* <sup>39</sup> *And the second is like it: 'You shall love your neighbor as yourself.'* <sup>40</sup> *On these two commandments hang all the Law and the Prophets."* The final six rules (commandments) represent a moral code for an orderly society, no matter where you are on the planet, or of which society (race) you are speaking.

Verse 12 gives us commandment FIVE: <sup>12</sup> *"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.* This is the first moral rule and it honors your parents and also is the only commandment that provides a promise of long life.

Verse 13 gives us commandment SIX: <sup>13</sup> *"You shall not murder.* Murder is a punishable crime in every society and nation on earth. However, at the same time, some societies make up laws that establish wording that make excuses for murdering innocence children. They carry this forward and call this

a health function for female members of society. They call this act an abortion, God fearing societies call this murder. In the Bible God instructed His people not to worship, or follow, the practice of sacrificing their children through the fires of Moloch. In either case this was, and is, the practice of murdering innocence children.

Verse 14 gives us commandment SEVEN: <sup>14</sup> *"You shall not commit adultery.* Here rests a simple rule that is multifaceted in its meaning. First, the meaning of this rule would give us the concept that there was a lawful Godly marriage between a male and a female. This is established in the first book of the Bible in Genesis 2:24, *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.* Mankind has once again established a manmade rule that is contrary to what the Bible teaches. The purpose of marriage is to produce children. A marriage of two individuals that are of the same gender fails to fulfill the purpose of marriage because of a simple principle: two men cannot produce children and neither can two women produce a child. Secondly, same sex marriage is the unnatural sexual function of sexual perversion. God calls such a practice an abomination.

Verse 15 gives us commandment EIGHT: <sup>15</sup> *"You shall not steal.* God tells us that we are not to be thieves. Over the course of the last two years we have seen an increase in rioting and looting. It seems the practice is to instill a crisis, start a riot and while everybody is wrapped up in the moment break into a store and steal everything you can. Maybe it is the fact that the current pandemic has created a do nothing, get it given to you society, or society will just break in and steal what they want. There is a statement in the Bible that says, if you don't work you don't eat. So tell me why it seems that everyone has a new mindset that it should all be free with no punishment for stealing. Let's take this one step further. Manufacturers have lost sight of producing a quality item for a reasonable price. God tells us to have a fair and honest set of weights. In the days of the Bible, a balance was used to provide an exchange between seller and buyer. The set of weights used were not to be drilled out to be lighter for one set and the drilled out portion to be filled with lead to be heavier for the other set. A cheating seller would use the lighter set when they purchased an item and the heavier set when they sold their product. Today we see engineered obsolescence in many of today's products. There is a desire to use plastic parts instead of metal for the wear and tear to quickly be influenced upon a product. At one time this nation produced the best the world could build. Today it seems that cars, buildings, and consumable products are all engineered to fail as quickly as possible so another one must be bought, or the profit is greater because the least expensive building material is used. Let's use another example. Look at the corruption in our present day government system. In days gone by our forefathers would call it a bribe. Today they call it a law and use these type laws to manipulate everything from your bank account to the taxes you have to pay to the government. These laws do not take into consideration how many times a tax has already been paid, somehow the government will now tax you again on the same thing. The incentives to work hard and produce the best you can has gone by the wayside. You will pay taxes on your wages. Take part of your wages and invest it in savings for the future and you will be taxed on the interest. Sell stock or property and you will be taxed on capital gain. Die and your children will be taxed on their inheritance. That is a form of manipulated deception and it is the same thing as stealing. It really doesn't matter the form it may take, it is still, in truth, committing thievery by illegally cheating, stealing or deceiving. The people of this nation seem to have forgotten the fact that this nation and the nation of Israel are the only two nations that have made a covenant with our God. God blessed us as a nation when we acted in a godly manner. However, we have been on a road of self destruction ever since the end of World War II and our blessings have been getting less and less as we travel down that forbidden pathway. It is time this nation takes a moment to think about the history of this nation and our constitution. That history these present days, seems like something that we no

longer need to know about. Society has turned its back toward our God, our Constitution, our Bill of Rights, and all things that have helped make us a nation of united people. We are now split 50/50 on just about everything. We are either Republican or Democrat, right or left, for or against, just or unjust, fair or unfair. Many of those who desire a socialistic, one world government believe it will solve the problems of our planet. I hate to tell you this but every action toward that one world government is a stamp of approval for Satan, his antichrist and false prophet. Those three are the trinity of hell and every step this nation takes away from the God our forefathers made a covenant with only brings these three closer. Wake up sleeping giant! Wake up all you believers of the one true God! Repent, change your ways, stand up for the blood of Christ and be the Godly people you were meant to be! God's warning is now, God's wrath is near. Remember what Jesus said, "You are either for me or you are against me!"

Verse 16 gives us commandment NINE: <sup>16</sup> *"You shall not bear false witness against your neighbor.* To state this in simple terms is to say "you should not lie." Even in a court of law we take an oath that we shall tell the truth, the whole truth and nothing but the truth. Do you really believe that fake media tells the truth in every broadcast that they make? It does not matter if you are reading the newspaper, listening to radio or television, or streaming on the Internet, you don't know what is truth and what is propaganda. There is no unity in this nation and the country is now divided just about 50/50. United We Stand, Divided We Fall is the motto of both the states of Kentucky and Missouri. In reading the book of Jeremiah, we should understand what the prophet told the nation of Judah about what was going to happen to them because of their unbelief. The same destiny is about to overtake this nation, and there doesn't seem to be many who understand the warnings that God is sending. The fires, heavy rains, drought out west, snow in Hawaii, earthquakes and volcanoes are all warning of God's judgment against the nations of the earth because of their unbelief. Wake up and try to smell the roses. Mankind is causing their own destruction and no one seems to understand why this is happening.

Finally, verse 17 gives us commandment TEN: *"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."* This actually a very simple rule. It means that you are not to envy anything that does not belong to you. In many ways the violation of this rule also causes you to violate rule SIX, SEVEN or EIGHT. By being envious over what your neighbor has, you may want to steal from him, or have a sexual encounter with his wife or servant, or you may be led to murder your neighbor to obtain what belongs to your neighbor. The choice you should make is to believe in God and through His grace you will experience a healthy and wealthy life. There really is no reason to violate any of these ten rules that God has given to mankind to follow.

**Was Jesus married?** I believe He was! Here's why.

Here is my admission: I believe that Jesus was married and the marriage at Cana was His wedding. This was a story I didn't understand, and knocked on the door asking God to show me the answers. The Holy Spirit brought me a series of visions to illustrate the few words that are said in 10 verses of scripture. I will not allow Satan to come by and tell me that it could not have happened! That what I was shown could not be true. That is the first step in temptation to distrust. Second step is the presumption that I just dreamed this up and presume it to be from God. On the other hand I also have the worldly view from everyone telling me there is no verse in the Bible stating Jesus was married. That's true! However, at the same time there is no verse stating that Jesus wasn't married.

Time is another issue. If Jesus was baptized, spent 40 days in the wilderness and maybe 5 days at Bethsaida speaking to John the Baptist and gathering His first 5 apostles we are talking about 45- 50

days at the most. How and when did He meet someone to marry and how did they plan a wedding? I can't answer that straight out. I have to do it by faith and the statements made by the inspired people who wrote what the Holy Spirit led them to write.

Statements such as: God cannot lie! Jesus came in the volume of the book! Everything about Jesus was not recorded! Jesus was tempted by all things known to man! Jesus did not sin! I have to stand on what I received and place it here in print. Pray, ask God to show you the truth and read this with an open mind. If what is written here is wrong, it is I who must pay the price and not you! However, if what I record here is true, it is a revelation to you and you will be much better off in your understanding of God, of life and even of your mate if you are married. Praise God!

Let us consider one more viewpoint before we continue our study. Have you ever considered art to assist you in your learning of truth? Do you consider DeVinci's painting of *The Last Supper* to have any inspired value to understand Jesus' last meal with His disciples? Have you considered any of the classic masters of the Renaissance to be inspired by God to produce the illustrations we see in the Sistine Chapel at the Vatican or in the countless museums around the world? If you answered yes to these two questions, I have one more to ask. Do you consider the statement given in Biblical text ([A matter must be established by the testimony of two or three witnesses](#), Deut 19:15) to be a true statement for guidance? I must ask you what your answer is to this question. If you answered yes, I really must ask you to pray and ask God to open your mind to see a new viewpoint. Of course! The other answer may be no and there is no reason for you to read further. Your mind is already made up and additional information is not going to assist in changing your mind.

God must have understood that the wedding at Cana would be a controversial account for mankind to understand and accept. Therefore He did not give us two or three witnesses to establish His truth, He gave us seven witnesses! Here are those seven witnesses: (see note at end of the Bibliography, p 234)

- 1) Marriage at Cana by Giotto di Bondone painted in 1306
- 2) Marriage at Cana by Gerard David painted in 1500
- 3) Marriage at Cana by Jacopo Tintoretto painted 1561
- 4) The Wedding Feast at Cana by Paolo Veronese painted 1563
- 5) Marriage at Cana by Giorgio Vasari painted 1566
- 6) Marriage at Cana by Maerten de Vos painted 1596
- 7) The Wedding at Cana by Giovanni Paolo Panini painted 1725

There are several items that can be said and brought forth within these seven paintings. First, let us establish our three witnesses and use the paintings of Giotto di Bondone (1) above; Gerard David (2) above; and Paolo Veronese (4) above. Why these three? Simply because they clearly identify the bridegroom!



Marriage at Cana by Giotto di Bondone painted in 1306

Here is what I see in these paintings. In Giotto's painting you have three people with an aura around their head. I would say you are viewing Jesus, Joseph in the corner and Mary on the right side. The bride is the one in red seated next to Mary.



Marriage at Cana by Gerard David painted 1500

In David's painting I see two people with an aura around their head. Jesus is on the left at the head of the table and Mary is standing in what appears as holding her hands together as presenting a plea to do something about the wine situation. Once again the bride is in red at the center of the far side of the table. Notice something! Of all those seated at the table, all are women except Jesus (the bridegroom).



The Wedding Feast at Cana by Paolo Veronese painted 1563

In Veronese's painting the illustration is very simple. Jesus (the bridegroom) and His wife to be are seated at the center of the table and they are the only two with an aura around their head.

Here is another established fact. In all seven paintings the wedding feast is not being hosted at a poor man's house. This is a grand feast being hosted by a person of status who has many servants to perform and present such a feast. One other minor detail, did you notice the range of dates these seven paintings were completed? They were painted between 1306 and 1725. That's about 420 years that our forefathers were inspired to depict the wedding feast at Cana in the manner they are painted. Think about that! Now let us see what text we find in the Bible to support this viewpoint.

a. The First Miracle: How can anyone come up with an idea that Jesus was married? There's certainly nothing recorded in the Bible that directly says Jesus was married. Of course, the opposite statement is also true *there is no verse that directly states Jesus wasn't married*. How can I come to that conclusion? Well, let's ask another question. How did John record the Revelation and how did the churches in Asia understand what was meant? There are many who now claim the Revelation is not meant to be understood and declare there is too much mystery in the prophecy? I really must think differently or read a different Bible. I've come to understand that **if** you know the Old Testament, then you can see the mysteries revealed in the Revelation. All you have to do is substitute old, understood accounts in the Old Testament into the Revelation of Jesus as given to John. Why this thought? I've tried to get you to understand there was no need to record the historical, that isn't the purpose of the Bible. Normally, if you will search, there is a clue to follow, you can find a reference that will clarify the mystery presented in the Bible. So where can we even get a vague idea that it might be possible for Jesus to be married? Look in the book of John at the first miracle:

John 2:1 *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.*

John 2:2 *Now both Jesus and His disciples were invited to the wedding.*

John 2:3 *And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."*

John 2:4 *Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."*

John 2:5 *His mother said to the servants, "Whatever He says to you, do it."*

John 2:6 *Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.*

John 2:7 *Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.*

John 2:8 *And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.*

John 2:9 *When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.*

John 2:10 *And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"*

Let's go through this one verse at a time and see what clues are given. I could easily say this wedding took place on Tuesday. Doesn't it say, *on the third day*? If Sunday is the first day of the week, Monday would be the second day, and Tuesday would be the third day. However, that would be taking things completely out of context and it makes a false statement. If you read the account of John pertaining to Jesus, you have the record of His baptism on a certain day. The next verse starts the numbering of days and I believe this is after Jesus spent the forty days in the wilderness and was tempted by the devil. On the first day of this record, there is the decision by John, Andrew and Simon (Peter) to follow Jesus. On the second day, Philip and Nathanael (Bartholomew) also follow and on the third day was this wedding in Cana. Now, where did Jesus' family live? Wasn't it in Galilee? But in what village? How about the village of **Cana**? Notice the rest of the first verse. It says *the mother of Jesus was there*. Quickly read the second verse, but let's not get into a discussion of verse two specifically at this time. Notice it does not invite Mary to the wedding, but it says *she is there*. Let's look at any modern day celebration we recall and explain the reason someone would attend when they were not invited. The only way I can consider this could work is if you are the host or hostess giving the celebration. You will be there, though you do not invite yourself. Well! Isn't that true?

Look at the wording in verse two. *Jesus and his disciples are invited*. Go back to Luke where we observed the naming of the twelve apostles and read the previous verse in Luke 6:13 NIV, *When morning came, he called his disciples to him and chose twelve of them, whom he also designated as apostles*. It seems to me there were certainly more than just the five apostles named in chapter 1 of the Gospel of John at this wedding. What better way to get the friends and followers of the groom to attend than to state in the invitation that the groom and followers are invited. Isn't that what it says, in different words, that Jesus and his disciples were invited. I recall a pastor friend of mine who read this, he had great problems with what I'm proposing here. His question was, "Why would there be a need to invite Jesus if this was His wedding"? Well, that does make sense, doesn't it? However, consider this: I am not proposing this to destroy your ideas, nor faith. I'm addressing these issues to get you to read, to think, and to understand God's word better. Look again at the culture of which we are speaking. There was no television in Jesus' day, you couldn't send to Office Max or Staples and have 300 copies of invitations run off on the copy machine, nor could you go to the post office and ask for special love stamps for the envelopes. Look at the social media of the time and we have Facebook, Twitter and email moving at the speed of light. Make one miscalculation on Facebook and you could end up with hundreds of unexpected people to show up at a party. Again, at that time, if you invited the head of the group, and also included his followers, you invited all by word of mouth. Look at a wedding announcement placed in a church bulletin. Doesn't that one invitation invite every member of the church? You didn't have to send all those extra invitations to accomplish the objective, did you? Neither did this! The one invitation, stated as it was, invited all the disciples. I think there is one major point continually overlooked. Take the entire New Testament and explain which book was not written by someone who was a Jew first, Christian later. What did they know from the old ways, the Old Covenant, that we have overlooked, set aside or didn't even know in the first place? Let's continue.

Verse three holds a major clue. Look at the wording that reads, *the mother of Jesus said to Him, "They have no wine."* I think the wording is not to indicate the host of the party has no wine. I think the wording is that the multitude of disciples do not have any wine. But, even more importantly, why would Mary bring such information to Jesus? Surely, Mary is not being a busybody and letting her Son know the host has put together a poor party and she is criticizing the host. I again, just don't think so. She is the hostess and she is letting Jesus know that there is a problem and something needs to be done.

Verse four almost stings with male chauvinism. Jesus says, *"Woman, what does your concern have to do with Me? My hour has not yet come."* God really does have a sense of humor. Here is God in the flesh attending His wedding, and while His mother is telling Him one thing, He is telling her something completely different. It seems Mary is worried about the earthly realm and Jesus is worried about the spiritual realm. Mary wants a problem solved, while Jesus, on the other hand, doesn't see the problem as His mother does and replies that the things of His ministry are not yet ready to begin. So how is this resolved? Read the next two verses.

Mary does not reply to Jesus, instead she replies to the servants, *"Whatever He says to you, do it."* Let's get things straight! There are three important points to be made in this verse. Mary is giving the orders, this is her house, and she's in charge. If that isn't true, think about this: You are having a party, one of your guests suddenly starts giving orders to your servants, your servants are looking around like they are confused, and you're getting ticked off. Right? Did you read anything indicating this happened? No! Therefore, Mary is at home. Joseph and Mary had servants, and they lived in a larger home. It seems this must be. How else would you hold a party for all the disciples and why would you need servants? Something else has to be said. This is a parent speaking to her Son. She is well aware of what He can or can't do, and has presented Him with a problem. Mary expects a solution! We have to read verse seven for our final input pertaining to this verse.

How many waterpots are there in verse six? How much liquid volume did they hold? Simple math will tell you there is between one hundred twenty to one hundred eighty gallons of liquid storage area. I really want to ask a question. When was the last time you were at a party where the consumption of wine was between 120-180 gallons (remember this party had been going on for some time so there was even more wine than this that was consumed)? Again, I'm going to state that Joseph and Mary lived in a large house. Consider that these waterpots were there for the storage of water for household use, or as stated *"..., according to the manner of purification of the Jews, ..."* These six waterpots were probably a day's, maybe two day's, supply of water for this purpose. There was a well nearby. I know you just stopped reading and started wondering where did I get that bit of news? Simple, it comes from the next verse.

Verse seven tells two important things. First, it completes the solution to the problem presented in verse five. It shows in this verse respect for the parent is a part of Jesus' life. Mother had presented a problem and Son was to find a solution. Secondly, look at what Jesus said to the servants, *"Fill the waterpots with water."* They filled them to the brim. How would you accomplish this if they didn't have a nearby well? I'd even say it was their own well and not the village well. I say this because of the nature of mankind. If they had gone to the village well to get 120-180 gallons of water, someone would have been complaining and raising all kinds of fuss. Since there were no fights, the well was probably their own, and no one would care what was done with their own water. Let's use another illustration. If men had a cross piece over their shoulders and they had a five gallon bucket on each side, that would be ten gallons of water per man to carry. It would still take 12 to 18 men to do this in one trip and each would be carrying over eighty pounds in weight (the weight of ten gallons of water would equal roughly eighty pounds). How far would you expect them to carry the water? Remember these are servants and they have been given orders to fill those six waterpots. They are expected to do this quickly so the party may continue.

It can't be two or three hours for these men to go to the village to get the water. Simple conclusion, they had their own well.

Verse eight gives another reference to the importance of a voice command. Jesus said to them, *“Draw some out now, and take it to the master of the feast.”* The servant took it to the master of the feast. Proverbs tells us life and death rests within the power of the tongue. Jesus cursed a fig tree and it withered and died. Here Jesus makes the simple voice command to the servants and the result has already happened. The water changed to wine when he said *now*.

Verse nine gives us another major clue to this mystery. There isn't a verse in the Bible identifying when Joseph died. I'd be willing to say because of this verse, Joseph was very much alive for this moment. To those who have traveled to the Middle East and have seen a village wedding, you know these things go on for days, up to about a week. The host for the wedding party is either one of three people: the father of the groom, the uncle (only on the father's side) of the groom, or the groom. The reason the uncle and groom are shown is because the father has died. The uncle is shown and will take this responsibility if this is his brother's son and the son does not have enough money to have the party. The primary two people who will host this party are the father of the groom, or the groom. Now since Jesus was invited, he did not host the party. You got it, the master of the feast is Joseph. Now look at the last portion of the verse that says, *“the master of the feast called the bridegroom.”* Remember, the only one who could tell the master of the feast who produced the wine was the servant who served the wine as commanded by Jesus to do so in verse 8. Yet, the Master of the Feast went to the bridegroom. Verse ten gives the last important clue. The master of the feast is telling this to the bridegroom, *“Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!”* Two questions. Who produced the wine? To whom is the master of the feast talking? Jesus made the wine and the master of the feast is talking to the bridegroom. Now, it would seem the master of the feast is talking to someone other than Jesus, however, let's remember who would be hosting a ceremony such as this. Wouldn't this wording also fit if it was the father talking to the son who was sharing the hosting duties of the party? Wouldn't the sentence saying, *“You have kept the good wine until now!”* still be correct? Here's my conclusion. This is Jesus' wedding and the name of the bride is Mary Magdalene. I know you want to know how I got this name as the wife. Go to the following verses to see the identification of various women named Mary: Matthew 27:56; Matthew 27:61; Matthew 28:1; Mark 15:40; Mark 15:47; Mark 16:1 and Luke 24:10. Now add these verses: John 19:25, *Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.* John 20:1, *Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.* John 20:11, *But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.* John 20:16, *Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher).* John 20:18, *Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.*

I want you to observe one thing. In every verse, except John 19:25, Mary Magdalene's name is placed before Mary, Jesus' mother, by all four Gospel writers. Now why would this be done? Ask any man if he will give the name of his wife before he gives the name of his mother in an introduction, unless the circumstances make it necessary to name the mother first, as in John 19:25. What makes John 19:25 different? You have to put John 19:25-27 together. These are the verses that put the care of Mary (the mother) into the responsibility of the Apostle John. Therefore, you would direct the statement

with the mother being identified first and the others following. Now, you ask if all this is true, what happened to Mary Magdalene after the crucifixion and why isn't she mentioned again? No need to, her part had been played and we continue. Okay, look at this slightly differently. How many times is Mary, Jesus' mother, identified after the crucifixion in the New Testament? If you accept my analysis, the answer is twice: Acts 1:14 and Romans 16:6. If you accept the answer of many others it is only once: Acts 1:14. The point is, as far as the Bible was concerned, the part had been played by both women. It was not necessary to mention them again. Never the less, it doesn't change history, nor does it wipe them from the face of the earth. Things just went on as they were intended.

Now you have Jesus' mother and his wife with him on his travels. You have Jesus' mother and wife in Jerusalem for Passover. You have Jesus' mother and wife at the tomb. You have Jesus' wife telling the apostles the tomb is empty.

Does this really change any belief about Jesus? NO! If anything, this shows in the following verse, to me, the love God the father has for his creation.

John 21:25, *And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.*

Hebrews 4:15, *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.*

John 2:11-12, *This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.* We see the results of this sign in two ways: the glory of Jesus, and the faith of the disciples. *After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.* There are several things we need to ask about this verse. It says Jesus, His mother, His brothers and His disciples went to Capernaum. Where did they stay? Who paid the bills for this group? If we combine what we know, we can say there are at least 14 people in this group. The party would include (1) Jesus, (2) Mary Magdalene (3) Mary, (4 thru 7) are Jesus' brothers: James, Joseph, Jude, and Simon, (8 and 9) are Jesus' sisters. We know these sisters are not mentioned here and you're going to tell me the rest of the family is gone, and therefore, the sisters are left at home by themselves. I don't think so! (10) Peter, (11) Andrew, (12) John (13) Philip, and (14) Nathanael.

This list above gives a total of 14 people as the minimum number in the group. In addition, I could add Joseph to this list. Remember there is no verse telling us when Joseph died, and that would bring this group count to 15. I say minimum because of something we have skipped. So for the moment let us go back to a statement made in verses 2 and 3 of the second chapter. For illustration these verses are from the KJV: *And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, they have no wine.* Look at verse 3a. Who is the *they* of this verse. If we go backward, it would seem that the *they* are the disciples of Jesus.

If we only have five disciples and skip forward to verse 6, I have a question. Why would five men (the only five so far named) need to have 120 to 180 gallons of wine, the amount indicated by the size of the water pots in verse 6? The more serious question is how many people actually went to Capernaum? I could easily say all twelve Apostles were there. I could even go so far as to say many followers of Jesus were there. The questions could then become: Where did you find rooms for fifty to one hundred people to stay in Capernaum? Who paid for the several days stay of this group? Once again, we do not have every detail pertaining to the life of Jesus recorded in the Bible. We believe by **faith!**

Let us go back to the original 14 identified above and answer a question. Customs in the Middle East are such that whoever invites the others is paying the bills. By the order of the arrangement of people in verse 12, one could safely say there are at least eight people from one family in this group. I would be willing to say it was Jesus and/or his family who paid for this trip to Capernaum.

Now, doesn't that go against the traditions that we have heard concerning Jesus? Haven't we been told repeatedly Jesus was from a poor family and He, Himself, was a poor man? Wouldn't the invitation to the marriage at Cana and the trip to Capernaum indicate Jesus and his family had means and were among the elite in the Galilee region? We seem to forget the lineage Matthew records for Christ in his gospel. That lineage indicates Joseph is of the royal lineage of Israel, or the throne of King David. Ask yourself this: Would the royal line of Israel convey poor people?

**Do you really believe that the teachings of the Old Testament have been done away with because of the New Covenant made through Jesus?**

Consider this: Why would God present His Word to Moses and the prophets just to be ignored? Do you really believe the birth of Jesus doesn't carry forward the instructions that God's feast days and His commandments are not meant for all generations. Haven't we see in both the Ten Commandments and in God's ordained feast days that they are meant for all generations? Did I miss something and the generations of mankind stopped at the beginning of the gospel of Matthew? I don't think so! Remember a few things: The Bible may be the inspired Word of God with much of it revealed by dreams or visions but it clearly says that God **said** to Moses. That little word said means God spoke directly to Moses. The first five books in the Bible are not dreams or visions. One other thing: Didn't Jesus make the statement that He came to fulfill the law, not to do away with the law? Finally, answer this within yourself: Why would God throw away two-thirds of His book of instruction just because He sent His son to establish a covenant of grace? Please stop and understand what you are doing when you make a statement such as this about being a New Testament believer.

**Are there other important sets of twins mentioned in the Bible? Can you name them?** There are at least two sets of twins that play a role in the Bible narrative. The first set is Jacob and Esau and the second set is Perez and Zerah.

**Are you aware of the seven church ages that refer to the seven churches of Asia in Revelation?**

- 1) The church at Ephesus - they were a legalistic church and represent the age between 30 - 95.
- 2) The church at Smyrna - they were a persecuted church and represent the age between 95 - 312.
- 3) The church at Pergamum - they were a liberal church and represent the age between 312 - 590.
- 4) The church at Thyatira - they were a pagan church and represent the age between 590 - 1517.
- 5) The church at Sardis - they were a dead church and represent the age between 1517 - 1750.
- 6) The church at Philadelphia - they were an alive church and represent the age between 1750 - 1925.
- 7) The church at Laodicea - they are an apathetic church and represent the age between 1925 - now.

Notice several things about these churches and the condition (age) they represent. First, these are all New Testament churches. They are not identified in the Old Testament and the statements made to them are New Covenant statements/conditions. In the verses pertaining to each church the term, he who overcomes, is used in the statement made about each church. Meaning that we all, as New Testament believers, need to be overcomers. Here is what I want you to really see. There are thirteen promises given to those who overcome. Here is a list of those promises:

To Ephesus - I will give the right to eat from the tree of life (1).

To Smyrna - overcomers will not be hurt by the second death (2).

To Pergamum - I will give some of the hidden manna (3). I will also give him a white stone with a new name written on it (4).

To Thyatira - I will give authority over the nations (5). I will also give him the morning star (6).

To Sardis - dressed in white (7). I will never erase his name from the book of life (8) I will acknowledge his name before my Father and His angels (9).

To Philadelphia - I will make him a pillar in the temple (10). I will write on him the name of My God (11). I will write on him My new name (12).

To Laodicea - I will give the right to sit with Me on My throne (13).

These are the thirteen promises made to those who overcome the situation and temptations that the church is going through. Realize that the last church age represents the falling away that Paul spoke of in 2nd Thessalonians 2:3: *Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition.* (NKJV) The falling away that Paul is speaking about is the apathy of the church. Go back and read the full statement that Jesus makes to the church at Laodicea. I'll make it easy for you and give you the important verses, Rev 3:15-16: *I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.* (NKJV) Jesus also gives to the church at Laodicea this encouragement. Rev 3:19-20: *As many as I love, I rebuke and chasten. Therefore be zealous and repent. 20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.* (NKJV)

As a brother in Christ I desire for you to see what is happening to the church in this present day and age. We truly are marching to hell by our own choice. This Christian nation needs to wake up, smell the coffee and repent of their wicked ways. The more we walk down this pathway the closer we get to the gates of hell. I plead with you to become an overcomer and be zealous and repent just as Jesus spoke to the church at Laodicea.

### **Can you name the different groups that will not be permitted to enter heaven as stated in Revelation?**

There is a passage of scripture in Revelation chapter 21 that gives the following statement, Rev 21:6-8: *And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."* (NKJV) The New International Version uses slightly different words and I'll list those here: Cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars. Do you understand that those who riot and are doing the snatch and grab robberies, the tearing down of statues and other things are those performing vile acts and they do not get into heaven. Those who must read their astrological prediction for the day are practicing magic arts and do not get into heaven. Those who are living LBGQT lifestyles are abominable in God's sight and do not get into heaven. Those who have an abortion or who perform abortions are murderers and get to spend eternity in hell. Those who lie and deceive in their buying and selling or in the events that happen daily are also marked for doom. If LBGQT wasn't enough and you practice same sex marriages you also have purchased a ticket to spend forever in Hades. **It is your choice in what you think, act and believe!** God warns all of His creation that any of these things are against Him and will not be permitted, especially in heaven.

**Do you believe that God is wrong in declaring LBGQT ideology an abomination?** Better read the answer given to the question above. Just so you know that the Bible does make this statement here is the verse. Leviticus 18:6, 22-23: *"You must never have sexual relations with a close relative, for I am the Lord. 22-23: "**Do not practice homosexuality**, having sex with another man as with a woman. It is a detestable sin. <sup>23</sup> "A man must not defile himself by having sex with an animal. And a woman must not offer herself to a male animal to have intercourse with it. This is a perverse act. (NLT) I have heard it stated that the practice of being a lesbian is not condemned by God because it is not stated as such in Leviticus. That may be true, but you need to read Romans 1:26-27: *That is why God abandoned them to their shameful desires. Even the women turned against the natural way to have sex and instead indulged in sex with each**

*other. And the men, instead of having normal sexual relations with women, burned with lust for each other. Men did shameful things with other men, and as a result of this sin, they suffered within themselves the penalty they deserved. (NLT)*

**Do you believe that God is wrong in declaring marriage as the union of one man and one woman?**

To some extent this question has been answered by the two previous questions. The real question is what does God proclaim in His Word? This is one of the very first rules or principals of the Bible and it is given in Genesis 2:24-25: *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed. (NKJV)*

**Do you believe that women have the right to kill their unborn children? Do you consider that as murder?**

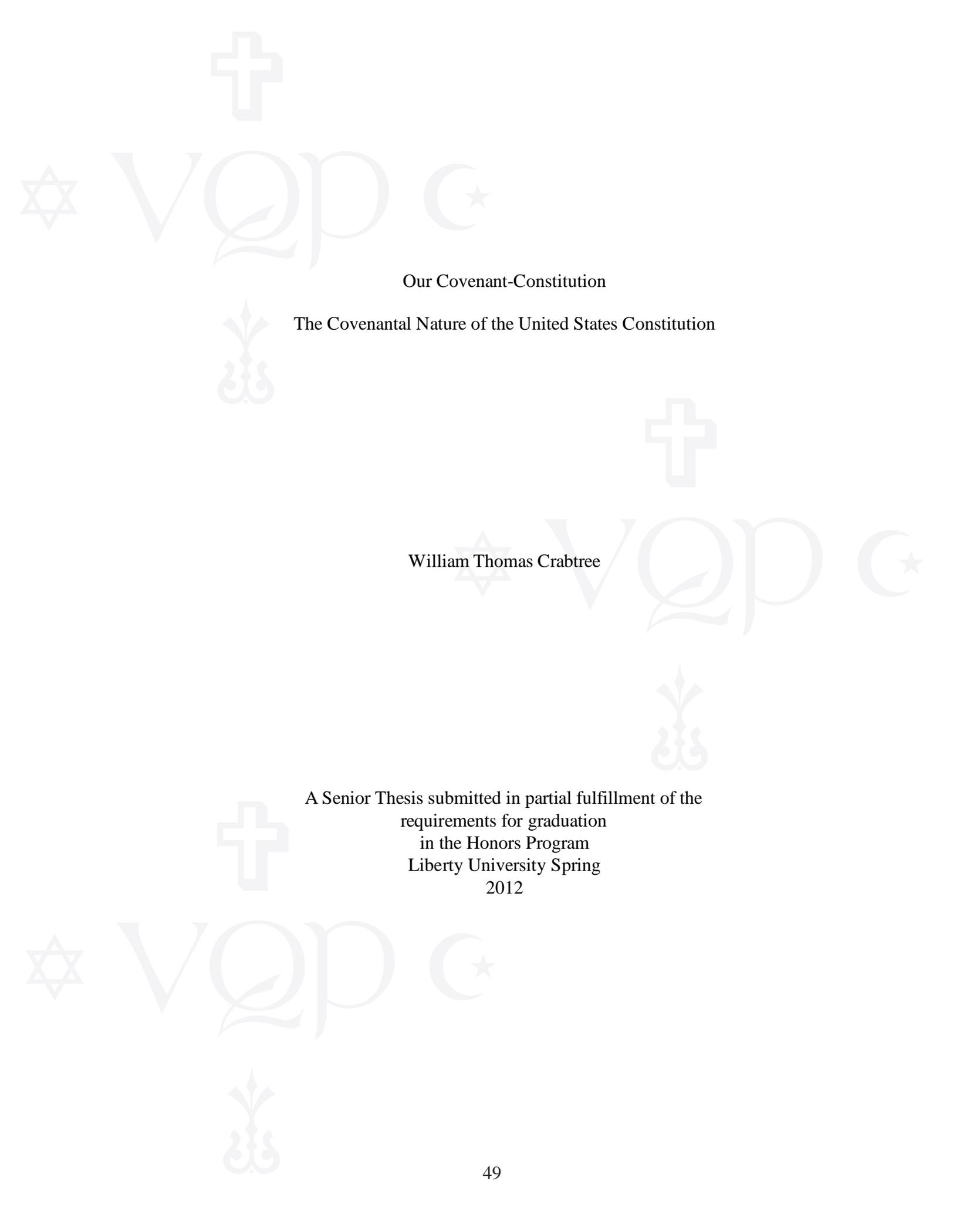
Pro-choice and pro-life have had discussion after discussion on this issue. The Supreme Court of our land has declared that under the Constitution, and with science in mind, women had the right to have an abortion. Who has greater authority God or the Supreme Court? I believe the creator of all things has the greater authority. Leviticus 18 gave mankind rules toward their sexual relations. In the middle of these verses rest verse 21 which goes in a different direction. Leviticus 18:21: *And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the Lord. (NKJV)* This verse reads a little different in the New Living Translation Leviticus 18:21: *“Do not permit any of your children to be offered as a sacrifice to Molech, for you must not bring shame on the name of your God. I am the Lord. (NLT)*

We need to review some of the writings that our forefathers placed on paper when they formulated our Constitution and Bill of Rights. Once again please remember that our Nation and the written guidance of and for that nation were based on Biblical principals. We are not a heathen nation where anything goes and no one is called to account for their deeds. Of the colleges and universities in this nation the one school I know that is totally independent and works each and every day on teaching students our Constitution and what it says. That college is Hillsdale College in Hillsdale, Michigan. They do not accept any type of government funding, including grants and student tuition aid. Liberty University is another school that provides facts as they are. The following is a senior thesis written by William Thomas Crabtree at Liberty University and is inserted in full.

As you read this document consider the following questions:

**Do you understand that the United States made a covenant with God in the writing of our Constitution?**

**Do you understand that this nation was formed upon Biblical principles? Not on Islamic nor Oriental doctrine or belief?**



Our Covenant-Constitution

The Covenantal Nature of the United States Constitution

William Thomas Crabtree

A Senior Thesis submitted in partial fulfillment of the  
requirements for graduation  
in the Honors Program  
Liberty University Spring  
2012

Acceptance of Senior Honors Thesis

This Senior Honors Thesis is accepted in partial fulfillment  
of the requirements for graduation from the Honors Program  
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## Abstract

The problem with the national government and politics in the United States today is that citizens and politicians have both forgotten, ignored, and undermined the nature and significance of the U.S. Constitution as a civil covenant based on civil and religious liberty and limited government. This thesis proposes to analyze the nature of the Constitution as a civil covenant and how a proper interpretation and application of it as such can solve many of today's most pressing political problems. It will discuss the nature and history of civil covenants, examine the mechanics of the Constitution in the creation of a Federal Republic, briefly trace the breakdown of this system through sundry events and policies in American history, and delineate a few possible solutions.

Please note: All bold print, underlining and highlighting of this document are inserted by the author of this work and not the original writer.

## **Our Covenant-Constitution**

### **The Covenantal Nature of the United States Constitution**

There is something broken in the American system. Politics in the United States have not been this polarized since the days of the Kansas-Nebraska Act of 1854 and the Election of 1860. From the Tea Party movement to the Occupy Wall Street protestors, from Congresswoman Michelle Bachmann to former Speaker of the House Nancy Pelosi, the vision of what the United States of America was, is, and should be is very different. This lack of unity is leading to a societal breakdown and an increase in the number of disorderly demonstrations. Protests in the streets of major cities, cable news talking heads screaming over one another, and outbursts during presidential addresses to Congress attest to the growing divisiveness in American politics. We also face the very real problems of an unstable economy, high unemployment and inflation, and a national debt that can only be described as prodigious. In addition, there is the ever-present culture war that is tearing at the very fabric of society through gay rights and pro-abortion movements. These events are enough to make any Christian conservative throw his or her hands in the air and say “it’s useless,” and either continue life as usual by ignoring the problems or stockpiling gold, guns, and non-perishable food items in a cabin in Montana.

What went wrong? Why does the U.S. Government today look so very different from how it did in 1789, not only in function but also in principle? What, if anything, can be done to prevent “The Last Best Hope”<sup>1</sup> from disappearing from the face of the earth? The problem with the national government and politics in the United States is that people and politicians have forgotten, ignored, and undermined the nature and significance of the U. S. Constitution

1. Abraham Lincoln, “Second Annual Message to Congress” December 1, 1862. National Archives, <http://www.archives.gov/legislative/features/sotu/lincoln.html> (accessed April 9, 2012).

as a civil covenant **based on civil and religious liberty and limited government.**

### The Covenant Tradition

Most modern studies and examinations of the United States Constitution begin by simply focusing on the National Constitution of 1787 and its subsequent evolution. Yet this is a mistake; it is the culmination of a rich heritage, “the critical expression of the American constitutional tradition.”<sup>2</sup> The Constitution was not created in a vacuum; it is rather the result of thousands of years of political thought and discourse stretching “back to the Covenant tradition of the Old Testament.”<sup>3</sup> It is this covenant tradition that bears import for politics and governance today.

Donald Lutz, a professor of political science at the University of Houston and preeminent scholar in the field of American Constitutionalism, describes a covenant as “a formal agreement that had legal validity under the seal of the Crown, which denoted a serious agreement witnessed by the highest authority. The counterpart to the secular covenant was any agreement secured by God.”<sup>4</sup> In more fundamental terms, a covenant is “the most serious type of agreement attested to, or witnessed by the highest available authority.”<sup>5</sup> The elements that identify it as such are: a justification of authority, continuity or limited changeability, invocation of God or the highest authority, the presence of various sanctions, and an incorporation

2. Donald S. Lutz, *The Origins of American Constitutionalism* (Baton Rouge: Louisiana State University Press, 1988), 6.

3. *Ibid*, 7.

4. *Ibid*, 17.

5. Gai M. Ferdon, “British and American Political Discourse: Part 1 – Compact, Contract, Patent, Agreement, Frame, Combination, Ordinance, Fundamental Colonial Documents of Foundation” (American Constitutional History Lecture Notes, Lecture 4, Liberty University, September 14, 2010), 4.

of posterity.<sup>6</sup> Daniel Elazar broadly defines a covenant as a “lasting yet limited agreement between free men or between free families of men, entered into freely by the parties concerned to achieve common ends or to protect common rights.”<sup>7</sup> These definitional elements can all be identified in the Constitution of 1787 and in the many proto-constitutions that preceded it. From where did the writers of these constitutions, compacts, and charters receive the covenantal tradition? As astute researchers and writers, they turned to their contemporaries and other writers that immediately preceded them. Due to the fact that the writers of these documents were British citizens until July 1776, and were also generally religious men, it stands to reason that the tradition of political theory that the Framers of the U.S. Constitution drew from would be British in background as well as religious in nature.

The influence of the Reformation on political theory and American history cannot be overstated. The writings of Martin Luther (1483-1546) and John Calvin (1509-1564) on both theological and political issues revolutionized political discourse and altered the course of world history. The history of Great Britain is inextricably tied to the history of the Reformation. King Henry VIII’s creation of the Church of England in 1533 and repudiation of the Holy Roman Catholic Church, which fomented such political and ecclesiastical drama, defined the history of England in the 16<sup>th</sup> and 17<sup>th</sup> centuries.

A new Reformed hermeneutic that English Puritans adopted in the late 1500s was also extremely influential in the New World where many of the persecuted Puritan sects fled. This new hermeneutic was defined by “Sola Scriptura and the grammatical-historical method of

6. Ibid.

7. Daniel J. Elazar, “Federalism and Covenant” in *The Covenant Connection: From Federal Theology to Modern Federalism* (Lanham, MD Lexington Books, 2000), 253.

of biblical interpretation”<sup>8</sup> and was one of the greatest contributions made by Reformation writers such as Luther, Calvin, Zwingli, Knox, and others. It led to a true revival of a biblical worldview which proclaimed that Scripture is applicable to all of life. It was this new practice of applying the Bible to all of life, and to politics especially, that led to the English Civil War (1642-1651) and The Glorious Revolution (1688).

Donald Lutz trenchantly describes the influence of Reformed British political theorists on American constitutionalism: “The American constitutional tradition derives much of its form and content from the Judeo-Christian tradition as interpreted by the radical Protestant sects to which belonged so many of the original European settlers in British North America.”<sup>9</sup> British political writers during the seventeenth century, such as John Milton, John Hampden, Algernon Sydney, and Henry Vane, all studied and wrote about what government should look like from a biblical perspective: “Christian scholars were exploring the Bible politically, which in part, gave rise to Rabbinic studies with its focus upon the Jewish Polity and other aspects of the Scriptures for constitutional considerations.”<sup>10</sup>

### **The Hebraic Covenant**

Why would a covenant be the best means of creating a civil government? And why would God use covenants in relation to Israel? Both questions can be answered by examining the nature of covenants. Elazar describes them in this manner:

8. Gai M. Ferdon, “Protestant Political Readings – America’s Reformation Heritage: Issues of Jurisdiction Religious Liberty and Civil Authority: Advent of a New Hermeneutic and Reformed Christianity – Biblical Christian Worldview” (American Constitutional History Lecture Notes, Lecture 2, Liberty University, September 2, 2010), 3.

9. Lutz, *The Origins of American Constitutionalism*, 7.

10. Ferdon, “Protestant Political Readings,” 3.

Theologically, covenant embodies the idea that relationships between God and humans are based upon morally sustained compacts of mutual promise and obligation... Politically, covenant expresses the idea that people can create communities and civil societies through such compacts (whether religious or secular), thereby establishing enduring partnerships.<sup>11</sup>

Unlike contracts, compacts, or other simple agreements, covenants speak to the truest relationships and the deepest form of love – a self-sacrificing agape that is the basis of intimate, eternal relationships. It is this element of sacrificial love and self-limitation that is the heart of a covenant; just as God limits His influence and power when entering into a covenant with Israel, the parties of a political covenant limit themselves in the pursuit of the “creation of communities or commonwealths animated by concern for the public good.”<sup>12</sup> God used covenants in dealing with the Israelites because they represented the essence of who He is, which is represented in the Trinity. The Father, Son, and Spirit are coequal and coeternal, but throughout the Bible they operate in service and submission to one another: Jesus’ submission to God the Father’s will in the Garden of Gethsemane before his crucifixion represents one of the most powerful examples.<sup>13</sup> This model of mutual submission in love is also reflected in the marriage covenant highlighted by Paul in Ephesians 5.<sup>14</sup> The foundation for covenantal relationships in love and mutual submission allows them to last, for all intents and purposes, in perpetuity, rather than break down under stress. It is for these reasons that God used covenants in His dealings with the Israelites.

11 Daniel J. Elazar, “From Biblical Covenant to Modern Federalism” in *The Covenant Connection: From Federal Theology to Modern Federalism*, ed. Daniel J. Elazar and John Kincaid (Lanham, MD: Lexington Books, 2000), 5.

12. Ibid.

13. See Matthew 26:36-39, Mark 14:32-36, and Luke 22:39-42.

14. See Ephesians 5:22-33.

In Scripture God made covenants with man that predated the Mosaic Covenant on Mount Sinai; these include the covenant with Noah in Genesis 9 and the Abrahamic covenants in Genesis 15 and 17.<sup>15</sup> But it was on Mount Sinai that “the Israelites acquired a single national constitution and law administered by a combination of tribal and national officers and serving a federation of tribes, each itself a compound union of families.”<sup>16</sup> The Covenant given to the Israelites established them as a people – a commonwealth – and created for them a system of laws and institutions whereby God would remain sovereign and the people free to live and worship Him. God could work in and through Israel as a model covenantal community.

However, as most people familiar with the biblical narrative know, the confederacy of the Hebrews governed by the Judges subverted the covenant, leading to the Hebrew Monarchy. The Israelites, articulating a mimetic desire to have a king like the nations surrounding them, created a “limited constitutional monarchy bounded by the covenant idea and periodically reaffirmed through specific covenants between the kings, the people, and God.”<sup>17</sup> Although the Israelites would not keep their original covenant with God, the covenantal spirit lives on through the political ideas that it produced and which were rediscovered and re-employed by key figures from the Reformation and Puritan Revolution and subsequently by the drafters of the Constitution of the United States.

### **British and Early American Civil Covenants**

15. Elazar, “From Biblical Covenant to Modern Federalism,” 6.

16. Ibid.

17. Ibid.

As mentioned, the writings of such Reformers as Calvin and Luther had a prodigious impact on various peoples throughout the Old World, including the French Huguenots, the Dutch Reformed, and the Scottish Presbyterians. Probably most important for America's history and its political and religious development were the English Puritan sects. Puritans were steeped in covenantal theology, which Elazar describes as thus:

Theologically, covenant embodies the idea that relationships between God and humans are based upon morally sustained compacts of mutual promise and obligation, as in the covenants with Noah, Abraham, Moses, and for Christians, the New Testament or Covenant. Politically, covenant expresses the idea that people can create communities and civil societies through such compacts (whether religious or secular), thereby establishing enduring partnerships.<sup>18</sup>

Covenant theology impacted political theology through the works of Scottish Presbyterian Rev. Samuel Rutherford (1600-1661), who wrote that although "rulers derive authority from God..., God gives this authority to rulers through the people."<sup>19</sup> Locke secularized this belief in his social contract theory that just government emerges by the consent of the governed.<sup>20</sup>

As faithful Christians, the American colonists attempted to apply biblical principles to all areas of life, and to examine through "the Scriptures political readings of civil and religious liberty which significantly reshaped the role of civil and ecclesiastical authorities in matters of worship and conscience."<sup>21</sup> It was "these same groups that dominated the political revolutionary movements in Britain and America in the seventeenth and eighteenth centuries."<sup>22</sup>

18. Ibid, 5.

19. John Eidsmoe, *Christianity and the Constitution: The Faith of Our Founding Fathers* (Grand Rapids, MI: Baker Book House, 1987), 24.

20. Ibid, 24-25.

21. Gai M. Ferdon, "America's Reformation Heritage: Puritan Revolution (1640-1660): Republican Political Thought (Commonwealthsmen) – Great Britain's Unique Contribution to American Constitutionalism" (American Constitutional History Lecture Notes, Lecture 3, Liberty University, September 9, 2010), 1.

22. Elazar, "Federalism and Covenant," 253.

The Puritans transplanted themselves to the New World to create a new society based upon biblical mandates and principles. In this regard, the Pilgrims and Puritans in New England, and to a lesser extent the Scottish Presbyterians in the mountains and piedmont and the Dutch Reformed settlers in New York, sailed to America to create holy commonwealths where they could enjoy the freedom to fellowship with God and one another without fear of persecution. In these holy commonwealths, “the covenant provided the means for free men to form political communities without sacrificing their essential freedom and without making energetic government impossible.”<sup>23</sup> It was this common thread of covenantal theology that provided the basis for the sundry civil covenants that were to follow.

“When it came time...to order themselves politically as their charters allowed and as circumstances required,”<sup>24</sup> the Pilgrims in 1620 turned to the covenant form. The “Pilgrims and strangers aboard the ship covenanted among themselves to form a civil body politic”<sup>25</sup> on November 11, 1620, which became known as the Mayflower Combination and Compact:

In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, Franc, & Ireland king, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one another, covenant & combine our selves together into a civill body politick, for our better

23. Elazar, “From Biblical Covenant to Modern Federalism,” 4.

24. Lutz, *The Origins of American Constitutionalism*, 25-26.

25. Steven A. Samson, *Crossed Swords: Entanglements between Church and State in America* (Eugene, OR: University of Oregon, 1984), 154, [http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1121&context=fac\\_dis](http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1121&context=fac_dis) (accessed February 27, 2012).

ordering & preservation & furtherance of ye ends aforesaid; and by ye vertue hereof to enacte, constitute, and frame such & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witnes wherof we have hereunder subscribed our names at Cap-Codd ye 11. Of November, in ye year of ye raigne of our soveraigne lord, King James, of England, France, & Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano: Dom. 1620.<sup>26</sup>

The Mayflower Compact represents the preeminent political covenant of the new American colonies; “it marks the introduction into the American colonies of a compact theory of government which would later serve as the basis for both popularly based State constitutions and the United States Constitution....”<sup>27</sup> The aspects of covenant in the Mayflower Compact are easily seen:

God is called upon as a witness. The signers state the reason why such a document is needed, for their ‘better Ordering and Preservation.’ It creates a people, all those undersigned, and... it creates a government, a civil ‘Body Politick.’ They wish to become a people who glorify God, advance the Christian religion, honor king and country, and value justice, equality, and the common good.<sup>28</sup>

As one will notice, although the Mayflower Compact created a body politic, it did not delineate a civil institution for government.

The Pilgrim Code of Law, also known as the Plymouth Code of Law (1636) is “the first American Constitution.”<sup>29</sup> However, “much more than a code of law, this document lays out the fundamental values and political institutions of the community.”<sup>30</sup>

26. Mayflower Compact quoted by Eidsmoe, *Christianity and the Constitution*, 29.

27. James McClellan, *Liberty, Order, and Justice: An Introduction to the Constitutional Principles of American Government*, 3rd ed. (Indianapolis, IN: Liberty Fund, 2000), 97.

28. Lutz, *The Origins of American Constitutionalism*, 26.

29. Ferdon, “British and American Constitutional Discourse: Part 1,” 4.

30. Donald S. Lutz, ed., *Colonial Origins of the American Constitution: A Documentary History* (Indianapolis, IN: Liberty Fund, 1998), 61.

The Pilgrim Code of Law effectively fleshed out the practical workings of the new Colony's government, putting institutional forms and practices into writing and establishing a unified code of law by which to govern the colony. The crafters of the Pilgrim Code of Law created "all the political practices and institutions, as well as the laws generated since 1620, into coherent form, eliminating what was redundant or no longer needed."<sup>31</sup> After justifying the authority to create the code by prefacing it with the Mayflower Compact and the royal charter given to the Pilgrims, the writers established the legal authority for the subsequent code and provided a documentary basis for their authority. They also reiterated their individual rights as Englishmen: "the most important is basing government upon the consent of the governed."<sup>32</sup> The Pilgrim framers then delineated the mechanics of their government, the specific institutions and laws that would make for a viable civil government. Donald

Lutz succinctly describes the Pilgrim Code of Law:

The document not only contains all the covenant elements, but with the addition of the last foundation element, the description of institutions, the Pilgrim Code of Law becomes the first modern constitution—a constitution that is also a covenant. A free, self-governing people used a deliberative process based upon their consent to create a government. The government was centered upon a representative assembly beholden to a virtuous people as measured by God's law.<sup>33</sup>

A significant aspect of the Pilgrim Code of Law that holds political importance for the subsequent documents, including the U.S. Constitution, is its federal character. At the time the Code was written, the Plymouth Colony was composed of several towns which retained their independent councils under the authority of an overarching colonial

31. Lutz, *The Origins of American Constitutionalism*, 27.

32. *Ibid.*

33. *Ibid.*

government.<sup>34</sup> The covenantal theology held by the settlers of Plymouth Colony can also be easily discerned through an examination of their political documents; with the Pilgrim Code of Law, “everything rested upon the consent of the governed.”<sup>35</sup> The Mayflower Compact and Pilgrim Code of Law represent a political documentary consequence of the Reformation practice of applying Scripture to the civil arena. Furthermore, by examining subsequent documents, one is able to see the covenantal thread running through them.

The Fundamental Orders of Connecticut (1639) is a constitution that has great import in the development of American constitutionalism because it “created a complicated institutional structure,”<sup>36</sup> the mechanics of which provided a model for subsequent constitutions. More specifically, it created a “federal political system,”<sup>37</sup> which allowed the individual towns of Hartford, Wethersfield, and Windsor to maintain their town governments while relinquishing some of their political rights and independence to a colonial government to promote the common good. This ensures that authority is divided and diffused. It is this understanding of federalism, embedded in the Fundamental Orders, that provided a precedent for the Framers when crafting the U.S. Constitution over one hundred years later.

Federalism, “the preservation of local control, diversity, and the individual character of each component, and the provision of unity on matters where unity was required,”<sup>38</sup> can be traced back to covenant theology and the Hebrew Commonwealth. As

34. Lutz, ed., *Colonial Origins of the American Constitution*, 61.

35. Lutz, *The Origins of American Constitutionalism*, 41.

36. *Ibid.*, 42.

37. Lutz, ed., *Colonial Origins of the American Constitution*, 210.

38. Lutz, *The Origins of American Constitutionalism*, 43.

Lutz explains, the “tribes of Israel shared a covenant that made them a nation. American federalism originated at least in part in the dissenting Protestants’ familiarity with the Bible.”<sup>39</sup> Daniel Elazar remarks that “the word federal is derived from the Latin foedus which means covenant.”<sup>40</sup> Although the Fundamental Orders are not simply or explicitly a covenant in the same sense as the Mayflower Compact or Pilgrim Code of Law, they are, like the U.S. Constitution, covenantal in nature and background. Without a covenant theology, there would be no federalism and, in turn, no Constitution as we know it today. Independence through Interdependence

For over one hundred years, British rule was characterized as a period of salutary neglect whereby the colonies were largely self-governing and independent of direct control from the crown and Parliament. A little over a year after the shot heard around the world outside of Boston was fired in 1775, the Declaration of Independence would be drafted changing the course of American history. Various declarations by the Continental Congresses, state constitutions, the Declaration of Independence and Articles of Confederation, while not all overtly theological or religious, share common covenantal threads in the development of American political thought; these covenantal threads all coalesced in the Constitution of 1787.

The move towards independence can be traced to when the First Continental Congress met in Philadelphia in 1774 in “response to the British Intolerable Acts, otherwise known as the Coercive Acts.”<sup>41</sup> The delegates drafted the Declaration and

39. Ibid.

40. Elazar, “Federalism and Covenant,” 253.

41. Gai M. Ferdon, “Development of American Republicanism and Republican States: Part I: State Constitutions – Pre and Post Articles of Confederation (1781)” (State and Local Government Lecture Notes, Lecture 3, Liberty University, January 24, 2011), 1.

Resolves of the First Continental Congress (October 4, 1774) arguing that Parliament surpassed its authority in levying an internal tax on the colonies. The argument was based on the colonists' rights as Englishmen "established by the British Constitution, the Common Law, their Colonial Charters, and Laws of Nature."<sup>42</sup> In response to the Continental Congress's Declaration, Parliament passed the Restraining Acts restricting trade throughout the colonies, and consequently provoking the colonists to fight the Battle of Lexington and Concord on April 19, 1775.

As expected, the English colonists in America were not satisfied to stand by and allow their rights as Englishmen to be trampled by Parliament and King George III. In May of 1775, the Second Continental Congress convened in Philadelphia, a year that saw the rendering of many important documents and decisions. The Continental Army was established under the command of George Washington in June and the Declaration of the Causes and Necessity of Taking Up Arms (July 6, 1775) and Olive Branch Petition (July 8, 1775) were both transmitted to the Crown and Parliament.<sup>43</sup> The intent of the delegates at the Continental Congress was reconciliation with Great Britain and a restoration of their rights as Englishmen. The aforementioned documents sought reunion with the British, but stressed that armed self-defense would be utilized as needed. However, after England's Royal Proclamation of Rebellion on August 23, 1775, the delegates understood that Great Britain was more interested in exerting absolute control over the colonies than reconciling with them, and that new measures would have to be taken.<sup>44</sup>

42. Ibid, 2.

43. Ibid, 3.

44. Ibid.

The three documents mentioned each hold covenantal and constitutional significance in that they articulate a biblical principle – the principle of the lower magistrate, also known as the principle of interposition – as the lawful means by which to deal with a tyrant. The idea of interposition is one that can be traced back to the Old Testament, when King Ahab was confronted by Jehu in the book of 2 Kings. King Ahab was the tyrannical king of Israel who disobeyed the Mosaic Law and broke the covenant that God had established with the Israelites. As such, God decided to anoint a new king, Jehu, to replace Ahab as king of the Northern Kingdom. Jehu is given lawful authority from God to judge the House of Ahab and to kill Ahab's family to take the throne.<sup>45</sup> The Continental Congress accordingly acted as a representative body with lawful authority that interposed itself between the people and the tyrants King George III and Parliament in order to protect the rights of the people. As history shows, King George would not cooperate with the colonists' requests and in "late 1775 the Continental Congress instructed the states to draft constitutions that would 'establish some form of government' independent of the Crown."<sup>46</sup> The states proceeded to craft constitutions that would create state governments independent of Great Britain.

These state constitutions would become the models that the Framers would embrace when they created the Constitution of 1787. Although there were many traditions that influenced the United States Constitution, "there was no European precedent or model for it in 1787. Its form and content derived largely from the early

45. See 2 Kings 9-10.

46. Lutz, *The Origins of American Constitutionalism*, 100.

state constitutions, as borrowings and as reactions.”<sup>47</sup> The state constitutions, much like the Constitution would later prove to be, were civil covenants at their core that embodied covenantal principles in some form or fashion. For instance, the first state to draft a constitution was New Hampshire, and it clearly “derives from the covenant/compact tradition.”<sup>48</sup> The others that followed, such as the Virginia Constitution (1776), were also “covenants or compacts to establish new civil societies.”<sup>49</sup> While these state constitutions were being created, the Continental Congress in Philadelphia worked to draft two of the most important documents in American history – the Declaration of Independence and Articles of Confederation.

In June of 1776, Richard Henry Lee, Virginia’s delegate to the Continental Congress, proposed to the Continental Congress that the colonies declare independence, form alliances with foreign states, and plan for a confederation of the colonies.<sup>50</sup> From June to July many drafts were composed in an effort to fashion the strongest possible document to declare independence from Great Britain. On June 28 the first drafts were read and presented, and after revisions, on July 4, the final draft of the Declaration of Independence was presented and ratified by the Second Continental Congress.<sup>51</sup>

What is important to note about this Declaration of Independence is that it “fundamentally expresses covenant ideas. Most of the Declaration of Independence

47. Ibid, 96.

48. Ibid, 102.

49. Elazar, “Federalism and Covenant,” 254.

50. Charles Thompson, *Journals of the Continental Congress June 7, 1776, A Century of Lawmaking for a New Nation: U.S. Congressional Documents and Debates 1774-1875*, Library of Congress. <http://memory.loc.gov/ammem/amlaw/lwjc.html> (accessed February 27, 2012).

51. Gai M. Ferdon, “The American Constitutional Order and System: The Declaration of Independence, July 4, 1776 and the Birth of the United States of America” (American Constitutional History Lecture Notes, Lecture 11, Liberty University, October 26, 2010), 1.

derives from the early state constitutions...and thus from the compact/covenant tradition.”<sup>52</sup>

It is primarily the form of the Declaration that mirrors the earlier covenant and compact tradition, because,

the covenant-derived compact form of foundation document evolved by English colonists in America usually began by creating a people, explained why the document was necessary, provided a definition of the kind of people they were or hoped to become, created a government, and described that form of government. All but the last two foundation elements are in the Declaration.<sup>53</sup>

The Declaration of Independence also includes biblical and covenantal principles such as rule of law and the doctrine of the lower magistrate. It endorsed rule of law in that it provided for de jure independence. In addition, the Declaration listed a series of legal grievances against the Crown for violating the colonists’ rights as Englishmen. Due to the representative nature of the Continental Congress, it was justified in its authority and decision to separate from England. The representative authority that the Congress held qualified it as a lower magistrate, and therefore a suitable, “legal approach to vindication against tyranny.”<sup>54</sup> But the Declaration of Independence itself was not enough to unite the colonies and provide for an adequate governing body. The delegates at the Continental Congress therefore voted to begin drafting the Articles of Confederation concurrently with the Declaration of Independence.

The Articles of Confederation, although often ignored today, is significant as “the Americans’ first national constitution, as part of their first national compact, and as the

52. Lutz, *The Origins of American Constitutionalism*, 114.

53. *Ibid*, 115.

54. Ferdon, “The American Constitutional Order and System: The Declaration of Independence,” 2.

instrument upon which the present United States Constitution was directly built.”<sup>55</sup> The last part of Lutz’s statement is particularly overlooked today, which is unfortunate, because anywhere “from one-half to two-thirds of what was in the Articles showed up in the 1787 document.”<sup>56</sup> But what made the Articles ineffective as a governing document for the United States was the fact that the “States were to retain the greater share of power, or self-governing status ... local absolute sovereignty was the problem.”<sup>57</sup> Individual State sovereignty prevented the central goals of civil government – order and security – from being fulfilled, as evinced by instances of anarchy and rioting: “the most widely publicized event was Shays’ Rebellion, which occurred in Massachusetts in 1786.”<sup>58</sup> Therefore in 1787 a convention would be called again in Philadelphia with the express intention “to strengthen the Articles, not develop a new constitutional order.”<sup>59</sup> Although it did have its shortcomings, the Articles of Confederation provided the foundation on which the Constitution of 1787 would be built. “The Declaration of Independence and the Articles of Confederation together formed America’s first national compact. The Declaration of Independence and the United States Constitution together form the second national compact, under which we live today.”<sup>60</sup> The covenant/compact nature of these foundational documents represents the key to interpreting and applying the Constitution today in the twenty-first century.

55. Lutz, *The Origins of American Constitutionalism*, 126.

56. *Ibid.*, 133.

57. Gai M. Ferdon, “Articles of Confederation 1781-1789: A System of Confederation and State Sovereignty” (*American Constitutional History Lecture Notes, Lecture 12, Liberty University, October 28, 2010*), 2.

58. McClellan, *Liberty, Order, and Justice*, 161.

59. Ferdon, “Articles of Confederation 1781-1789,” 4.

60. Lutz, *The Origins of American Constitutionalism*, 135.

## **The United States Constitution of 1787: A National Civil Covenant**

In much the same way that a man and women must mutually submit to one another and work with each other to make a marriage work, the States and National Government have to work together and compromise in order to preserve the Union. The Articles of Confederation provided an introduction to covenantal relationship between the States and a National Government, but the manner in which sovereignty was divided and in which the institutions were structured led to a breakdown in the relationship to the point that order could not be kept at any level of government, as illustrated by Shays' Rebellion. As such, the relationship had to be revised, and a stronger, more robust one instituted which would allow power to be more appropriately balanced and clearly defined and institutions to be structured in such a way "to form a more perfect Union."<sup>61</sup>

It comes as no surprise that the Framers turned to the civil covenant form in creating the Constitution of 1787. A constitution is a civil covenant, and provides "the legal framework for administering law, and though the framers did not craft the U.S. Constitution with theological terms, it does, nevertheless, incorporate principles of covenants."<sup>62</sup> The idea of permanence and supremacy of a covenant can be found in the Supremacy Clause of the Constitution in Article IV, Clause 2. The principle of limited modifiability is embodied in the amendment process outlined in Article V. The Preamble's call to "secure the blessings of liberty to ourselves and our posterity" and Article VI serve to identify the covenantal notions of irrevocability and binding upon future generations. Finally, a justification of authority can be found in the Preamble and in the enumeration of the National Government's powers

61. Preamble, United States Constitution.

62. Gai M. Ferdon, "The United States Constitution: A Civil Covenant" (American Constitutional History Lecture Notes, Lecture 14, Liberty University, November 2, 2010), 1.

throughout the Constitution.<sup>63</sup>

These principles alone demonstrate the covenantal nature of the U.S. Constitution, but one particular element of the Constitution makes it unique among the world's governing documents: it is squarely based upon the federalist tradition of covenantal theology.

### **Federalism and Covenant**

The foundation for the Constitution and its most basic premise is the concept of federalism. As mentioned, the term “federal is derived from the Latin foedus which means covenant.”<sup>64</sup> At its heart, federalism “was, at one and the same time, a new political invention and a reasonable extension of an old political principle; a considerable change in the American status quo and a step fully consonant with the particular political genius of the American people.”<sup>65</sup> And with its combination of republican ideals, the U.S. Government as created by the Constitution stands out as one of the world's most unique forms of government.

Quite simply, the Constitution creates a “Federal Republic, and distributes authority and power among the three branches while recognizing the sphere sovereignty of the States.”<sup>66</sup> The reason the Framers decided to divide power between the States and National Government and diffuse it among three branches at both levels was to ensure that absolute sovereignty “is nowhere lodged in civil government.”<sup>67</sup> **As general subscribers to the dominant biblical worldview of the time, the Framers recognized that only God is sovereign,**

63. Ibid.

64. Elazar, “Federalism and Covenant,” 253.

65. Ibid, 252.

66. Gai M. Ferdon, “The Institutional Evolution of the Congress and the Role of the Legislator” (American Legislative System Lecture Notes, Lecture 2 Part 3, Liberty University, February 3, 2012), 1.

67. Ibid.

and therefore civil government could not be; God is the final authority, not man, either individually or corporately. Herbert Titus states that “a unity of civil powers in one body tends to corrupt it toward tyranny.”<sup>68</sup> There are three principle tenets of federalism directly embodied in the Constitution: dual sovereignty, separation of powers, and checks and balances.

The Founders realized that in order to solve the problem of sovereignty which had plagued the Articles of Confederation government, they would have to ensure that neither the States nor the National Government would be sovereign in all matters, but that each would have its own sphere of authority. The Constitution limits the national government’s power by way of specific enumeration in the various articles, whereas the States have plenary authority in matters not delegated to the National Government, as reinforced by Amendment X. Titus puts it this way:

Among God’s desires for civil government is the capability of having a national unity in some matters, but local self-rule in all other matters. This preserves the national identity of a people in harmony with the institutions of family, ecclesiastical, and civil-government.<sup>69</sup>

The great aims set forth in the Preamble – “more perfect Union... Justice... domestic Tranquility... common defence... general Welfare... Blessings of Liberty” – were aims that the States acting alone could not satisfy. Since the Articles government had been subservient to the States, the Constitution was crafted to create a National Government strong enough to accomplish these aims set forth in the Preamble, while still limited enough to protect individual liberty. For example, the enumeration of Congress’s powers in Article I served only to accomplish the goals set forth in the Preamble, and nothing more.

68. Herbert W. Titus and Gerald R. Thompson, *America’s Heritage: Constitutional Liberty* (Novi, MI: LONANG, 1987) <http://www.lonang.com/conlaw/2/c21.htm> (accessed March 25, 2012).

69. *Ibid.*

Establishing a system of dual sovereignty was a groundbreaking innovation that proved enormously beneficial, but the Framers understood that in order to prevent tyranny and preserve liberty, power would have to be broken down even further.

To prevent the unification of civil authority into a single tyrannous entity, the Framers decided to diffuse power between three branches of government: “The ‘Laws of Nature and Nature’s God’ provide the foundation for the three kinds of power of the U.S. Constitution: the Legislative, the Executive, and the Judicial, which represent a diversity of powers and a separation of power.”<sup>70</sup> The tripartite nature of power can also be seen in God’s nature and position as sovereign. In Isaiah 33:22 God is described as a judge (judicial), lawgiver (legislative), and king (executive). The Framers crafted the Constitution to reflect the three aspects of governmental power in three separate branches: “Article I: Legislative power is vested in Congress; Article II: Executive power is vested in a President and Vice President; Article III: Judicial power is vested in one Supreme Court.”<sup>71</sup> These three branches are also found in all fifty States.

However, having three distinct branches with their own types of power was not enough of a restraint for the Framers who wanted to limit the National Government as much as possible while allowing for effective governance and ordered liberty. To that end, a system of checks and balances was instituted. Rather than having each branch exercise their powers supremely, the system of checks and balances serves to “legally restrict various departments of power by equipping them with legal weapons to check each other against

70. Ferdon, “The United States Constitution: A Civil Covenant,” 2.

71. Ibid.

encroachments.”<sup>72</sup> James Madison argued for this type of check in Federalist 51, stating that “ambition must be made to counteract ambition”<sup>73</sup> since power tends to be self-aggrandizing. As discussed, a civil covenant by its very nature engenders a limited government, and the separation of powers and checks and balances serve to limit the authority of the national government.

Another key component in the Framers’ efforts to limit the authority of the national government, that has both biblical and secular roots, is the idea of republicanism defined as the rule of law and representation. The three kinds of power were “separated not only as to function because of the depravity of man, but because of virtue to insure a government of laws and not men, which is the main characteristic of a Republic.”<sup>74</sup> In a republic, the principle of *lex rex* (law as king) prevails in order to ensure that its leaders do not rule simply on their personal prerogative. *Lex rex* also reflects biblical teaching in that “the fact a law exists which supersedes the legislative enactments of various nations implies a power and authority higher than man.”<sup>75</sup> The idea of representation in a republic allows for “the direct involvement of a national citizenry in the government of a large country.”<sup>76</sup>

Originally in the American system, there were to be different levels of federal representation; the members of the House of Representatives were to represent the interests of the people, whereas the members of the Senate were to represent the interests of the States.

72. Ibid, 3.

73. James Madison, “Federalist 51,” in *The Federalist: The Gideon Edition*, ed. George W. Carey and James McClellan (Indianapolis, IN: Liberty Fund, 2001), 268.

74. Ferdon, “The United States Constitution: A Civil Covenant,” 2.

75. Eidsmoe, *Christianity and the Constitution*, 364.

76. Lutz, *The Origins of American Constitutionalism*, 155.

These multiple layers of enumerated powers, separation of powers, checks and balances, representation, and rule of law simply served to give the government authority to deal with human nature while not succumbing to its baser instincts. James Madison eloquently stated in Federalist 51: “But what is government itself, but the greatest of all reflections on human nature? If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary.”<sup>77</sup> The Founding Fathers, in general holding to a biblical worldview, understood that man was a fallen creature and that God was the only one who held absolute sovereignty. They therefore crafted a Constitution, a civil covenant that sought to build a government able to adequately confront those twin realities.

### **A Broken Covenant**

As strong as the system was that had been created by the Framers over the past 225 years, the American Constitutional Order and System has unfortunately suffered some intense blows of late. This has had an impact on our understanding of federalism and specifically our own lack of awareness of the Constitution’s nature as a covenant.

Misinterpretation and simple ignorance of the text of the Constitution, from private citizens to members of the Supreme Court, as well as attacks from those looking to expand and enhance the power of the national government, have all served to undermine this unique document even further.

One key arena where the covenantal nature of the Constitution has been subverted is in the realm of constitutional interpretation. Many lawyers, professors, and judges believe in an evolving Constitution that changes as frequently as the interpretations of its readers.

77. Madison, “Federalist 51,” 269.

This problem really stems from a shift in worldviews in the United States. The biblical Christian worldview dominant during our founding era has over time succumbed to an evolutionary or process philosophy, dominant from the late 1800s to today, which produces a “shift from a presupposed absolute law and resulting precedential jurisprudence to a presupposed relative law, [where] the result is sociological jurisprudence.”<sup>78</sup> Dr. Ferdon makes the argument that contrary to modern thinking, true meaning is gained through neither the reader’s interpretation nor the current dictionary’s definition. Rather, meaning is found in the author’s intention.<sup>79</sup> In other words, only the author has the authority to determine meaning. How can a constitution be effective if it signifies only what its readers determine, without regard to the text itself or its author’s intent?

A historical-textual hermeneutic is thus needed to understand the true meaning of the Constitution rather than an imagined meaning that the reader wants to insert into or impose upon the text. Why is the text itself so important? “The Text is Law,”<sup>80</sup> and without knowing what the text means or what it says, it is easy to be misled. For example, many citizens of the United States today believe the phrase “separation of church and state” is part of Amendment I, though the phrase is nowhere to be found in the text of the Constitution. The Preamble is the “basis for constitutional interpretation because it explicitly states the great objects or great ends for which the specified enumerated powers are given.”<sup>81</sup>

78. Glenn R. Martin, *Prevailing Worldviews of Western Society Since 1500* (Marion, IN: Triangle Publishing, 2006), 210.

79. Gai M. Ferdon, “American Constitutional Order and System: The Legacy of Federalism and Constitutional Interpretation” (American Constitutional History Lecture Notes, Lecture 16, Liberty University, November 30, 2010), 1.

80. *Ibid.*, 4.

Not only is the text itself important, but to fully understand the meaning of the words of the document, one must also examine the historical context in which it was written. Textual interpretation thus requires an examination of the context of the Constitution as a whole. Of course, one cannot know precisely and exhaustively what the Framers may have had in mind when crafting the Constitution. However, by examining their other writings, such as those that make up the Federalist Papers (1788), the debates on the Constitution while it was being considered in the Philadelphia Convention in Elliot's Debates (1827-1830), State ratification debates, early judicial rulings, and early Congressional debates, one can establish the meaning of terms and ideas in the Constitution and recognize how it should be interpreted. Right interpretation is fundamental in understanding and applying the Constitution as a civil covenant; covenants by nature are limited in their changeability. **If someone interprets the Constitution to produce one meaning one day and another on a different day, the nature of the Constitution as a covenant will be completely undermined.**

The second area of attack on the Constitution as a civil covenant has arisen from the impact of successive worldviews on American government. Over time, the influence of various worldviews such as Rationalism, Romanticism-Transcendentalism and Process Philosophy has served to disrupt the federal system. **Federalism is derived from and is maintained by a biblical worldview, and as such, it is also subverted by those worldviews that increasingly came to supplant biblical Christianity in the United States.**

81. Ibid, 1.

During the Romantic-Transcendentalist period prevalent in the 19<sup>th</sup> century, for instance, the American Constitutional Order and System was turned on its head by the Civil War and Amendments XIII, XIV, and XV. During the 1800s,

the Northern Yankee-dominated culture became transcendentalized, abolitionized, and politically activized. Finally it began to clash with the Southern neo- Evangelicalized culture...the Union was revolutionized with bayonets, successfully shifting the United States from a federal union or state to a national union or state by the force of arms.<sup>82</sup>

In other words, the opposing worldviews of the North and South created an ecclesiastical, cultural, and political dualism in the United States that led to the armed conflict of the Civil War. Amendments XIII-XV to the Constitution, in limiting the power of the State governments and giving Congress additional powers, turns the Constitution on its head. Whereas Amendment I begins with the phrase: "Congress shall make no law...", Amendments XIII-XV contain the phrases "No State shall" and "Congress shall have power," both of which raise the national government to the place of ultimate authority and reduce the States' spheres of sovereignty. The Constitution of 1787 gave the national government limited authority through specific enumerations of power. Yet each of Amendments XIII-XV gives the national government plenary power to carry out its objectives by stating "Congress shall have power to enforce this article by appropriate legislation."

The twentieth century has seen this tendency towards both democratization and increased sovereignty in the national government through constitutional amendments that give more power to the national government through direct income taxation (Amendment XVI) and the direct election of senators (Amendment XVII), each of which undercuts State authority even more. The growth of the welfare state through the New Deal and Federal Grants-in-Aid ,

82. Martin, *Prevailing Worldviews*, 139.

which Dr. Ferdon describes as the “principal instrument in the expansion of national power”<sup>83</sup> — continues the same trend of reducing the authority of the States while increasing the authority of the National Government. **This is not federalism.** It is, as Glenn Martin states, “the implementation of process philosophy in the civil-social, economic, legal, and international-political areas ... which culminated in a sovereignized national executive.”<sup>84</sup> The amount of control Franklin D. Roosevelt exercised over the nation during his four terms in office and the sweeping reforms instituted by New Deal agencies fundamentally changed the way the average American viewed the role of government. Whereas under federalism, ultimate authority lies nowhere in civil government, the implementation of process philosophy not only created a sovereign national government, but the national executive as the supreme authority.

Federalism requires two partners to work together to accomplish a greater goal that each party on its own cannot accomplish. It requires a unity of vision, purpose, and a union that allows each party to retain its individuality. Federalism produces many fruits, such as economic prosperity, individual rights, religious freedom, liberty of conscience, civil liberty, and personal liberty, all within a framework of order that produces a peaceful society. Unfortunately, the original covenant between the States and National Government has become corrupted. Rather than existing simply for the liberty and security of its citizens, the National Government has been transformed into one that has promised to coddle its citizens from “cradle to grave”<sup>85</sup> through various social programs and regulations.

83. Gai M. Ferdon, “Break Down of Federalism: Shift of State Authority to National Government – From Federalism to Nationalism and the Rise of Social-Welfare Legislation (Part I)” (State and Local Government Lecture Notes, Lecture 8, Liberty University, February 4, 2011), 1.

84. Martin, *Prevailing Worldviews*, 226.

85. Milton Friedman and Rose Friedman, *Free to Choose: A Personal Statement* (Orlando, FL: Harcourt, Inc., 1980), 91.

There are a few policy options that could limit the continued growth of the national government and help to reinstitute federalism, by strengthening the understanding of the Constitution as a civil covenant. Rather than passing numerous amendments to further limit government, such as a highly touted Balanced Budget Amendment, the national government should simply abide by Constitution and only perform its enumerated duties. This would reduce the scope of the national government's power and return it to its intended scope of authority. Eliminating Federal Grants-in-Aid that undermine the States' authority would allow State Governments to pursue the agendas best for their States, rather than the agenda set by Washington bureaucrats. The Cato Institute recommends that "Congress should begin terminating the more than 800 federal grant programs that provide state and local governments with about \$500 billion annually in subsidies for... nonfederal activities."<sup>86</sup>

Another area where federalism could be enhanced, recommended by the Cato Institute, would be for Congress to "cease the practice of delegating legislative powers to administrative agencies."<sup>87</sup> Executive agencies such as the Environmental Protection Agency currently act as quasi-legislatures, passing regulations on individuals and business as unelected, unaccountable bureaucrats. The passing of legislative duties from Congress to executive agencies "breeds political irresponsibility,"<sup>88</sup> violates the separation of powers, and undermines federalism. Amendment XVI granted Congress unlimited authority to tax individual incomes, which during the twentieth century "fueled a rapid growth in federal spending."<sup>89</sup> Yet this spending has produced a crippling debt and a sprawling bureaucracy. Repealing Amendment XVI would be a

86. David Boaz, ed., *Cato Handbook for Policymakers*, 7th ed. (Washington, DC: Cato Institute, 2008), 63.

87. *Ibid*, 11.

88. *Ibid*, 85.

89. Chris Edwards, *Downsizing the Federal Government* (Washington, DC: Cato Institute, 2005),

step in the right direction to reduce the national government's taxing, and therefore spending, authority. These policy options, while highly controversial and unlikely to be passed by the current Obama administration, would serve to help reclaim our federalist identity that has been lost in the expansive government of today.

The nation of Israel faced many of these same problems throughout the Old Testament. To be sure, they did not have a \$14 trillion national debt or face the threat of a nuclear Iran, but they did have to deal with the wrath of God and the consequences of their sin in breaking their covenant with Him. Israel and Judah had kings who put themselves in the place of God, and the people were held accountable for it. But the story does not end there; on multiple occasions the Israelites would repent of their sin, and re-affirm their covenant with God.<sup>90</sup>

The United States Government has gone so far as to set itself up in the place of God. Asia Times columnist David Goldman, under the pen name Spengler, notes that, "the terrible sacrifice of the Civil War had soured Americans on their covenant with the God of the Bible. Americans did not want to be the instruments of a Divine Providence that would hold them to account for their transgressions."<sup>91</sup> But just as the Israelites repented, and God responded, so can the American people repent and God can restore their covenant. What is truly needed is a shift in worldview – a return to a covenantal paradigm of limited constitutional government, a Federal Republic, interpreted through a historical-textual hermeneutic and embraced and implemented by the American people and politicians alike. 2 Chronicles 7:14 states that "if my people who are called by my name humble themselves, and

90. See Nehemiah 8-9.

91. Spengler, "Lincoln's Fatalism and American Faith," Asia Times Online, February 14, 2012, [http://www.atimes.com/atimes/Global\\_Economy/NB14Dj01.html](http://www.atimes.com/atimes/Global_Economy/NB14Dj01.html) (accessed February 19, 2012).

pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.” It is this type of prayerful seeking after God that can spur the Holy Spirit to renew the hearts and minds of the American people. Salvation for the citizens of the United States will not come through a change in governmental ideology; only the power of the resurrection of Jesus Christ can accomplish that—a goal which a covenantal system of government both allows and encourages.

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United States Constitution.

**Do you know about the writings of George Washington and others that warned this nation of what would happen if we, as a people, failed to honor God?**

The following insert is a transcript of George Washington's Inaugural address in 1789.

A Transcription

[April 30, 1789]

Fellow Citizens of the Senate and the House of Representatives.

Among the vicissitudes incident to life, no event could have filled me with greater anxieties than that of which the notification was transmitted by your order, and received on the fourteenth day of the present month. On the one hand, I was summoned by my Country, whose voice I can never hear but with veneration and love, from a retreat which I had chosen with the fondest predilection, and, in my flattering hopes, with an immutable decision, as the asylum of my declining years: a retreat which was rendered every day more necessary as well as more dear to me, by the addition of habit to inclination, and of frequent interruptions in my health to the gradual waste committed on it by time. On the other hand, the magnitude and difficulty of the trust to which the voice of my Country called me, being sufficient to awaken in the wisest and most experienced of her citizens, a distrustful scrutiny into his qualifications, could not but overwhelm with dispondence, one, who, inheriting inferior endowments from nature and unpractised in the duties of civil administration, ought to be peculiarly conscious of his own deficiencies. In this conflict of emotions, all I dare aver, is, that it has been my faithful study to collect my duty from a just appreciation of every circumstance, by which it might be affected. All I dare hope, is, that, if in executing this task I have been too much swayed by a grateful remembrance of former instances, or by an affectionate sensibility to this transcendent proof, of the confidence of my fellow-citizens; and have thence too little consulted my incapacity as well as disinclination for the weighty and untried cares before me; my error will be palliated by the motives which misled me, and its consequences be judged by my Country, with some share of the partiality in which they originated.

Such being the impressions under which I have, in obedience to the public summons, repaired to the present station; it would be peculiarly improper to omit in this first official Act, my fervent supplications to that Almighty Being who rules over the Universe, who presides in the Councils of Nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the People of the United States, a Government instituted by themselves for these essential purposes: and may enable every instrument employed in its administration to execute with success, the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large, less than either. No People can be bound to acknowledge and adore the invisible hand, which conducts the Affairs of men more than the People of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency. And in the important revolution just accomplished in the system of their United Government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most Governments have been established, without some return of pious gratitude along with an humble anticipation of the future blessings which the past seem to presage. These reflections, arising out of the

present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me I trust in thinking, that there are none under the influence of which, the proceedings of a new and free Government can more auspiciously commence.

By the article establishing the Executive Department, it is made the duty of the President "to recommend to your consideration, such measures as he shall judge necessary and expedient." The circumstances under which I now meet you, will acquit me from entering into that subject, farther than to refer to the Great Constitutional Charter under which you are assembled; and which, in defining your powers, designates the objects to which your attention is to be given. It will be more consistent with those circumstances, and far more congenial with the feelings which actuate me, to substitute, in place of a recommendation of particular measures, the tribute that is due to the talents, the rectitude, and the patriotism which adorn the characters selected to devise and adopt them. In these honorable qualifications, I behold the surest pledges, that as on one side, no local prejudices, or attachments; no separate views, nor party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests: so, on another, that the foundations of our National policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of a free Government, be exemplified by all the attributes which can win the affections of its Citizens, and command the respect of the world.

I dwell on this prospect with every satisfaction which an ardent love for my Country can inspire: since there is no truth more thoroughly established, than that there exists in the economy and course of nature, an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public prosperity and felicity: **Since we ought to be no less persuaded that the propitious smiles of Heaven, can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained: And since the preservation of the sacred fire of liberty, and the destiny of the Republican model of Government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people.**

Besides the ordinary objects submitted to your care, it will remain with your judgment to decide, how far an exercise of the occasional power delegated by the Fifth article of the Constitution is rendered expedient at the present juncture by the nature of objections which have been urged against the System, or by the degree of inquietude which has given birth to them. Instead of undertaking particular recommendations on this subject, in which I could be guided by no lights derived from official opportunities, I shall again give way to my entire confidence in your discernment and pursuit of the public good: For I assure myself that whilst you carefully avoid every alteration which might endanger the benefits of an United and effective Government, or which ought to await the future lessons of experience; a reverence for the characteristic rights of freemen, and a regard for the public harmony, will sufficiently influence your deliberations on the question how far the former can be more impregvably fortified, or the latter be safely and advantageously promoted.

To the preceding observations I have one to add, which will be most properly addressed to the House of Representatives. It concerns myself, and will therefore be as brief as possible. When I was first honoured with a call into the Service of my Country, then on the eve of an arduous struggle for its liberties, the light in which I contemplated my duty required that I should renounce every pecuniary compensation. From this resolution I have in no instance departed. And being still under the impressions which produced it, I must decline as inapplicable to myself, any share in the personal emoluments,

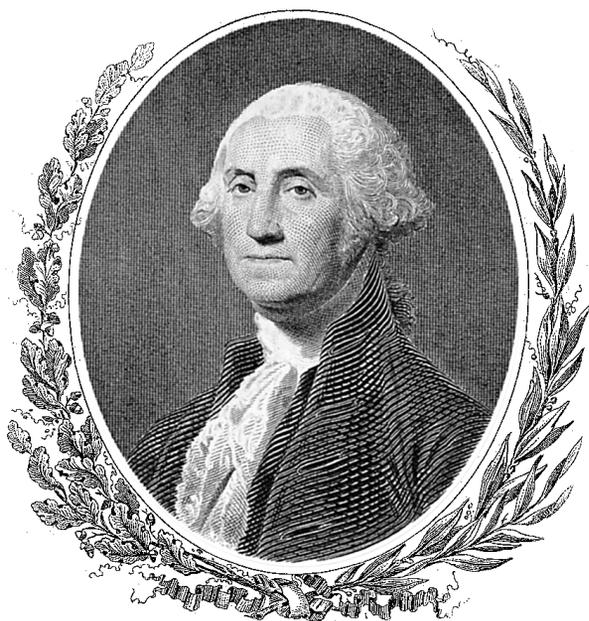
which may be indispensably included in a permanent provision for the Executive Department; and must accordingly pray that the pecuniary estimates for the Station in which I am placed, may, during my continuance in it, be limited to such actual expenditures as the public good may be thought to require.

Having thus imparted to you my sentiments, as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benignant parent of the human race, in humble supplication that since he has been pleased to favour the American people, with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparelled unanimity on a form of Government, for the security of their Union, and the advancement of their happiness; so his divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend.

After two terms as President of the United States George Washington decided to turn down an opportunity for a third term as president. On that occasion he penned a farewell address to the people of this nation. That full address follows.

WASHINGTON'S  
FAREWELL ADDRESS

TO THE PEOPLE OF THE UNITED STATES



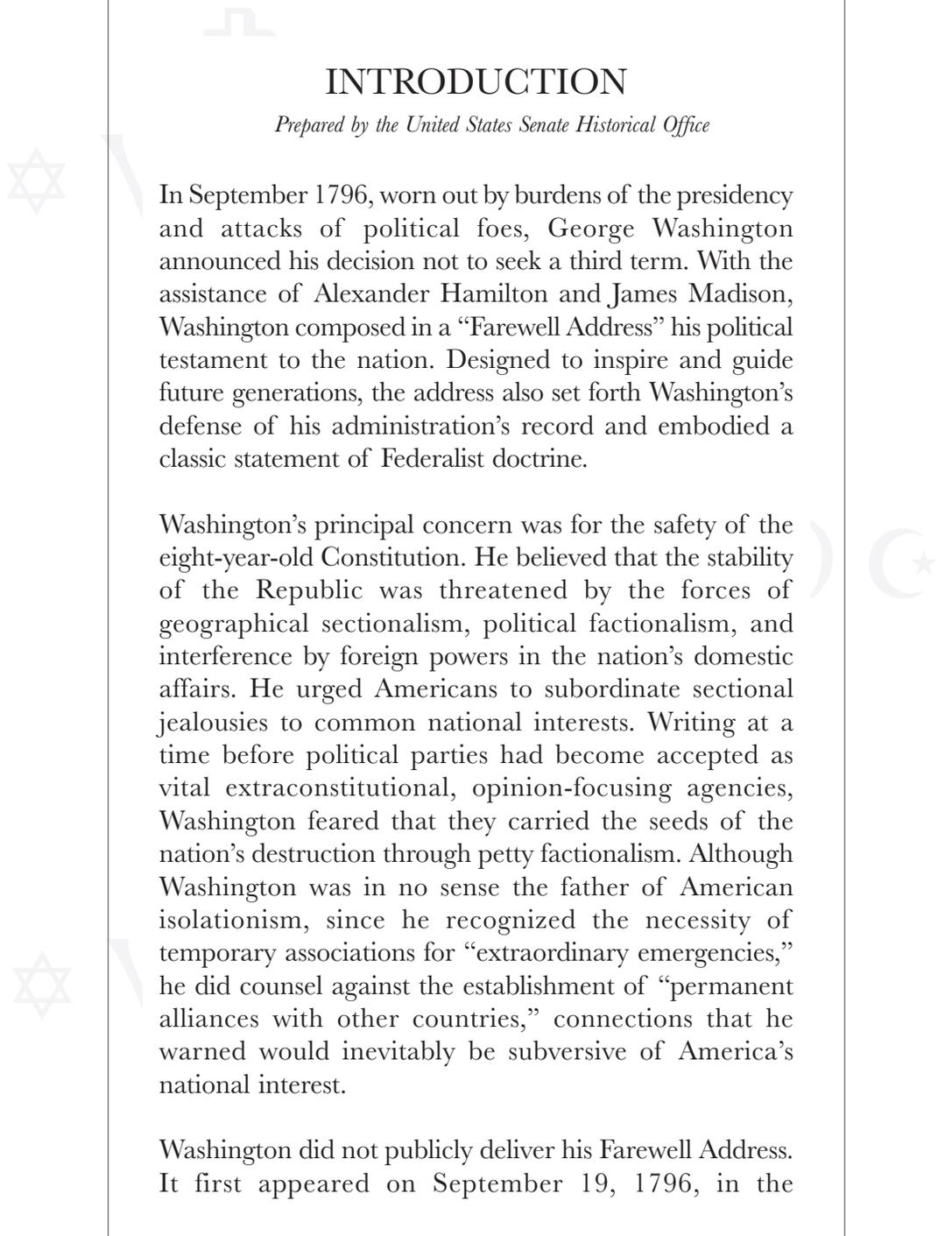


WASHINGTON'S  

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FAREWELL ADDRESS

TO THE PEOPLE OF THE UNITED STATES



## INTRODUCTION

*Prepared by the United States Senate Historical Office*

In September 1796, worn out by burdens of the presidency and attacks of political foes, George Washington announced his decision not to seek a third term. With the assistance of Alexander Hamilton and James Madison, Washington composed in a “Farewell Address” his political testament to the nation. Designed to inspire and guide future generations, the address also set forth Washington’s defense of his administration’s record and embodied a classic statement of Federalist doctrine.

Washington’s principal concern was for the safety of the eight-year-old Constitution. He believed that the stability of the Republic was threatened by the forces of geographical sectionalism, political factionalism, and interference by foreign powers in the nation’s domestic affairs. He urged Americans to subordinate sectional jealousies to common national interests. Writing at a time before political parties had become accepted as vital extraconstitutional, opinion-focusing agencies, Washington feared that they carried the seeds of the nation’s destruction through petty factionalism. Although Washington was in no sense the father of American isolationism, since he recognized the necessity of temporary associations for “extraordinary emergencies,” he did counsel against the establishment of “permanent alliances with other countries,” connections that he warned would inevitably be subversive of America’s national interest.

Washington did not publicly deliver his Farewell Address. It first appeared on September 19, 1796, in the



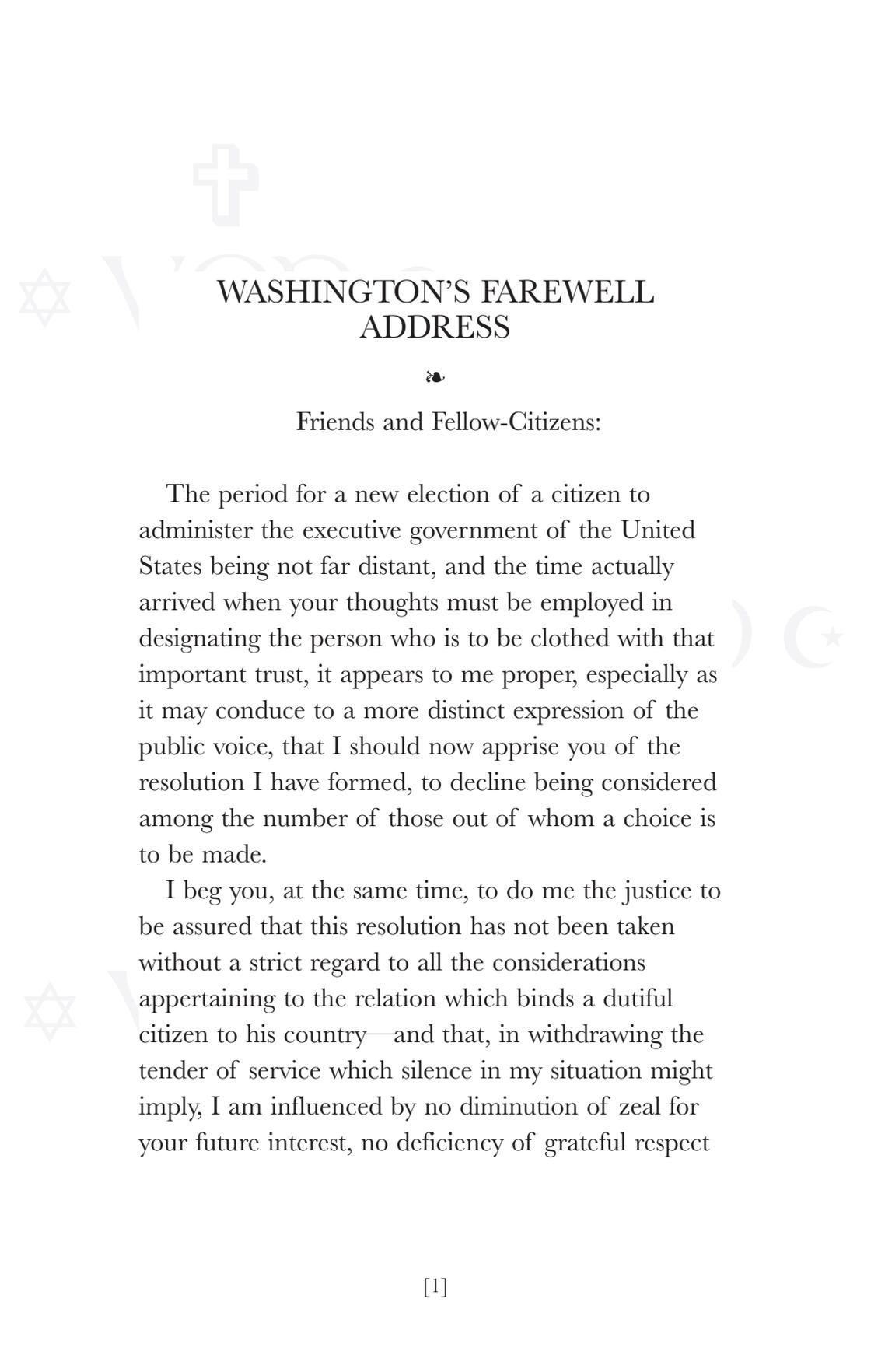
Philadelphia *Daily American Advertiser* and then in papers around the country.

In January 1862, with the Constitution endangered by civil war, a thousand citizens of Philadelphia petitioned Congress to commemorate the forthcoming 130<sup>th</sup> anniversary of George Washington's birth by providing that "the Farewell Address of Washington be read aloud on the morning of that day in one or the other of the Houses of Congress." Both houses agreed and assembled in the House of Representatives' chamber on February 22, 1862, where Secretary of the Senate John W. Forney "rendered 'The Farewell Address' very effectively," as one observer recalled.



The practice of reading the Farewell Address did not immediately become a tradition. The address was first read in regular legislative sessions of the Senate in 1888 and the House in 1899. (The House continued the practice until 1984.) Since 1893 the Senate has observed Washington's birthday by selecting one of its members to read the Farewell Address. The assignment alternates between members of each political party. At the conclusion of each reading, the appointed senator inscribes his or her name and brief remarks in a black, leather-bound book maintained by the secretary of the Senate.

The version of the address printed here is taken from the original of the final manuscript in the New York Public Library provided courtesy of The Papers of George Washington. The only changes have been to modernize spelling, capitalization, and punctuation.



## WASHINGTON'S FAREWELL ADDRESS

•••

Friends and Fellow-Citizens:

The period for a new election of a citizen to administer the executive government of the United States being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those out of whom a choice is to be made.

I beg you, at the same time, to do me the justice to be assured that this resolution has not been taken without a strict regard to all the considerations appertaining to the relation which binds a dutiful citizen to his country—and that, in withdrawing the tender of service which silence in my situation might imply, I am influenced by no diminution of zeal for your future interest, no deficiency of grateful respect

for your past kindness; but am supported by a full conviction that the step is compatible with both.

The acceptance of, and continuance hitherto in, the office to which your suffrages have twice called me, have been a uniform sacrifice of inclination to the opinion of duty and to a deference for what appeared to be your desire. I constantly hoped that it would have been much earlier in my power, consistently with motives which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn. The strength of my inclination to do this, previous to the last election, had even led to the preparation of an address to declare it to you; but mature reflection on the then perplexed and critical posture of our affairs with foreign nations, and the unanimous advice of persons entitled to my confidence, impelled me to abandon the idea.

I rejoice that the state of your concerns, external as well as internal, no longer renders the pursuit of inclination incompatible with the sentiment of duty or propriety, and am persuaded whatever partiality may be retained for my services, that in the present circumstances of our country, you will not disapprove my determination to retire.

The impressions with which I first undertook the arduous trust were explained on the proper occasion. In the discharge of this trust, I will only say that I have, with good intentions, contributed towards the organization and administration of the government,

the best exertions of which a very fallible judgment was capable. Not unconscious in the outset of the inferiority of my qualifications, experience in my own eyes, perhaps still more in the eyes of others, has strengthened the motives to diffidence of myself; and every day the increasing weight of years admonishes me more and more that the shade of retirement is as necessary to me as it will be welcome. Satisfied that if any circumstances have given peculiar value to my services, they were temporary, I have the consolation to believe, that while choice and prudence invite me to quit the political scene, patriotism does not forbid it.

In looking forward to the moment which is intended to terminate the career of my public life, my feelings do not permit me to suspend the deep acknowledgment of that debt of gratitude which I owe to my beloved country for the many honors it has conferred upon me; still more for the steadfast confidence with which it has supported me; and for the opportunities I have thence enjoyed of manifesting my inviolable attachment, by services faithful and persevering, though in usefulness unequal to my zeal. If benefits have resulted to our country from these services, let it always be remembered to your praise, and as an instructive example in our annals that under circumstances in which the passions agitated in every direction were liable to mislead, amidst appearances sometimes dubious, vicissitudes of

fortune often discouraging, in situations in which not unfrequently want of success has countenanced the spirit of criticism, the constancy of your support was the essential prop of the efforts, and a guarantee of the plans by which they were effected. Profoundly penetrated with this idea, I shall carry it with me to my grave, as a strong incitement to unceasing vows that Heaven may continue to you the choicest tokens of its beneficence; that your Union and brotherly affection may be perpetual; that the free constitution, which is the work of your hands, may be sacredly maintained; that its administration in every department may be stamped with wisdom and virtue; that, in fine, the happiness of the people of these states, under the auspices of liberty, may be made complete by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation which is yet a stranger to it.

Here, perhaps, I ought to stop. But a solicitude for your welfare, which cannot end but with my life, and the apprehension of danger, natural to that solicitude, urge me on an occasion like the present, to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments which are the result of much reflection, of no inconsiderable observation, and which appear to me all important to the permanency of your felicity as a

people. These will be offered to you with the more freedom as you can only see in them the disinterested warnings of a parting friend, who can possibly have no personal motive to bias his counsel. Nor can I forget, as an encouragement to it, your indulgent reception of my sentiments on a former and not dissimilar occasion.

Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment.

The unity of government which constitutes you one people is also now dear to you. It is justly so; for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad, of your safety, of your prosperity, of that very liberty which you so highly prize. But as it is easy to foresee that, from different causes and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national Union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of

the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned, and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

For this you have every inducement of sympathy and interest. Citizens by birth or choice, of a common country, that country has a right to concentrate your affections. The name of American, which belongs to you, in your national capacity, must always exalt the just pride of patriotism more than any appellation derived from local discriminations.

With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together. The independence and liberty you possess are the work of joint councils and joint efforts—of common dangers, sufferings, and successes.

But these considerations, however powerfully they address themselves to your sensibility, are greatly outweighed by those which apply more immediately to your interest. Here every portion of our country finds the most commanding motives for carefully guarding and preserving the Union of the whole.

The *North*, in an unrestrained intercourse with the *South*, protected by the equal laws of a common

government, finds in the productions of the latter great additional resources of maritime and commercial enterprise and precious materials of manufacturing industry. The *South* in the same intercourse, benefitting by the agency of the *North*, sees its agriculture grow and its commerce expand. Turning partly into its own channels the seamen of the *North*, it finds its particular navigation invigorated; and while it contributes, in different ways, to nourish and increase the general mass of the national navigation, it looks forward to the protection of a maritime strength, to which itself is unequally adapted. The *East*, in a like intercourse with the *West*, already finds, and in the progressive improvement of interior communications by land and water will more and more find a valuable vent for the commodities which it brings from abroad, or manufactures at home. The *West* derives from the *East* supplies requisite to its growth and comfort—and what is perhaps of still greater consequence, it must of necessity owe the secure enjoyment of indispensable *outlets* for its own productions to the weight, influence, and the future maritime strength of the Atlantic side of the Union, directed by an indissoluble community of interest as *one nation*. Any other tenure by which the *West* can hold this essential advantage, whether derived from its own separate strength, or from an apostate and unnatural connection with any foreign power, must be intrinsically precarious.

While then every part of our country thus feels an immediate and particular interest in union, all the parts combined cannot fail to find in the united mass of means and efforts greater strength, greater resource, proportionably greater security from external danger, a less frequent interruption of their peace by foreign nations; and, what is of inestimable value! they must derive from union an exemption from those broils and wars between themselves, which so frequently afflict neighboring countries not tied together by the same government; which their own rivalships alone would be sufficient to produce, but which opposite foreign alliances, attachments, and intrigues would stimulate and embitter. Hence likewise they will avoid the necessity of those overgrown military establishments which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty. In this sense it is, that your Union ought to be considered as a main prop of your liberty, and that the love of the one ought to endear to you the preservation of the other.

These considerations speak a persuasive language to every reflecting and virtuous mind and exhibit the continuance of the Union as a primary object of patriotic desire. Is there a doubt whether a common government can embrace so large a sphere? Let experience solve it. To listen to mere speculation in such a case were criminal. We are authorized to

hope that a proper organization of the whole, with the auxiliary agency of governments for the respective subdivisions, will afford a happy issue to the experiment. It is well worth a fair and full experiment. With such powerful and obvious motives to union affecting all parts of our country, while experience shall not have demonstrated its impracticability, there will always be reason to distrust the patriotism of those who in any quarter may endeavor to weaken its bands.

In contemplating the causes which may disturb our Union, it occurs as matter of serious concern that any ground should have been furnished for characterizing parties by *geographical* discriminations—*Northern* and *Southern*—*Atlantic* and *Western*; whence designing men may endeavor to excite a belief that there is a real difference of local interests and views.

One of the expedients of party to acquire influence within particular districts is to misrepresent the opinions and aims of other districts. You cannot shield yourselves too much against the jealousies and heart burnings which spring from these misrepresentations. They tend to render alien to each other those who ought to be bound together by fraternal affection. The inhabitants of our western country have lately had a useful lesson on this head. They have seen in the negotiation by the executive, and in the unanimous ratification by the Senate, of the treaty with Spain, and in the universal satisfaction at that event

throughout the United States, a decisive proof how unfounded were the suspicions propagated among them of a policy in the general government and in the Atlantic states unfriendly to their interests in regard to the Mississippi. They have been witnesses to the formation of two treaties, that with Great Britain and that with Spain, which secure to them everything they could desire, in respect to our foreign relations, towards confirming their prosperity. Will it not be their wisdom to rely for the preservation of these advantages on the Union by which they were procured? Will they not henceforth be deaf to those advisers, if such there are, who would sever them from their brethren and connect them with aliens?

To the efficacy and permanency of your Union, a government for the whole is indispensable. No alliances, however strict, between the parts can be an adequate substitute. They must inevitably experience the infractions and interruptions which all alliances in all times have experienced. Sensible of this momentous truth, you have improved upon your first essay by the adoption of a Constitution of government better calculated than your former for an intimate Union and for the efficacious management of your common concerns. This government, the offspring of our own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers,

uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists, until changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

All obstructions to the execution of the laws, all combinations and associations under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force—to put in the place of the delegated will of the nation the will of a party; often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by

common councils and modified by mutual interests. However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines by which 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.

Towards the preservation of your government and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect in the forms of the Constitution alterations which will impair the energy of the system and thus to undermine what cannot be directly overthrown. In all the changes to which you may be invited, remember that time and habit are at least as necessary to fix the true character of governments as of other human institutions; that experience is the surest standard by which to test the real tendency of the existing constitution of a country; that facility in changes, upon the credit of mere hypotheses and opinion, exposes to perpetual change from the endless variety of hypotheses and opinion; and remember, especially, that for the efficient management of your common

interests in a country so extensive as ours, a government of as much vigor as is consistent with the perfect security of liberty is indispensable. Liberty itself will find in such a government, with powers properly distributed and adjusted, its surest guardian. It is indeed little else than a name, where the government is too feeble to withstand the enterprises of faction, to confine each member of the society within the limits prescribed by the laws, and to maintain all in the secure and tranquil enjoyment of the rights of person and property.

I have already intimated to you the danger of parties in the state, with particular reference to the founding of them on geographical discriminations. Let me now take a more comprehensive view and warn you in the most solemn manner against the baneful effects of the spirit of party, generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but, in those of the popular form, it is seen in its greatest rankness and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and

miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation on the ruins of public liberty.

Without looking forward to an extremity of this kind (which nevertheless ought not to be entirely out of sight) the common and continual mischiefs of the spirit of party are sufficient to make it the interest and the duty of a wise people to discourage and restrain it.

It serves always to distract the public councils and enfeeble the public administration. It agitates the community with ill founded jealousies and false alarms, kindles the animosity of one part against another, foment occasionally riot and insurrection. It opens the door to foreign influence and corruption, which find a facilitated access to the government itself through the channels of party passions. Thus the policy and the will of one country are subjected to the policy and will of another.

There is an opinion that parties in free countries are useful checks upon the administration of the government and serve to keep alive the spirit of liberty. This within certain limits is probably true—and in governments of a monarchical cast patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character,

in governments purely elective, it is a spirit not to be encouraged. From their natural tendency, it is certain there will always be enough of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest instead of warming it should consume.

It is important, likewise, that the habits of thinking in a free country should inspire caution in those entrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. 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. A just estimate of that love of power and proneness to abuse it which predominates in the human heart is sufficient to satisfy us of the truth of this position. The necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositories and constituting each the guardian of the public weal against invasions by the others, has been evinced by experiments ancient and modern, some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them. If in the opinion of the people the distribution

or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

As a very important source of strength and security, cherish public credit. One method of preserving it is to use it as sparingly as possible, avoiding occasions of expense by cultivating peace, but remembering also that timely disbursements to prepare for danger frequently prevent much greater disbursements to repel it; avoiding likewise the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertions in time of peace to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear. The execution of these maxims belongs to your representatives, but it is necessary that public opinion should cooperate. To facilitate to them the performance of their duty, it is essential that you should practically bear in mind that towards the payment of debts there must be

revenue; that to have revenue there must be taxes; that no taxes can be devised which are not more or less inconvenient and unpleasant; that the intrinsic embarrassment inseparable from the selection of the proper objects (which is always a choice of difficulties) ought to be a decisive motive for a candid construction of the conduct of the government in making it, and for a spirit of acquiescence in the measures for obtaining revenue which the public exigencies may at any time dictate.

Observe good faith and justice towards all nations; cultivate peace and harmony with all—religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be, that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?

In the execution of such a plan nothing is more essential than that permanent, inveterate antipathies against particular nations and passionate attachments

for others should be excluded and that in place of them just and amicable feelings towards all should be cultivated. The nation which indulges towards another an habitual hatred or an habitual fondness is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate, envenomed, and bloody contests. The nation, prompted by ill will and resentment, sometimes impels to war the government, contrary to the best calculations of policy. The government sometimes participates in the national propensity and adopts through passion what reason would reject; at other times, it makes the animosity of the nation subservient to projects of hostility instigated by pride, ambition and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty, of nations has been the victim.

So likewise, a passionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter

without adequate inducement or justification. It leads also to concessions to the favorite nation of privileges denied to others, which is apt doubly to injure the nation making the concessions—by unnecessarily parting with what ought to have been retained—and by exciting jealousy, ill will, and a disposition to retaliate in the parties from whom equal privileges are withheld. And it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation) facility to betray or sacrifice the interests of their own country without odium, sometimes even with popularity; gilding with the appearances of a virtuous sense of obligation a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption, or infatuation.

As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent patriot. How many opportunities do they afford to tamper with domestic factions, to practice the arts of seduction, to mislead public opinion, to influence or awe the public councils! Such an attachment of a small or weak towards a great and powerful nation dooms the former to be the satellite of the latter.

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow citizens) the jealousy of a free people ought to be *constantly* awake, since history and experience prove that foreign

influence is one of the most baneful foes of republican government. But that jealousy to be useful must be impartial; else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people to surrender their interests.

The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them as little *political* connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop.

Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence therefore it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics or the ordinary combinations and collisions of her friendships or enmities.

Our detached and distant situation invites and enables us to pursue a different course. If we remain

one people under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

Why forgo the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

It is our true policy to steer clear of permanent alliances with any portion of the foreign world—so far, I mean, as we are now at liberty to do it—for let me not be understood as capable of patronizing infidelity to existing engagements (I hold the maxim no less applicable to public than to private affairs, that **honesty is always the best policy**)—I repeat it therefore, let those engagements be observed in their genuine sense. But in my opinion it is unnecessary and would be unwise to extend them.

**Taking care always to keep ourselves, by suitable establishments, on a respectably defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.**

Harmony, liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand: neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying by gentle means the streams of commerce but forcing nothing; establishing with powers so disposed—in order to give to trade a stable course, to define the rights of our merchants, and to enable the government to support them—conventional rules of intercourse, the best that present circumstances and mutual opinion will permit, but temporary, and liable to be from time to time abandoned or varied, as experience and circumstances shall dictate; constantly keeping in view, that it is folly in one nation to look for disinterested favors from another—that it must pay with a portion of its independence for whatever it may accept under that character—that by such acceptance it may place itself in the condition of having given equivalents for nominal favors and yet of being reproached with ingratitude for not giving more. There can be no greater error than to expect or calculate upon real favors from nation to nation. It is an illusion which experience must cure, which a just pride ought to discard.

In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could

wish—that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations. But if I may even flatter myself that they may be productive of some partial benefit, some occasional good, that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism—this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated.

How far in the discharge of my official duties I have been guided by the principles which have been delineated, the public records and other evidences of my conduct must witness to you and to the world. To myself, the assurance of my own conscience is that I have at least believed myself to be guided by them.

In relation to the still subsisting war in Europe, my proclamation of the 22d of April 1793 is the index to my plan. Sanctioned by your approving voice and by that of your representatives in both houses of Congress, the spirit of that measure has continually governed me, uninfluenced by any attempts to deter or divert me from it.

After deliberate examination with the aid of the best lights I could obtain, I was well satisfied that our country, under all the circumstances of the case, had a right to take—and was bound in duty and interest, to take—a neutral position. Having

taken it, I determined, as far as should depend upon me, to maintain it with moderation, perseverance, and firmness.

The considerations which respect the right to hold this conduct it is not necessary on this occasion to detail. I will only observe that, according to my understanding of the matter, that right, so far from being denied by any of the belligerent powers, has been virtually admitted by all.

The duty of holding a neutral conduct may be inferred, without anything more, from the obligation which justice and humanity impose on every nation, in cases in which it is free to act, to maintain inviolate the relations of peace and amity towards other nations.

The inducements of interest for observing that conduct will best be referred to your own reflections and experience. With me, a predominant motive has been to endeavor to gain time to our country to settle and mature its yet recent institutions and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes.

Though in reviewing the incidents of my administration I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they

may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence and that, after forty-five years of my life dedicated to its service with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest.

Relying on its kindness in this as in other things, and actuated by that fervent love towards it which is so natural to a man who views in it the native soil of himself and his progenitors for several generations, I anticipate with pleasing expectation that retreat in which I promise myself to realize without alloy the sweet enjoyment of partaking, in the midst of my fellow citizens, the benign influence of good laws under a free government—the ever favorite object of my heart, and the happy reward, as I trust, of our mutual cares, labors, and dangers.

*United States*  
*19th September 1796*

*G. Washington*

I'm amazed at the wisdom shown by George Washington in the two addresses presented to you, the reader of this work. President Washington foresaw the potential corruption that can be the influencing cause for the destruction of our liberty in this nation. He also invoked the need for the understanding that God was the influence toward the formation of our Union. There are many other leaders from Thomas Jefferson to Abraham Lincoln that penned many great statements to be understood by generations to come after their lifetimes.

Look around you at the demonic influence that is present today in this nation. Defund the police, COVID-19 mandates, discussions over the education of our children where the parents do not have a say. Lenient District Attorneys that do not enforce the law of the land and allow the criminal to go free and if there is any outcry the victim of crime becomes the party that is wrong. The left making an all out push to turn the United States into a socialistic nation. The LBGTQ and abortion rights movement growing in strength and influence. It seems that states like Texas with its stand on abortions, Georgia with its stand on election laws and Florida with its anti-mandate policies are viewed by the left as enemies of their cause. The fact should be that every person who claims to be a Christian should stand up and join together to do the will of God and not follow the influence of one group of people. Christians need to stop wearing a badge saying Christian and start acting like Christ and follow his lead in their actions.

In the illustration of church ages, the last church age is the apathetic age of the church, or as Paul stated the 'falling away' and this age began in 1925. Look at our history since 1925. In the roaring twenties, there were the speakeasies that were springing up in many a city from the smallest to the largest. The thirties saw the 'great depression' and the hunger and despair of those years. Next we saw the rise of Hitler in Europe and the beginning of World War II during the late 30s to mid 40s. After the war, we saw the rise of subdivision after subdivision appear and all looked good. There was President Eisenhower and the building of the Interstate highway system. Then we hit the 60s with its free sex and drug experimentations by the youth. Wood Stock was the hippy's idea of a free-for-all. During this same time we experienced the Vietnam War and the vast loss of life and the cost that went with it. The Social Security funds established by President Roosevelt were raided by President Johnson to support the war effort in Vietnam. The nation continued on their march toward the gates of Hades during the 70s, 80s and finally the 90s with the 'Black Friday' crash of the market. The roller coaster made the ups and downs of the economy, production and expansion. By the time we got to the middle of the second decade in this new century, we had seen more and more corruption in politics, corporate America and the fact of changes in day to day life of the citizenry of this nation. God then permitted the new god of science to produce the COVID-19 virus and we entered a new day of pestilence with this virus. We've witnessed this virus traveling around the globe and the loss of life of millions of people from all walks of life and from every race. Isn't it time that God's people stand up and declare 'enough is enough.' When are the righteous going to stand on sheer faith and repent of their ways, turn from their backsliding and join in a great revival around the world. Moslems in Iran, North Africa and South East Asia are finding the gospel and turning to Jesus as their Lord and Savior. Organizations in this nation are busy producing devices that proclaim the gospels in the language of the people. There are over 7,000 languages in the world and there are about 4,000 of these languages that the people have never heard about Jesus. The greater majority of the world's population are illiterate and can speak their language but they cannot read it. In many of these places, they don't even know the alphabet of their language and how words are even spelled. They can listen and hear the spoken word and understand what is said in their own tongue. But how do they hear the Word of God if it is not spoken in their language? There are ministries that are working toward the goal that all the world will have heard the Word of God prior to the second coming of Christ. But, let us return to our questions. We were asking about our nation and some of the influence of God upon this nation and some of the things we should know.

## **Do you understand that God assigned one blood to the various races and people upon the face of the Earth?**

The one type of blood that God assigned to all the people of earth was human blood. There is no such thing as black blood, brown blood, redskin people blood, yellow blood or even white blood. Skin color has nothing to do with the blood we bleed. We all bleed red blood that is made up of A, B, AB and O blood types. In God's realm all lives matter. For our first item pertaining to one blood we provide you with this statement from Acts 17:26-27: *And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us.* (NKJV) For the second statement please read what the book of 1st Timothy says, 1 Timothy 2:1-7: *Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time, for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.* (NKJV) Peter made the following statement, 2 Peter 3:9: *The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.* (NKJV)

## **Did you get the gist of President Washington's discussion concerning the various sections of our nation and what the true reason of the Civil War would be over?**

In Washington's address he speaks about the divergence between the north and the south, and the east and the west. The north was the industrial portion of the country and the south was the agriculture section of the country. There were differences of opinion between the north and the south but both needed the other for their existence. The north provided the tools to the south and the south provided the food for the north. One without the other just wouldn't work and there was a need for each to remain in the Union. The true reason for the Civil War was over states rights and not slavery. Yes! Slavery was an issue but not the cause for the Civil War. The establishment of the Union provided LIBERTY to everyone and there was limited government at the federal level. Most of the laws were left up to each state in the union and that was where the differences came into play. The south wanted slaves for their work force in the fields and the north didn't adhere to that concept. The north had its own problem with child labor but no one says anything about that issue. Today, there are discussions for compensation to be paid to the descendants of slaves and at the same time there is no one saying 'Hey! What about indentured servants?' Many a young man wanted to leave Europe to get away from tyranny but couldn't pay for their passage to get to the colonies. They accepted to serve someone for a period of time to have passage to this nation. That was also a form of slavery, but no one speaks of compensation for the descendants of indentured servants. Together blacks and whites became sharecroppers to provide a large amount of food to the nation or the grains and crops for other sections of the nation. Why has this ideology gone on, when we are all created by the same Creator? This is not God's way and only another example of how we are marching toward our own self-destruction.

The more we sin, the more we worship false idols, the more we practice sexual perversion the more we are following in the footsteps of Sodom and Gomorrah, and of ancient Judah who went into captivity in Babylon for 70 years because of their sins.

Here are some of the most important questions for this current time and age!

**Are you aware of the warning nature of God before He measures out His wrath?**

Have you sat down lately and read the entire first chapter of Romans? To make it a little easier on you I'm inserting that first chapter here so we can look at some things together. Romans 1:1-32:

<sup>1</sup> Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God <sup>2</sup> which He promised before through His prophets in the Holy Scriptures, <sup>3</sup> concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, <sup>4</sup> and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. <sup>5</sup> Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, <sup>6</sup> among whom you also are the called of Jesus Christ;

<sup>7</sup> To all who are in Rome, beloved of God, called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, <sup>10</sup> making request if, by some means, now at last I may find a way in the will of God to come to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, so that you may be established—<sup>12</sup> that is, that I may be encouraged together with you by the mutual faith both of you and me. <sup>13</sup> Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. <sup>14</sup> I am a debtor both to Greeks and to barbarians, both to wise and to unwise. <sup>15</sup> So, as much as is in me, I am ready to preach the gospel to you who are in Rome also. <sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. <sup>17</sup> For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, <sup>19</sup> because what may be known of God is manifest in them, for God has shown it to them. <sup>20</sup> For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, <sup>21</sup> because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. <sup>24</sup> Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, <sup>25</sup> who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. <sup>26</sup> For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. <sup>27</sup> Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. <sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; <sup>29</sup> being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, <sup>30</sup> backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup> undiscerning, untrustworthy, unloving, unforgiving, unmerciful; <sup>32</sup> who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. (NKJV)

Let's look at some of the things stated in this last paragraph. In verses 23 and 24 we see the violation of Commandment 1 through 4. <sup>22</sup> *Professing to be wise, they became fools,* <sup>23</sup> *and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.* The idea is that they gave up worshiping God and started making idols of God created things, like birds or fish or animals. Take that another step further and these man made idols may be something that man thought up like technology, science or medicine and they are now being worshiped as a false god. People no longer communicate by speaking one to another, they text over their smart phone and do not open their mouth. God lifts the hedge of protection from around these people and takes a step back as in verses 24-25, <sup>24</sup> *Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,* <sup>25</sup> *who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.* Observe the rise of the Gay Rights and Pro-Choice movements. The sexual perversions, gender confusion and murder of innocent unborn children as a means of birth control all meet with what these verses say. The cup is getting fuller and the march continues toward the gates of Hades. What does God do. He takes another step back and allows this to go to the next step. Verses 28-31 illustrate the next step, <sup>28</sup> *And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;* <sup>29</sup> *being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,* <sup>30</sup> *backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,* <sup>31</sup> *undiscerning, untrustworthy, unloving, unforgiving, unmerciful.* That seems like today and the present generation. There are three slaps in the face this nation has committed against God. First slap was Roe vs Wade. When the supreme court of this land decided that they knew more and were more capable to judge the needs of women thus they choose to allow on demand abortions of unborn babies and they slapped God in the face. Second slap, was when the supreme court decided that God was unfair in the love of one person for another and that same sex marriages should be legal. The third slap was right after this verdict and the White House was lit up in the colors of the rainbow. How dare the president of this nation to side with the Gay Rights movement and take God's symbol to all of mankind that He would not destroy mankind from off the face of this planet by flood again. This was a promise from God to all of mankind and a symbol of that promise. It was not a badge of unrighteousness. Finally, look at verse 32, <sup>32</sup> *who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.* These verses apply to those who practice these unholy practices, but look very close to verse 32. It says this not only applies to those who practice these perversions, **but also** upon those who support these practices. That goes all the way up to the White House and the office of the President.

As a parent, there are those times when you say to your child 'Don't do that!' You also take the time to teach your children the difference between right and wrong. God is our heavenly Father and in His way has done the same thing. Here are a few proverbs that reflect this thought. Proverbs 22:6: <sup>6</sup> *Train up a child in the way he should go, And when he is old he will not depart from it.* (NKJV) Proverbs 29:15, 17: <sup>15</sup> *The rod and rebuke give wisdom, But a child left to himself brings shame to his mother;* <sup>17</sup> *Correct your son, and he will give you rest; Yes, he will give delight to your soul.* (NKJV) These days the left understands the concept for training of children. Marxist ideology says give me your children for four years and they will follow my teaching for life. They also use the carrot and the stick approach to life. They place the carrot in front of you to get you to follow and if you don't they beat you with that stick. It is simply a matter of bribe and punishment. You accept their bribe (on the dole) or you are punished. What difference is this from the statements of the Antichrist in Revelation where you must have the mark of the beast either on your forehead or on your right hand or you cannot buy nor sell.

If what I have written in this work is against what you have been taught in your denominational church would you consider to repent of your teaching and pray for forgiveness? I'd like to add a few Proverbs teaching other things before I complete this work. First, I'd like to add Proverbs 6:16-19: <sup>16</sup> *These six things the Lord hates, Yes, seven are an abomination to Him: <sup>17</sup> A proud look, A lying tongue, Hands that shed innocent blood, <sup>18</sup> A heart that devises wicked plans, Feet that are swift in running to evil, <sup>19</sup> A false witness who speaks lies, And one who sows discord among brethren.* (NKJV) Proverbs 11:1: *Dishonest scales are an abomination to the Lord, But a just weight is His delight.* (NKJV) Proverbs 1:7: *The fear of the Lord is the beginning of knowledge, But fools despise wisdom and instruction.* (NKJV) Proverbs 3:5-6: *Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths.* (NKJV) Proverbs 3:11-12: *11 My son, do not despise the chastening of the Lord, Nor detest His correction; For whom the Lord loves He corrects, Just as a father the son in whom he delights.* (NKJV)

Would you consider to pray for a revival among God's people? Would you stand upon faith and trust God to get you through this pandemic without mandated injections and boosters? Remember what the middle verse of the Bible says, Psalms 118:8: *It is better to trust in the Lord Than to put confidence in man.* (NKJV)

I am well aware that I cannot change the mindset of every person in this nation. I can only do what I feel the Holy Spirit has brought to me to do. Mankind around the world has committed terrible sins against God and God is upset with the earth as a whole. I do not know when the second coming of Jesus will be, but I do know that we are in the last days and God is just about ready to pour out His wrath upon the earth. Do I have any idea when this might occur. Yes! Frankly I think I do. God's people, for the most part, are those living in the nation of Israel. While I am not Jewish, I do believe that I am a descendant of an Israelite father and an Egyptian mother. I do not understand the language of the Jews nor the structure of their calendar or time of days whereby the beginning of a day is in the evening at about 6:00 PM and the evening and morning make up a day. I also do not understand the seven year cycle that they call a Shemitah Cycle. If God follows His ordained feast days and significant events follow on the first year of a Shemitah Cycle there are possible things that we need to know. The beginning of the next Shemitah will be on Sept 26, 2022 (Jewish year 5783). The United Nations in its mandate to have the one world government system in place has set the goal for the year 2030. Guess what. Jewish year 5790 begins in our year 2030. The ministry of 'Faith Comes by Hearing' has a goal of having all the languages of the earth completed and in audio bible form for every language on earth by the year 2033. If that is a marker toward the second coming of Christ then the Shemitah cycle would be in the Jewish year 5797 or our year of 2036. I have no idea when Christ will return, but I do believe the end of time is closer than many people believe. The conditions on the earth will increase in its parade of marching to Hades. There will be riots, sexual immorality in the streets as in the days of Sodom and Gomorrah and also the days of Noah. There will be every kind of perversion that mankind can think of happening in the open and many will support these things as natural.

If you proclaim to be a Christian, act like one in action and not just in the title. If you do not know Jesus as Lord and Savior and you have no desire to spend eternity in Hell, you need to make up your mind and accept Jesus as your Lord and Savior. If you don't care and have the Budweiser mentality that you only go around once, just continue on your present course. You are just about there to your final destination. Please, please make your choice, but make it a wise choice and pray and pray that God will be merciful to all who have faith in the promises stated in His Holy Word.

I have finished!



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