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His

Trump Card!

Rev. Charles E. Darnell, PhD

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Scripture quotations

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Throughout my works I have attempted to incorporate supporting scripture for the convenience of the reader. In doing such I may, or may not, follow the appropriate manuscript style as stated in the Fifth Edition of the Publication Manual of the American Psychological Association (APA) or any other accepted manuscript guide. While acknowledging the authority of the APA there is a clause used in the stated manual which needs to be inserted herein:

The Publication Manual presents explicit style requirements but acknowledges that alternatives are sometimes necessary; authors should balance the rules of the Publication Manual with good judgment. Preface: p. xx.

Where Do We Go From Here?

The presidential election of 2024 is now over and the results have been made known to all citizens of the United States, **God played His TRUMP card!** By a landslide vote, Donald J. Trump was reelected as the 47th President of the United States. The media can stop their misinformation propaganda and those currently in the White House can attempt to change the results of this election via a different means. It presently seems that if the left cannot beat President Elect Trump at the polls, they will see what a mess they can create in the next 70 days to throw a curve into the agenda of the next administration and to disrupt the transfer of power. Things have gotten out of control and the people of the United States really need to stop and think, with serious reasoning for a moment, to see just what is happening and ask themselves whether they are a populace of the people being ruled by the people, for the people? What is making the most sense to me is that, we need to get back to the basics that this nation was founded upon. There must be some association between what the Holy Bible provides to us as God's input and what the framers placed in the creation of our Constitution. First, let's clear up why I titled this work as, *God played His Trump card*. We find the answer to that in Daniel 2:21-22. ²¹ *He changes times and seasons; He removes kings and sets up kings; He gives wisdom to the wise and knowledge to those who have understanding;* ²² *He reveals deep and hidden things; He knows what is in the darkness, and the light dwells with Him.* (ESV) God rules the entire universe from His throne in Heaven. Mankind does not rule too well, even in any capacity, over any part of the earth. God gave to mankind 6000 years to figure out a system of government that would be meaningful, just and fair to all citizens. The perfect government will be the ruling of Christ for the 1000 years that He will be King of kings and Lord of lords. While we are still within the time of the rule of men, we must understand that God's Word indicates that the ruler of this world is Satan. We clearly see this recorded in the writings of the Apostle John in John 12:31. ³¹ *Now is the judgment of this world; now will the ruler of this world be cast out.* (ESV) In John 14:30, ³⁰ *I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me,* (ESV) In the writings of Paul, we find the following in 2nd Corinthians 11:12-15. ¹² *And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. ¹³ For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. ¹⁴ And no wonder, for even Satan disguises himself as an angel of light.¹⁵ So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.* (ESV)

I have listened to many speeches of President Elect Trump and why he is working to correct some of the actions of the left, woke section of our nation. I had thought that because of the fact that this was the second time that Trump had been elected, and the additional fact that there is a two term limit for the position of President and Vice President, that Trump could actually serve as President for two terms, or eight full years. I turned to our Constitution and found my answer in Amendment 22, Section 1. Yes, there is a two term limit for the service of anyone being elected to the position of President. I was mistaken in my thinking that because of this being the second time that Trump was elected as President, he could hold the office for two terms if reelected at the end of the present four year period. That isn't so! The reading of Amendment 22, Section 1 reads as follows: **No person shall be elected to the office of the President more than twice,** and no person who has held the office of President, or acted as President, for more than two years of a term to which some other person was elected President shall be elected to the office of President more than once.

There are those who have viewed the Bible for prophecy and have stated that Trump, as the 45th President was a type of Cyrus, and as the 47th President is to fulfill the position as a type of King Jeroboam, II. They have indicated that Trump would have to fight to fill this position and that he would

win this election. It should be obvious to a lot of people that God honestly protected Trump in the two attempts to assassinate him. For the moment, I am extracting information from Gerald Flurry's book, *America Under Attack*, copyrighted in 2022. Think about that, there are predictions that were penned over two years ago foreseeing that Donald J. Trump would be reelected.

There are some very serious questions that have to be asked now and there are some verses from the Bible that can, and should, be concerning to every American. Let's ask a few questions. If you are a Christian and have read any major portion of your Bible, can you tell me the fate of America in the end-times? Can you identify any prophecy that pertains to America directly in the end-times? Well, do you even believe that we are currently in the end-times? Do you understand and accept that the war between Israel and Hamas in Gaza is the beginning of the wars that will affect Israel until the second advent of Christ?

I have indicated that Trump is a type of Jeroboam II, and the first place I looked for information pertaining to Jeroboam II was 2 Kings 14:23-24. ²³ *In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, and he reigned forty-one years.* ²⁴ *And he did what was evil in the sight of the Lord. He did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel to sin.* (ESV) That wasn't too reassuring to think about. How could Donald J. Trump be acting as God's man for the moment and doing what was evil in the sight of the Lord? There had to be a more clear reason for Trump being reelected. I read verse 27 and felt slightly better, but not totally reassured. Here is verse 27, ²⁷ *But the Lord had not said that He would blot out the name of Israel from under heaven, so He saved them by the hand of Jeroboam the son of Joash.* (ESV) There really is an answer hidden within this verse. At first there seems to be an indication that God was angry and ready to blot out the name of Israel from under heaven, however, the second part of that verse says, He (God) saved them (Israel) by the hand of Jeroboam. There are a multitude of questions that could be raised at this moment. Therefore, I hope to give you an answer, and I already know that some will accept what will be penned, while others will adamantly deny what I am about to write. There is a reason that I asked above about prophecy and America in the Bible. This will now make the fourth book that I have attempted to have Americans understand where many of their ancestors came from. My first attempt was my book entitled *The Thirteenth Tribe of Israel*. In that first project, I gave great detail on who the thirteenth tribe was. Recall that Jacob whose name was changed to Israel had twelve male children. All the prophecies pertaining to the descendants of Israel continued to use the basic fact that there were twelve tribes. So how did I come up with a thirteenth tribe? Recall again, that the tribe of Levi was designated as the priestly tribe to serve all the tribes and were not counted as a fighting force, effectively removing them from the overall number of tribes. Furthermore, we must recall that Jacob (Israel), while lying on his death bed, blessed Joseph's two sons and adopted them as his sons. He effectively removed Joseph as a single tribe and filled that empty space with his two sons. We have removed two tribes, Levi and Joseph and have replaced these two with Joseph's two sons, Manasseh and Ephraim. But, we must still make one more change. Jacob made Ephraim the greater son, even though he was the younger son. With all these changes, we find the thirteenth tribe to be Manasseh, or the first born son of Joseph. In another work entitled *Jeremiah's Mystery*, I questioned why the book of Jeremiah did not close. What I mean by this is, that if God assigns a prophet a specific task then that task must be completed prior to the death of the prophet. That is not done in the book of Jeremiah. Go read once again the first and next to last chapters of Jeremiah. In chapter one, God gave Jeremiah a six part assignment he was to fulfill. Jeremiah 1:10, ¹⁰ *See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.*" (ESV) Notice in this verse that the terms nations and kingdoms are both plural, indicating that there is more than one location that Jeremiah will have to work to fulfill his assigned task. Now

turn over to Chapter 51, verse 64. ⁶⁴ *and say, 'Thus shall Babylon sink, to rise no more, because of the disaster that I am bringing upon her, and they shall become exhausted.'* “

Thus far are the words of Jeremiah. (ESV)

Notice that in most Bible translations there is a single blank line between the actual ending of verse 64 and the extra wording that says this is the last of the words of Jeremiah. Why is there one more chapter in the book of Jeremiah and that entire chapter has nothing to do with the tasks assigned to Jeremiah? Thusly, the book of Jeremiah does not end and there is no given reason or acknowledgement as to when and where Jeremiah dies. In the third book, *The General Assembly and the Church of the First Born*, I attempted to follow the original birthright. The original birthright belonged to Cain, however, when he murdered his brother he gave up the birthright and it went to Seth, the son of Adam. Genesis 5:1-3, ¹ *This is the book of the generations of Adam. When God created man, he made him in the likeness of God. ² Male and female he created them, and he blessed them and named them Man when they were created. ³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.* (ESV) There is a strange statement that is made in the curse God placed on the serpent (Satan). Look carefully at verse 15 of Chapter 3. ¹⁵ *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.*” (ESV) Please do not stick your head in the sand, but answer these two questions. Who is Satans’ offspring? Who is the woman’s offspring? Both offspring are male. The truth is that Cain is the offspring of Satan, and Abel is the offspring of the woman. That is why the Bible gives two genealogies in the first 5 books of Genesis. Cain’s genealogy is given in Chapter 4, and Adam’s genealogy is given in Chapter 5 under Seth, the offspring of the man. Now, as we go down through the genealogy of Adam, we find the birthright ends up in the Bible with Ephraim as the principal holder of the birthright. Remember this fact, the birthright we are speaking about is the birthright of Israel. Recall also that the nation of Israel is made up of two houses, the House of Israel and the House of Judah. The House of Judah are today’s Jewish nation. On the other hand the House of Israel was scattered by God, and we find the mystery of Jeremiah coming back into play. Jeremiah had the custody of the king’s daughters (the House of Judah) and left with this remnant of the royal line and traveled to Ireland. In Ireland, we find the one daughter marrying a prince of the red thread (House of Israel) and bringing Israel into today’s Western world nations. The tribe of Ephraim is Great Britain and Manasseh is the United States. Now, if you have ever wondered why the Moslem portion of the world calls the United States the “Great Satan”, and the nation of Israel as the “Little Satan”, you now have the answer. It is an absolute shame that Americans are not taught the truth about who they really are. This is also the reason that you do not see any prophecies pertaining directly to America in the end-times. We are called Israel in the Bible because that is who we are (the House of Israel). This statement can be shown from Bible text in Genesis 48:16. ¹⁶ *the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*” (ESV) The name he is referring to is Israel.

While doing mental arranging as to what I should write and the order of presentation, it came to me that I should indicate why I entitled this work as *God Played His TRUMP Card!* The idea hit me that the term trump is usually associated with a deck of cards, and that in many card games one suit becomes the trump suit. So, how did God pick Donald J. Trump to be the next President, and how did the idea of a card game come into my thoughts? Donald J. Trump, himself, represents the lead card of God’s trump suit which is hearts. The reason hearts is the trump suit is because of the relationship that Donald J. Trump now has with God because God saved his life, not once, but twice. There is a love and respect that President Trump now has for God just as President Reagan found this same love and

respect after his incident when he was shot during his Presidency. Okay, we have a trump suit, what about the other three suits in the deck? Clubs represent the vast number of clubs, hotels, etc. that Mr. Trump owns. Diamonds represent the wealth that the property owned by the Trump family has. Lastly, spades represent the amount of hard work Mr. Trump has had to go through, and use, to make his many required business undertakings. Remember something, Donald J. Trump is not a politician, he is a business man who has had to work hard to get to where he is today. God disregarded the politician to lead this nation now because they only seem to be worried about themselves and not really working for “We the people”. Remember also, the slogan Mr. Trump uses, MAGA. President Trump cannot Make America Great Again in his own regard. Only God can Make America Great Again. This is to be a dual assignment over the next four years. We, the people, have an assignment: to repent of our sins and support our elected President, to pray for the President’s leadership and God given foresight to straighten out the swamp and to make the necessary changes to our Constitution, under Article V. It includes making term limits for Senators and members of the House, a balanced budget amendment and an amendment to bring in the bureaucrats of Civil Service with set guidelines which will not permit them to make rules and regulations that have not been evaluated, voted on and enacted as law under the provisions of our legislative branch. There will be pain in the beginning of this four year period just to get this 35 trillion dollar debt off our children’s and grand children’s heads. On the President’s side, his business experiences will be called into play to be one very skillful and proficient businessman and manager as President and to allow God to lead his thoughts to cause this to work as quickly as God can present the ideas to our President.

I find it very interesting that there are actually two people who have made predictions from prophecy pertaining to Donald J. Trump. On the one hand, you have Gerald Flurry and his book, *America Under Attack*, and on the other hand, you will find Jonathan Cahn and his book, *The Dragon’s Prophecy*. Mr. Flurry identifies Trump as a type of Jeroboam II. Rabbi Cahn identifies Trump as a type of Jehu. Considering all that these two men have written about Trump being elected for the second time becomes both, a blessing and a curse. Americans need to understand the character makeup of both Jeroboam II and Jehu. An introduction of both may be made from the 2 books of Kings found in the Bible. We find Jehu in 1 Kings 16:1 and 19:16. First, 16:1, ¹ *And the word of the Lord came to Jehu the son of Hanani against Baasha, saying,* (ESV) If the word of the Lord came to him, he was a prophet. Secondly, 19:16, ¹⁶ *And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.* (ESV) Aha! In three chapters of 1st Kings, I have managed to have a prophet and also a king over Israel. Look at the two names underlined. These are two different people. Now for Jeroboam II, we must turn to 2 Kings 14:23-25. ²³ *In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, and he reigned forty-one years.* ²⁴ *And he did what was evil in the sight of the Lord. He did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel to sin.* ²⁵ *He restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the Lord, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath-hepher.* (ESV) Notice that both of these men are identified as a king over Israel (bold typeface). I ran across another statement in the preparing of this work. Look at this verse from 1 Kings 14:28. ²⁸ *Now the rest of the acts of Jeroboam and all that he did, and his might, how he fought, and how he restored Damascus and Hamath to Judah in Israel, are they not written in the Book of the Chronicles of the Kings of Israel?* (ESV) First Chronicles records information up to the kingship of Solomon, and Second Chronicles Chapters 14 through 36 only covers the kings of Judah. Where is this Book of the Chronicles of the Kings of Israel? Thank goodness, I have other reference books that will cross reference items in the Bible from one place to another. For any type of reasonable answer, I had to go to Hosea and Amos to find more information on Jeroboam II. I

have gone through the two books, Hosea and Amos, and now present to you the statements made in many verses. I will start with the book of Hosea and present the verses God instructed me to use.

Book of Hosea. All verses used in this section will be from the ESV Bible:

Chapter 1, verse 1, ¹ *The word of the Lord that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.*

Verse 4, ⁴ *And the Lord said to him, “Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel.*

Verse 9, ⁹ *And the Lord said, “Call his name Not My People, for you are not my people, and I am not your God.”*

Chapter 2, verses 1-2, ¹ *Say to your brothers, “You are my people,” and to your sisters, “You have received mercy.”* ² *“Plead with your mother; plead, for she is not my wife, and I am not her husband, that she put away her whoring from her face, and her adultery from between her breasts;*

Verse 13, ¹³ *And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry, and went after her lovers (idols and ungodly things) and forgot me, declares the Lord.*

Verses 16-18, ¹⁶ *“And in that day, declares the Lord, you will call me ‘My Husband,’ and no longer will you call me ‘My Baal.’* ¹⁷ *For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more.* ¹⁸ *And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety.*

Chapter 3, verse 5, ⁵ *Afterward the children of Israel shall return and seek the Lord their God, and David their king, and they shall come in fear to the Lord and to his goodness in the latter days.*

Chapter 4, verses 1-2, ¹ *Hear the word of the Lord, O children of Israel, for the Lord has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land;* ² *there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.*

Verse 6, ⁶ *My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.*

Verses 9-12, ⁹ *And it shall be like people, like priest; I will punish them for their ways and repay them for their deeds.* ¹⁰ *They shall eat, but not be satisfied; they shall play the whore, but not multiply, because they have forsaken the Lord to cherish* ¹¹ *whoredom, wine, and new wine, which take away the understanding.* ¹² *My people inquire of a piece of wood, and their walking staff gives them oracles. For a spirit of whoredom has led them astray, and they have left their God to play the whore.*

Verses 16-18, ¹⁶ *Like a stubborn heifer, Israel is stubborn; can the Lord now feed them like a lamb in a broad pasture?* ¹⁷ *Ephraim is joined to idols; leave him alone.* ¹⁸ *When their drink is gone, they give themselves to whoring; their rulers dearly love shame.*

Up to this point the book of Hosea seems to be God judging Israel and warning Israel of their foul deeds against God. There appears to be a reprieve in Chapter 5. Follow, with me, the verses from Chapter 5.

Chapter 5, verses 3-6, ³ *I know Ephraim, and Israel is not hidden from me; for now, O Ephraim, you have played the whore; Israel is defiled.* ⁴ *Their deeds do not permit them to return to their God. For the spirit of whoredom is within them, and they know not the Lord.* ⁵ *The pride of Israel testifies to his face; Israel and Ephraim shall stumble in his guilt; Judah also shall stumble with them.* ⁶ *With their flocks and herds they shall go to seek the Lord, but they will not find him; he has withdrawn from them.*

Verse 15, ¹⁵ *I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me.*

It would seem that God has turned His back on Ephraim and Israel for the time being. He is giving us warning of His coming wrath and waiting on us to repent and turn from our sinful, wicked and evil ways practiced through abortions, homosexual practices, gender changing and our dependency on drugs and alcohol. When we acknowledge these sins, God will once again listen to us as a God fearing nation. It makes no difference, at this point, if we are speaking about Ephraim, Israel (America) or Judah. For now, we return to the book of Hosea and what it says toward us.

Chapter 6, Verses 6-7, ⁶ *For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.* ⁷ *But like Adam they transgressed the covenant; there they dealt faithlessly with me.*

Chapter 7, verses 1-2, ¹ *When I would heal Israel, the iniquity of Ephraim is revealed, and the evil deeds of Samaria; for they deal falsely; the thief breaks in, and the bandits raid outside.* ² *But they do not consider that I remember all their evil. Now their deeds surround them; they are before my face.*

Verses 8-10, ⁸ *Ephraim mixes himself with the peoples; Ephraim is a cake not turned.* ⁹ *Strangers devour his strength, and he knows it not; gray hairs are sprinkled upon him, and he knows it not.* Recall that Ephraim is Great Britain. Doesn't these two verses sound like what is happening in England at the present time? ¹⁰ *The pride of Israel testifies to his face; yet they do not return to the Lord their God, nor seek him, for all this.* In similar manner, doesn't this verse sound like the situation in America at the time of the 2024 election.

Verses 13-14, ¹³ *Woe to them, for they have strayed from me! Destruction to them, for they have rebelled against me! I would redeem them, but they speak lies against me.* ¹⁴ *They do not cry to me from the heart, but they wail upon their beds; for grain and wine they gash themselves; they rebel against me.*

Chapter 8, verse 1, ¹ *Set the trumpet to your lips!* (The use of the trumpet is a call of warning. It could be a war, or a national emergency, or as simple as the call to one of God's feast days.) *One like a vulture is over the house of the Lord, (Could that be an evil spirit?) because they have transgressed my covenant and rebelled against my law.*

Verse 8, ⁸ *Israel is swallowed up; already they are among the nations as a useless vessel.*

Verses 12-14, ¹² *Were I to write for him my laws by the ten thousands, they would be regarded as a strange thing.* ¹³ *As for my sacrificial offerings, they sacrifice meat and eat it, but the Lord does not accept them. Now he will remember their iniquity and punish their sins; they shall return to Egypt.* ¹⁴ *For Israel has forgotten his Maker and built palaces, and Judah has multiplied fortified cities; so I will send a fire upon his cities, and it shall devour her strongholds.* Haven't we seen the destruction that fire can cause with all the forest burning on both of our coast lines? Remember, it is God who is in charge of the weather.

Chapter 9, verse 7, ⁷ *The days of punishment have come; the days of recompense have come; Israel shall know it. The prophet is a fool; the man of the spirit is mad, because of your great iniquity and great hatred.*

Chapter 10, verses 12-13, ¹² *Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is the time to seek the Lord, that he may come and rain righteousness upon you.* ¹³ *You have plowed iniquity; you have reaped injustice; you have eaten the fruit of lies. Because you have trusted in your own way and in the multitude of your warriors,*

Chapter 11, verses 7-8a, ⁷ *My people are bent on turning away from me, and though they call out to the Most High, he shall not raise them up at all.* ⁸ *How can I give you up, O Ephraim? How can I hand you over, O Israel? . . .*

Chapter 12, verse 14, ¹⁴ Ephraim has given bitter provocation; so his Lord will leave his bloodguilt on him and will repay him for his disgraceful deeds.

Chapter 13, verses 12-16, ¹² The iniquity of Ephraim is bound up; his sin is kept in store. ¹³ The pangs of childbirth come for him, but he is an unwise son, for at the right time he does not present himself at the opening of the womb. ¹⁴ Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O Death, where are your plagues? O Sheol, where is your sting? Compassion is hidden from my eyes. ¹⁵ Though he may flourish among his brothers, the east wind, the wind of the Lord, shall come, rising from the wilderness, and his fountain shall dry up; his spring shall be parched; it shall strip his treasury of every precious thing. ¹⁶ Samaria shall bear her guilt, because she has rebelled against her God; they shall fall by the sword; their little ones shall be dashed in pieces, and their pregnant women ripped open.

Chapter 14, verse 1, ¹ Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity.

Verse 9, ⁹ Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them.

The Book of Amos:

Chapter 1, verse 1, ¹ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

Chapter 7, verses 2-9, ² When they had finished eating the grass of the land, I said, “O Lord God, please forgive! How can Jacob stand? He is so small!” ³ The Lord relented concerning this: “It shall not be,” said the Lord. This is God’s first reprieve! ⁴ This is what the Lord God showed me: behold, the Lord God was calling for a judgment by fire, and it devoured the great deep and was eating up the land. ⁵ Then I said, “O Lord God, please cease! How can Jacob stand? He is so small!” ⁶ The Lord relented concerning this: “This also shall not be,” said the Lord God. This is the second reprieve by God! ⁷ This is what he showed me: behold, the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. ⁸ And the Lord said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said, “Behold, I am setting a plumb line in the midst of my people Israel; I will never again pass by them; Last Chance! This is where we are today. If America does not repent and change their ways God will not pass this way again! We will face the wrath of God! ⁹ the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.”

Verses 15-17, ¹⁵ But the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’ ¹⁶ Now therefore hear the word of the Lord. “You say, ‘Do not prophesy against Israel, and do not preach against the house of Isaac.’ ¹⁷ Therefore thus says the Lord: “ ‘Your wife shall be a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided up with a measuring line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land.’ “

Chapter 8, verses 1-2, ¹ This is what the Lord God showed me: behold, a basket of summer fruit. ² And he said, “Amos, what do you see?” And I said, “A basket of summer fruit.” Then the Lord said to me, “The end has come upon my people Israel; I will never again pass by them.

Verses 11-12, ¹¹ “Behold, the days are coming,” declares the Lord God, “when I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. ¹² They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the Lord, but they shall not find it.

Chapter 9, verses 14-15, ¹⁴ *I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit.* ¹⁵ *I will plant them on their land, and they shall never again be uprooted out of the land that I have given them,” says the Lord your God.*

That gives us the Biblical basis for the foretelling that Donald J. Trump would return to the White House as our 47th President. Now let’s take a look at several editions of *The Epoch Times* for articles printed both before the election, and after the election.



The Epoch Times Headlines

The first article that stood out to me and caused me to make note of its content was found in the Oct 16-22, 2024 edition, in the Opinion Section on page A18, with the headline *The Secret Formula of American Success*, written by Allen Zeng. I now quote the first paragraph of this article.

“A question my radio listeners often ask me, and one I have pondered myself, is whether there is any solution to the seemingly unsolvable social and economic problems of our time. In 2018, I interviewed a college professor named Paul Skousen during a news segment, and he provided an answer. He convinced both my audience and me that we simply need to return to the wisdom of the Founding Fathers. By doing so, we would grasp the underlying reasons behind current events and know the precise solutions.”

That statement alone had me captured and I wanted to know more. Professor Paul Skousen informed Mr. Zeng that his father, Cleon, was a great student of the United States Constitution and was studying the written material of the framers work in the 1930s when he discovered that there appeared to be 28 principles that were the driving force behind the writing of our Constitution. Cleon Skousen wrote a book on these 28 principles entitled, *The 5000 Year Leap, A Miracle That Changed the World*, copyrighted © in 1981. I had to have a copy of that book to find out what these 28 principles were and are. I found a copy in a used book store and ordered it. When it arrived, I immediately began reading. What I was most curious about was the connection between the Constitution and the Bible. Please recall, that the framers of our Constitution formed the document on supposedly Judo-Christian principles, and that the United States is the only nation, outside of Israel, that has a covenant with our God. Before I get ahead of myself, allow me to make another statement. After my discussions concerning the articles written in *The Epoch Times*, over the last month, I will review all 28 principles that are identified in Cleon Skousen’s book.

Returning back to the original article written by Allen Zeng. There are three titled subsections to this main article. The first is headlined, *America’s Success Isn’t Coincidental*. I now quote a portion of the first two paragraphs to illustrate the condition of the United States in 1783-1790.

“Between 1783 and 1790, after the Revolutionary War and before the federal government was established, the United States was in a state of blight and depression. Trade was blocked by Britain, the dollar was worthless, veterans were suffering, debt-related riots were spreading across the country, and the Continental Congress had neither money nor power to fix these problems.

However, once the Constitution, which incorporated those principles, was ratified and the federal government began functioning in 1790, everything started to change.”

The second subsection title was, *The Success Formula Is So Coherent and Clear*. Once again I quote the first paragraph of this subsection.

“Few people today realize that these principles exist and that they are so profound, coherent, and clear. They are the invisible force binding everything we know today: The Declaration of Independence, the Constitution, the Bill of Rights, the checks and balances between the three branches of government, the balance between state and federal governments, how our economy operates, and how we choose our public servants.”

The third subsection was titled, *The Principles Don't Change Over Time*. Again, I quote the first paragraph of that subsection.

“It’s amazing how these principles have persisted through 250 years and remain valid today. They aren’t outdated knowledge from 18th century plantation owners. Rather, they capture the essential relationship between man and God, nature, and other men. These principles are universal truths that endure the test of time, and believe it or not, they provide answers to the most difficult problems we face today: rising crime, exploding national debt, homelessness, government overreach, disintegration of the family, loss of faith, cultural degradation, and even wars.”

That concluded the first article, however it didn’t conclude the material that existed in this particular edition of *The Epoch Times*. Just under this article was another article that most certainly carried the subject matter one step further. This second article is in the same edition, the same section and on the same page. The one difference is that it was penned by Paul Skousen, who was mentioned in the first article. The headline for this article reads, *One Thing We All Can Do To Save America*. I now quote the last two paragraphs from this article.

“Today, when we see debates raging over executive power, states battling for their rights, or parents looking to preserve their family values, it’s clear that many of our national challenges could benefit from a healthy dose of constitutional wisdom. Reading and understanding the Constitution isn’t just an academic exercise—it’s a way to keep our politicians in check and ensure that our rights aren’t trampled on. Have our leaders strayed? Then, it’s time to replace them with people who understand the rules.

But, we can’t know any of that if we’re not reading the instruction manual, the code of conduct, the operating instructions, the reference manual, and the job descriptions as outlined in our U.S. Constitution,

So why read the Constitution every Sept. 17th? Simple. We read it to stay free.”

That seems to be pretty clear and straight forward. Now, the question should be, when was the last time you read our United States Constitution? I somehow had understood that I needed to have knowledge of our Constitution and God led me to write a 25 page booklet on our Constitution. There is no need for you to travel to the Library to find the Constitution, there is no need to look it up in an encyclopedia. My little booklet is complete with the Declaration of Independence and the Constitution, including all 26 Amendments (corrected to 27 later in this work). The booklet is entitled, *God’s Covenant With America, Either A Blessing or A Storm!* It is available for **FREE** download in PDF file format on my website, www.vqpub.org, under the tab for booklets. If more people would read and understand our Constitution, we would have a better idea of what is meant by the term freedom. There was so much stated over this one term during the campaign period leading up to the election, that there was really no way for many Americans to even understand what the debate was over.

That concludes the articles in that edition of *The Epoch Times*. In the Nov 7-12, 2024 edition, there was a multitude of articles, with many concerning the election. However, not everything was about Donald J. Trump being elected as the 47th President. In the front page section, on page A3 under NATION, there were two sidebar articles that I noticed. The first concerned President Joe Biden’s 15 dollar per hour minimum wage. I quote the entire article.

“Appeals Court Voids Biden’s \$15 Minimum Wage. A federal appeals court has ruled that President Joe Biden exceeded his authority by mandating a \$15 minimum

wage for federal contract workers.

The Ninth U.S. Circuit Court of Appeals determined 2-1 that Biden's April 2021 executive order overstepped presidential powers under the Federal Property and Administrative Service Act.

"The Government's preferred interpretation would wildly expand the President's authority," Judge Ryan Nelson wrote in the opinion. "It would allow the President to require that all federal contractors certify that their employees take daily vitamins, live in smoke-free homes, exercise three times a week, or even, at the extremity, take birth control in order to reduce absenteeism relating to childbirth and care."

Think about that for a moment. Have you ever worked for a company that mandated that you take daily vitamins, that you live in a smoke-free home, that you exercise three times a week or that you take birth control (I guess this is meant for the women)? Don't you think that is a little extreme?

The other sidebar article was entitled, *Arizonans Approve Arrest of Illegal Entrants*. I quote.

"A ballot initiative concerning illegal immigration easily passed at the ballot box in Arizona.

Proposition 314 prohibits illegal immigrants from entering the state directly from a foreign country at any location other than a lawful port of entry.

It empowers Arizona law enforcement officers to arrest illegal immigrants and bars them from submitting false documents to apply for public benefits or a job. It also makes it a class 2 felony for an adult to knowingly sell fentanyl that later results in death.

The proposition needed a simple majority to pass and coasted to victory with 63 percent of the vote."

This was one of the major speech items made during Donald J. Trump's campaign for the position of President. Over the last four years, the United States was invaded by a sea of illegal immigrants. I've even seen the article that there are over 300,000 children that have entered the United States that they have no record of where they are, what they are doing or even the basic fact of where they are living. The officials in law enforcement have no idea if they have been brought into this nation as human sex slaves for pedophiles, for child laborers or what. The governor of Texas attempted to halt the invasion into Texas, but the Biden administration sued Texas to take down their erected barriers, yet the United States as a whole would not perform their required actions to support Texas and to stop the invasion of Texas under the rules of the U.S. Constitution. Is this really what you want your elected leaders to be doing to fulfil the statement that our form of government is "Of the people, by the people and for the people?"! Some one failed to read and understand the Constitution.

There are other items that have been printed in *The Epoch Times*. Let's look once again at the Nov 7-12, 2024 edition, this time the Opinion Section, The first page of this section is page A13 and the major headline is, *The Recession of 2025 Will Be Backdated*. The article is written by Jeffrey A. Tucker, the founder and president of the Brownstone Institute.

Mr. Tucker presented some very disturbing statements. First, the American people do not understand that we are already in a recession, or even that there is now a calling for a recession to be addressed in 2025. We are still in 2024 and the main stream media hasn't said a word about a recession, one next year or the backdating of one to indicate that we are currently in a recession. Mr. Tucker possesses the knowledge to make an honest and forthright presentation to the current status of our economy. Allow me to quote some of Mr. Tucker's article.

“If major changes are proposed in terms of spending cuts, the bond market will freak out, and the United States could repeat the experience of the UK just a few years ago. New Prime Minister Liz Truss was quickly hounded out of office on grounds that her spending cuts had spooked the bond markets.

U.S. credit worthiness is already on a hair trigger as the debt pileup has reached astronomical levels. The entire purpose of this wild spending has been to balloon the GDP, as much as possible, to prevent a recession from being declared already. The debt-to-GDP level is now higher than it was in World War II, and it is getting worse by the day.

The easy solution is dramatic spending cuts, but that won't happen if the bond market starts panicking with quality downgrades. There are only two private institutions that grade U.S. bonds, and both are subject to being muscled by political concerns. Such an event could easily overwhelm a new administration. The political people will go into overdrive and demand that the Fed accommodate the bond market, fueling more inflation.

I truly wish that none of this would happen, but the truth is that economic forces are always and everywhere more powerful than political ones. There are structural problems alive in U.S. economic life today that are not easily solved by policies of any sort.

But in U.S. political culture, whatever takes place under one president's watch is blamed on the officeholder regardless. That the circumstances have been created by the previous administration or have nothing to do with existing policy has no relevance in the political culture. That alone makes it nearly impossible for a sitting president to plead with the public for patience.

As a result, the new administration will encounter pressure to achieve the impossible: immediately improve American living standards without imposing any pain at all. Such a demand is impossible to grant. Thus, the results of this election will likely be reversed in the midterms of 2026, meaning that we cannot count on any kind of policy consistency for many years to come.”

I surely hope and pray that Mr. Tucker is wrong on his assessment of the situation. The next entry in this edition, of *The Epoch Times*, is even more discouraging than this first article from Mr. Tucker. The headline on page A15 of the Opinion Section, penned by Peter C. Earle, blew me away. The title for this article is, *Unreal(ized) Gains Tax: An Economic Earthquake in the Making*. I can only pray that common sense returns to those in positions of government. If this tax was enacted, this nation will cease to exist. People in this nation know that the largest factor effecting our economy is the sector of small businesses with under 50 employees. It is these small businesses that drive our economy. If you start taxing these businesses on speculation and the appraisal of nothing, you have killed this nation. I like *The Epoch Times* for taking an important statement and placing it in the middle of an article with a **red bar** over this one important fact. The fact for this article reads, “This revenue grab for what you haven't (yet) earned chokes off investment and blocks innovation.” That's a great statement for this article, however, it doesn't tell all of the facts pertaining to this (considered) new tax. I now quote the last two paragraphs of Mr. Earle's article.

“A tax on unrealized capital gains constitutes an end-run on rights of private property and subverts fundamental market principles by taxing assets not yet sold or converted into income. It radically distorts incentives and creates profound uncertainty in financial planning. This tax would discourage long-term investment, spur reactive liquidation of assets, and penalize growth, disrupting the natural risk-reward balance

essential to efficient capital allocation. Entrepreneurs will shift from high-growth, long-term ventures toward safer, more liquid investments, reducing innovation in any areas that require large scale and/or long-term fixed assets (such as, say, alternative fuel cells or cancer research). Ultimately, such a tax will stifle technological advancement and restrict the entrepreneurial environment, limiting breakthroughs in technology and R & D heavy industries.

The distortions created by a tax on unrealized capital gains would cost the national economy far more than could be culled from valuations, and nowhere near enough to touch the cavernous national debt. Takings would inevitably extend beyond the wealth levels currently specified—the middle class is where the money is. Like all heedlessly extortionate government policies, this one would almost certainly grow over time, incrementally clawing away ever more from productive investment and the pockets of the citizens it ostensibly serves.”

Another article, between the two already discussed, caught my attention. Having served this nation for 27 years on active duty with the Air Force, I was greatly concerned to read that China businesses and individuals are buying up farm land around military installations. The article stated that “Chinese ownership of U.S. land has increased by 550 percent over the past decade, with China having owned no land in North Carolina before 2010.

Today, Chinese companies own nearly 50,000 acres of farmland in North Carolina across 28 of the state’s 100 counties. Much of this land is within 30 miles of Fort Liberty. (Fort Liberty is the new name for the U.S. Army base that was known as Fort Bragg.)”

Ah, the turning of a page brings us to another richly historical article that should be noticed by every American. Remaining in the Opinion Section of the Nov 7-12, 2024 edition of *The Epoch Times*, on page A16, we find another article written by Allen Zeng. He is the same individual that brought us the article concerning the 28 principles of success that are laid out within our U.S. Constitution. There was a hint in the previous article penned by Paul Skousen that there was a monument of which most Americans were not aware. Well, Mr. Zeng has brought that information forward and it is recorded for us in this edition of *The Epoch Times*. The title for this current article is, *A ‘Hidden’ Monument and the Meaning It Holds*. I can only pray and hope that Mr. Zeng does not become angry with me for quoting a lot of his article. I feel that this is a noteworthy article and most Americans will never read this article. Maybe, and especially, by God’s Holy Grace, people will stumble upon this article on my website in this particular work. I now quote from Mr. Zeng’s article.

“One hundred and thirty-five years ago, the Pilgrim Society erected a gigantic 81-foot tall granite monument on a hill in Plymouth, Massachusetts, visible to every ship sailing into Cape Cod Bay. However, while the monument still stands, it is barely noticed, and few even know it exists. What happened?

We are talking about the National Monument to honor the Forefathers, situated less than one mile from the Mayflower II ship in Plymouth. Most people know about the Mayflower II, but few people are aware of the monument, including those living nearby. The project took almost 70 years to complete. It involved significant planning and enormous resources, all with the aim of recording and preserving the secret formula for American success.

At the top of the monument is the 36-foot-tall Statue of Faith, a lady whose right hand points to the heavens, symbolizing her trust in God. In her left hand, she holds a Bible, representing the nation’s adherence to Scripture.

On the north side, among the four smaller seated figures surrounding the central figure of Faith, sits the Statue of Morality. This solemn lady holds a scroll of Revelation

and a tablet of the Ten Commandments, underscoring the importance of both civil and spiritual laws. There are no irises or pupils carved in her eyes, signifying that she is looking inward instead of outward as ‘morality’ is about inspecting one’s inner self.

On the west side is the Statue of Law, a man holding a couple of law books in one hand, and extending his other hand toward the people.

On the south side sits the Statue of Education, a woman holding a book in her left hand and pointing toward it with her right hand, symbolizing the pursuit of knowledge.

On the east side stands the Statue of Liberty, depicted as a soldier with a broken chain in one hand, symbolizing liberation from oppression, and a sword in the other hand, representing the power to defend those freedoms.

This is the simple yet powerful formula recorded by the monument: faith as the foundation, followed by morality, then law, then education, with the soldier standing ready.

The country, the state, and the city have drifted away from their founding roots and history and no longer treasure what was once so precious to this country.

This is why my upcoming series of articles explores the 28 founding principles of the United States.—principles that have long been forgotten, much like this monumental structure.

Mr. Zeng tells us that he is going to present to the readers of *The Epoch Times* those 28 principles of which every American should be aware. Since there are 28 principles and Mr. Zeng is going to present them in a series of articles I do not intend to work week after week for the next 28 weeks to present to you what Mr. Zeng says concerning those principles. My readers can most likely find an archive at the online website of *The Epoch Times*.



There was one more article in this edition of *The Epoch Times*. This article was on page A17 and the headline reads, *The Importance of Discipline*. There are two highlighted statements with the **red bar** above them, which I print here. First, “If an individual fails to form disciplined habits, he or she can more easily be buffeted back and forth by the winds of fate.” The second is, “The mind is a powerful instrument that can either sabotage our goals or guide us on the road toward self-governance.”

That completes the articles in this edition of *The Epoch Times*.

It might seem that I am jumping back and forth between different sources of information, but I’d like to continue with more information concerning the *National Monument to the Forefathers*. I went to Wikipedia and found their article on this monument. The following is what is recorded in Wikipedia pertaining to this monument.

Located at 72 Allerton Street in Plymouth, Massachusetts, the 81-foot tall (25 m) monument was commissioned by the Pilgrim Society. The original

concept dates to around 1820, with actual planning beginning in 1850. The cornerstone was laid August 2, 1859 by the Grand Lodge of Masons in Massachusetts, under the direction of Grand Master John T. Heard. The monument was completed in October 1888, and was dedicated with appropriate ceremonies on August 1, 1889.

Hammatt Billings, Boston architect, illustrator, and sculptor, originally conceived the monument as a 150-foot tall (46 m) structure comparable to the Colossus of Rhodes. Shortly before his death in 1874, Billings reduced the size of the monument, which was to be made entirely of granite quarried in Hallowell, Maine. The project was then passed to Billings' brother, Joseph, who, along with other sculptors including Alexander Doyle, Carl Conrads, and James Mahoney, reworked the design, although the basic components remained. The monument, which faces northeast to Plymouth Harbor (and, roughly, towards Plymouth, England), sits in the center of a circular drive, which is accessed from Allerton Street from the east. The plan of the principal pedestal is octagonal, with four small, and four large faces; from the small faces project four buttresses. On the main pedestal stands the heroic figure of "Faith" with her right hand pointing toward heaven and her left hand clutching the Bible. Upon the four buttresses also are seated figures, emblematic of the principles upon which the Pilgrims founded their Commonwealth: Counterclockwise from the east are Morality, Law, Education, and Liberty. Each was carved from a solid block of granite, posed in the sitting position upon chairs with a high relief on either side of minor characteristics. Under "Morality" stand "Prophet" and "Evangelist"; under "Law" stand "Justice" and "Mercy"; under "Education" are "Youth" and "Wisdom"; and under "Liberty" stand "Tyranny Overthrown" and "Peace". On the face of the buttresses, beneath these figures are high relief's in marble, representing scenes from Pilgrim history. Under "Morality" is "Embarkation"; under "Law" is "Treaty"; under "Education" is "Compact"; and under "Liberty" is "Landing". Upon the four faces of the main pedestal are large panels for records. The front panel is inscribed as follows: "National Monument to the Forefathers. Erected by a grateful people in remembrance of their labors, sacrifices and sufferings for the cause of civil and religious liberty." The right and left panels contain the names of those who came over in the Mayflower. The rear panel, which was not engraved until recently, contains a quotation from Governor William Bradford's famous history, *Of Plymouth Plantation*:

Thus out of small beginnings greater things have been produced by His hand that made all things of nothing and gives being to all things that are; and as one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole nation; let the glorious name of Jehovah have all praise.

The overall scheme was designed by architect Hammatt Billings. The 36-foot figure of Faith was based on a 9-foot plaster model, by William Rimmer in 1875, that was enlarged and altered by Joseph Edward Billings and a sculptor named Perry (probably John D. Perry). The subsidiary statues were executed by area sculptors including Alexander Doyle, Carl Conrads, and James H. Mahoney.

For the moment, I must jump backward to *The Epoch Times* edition of Nov 13-19, 2024, the Opinion Section and page A16 to the article penned by Allen Zeng and entitled, *The First Principle: The Genius of Natural Law*. I have indicated that Mr. Zeng is to write a series of articles concerning the 28 principles that led to the greatness of the United States. This is the first of those articles. I am only going to give my readers the important statement inserted by *The Epoch Times* under the **red bar**. "Cicero believed that a society built upon natural law will conform to the will of the Creator."

I have previously stated that I would include a listing of all 28 principals and any and all ties to Scripture at the end of my writings extracted from *The Epoch Times*. It is now that time to view these principles.

The 5000 Year Leap, Principles of Freedom

There appears to be a set of principles that our forefathers, who were the framers to our Constitution, found and identified as they debated and searched for sound, common sense reasoning in the preparation of the U.S. Constitution. It also appears that, over the last almost 250 years, these principles have been forgotten and set aside so the thoughts of men would establish more weight than the God given inspiration to these men who formed our Constitution. With the results of this 2024 election, we are going to enter a period of time when the dice are thrown and the results will either be the rule of God's laws and rules, or the thoughts, ideas, rules and laws of man as formed by men for their own reasons. The original document was based on Judo-Christian principles that permitted our Pilgrim, Quaker, Amish, Mennonite, Catholic, and Protestant forefathers, and a multitude of other religions, to leave the tyranny and overbearing authority of a monarch to establish a nation of free men to serve and worship their God as they saw fit under the guidance of each man's denominational beliefs.

A question was asked at the beginning of this work! Why did God save the life of Donald J. Trump? What was God's purpose for this? Through prayer, repentance and the mighty hand of a gracious God, will God have mercy upon America? Will God guide us through common sense and a strong leader back to the days of yesteryear when America was a superior Christian nation blessed by God? We went through the predictions that indicated Donald J. Trump would be elected as our 47th President. We also went through the short statement in Kings pertaining to Jeroboam II and the verses of Hosea and Amos. Those verses could reflect on God either blessing America, or the painful fact that God will not pass this way again if we do not change our mindset and return to the rules of Almighty God. If there is forgotten knowledge hidden within these 28 principles, shouldn't we review them, study them and place them back into our way of life? I assure you these principles will not present a communist, marxist or ungodly hate filled idea toward any nation. I am very much aware that the Woke segment of the United Nations will not agree with anything that is written concerning these principles. The main portion of the member nations of the United Nations wants a one-world government with themselves being the leaders of that government. Their thought is that greed and power will be the rule of law!

What does these 28 principles tell us?

First principle: The only reliable basis for sound government and just human relations is Natural Law. Most modern Americans have never studied Natural Law. They are therefore mystified by the constant reference to Natural Law by the Founding Fathers. To Cicero, the building of a society on principles of Natural Law was nothing more nor less than recognizing and identifying the rules of "right conduct" with the laws of the Supreme Creator of the universe. First of all, Cicero defines Natural Law as "true law." To Cicero, it was an obvious and remarkable thing that man had been endowed with a rich quality of mind that does not exist among other forms of life except in the most miniscule proportions. Between man and other creatures, there is a gigantic gap insofar as mental processes are concerned. Cicero, as well as the Founders, viewed this as a special, divine endowment from the Creator. Cicero had comprehended the magnificence of the first great commandment to love, respect, and obey the all-wise Creator. To put this into our Judo-Christian perspective, we turn to Matthew 22:36-40. ³⁶ "Teacher, which is the great commandment in the Law?" ³⁷ And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it: You shall love your neighbor as yourself. ⁴⁰ On these two commandments depend all the Law and the Prophets." (ESV) It is interesting that Cicero, without being either a Christian or a Jew, was able to discover the power and fundamental significance of obedience, not only to the first great commandment, but to the second one as well.

Second principle: A free people cannot survive under a Republican Constitution unless they remain virtuous and morally strong. Modern Americans have long since forgotten the heated and sometimes violent debates which took place in the thirteen colonies between 1775 and 1776 over the issue of morality. For many thousands of Americans, the big question of independence hung precariously on the single, slender thread of whether or not the people were sufficiently “virtuous and moral enough” to govern themselves. Self-government was generally referred to as “republicanism,” and it was universally acknowledged that a corrupt and selfish people could never make the principles of republicanism operate successfully. What is “Public Virtue”? Morality is identified with the Ten Commandments and obedience to the Creator’s mandate for “right conduct” as a very special quality of human maturity in character and service closely akin to the Golden Rule. The people had an instinctive thirst for independence, but there remained a haunting fear that they might not be “good enough” to make it work. Many Americans became self-conscious about their lack of “public virtue” because of noninvolvement in the affairs of government. They began to acknowledge their obsession with self-interest, the neglect of public affairs, and their disdain for the needs of the community as a whole. Gradually, the spirit of “sacrifice and reform” became manifest in all thirteen colonies. Since the quality of virtue and morality in the character of a nation is the secret to its survival, one cannot help but wonder if there is some special ingredient which is fundamentally necessary to provide the greatest assurance that these qualities of our national life will be preserved.

Third principle: The most promising method of securing a virtuous and morally stable people is to elect virtuous leaders. Samuel Adams pointed out a sobering fact concerning our political survival as a free people when he said.

“But neither the wisest constitution nor the wisest laws will secure the liberty and happiness of a people whose manners are universally corrupt. He, therefore, is the truest friend to the liberty of his country who tries most to promote its virtue, and whom, so far as his power and influence extend, will not suffer a man to be chosen into any office of power and trust who is not a wise and virtuous man.”

He then went on to say that public officials should NOT be chosen if they are lacking in experience, training, proven virtue, and demonstrated wisdom. He said the task of the electorate is to choose those whose “fidelity has been tried and unshaken.”

A favorite Scripture of the day was Proverbs 29:2. ² *When the righteous are in authority, the people rejoice; But when a wicked man rules, the people groan.* (NKJV)

Benjamin Franklin, while traveling through Europe, noted that there was a violent struggle for appointment to public offices because they paid so well. He felt this was a serious mistake.

In the early history of the United States, community offices were looked upon as stations of honor granted to the recipients by an admiring community, state, or nation. These offices were, therefore, often filled by those who performed their services with little or no compensation. Even when an annual salary of \$25,000 was provided in the Constitution for President Washington, he determined to somehow manage without it. Some might think that this was no sacrifice because he had a large plantation. However, the Mount Vernon plantation had been virtually ruined during the Revolutionary War, and he had not yet built it back into efficient production when he was called to be President. Washington declined his salary on principle. He did the same thing while serving as Commander in Chief of the armed forces during the Revolutionary War. Not all could afford to do this, but it was considered the proper procedure when circumstances permitted it.

Fourth principle: Without religion, the government of a free people cannot be maintained. Americans of the twenty-first century often fail to realize the supreme importance which the Founding Fathers originally attached to the role of religion in the structure of the unique civilization which they hoped would emerge as the first free people in modern times. Many Americans also fail to realize that the Founders felt the role of religion would be as important in our own day as it was in theirs. With that stated, we must also state that our adversary, Satan, has done his job very well over the time period from that of the Founders to today. America is in the midst of a spiritual war and the side of Godliness is not proving to be the champion at this time. Will this nation get through the next four years without having another civil war or a new form of morality battle over the difference of right and wrong?

In 1787, the very year the Constitution was written and approved by Congress, that same Congress passed the famous Northwest Ordinance. In it, they emphasized the essential need to teach religion and morality in the schools. Here is the way they said it:

Article 3: Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.

Notice that formal education was to include among its responsibilities the teaching of three important subjects:

1. Religion, which might be defined as a “fundamental system of beliefs concerning man’s origin and relationship to the cosmic universe as well as his relationship with his fellowmen.”
2. Morality, which may be described as “a standard of behavior distinguishing right from wrong.”
3. Knowledge, which is “an intellectual awareness and understanding of established facts relating to any field of human experience or inquiry (i.e., history, geography, science, etc.).”

Several of the Founders have left us with descriptions of their basic religious beliefs, and Benjamin Franklin summarized those which he felt were the “fundamental points in all sound religions”. This is the way he said it in a letter to Ezra Stiles, president of Yale University:

Here is my creed: I believe in one God, the Creator of the universe. That He governs it by His providence. That He ought to be worshipped. That the most acceptable service we render to Him is in doing good to His other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this life. These I take to be the fundamental points in all sound religions.

This particular principle should be sent to the president of Yale, Harvard and Princeton as a reminder of what these schools of higher learning were based upon. Go and look at the original symbol for these schools to see that they were to be schools of religious teaching. Today, they seem to be schools, as well as others throughout our nation, of anti-Semitism, hate and Communist ideology. Why have these schools, as well as others, walked away from God and even rebelled against the principles of our Constitution?

The five points of fundamental religious belief expressed or implied in Franklin’s statement are these:

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

All five of these tenets run through, practically all of, the Founders' writings. These are the beliefs which the Founders sometimes referred to as the "religion of America," and they felt these fundamentals were so important in providing "good government and happiness of mankind" that they wanted them taught in the public schools along with morality and knowledge.

It is hoped that there will be many who read this work that know who the Frenchman Alexis De Tocqueville was. He came to the United States to observe the difference between the governing of the people in France and the United States. When he visited the United States in 1831, he was so impressed with what he saw that he went home and wrote one of the best definitive studies on the American culture and Constitutional system that had been published up to that time. De Tocqueville said:

On my arrival in the United States, the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political consequences resulting from this new state of things.

He described the situation as follows:

Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions. . . . I do not know whether all Americans have a sincere faith in their religion—for who can search the human heart?—but I am certain that they hold it to be indispensable to the maintenance of republican institutions. This opinion is not peculiar to a class of citizens or to a party, but it belongs to the whole nation and to every rank of society.

De Tocqueville pointed out that "in France I had almost always seen the spirit of religion and the spirit of freedom marching in opposite directions. But, in American I found they were intimately united." He then pointed out that the early American colonists "brought with them into the new World a form of Christianity which I cannot better describe than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a republic and a democracy in public affairs; and from the beginning, politics and religion contracted an alliance which has never been dissolved."

In one of De Tocqueville's most frequently quoted passages, he stated:

I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. **America is great because she is good, and if America ever ceases to be good, America will cease to be great.**

There it is folks! The reason for this work, the reason I cry over my America, the reason I have an assignment from God to be a Watchman and to forewarn my fellow citizens what is about to happen if America doesn't repent and turn their hearts back to God. I served in the armed service of this nation from Vietnam to Desert Storm. I was willing to put my life on the line so my fellow citizens could, and would know freedom, and the real cost of freedom. Freedom has to be defended and there is a cost for our freedom. Since I retired from military duty in 1991, many changes have taken place in this country and many people have accepted the influence of Satan to turn their back on God, on our Constitution

and toward the freedoms of our way of life. Today it seems it is more important to yell and scream your hate for anyone who is pro-life or anti LBGQT+. You have more important subjects to learn about from a Communist or Marxist viewpoint instead of historical and morally correct subjects. You have accepted that there is such things as global warming and the one world government of the United Nations is the correct answer to the problems of the world today. Neither answer is correct in this regard. Since they haven't started issuing plastic belly windows, you do not have the capability to see where your ways are leading you. It is not a primrose path you are on! Try reading the Constitution and searching for sound and reasonable answers to today's problems. Listen to a true Christian tell you about our Lord and Savior Jesus Christ.

What doctrines were Americans so anxious to teach one another in order that they might remain united and well governed? These religious precepts turned out to be the heart and soul of the entire American political philosophy. They were taken from the books of John Locke, Sir William Blackstone, and other great thinkers of the day, who took them directly from the Bible. Thus, religion and the American institutions of freedom were combined. In fact, the Founders had taken the five truths we have already identified as "religion", and had built the whole Constitutional framework on top of them. The sanctity of civil rights and property rights, as well as the obligation of citizens to support the Constitution in protecting their unalienable rights, were all based on these religious precepts. Therefore, having established the general principle that "without religion the government of a free people cannot be maintained," we now turn to the specific principles on which this general concept was based.

Fifth principle: All things were created by God, therefore upon Him all mankind are equally dependent, and to Him they are equally responsible.

The Founders were in harmony with the thinking of John Locke as expressed in his famous *Essay Concerning Human Understanding*. In it, Locke pointed out that it defies the most elementary aspects of reason and experience to presuppose that everything in existence developed as a result of fortuitous circumstance. The mind, for example, will not accept the proposition that the forces of nature, churning about among themselves, would ever produce a watch, or even a lead pencil, let alone the marvelous intricacies of the human eye, the ear, or even the simplest of the organisms found in nature. All these are the product of intelligent design and high precision engineering.

Locke felt that a person who calls himself an "atheist" is merely confessing that he has never dealt with the issue of the Creator's existence. Therefore, to Locke an atheist would be to that extent "irrational," and out of touch with reality; in fact, out of touch with the most important and fundamental reality.

Furthermore, each person knows that he is something. He also knows that a something could not be produced by a nothing. Therefore, whatever brought man and everything else into existence also had to be something. It follows that this something which did all of this organizing and arranging would have to be all-knowing to the full extent required of such an organization and arrangement. Let's have a little fun with John Locke's thoughts. The following answers the question, "Why did God create evil?"

Why did God create evil? The question struck me to the core of my soul!

A professor at the university asked his students the following question:

"Was everything that exists created by God?"

One student bravely answered:

"Yes sir, everything was created by God."

"Did God really create everything?" The professor asked.

“Yes, sir,” replied the student.

The professor replied :

“If God created everything, then God created evil, since it exists. And according to the principle that our deeds define ourselves, then God is evil.”

The student became silent after hearing such an answer. The professor was very pleased with himself. He boasted to the students for proving once again that faith in God is a myth.

Another student raised his hand and said:

“Can I ask you a question, professor?”

“Of course,” replied the professor.

The student got up and asked:

“Professor, is cold a thing?”

“What kind of question is that?” replied the professor “Of course it exists.” replied the professor.

“Have you ever been cold?” asked the student

Students laughed at the young man’s question. The young man continued:

“Actually, sir, cold doesn’t exist. According to the laws of physics, what we consider cold is actually the absence of heat. A person or object can be studied whether it has or transmits energy at absolute zero (-460 degrees Fahrenheit) which is a complete absence of heat. All matter becomes inert and unable to react at this temperature. Cold does not exist. We created this word to describe what we feel in the absence of heat.”

The student continued: “Professor, does darkness exist?”

“Of course it exists,” replied the professor

The student answered. “You’re wrong again, sir. Darkness also does not exist. Darkness is actually the absence of light. We can study the light, but not the darkness. We can use Newton’s prism to spread white light across multiple colors and explore the different wavelengths of each color. You can’t measure darkness. A simple ray of light can break into the world of darkness and illuminate it. How can you tell how dark a certain space is? You measure how much light is presented. Isn’t it so? Darkness is a term man uses to describe what happens in the absence of light.”

In the end, the young man asked the professor:

“Sir, does evil exist?”

This time the professor was uncertain, but, he answered:

“Of course evil exists, as I said before. We see evil every day. Cruelty, numerous crimes and violence throughout the world. These examples are nothing but a manifestation of evil.”

To this, the student answered:

“Evil does not exist, sir, or at least it does not exist for itself. Evil is simply the absence of God. It is like darkness and cold—a man-made word to describe the absence of God. God did not create evil. Evil is not faith or love, which exists as light and warmth. Evil is the result of the absence of Divine love in the human heart. It’s the kind of cold that comes when there is no heat, or the kind of darkness that comes when there’s no light.”

This student’s name was Albert Einstein.

Sixth principle: All men are created equal. The Founders wrote in the Declaration of Independence that some truths are self-evident, and one of these is the fact that all men are created equal.

Yet everyone knows that no two human beings are exactly alike in any respect. They are different when they acquire different tastes. They develop along different lines. They vary in physical strength, mental capacity, emotional stability, inherited social status, in their opportunities for self-fulfillment, and in scores of other ways. Then how can they be equal?

The answer is, they can't, except in three ways. They can only be TREATED as equals in the sight of God, in the sight of the law, and in the protection of their rights. In these three ways, all men are created equal. It is the task of society, as it is with God, to accept people in all their vast array of individual differences, but treat them as equals when it comes to their role as human beings. As members of society, all persons should have their equality guaranteed in two areas.

First, there is equality before the law. This means that every man's case is tried by the same law governing any particular case. Practically, it means that there are no different laws for different classes and orders of men (as there were in ancient times), The definition of premeditated murder is the same for the millionaire as for the tramp. A corollary of this is that no classes are created or recognized by law.

Second, the Declaration refers to an equality of rights. . . . Each man is equally entitled to his life with every other man; each man has an equal title to God-given liberties along with every other.

What It Means to Have Equal "Rights"!

The goal of society is to provide "equal justice," which means protecting the rights of the people equally:

At the bar of justice, to secure their rights.

At the ballot box, to vote for the candidate of their choice.

At the public school, to obtain their education.

At the employment office, to compete for a job.

At the real estate agency, to purchase or rent a home.

At the pulpit, to enjoy freedom of religion.

At the podium, to enjoy freedom of speech.

At the microphone or before the TV camera, to present views on the issues of the day.

At the meeting hall, to peaceably assemble.

At the print shop, to enjoy freedom of the press.

At the store, to buy the essentials or desirable things of life.

At the bank, to save and prosper.

At the tax collector's office, to pay no more than their fair share.

At the probate court, to pass on to their heirs the fruits of life's labors.

Admittedly, equal rights have not been completely established in all of these areas, but the Founders struck a course which has thus far provided a better balance in administering the equality of rights than has occurred at any time in history. The breakdown occurs in connection with the treatment of minorities.

Being a minority, even in the United States, is painful because acceptance depends on "crossing the culture gap." This means learning the English language—with an American dialect more or less; attaining the general norm of education—which in America is fairly high (as it use to be, but not necessarily so today); becoming economically independent—which often means getting out of the ghetto; and becoming recognized as a social asset to the community—which always takes time. Usually it requires far more time than the minority group can patiently endure. But the impatience of a minority can be an advantage. It expedites their assimilation by motivating greater effort to gain acceptance.

As mentioned, there is not a single ethnic group in the United States but what has been treated at one time or another as a minority, or less than first-class citizens.

The story of minorities in the United States is a fascinating tale. Beginning with the French in the 1500s and the English in the 1600s (and the Dutch, Germans, Swedes, Scots, and Irish in between), it was one grand conglomeration of tension, discrimination, malice, and sometimes outright persecution. But, the miracle of it all is the fact that they fought side by side for freedom in the Revolutionary War,

and all of them could boast of descendants in the White House or the Congress as the years passed by. So all of this became America—a nation of minorities.

We must not leave out the minority population of Japanese in California. Within weeks of the attack on Pearl Harbor, the vast Japanese population in California had been hauled off to concentration camps in the Rocky Mountains. J. Edgar Hoover knew there were practically no espionage agents among them. The few security risks had already been identified and incarcerated. He vigorously protested the Japanese evacuation, and so did many others, but all to no avail.

The Japanese could have been very bitter, but to the ultimate embarrassment and chagrin of those who had engineered this fiasco, they loyally mobilized their sons and sent them into the American armed services as volunteers! Japanese-American regiments were among the most decorated in World War II. They went into the military ranks under suspicion and resentment, but they came out in heroic roles. A few years later the entire State of California was represented in the Senate by a Japanese-American.

But of all the minorities in America, the blacks have undertaken assimilation as first-class citizens under the greatest number of handicaps. Many early political leaders of the United States, including Abraham Lincoln, were fearful of the slavery culture in which the first few generations were raised.

Nevertheless, freedom and education brought a whole new horizon of hope to the blacks within three generations. Tens of thousands of them hurdled the culture gap, and soon the blacks in other countries saw their ethnic cousins in the United States enjoying a higher standard of living than blacks in any part of the world. In fact, by 1970 a black high school student in Alabama or Mississippi had a better opportunity to get a college education than a white student in England.

Providing equality for the blacks has never been approached with any degree of consensus. Some felt that, with education and job opportunities, the blacks could leap the culture gap just as other minorities had done. Others felt they should be made the beneficiaries of substantial government gratuities. Experience soon demonstrated, however, that government gratuities are as corrupting and debilitating to blacks as they are to the First Nation Tribes (that were here long before the first colonist) or any other minority group. The blacks themselves asked for equal opportunity at the hiring hall. Thus, the trend began to shift in the direction, which no doubt, the Founders such as Washington, Jefferson, and Franklin would have strongly approved.

We are discussing minorities and specifically the area of equality. It seems that since the time the United States entered the twenty-first century that one major thought has managed to come to the surface of the melting pot called America. This goes to the point of time when Barack Obama made the announcement that it was time to have a change in America. Americans failed to grasp the change that Mr. Obama was steering them toward. He wasn't challenging the populace to accept a black man as President, he was advocating that the Constitution should be thrown out and Marxist ideology should become the rule for equality. Mr. Obama has had the ability to maintain a political hold on the United States through his association with the Clintons, the Bidens and the Harris families over the last twelve years. I love history, especially when history will reveal the past, in order to guide the present and the future. In many ways, that is the same as prophecy in the Bible. There is a very strong reflective story concerning another black man that we need to view from history. The black man's name was Eldridge Cleaver, one of the leaders of the Black Panthers of the 1960s and 70s. Here is his story:

In the mid 1960s, there were groups of Marxist agitators who moved in among the blacks to promote direct action by violence. One of these was Eldridge Cleaver, who had been trained in Marxist philosophy and tactics while serving a fifteen-year sentence in a California state penitentiary. In 1967 he became the Minister of Information for the Black Panthers. In his books, Eldridge Cleaver describes the rationale behind their

philosophy of violence. It was to destroy the whole economic and social structure of the United States so that blacks could enjoy equal rights under an American Communist regime. The crescendo of violence increased year after year. During the summer of 1968 over a hundred American cities were burning. But the burning was always in black ghettos. The idea was to put the blacks in direct confrontation with the police and state militia in order to solidify their apparent need to become a racial bloc for the coming revolution.

But the burning and firebombing backfired. The black population began to realize it was only the homes of blacks that were being burned. Other than police, it was primarily blacks that were being hurt in the melee of the riots. In the shoot-outs with the police, nineteen of the Black Panther leaders were killed. Eldridge Cleaver was wounded. He and his wife later fled to Cuba and then to other Communist countries.

The whole scenario of violence had proved tragically counterproductive. It temporarily jolted, out of joint, a broad spectrum of reforms which the blacks were really seeking and the rest of the nation was trying to provide.

After nearly eight years as an exile in Communist and Socialist countries, Eldridge Cleaver asked to be allowed to return to the United States and pay whatever penalty was due on charges pending against him. He and his wife were no longer atheist. They were no longer Communists. Those bitter years behind the iron and bamboo curtains had dispelled all the propaganda concerning “equality” and “justice” under Communism. Cleaver told the press: “I would rather be in jail in America than free anywhere else.” He then went on to say:

“I was wrong and the Black Panthers were wrong. . . . We [black Americans] are inside the system and I feel that the number one objective for Black America is to recognize that they have the same equal rights under the Constitution as Ford or Rockefeller, even if we have no blue-chip stocks. But our membership in the United States is the supreme blue-chip stock and the one we have to exercise.”

By 1981 Cleaver had paid his final debt to society. No further charges were pending against him. Although he had been involved in a police shoot-out in Oakland, California, he had not been accused of causing any deaths. In fact, it was in the Oakland shoot-out that he was wounded. As he was released on parole, the judge required that he finish his obligation to society by putting in several hundred hours of public service at a California college.

Soon after that, he began accepting speaking engagements before schools, churches, community gatherings, and even prison groups to describe his new and yet profound appreciation for America. He described the despondency which came over him when he found what a betrayal of human rights and human dignity Communism turned out to be. He described the long and strenuous intellectual struggle with his Marxist atheism before he recognized its fraudulent fallacies. He frankly and patiently dialogued with university students still struggling with similar philosophical problems. He assured them, as Locke had done, that a persistent pursuit of the truth would bring them to the threshold of reality, where the Creator could be recognized and thereafter have a place in their lives.

The Eldridge Cleaver story is simply the account of a prodigal American who found himself and returned home.

Oh my, please stop and think for a moment. In this Presidential election of 2024, haven't we seen time and time again the results of truth instead of philosophical dreams that only caused discord instead of harmony and peace. Donald J. Trump finally convinced young black men that he was telling them the truth and they finally got together and realized that the other side was pushing a Communist democracy that actually did not, nor does not ring true. The groups of Americans that have not come to truth yet are those who loudly beat the drum for abortion rights. When, pray tell, are those who accept this idea going to wakeup and understand that this act is nothing less than murder? When are those who once yelled and screamed "From the river to the sea, Palestine shall be free" that your words are those used by misinformed governments that are calling for the genocide of a full nation. Isn't that what your words are saying? Aren't you demanding that every Jew in Israel be killed? Then, there are those who want to have their perverted lifestyle or mutilation of our youth to change their gender as acceptable concepts to follow. God's Holy Word states that there are only two genders and your perverted sex acts are an abomination. The Framers of our Constitution would not have accepted your ideas, nor desires. I'm going to once again use a statement used by Locke in a previous section: Therefore, to Locke an atheist would be to that extent "irrational," and out of touch with reality; in fact, out of touch with the most important and fundamental reality. That seems to be the thoughts of far too many Americans at the moment. All of America should take the time to pray for our newly elected President and also to ask God to guide and lead him in the changes that are necessary to make America great again. Remember, it is only by God's grace that America can be made prosperous once again. For Americans part in that action, we need to repent of our sins, adjust our thoughts and actions, return to being a Godly nation and to thank God for His holy grace.

Seventh principle: The proper role of government is to protect equal rights, not provide equal things. The Founders recognized that the people cannot delegate to their government the power to do anything except that which they have the lawful right to do themselves.

For example, every person is entitled to protection of his life and property. Therefore, it is perfectly legitimate to delegate to the government the task of setting up a police force to protect the lives and property of all the people.

The American Founders recognized that the moment the government is authorized to start leveling the material possessions of the rich in order to have an "equal distribution of goods," the government thereafter has the power to deprive ANY of the people of their "equal" rights to enjoy their lives, liberties, and property. Those on the receiving end of such a program may think this is very "fair and just" to take from the "haves" and give to the "have nots." They may say, "This is the way the government provides equal justice for all." But what happens when the government comes around and starts taking from those who counted themselves "poor"? They immediately declare with indignation that they have "rights" in the property the government gave them. The government replies, "We decide who has rights in things."

"The power given to the government to take from the rich automatically cancelled out the principle of guaranteed equal rights." It opened the floodgate for the government to meddle with everybody's rights, particularly property rights.

The American Founders took a different approach. Their policy was to guarantee the equal protection of all the people's rights and thus insure that all would have the freedom to prosper. There was to be no special penalty for getting rich. The French philosophers cried out in protest, "But then some of the people will become very rich!" "Indeed they will," the Founders might have responded—"The more the better!"

The Founders recognized that it is a mandate of God to help the poor and underprivileged. It is interesting how they said this should be done.

Franklin wrote:

To relieve the misfortunes of our fellow creatures is concurring with the Deity; it is godlike; but, if we provide encouragement for laziness, and supports for folly, may we not be found fighting against the order of God and Nature, which perhaps has appointed want and misery as the proper punishments for, and cautions against, as well as necessary consequences of, idleness and extravagance? Whenever we attempt to amend the scheme of Providence, and to interfere with the government of the world, we had need be very circumspect, lest we do more harm than good.

Nearly all of the Founders seem to have acquired deep convictions that assisting those in need had to be done through means which might be called “calculated” compassion. Highlights from their writings suggest the following:

1. Do not help the needy completely. Merely help them to help themselves.
2. Give the poor the satisfaction of “earned achievement” instead of rewarding them without achievement.
3. Allow the poor to climb the “appreciation ladder”—from tents to cabins, cabins to cottages, cottages to comfortable houses.
4. Where emergency help is provided, do not prolong it to the point where it becomes habitual.
5. Strictly enforce the scale of “fixed responsibility.” The first and foremost level of responsibility is with the individual himself; the second level is the family; then the church; next the community; finally the country, and in a disaster or emergency, the state. Under no circumstances is the federal government to become involved in public welfare. The Founders felt it would corrupt the government and also the poor. No Constitutional authority exists for the federal government to participate in charity or welfare.

The almost 250 years of existence of the nation of the United States has not seen this principle to remain as it was conceived. There are now so many agencies of the federal government that contribute to public welfare. Social Security may be originally a portion of an individual’s income, but it is then taken as a tax and now called an entitlement. Hey, it was our money to begin with, why is it now considered an entitlement? We could ask another question. If this money was invested with a dividend paid, how much better off would the system be? Instead the federal Government raids the people’s social security funds whenever they want, claim that it is only a loan and will be paid back. We now have a bureaucratic department set up to oversee this fund, Social Security Administration, and it is being said that the fund will be depleted within five more years. We could also look at the government’s monetary handout during the Covid-19 pandemic in 2020-21. A total lockdown of everything was almost achieved. Masks were mandatory, distance between individuals had to be kept and most businesses and schools were closed. Many people became lazy and didn’t want to go back to work when things became more stable. All this just added more welfare programs to society as a whole and the public debt took off headed for the roof. We now are looking at a THIRTY-FIVE TRILLION Dollar public debt.

By excluding the national government from intervening in the local affairs of the people, the Founders felt they were protecting the unalienable rights of the people from abuse by an over aggressive government. But just what are “unalienable” rights? This brings us to our next principle.

Eighth principle: Men are endowed by their Creator with certain unalienable rights. The Founders did not believe that the basic rights of mankind originated from any social compact, king, emperor, or governmental authority. Those rights, they believed, came directly and exclusively from God. Therefore, they were to be maintained as sacred and inviolate. John Locke said it this way:

The state of Nature has a law of Nature to govern it, which . . . teaches all mankind who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty or possessions; for men being all the workmanship of one omnipotent and infinitely wise maker; all the servants of one sovereign master, sent into the world by His order and about His business; they are His property.

And being furnished with like faculties, sharing all in one community of Nature, there cannot be supposed any such subordination among us that may authorize us to destroy one another.

When the Founders adopted the Declaration of Independence, they emphasized in phrases very similar to those of Blackstone that God has endowed all mankind “with certain unalienable rights, that AMONG these are life, liberty and the pursuit of happiness.”

Let us identify some of the unalienable or natural rights which the Founders knew existed but did not enumerate in the Declaration of Independence:

The right of self-government.

The right to bear arms for self-defense.

The right to own, develop, and dispose of property.

The right to make personal choices.

The right of free conscience.

The right to choose a profession.

The right to choose a mate.

The right to beget one’s kind.

The right to assemble.

The right to petition.

The right to free speech.

The right to a free press.

The right to enjoy the fruits of one’s labor.

The right to improve one’s position through barter and sale.

The right to contrive and invent.

The right to explore the natural resources of the earth.

The right to privacy.

The right to provide personal security.

The right to provide nature’s necessities—air, food, water, clothing, and shelter.

The right to a fair trial.

The right of free association.

The right to contract.

Ninth principle: To protect man’s rights, God has revealed certain principles of divine law. Rights, though endowed by God as unalienable prerogatives, could not remain unalienable unless they were protected as enforceable rights under a code of divinely proclaimed law.

William Blackstone pointed out that the Creator is not only omnipotent, meaning all-powerful,

. . . but as He is also a Being of infinite wisdom, He has laid down only such laws as were founded in those relations of justice, that existed in the nature of things. . . . These are the eternal, immutable laws of good and evil, to which the Creator Himself in all His dispensations conforms; and which He has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these principles: that we should live honestly, should hurt nobody, and should render to everyone his due.

Blackstone also said it was necessary for God to disclose these laws to man by direct revelation.

The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the Holy Scriptures. These precepts, when revealed, are found upon comparison to be really a part of the original law of nature, as they tend in all their consequences to man's felicity.

An analysis of the essential elements of God's code of divine law reveals that it is designed to promote, preserve, and protect man's unalienable rights. These principles will be immediately recognized as the famous Ten Commandments. There are many additional laws set forth in the Bible which clarify and define these principles.

In recent years, the universal emphasis on "rights" has seriously obscured the unalienable duties which are imposed upon mankind by divine law. As Thomas Jefferson said, "man has no natural right in opposition to his social duties."

There are two kinds of duties—public and private. Public duties relate to public morality and are usually supported by local or state ordinances which can be enforced by the police power of the state. Private duties are those which exist between the individual and his Creator. These are called principles of private morality. The only enforcement agency is the self-discipline of the individual himself.

Here are some of the more important responsibilities which the Creator has imposed on every human being of normal mental capacity:

1. The duty to honor the supremacy of the Creator and His laws.
2. The duty not to take the life of another except in self-defense.
3. The duty not to steal or destroy the property of another.
4. The duty to be honest in all transactions with others.
5. The duty of children to honor and obey their parents and elders.
6. The duty of parents and elders to protect, teach, feed, clothe, and provide shelter for children.
7. The duty to support law and order and keep the peace.
8. The duty not to contrive through a covetous heart to despoil another.
9. The duty to provide insofar as possible for the needs of the helpless—the sick, the crippled, the injured, and poverty-stricken.
10. The duty to honorably perform contracts and covenants both with God and man.
11. The duty to be temperate.
12. The duty to become economically self-sufficient.
13. The duty not to trespass on the property or privacy of another.
14. The duty to maintain the integrity of the family structure.
15. The duty to perpetuate the race.
16. The duty not to promote or participate in the vices which destroy personal and community life.

17. The duty to perform civic responsibilities—vote, assist public officials, serve in official capacities when called upon, stay informed on public issues, volunteer where needed.
18. The duty not to aid or abet those involved in criminal or anti-social activities.
19. The duty to support personal and public standards of common decency.
20. The duty to follow rules of moral rectitude.

The Creator revealed a divine law of criminal justice which is far superior to any other kind being generally followed in the world today. This is the most important element of God's revealed law. Blackstone wrote:

Man, considered as a creature, must necessarily be subject to the laws of his Creator. . . . This will of his Maker is called the law of nature. . . . This law of nature, being coeval (similar or coequal) with mankind, and dictated by God, Himself, is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times: No human laws are of any validity, if contrary to this!

When it comes to lawmaking, the nations of most of the world throughout history have been subject to the whims and arbitrary despotism of kings, emperors, rulers, and magistrates. How can the people be protected from the autocratic authority of their rulers? Where does the source of sovereign authority lie?

The Founders had strong convictions on this point.

Tenth principle: The God-given right to govern is vested in the sovereign authority of the whole people. During the 1600s, the royal families of England did everything in their power to establish the doctrine that they governed the people by “divine right of kings.” In other words, it was declared a “God-given right.”

John Locke wrote in his second essay the following:

In all lawful governments, the designation of the persons who are to bear rule being as natural and necessary a part as the form of the government itself, and that which had its establishment **ORIGINALLY FROM THE PEOPLE**. . . . all commonwealths, therefore, with the form of government established, have rules also of appointing and conveying the right to those who are to have any share in the public authority; and whoever gets into the exercise of any part of the power by other ways than what the laws of the community have prescribed hath no right to be obeyed, though the form of the commonwealth be still reserved, since he is not the person the laws have appointed, and, consequently, not the person **THE PEOPLE HAVE CONSENTED TO**. Nor can such an usurper, or any deriving from him, ever have a title till the **PEOPLE ARE BOTH AT LIBERTY TO CONSENT, AND HAVE ACTUALLY CONSENTED**, to allow and confirm in him the power he hath till then usurped.

There was no place for the idea of a divine right of kings in the thinking of the American Founders. They subscribed to the concept that rulers are servants of the people and all sovereign authority to appoint or remove a ruler rests with the people.

Even if it is acknowledged that the **PEOPLE** are divinely endowed with the sovereign power to govern, what happens if elected or appointed officials usurp the authority of the people to impose a dictatorship or some form of abusive government on them? Can we nowadays call the bureaucrats of Civil Service usurpers of the authority of the people? How is it that the bureaucrats in the various agencies of the United States have the authority to make rules and regulations that have never gone

before the Congress of the people to become actual civil law? There needs to be an enactment by the states to call, under Article V, for a national review of the facts and the addition of several Amendments to our Constitution.

This brings us to the fundamental principle on which the Founders based their famous Declaration of Independence.

Eleventh principle: The majority of the people may alter or abolish a government which has become tyrannical. The Founders were well acquainted with the vexations resulting from an abusive, autocratic government which had imposed injuries on the American colonists for thirteen years in violation of the English constitution. Thomas Jefferson's words in the Declaration of Independence therefore emphasized the feelings of the American people when he wrote:

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience has shown, that mankind is more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces (to show clearly, or to make plain) a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

John Locke added further information in the following:

The reason why men enter into society is the preservation of their property. . . . Therefore, whenever the legislators endeavour to take away and destroy the property of the people, or to reduce them to slavery under arbitrary power, they (the officials of government) put themselves into a state of war with the people, who are there upon absolved from any further obedience, and are left to the common refuge which God hath provided for all men against force and violence. Whensoever, therefore, the legislative shall transgress this fundamental rule of society, and either by ambition, fear, folly, or corruption, endeavor to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people, by this breach of trust THEY (the government officials) FORFEIT THE POWER THE PEOPLE HAD PUT INTO THEIR HANDS. . . . and it devolves (transfers power) to the people, who have a right to resume their original liberty, and . . . provide for their own safety and security.

However, it is important to recognize that the "government" was established by the MAJORITY of the people, and only a majority of the people can authorize an appeal to alter or abolish a particular establishment of government.

Twelfth principle: The United States of America shall be a republic. There are many reasons why the Founders wanted a republican form of government rather than a democracy. Theoretically, a democracy requires the full participation of the masses of the people in the legislative or decision making processes of government. This has never worked because the people become so occupied with their daily tasks that they will not properly study the issues, nor will they take the time to participate in extensive hearings before the vote is taken. The Greeks tried to use democratic mass participation in the government of their city-states, and each time it ended in tyranny.

In reading the presentation under this principle, I learned something that I had never really understood. I'm almost 80 years old and have been a history buff my entire life. I enjoyed history class through all my years of education, but, I was never instructed in the difference between a true democracy and a republic. I've always thought that our government was operating as a democracy and the Democratic party was a valid name to represent all the people. I have stated in many places in my writings that I was a Democrat when I turned eighteen but changed to Republican after I enter military service. I am blown away with what this principle indicates. Yes, I am going to include this principle. Yes, I'm going to explain the difference. Most of all, I now understand what the Obamas, the Clintons, the Bidens, and the Harris' were saying in their speeches that says the Republican candidate was trying to steal America's democracy. Read this principle and see if you don't come away with this thought. Donald J. Trump was not trying to steal their democracy or even our democracy. They did not want their socialism taken from them. The Democrats have been deceiving Americans in all walks of life proclaiming that lie. They want their form of government to be socialistic where they have the control of the government. Then this nation would really be a nation of the government taking from the "haves" to give to the "have nots". Thank you dear God for showing me the difference. Oh! How deceived I've been and it is not the best of feelings. Now to return back to identifying those 28 principles that explain how God blessed this nation to become as great as it once was. By God's own plan, He may use Donald J. Trump to be His appointed leader to take this nation back to its status of greatness. But, once again, the people of this nation have to repent, change our sinful ways and be obedient to God's Word.

A democracy becomes increasingly unwieldy and inefficient as the population grows. A republic, on the other hand, governs through elected representatives and can be expanded indefinitely. James Madison contrasted these two systems when he wrote.

Democracies have been spectacles of turbulence and contention; they have been found incompatible with personal security or the rights of property; and have in general been as short (length of existence) in their lives as they have been violent in their deaths.

A republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect and promises the cure for which we are seeking.

In a democracy, the people meet and exercise the government in person; in a republic they assemble and administer it by their representatives and agents. A democracy, consequently, must be confined to a small spot. A republic may be extended over a large region.

To make his position completely clear, Madison offered a concise definition of a republic as follows:

We may define a republic to be . . . a government which derives all its powers directly or indirectly from the great body of the people, and is administered by persons holding their offices during pleasure for a limited period, or during good behavior. It is essential to such a government that it be derived from the great body of the society, not from an inconsiderable proportion or a favored class of it; their oppressions by a delegation of their powers, might aspire to the rank of republicans and claim for their government the honorable title of republic.

During the early 1900s an ideological war erupted, and the word "democracy" became one of the casualties. Today, the average American uses the term "democracy" to describe America's traditional Constitutional republic. But technically speaking, it is not. The Founders had hoped that their descendants would maintain a clear distinction between a democracy and a republic.

The creation of the current confusion developed as a result of a new movement in the United States. Approximately 100 people met in New York in 1905 and organized what they called the

Intercollegiate Socialist Society (ISS). Chapters were established on more than sixty college and university campuses coast-to-coast. In time the codirectors of the movement became Harry W. Laidler and Norman Thomas. Laidler explained that the ISS was set up to “throw light on the world wide movement of industrial DEMOCRACY known as socialism.” (The New York Times, Jan. 28, 1919.)

What was this new movement attempting to accomplish? Socialism is defined as “government ownership or control of all the means of production (farms, factories, mines, and natural resources) and all the means of distribution (transportation, communications, and the instruments of commerce).” Obviously, this is not a “democracy” in the classical sense. And it is the very antithesis of a free market economy in a republic.

The ISS adopted a snappy slogan for the times: “Production for use, not for profit.” This seemed to catch on. Hundreds of men and women who later became big names in government, press, radio, television, and motion pictures were among the early recruits.

However, by 1921 the violence associated with the Union of Soviet Socialist Republics (USSR -called Russia) had given the term “socialism” a strongly repugnant meaning to many people. The ISS therefore decided to change its name to “The League for Industrial DEMOCRACY.” The word “democracy” was supposed to carry the message that through the nationalization (government expropriation) of all the means of production and distribution, the nation’s fabulous resources would become the property of “all the people”—hence a democracy. Then America could enjoy “production for use, not for profit.” This meant that the word “democracy” was deceptive. Various devices were used to alert the public to the true meaning of the word. For example, the U.S. Army’s Training Manual No. 2000-25, published in 1928, contained a whole section explaining the difference between a democracy and a republic in their original, historical sense.

The U.S. Army Training Manual had the following to say concerning the characteristics of a democracy:

A government of the masses.

Authority derived through mass meetings or any other form of “direct” expression.

Results in mobocracy (a government ruled by the mob or the ruling class.)

Attitude toward property is communistic—negating property rights.

Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or government by passion, prejudice, and impulse, without restraint or regard to consequences.

Results in demagogism, license, agitation, discontent, anarchy.

The government manual then proceeded to outline the characteristics of a republic, which all of the Founders had vigorously recommended over a pure democracy or any other form of government.

Authority is derived through the election by the people of public officials best fitted to represent them.

Attitude toward property is respect for laws and individual rights. and a sensible economic procedure.

Attitude toward law is the administration of justice in accord with fixed principles and established evidence, with a strict regard for consequences.

A greater number of citizens and extent of territory may be brought within its compass.

Avoids the dangerous extreme of either tyranny or mobocracy.

Results in statesmanship, liberty, reason, justice, contentment, and progress.

In spite of these efforts to clarify the difference between a democracy and a republic, the United States began to be consistently identified in both the press and the school books as a “democracy.” President Wilson helped contribute to the confusion when he identified World War I as the effort of the allied forces to “make the world safe for democracy.” President Wilson had surrounded himself with many of the early recruits to the ISS movement, and these may have encouraged the adoption of this slogan, just as they later changed the name of their ISS organization to the League for Industrial Democracy.

The intellectual development of the ISS members had not followed the same line of maturation that the Founders had desired. Some members wanted the new “United States democracy” after WWI to become a socialist state with the people’s consent (democratic socialism). Others wanted a “mixed system” of part socialism, part free enterprise. Some were becoming disillusioned and had started swinging back to the Founder’s traditional formula. A few had become enamored with the seizure of power by force and violence and had become leaders in the Communist party movement. Nevertheless, all of them continued to refer to the United States as a democracy.

Following World War II, an interesting semantic transition began to take place in the American mind with reference to the use of the word “democracy.”

To begin with, the Communists, the National Socialists of Germany, and the Democratic Socialists throughout the rest of Europe had all misused the word “democracy” to the point where it had become virtually meaningless as a descriptive term. As an euphemism for socialism, the word had become totally innocuous (meaning safe and inoffensive).

While this may be a new truth to me, I can now understand the actions of J. Edgar Hoover in the early 1950s to search out the communist minded individuals in the arts, and in politics, and to remove them from positions of leadership within America. Hoover understood that there was a definite change to our government that was being made by those who desired a socialistic form of government. It is a shame, to our original system of government, that the latest Presidential election has so much deception displayed over the word “democracy”. The Founders would be appalled to observe the decline of our nation’s leadership toward this counterfeit “democracy” that the left is hiding behind, and was declaring, that Trump was attempting to destroy our democracy. The truth was, and is, that Trump is trying to save our original form of “Republic” government. Every person in this nation needs to understand this!

Our God, through the actions of Donald J. Trump, is trying to have the slogan of the United States to be correct once again. That slogan is on every coin of the realm and on our printed paper money and it exists on many license plates of many of our individual states. The term I am alluding to is “In God We Trust!” God saved the life of Donald J. Trump not once but twice that we know about. If the left had achieved their goals, there would have been other attempts to kill Donald J. Trump. Thankfully, for the nation, that did not happen. Please take the time to be a concerned citizen and learn the truth of our history that this nation was founded upon, the concept that our form of government would be a “Republic” and not a democracy. I’ve had to sit down and study this! Much of my knowledge of United States history has come into play to learn the truth! Our Founders, by God’s grace, carried out their work to make our Constitution what it truthfully is. Yes, there are those who now claim that our Constitution was written by a group of farmers almost 250 years ago and is not relevant to today’s society in the United States. Please allow me to make another personal statement. If it wasn’t for the work of those men, almost 250 years ago, we wouldn’t have the nation that we have. It is high time that we all get back to the true vision our Founders laid out in our Constitution. Learn the word Republic, and also that the term now being used for “democracy” is a cover-up for Socialism. A form of government that would take all of your freedoms away. President elect Donald J. Trump is only working as God’s agent to “clean the swamp”!

All of this, stated in this principle, should raise an important question. No doubt our economic and social circumstances have changed tremendously since the days of the Founders. Has this made the Constitution obsolete? In the next principle we, can find an answer to this question.

Thirteenth principle: A constitution should be structured to permanently protect the people from the human frailties of their rulers. At the Constitutional Convention, the Founding Fathers were concerned with the one tantalizing question which no political scientist, in any age, had yet been able to answer with complete satisfaction. The question was, “How can you have an efficient government, but still protect the freedom and unalienable rights of the people?”

The Founders had more confidence in the people than they did in the leaders of the people, especially trusted leaders, even themselves. They felt the greatest danger arises when a leader is so completely trusted that the people feel no anxiety to watch him, or her.

Two hundred plus years of American history have demonstrated the wisdom of the Founders in proclaiming a warning against the frailties of human nature in the people’s elected or appointed leaders. Every unconstitutional action has usually been justified because it was for a “good cause”. Every illegal transfer of power from one department to another has been excused as “necessary”. The whole explosion of bureaucratic power in Washington has been the result of “trusting” benign political leaders, most of whom really did have good intentions. Thomas Jefferson stood out with all the force that tongue and pen could muster against trusting in human nature.

George Washington made it very clear why all of this was necessary. The Founders looked upon “government” as a volatile instrument of explosive power which must necessarily be harnessed within the confines of a strictly interpreted Constitution, or it would destroy the very freedom it was designed to preserve.

James Madison saw the problem of placing power in the hands of fallible human beings who, by nature, contain a complexity of elements reflecting both good and evil. The purpose of a constitution is to define the area in which a public official can serve to his utmost ability, but at the same time provide strict limitations to chain him down from mischief. Madison was very concerned about human frailties in the leaders of the people.

That is what the Constitution is all about—providing freedom from abuse by those in authority. Anyone who says the American Constitution is obsolete just because social and economic conditions have changed does not understand the real genius of the Constitution. It was designed to control something which HAS NOT CHANGED AND WILL NOT CHANGE—NAMELY, HUMAN NATURE. Furthermore, the Founders knew from experience that the loss of freedom, through the gradual erosion of Constitutional principles, is not always so obvious that the people can readily detect it.

But where are the encroachments of abusive rulers most likely to attack? Is there some basic right which self-aggrandizing (to make themselves great) politicians seek to destroy first? The Founders said there was. Mankind has so many rights that it is sometimes difficult to keep a watchful eye on all of them. Therefore, the Founders said we should especially concentrate on the preservation of one particular right because all other rights are related to it. This one special object of concern is identified in the next principle.

Fourteenth principle: Life and liberty are secure only so long as the right of property is secure. Under English common law, a most unique significance was attached to the unalienable right of possessing, developing, and disposing of property. Land, and the products of the earth, were considered a gift of God which were to be cultivated, beautified, and brought under dominion. As the Psalmist had written:

. . . even the heavens are the Lord’s: but the earth hath he given to the children of men.

Psalm 115:16, ¹⁶ *The heavens are the Lord's heavens, but the earth he has given to the children of man.* (ESV)

John Locke pointed out that the human family originally received the planet earth as a common gift and that mankind was given the capacity and responsibility to improve it. Locke pointed out that man received the commandment from his Creator to “subdue” the earth and “have dominion” over it. Genesis 1:28, ²⁸ *And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”* (ESV) Because dominion means control, and control requires exclusiveness, private rights in property became an inescapable necessity or an inherent aspect of subduing the earth and bringing it under dominion.

It is obvious that if there were no such thing as “ownership” in property, which means legally protected exclusive ownership in property, there would be no subduing or extensive development of the resources of the earth. Without private “rights” in developed or improved property, it would be perfectly lawful for a lazy, covetous neighbor to move in as soon as the improvements were completed and take possession of the fruits of his industrious neighbor. And even the covetous neighbor would not be secure, because someone stronger than he could take it away from him.

Note that if property rights did not exist, four things would occur which would completely frustrate the Creator's command to multiply and replenish the earth, subdue it and bring it under dominion:

1. One experience like the above would tend to completely destroy the incentive of an industrious person to develop and improve any more property.
2. The industrious individual would also be deprived of the fruits of his labor.
3. Marauding bands would even be tempted to go about the country confiscating by force and violence the good things which others had frugally and painstakingly provided.
4. Mankind would be impelled to remain on a bare subsistence level of hand to mouth survival because the accumulation of anything would invite attack.

The early American colonists had much to say about property and property rights because it was a critical issue leading to the Revolutionary War. The effort of the Crown to take their property through various kinds of taxation without their consent (either individually or through their representatives) was denounced as a violation of the English constitution and English common law.

John Adams saw private property as the most important single foundation stone under girding human liberty and human happiness. Therefore, private ownership of property is one of the major reasons our Constitution is written as it is. The next principle will address our free market economy.

Fifteenth principle: The highest level of prosperity occurs when there is a free market economy and a minimum of government regulations. The Founders were fascinated with the possibility of setting up a political and social structure based on natural law, but what about economics? Were there natural laws for the marketplace?

A tome of five books on the subject was published just in the nick of time which gave them the answer. It came out in 1776 and was called *The Wealth of Nations*. It was written by a college professor in Scotland named Adam Smith.

This brilliant work is not easy reading, but it became the watershed between mercantilism and the doctrines of free-market economics. It fit into the thinking and experiences of the Founders like a hand in a glove.

Other writers in Europe, such as the Physiocrats in France (Physiocrat - a member of a school of political economists founded in 18th century France and characterized chiefly by a belief that government policy should not interfere with the operation of natural economic laws and that land is the source of all

wealth.), were advocating a free-market economy, but nowhere on earth were these principles being practiced by any nation of size or consequence. Therefore, **the United States was the first people to undertake the structuring of a whole national economy on the basis of natural law and the free-market concept** described by Adam Smith. Among other things, this formula called for the following:

1. Specialized production—let each person or corporation of persons do what they do best.
2. Exchange of goods takes place in a free-market environment without governmental interference in production, prices, or wages. **QUESTION:** Why do we now have a federal minimum wage law? It would seem that a wage law would effect goals number 2 and also number 6 for prices.
3. The free market provides the needs of the people on the basis of supply and demand, with no government imposed monopolies.
4. Prices are regulated by competition on the basis of supply and demand.
5. Profits are looked upon as the means by which production of goods and services is made worthwhile.
6. Competition is looked upon as the means by which quality is improved, quantity is increased, and prices are reduced. With a mandatory minimum wage, you would effect the quality of your product, instead of, rewarding for excellence, you would still get the same wage for your work output. You have actually fallen into the socialism trap of taking from the haves and giving to the have-nots. What difference does it make to produce a lesser quality product? You are still going to receive the same minimum wage.

Prosperity also depends on a climate of wholesome stimulation protected by law. Reduced to its simplest formula, there are four laws of economic freedom which a nation must maintain if its people are to prosper at the maximum level. These are:

1. The Freedom to try.
2. The Freedom to buy.
3. The Freedom to sell.
4. The Freedom to fail.

By 1905, the United States had become the richest industrial nation in the world. With only 5 percent of the earth's continental land area, and merely 6 percent of the world's population, the American people were producing over half of almost everything—clothes, food, houses, transportation, communications, even luxuries. It was a great tribute to Adam Smith. Today, look around and what do you see, America producing almost nothing. We still produce some products, but for most industries we have allowed our competitive edge to move out to other parts of the world. In some small degree we still maintain the edge on some forms of technology and exploration, but very little of anything else. The next subject area holds an interesting statement. Let's continue.

The Founding Fathers agreed, with Adam Smith, that the greatest threat to economic prosperity is the arbitrary intervention of the government into the economic affairs of private business and the buying public. Historically, this has usually involved fixing prices, fixing wages, controlling production, controlling distribution, granting monopolies, or subsidizing certain products.

Nevertheless, there are four areas of legitimate responsibility which properly belong to government. These involve the policing responsibilities of government to prevent:

1. **ILLEGAL FORCE** in the market place to compel purchase or sale of products.
2. **FRAUD** in misrepresenting the quality, location, or ownership of the item being sold or bought.
3. **MONOPOLY** which eliminates competition and results in restraint of trade.
4. **DEBAUCHERY** of the cultural standards and moral fiber of society by commercial exploitation of vice—pornography, obscenity, drugs, liquor, prostitution, or commercial gambling.

We just found the evil spirit that has dominion over the United States. Paul warned us that the adversary (Satan) has many evil spirits under his control. We are in a spiritual battle at this time. Please, quickly review Ephesians 6:12. *12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.* (NKJV) The evil ruler of darkness over the United States is habitual dependency. We are more worried about the six items identified in item number 4, being: pornography, obscenity (LGBTQ+), drugs, liquor, prostitution and commercial gambling. The entirety of this work should be reviewed and put back into practice! We should prayerfully and hopefully return this nation to a position of greatness by the grace of God. God guided our forefathers to create our Constitution and make a covenant with Him, just as Israel did while in the wilderness.

In spite of the fact that the fruits of the free-market economy were making the United States the biggest and richest industrial nation in the world, the beginning of the twentieth century saw many prominent and influential leaders losing confidence in the system. These included wealthy industrialists, heads of multinational banking institutions, leaders in the academic world, and some of the more innovative minds in the media. The same feverish restlessness was taking hold in similar circles in Europe.

It was in this climate that Adam Smith and the free-market economy fell out of favor. We have already discussed the rise of the Intercollegiate Socialist Society (ISS), which was billed on major university campuses as the vanguard of the new era. Collectivism, socialism, government ownership of industry, subsidy of the farmers, and a whole spectrum of similar ideas were permeating the country when World War I broke out. This greatly accelerated the idea of a strong centralized government with regulatory power over every aspect of the marketplace.

By the 1920s, the debunking of the Founding Fathers was in full swing. The obsolescence of the Constitution was discussed openly. The ideas of Adam Smith were considered archaic. Basically, Adam Smith was out and Karl Marx was in. There were those who came to realize what the intellectual leaders of the day were doing. They were deprecating (bad mouthing) the Founders and the free-market economy to create a vacuum which would then be filled with a completely new formula. Their new economic nostrum (questionable remedy) was the very toxin (socialism) the Founders had warned against. After 1933, there began the shift toward a centralized state and interventionist controls of industry. Actually, however, the inner spirit of the old America had been hollowed out in the Twenties. The colleges had ceased to teach anything important about our heritage. In many ways, the United States is now one hundred years older than the period of time we are talking about.

It seems that today we are not talking so much about Karl Marx specifically, however, we continue to see the socialistic intent of society, especially academia, to have a great influence in the day-to-day lives of the people in America. Let's look at one area that there was a definite shortfall in the design of our Constitution. There is one area where a great idea of the Founders was never adequately implemented. The Founders were just coming out of a devastating depression when the Constitution was adopted, and under pressure from both European and American financial interests, a whole series of policy errors were committed which have continued to this day. For example:

The issuing of money was turned over to a private consortium of bankers who set up a privately owned bank called the Bank of the United States. (A similar arrangement exists today under the Federal Reserve System.)

The indignant protest of Thomas Jefferson can be heard across the vista of two and a half centuries:

If the American people ever allow the banks to control the issuance of their currency, first by inflation and then by deflation, the banks and corporations that will

grow up around them will deprive the people of all property until their children will wake up homeless on the continent their fathers occupied. The issuing power of money should be taken from the banks and restored to Congress and the people to whom it belongs.

The financiers who gained control of American finance built the economy on debt instead of wealth. Jefferson's protest came out as follows:

At the time we were funding our national debt, we heard much about "a public debt being a public blessing"; that the stock representing it was a creation of active capital for the alimment of commerce, manufactures and agriculture. This paradox was well adapted to the minds of believers in dreams.

All of this should demonstrate that somewhere up the trail, the leadership of the United States has the opportunity to add one more burst of momentum, to the upward thrust of the 5,000 year leap. It will be a monumental monetary reform based on the principles which the Founders understood but were never able to implement.

Sixteenth principle: The government should be separated into three branches: legislative, executive, and judicial. A popular pastime, among political writers in ancient times, was attempting to decide what form of government was best. Some argued for a monarchy with a single, powerful ruler. Others preferred an aristocracy where the "best families" of the nation were allowed to rule. Yet a third favored a pure democracy where decisions were to be made by the whole of society. Unfortunately none of these systems furnished the security and justice which was expected of them.

Then came Polybius.

Polybius was a Greek who lived 204 to 122 B.C. Next to Herodotus and Thucydides, Polybius is recognized as the greatest of all Greek historians. When Greece was conquered by Rome, Polybius was deported to the Roman capital. Previously, Polybius had rendered illustrious public service to the Achaean League, a confederation of city-states. However, he quickly recognized the advantages of the Roman republic which had been set up to govern millions. Polybius became a friend and ally of Rome, traveling widely on military and diplomatic missions to Europe, Asia, and Africa. His rich practical and scholarly experience finally culminated in his writing forty books of history!

Polybius felt there was an element of genius in each of the three types of government being discussed by philosophers. A monarchy had the executive strength needed to direct the administration of the government, particularly in time of war. An aristocracy, on the other hand, represented the vested interests of wealth and the developed resources of the nation. A democracy, meanwhile, represented the interests of the masses of the population without which neither a monarchy nor an aristocracy could exist.

Unfortunately, none of these systems, were allowed to govern, provided equality, prosperity, justice, or domestic tranquility for the whole society. Polybius felt he understood why this was so:

Even more keenly than Aristotle, Polybius was aware that each form carried within itself the seed of its own degeneration, if it were allowed to operate without checks and balances provided by opposing principles. Monarchy could easily become tyranny, aristocracy sink into oligarchy (oppressive government by a few rich families), and democracy turn into mob rule of force and violence.

But since all three systems represented unique and essential elements for the governing of a people, why not combine them into a single system? Polybius saw the synthesizing process of all three ingredients beginning to develop in the Roman system, but shortly after Polybius died, the Romans

abandoned their principles of a republic and eventually set up an emperor. Thus came to an end what Polybius had hoped would be the first three department constitution in history. He visualized the strength of a monarchy being assigned the executive duties of government; the interests of wealth and the “established order” would be represented in the Senate; the interests of the general populace would be represented in the popular Assembly. Polybius felt that if these three departments were set up as coordinated equals they could perform their necessary functions, but at the same time counterbalance one another as a restraining mechanism so that no one of them would acquire sufficient power to abuse the people.

Baron Charles de Montesquieu became one of the best educated scholars in France. A wealthy uncle left him a title, a judicial office, and his whole fortune. Montesquieu traveled extensively throughout England and continental Europe. Then he spent approximately twenty years of research before he wrote his philosophical history called, *The Spirit of Laws*. Montesquieu recognized the weakness of the Roman system in setting up two or more consuls to preside over the people. On one occasion, there were thirty executives in Greece. Montesquieu said this responsibility should be concentrated in a single person who can make decisions quickly and decisively and cannot escape either credit or blame for the consequences. It appears that John Adams was the first of the Founding Fathers to capture the vision of Montesquieu in setting up a self-repairing national government under the separation of powers doctrine. Adams looked upon politics as a “divine science,” and determined to devote his life to its study. It took time for the other Founders to admit that the separation of power of our government made sense. Nevertheless, Adams’ political precepts of the “divine science” of government caught on. Even Pennsylvania revised its constitution to include the separation of powers principle, and Benjamin Franklin, one of the last to be converted, finally acknowledged that the Constitution of the United States with its separation of powers was as perfect as man could be expected to produce. He urged all of the members of the Convention to sign it so that it would have unanimous support.

John Adams said it was his aspiration “to see rising in America an empire of liberty, and the prospect of two or three hundred millions of freemen, without one noble or one king among them.”

Seventeenth principle: A system of checks and balances should be adopted to prevent the abuse of power. It must have been astonishing to John Adams to discover that after he had sold the people on the separation of powers doctrine, some of them wanted the separation to be so complete that it would have made the system unworkable.

They missed a most important factor in Montesquieu’s presentation. He said each of the departments was to be separate in its functions, but subject to the checks of the other two departments in case it became abusive in performing those functions.

Notice that the purpose of “checks and balances” is a constitutional control, in the hands of each department of government, to prevent any usurpation of power by another department or abusive administration of the power granted to it. This “blending” does not, therefore, intrude into the legitimate functions of each of the departments.

Somehow, I feel that this set of checks and balances has become overruled since the time of the Founders. Somewhere, down the path of history, there was an unwritten department that has managed to usurp the desires and intent of the three stated departments. Where is the branch of Civil Service within the records of the Founders? Where is there any policy of checks and balances toward the bureaucrats who have established themselves as the fourth branch of government and the unelected class of leaders who now make far more rules and regulations than either the House or the Senate. Here is a question: Does the President have the authority to veto any of the rules established by these various agencies, such as the Environmental Protection Agency (EPA) or the Department of Energy? There are many extra agencies that have been placed within this fourth branch of our government that appears to

report to none of the other three branches. This is the bureaucracy that constitutes the “Deep State” or the “Swamp” in Washington D.C. It is time that we make additional amendments to either bring these agencies into alignment with the other three branches, or their elimination completely. They are not a part, article or amendment of the Constitution of the United States.

Just how difficult this task of checks and balances turned out to be is demonstrated in a number of problems which have arisen in our own day. The failure to use the checks and balances effectively has allowed the judiciary to create new laws (called judicial legislation) by pretending to be merely interpreting old ones. Failure to use the checks and balances has also allowed the President to make thousands of new laws, instead of Congress, by issuing executive orders. It has allowed the federal government to invade the reserved rights of the states on a massive scale. It has allowed the legislature to impose taxes on the people never contemplated by the Founders of the Constitution.

The whole spectrum of checks and balances needs to be more thoroughly studied and more vigorously enforced. Each department of government has the responsibility to rise up and protect its prerogatives by exercising the checks and balances which have been provided. At the same time, the people have the responsibility to keep a closer watch on their representatives and elect only those who will function within Constitutional boundaries.

The American Founding Fathers achieved a system of checks and balances far more complex than those envisioned by Montesquieu. These included the following provisions:

1. The House of Representatives serves as a check on the Senate since no statute can become law without the approval of the House.
2. At the same time the Senate (representing the legislatures of the states before the 17th Amendment) serves as a check on the House of Representatives since no statute can become law without its approval.
3. A President can restrain both the House and the Senate by using his/her veto to send back any bill not meeting with his/her approval.
4. The Congress has, on the other hand, a check on the President by being able to pass a bill over the President’s veto with a two-thirds majority of each house.
5. The legislature also has a further check on the President through its power of discrimination in appropriating funds for the operation of the executive branch.
6. The President must have the approval of the Senate in filling important offices of the executive branch.
7. The President must also have the approval of the Senate before any treaties with foreign nations can go into effect.
8. The Congress has the authority to conduct investigations of the executive branch to determine whether or not funds are being properly expended and the laws enforced.
9. The President has a certain amount of political influence on the legislature by letting it be known that he will not support the reelection of those who oppose his program.
10. The executive branch also has a further check on the Congress by using its discretionary powers in establishing military bases, building dams, improving navigable rivers, and building interstate highways so as to favor those areas from which the President feels he is getting support by their representatives.
11. The judiciary has a check on the legislature through its authority to review all laws and determine their constitutionality.
12. The Congress, on the other hand, has a restraining power over the judiciary by having the constitutional authority to restrict the extent of its jurisdiction.
13. The Congress also has the power to impeach any of the judges who are guilty of treason, high crimes or misdemeanors.

14. The President also has a check on the judiciary by having the power to nominate new judges subject to the approval of the Senate.
15. The Congress has further restraining power over the judiciary by having the control of appropriations for the operation of the federal court system.
16. The Congress is able to initiate amendments to the Constitution which, if approved by three-fourths of the states, could seriously affect the operation of both the executive and judicial branches.
17. The Congress, by joint resolution, can terminate certain powers granted to the President (such as war powers) without his consent.
18. The people have a check on their Representatives every two years; on their President every four years; and on their Senators every six years.

President Washington felt that the separation of powers with its accompanying checks and balances was the genius of the American system of government. The task was to maintain it!

Eighteenth principal: The unalienable rights of the people are most likely to be preserved if the principals of government are set forth in a written constitution. The one weakness of the Anglo-Saxon common law was that it was unwritten. Since its principles were known among the whole people, they seemed indifferent to the necessity of writing them down.

However, the Norman Conquest taught the Anglo-Saxons in England a bitter lesson. Many of their most treasured rights disappeared in a flood of blood and vindictive oppression. In fact, these rights were regained very slowly over a period of centuries and gradually they were written down.

During the century, the “Model Parliament” came into being, which compelled the King to acknowledge the principle of no taxation without representation. Charles I was later pressured into signing the people’s Petition of Rights in 1628, and the English Bill of Rights was signed by William and Mary in 1689.

Through the centuries, the British have tried to manage their political affairs with no written constitution and have merely relied upon these fragmentary statutes as a constitutional reference source.

These proved helpful to the American Founders, but they felt that the structure of government should be codified in a more permanent, comprehensive form. It will be appreciated, therefore, that the tradition of written constitutions in modern times is not of English origin but is entirely American, both in principle and practice.

Our Founding Fathers fully understood that it is always difficult to operate through a committee, a group, or a convention as these Founding Fathers did. Nevertheless, the history of the convention demonstrates that the final product was far stronger than any individual could have written. Time has also proven the tremendous advantage of having a completely written document for reference purposes rather than relying upon tradition and a few scattered statutes as the fundamental law of the land.

Nineteenth principle: Only limited and carefully defined powers should be delegated to government, all others being retained in the people. No principle was emphasized more vigorously during the Constitutional Convention than the necessity of limiting the authority of the federal government. Not only was this to be done by carefully defining the powers delegated to the government, but the Founders were determined to bind down its administrators with legal chains codified in the Constitution.

It will be recalled that one of the reasons many of the states would not adopt the original draft of the Constitution was that they feared the encroachments of the federal government on the rights of the states and the people. The first ten amendments were therefore added to include the ancient,

unalienable rights of Anglo-Saxon freemen so there could be no question as to the strictly limited authority the people were conferring on their central government.

The people felt that the hedging up of federal authority was absolutely essential because of their experience with corrupt and abusive governments in the past. The separation of powers between the states and the federal government was designed to reinforce the principle of limited government. The federal government was supreme in all matters relating to its responsibility, but it was specifically restricted from invading the independence and sovereign authority reserved to the States. The Founders felt that unless this principle of dual sovereignty was carefully perpetuated, the healthy independence of each would deteriorate and eventually one or the other would become totally dominant. If the federal government became dominate, it would mean the end of local self-government and the security of the individual. On the other hand, if the states became dominant, the federal government would become so weak that the structure of the nation would begin to fractionalize and disintegrate into smaller units.

The Founders felt that by having a wholesome balance between the federal and state governments, the people would have recourse to one or the other in case of usurpation or abuse by either.

But, would the states be able to protect themselves from the might of the federal government if the Congress began legislating against states' rights? Originally, the states could protect themselves because U.S. Senators were appointed by the state legislatures, and the Senate could veto any legislation by the House of Representatives which they considered a threat to the rights of the individual states. Unfortunately, the protection of states' rights, by this means, was completely wiped out by the passage of the Seventeenth Amendment in 1913.

Sometime in the not to distant future, the people may want to take another look at the present trend, and consider the advantages of returning to the Founders' policy of having state legislatures in the United States Senate. It might give us another generation of Senators like Daniel Webster (NH and MA), John Calhoun (SC) and Henry Clay (KY).

Twentieth principle: Efficiency and dispatch require government to operate according to the will of the majority, but constitutional provisions must be made to protect the rights of the minority. One of the most serious mistakes in the structure of the Articles of Confederation was the requirement that no changes could be made without the approval of every one of the states. During the Revolutionary War, several vital changes were suggested, but in each instance a single state was able to prevent the needed change from being adopted.

Delaying action until it had the unanimous approval of all concerned can be disastrous in a time of emergency. It even inhibits healthy progress in normal times. Unanimity is the ideal, but majority rule becomes a necessity.

It has sometimes been argued that a bare majority of one person scarcely justifies the making of a final decision for the whole body. It has been argued that it would be better to have a substantial majority of perhaps two-thirds or three-fourths. In the Constitution, a provision of this type was incorporated in the text for the purpose of initiating amendments. A two-thirds majority is also required for the purpose of overriding a Presidential veto. Nevertheless, this requirement was considered dangerous when applied to the routine business of the Congress. We must also remember that the American Founders had suffered enough from the tyrannical conduct of Parliament to feel highly sensitive to the rights of minorities.

We have already treated the problems faced by minorities. It is important for us to remember that every ethnic group in the United States was once a minority. We are, literally, a nation of minorities. However, it is the newcomers who feel they are not yet first-class citizens.

It is the responsibility of the minorities themselves to learn the language, seek needed education, become self-sustaining, and make themselves recognized as a genuine asset to the community. Meanwhile, those who are already well established can help. The United States has built a reputation of

being more generous and helpful to newcomers than any other nation. It is a reputation worth preserving. Once upon a time, we were all minorities. That is all nice and good but we must recall that there are procedures to follow in order to become a part of the society as a whole. The immigrant must respect the laws of the land and present themselves within the confines of the laws as they are established for admission into the sovereign territory of the United States. To do otherwise is a violation of established law and subject to being deported and/or denied entry.

Twenty First principle: Strong local self-government is the keystone to preserving human freedom. Political power automatically gravitates toward the center, and the purpose of the Constitution is to prevent that from happening. The centralization of political power always destroys liberty by removing the decision-making function from the people on the local level and transferring it to the officers of the central government. This process gradually benumbs (lack of awareness) the spirit of “voluntarism” among the people, and they lose the will to solve their own problems. They also cease to be involved in community affairs. They seek the anonymity of oblivion (totally unaware) in the seething crowds of the city and often degenerate into faceless automatons (robots) who have neither a voice nor a vote. How different from the New England town spirit, where every person had a voice and a vote. How different from the Anglo-Saxon tribal meetings, where the people were considered sovereign and every man took pride in participating. And how different from ancient Israel, where the families of the people were governed in multiples of tens, fifties, hundreds, and thousands, and where problems were solved on the level where those problems originated. All of those societies had strong local self-government. This is what the Founding Fathers considered the golden key to preserving freedom.

As the Founders wrote their laws, they were determined to protect the freedom of the individual and provide a vigorous climate of healthy, local self government. Only those things which related to the interest of the entire commonwealth were to be delegated to the central government.

James Madison wrote: The Constitution delegates to the federal government only that which involves the whole people as a nation. Thomas Jefferson emphasized that if the oncoming generations perpetuated the Constitutional pattern, the federal government would be small and cohesive and would serve as an inexpensive operation because of the limited problems which would be assigned to it.

Twenty Second principle: A free people should be governed by law and not by the whims of men. To be governed by the whims of men is to be subject to the ever changing capriciousness (being impulsive or unpredictable) of those in power. This is ruler’s law at its worst. In such a society, nothing is dependable. No rights are secure. Things established in the present are in a constant state of flux. Nothing becomes fixed and predictable for the future.

The American Founders and their Anglo-Saxon forebearers had an entirely different point of view. They defined law as a “rule of action” which was intended to be as binding on the ruler as it was upon the people. It was designed to give society a stable frame of reference so the people could feel secure in making plans for the future.

Under established law every person’s rights and duties are defined. Anglo-Saxon common law provided a framework of relative security and a sense of well-being for people and things, both present and future. This is the security which is designed to provide a high degree of freedom from fear, and, therefore, freedom to act. Such a society gives its people a sense of liberty—liberty under law. The American Founders believed that without the protection of law there can be no liberty.

We should come to understand that the American Founding Fathers would have agreed with the opinion of Aristotle instead of Plato. Part of this was due to the fact that the Founders looked upon law differently than Plato. Instead of treating law as merely a code of negative restraints and prohibitions,

they considered law to be a system of positive rules by which they could be assured of enjoying their rights and the protection of themselves, their families, and their property.

The Founders were sensitive to the fact that the people have confidence in the law only to the extent that they can understand it, and feel that it is a rule of relative permanence which will not be continually changed.

It can be recalled that Thomas Jefferson resigned from Congress in 1776 to hasten back to Virginia and volunteer for the task of rewriting the state laws so that, when independence had been won, the people would have a model system of legal principles which they could understand and warmly support. The complex codes of laws and regulations in our own day could be greatly improved through a similar housecleaning.

Twenty Third principle: A free society cannot survive as a republic without a broad program of general education. The English colonists in America undertook something which no nation had ever attempted before—the educating of the whole people. The colonists had a sense of “manifest destiny” which led them to believe that they must prepare themselves for a most unique and important role in the unfolding of modern world history. Universal education was therefore considered an indispensable ingredient in this preparation.

The movement for universal education began in New England. Beginning in 1647, the legislature of Massachusetts passed a law requiring every community of 50 families or householders to set up a free public grammar school to teach the fundamentals of reading, writing, ciphering, history, geography, and Bible study. **STOP FOR A MOMENT** and think about what this says! This was established in 1647 and the subject material would most certainly provide a rounded view of the necessities of knowledge. Today our school systems seem to be more concerned with leftist, Woke, ideas that have nothing to do with the honest educating of our children. Not only that, but we have now taken Bible study out of general education by claiming that it does not agree with the separation of CHURCH and STATE. Our forefathers understood that their entire endeavor was being led by God’s grace, and, even though they had hard times and many died in these early communities, they were laying the foundation for you and I to have the freedoms that we do have today. The only problem today is we, the people, have allowed others to take this to an extreme view against the Founders’ concepts of FREEDOM, LIBERTY and JUSTICE. Now, in addition to the above rules for a community of 50 families, they went further. For every township containing 100 families, or more, was required to set up a secondary school in advance studies to prepare boys for attendance at Harvard. Once again, go and look at the original motto for Harvard. Harvard was set up to teach religious principles in preparation for preaching. John Adams stated that this whole program was designed to have “knowledge diffused generally through the whole body of the people.” He said:

They made an early provision by law that every town consisting of so many families should be always furnished with a grammar school. They made it a crime for such a town to be destitute of a grammar schoolmaster for a few months, and subjected it to heavy penalty. So that, the education of all ranks of people was made the care and expense of the public, in a manner that I believe has been unknown to any other people, ancient or modern.

The success of this educational effort was due largely to the careful selection of highly conscientious people to serve on the school committees in each community and supervise the public schools. Historian John Fiske says, these school committees were bodies of “great importance.” then he adds:

The term of service of the members is three years, one third being chosen annually. The number of members must therefore be some multiple of three. The slow change in the membership of the board insures that a large proportion of the members shall always be familiar with the duties of the place. The school committee must visit all the public schools at least once a month, and make a report to the town every year. It is for them to decide what textbooks are to be used. They examine candidates for the position of teacher and issue certificates to those whom they select.

The unique and remarkable qualities of this program are better appreciated when it is realized that this was an age when illiteracy was the common lot of most people in Europe. John Adams, who spent many years in France, commented on the fact that of the 24 million inhabitants of France, only 500,000 could read and write.

Gradually, the zeal for universal education spread from New England to all of the other colonies. By 1831, when Alexis de Tocqueville of France visited the United States, he was amazed by the fruits of this effort. De Tocqueville pointed out that as the visitor advanced toward the West or the South, "the instruction of the people diminishes." Nevertheless, he said, "There is not a single district in the United States sunk in complete ignorance." He then went on to comment concerning the close relationship between the program of universal education and the preservation of freedom.

To appreciate the literal reality of the emphasis on politics in early American education, one need only examine the popular textbook on political instruction for children. It was called a "Catechism on the Constitution," and it contained both questions and answers concerning the principles of the American political system. It was written by Arthur J. Stansbury and published in 1828.

Early Americans knew they were in possession of a unique and valuable invention of political science, and they were determined to promote it on all levels of education.

It was commonplace for the many people on the frontier, as well as on the Atlantic seaboard, to speak with a genuine flavor of eloquence. Sermons and orations by men of limited formal education reflected a flourish and style of expression which few Americans could duplicate today. Many of these attributed their abilities to extensive reading of the Bible. Why is it that today there seems to be very little regard for studying the Bible? Such was the case with Abraham Lincoln. Certainly, the classical beauty of the Gettysburg Address, and his many other famous expressions, cannot be attributed to college training, for the simple reason that Lincoln had no formal college training.

Not only did the Bible contribute to the linguistic habits of the people, but it provided root strength to their moral standards and behavioral patterns. As Daniel Webster stated, wherever Americans went, "the Bible came with them."

In our current day, the public schools have been secularized to the point where no Bible reading is permitted. However, we now have states who are attempting to change those rules and to once again have Bible study in our public schools. Louisiana now requires the Ten Commandments to be displayed in every classroom and Oklahoma desires to once again incorporate Bible study in the subjects taught in that state. The Founding Fathers would have counted the secularizing of our school systems to be a serious mistake.

While we are on this subject of universal education for all the people, let's address one more serious portion of this discussion. There is this thought that we must have separation of CHURCH and STATE. There is no such thing within the Constitution of the United States. Our governmental system is established upon the laws of this one document. It does not have a section on religion, nor the separation of church and state. At the beginning of this work, there were many places the term Creator was used instead of God. I personally, prefer to use God instead of Creator, but they should represent the same entity in our thoughts. America does not have a connection to one particular denomination or religion, such as in many parts of Europe appearing to have a strong connection to the Catholic Church.

We do not have any such connection, and in my mind there is no such connection between church and state in this nation. We have Moslem members of Congress and they would understand the use of the term Creator to signify their supreme being over their religious concepts. There just isn't any connection between church and state when it comes to religion. In the cases of public education in opposition to religion based education, it seems the controlling factor toward the funding, is from the various teacher unions, and the propaganda spread by the state government, that a church based education system is stealing funds from public education. Once again, that is not a connection between church and state over the separation of powers

Twenty Fourth principle: A free people will not survive unless they stay strong. A free people in a civilized society always tend toward prosperity. In the case of the United States, the trend has been toward a superabundant prosperity. Only as the federal government has usurped authority and intermeddled with the free-market economy has this surge of prosperity and high production of goods and services been inhibited.

But prosperity in the midst of thriving industry, fruitful farms, beautiful cities, and flourishing commerce always attracts the greedy aspirations of predatory nations. Solely, these covetous predators may not pose a threat, but federated together they may present a specter of total desolation to a free, prosperous people. Before the nation's inhabitants are aware, their apocalypse of destruction is upon them. President Elect Donald J. Trump understands this principle quite well. He knows that the countries of Russia, China, Iran and North Korea are an axis of evil intent. He understood that during his first term as President and has already laid down the gauntlet to Hamas over the holding of American hostages. We must understand that Hamas is only a proxy for Iran. Therefore, he has given a word of warning to this axis of evil that he is not the new kid on the block, but instead the returning sheriff on the watch.

It was the philosophy of the Founders that the kind hand of Providence had been everywhere present in allowing the United States to come forth as the first free people in modern times. They further felt that they would forever be blessed with freedom and prosperity if they remained a virtuous and adequately armed nation.

Beginning in 1747, Benjamin Franklin vividly comprehended the task ahead. Franklin saw that those in authority have the inherent responsibility to initiate the means by which adequate defenses can be provided. In later life, he held to the same solid philosophy of peace through strength as an assurance of survival in the future. Franklin had a low opinion of people who waved the flag of liberty but would do little or nothing to provide the means for defending it. His mindset called for action to back up the words.

George Washington is often described as "First in peace, first in war, first in the hearts of his countrymen."

No American occupied a more substantive position, either then or now, to proclaim what he considered to be a necessary posture for the preservation of the nation. He had literally risked "his life, his fortune, and his sacred honor" for the cause of freedom, and performed that task under circumstances which would have smothered the endurance of men with lesser stamina and courage. He fought the Revolutionary War with no navy of any consequence, no trained professional army of neither size or stability, and no outpouring of genuine support from the very states he was striving to save. He could have retired in bitterness after Valley Forge and Morristown, but that was not his character. He did not relish the anguish of it all, but he endured it. To George Washington, it was all part of "structuring a new nation."

Washington's position on national defense was in terms of grim realities experienced on the field of battle. No man wanted peace more than he. And no man was willing to risk more in life and property to achieve it. In nearly the same words as Franklin, he declared:

"To be prepared for war is one of the most effectual means of preserving peace!"

Washington also saw the fallacy of a policy of interdependence with other nations which made the United States vulnerable in time of war. Washington felt that neither politics nor world circumstances should lure the American people into a posture of complacency. He felt that vigilance was indeed the price of freedom, and unless it was promoted with firmness and consistency the future of the United States would be in jeopardy.

As President, Washington perceived the tendency of Congress to avoid its responsibility to provide adequate defenses. Because the President was personally responsible for the nation's foreign relations, he was well aware that the new born United States had a long way to go to insure decent respect and deference from the arrogant European powers.

Samuel Adams emphasized the moral responsibility of Americans to preserve the heritage of freedom and unalienable rights with which the Creator had endowed them. Once these blessings have been vouchsafed (granted) to a human being, Sam Adams felt it was a wicked and unnatural thing to allow those great fruits of liberty to languish by neglect or apathy. When individuals combine into a society, they bring all of their natural rights with them. Under no circumstances must these be allowed to dwindle away.

Thus, the Founders passed on to their posterity a policy of peace through strength. They were peace loving, but not pacifists. They called for a rugged kind of strength bolted to a broad base. They saw the foundation for their security in a bustling, prosperous economy with a high standard of public morality; and they saw the necessity for a level of preparedness which discouraged attack from potential enemies by creating a rate of risk so high that the waging of war against this nation would be an obviously unprofitable undertaking.

Twenty Fifth principle: “Peace, commerce, and honest friendship with all nations: entangling alliances with none.” These are the words of Thomas Jefferson, given in his first inaugural address.

As the United States emerged on the world scene in the eighteenth century, American leaders took a united and fixed position against entangling alliances with any foreign powers unless an attack against the United States made such alliances temporarily necessary. This was the Founders' doctrine of “separatism.” This was far different from the modern term of “isolationism.” The latter term implies a complete seclusion from other nations, as though the United States were to be detached and somehow incubated in isolation from other nations.

In fact, the policy of the Founders was just the opposite. They desired to cultivate a wholesome relationship with ALL nations, but they wished to remain aloof from regional quarrels and international disputes. They wanted to avoid alliances of friendship with one nation which would make them enemies of another nation in a time of crisis. They wanted to keep American markets open to all countries unless certain countries engaged in hostilities toward the United States. It is most certain, from reading the thoughts of the Founders, that they would most assuredly have many different ideas on dealing with the United Nations and its various agencies that desire to control everything.

Washington pointed out that antagonism by 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.

By the same token, the United States could become overly attached to some nations because the people feel a special kinship or affection toward them. The Founders went one step further in the following:

American separatism did have one aspect which was clearly distinct from Swiss neutrality: The Founders accepted the doctrine of “Manifest Destiny.” This placed, upon the American people, the responsibility of serving as the vanguard nation for the moral and political emancipation of all mankind. For all men, freedom, education, and progress were a common denominator in the thinking of early American leaders.

The Monroe Doctrine was specifically designed to insulate the western hemisphere from further contamination by quarreling European monarchs. The Founders hoped Mexico, and each of the Latin American countries, would gradually follow the example of the United States in becoming free, self-governing people. Once the spirit of freedom had encompassed North, Central and South America, they hoped it would do just as James Madison said—spread abroad until it had become the heritage of “the whole human race.” “Separatism” and pursuing a “Manifest destiny” to encourage the emancipation of “the whole human race,” was the official policy of the United States for the first 125 years of its history.

As World War II broke out in Europe during September 1939, there was widespread hope among Americans that the United States could somehow resist the temptation to become involved. Highly perceptive leaders who had served in Washington and knew the tragic consequences of “internationalism” as a basic foreign policy raised warning voices against participation in another world war. One of these was a former Under-Secretary of State and former ambassador to Mexico. As a prominent writer on Constitutional issues, he consistently reflected the views of the Founders. In 1939, he gave a speech urging American leaders to recognize the role of America as a great world peacemaker. Since the former Under-Secretary of State, J. Reuben Clark, Jr., gave this speech, the United States has been involved in three major wars, and not counting the many little engagements in the Middle East and also in Europe, including the Holocaust of World War II. Looking back, one cannot help wondering how much happier, more peaceful, and more prosperous the world would be if the United States had been following a policy of “separatism” as the world’s great peacemaker instead of “internationalism” as the world’s great policeman.

Twenty Sixth principle: The core unit which determines the strength of any society is the family; therefore, the government should foster and protect its integrity. We should call this, the J. D. Vance principle because of all the stress and speeches he wove into much of the campaigning prior to the 2024 Presidential election. Following is the actual 26th principle: The family-centered culture which developed in America was not the morally strict pattern developed in England or the wildly extravagant, or immoral, pattern which characterized France. Alexis de Tocqueville compared the American family with that of Europe in the following words:

There is certainly no country in the world where the tie of marriage is more respected than in America, or where conjugal happiness is more highly or worthily appreciated. In Europe, almost all the disturbances of society arise from the irregularities of domestic life. To despise the natural bonds and legitimate pleasure of home is to contract a taste for excesses, a restlessness of heart, and fluctuating desires. Agitated by the tumultuous passions that frequently disturb his dwelling, the European was irritated by the obedience which the legislative powers of the state exact. But when the American retires from the turmoil of public life to the bosom of his family, he finds in it the image of order and of peace. There his pleasures are simple and natural, his joys are innocent and calm; and as he finds that an orderly life is the surest path to happiness, he accustoms himself easily to moderate his opinions as well as his tastes. While the European endeavors to forget his domestic troubles by agitating society, the American derives from his own home that love of order which he afterwards carries with him into public affairs.

The American Founders felt that the legal, moral, and social relationships between husband and wife were clearly established by Bible law under what Dr. H. Carlton Marlow has described as “differential” equality.

The husband and wife each have their specific rights appropriate to their role in life, and otherwise share all rights in common. The role of the man is “to protect and provide.” The wife’s role is to strengthen the family solidarity in the home and provide a wholesome environment for her husband and children. For the purpose of order, the man was given the decision-making responsibilities for the family; and therefore when he voted in political elections, he not only cast a ballot for himself, but also for his wife and children. That thought has changed slightly since the days of the Founders. There is an amendment to the Constitution which gives the wife her right to vote and there is also a set age to allow children to vote.

In theory, God’s law made man first in governing his family, but as between himself and his wife, he was merely first among equals. The Apostle Paul pointed out in his epistle to the Corinthians: 1 Corinthians 11:11-12. ¹¹ *Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.* ¹² *For as woman came from man, even so man also comes through woman; but all things are from God.* (NKJV)

John Locke wrote his *Second Essay Concerning Civil Government* just as the colonies were becoming established, and his thinking was reflected in the family lifestyle of the American colonies more than in England itself. He stressed the equal responsibility of mother and father in rearing the children. He stated that the term “paternal authority”. . .

. . . seems to place the power of parents over their children wholly in the father, as if the mother had no share in it; whereas, if we consult reason or revelation, we shall find she has an equal title, which may give one reason to ask whether this might not be more properly called parental power? For whatever obligation Nature and the right of generation lays on children, it must certainly bind them equally to both the concurrent causes of it. And accordingly, we see the positive law of God everywhere joins them together without distinction, when it commands the obedience of children: “*Honor thy father and thy mother*” (Exod. 20:12); “*Whosoever curseth his father or his mother*” (Lev 20:9); “*Ye shall fear every man his mother and his father*” (Lev. 19:3); “*Children, obey your parents*” (Eph. 6:1), etc., is the style of the Old and New Testament.

There is no doubt that the family lifestyle of early Americans contributed significantly to their success. Speaking of the early New England families the Puritans had much to say:

It was the duty of the husbands to love their wives and to have due regard for them. It was even suggested they should make financial allowances for them, as some Puritan gentlemen did, and give them a certain control over the household. What is more significant, Puritan writers had a great deal to say about the family and its unity. From diaries and biographies, one gains an impression that husbands and wives, in their common effort to bring about the kingdom of God on earth, lived happily with one another. A common purpose was the best of all ties.

The trilateral construction of the family, consisting of father, mother, and children, raises the basic question of the duty of the parents to the children and the respect which the children owe their parents. Locke stated that the authority of parents over children is based on an important principle of natural law:

The power, then, that parents have over their children arises from that duty which is incumbent (obligatory or imposed as a duty) on them, to take care of their offspring during the imperfect state of childhood. To inform the mind, and govern the actions of their yet unknowing offspring, till reason shall take its place and ease them of that trouble, is what the children want, and the parents are bound to provide.

Did you see anything in all these words pertaining to parents and their offspring having discussions or thoughts concerning the sexual orientation or even the gender of a child? It seems that most parents have not been informed that their child is having discussions with counselors and are being given hormone blockers and being coerced to identify as a different gender, or that they desire to be part of the LGBTQ+ portion of society. Our Founding Fathers thought long and hard to present a Constitution written from common sense natural law with, and through, the Devine providence of our Creator. The God of the Bible only created two genders, male and female and He assigned to each particular gender the task of multiplying in order to have dominion over the earth. Fulfillment of that task can only be achieved by the union of one male and one female. Two males or two females attempting to achieve this instruction will never work. No matter what you try to do personally to disengage from the influence of Satan, there is only one way to do this. Remember, Satan is the God of this world and he masquerades as a being of light to deceive the mind of many individuals. The only way to truly disengage from Satan's influence is the acceptance of Christ Jesus as your Lord and Savior and for you to change your attitude to reflect that you are obedient to the instructions set by Christ during His first advent upon the earth.

Locke continued and pointed out that once a person has grown to adulthood and learned from experience and maturity the proper use of his reason, he should be capable of applying the revealed laws of God to his daily life. Locke went on to say that the reciprocal responsibility of children was to honor and obey their parents which is equally specific. The same permanence attaches to the responsibility which parents have for minor children.

It will be appreciated that the strength and stability of the family is of such vital importance to the culture that any action by the government to weaken or cause disruption in the normal trilateral structure of the family becomes, not merely a threat to the family involved, but a menace to the very foundations of society itself.

Twenty Seventh principle: The burden of debt is as destructive to freedom as subjugation by conquest. Slavery, or involuntary servitude, is the result of either subjugation by conquest or succumbing to the bondage of debt.

Debt, of course, is simply borrowing against the future. It exchanges a present advantage for a future obligation. It will require not only the return of the original advance of funds, but a substantial compensation to the creditor for the use of his money.

The Founders knew that borrowing can be an honorable procedure in a time of crisis, but they deplored it just the same. They looked upon it as a temporary handicap which should be alleviated at the earliest possible moment. They had undergone sufficient experience with debt to see its corrosive and debilitating effect, which trends to corrupt both individuals and nations.

In the case of the individual, excessive debt greatly curtails the freedom of the debtor. It numbs his spirit. He often feels hesitant to seek a new location or change a profession. He passes up financial opportunities which a free man might risk. Heavy debt introduces an element of stain into a man's search for happiness. There is a sense of being perpetually threatened as he rides the razor's edge of potential disaster.

There is also the sense of waste—much like the man who has to make payments on a dead horse. It is money spent for pleasures or even needs that are long since past. It often means sleepless nights, recoiling under the burden of a grinding weight which is constantly increasing with every tick of the clock, and often at enormous rates.

The Founding Fathers belonged to an age when debt was recognized for the ugly specter that it really is. They considered frugality (to be wise in their money management) a virtue, and even when an emergency compelled them to borrow, they believed in borrowing frugally and paying back promptly.

Nearly everyone finds it to his advantage or absolute necessity to borrow on occasion. Debt becomes the only available means—a necessary evil. Nevertheless, the Founders wanted the nature of debt to be recognized for what it is: *evil*, because it is a form of bondage.

The Founders felt that the worst kind of debt is that which results from “splurge” borrowing—going into debt to enjoy the temporary luxury of extravagantly living “beyond one’s means.” They knew the seductive snare which this possibility presents to the person who is watching other people do it. The English author William Makepeace Thackeray reflected those feelings when he wrote these words in *Vanity Fair*: “How well those live who are comfortably and thoroughly in debt: how they deny themselves nothing; how jolly and easy they are in their minds.”

But, of course, all the reveling and apparitions of debt financed prosperity disappear like a morning mist when it comes time to pay. Extravagant living, waste, and hazardous borrowing against the future can reduce the best of us to bankruptcy, abject poverty, and even gnawing hunger from lack of the most basic necessities of life. Universal human experience verifies the bitter reality of the parable of the prodigal son, who “would gladly have filled his stomach with the pods that the swine ate” (Luke 15:16).

The kind of frugality for which the Founders were famous was rooted in the conviction that debt should be abhorred like a plague. They perceived excessive indebtedness as a form of cultural disease.

The pioneers of the American commonwealth had the wisdom born of experience to know that the debts of a nation are no different from the debts of an individual. The fact that the indebtedness is shared by the whole people makes it no less ominous. The Founders knew that dire circumstances, such as war or other emergency, could force a nation to borrow, so they authorized the federal government to do so in Article I of the Constitution. Nevertheless, they considered it a matter of supreme importance for the survival of a free people to get out of debt and enjoy complete solvency in order to prosper.

It has always been popular in some countries to justify the practice of passing on the debts incurred by one generation to the next for payment. This was justified, particularly in the case of war debts, by the rationalization that since war is fought to maintain the independence and integrity of the nation, future generations should bear the burden of the cost.

But this was not the view of the American Founding Fathers. They felt that the wars, economic problems, and the debts of one generation should be paid for by the generation which incurred them. They wanted the rising generation to be genuinely free—both politically and economically. It was their feeling that passing on their debts to the next generation would be forcing the children of the future to be born into a certain amount of bondage or involuntary servitude—something for which they, the children, had neither voted nor subscribed. It would be, in a very literal sense, “taxation without representation.” Clearly, the Founders said, it was a blatant violation of a fundamental republican principle.

America’s contribution to mankind’s 5,000 year leap was achieved by rather strict adherence to certain fundamental principles which were part of the Founder’s phenomenal success formula. As we have already seen, some of these most important fundamentals are being neglected if not repudiated in our own day. A most important area of neglect is the advice of the Founders concerning national fiscal policies. Of course, the Founders would understand exactly what this generation is doing to itself. It is the very essence of human nature to pursue this disastrous course once the appetite has been created to demand it. Our fiscal appetite has been exposed. In 1980, we reach a one trillion dollar national debt. Today, it is now over 35 trillion dollars, DID YOU GET THAT? We, the people, must do several things to achieve a rebirth of the greatness of this nation. Yes! We can overcome this debt but it will be painful for a while. We must first pray and ask as a combined, unified people to ask whatsoever your name is for your Creator to forgive us. Next, to ask our Creator to guide us together to understand the dire

situation we find ourselves. Next, to ask your Creator to rebuke Satan and force him to leave this nation alone while we overcome this burden. Finally, we must ask together, in a fully unified manner, for the Creator to lead and guide President Elect Donald J. Trump and all those he has selected to be in his cabinet to take the serious actions that are presently needed to reverse this debt situation of the United States.

These twenty-eight principles reflect the outstanding qualities of Godly leadership that our Founding Fathers possessed. They had differences in opinion on some things, but were united as one group when it came to the task of formulating our Constitution. Our Holy God led these brave men to form our Constitution with checks and balances, and when kept as designed, it worked wonders for the prosperity of this nation.

Turn around and look very hard at what we have today. Men, yes, especially greedy men, have made changes in many places within our Constitution. If you haven't read the full Constitution lately, you really need to take the time to do so! It will most likely take you less than an hour to read the entire Constitution and all twenty-seven Amendments.

If you have even the smallest desire to review the Constitution, and have no idea where to find a copy, you can go to my website, www.vqpub.org, and look under the booklet tab for the booklet entitled, *God's Covenant With America, Either A Blessing, or A Storm!* I just checked to see my own booklet, I discovered that I had omitted the 27th Amendment. Sorry about that mistake.

Make a special note of what Article V allows within the framework of the Constitution, and understand that there is a way to make Amendments (legal changes) to the Constitution. Once again, we need to have representatives of all 50 states to gather with President Elect Trump to have at least three amendments added to the Constitution.

1st, we need to have term limits established for our elected Representatives and Senators. We also need to revoke the 17th Amendment and return to the influence of the States as originally designed.

2nd, we need to establish the necessity of a balanced budget. Most every state in the union has this entry within their state constitution. Why don't we have this at the national level as a model for the states to follow? Instead of the reverse, that, the federal level must accept the model of the states!

3rd, we must establish some form of control over the various agencies that are run by Civil Service employees. These men and women are the bureaucracy of the "deep state" which is causing so many of the problems in Washington, D. C. These agencies were never established by our Constitution. They have the power to form rules and regulations without the approval of Congress. We need to either create laws that apply the rules of these agencies or the discarding of these rules and the possibility of eliminating the entire agency. This may be a part of the actions that will be needed to get the federal debt down to a controllable point. Once again, We, the people, can get the federal debt down to a controlled, accountable point, but, we must accept, at the same time, that this will take intestinal fortitude (that simply means the "guts" to do so) by every American. Are you prepared to do your part in this endeavor?

It has come to my attention that in recent years, the number of Americans who have become reconciled to the inescapable necessity of returning to the Founders' formula has risen to millions. The very circumstances, in which the American taxpayer finds themselves are sufficient to awaken many to recognize the fiscal bottomless pit into which the nation is sinking. The vivid shock of that realization is precisely what is needed to arouse the majority of the people to the point where they are willing to go through fiscal withdrawal and kick the habit of splurge spending.

However, Congressmen, the President, and the taxpayers are all asking the same question: "Is there any way this can be accomplished without our going through the wringer of a deep depression?"

I believe that there is a means to accomplish this. We must return to the fundamental principles espoused by the Founding Fathers, and with unified prayer by the people, we can reverse the trend and get America back to a formula of prosperity economics without a major crunch or depression.

I am not a priest, nor a prophet! However, I am a Watchman attempting to give full warning to my fellow citizens of the United States. There is a God, who makes kings and takes down kings. Who has the ability to change seasons and time, and when He makes a promise, rest assured, He will fulfill that promise. My major thought on this is Genesis chapter 12, verses 1-3. ¹ *Now the Lord had said to Abram: “Get out of your country, From your family And from your father’s house, To a land that I will show you. ² I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. ³ I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.”* (NKJV) Those who are Moslem, and a citizen of this nation, will know this person as Ibrāhim in the Qur-ān.

We have reached the 28th, or last principle, established by the Founding Fathers of our Constitution. Please read the importance of the Founders’ statements.

Twenty-Eighth principle: The United States has a manifest destiny to be an example and a blessing to the entire human race. All historians agree that the most singular and important feature of the settlers of America was their overpowering sense of mission—a conviction that they were taking part in the unfolding of a manifest destiny of divine design which would shower its blessings on all mankind. As historian John Fiske writes:

They believed that they were doing a wonderful thing. They felt themselves to be instruments in accomplishing a kind of “manifest destiny.” Their exodus (from Europe) was that of a chosen people who were, at length, to lay the everlasting foundations of God’s kingdom upon earth. . . . This steadfast faith in an unseen ruler and guide was to them a pillar of cloud by day and of fire by night. It was of great moral value. It gave them clearness of purpose and concentration of strength, and contributed towards making them, like the children of Israel, a people of indestructible vitality and aggressive energy.

This sense of manifest destiny has continued from that day to this, and will be found expressed in nearly all of the inaugural addresses given by the presidents of the United States.

However, it is extremely important to distinguish between a sense of mission and the spirit of perverted chauvinism associated with the idea of “racial superiority.” The former is a call to exemplary leadership and service. The latter is the arrogant presumption of a self-appointed role to conquer and rule. The distinction between the two is readily perceived in the writings of the Founders.

John Adams said:

If the people of the United States failed in their mission, it would operate to “the general misfortune of mankind.” At a later time, he stated that if the people abandoned the freedom gained by the adoption of the Constitution, it would be “treason against the hopes of the world.”

After the task of structuring a constitutional government had been completed for the first free people in modern times, one of the Founders, John Jay, thought he saw in it a manifestation of divine approbation which was too obvious to be denied. He wrote:

With pleasure, I have often taken notice that Providence has been pleased to give this one connected country to one united people. People descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs, and who, by their joint counsels, arms, and efforts, fighting side by side throughout a long and bloody war, have nobly established their general liberty and independence.

The Founders knew they were sailing into uncharted waters. They knew their ship of state was entirely different from anything else on the face of the earth. True, they had examined every kind of political operation known to man, and they had abstracted from history every lesson and precaution they could learn, but their own product was unique, bold, and filled with the promise of a better day
James Madison summed up the whole matter in the following words:

Happily for America, happily we trust FOR THE WHOLE HUMAN RACE, they pursued a new and more noble courts. They accomplished a revolution which has no parallel in the annals of human society. They reared the fabrics of governments which have no model on the face of the globe. They formed the design of a great Confederacy, which it is incumbent on their successors to improve and perpetuate.

That concludes my rewriting of: *The 5,000 Year Leap, A Miracle that Changed the World* by W. Cleon Skousen, Copyrighted © 2013 by Zeldon and Mary Lynne Nelson and National Center for Constitutional Studies. I sent an email request to the National Center for Constitutional Studies requesting permission to use their Copyrighted material to write this book and received no reply. I have no intent to have a monetary gain from this work. It is my pleasure to provide this work on my website in PDF file format for anyone to download and read. As president and CEO of VisionQuest Publishing, Inc., I do not charge any type of compensation for an individual to read my work. I only request that a reference is made to the source of any of my work.

There is one more area that I personally believe needs to be reviewed prior to my concluding this entire work. That subject matter is Israel and the Anti-Semitic hate speech going around the world coupled with the prophecies pertaining to the outcome of the world's present situation.

Some End Times Prophetic Statements!

Let's begin this chapter with a repeating of the Scriptures pertaining to Abraham and his descendants as stated in Genesis 12:1-9. ¹ *Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."* ⁴ *So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, 6 Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. 7 Then the Lord appeared to Abram and said, "To your offspring I will give this land."* So he built there an altar to the Lord, who had appeared to him. ⁸ *From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the Lord and called upon the name of the Lord. 9 And Abram journeyed on, still going toward the Negeb.* (ESV) We have to make a step backward just so we can figure this whole thing out. In chapter 12, we see that Abram is departing from Haran. Haran was not the original place where Abram's family lived. We have to turn back to chapter 11, verses 31-32 in order to have our original starting point. ³¹ *Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. 32 The days of Terah were 205 years, and Terah died in Haran.* (ESV) We learn in this passage several things. First, Terah was Abram's father and the original place they lived was *Ur of the Chaldeans*. Most likely, this location would be in present day Iran. They traveled to Haran as their first stopping point. Today, Haran is located in southern Turkey, and the reason they didn't go further is because of the respect that Abram had for his father. Terah was the father of the family, he was the leader and Abram couldn't go against his father and move further until his father died and he (Abram) became the leader. We see, in verse 32, that Terah died in Haran, therefore chapter 12 can begin with Abram in charge and they left Haran.

We can now look at chapter 12 with more knowledge, yet, we seek more information. In verse 6 of chapter 12, we find the statement that there was with Abram his wife, his nephew and the servants acquired in Haran. There is a simple, but major, change in verse 7. Notice, that in the first verse of chapter 12, that the LORD spoke to Abram. Now look in verse 7, here the LORD appeared to Abram.

To me, there is an obvious change that is made. God initiated this action by Abram because of a personal relationship that formed between God and Abram. Through obedience, God knew that He could trust Abram to do what He told him to do. Somehow, all of mankind seems to have lost this trust factor in their lives. Times have changed, generations have come and gone. But, there remains the fact that God desires a personal relationship with His creation, those who were created in His image. Why do I feel so strongly about my observations presented before my eyes concerning what mankind is doing in their disobedience of God's rules and laws? Why has mankind chased after pagan gods to be their point of worship? Idols that are formed from stone, wood, silver or gold cannot speak and they cannot hear. The only real connection, that is there between you and an idol, is the presence of an evil spirit of Satan's domain that is influencing and guiding you in evil practices. Today, there is only one way for you to have a connection with God, that is through a belief in His son Jesus and obedience to His rules and guidance.

We are returning to Genesis chapter 12 for just a moment. There are two other items I underlined in verse 7. Notice that God said to Abram that he was giving this land to Abram's offspring, and the term appeared is there for the second time in this one verse. The last item to understand is in verse 9. In verse 9, it says Abram continued to travel toward the Negeb. This is translated as going south in other translations.

We have a need to look further at verse 7 of chapter 12. Look carefully at the following statement taken from chapter 12. *7 Then the Lord appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him.* Can you tell me the total number of sons that Abraham had as offspring? There is a reason that I asked this question in this manner. Currently Israel is fighting with Hamas and Hezbollah. I have studied the Bible and the book written by Dr. Reagan from Lamb and Lion Ministries, and understand that there are nine different wars that will occur between now and the battle of Armageddon. The first of these wars is the Psalm 83 war, or the war of neighbors. These neighbors of Israel are those nations which border Israel, including Gaza and Lebanon. Israel wins the battles on both fronts.

The fact is that in all of these future wars either Israel, Michael (the archangel), Jesus or God wins every battle predicted in the remainder of time. But, there is still one statement I want you to look at. Notice that God gave the land that was Canaan to Abraham's offspring. Wouldn't that mean all eight of his sons? There could be an argument over this verse, however if you fully understand the Bible, you would know that the land that God is speaking to Abram about goes only to Isaac (the Jewish nation). Also, if you read the Bible, you will learn that the amount of land given to Israel will be from the Nile river to the Euphrates river, indicating a much larger land mass than what Israel, the nation, claims today. The fact is that this present nation only claims a land mass the size of the state of New Jersey. The reason for the statement pertaining to the land from the Nile to the Euphrates, which increases the land of Israel by more than double, is because of the joining of the House of Israel back to the House of Judah, and therefore all twelve tribes of Israel will be together in the land that God originally gave to Israel.

For those around the world who desire to protest and chant things like, "From the river to the sea Palestine will be free", you have certainly not read the Bible, or have an understanding of a Godly view of the world's present or future situation. Let's backup to the previous paragraph. The question was: How many sons did Abraham have in total? The answer would be eight. Ishmael was born to Hagar; Isaac was born to Sarah and the other six sons were born of Keturah. Ishmael is the forefather of the Arab races of the world. Isaac is the forefather of the Jews and the twelve sons of Jacob (Israel). The six sons of Keturah are identified in Genesis 25:1-6. *1 Abraham took another wife, whose name was Keturah. 2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. 3 Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. 4 The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. 5 Abraham gave all he had to Isaac. 6 But to the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country. (ESV) That should give enough Biblical proof that the land belongs to Israel and to no other! There is no reason for what is called "A two state solution." Another fact was stated above concerning the winner of the various wars to be waged in the future of time. Now, why do I feel, even with a tidbit of knowledge, that I am correct to make these statements. Well, over the previous forty years, God has blessed me with His information to write and leave for others to find on my website. I have now written about 2,500 (8 and 1/2 by 11) pages of information and two charts of genealogy. One chart gives the generations from Adam to Jesus and the other chart is for Mohammad. Everyone reading this work is invited to visit my website, www.vqpub.org and review the various works that are on my website.*

Another subject, that we need to address, is the teachings on Communism, Marxism, Secularism, and humanism. Why have our educational systems, from grade school to college, accepted these ungodly teaching practices? We are in a spiritual war! We do not need to be misled by ungodly government systems. Another troubling thought of men is a one-world government. Sorry, this thought of men will not work. Period! There will be a one-world government, however, the true one-world government will be the 1,000 years that Christ rules the earth as King of kings and Lord of lords.

Please allow me to address one more subject. There have recently been media statements on both the television and in the press that there has been a 20 percent increase in Bible sales in recent months. There has also been statements made that indicate that Iran has the fastest growing Christian church in the world. These are not the people of the regime that is leading the terrorist throughout the Middle East. These are the true people of the nation of Iran who are tired of the policies of this mad-man terrorist led government.

It has been, over the past few months, that there are words of hope and encouragement, that it is “Gen Z” buying the Bibles and learning about the truth of what the Bible says. In fact, I just listened to a sermon by Mario Murillo that says it is Gen Zers who are the most active group in turning back to the principles of the Bible and the renewing of a true Christian spirit within society. Do not be surprised by a massive revival in the United States as we turn the corner with our President Elect Donald J. Trump leading the way to the clearing of the “swamp” in Washington D.C. By God’s Holy Grace, He will lead the new cabinet in producing a return to the origins of the Constitution of the United States. Stand by Woke community, and watch what happens. Do not be surprised that your attempts to disrupt these changes shall fail. That’s God hand at work and not yours. Come on Gen Z, it’s your turn to lead and be great, bring on the revival.

But, every citizen of America must understand that it is up to us to believe God, His Word and the grace of His son. Repent of your ways and watch the greatness return to our land. Remember what was stated in the first section of this work. God is treating this as the time of Jeroboam II, and if there is no repentance and change of heart, this is the last time God will pass this way!

With that said, I close this work. I can only pray that you found the material interesting and informative. Please, pray for our leaders, even our current administration, that is going out of its way to give pardons to many in the current administration for their service over the last four years, or longer. Answer in your mind, why is it necessary to offer a pardon if your actions have been above the law and you have nothing to hide? There is such a strong, but incorrect, statement being made with these pardons. This almost goes back to the statement that the Pope made concerning Joe Biden. The Pope said that Joe Biden was a wonderful Catholic. He did not say that Joe Biden was a wonderful Christian. There is a difference! Have you also noted that Kamala Harris has never stated what her belief of a Creator really is. We all know that her upbringing is that of a person from India, and under the teachings of the Hindu religion, there are over 300 gods that they worship. Enough said! Pray for our nation and the leadership of God to grant wisdom and foresight to our President. Pray that he remains open-minded to the leadership of God and bring the United States back to that point our Founding Fathers put together to create the second nation on this planet to have a covenant with God. Praise the Lord and believe!

Maranatha

