

# THE CURSE OF 1920

THE DEGRADATION OF OUR NATION  
IN THE LAST 100 YEARS

GARY D. NALER

# PRAISE FOR THE CURSE OF 1920

Many books provide praise from noteworthy sources or individuals that add credence to their work. Often those quotes come from columnists or people who are respected in the field of expertise relative to the book. But *The Curse of 1920* stands alone in its field, evoking the question: Who can be the concurring expert on this never-presented material?

This book is unquestionably a learning experience for anyone; and for the reader, the most advantageous endorsements for you to examine come from the roots, the very place to which Gary seeks to draw our attention anyway. The roots in this case are the people who know and are familiar with Gary and the subject that he passionately addresses. Those providing their comments here are as diverse as the book itself, affording you insight, not only as to why you can confidently read *The Curse of 1920*, but also giving you an idea of where this book will take you in the quest for truth and hope.

—The Publisher

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“Bravo on your book, *The Curse of 1920*! I am a 40 year old woman that feels left out of society because I hold to the biblical mandates of a woman’s behavior! I have always thought something was wrong with me! Your book is amazing! You have hit your mark with this writing! I want to give you a standing ovation for your writing! It is long overdue! Thanks for this wonderful work and know that there are women who KNOW you are right on track with this one!”

—Kelly Herman,  
Dallas, TX

“*The Curse of 1920* is a great read! I have now completed reading it for the third time. It takes this amount of examination to study and understand the depth of truths hidden in the pages of this book. I have read many books—many written by well known authors—but none have the insight to what is going on in our country that is revealed here. This book is like a magnet—it draws you in to truth and understanding!”

—John Graham,  
Mechanical Engineer, Mgt.

“There have been many books written on the plight of the black man—everything from African American history and culture to its attendant socio-economic conditions, from African American leadership to political/governmental affairs and race relations. *The Curse of 1920* takes a very compelling look at the root issues that have governmentally effected death, destruction, conflict, and corruption to the state of the black man, and our nation as a whole. It is my sincere hope and prayer that my fellow black Americans, both strong and weak, great and small, will take hope, faith, and courage and forego all hatred, animosity, and prejudice in this document of the Curse of 1920.

May Yahweh God bring about His spiritual revolution in the heart of all who embrace the spirit of the words of this very revealing book.”

—Tommy D. Tillman,  
No Child Left Behind, Educator

“I absolutely love this book! It is awesome!

“You bring to the forefront truth that cannot be ignored! The conclusive facts you put forth in *The Curse of 1920* are overwhelming evidences that restoring God’s governmental order is vital! After reading this book it allowed me to reflect on past negative occurrences that have taken place in my life which have impacted the family structure, unbeknown at the time that it stemmed from the root, the Curse of 1920.

“Your instruction in this book provides three crucial steps to restoration:

- (1) Getting to the root of a matter is essential,
- (2) Man’s laws must be established upon God’s laws, and
- (3) Establishing right government and following it is paramount.

“It is my firm belief that the information within this book accurately reveals the curse we all remain under today and its root cause, yet equally reveals the answers to reversing this curse, bringing us back to the good that was intended from the beginning. As you clearly mention within, once one reads one will know, and once one knows they become accountable. Once we become accountable, may the men become our advocates and may we women learn to stand with them, not in their stead. I would encourage all to read this insightful book, knowing that everything you have presented here can only bring a desperately needed and welcomed work in our family, church, nation, and world.”

—Gina Gullo,  
Housewife  
Garden City, New York

“For the past several years, people have begun realizing that something is terribly wrong with this country. Most now agree that the moral fabric of America is quickly unraveling in government, society, and the family; but until now, no one has been able to put their finger on why. For the very first time, *The Curse of 1920* exposes why the wheels are coming off America. And it does so by succinctly encapsulating three key events that have altered the course of this country for the worse. History does indeed repeat itself, and the correlations Gary Naler makes between the past and the present are nothing short of stunning. *The Curse of 1920* not only unearths the very roots now feeding the disintegration of this nation, it also exposes the first seeds of rebellion sown in the Garden of Eden. More importantly, *The Curse of 1920* gives those with the courage to accept its truths a roadmap to reclaiming the vision our forefathers had for America.”

—Joseph R. Leguenec,  
Professional Writer and Editor

“Truth is very hard to find in the world today, but *The Curse of 1920* takes the reader on a journey deep into never before seen truths, giving great insight and understanding into the problems that beset our nation.

“As a physician, I was particularly shocked and disturbed to learn of the horrifying truths regarding abortion and euthanasia, its troubling roots, its vast scope, and extensive tragedy. My fellow physicians have been sadly deceived into performing these procedures, violating their oath of Hippocrates. I highly recommend this book to all in the medical profession, especially those involved in abortion or euthanasia, and hope their eyes will be opened to this ongoing evil.

“*The Curse of 1920* offers a great hope for America and the world if we are willing to change and return to the Godly governmental principles revealed here, principles upon which this nation was solidly founded.

“The author of this book is a personal friend—a very unique, simple man of integrity; the father of five wonderful children. He has dedicated his life to seeking truth and understanding the ways and government of the Creator. Because of his obedience, I believe he has been given the unique revelation of this Curse on America, and certainly has the compelling desire and courage to try to reverse it and restore our great nation.

“Yes, this book offers great hope, and will be a blessing to all who read it and partake of its truth.”

—Brendan McElroy, M.D.  
Mineola, New York

“The truths presented in this book are among the most revealing ever. With a sweeping look at America’s history, the author marks the point at which this nation stepped off its blessed course and began traveling along a cursed trajectory. Detailed herein are the vast evils that have engulfed our nation, having taken the form of an elaborate three-pronged Curse; the perils that lie on the road ahead, should we refuse to seek to undo this Curse; and the steps that need to be taken to have the Curse ultimately lifted.

“There is no clearer message for the people of our time, nor is there a more needed one, as we have long been spiraling down a dark and deadly path that, had this warning not been given, would have been our collective undoing for certain. The time has come to alter our course and bring this nation back on the right one, under the government of YHWH; and the highly revealing truths in this book spell this out in no uncertain terms. Written in a simple and engaging style, the material contains something for everyone, and the wonderful revelations that abound make for a very compelling read. Readers will be salivating for more!”

—Daniel Middleton,  
Creative Director  
DaKarna Publishing



# **THE CURSE OF 1920**



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**GARY D. NALER**



REVERSE THE CURSE

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**RTC Quest Publications**

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They have each proven that, “*capability is a composite.*”

Our sincere hope and intent for this book is that the accumulative effects of all these diligent labors will faithfully and humbly serve you, the valued reader.

And in the example and wisdom of the founding fathers of this great nation and all who know the frailty and utter inadequacy and wholly dependant nature of man, I acknowledge with hope and fitting humility Yahweh our Creator, from whom all things come, and His mercy to reveal to us the timely truths addressed herein; and I look to Him in hope and confidence that He will complete that which He has begun.

May Yahweh have mercy upon us all and reverse the Curse!

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## INTRODUCTION



*THE PURPOSE OF* this book is to expose the error that this nation has committed as a result of the Curse of 1920; and in so doing, to call it back to the principles upon which it was securely founded.

First and foremost, there are two things you can expect regarding this book:

- (1) **This writer seeks to look at things from the big picture, and**
- (2) **To understand this book, you have to think governmentally.**

This writer does not look at things in an isolated microcosm or on the level of personal feelings, but corporately; considering how everything fits into the big picture. Therefore, I do not see or assess things under the influence of the bias of a self-serving microcosm, no matter how large or established or influential it is. Paul aptly said, “[W]hen they measure themselves by themselves and compare themselves with themselves, they are without understanding” (2 Corinthians 10:12). To avoid falling into this trap, one must get outside the box of popular or conventional thought within these microcosms and look at the big picture. Only then can we gain true understanding and insight that will enable us to expose and solve beckoning problems.

Likewise, this man thinks governmentally, and governmental thinking is the only way we can come to know real truth regarding man, the family, society, the church, and the nations. Proper government is the wellspring that impacts and determines the state of each of these. Emotions and desires will always lead us astray; only government holds a steady constant, either for good or destruction.

The greatest problem we face today in this nation, and have suffered from since the mid-1800s, is that our government has gradually changed from its original patriarchal form, to a now matriarchal form. This book addresses this

tragic transformation, citing abundant compelling and revealing statistical data. Furthermore, it examines the governmental standard we once possessed, its origin, and notes the dramatic, ill consequences of our fateful departure. But again, this is all done under the scope of governmental thinking, the only certain standard and judge.

Governmental thinking is to think masculine and not feminine, which most people today do not do. It seeks to establish governmental order that includes replicable masculine headship that begins at God. Governmental thinking looks at the long-term effects and not the short-term, and seeks to conform government to a divine pattern set forth at man's beginning, and the beginning of this nation. Therefore, one cannot understand this book unless they are willing to look at the big picture and think governmentally.

The one common goal of *The Curse of 1920* is the pursuit and understanding of truth. Unfortunately, man's thinking has become so feminized and corrupted, lacking the foundation and standards we once possessed, that even those who call themselves conservatives are adversely impacted and shamefully compromise our sound beginnings. This holds true with morals as well. Even religious, moralistic people are far from the truth on many issues, failing to see the root of the problems our nation and the church are experiencing. And despite their good intentions, they are just as much a part of the problem. As you will see, we can never stop the moral and social ills of our nation and the church until we are honest about their root causes and repent of our own part in them. This is addressed in the concluding chapter.

In this regard, Yahshua said, "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye" (Luke 6:41-42).

You notice here that I use the Hebrew name of the Son of God and not His Greek/English name, Jesus. I do this throughout the book, for it is the name I prefer. Also, I do not use the Father's title exclusively, as is the case with essentially all Bible translations. God actually has a name, but it has not been used for about 2,500 years. He has a reason for this—that man would not use His name in vain—and, one day, He spoke to me saying that I was to use His name. So I call God by His name, and use it here as well. His name is Yahweh, and I hope you can get used to reading it here. And His name is actually why I use the name Yahshua, because it bears His Father's name—Yah—and His own title as "savior," or—shuah.

Another thing this writer has sought to be sensitive to is to not sound too religious. I want to respect those who are understandably turned off by

religion; but on the other hand, the only way to analyze and judge government is by comparing it with an authority that is greater than ourselves. This is the authority upon which our founding fathers relied; and in order to rightly judge and thereby return to that government, we have to examine that authority as well.

*The Curse of 1920* is comprised of fourteen chapters and ten appendices. The primary purpose of the appendices is to provide additional information relative to the truth contained within the chapters that make reference to them. They are separated from the chapters in order to preserve the uninterrupted flow of the book. It is suggested that you read each chapter in its entirety. If you have an interest in the material in an appendix, read it upon completing the chapter.

The essential truth laid out in the last half of Chapter 1 is foundational to the entire book. After you read the book, return to the section in Chapter 1 titled, “Foundational Principles,” and you will see just how vital and relevant those principles really are. In fact, it is very doubtful that you will even be able to read this book and digest it with one reading. *The Curse of 1920* is definitely not the same ol’, same ol’ you’ve always heard. Much of the information here has never before been presented to man, and new material is often very difficult to absorb. With a second or third reading, you will see things that you read over and completely missed, or perhaps misunderstood.

*The Curse of 1920* is a three-pronged Curse: Chapters 2 through 7 address the first prong—The Women’s Rights Movement; Chapters 8 through 10 address the second prong—Jazz, Rock, and Rap; and Chapter 12 addresses the third prong—Abortion/Euthanasia. Chapter 11 addresses the black man, and Chapters 13 and 14 give hope and clear actions for reversing this Curse.

Now for this book’s cover: Certainly you recognize the black widow spider and the distinct red symbol on her abdomen. As addressed in Appendix 5, this is the symbol Yahweh God has given man for the women’s rights movement. A major portion of this book is devoted to this wholly devastating work of death that devours the man. Having its roots in Eve and the original Garden, the women’s rights movement, without exaggeration, is the most destructive force in the history of man! Consider reading Appendix 5 now.

My sincere hope is that you will greatly value the highly revealing truths within the pages of this book. And for the sake of the family, for the sake of society, for the sake of this nation, for the sake of the church, and for the sake of the world, I hope these truths will be implanted or quickened within you and you will put them into practice.





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# THE THREE-PRONGED CURSE

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## CHAPTER ONE

**T** WAS SEPTEMBER 6, 1870, and a little old lady, now seventy, placed a clean apron over her housedress and prepared to go on two important errands that morning. Before she walked out the door, she picked up a little tin pail to take with her.

The streets of Laramie were dusty as usual, and the weather was beginning to change, becoming much cooler. At the age of seventy her pace was slower, giving her time to think. All these years as a Quaker, she had known the freedom of being equal as a woman in her church, having the right to speak or preach, and even to be an acknowledged minister if she had wished.

But the world around her didn't move as fast in these ideas shared by her Quaker friends. There were others who felt as she, like the passionate Quaker sister she had heard about who was beginning to get a lot of attention—Susan B. Anthony. Anthony was demanding equal rights with men, even the equal right to vote! Just the year before, Anthony had joined with Elizabeth Cady Stanton and formed the National Women's Suffrage Association. Can you imagine, she thought, a national women's suffrage association!

Also, just a year before, Wyoming had become a territory of the United States; and what began as a publicity stunt in order to attract attention (and carried out as little more than a joke, even with the expectation that the Governor would veto it), the Wyoming legislators actually passed a bill on

December 10, 1869, granting women of Wyoming the right to vote. As a surprise to everyone, the bill actually became law. The right for women to vote in Wyoming was the first of its kind. My, how times were changing! And here she would be participating in this first ever opportunity for women! Wouldn't her Quaker father have been proud of her?

When she entered the "old blue front" building, she sat her little pail down and completed her ballot, handing it to the town clerk. What a day, what a wonderful day, she thought! Finally, at the age of seventy she was able to vote in the United States under laws guaranteeing women political equality.

Following a polite exchange with the clerk over this matter, she once again picked up her little pail to now complete her second and final errand. This took her to the bakeshop. With pride she shared that she had just voted, and asked the clerk if he would please give her some leaven in her little pail.

Upon returning home, she sat down at the kitchen table, placing her pail in front of her, its purpose now being fulfilled. She had finished her chores for the morning—having voted in the first-ever election of its kind for women—and brought home her leaven. She even wondered how this historic event would change the future. Would Anthony actually be successful? Would all women in the United States some day really have the right that she had just experienced? How would this change our nation? For the good, she was certain. But she was seventy now, and knew that she would not live long enough to know the answers to her questions.

Being a good Quaker, she would often sit there at the table and read her Bible, and looked down at the page that was opened before her. Her eyes fell on a passage in Matthew 13, verse 33, the words of the Son of God: "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened." This puzzled her; and she thought about it. But she was seventy and knew she would never know the answer to her question. So she arose and placed her leaven in the cupboard of her home to be used for another day.

Louisa Ann Swain was the first woman in the United States to vote under laws guaranteeing women political equality. There is a statue in downtown Laramie depicting Mrs. Swain with her little tin pail. It is not without prophetic meaning that after she voted, she purchased leaven to take into her home. This is precisely what has happened through women's suffrage, evidenced by the first woman to vote. When women received the right to vote, they leavened the home, even leavened the nation and the world, just as surely as Yahshua said that the leaven of the woman would leaven the kingdom of heaven.

And it is not without prophetic meaning that she was seventy—the

number of years the inhabitants of Jerusalem were put into bondage by the Babylonians, and the same age of Abraham when he entered a period of 430 years of bondage to Egypt that carried over to his offspring (addressed in Chapter 13). This is what has taken place in this nation by giving women the right to vote—we have been taken into a bondage that has destroyed the American family and advanced moral corruption beyond that which Mrs. Swain could have ever imagined! And even as the sons of the King of Jerusalem, King Zedekiah, were slaughtered and the King himself had his eyes put out by the Babylonians, so our sons have been slaughtered and the eyes of the leaders of this nation have been put out, and they do not recognize the terrible error they have created.

Fifty years after Louisa Swain's historic vote, on August 18, 1920, even greater history was made. All of Susan B. Anthony's labors did come to fruition when on that day the Nineteenth Amendment of the United States Constitution was ratified, giving women the right to vote. Most people have the opinion that this was a good thing; but almost ninety years of history since starkly tell us otherwise! This writing reveals that on that fateful day of August 18, 1920, this nation was thoroughly leavened, and destined to corruption equal to that warned of by Yahshua concerning the leaven of the woman—"it was all leavened"!

But there is more. The 1920 women's suffrage amendment was not the only ominous sign of the destructive ills that would befall this nation. Eli, the high priest during the time of Samuel, had two sons who were worthless men. They lay with the women who served at the doorway of the tent of meeting. Neither did they know nor obey the ordinances of Yahweh God, and would thrust a three-pronged fork into the meat that was to be offered to Yahweh, and all that was brought up they would keep (1 Samuel 2:12-17, 22-25). This was a great sin before Yahweh, and He killed them as a sign against them (1 Samuel 2:27-36, 4:16-17).

Such it was in 1920! There was a three-pronged fork thrust into men to bring up their flesh for purposes that were evil and worthless in the sight of Yahweh. These three prongs were evidenced by three events that, united together, comprised the Curse of 1920. This Curse has been on this nation and on the world ever since, bringing men, women, and children to death and destruction in a way unparalleled in this nation's history, and in the world; and even its origins go all the way back to Abraham when he likewise committed evil. And like the two sons of Eli, its deeds are worthless and must die!

The first prong of the Curse of 1920 was the women's rights movement. The second prong of this fork of evil was, as with Eli's sons who lay with the women, a matter of pleasure (though the women's rights movement affords

women pleasure as well). Only eight days before the ratification of the Nineteenth Amendment, on August 10, 1920, another historic event took place that likewise ushered the United States into corruption in its own destructive course, though not equal in destruction to the women's rights movement, but equally deceptive and certainly very disastrous!

Mamie Smith, a black lady who began an early career in vaudeville, walked out the door of her home in New York City for an appointment at Okeh Records. Just six months prior she had cut her first record there, and in a unique happenstance it was only because the popular singer Sophia Tucker became ill; therefore, they let Mamie record in her place. Her two songs, "That Thing Called Love" and "You Can't Keep A Good Man Down," sold moderately well, at least enough so that they were willing to try another cut. Up to then, the biggest record sales from jazz had come from five white youths from New Orleans—the Original Dixieland Jass Band—who in 1917 sold over 250,000 copies, affording some Americans the opportunity to hear jazz for the first time ever. But nobody was prepared for Mamie Smith's resounding success!

On August 10, 1920, she entered Okeh Records studio and recorded "Crazy Blues" and "It's Right Here For You, If You Don't Get It, 'Tain't No Fault of Mine." Up to then jazz and blues had been relegated to the bars and brothels of New Orleans, Chicago, and New York; but on that day jazz was birthed into everyday society.

The record was an explosive best seller! While the numbers are impossible to be fully accounted for, in the first year her record reportedly sold over a million copies, and in the end sold over two million copies. Whatever the numbers were, jazz/blues had indisputably made its public debut, and the record industry recognized they had found a cash cow. Other companies scrambled to record jazz and blues artists. And once again, it was a woman who first successfully introduced jazz to this nation, and equally in 1920. The second prong of the Curse of 1920 entered into the flesh of men, producing the immediate results of the Roaring Twenties, also known as the Jazz Years!

The third prong of this unholy trinity of destruction was likewise subtle and stealth in its beginnings and growth. Its pleasure was not like that of jazz music or even the women's rights movement; but nonetheless, it was and is motivated and propelled by a twisted sort of self-serving pleasure. And as you will see, united with the women's rights movement it gained even greater power for destruction. Within twenty-five years from 1920, this diabolical idea shocked the world! But as shocking as it was, it retained the same stealth to lurk in the darkness and be rebirthed later with even greater destruction!

At the age of 79, Dr. Karl Binding was a respected and accomplished lawyer, professor, and speaker in Germany. He was a Professor of Law and

Doctor of Philosophy, and had enjoyed association with a number of notables of his time, including Friedrich Nietzsche. But his acquaintance with another German, Dr. Alfred Hoche, would forever inscribe his name in history.

Dr. Hoche was a Doctor of Medicine and Psychiatry. Beginning in 1902, he was a professor at Freiburg im Breisgau and was a director of the psychiatric clinic there. Much of Hoche's work was on the classification system of mental illness, and had great influence. But by far his greatest influence was in writing and publishing a book with his friend, Dr. Binding. In 1920, after Dr. Binding died on April 7, their book came out and would in time shake the world. Its title was coldly self-explanatory—*The Permission to Destroy Life Unworthy of Life*.

The Binding and Hoche 1920 book presented that “the disposal of the mentally dead is not criminally nor morally wrong, but a useful act.” It further argued that a nation can be seen “as an organism, as a human body which—as every doctor knows—in the interests of the survival of the whole, gives up or discards parts which have become valueless or damaging.” In the case of the mentally or even physically ill, these were the “valueless” and were to be disposed of.

With the 1920 publication of Binding and Hoche's book, this philosophy of organized death controversially made its way into the medical community in Germany. Therefore, when Hitler came to power in 1933, the foundation had already been laid among doctors and nurses that, as proponents of this 1920 Curse, afforded the murder of 6 million Jews and 12 million other “undesirables”!

The book criticized that the “modern endeavor” to “keep the weakest of all alive” and “blocked attempts at preventing the mentally dead at least from procreating,” had hindered “our German duty.” Those who needed to be exterminated were the “elements of less value,” “weaklings,” or “ballast existences.” Thus, in World War II, Germany fulfilled its “duty” laid out in this Curse-of-1920 book, but only as the first wave, as this Curse still retained its ongoing power to destroy these “elements of less value.”

Today, the holocaust and Germany's T4 killing programs are shocking remembrances of history; but even so, this third prong of the Curse of 1920 continues all the more! Today, nearly 50 million children are murdered each year by abortion, and untold numbers of helpless people like Terri Schiavo are killed behind closed doors. And once again, all of this is being performed by the hands of doctors and nurses. That which Hitler implemented at the bequest and aid of Binding and Hoche, is being repeated today through abortion and euthanasia at a level that makes Nazi Germany look like preschool. Today in this world, in four months alone, abortion kills as many

people as did Germany's entire extermination machine!

During the 1930s the Nazi Party carried out their campaign of propaganda to advance and persuade Germans concerning euthanasia. They produced leaflets, posters, and short films to be shown in cinemas, pointing out the cost of maintaining asylums for the incurably ill and insane. Looking back, we are shocked that this could have happened, and that so many people could have actually been convinced that this was right. Yet this is exactly what has happened in our midst today—we are far more guilty of wholesale genocide on the weak and helpless than Nazi Germany!

Thus we see the three parts, the three-pronged fork of destruction, in the Curse of 1920, all beginning in that fateful year:

### The women's rights movement

#### Jazz, and all the music that came from it

#### Abortion and euthanasia

### Foundational Principles

Before examining these three prongs or parts of the Curse of 1920, it is important that we lay out and address three foundational principles that will carry us through this entire writing. These are:

- (1) **Getting to the root of a matter is essential,**
- (2) **Man's laws must be established upon God's laws, and**
- (3) **Establishing right government and following it is paramount.**

Today, there are many social, religious, political, and governmental issues that beset us. Many address these issues, but few are willing or able to get to their root causes, and therein deal with the source of the problem and not just its fruit. They are like a man who has weeds in his yard and tries to control them by picking off the seeds, thinking the weeds will then go away. But they don't go away! Why? Because he does not deal with the root cause of the problem. **Getting to the root of a matter is essential**, and in this writing we will indeed get to the root of many of these ills that are plaguing our nation and the world.

Now for number 2—**Man's laws must be established upon God's laws.** We will have to give more attention to develop this important point.

Likewise, people want to address issues and not take into account the

Creator/created aspect regarding man. They view man, the created, as if he lives in a vacuum, ignoring that even as there are explicit natural laws that surround and impact us and secure order (such as gravity and physics), there are equally explicit spiritual laws that surround and impact us and secure order. If we violate the natural laws, we suffer for it. Therefore, the discerning man will wisely conclude that there must also be spiritual laws that, if we violate, we will suffer for all the more.

Who would consider living in a land that failed to uphold the spiritual God-law that we shall not murder? Or who would want to live in a land that failed to uphold the spiritual God-law of not coveting, not stealing? And it only stands to reason that if He has laws such as these to establish man's order, then obviously He has others as well, sufficient to effect and insure the entire wellbeing of man; and we are wise to seek and uphold them also.

Therefore, it is without apology that this writing will, of necessity, be based upon and seek the wisdom and instruction of the Creator and His written word—the Scriptures. This is no less than that which the forefathers of this nation did, which in itself assures us we are on the right course.

On October 3, 1789, President George Washington signed a Proclamation to establish “a day of public thanksgiving and prayer,” and began with these words:

**Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor . . .**

In the wisdom and counsel of George Washington and our other forefathers, one cannot know or understand the cause and effect of a social, religious, political, or governmental problem without looking at the laws and government of the Creator, which we will do in this writing. Thus, do not be turned off by the numerous references to the Scriptures, beginning with the following; but frankly, take hope in them, even as did the wise founders of this nation.

And take note here as well that this writing does not embrace actions and practices simply because they are accepted or practiced by others today, even by the masses. The old teenage excuse—“But everyone does it”—is not acceptable here either. In fact, of necessity this writing flies right into the face of many widely accepted practices. Logic itself will tell you that if it is written that Elijah will come and restore all things (Matthew 17:11, Acts 3:19-21), that things are indeed in a corrupt state and in need of being restored; which is, frankly, sadly too obvious today. That which we broadly accept and practice today is gravely in need of change and restoration, as you will see. Let us now

briefly address the weakness of man that causes him to be deceived and to sin (i.e., to miss the mark), and how this relates to God's laws.

We read that in the beginning man was created as a "living soul" (Genesis 2:7). This actually offers some very real problems. As the "created," especially having been created as a soul-being and not a spirit-being, man is clearly the weaker vessel. This was quickly evidenced when Eve listened to the serpent, and Adam listened to the woman, and they fell and were removed from the Garden.

In 1 Peter 3:7 we read: "You husbands in the same way, live with your wives in an understanding way, as with a weaker vessel, since she is a woman." Where did the woman come from so as to receive this status as the "weaker"? She came from the man. Thus we see that even as the woman is the weaker, having come from the man, so man (i.e., mankind) is equally the weaker, having come from God. Therefore, (1) **the created is always the weaker, and the creator the stronger.**

In like regard, we read in 2 Corinthians 11:3 that Satan "deceived Eve by his craftiness," and in 1 Timothy 2:14 that "it was not Adam who was deceived, but the woman being deceived, fell into transgression." Thus we see once again the weakness of the created in relation to the creator in that (2) **the created is easily deceived.**

We call man, or Adam, the creator here, not because he himself created the woman, but because it was out of the man that the woman was created, even as it was out of God that Adam was created. And remember, His creation work was not "without form," but took place as a template of that which was to be—governmentally. The man was the created, who came from the Creator. The woman was the created, who came from the man. And for both man and the woman, the created is not only the weaker, but easily deceived.

This is why in Genesis 3:16 Yahweh said to the woman, the created, "Yet your desire will be for your husband, and he will rule over you." This instruction is repeated in Ephesians 5:22 and 24: "Wives, be subject to your own husbands, as to the Lord. . . . But as the church is subject to Christ, so also the wives ought to be to their husbands in everything." (*Subject* = to place or rank under.) Because of these weaknesses of the created, (3) **the creator is to rule over them**—God over man, and the man over the woman.

Thus, we find three important distinctions between the creator and the created:

- (1) **The creator is stronger than the created,**
- (2) **The creator is not easily deceived as is the created, and**
- (3) **The creator always has a right over the created.**

And we can also add a very important fourth:

**(4) The creator is responsible for the created.**

Of course this truth relates to many areas of life, whether it be the relationship between man and woman, or a business created by a man, or an invention, or children, or as stated in Romans 9:19–21 concerning God—when the potter has a right over the clay. In any like case, the creator always has a right over and responsibility for the created.

Any person would object if they had created a business and someone who worked in it tried to tell them what to do or how to run it. Or any parent would object when a young child tried to tell them what they were going to do in defiance of the parent’s will. So why is it not equally wrong when the woman, who is the created, starts telling the man what to do; or when man, who is the created, starts telling God what to do, and operates in a way that is contrary to His will and His ways? If we would not tolerate insubordination in a business or rebellion in a child, then how is it we can tolerate the rebellion of women and the rebellion of man? They are each the same problem!

Furthermore, responses in one area affect the whole! Each is a part of an interconnected circle. It is like the old adage: the man hollers at the wife, the wife hollers at the child, the child hollers at the dog, the dog barks at the cat, and the cat scratches the man, and it repeats. Authority is interrelated. When men rebel against God’s government, then the women rebel; and when the women rebel, the children rebel; and society as a whole rebels; and the vicious cycle continues. But nobody looks at where the problem started—when men rejected God’s government.

In this regard, did you notice the last statement in Ephesians 5:24 that the wife is to be subject to the husband “in everything”? This is a very unpopular and oft ignored command today. But since people fail to think governmentally and look at the big picture, they fail to see the basis for this command to wives and its relationship regarding man (mankind) and God.

If wives are to be:

Subject to their own husbands, and even

Subject to their husbands in everything,

This is only true because man is to be:

Subject to his own Creator, and even

Subject to Him in everything.

God's government regarding the woman has its basis in the government regarding man. This is critical to grasp, and leads to our fundamental point that laws are replicable—the natural reveals the spiritual. Like man, the woman occupies the place of the created, and is thus not to trust her own reasoning and ideas and directions; but she, of necessity, is to look to and submit to the man. As we will see here, because the woman has not allowed the man to rule over her, submitting to him, our homes and our society and our government are fraught with an imperiling tsunami of disastrous ills!

And this brings us to a most important conclusion, and that is that **man, in the same regard, cannot trust in his own reasoning and ideas and directions, but of critical necessity must equally look to and submit to His Creator.** How can we expect women to submit to their husbands, when men will not submit to God? And most tragically, as was the case with Adam, because men listened to the created (the woman) instead of listening to their Creator, women today are in like regard rebelling against men. Cause and effect.

There is more on this to come, but the very important point to recognize here is that we, man, are the created, the weaker, the easily deceived, and we cannot trust in ourselves, but as instructed are to submit ourselves to our Creator and obey Him in everything. So, when Yahweh God sets forth a governmental order, we are to obey that governmental order, period! We dare not trust in ourselves or in revisionist thinking and end up like Adam and Eve (which you will see, we have), but must seek His government and obey Him.

**He is the Creator, we are the created;**

**He is the strong, we are the weak;**

**He is not deceived, we are easily deceived; and**

**He has all rights over us!**

Thus, we must establish our government according to His order and not according to our own ideas, or as we have said—**man's laws must be established upon God's laws.**

Having noted this regarding the government and order of Yahweh God, let us briefly address the third related foundational principle in this writing—**establishing right government and following it is paramount.**

So many problems and disagreements and errors would be avoided if only proper government was discerned, established, and respected. Government is like unto the skeleton in the human body. The skeleton is rigid and constant, unbending; unlike muscles or organs that can move and flex. Its rigidity gives

definition, order, and even vital protection to the body. And because of its rigidity, the muscles and organs can function correctly and the body have mobility and productivity. Without the skeleton, muscles are useless. Muscles, and certainly organs, can even be removed from the body without ill or noticeable or even crippling affects. This is not true with the skeleton. (Even the hearing ear is by virtue of the body's smallest bones.)

So it is with government. Like the skeleton, it too is rigid and predictable, giving much needed definition, order, and vital protection; and so it must in order for life and productivity to exist. And government cannot be removed or altered without ill or noticeable or even crippling effects. Government is structure with highly determining effects, and everything is built around it and under it. The ultimate success and function of anything is determined first and foremost by government.

But as we will address in this writing, our nation has tragically rejected our Creator's government, particularly in the matter of male/female relationships. As the created, we too have "listened to the voice of your (lit.) woman" (Genesis 3:17), and our nation has become twisted, distorted, and crippled, lacking the image it was created to uphold! We have listened to the one that lost its limbs and had to crawl on its belly and eat dust. And because we have allowed our godly government to be changed, our nation has lost its original form; and as any cripple, we suffer greatly for it! And if we do nothing to correct this, we will be further judged, as we are already being judged; and we will be judged even moreso because by understanding the truth revealed here, we are all the more accountable for our egregious errors. Exactly how and why our original government has been altered will be addressed within these pages, as well as what must be done to correct this.

Therefore, throughout this writing these three foundational truths will faithfully pilot us through this examination of the Curse of 1920:

- (1) Getting to the root of a matter is essential,**
- (2) Man's laws must be established upon God's laws, and**
- (3) Establishing right government and following it is paramount.**



Chapters 2 - 7

# the first prong

THE WOMEN'S  
**Rights**  
MOVEMENT





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# THE WOMEN'S RIGHTS MOVEMENT

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## CHAPTER TWO

<sup>1</sup> **N**OW *THE SERPENT* WAS more crafty than any beast of the field which Yahweh God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’ ” <sup>2</sup>The woman said to the serpent, “From the fruit of the trees of the garden we may eat; <sup>3</sup>but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’ ”

<sup>4</sup>The serpent said to the woman, “You surely will not die! <sup>5</sup>For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” <sup>6</sup>When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. <sup>7</sup>Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings [Genesis3:1-7].

This account from Genesis 3 chronicles the fall of man. But it is not just

an account of that which was, but more importantly of that which was to be. It is indeed a template that was to be repeated, and has been repeated in the United States in every detail since the early 1800s. Ecclesiastes 1:9 tells us: “That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun.”

That which has taken place in the United States is nothing new under the sun. Once again the woman listened to the serpent, and the man listened to the woman. That which caused death and destruction in the Garden, has caused death and destruction in the United States and in the world.

We are told that Satan rebelled against God, wanting to be like Him (Daniel 8:11, Isaiah 14:13-14). This is the same being that the woman listened to in the Garden, and this was and has been the same desire of the women in the United States—to be like the man. When Eve ate from the tree, Yahweh declared to her: “your desire will be for [the place of (see Appendix 1)] your husband, and he will rule over you” (Genesis 3:16). This is exactly what women have done in the women’s rights movement. They have desired the place of the man—the curse of Eve! But nobody could have anticipated the immense scope and degree of destruction that would take place in this nation once women received the rights to vote!

This chapter will compare that which occurred in the Garden of Eden, and that which has taken place in America since the 1800s. You will be surprised at what you learn. When it comes to the women’s rights movement, indeed there is nothing new under the sun. We will also examine an amazing report from the University of Chicago School of Law that will begin our examination of the wholly destructive effects of this Cursed movement.

There is a reason why America is a fulfillment of that which was foreshadowed in the Garden. The Garden of Eden is a type of the kingdom of heaven, the church, that has equally been corrupted for 2,000 years. This is precisely what Yahshua said would take place, and once again He said it would be by the woman: “The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened” (Matthew 13:33). But America is unique in that it is in fact the kingdom of heaven, the garden, except at the nations level.

How do we know this? There are many evidences, all of which we will not go into here. But we will briefly provide three evidences; and as you will see as this writing unfolds, the truth of this is unmistakably evident.

“America” actually means “kingdom of heaven.” “Amel” is Old Gothic for “heaven.” “Ric” means “kingdom,” as in Germany’s Third Reich. These are evidenced in the German word, Himmelreich, which equally means “kingdom of heaven.” The “a” makes it feminine. Thus by its very name, America is the

“heavenly kingdom,” or the kingdom of heaven.

But once again, this is at the nations level. And insomuch that both America and the church represent the kingdom of heaven on earth, they share similarities. For example, the heavenly kingdom established by Yahshua—the church—began with a government of thirteen—He and His twelve disciples. Likewise, America began with a government of thirteen—thirteen colonies. America was widely known in its beginnings as “the promised land,” a term reserved for the kingdom of heaven. Thus, it is quite fitting for this nations level kingdom, or garden of God, to be corrupted the same way the original Garden was corrupted—by the woman. Let us now see precisely how this corruption took place.

The four elements of the Garden of Eden per the fall were—the woman, the man, the forbidden tree, and the serpent. We have noted some of these parallels already. Obviously, the woman has been the women of this nation. They stand in the place of Eve. And of course the man, Adam, has been the men of this nation. The forbidden fruit of the tree of the knowledge of good and evil is the idea that the woman is equal to the man and has equal governmental rights to him, when in fact he is to be her head and rule over her. This is exactly what Eve did. Instead of listening to and obeying her husband, she chose to operate out of her own will, to be equal to him. In the nations garden, America, the woman’s right to vote was the pivotal change that brought about the first prong and major part of the Curse of 1920.

But there is another element that is not quite so obvious, and that is the way in which Satan appeared to the woman and deceived her. In the original Garden, Satan did not come as a manifestation of his own true appearance, but he came through another, one of Yahweh’s own creations—the serpent. Yahweh does all things governmentally, both natural and spiritual, and the temptation of the women of America was no exception. Even as Satan used an earthly creation to tempt the first woman, likewise he used an earthly creation to tempt the women of America; and as we will see, this earthly creation had the perfect legal identity of a serpent.

We have already noted that “America” means “heavenly kingdom.” But there is a continent on this earth that bears the meaning—“snake kingdom.” Even as America is the “kingdom of heaven” at the nations level, there is a continent that is the “kingdom of the snake.”

Beginning in 1896, German explorer and journalist Dr. Carl Peters devoted much of his life and studies to the whereabouts of a biblical land called Ophir. Eleven times in the Scriptures, Ophir is mentioned specifically in regard to its gold. Following extensive research and personal trips into the land Dr. Peters concluded to be that place of renown, he published two

books—*King Solomon's Golden Ophir* and *The Eldorado of the Ancients* (an account of his trip into that land). In both works he soundly concludes that the only possibility for the location of Solomon's Ophir is Africa.

As pointed out by Dr. Peters, the origin of the name "Africa" is derived from its ancient name of Ophir. The Latin word "Afer" described a people in a land called "Afer." Obviously, "Afer" came from the Hebrew "Ophir." Thus, Ophir and Afer were the same place, spelled differently by the two cultures. Historically, the origin of the name of Africa is a mystery; yet in reality, as Dr. Peters points out, and as we will see affirmed even further in this writing, Africa, with its abundant supply of gold, is unquestionably the preserved name of the ancient land of Ophir.

If Amer-ric-a means "heavenly kingdom," one then wonders what "kingdom" Afer-ric-a might be? The answer of course lies in the meaning of "Afer."

Examining this name based on its original Hebrew name of Ophir, we have Ophir-rica. All we have to know now is the meaning of the name "Ophir." But herein lies a problem—no one really knows what the word "Ophir" means, nor the word "Afer." Some words seem to have unclear meanings, and "Ophir" and "Afer" are two of them.

Etymologically, the association of the following two words might not be obvious, but their association in context is very certain. While the Hebrews used the word Ophir for the land that became known today as Africa, the Greeks had an almost identical word that clearly describes that land. Strikingly similar to the Hebrew word "Ophir" was the Greek word "Ophis." Thus, Ophir-rica would be justly represented by Ophis-rica, which, as we will see, is remarkably appropriate. What then is the meaning of Ophis? Consistent with all the evidence we will examine and have seen up to this point, Ophis means "snake."

Thus, the testimony we see for Africa, a land indeed with abundant snakes, is that it is the "snake kingdom"; and this is exactly what we find this continent to represent. While America is the "heavenly kingdom," Africa fulfills its testimony as the "snake kingdom"!

But this testimony does not stand alone, for the history of America and the women's rights movement corroborates this. Even as Satan used the serpent to tempt the woman to sin in the original Garden, in a perfect repeat of that fall he once again used a serpent to cause the women of America to sin. These were the people of Africa, the serpent kingdom. (More will be addressed regarding Africa in Chapter 11.)

Women of America did not just wake up one morning and decide they wanted to be equal to men and vote. This pursuit was a continually unfolding process, one in which its beginnings seemed quite innocent, and even had the

appearance of goodwill. Let us retrace the women's rights movement, and we will clearly see how Satan used the issue of the black man of the snake kingdom to tempt the woman.

The first leaders in the anti-slavery movement were the Quakers. By 1775 they had founded the first American anti-slavery group. Another striking quality of the Quakers was their beliefs and practices regarding not only the equality of men, but also the equality of men and women. Among the Quakers a woman could serve in the church equal to a man.

As opposition to slavery increased, and as women participated more and more in this movement, the Quaker women objected that men were the only ones allowed to be in leadership or to speak, causing them to demand broader women's rights all the more. They had gotten their taste of equality in the Quakers and in the proactive anti-slavery movement, and it fueled them for more. Women began to break away and form their own anti-slavery societies.

In 1840, attempts were made to stop women delegates from taking part in the World Anti-Slavery Convention held in London that year. This inspired Quaker Anne Knight to start a campaign advocating equal rights for women. In 1847, she published what is believed to be the first-ever leaflet on women's suffrage.

Two other American delegates, Elizabeth Cady Stanton and Quaker Lucretia Mott, were refused permission to speak at the meeting. Stanton later recalled: "We resolved to hold a convention as soon as we returned home, and form a society to advocate the rights of women." In 1848, they organized the Women's Rights Convention at Seneca Falls and presented the *Declaration of Sentiments*. The five women organizers of the first Women's Rights Convention were all abolitionists, Stanton the only non-Quaker. Each of these five were either married to prominent abolitionist leaders, or worked in leadership roles of female anti-slavery societies. All the national leaders and philosophers of the abolition movement were their personal friends.

Thus, the women's rights movement had its earliest beginnings in the abolition of slavery, and was clearly built upon the skills garnered and honed in that movement. It was here that women first began this perilous course of a proactive role in social and governmental issues outside the home. They had listened to the deceiving voice of Satan through the serpent. While the abolition of slavery was good and correct, the evil in the anti-slavery movement was the temptation of the woman to eat of the forbidden fruit, leave the home, and seek to be equal to the man.

The conclusions that are quite obvious here are not based on a single self-serving issue, but on the whole of events concerning America and the ways and works and government of Yahweh God, going all the way back to the

Garden. When one examines the whole of this matter, it is clear that Satan used the issue of the slavery of the black man from Africa, the snake kingdom, to be the serpent to deceive the women of America into their usurping course of equality and rebellion.

We read in Genesis 3:1 that “the serpent was more crafty than any beast of the field.” From its beginning, the issue of women’s rights has been packaged in convincing, worldly-rational, and certainly emotional arguments. The issue of blacks’ rights became the justification for the arguments of women’s rights. What was so wrong with women helping liberate the black man from slavery? And what was so wrong with women having equal rights? The wrong was that, through the Quakers and other likeminded women, they abandoned their God-ordained place in the home under their husbands, and the taste of “equal rights” made them ravenously desire to be equal to the man in all areas, which history has now proven to be the gravest of travesties!

That which will be presented here is not based on emotions, but on facts, and, of uncompromised necessity, on government, God’s government (something the women’s rights activists hated, evidenced in part by Stanton’s publication of *The Woman’s Bible* and such expressed positions as, “I know of no other book [the Bible] that so fully teaches the subjection and degradation of women” [*Eight Years and More*, 1898, p. 395]).

Thus we see in America, the heavenly kingdom at the nations level, the precise elements of the original Garden of God. There was the woman—the women of America. There was the man to whom the woman would give the forbidden fruit—the men of America listened to the woman. There was the attractive fruit of the tree of the knowledge of good and evil that was desirable to make one wise—the ever-broadening and all-consuming idea of the women’s rights movement. And finally, there was the serpent in the tree who would begin it all—the issue regarding the black man from Africa, the snake kingdom.

### **“Strike a Fatal Blow at the Home!”**

Leading up to 1920, states began giving women the right to vote; and then in 1920, tragically the Constitution of the United States was amended to grant suffrage to all women. The Curse of 1920 began!

By its very nature, insomuch that it violates the government of God, this movement was destined to be a destructive force. The telltale evidence of this happened immediately, and we were even warned beforehand by many, one of whom we will now consider.

There were actually two issues that emboldened women to abandon their place in the home under their husbands. Predominately it was abolition, but secondarily it was temperance/prohibition. Even as most of these founding feminists were leaders in the anti-slavery movement, many, including Anthony and Stanton, were heavily involved in efforts regarding temperance and prohibition as well.

In 1853, Anthony was refused the right to speak at the state convention of the Sons of Temperance in Albany, New York. As a result, in the same year she and Stanton founded the Women's State Temperance Society with the goal of petitioning the State legislature to pass a law limiting the sale of liquor. The State Legislature rejected the petition because most of the 28,000 signatures were from women and children. Anthony decided that women needed to be able to vote so that politicians would listen to them. She and Stanton were criticized for focusing on women's rights and resigned from the Society they founded.

Women such as Frances Willard, President of the National Women's Christian Temperance Union (NWCTU), by far the largest women's organization in the nineteenth century, rationalized that women's suffrage was a temperance measure. She sought to quell the concerns of more conservative women with regard to suffrage by convincing them that for the sake of what she termed, "home protection," women needed to gain the right to vote. This was Satan's deceptive lie. Her message was that the woman was the "born conservator of the home" (remaining single, a duty she never chose to accept), and that in order to save the home, women had to have the right to vote. But it was all rhetoric, used simply to persuade women to gain political rights equal to the man.

Traditionally, the woman might be the "born conservator of the home," but Willard's ideas had one tragically fatal flaw—the only way for the woman to conserve the home was to remain in it. Instead, women abandoned their post in insubordination against God and man and allowed the home to come under attack.

Though the opposite would be proven true regarding Ms. Willard's ideas, this argument convinced most women of her day, and promoted her to win the Presidency of NWCTU in 1879, replacing the woman who had been the President since the organization's conception five years earlier. That woman was Mrs. Annie Wittenmyer.

Who was Mrs. Wittenmyer? Concerning her, Ulysses S. Grant stated: "No soldier on the firing line gave more service than she did." Mrs. Wittenmyer was instrumental in improving conditions in the care of the sick and wounded during the Civil War, and probably did more than anyone toward that

purpose. As the war progressed, she added to this the care of war orphans, and was assigned several posts in her service and raised thousands of dollars by providing war reports to newspapers.

In 1874, Mrs. Wittenmyer was elected the first President of the NWCTU, but lost that place to Ms. Willard in 1879 because she refused to support women's suffrage. In her own words, here was her sober prediction as to the outcome of women's suffrage. She warned that it would:

**“Strike a fatal blow at the home!”**

Today, looking back at the fruits of the women's rights movement, her words are never more true, and Willard's never more false. Women abandoned their post! Since 1920, America and the world have tragically suffered because of the lack of vision of these power-hungry women who were more concerned about advancing their “rights” than about the family and God's government. Their solitary goal was to become man's governmental and political equal and gain power. And servants like Annie Wittenmyer knew this, and she warned them, and warns us today: **it would “strike a fatal blow at the home!”**—a reality we now know all too well.

### **Prohibition**

Let us examine an immediate indication of the certain destructive results of the Nineteenth Amendment.

There were in fact two Amendments to the Constitution that were sought by women—prohibition and suffrage. These were sister amendments given to us by women. The Eighteenth Amendment, otherwise known as Prohibition, was ratified on January 16, 1919, and went into effect one year later on January 16, 1920. The Nineteenth Amendment, giving women the right to vote, was ratified on August 18, 1920.

Prohibition was initiated after a longstanding effort, predating the Civil War, and was a matter of focus by a number of Christian entities, receiving considerable focus from activist women. But Prohibition was once again the woman stepping into an arena that was not hers, and trying to fix the problem her way. Though her intentions had the appearance of good, because she was usurping the authority given to the man by God, her actions were inherently evil and would effect destructive results.

And because of its origins in feminism, Prohibition was a miserable and destructive failure, one that was counterproductive and actually increased sin and corruption related to the use of alcohol, enhancing the problems and

fixing nothing. Thus, within just a few years of 1920 we already see evidence of the fatal results of the woman out of her place; and what occurred during Prohibition was a snapshot of the destruction women's suffrage would bring on America over the next ninety years.

With the Eighteenth Amendment's attempt by women to curb the consumption of alcohol, and its sister Amendment giving women the right to vote, these two products of women's activism unleashed an undoing of America. The warning concerning the sin of Eve was, "in the day that you eat from it you shall surely die," and this nation was immediately impacted by the Curse of 1920, and has been under that death process ever since.

The 1920s that immediately followed the Curse were known as the Roaring Twenties, and for good reason. The trend toward ease and pleasure, the speakeasies, the thrill of covert drinking and rising unchecked youth rebellion, flappers, jazz music, rampant organized crime and corruption, all marked the initiation of a very troubling change in America. Why did all of this dramatic change happen at this particular time? Clearly, "Eve" had eaten the fruit from the tree of the knowledge of good and evil, had given it to the man, and death was quickly setting in as promised.

The 1920s equally opened the door for women to follow in the spirit of temperancists and suffragists and women's liberation, and they began leaving the home to work. But despite all of this, the place of the woman in the home at that time was still idealized and socially upheld. But this image was waning quickly, and by the 1970s would come under direct attack and outright ridicule.

As if a great razor strap lashed across the backside of America for its foolishness in the '20s, the Stock Market crashed in 1929, followed by the Great Depression of the 1930s, as well as the Dust Bowl, and the party ended, sobering this nation. Just as America was recovering, the next great attack on the family came—World War II broke out and this nation entered the War in 1941. With the root of feminist rebellion already leading towards this nation's destruction, and that resulting weed fed and nurtured by the '20s, and man recovering from the '30s, America was now ripe for a social implosion with the moral vacuum of World War II. Because of the mix of the rigors of war and the deprivation of the Great Depression, America seemingly blindly, as if drunk, entered into a further state in which loose behavior was not only tolerated, but justified.

These events were followed by the social travesty of the '60s and the '70s. *Roe v. Wade* gave us abortion. Homosexuality came out of the closet, and, emboldened by feminism, became proactive. And Mrs. Wittenmyers's warning regarding the "fatal blow" to the home became all too much a reality

as marriage and the family quickly disintegrated, divorce rates skyrocketed, and marriage rates began to fall. Feminism had come to maturity! And today, the Democratic Party is the embodiment of that feminism.

Two sister Amendments to the Constitution of the United States of America, the heavenly kingdom, came into effect in the pivotal year of 1920—the Eighteenth Amendment that established Prohibition, and the Nineteenth Amendment that gave women the right to vote. The Eighteenth Amendment lasted only thirteen years, and as a miserable failure was repealed in 1933. Ratification of the repeal was accomplished in nine short months, faster than any other previous Amendment. It was overwhelmingly supported, with more than 70 percent of the electorate voting for it. People quickly woke up to its wrong.

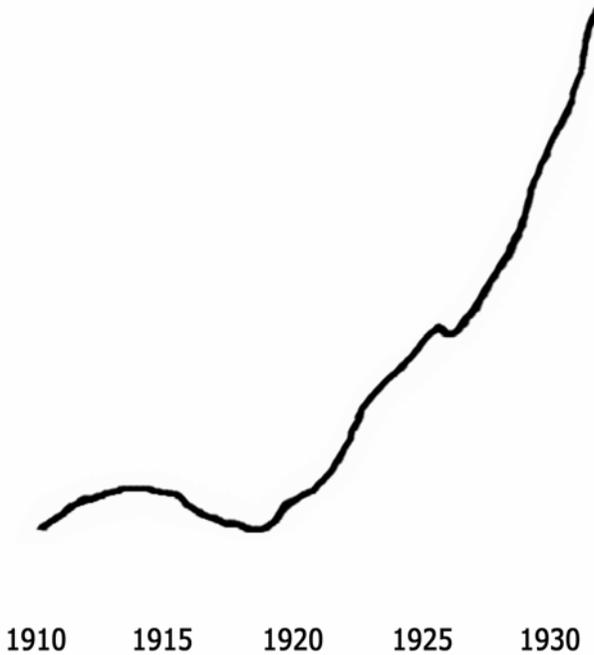
These two Amendments were inseparably linked together as direct products of the women's rights movement, and are clear evidences of the sin of the woman at the turn of the twentieth century. It is indeed quite fitting that both were implemented the same year; and it is a tragedy that both did not fall together as well! Now we see that the far more destructive of these two was allowed to live and effect far, far more sin, heartache, egregious error, and death for this nation.

Two strong beasts came out of the sea in 1920—the first was violent and thrashing, and contrary to her name even intemperate, affording immediate devastation; the second was keen, cunning, and sly, and even more evil than her sister. Because of the wrath of the first beast, she was quickly slain. But her sister, who seemed to offer no harm, was allowed to go free. She, with deft shrewdness, walked the land as well; but learning from her sister, she moved silently and under the cloak of disguise. Waxed with persuasion and emotions and fed on self-rights and drunk on the need for power, she slew far more than her violent sister ever came near to. She, the latter, has been the far greater beast, for she has continued her violence unawares—the most destructive of all enemies! Now, she too must be slain!

### **The Chicago Report**

There was yet another immediate testimony regarding the destructiveness of women's suffrage that is highly revealing and compelling. But both the immediate and obviously the long-term results could not have been detected right after 1920, requiring evidence rendered with time in order to recognize it. This is one distinct, yet sorrowful, advantage we now have, one that we must capitalize on, and soberly act upon.

If one could graph corruption, licentiousness, lawlessness, vice, and sin leading up to and following 1920, by virtue of the Roaring Twenties, it would look like this:



And if this graph seems unreasonable, it actually mirrors exactly graphs that are based on hard calculable facts and research data.

Leading up to 1920, states began giving women the right to vote, starting with Wyoming. In a report published by professors John R. Lott and Dr. Larry Kenny of the University of Chicago School of Law, they set forth the findings of an exhaustive study on the affects of women's suffrage on state spending and the size of government. The report is titled—*How Dramatically Did Women's Suffrage Change the Size and Scope of Government?*

What they found was that as soon as women were allowed to vote in a state, the cost and size of government ceased a path of decline and immediately and dramatically increased. This factual information is a vivid commentary on the women's rights movement and its ill effects, and fully deserves our rapt consideration. Before we examine these graphs, first read the authors' comments about these findings. And read the following carefully, for some of the information will explain the graphs that follow. The bold type is added for emphasis.

Previous general discussions involving the extensions of the voting franchise (e.g., Meltzer and Richard, 1978, 1981, and 1983) also have problems explaining **the timing of growth [of government]**. Indeed in the United States, with the exceptions of wars, **real per capita Federal Government expenditures remained remarkably constant until the 1920s**. In fact, as has been widely noted by public choice scholars, World War I was the first war after which per capita government expenditures did not return back to their pre-war levels, and by the end of the 1920s the growth trend that we are so familiar with today had begun. To explain this timing, some point to the effect that the seemingly successful economy wide regulations during the war had on people's beliefs about the role of government (Higgs, 1987).

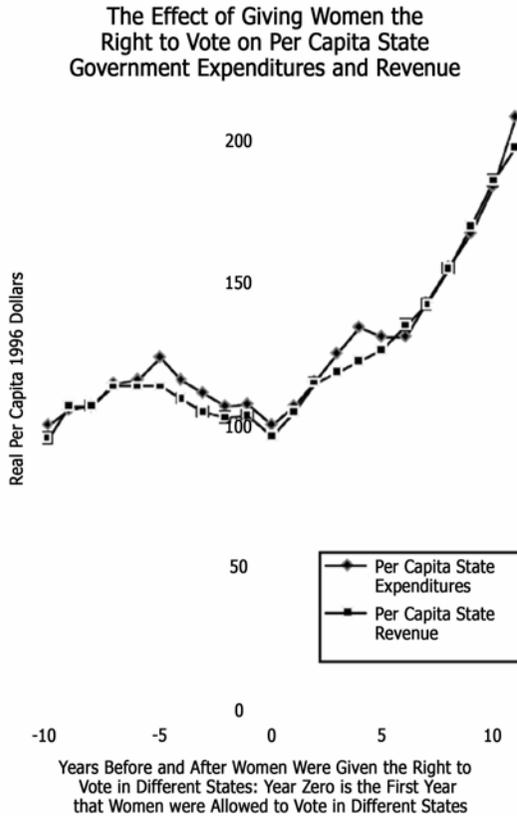
**We propose that giving women the right to vote changed the size of government.** We examine several indicators of the size and scope of government, from state government expenditures and revenues to voting index scores for Federal House and Senate members from 1870 to 1940.

Twenty-nine states gave women the right to vote before the 19th amendment to the Constitution was approved in 1920, with seven of the remaining nineteen approving the amendment and twelve having women's suffrage imposed on them. Women obtained the right to vote in four states even prior to the turn of the century, in eight states between 1910 and 1914, and in 17 states in 1917-19. By 1940, the end of our sample, women had been voting in 12 states for at least 26 years and in 4 states for at least 44 years.

Although a number of women took advantage of their new right to vote immediately, it took several decades for turnout to fully adjust. **We find the growth in female voter turnout to be positive associated with the expansion of government.** Since suffrage was granted to women in different states over a long period of time extending from 1869 to 1920, it is unlikely that World War I is the key. These data also allow us to address causality questions in unusual ways. The central issue is: did giving women the right to vote cause government to grow or was there something else which both contributed to women getting the right to vote and also increased government growth [pp. 4-5]?

Since various states granted women's suffrage at various times, from 1869 to 1920, in the following graph from this report the reference point "0" is the point in time in which suffrage was granted (as explained on the graph). This graph affords even further corroborative evidence that this data represents real

changes specifically due to women's suffrage and is not tied to national events, such as World War I. Following is Figure 2 from the report.

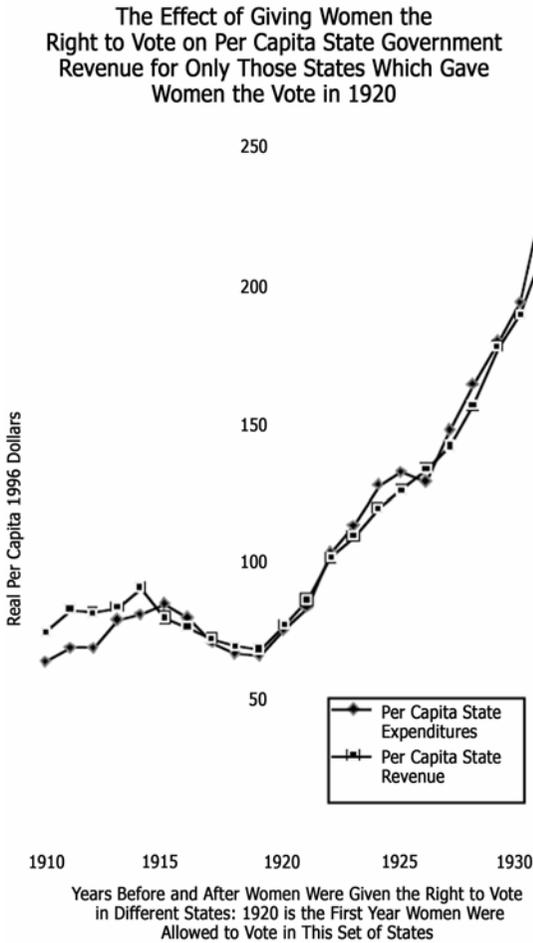


Here we see direct provable cause and effect regarding women's suffrage. Lott and Kenny note:

While some caution is needed in reading this graph—as nothing else is being controlled for—the figure illustrates the dramatic change in state governments when women were given the right to vote. **State government expenditures declined for four of the five years before women began voting and expenditures reach their lowest point immediately before women were given the right to vote.** Within four years after women's suffrage, expenditures had risen above their previous peak and, **within eleven years, real per capita expenditures had more than doubled from \$101 to \$208.**

Given that the vast majority of spending for the fiscal year that

coincided with “year zero” was decided immediately before women were allowed to first vote, it appears that legislators started approving increased spending only after women began to vote. This timing provides some evidence that the causation primarily runs from giving women the right to vote to larger government—as opposed to some left-out variable (e.g., a general change in values) which both resulted in women’s suffrage and increased government spending [p. 13].



The Curse of 1920 was gearing up, and burgeoning government via the hands of the ones who no longer rocked the cradle was on its ever-escalating course! Pictured above is Figure 3 from the report, tying out of control escalating government specifically to the Curse of 1920.

The evidence is resoundingly clear: women voted, the Curse of 1920 began, and burgeoning bureaucracy flourished!

On another note, Lott and Kenny continue:

The two consistent results were: allowing female suffrage resulted in a more liberal tilt in congressional voting for both houses, and the extent of that shift was mirrored by the increase in turnout due to female suffrage [p. 22].

Another clear and direct result of women's suffrage was a liberalization of American politics. The report notes: "According to Voter News Service election day exit polls, if men alone could have voted in the 1996 presidential election, Robert Dole would have been elected president by carrying 31 states [p. 1]." In like regard, if only women could have voted in 2000, Al Gore would have been President.

When one considers the fact that under God's law the man is to have the sole right of political exercise, how much have women altered the political landscape of this nation to a much more liberal feminist appearance, including excessive and irresponsible government spending and size? And conversely, how much would our political landscape change if the Nineteenth Amendment joined the fate of its sister Eighteenth Amendment and women's suffrage was terminated? Government would immediately shrink and feminist-minded candidates would be relegated to an ever more distant and sinking horizon.

And not only have women's rights adversely affected the size and costs of government, as well as its liberalization, but by the election and appointment of liberal judges our social and political landscape has even more dramatically changed. As a result of liberal judges legislating from the bench, the impact and costs (not just financial) per women's suffrage is even greater than this report is able to document. These liberal judges are directly responsible for numerous social and moral ills, foremost the murder of millions of babies through abortion. Once again, we can thank the Nineteenth Amendment for all of this.

Regarding this feminization of America, including the unfortunate feminization of men, Lott and Kenny found the following encouraging information:

**Claims that the gender gap has arisen as men have left the Democrat party and that the "modern" gender gap has only arisen since the 1970s** can now be put in a different perspective (Stark, 1996, p. 78). Combining these claims with our work implies that

the gender gap disappeared during the 1960s and 1970s as men moved towards women, **but that it reappeared again when men moved back to their original position relative to women.** Indeed, the 1960s and 1970s witnessed one of the largest fundamental increases in government both in terms of entitlements and regulations [p. 36].

Men are finally and gratefully waking up to their plight—being given to feminization and the feminization of society—and women are finally and gratefully recognizing the grave error of their social experiment. That social experiment (the Curse of 1920) was no more successful than Prohibition, or more recently the liberal experiment of Johnson’s Great Society. The War on Poverty was not only a failure, but was in fact a war on the black family. (More on this in Chapter 5.) Feminism is misplaced and misdirected mercy. Like Prohibition and the Great Society, both products of feminism, the women’s rights movement is a destructive failure. And gratefully, the tide has turned!

In 1979, following a big push in the ’70s, the Equal Rights Amendment was given a three-year extension for ratification, having failed to receive such in the required seven. Between 1979 and 1982 (when the ERA failed), the women’s rights movement began to wane and face greater opposition, while the Republican Party grew in strength and opposed it.

The women’s rights movement and its feminization of America has utterly failed to produce good results, and in fact has been the opposite; and the hope is that the reaction we are seeing to it today will soon bring its end. Why? Because the order of Yahweh God is clearly set forth from the beginning. Immediately after the like recognition of failure in the original Garden, Yahweh declared to the woman, “your desire will be for [the place of] your husband, and he will rule over you.” Women, the “Eve,” have desired and sought the authority of the man, to be equal to him; but there is to be one answer to this, one final outcome—**“he will rule over you”!** (Chapter 3 will more fully address this.)

Lott and Kenny conclude:

Giving women the right to vote dramatically changed American politics from the very beginning. Despite claims to the contrary, the gender gap is not something that has arisen since the 1970s. Suffrage coincided with immediate dramatic increases in state government expenditures and revenue, and these effects continued growing as more women took advantage of franchise. Similar changes occurred at the federal level as female suffrage led to more liberal voting records for the state’s two Congressional delegations.

In the Senate, suffrage changed voting behavior by an amount equal to almost 20 percent of the difference between Republican and Democrat senators. Suffrage also coincided with changes in the probability that prohibition would be enacted and changes in divorce laws [p. 35].

What is it about women that made them immediately begin to expand government so excessively and make it more liberal upon gaining the power of the man, evidencing that they should never have been allowed to step into that place? (Hindsight is 20/20.) They tried to convince us in the '70s that there was no difference between men and women, and they were tragically wrong, evidenced by this study alone.

Clearly, there is something about women that truly disqualifies them to lead and to govern. Just think, what will happen if our government continues on the course that we have been on since 1920? Our nation will self-destruct and implode on itself by its own burgeoning weight, moral depravity, and political party conflict.

But why do women behave this way and why have they led us into financial and governmental obesity? Despite the message of the '70s, it comes down to the innate difference between a man and a woman. By her very nature, given to her by God, the woman desires protection and provision from her mate or from men.

On the other hand, men are innately not that way. They are independent and resourceful. If something happens to a man and he finds himself in need, he does something about it. He defends himself, he goes and gets a job, or he finds provision some way. He is resourceful and takes pleasure and purpose in providing for his family (that is unless feminism has robbed him). He does not look to someone else to give him what he needs, but seeks to be self-reliant.

But not a woman. When she is in need, she wants to find someone to lean on, someone to protect her, someone to be her Prince Charming. (It is interesting and revealing that there has never been a story with a Princess Charming.) Thus, women made government to be that provider, protector, that Prince Charming. It is her nature and affords just one more reason why women should never have been allowed to have control or political influence in government. Her influence is to be through her husband, the man, and not direct. Government is never to be feminine in nature, but masculine. That in itself is the reason why women should never be allowed to directly influence or fashion government. The divine keeper of government by its very nature is the man.

Because women, with their penchant to create a provider and protector, were allowed to enter into government, the outcome has been precisely that which Lott and Kenny reported—immediate governmental obesity and waste, creating a government that replaces the man, even as Johnson’s Great Society tragically did so. Johnson’s War on Poverty literally destroyed the home of the black family, displacing the father with government, and destroying the vision, cohesiveness, nurturing, and protection of the home. And what happened in Johnson’s Great Society is precisely what is happening in America as a whole; for we as a nation are going, and will continue to go, down the same course. There is only one uncompromised solution—repeal the Nineteenth Amendment and return voting rights solely to the man where it rightfully belongs.

The root of the problems that beset this nation today has one uncompromised solution; anything less will not work. Women’s rights are like cancer—if you have surgery and don’t get it all, it will only come back. The only solution to a vast amount of our nation’s besetting ills is to remove the cause—women in politics and government. Truly, as clearly evidenced by Lott and Kenny, they have been a cancer that has grown since 1920 and produced the failed and destructive and out of control growth of government that we have today. This evidence is undeniably conclusive!



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# MASCULINE GOVERNMENT

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## CHAPTER THREE

**W**HILE WE STILL need to look at other evidences of the failure of the women's rights movement, it is fitting that we address here this matter of the masculine nature of government and the inherent reason why men alone are to be its keeper and administrator. Also, we will see the direct effects that failing to keep God's government has on society. And in this chapter, we will listen to the voice of history, carefully considering the statements of those who founded this nation.

We stated at the outset these two foundational truths:

- (2) **Man's laws must be established upon God's laws, and**
- (3) **Establishing right government and following it is paramount.**

If we are going to have a government that is effectual and endures the test of time, that government must be in harmony with our Creator, especially here in America, the heavenly kingdom at the nations level. Therefore, it is incumbent that we look to the Scriptures to see what that governmental order has to be.

In 1 Corinthians 11:3 we see a clear and very significant statement

regarding Yahweh God's governmental order. Here we read:

But I want you to understand that Christ is the head of every man, and the man is the head of woman, and God is the head of Christ.

First, you will notice here that it clearly states: "Christ is the head of **every** man." It does not matter what a man believes, whether he is an atheist, or Buddhist, or Christian, or whatever, Yahshua is his governmental head. He is the head of "every man."

Furthermore, we see that Yahweh God is Yahshua's head, and that the head of the woman is the man. Thus we find the following divinely established governmental order. (To examine the scope of headship addressed in 1 Corinthians 11:3 per the man and woman, read Appendix 2.)

### Divine Governmental Order

**Yahweh God**

**Yahshua**

**Man**

**Woman**

Without getting complicated, each level of headship is required to submit to the head that is placed over it—the woman to the man, the man to Yahshua, and Yahshua to Yahweh God.

The accurate fulfillment of this in the realm of Yahshua to Yahweh has been exhibited, evidenced in the Gospel of John where it is repeatedly stated that Yahshua did nothing but the will of the Father. But the portion of this order that is more difficult is for man to submit to Yahshua and for the woman to submit to the man, but both are necessary all the same.

As we have already cited, this governmental relationship between the man and the woman was laid out in the beginning. After Adam and Eve sinned, Yahweh declared to the woman: "[Y]our desire will be for [the place of] your husband, and he will rule over you." As we have also noted in Chapter 1, this was confirmed in Ephesians 5:22 and 24 where we read: "Wives, be subject to your own husbands, as to the Lord. . . . But as the church is subject to Christ, so also the wives ought to be to their husbands in everything." We noted that the Greek word "subject" meant "to place or rank under."

Clearly, being “subject” is a governmental term and speaks to this governmental order that was established by our Creator. Man is to be subject to Yahshua, and the woman is to be subject to the man.

You will note here that Yahweh God is male—the Father, and that Yahshua is male—the Son, and that man is male. In each case, **governmental authority lies specifically and solely with the male.** The woman has no headship, for the man is the head of the home and he is over the children.

In complete harmony with and in recognition of this divine governmental order, Paul also wrote to the church clearly stating the distinctness and inseparableness of the man and his invested authority. After stating that a woman was to “receive instruction with entire submissiveness,” which, once again, means to “place underneath,” Paul then reaffirms: “But I do not allow a woman to teach or exercise **the authority of a man**, but to remain silent” (1 Timothy 2:11–12).

Governmental authority, as Paul clearly addresses here, resides with the man, and not with the woman. It is not given to the woman, the feminine, and we place ourselves and this nation in direct conflict with Yahweh and His ways and His government when we “listen to the voice of the woman” and grant her that authority.

This has been the governmental order of Yahweh from the beginning, evidenced throughout the history of man. Women’s suffrage has been a social experiment that has miserably failed! And America’s, and even the world’s, experiment with feminizing Yahweh’s governmental order has failed. Women’s rights is an aberration from the social order that has existed for 6,000 years. Our nation was firmly established on Yahweh’s divine order, and it is this order to which we must return.

**Government, by its very nature, is distinctly masculine!** Authority rests in the man, who has his authority by virtue of Yahshua, who has His authority by virtue of Yahweh. When men allow women to take a place of authority in that order, women usurp the man’s head—Yahshua—and violate God’s governmental order. No longer is Yahweh’s governmental order the following:

Divine Governmental Order

Yahweh God

Yahshua

Man

Woman

But when the woman exercises the authority of the man, she usurps the man's head—Yahshua—and corrupts masculine government, cutting the man off from his true head.

### Usurped Governmental Order

Yahweh God

Woman

Man

No wonder that from the beginning Yahweh set in order: “your desire will be for [the place of] your husband, **and he will rule over you.**” When women usurp the authority given to men, they displace Yahshua and defile His intact headship order, His government! Yahshua is the head of “every man,” and when a woman steps into the role over a man, she interrupts and displaces His headship. This is precisely why the Nineteenth Amendment must be repealed and the government of this nation must return to the masculine government of God, and authority restored to its rightful keeper—the man.

The woman's governmental place is not a direct submission to Yahshua, but to her husband, who is under His headship. (This brings up the entire governmental issue of headcoverings, which is addressed in *Coverings* at [www.thecurseof1920.com](http://www.thecurseof1920.com).)

As we have noted, government is distinctly masculine, and by this very nature must be occupied by men. But on the other hand, society is distinctly feminine. And even as the man is to rule over the woman, so government is to rule over society. Also, even as the government of a husband is to be for the good of his wife and his family, so the government of a nation is to be for the good of society.

Someone might then say, since society is comprised of both men and women, so should government be comprised of both men and women. But here is the error in that logic. We have already seen not only the established order of Yahweh God regarding masculine government, but also the testimony of the tragedy of not following that order, as evidenced since 1920. And even though the man is a part of the family with the wife and children, and is affected by and is to submit to his own government, and the wife and children can even have input into that government, in the end, the ultimate proprietorship of that government lies solely with the man.

So it is with civil government. The man may be a part of society, and is

thereby subject to the governing laws over that society, and will listen to that society, but in the end the sole proprietorship of that government lies with the man (being a republic, and not a democracy).

**Aberrations of Divine Government and Their Effects on Society**

What is our government now? It is homosexual! The prefix “homo” or “hom” means “one and the same.” Thus, what are women’s rights and women’s suffrage? They are homosexuality—one and the same sex, the woman being equal with, and governmentally and socially indistinguishable from, the man. **Feminism has the clear objective of erasing the line of distinction between the sexes, making government and society “homo.”**

That is what women asked for and received in 1920, that is what they preached to us in the ’70s, and that is what they seek when they object when we call various positions of service—policemen, firemen, postmen, businessmen, clergymen, spokesmen, servicemen, chairmen, and congressmen. Feminists have one purpose—to obtain power! **And the only way they can obtain it is to erase the line of distinction between the sexes and create a government and society that is homosexual.** From the standpoint of Yahweh’s government, the sexual homogeneity of the government of this nation is a perversion, even as homosexuality per se is a perversion.

So, why have we seen the dramatic rise in homosexuality in society? Because that which is taking place in the government will be evidenced in society.

Government is order, and order is replicable. As we have just seen—as man is to family, so government is to society. And relating back to what we saw earlier, the same is true regarding the relationship of bones and flesh. Thus:

Man is to family  
*as*  
 Government is to society  
*as*  
 Bones are to flesh.

The purpose of bones is to support the flesh and give life to it through the blood. Equally, the purpose of government is to support society and give much needed life to it. The bones exist for the flesh, and masculine government is to exist for society. By the union of bones and flesh, of government and society, and certainly of a man and a woman, there is utility

and productivity.

What then happens when the blood that comes from the bones becomes polluted? The blood then pollutes the whole body. Thus, that which is in the blood will be evidenced in the body. And in replication, **that which is in government will be evidenced in society.** So, why is there so much homosexuality in society today? The answer is quite obvious. Because there is governmental homosexuality—one and the same sex! Feminism! Removing the distinction between men and women in voting and in governing. When our government became homosexual, our society evidenced homosexuality. Hereby, in noting this critical reality we are fulfilling the commitment made at the outset:

(1) **Getting to the root of a matter is essential.**

We are getting to the root cause of homosexuality in our nation, and it lies in our corrupted homosexual government—we removed the critical governmental distinction between men and women.

Therefore, the rise of women in government had the direct and immediate effect of the rise of homosexuality in society. Cause and effect! The polluted blood in government evidenced itself in society. And homosexuality in society will never be done away with until we do away with its cause—the existing homosexual nature within our government. A good doctor does not treat the symptoms . . . he treats the cause.

The line of distinction between the sexes must be redrawn, and women must cease standing in the governmental place of the man! It is equally as wrong for a woman to rule over the man as it is for her to rule with the man. The woman is not to “exercise **the authority of a man,**” period!

Furthermore, given that men have failed to be the men they were designed to be, and have given in to the women’s rights movement, even becoming like them in beliefs and practices—feminized—it was in fact inevitable that there would also be a natural sin taking place in society, further evidencing our sin as governing men.

A transvestite is defined as a person, especially a male, who adopts the dress and behavior of the opposite sex. In the natural, we know all too well what they look like, for it is unfortunately too common today and becoming even more common. But even more unfortunate than the natural is, once again, the root cause, revealing our own sin as governing men. How then have men, who are otherwise seen as “straight,” become transvestites?

The answer is obvious when you look at the history of America since the early 1800s, since the Curse of 1920, and especially during the ’60s and ’70s.

Men became both spiritual and governmental transvestites because they “listened to the voice of your woman.” We started thinking like women, behaving like women, and governing like women, instead of retaining our God-ordained role as head of the woman under Yahshua’s headship. Today, when you see a transvestite, they are only there because men already became spiritual and governmental transvestites. These natural transvestites are no more guilty of perversion than we who have accepted the feminist ideas that are so widely embraced and practiced today.

People like Rush Limbaugh and other political conservatives aptly speak out against the feminization of America. What he and they are in fact saying is that we are spiritual and governmental transvestites. So the next time you see or hear of a transvestite, don’t condemn them, lest you condemn yourself. As Yahshua said:

Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye [Matthew 7:3–5].

What is more destructive to this nation—the speck of men dressing and behaving in the ways of women, or the log of men thinking and governing in the ways of women? We created the problem and cannot, nor need not, do anything about natural transvestites (the speck), until we deal with the infinitesimally more destructive problem of spiritual and governmental transvestites (the log).

People can complain and condemn all they want and try to deal with things that are only symptoms; but until we take a hard look at ourselves and our feminized homosexual government and ideas and deal with these, the symptoms will never go away. We must first take the log out of our own eye that has completely blinded us to the cause of many of the ills that beset our nation—feminism. Only then can we remove the speck of social stigmas. It is time for men to turn from their own spiritual and governmental transvestite ways and actions, and return to the position and beliefs of the men who formed this nation based on the masculine government of Yahweh.

Men, you were the ones who gave the women the right to vote, and all the rights gained by women up to 1920. You listened to the voice of the woman and gave her all the legal rights for which she demanded. Women could not vote, and it was you who became a governmental transvestite and voted like a woman, giving her the rights that belonged solely to you by the will of your

Creator—causing our government to become homosexual. You listened to the woman in the '60s and the '70s, and gave in to her. You have given her social and political rights ever since she started asking for and even demanding them, up to this very day. You accepted the woman in government, you gave up your rightful place, and you have failed and sinned. You have given up your sovereign rights and responsibilities, and you need to restore them. When we correct our governmental ills, only then will we see the diminishment of our outward social ills.

### **Our Greatest Enemy**

The women's rights movement and resulting feminization of society have been a direct result of the curse on the woman that her desire would be for the place of the man, and has thereby been the same great travesty and destruction as it was in the original Garden! Leading up to 1920, women claimed that if they were given the right to vote, their motherly influence would clean up the problems in politics and there would be no wars. They said that, if placed in authority, they would not sacrifice their children. But what works in the home for the woman does not transfer to society—she is out of her grace-realm!

Have there indeed been any less wars since women entered into politics? No! And have they indeed refused to sacrifice their children? Quite the contrary, even more of their children have been sacrificed since 1920. Not only did war not cease, but the battlegrounds of war dramatically increased! And it was not the battlegrounds of foreign soil that brought their children's greatest sacrifice, but the battleground within their own wombs! Exceedingly far more children have been sacrificed on the battleground of the womb than on the battlegrounds of foreign enemies. And as you will see, the War on Poverty was in reality the War on the Black Family, and it has killed, destroyed, maimed, and sacrificed millions. The enemy is clearly defined here. It is not a foreign power per se, but the women's rights movement itself. **The women's rights movement is the greatest enemy to mankind on the face of the earth!**

We have now had over eighty years of downward transgression since 1920 to prove that feminist women were more than just wrong, but devastatingly wrong! Hindsight is 20/20! Women did not help society anymore than the Prohibition Amendment helped society. Prohibition—again, implemented in the same year as women's suffrage, and both were the results of the concerted efforts of women—serves as a revealing example of the shameful travesties that have taken place as a direct result of the women's rights movement. Even as

Prohibition increased lawlessness and transgression instead of decreasing it, so women's rights equally increased lawlessness and transgression. Why is this the case? **Because women's rights is nothing less than the curse from the beginning—the woman's desire to occupy the place of the man.**

The women's rights movement is appropriately defined by the Susan B. Anthony dollar issued in commemoration of this movement. Often called the "Carter quarter," this unpopular eleven-sided coin, the number of disorder and disharmony, was a disaster from the beginning; it is out of mint, and is being taken out of circulation. This is a fitting testimony to precisely what needs to happen to all of Anthony's ill and troublesome and destructive teachings and works.

Furthermore, women's rights is fittingly evidenced by the Wesleyan Methodist Church in Seneca Falls where the first women's rights convention was held, which is now nothing more than the very sparse and partial remains of two side-walls and roof timbers. These remaining fragments are an equally fitting and even hopeful testimony of Yahweh's judgment on the movement that began there. Like this building, the women's rights movement needs to be disassembled.

In the original Garden, the woman sought to be equal to her husband by eating of the forbidden fruit of the tree of the knowledge of good and evil, and giving that fruit to him. It has been no different since the early 1800s when women gradually began to abandon their place in the home and demand equality with the man, culminating in the Curse of 1920. Once again, "Eve" ate of the fruit from the tree of the knowledge of good and evil; and sadly and destructively, likewise the man once again took that forbidden fruit and ate it. He swallowed the entire lie that the woman should have equality with him; and ever since, America and the world have been corrupted in the order of the original Garden.

But despite the ominous warning regarding the "desire" of the woman, there is yet hope found in Genesis 3:16. The hope and the promise we see here is that, despite the usurping efforts of the woman, the concluding outcome will be that the man will indeed rule over her: "Yet your desire will be for [the place of] your husband, **and he will rule over you.**" Thus, as testified by the Susan B. Anthony dollar and the Wesleyan Methodist Church, the women's rights movement will be torn down, its corrupting results will be reversed, and the woman will find her appropriate and long-respected place once again under the rule of the man:

**“. . . and he will rule over you”!**

## The Voice of History

When America's Declaration of Independence was written, the Preamble's opening statement that "all men are created equal" was penned with the clear understanding that men were to govern and not women. Our forefathers intentionally delayed the irreconcilable issue of the black man, knowing that it would have to be resolved in time. And following America's bloodiest war, it was justly reconciled when the Thirteenth Amendment abolished slavery and the Fifteenth Amendment gave "all men" the right to govern, even as promised, bringing the black man under the invocation of equality.

But never did our forefathers intend that our founding document say "all people," as feminists wish, but "all men." And in such regard, never did our forefathers consider as an option the violation of the laws of Almighty God concerning women. Yes, the black man is equal; but Almighty God had clearly stated that men are to "rule over" the woman and govern, and our founding fathers recognized this. These men clearly sought to establish this nation on the divine principles of the Scriptures, and the fallacious Nineteenth Amendment giving women the right to vote unquestionably violates both the Scriptures and our founding fathers' wisdom, insight, and intentions.

Our forefathers knew then, and it is true today, that government rests with the man. Women's rights is a lie fed to us by the women who have been deceived by the serpent, and we have eaten that lie! And we have suffered greatly for this! This lie is completely contrary to the government of Yahweh God and is destroying the family, society, the church, and this nation. It is thereby incumbent that we repent and repeal these errors, even as the sister Eighteenth Amendment, Prohibition, was repealed.

People can get very emotional about this in a feminine way, objecting to men governing, and believing that women have their "rights" and the need for employment and personal fulfillment. But the fact is, we continue to resist the government God established "from the beginning," and the consequences have been shockingly destructive! Those "rights" cannot be at the expense of others—especially our children—or at the expense of this nation.

To understand the spirit behind the women's rights movement, one simply needs to go back to the founding of America, to the seed testimony of when this nation's government was being established.

John Adams, one of the five members of the committee that drafted the Declaration of Independence, specifically rejected the notion of equal rights for women. Just weeks before the committee presented the Declaration of Independence, John Adams's "Eve"—Abigail—sent letters to her husband,

already harboring the spirit of the women's rights movement. We will see his response.

It is fitting and quite prophetic for Adams's wife to write these things. As you will see, she is a clear testimony of Adam's wife, Eve, affording us a déjà vu of the Garden of Eden, and a glimpse forward to what would take place in this garden nation—the woman would offer the forbidden fruit to the man. But this Adam(s) did not eat it; and we should have done likewise.

Women like to refer to Adams's Eve as the forerunner of the women's rights movement. And so she was. And when you read her disdain for men, for husbands, and her intent to foment "rebellion," you can plainly see the true spirit of this movement. In her letter of March 31, 1776, to her husband, she too extended her forbidden fruit:

I long to hear that you have declared an independency. And, by the way, in the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than your ancestors.

Do not put such unlimited power into the hands of the husbands.

Remember, all men would be tyrants if they could. If particular care and attention is not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation.

That your sex are naturally tyrannical is a truth so thoroughly established as to admit of no dispute; but such of you as wish to be happy willingly give up—the harsh tide of master for the more tender and endearing one of friend.

Why, then, not put it out of the power of the vicious and the lawless to use us with cruelty and indignity with impunity?

Men of sense in all ages abhor those customs which treat us only as the (servants) of your sex; regard us then as being placed by Providence under your protection, and in imitation of the Supreme Being make use of that power only for our happiness.

The meat of her sentiments is cleverly placed between the refined pastry of her opening and closing paragraphs. And gratefully, men and women of sense in her day would not listen to such rebellious ideas. It would be another generation or two before her ideas would slowly begin to find place in the hearts of more determined rebellious women.

In her follow-up letter of May 17, 1776, in which she replied to John's pandering of her rebellious ideas, she stood her ground and wrote in words that are equally eerily prophetic:

I cannot say that I think you are very generous to the ladies; for, whilst you are proclaiming peace and good-will to men, emancipating all nations, you insist upon retaining an absolute power over wives.

But you must remember that arbitrary power is like most other things which are very hard, very liable to be broken; and, notwithstanding all your wise laws and maxims, we have it in our power, not only to free ourselves, but to subdue our masters, and without violence, throw both your natural and legal authority at our feet.

This is the voice of a true feminist, who actually replaced John Adams's Cabinet. And these are the words you will find oft quoted on feminist websites and in their literature, which they applaud and take up as a rebel cause. This is the voice of our nation's "Eve."

Abigail Adams may have failed to overcome the wisdom of our forefathers to rightly keep governing in the hands of men. And the rebellion of the southern states may have failed in the Civil War. But after that war, rebellion surely found a home in women, and the quest of Adams's Eve was fulfilled. What our forefathers rejected in the beginning, men leading up to 1920 woefully accepted.

While I do not agree with Adams's placating response to his Eve, his reply to her showed the true resolve our founding fathers rightfully had regarding the necessity of the man governing the affairs of the home and the nation—not the woman. In the opening of his concluding sentence, Adams continued that placating unfortunately characteristic of some men, but his true and essential sentiments came out in the end.

We have only the name of masters, and rather than give up this,  
which would completely subject us to the despotism of the petticoat,  
**I hope General Washington and all our brave heroes would fight.**

And what was Thomas Jefferson's position regarding women and government, the man who wrote our Declaration of Independence? He too wrote:

The appointment of a woman to office is an innovation for which  
the public is not prepared, nor I.

In a letter dated September 5, 1816, to a man regarding the question of the "right of representation for their slaves," Jefferson responded:

Were our State a pure democracy, . . . there would yet be excluded from their deliberations, 1. Infants, until arrived at years of discretion. 2. **Women, who, to prevent depravation of morals and ambiguity of issue, could not mix promiscuously in the public meetings of men.** 3. Slaves, from whom the unfortunate state of things with us takes away the rights of will and of property.

When Jefferson went to France, he was most uncomfortable and disturbed by the fact that women stepped out of their role as housewives and mothers and extended their influence over politics. He wrote to Washington:

The manners of the nation allow them to visit, alone, all persons in office, to solicit the affairs of the husband, family, or friends, and their solicitations bid defiance to laws and regulation . . . [Few Americans] can possibly understand **the desperate state which things are reduced in this country** from the omnipotence of an influence which, fortunately for the happiness of the sex itself, does not endeavor to extend itself in our country beyond the domestic line.

He contrasted American women by lauding them as they:

who have the good sense to value domestic happiness above all other . . . Our good ladies, I trust, have been too wise to wrinkle their foreheads with politics. They are contented to soothe and calm the minds of their husbands returning from political debate. . . . It is a comparison of Amazons to Angels.

Oh for such good sense to return today, such good ladies of wisdom! If the French were Amazons in the latter 1700s, what would Americans be today? If angels, most certainly fallen angels.

Furthermore, if Jefferson were to return today, he would indeed be glad that the black man had been emancipated; but he would also see that our insane welfare program had created a life worse than slavery. Andrew Cherlin reports in his book, *Marriage, Divorce, Remarriage*, that during the days of slavery a black child was more likely to grow up living with both parents than he or she is today.

Some will object to or dismiss what Jefferson said here; but keep in mind, if Thomas Jefferson came to America today, he would be shocked and ashamed, and appalled that the Declaration he wrote had come to represent a people of such depravity and lack of self-discipline and principle. It is not that Jefferson, the one who gave us this revered document, was wrong in his

position regarding women. No, we are wrong! We are the ones who have corrupted our patriarchal government and the integrity that produced this nation. We are the ones who are wrong; and hopefully soon we will see our grave error and “deprivation of morals” and be blush-faced ashamed. It is incredibly puzzling that today we look back and condemn slavery and the holocaust and wonder how men could have participated in such, but we do not see our own reprehensible actions relative to the three-part Curse of 1920.

The aberrant social behavior today in what Jefferson’s generation called “courting,” would cause Jefferson to shrink back in horror at the thought that his own children would have been exposed to such loose and destructive behavior. He wrote to his daughter concerning dress:

A lady who has been seen as a sloven or slut in the morning will never efface the impression she has made, with all dress and pageantry she can afterwards involve herself in. . . . I hope therefore, the moment you rise from bed, your first work will be to dress yourself in such style as that you may be seen by any gentleman without his being able to discover a pin amiss. [*A Jefferson Profile*, 1956, p. 16].

What a glaring contrast to the looseness and unkemptness and even bold gaudiness and immodesty of women’s clothing today! Furthermore, our altered laws concerning women and divorce and voting would drive Jefferson to rage, or more likely to sink into despondent disgust and shame and wonder how the nation he helped begin had been reduced to such deprivation. Our wealth and prosperity would not impress him in light of our exceeding moral and social depravity and governmental irresponsibility and shameful error. Nor would our penchant for idleness, such as videos and movies, impress him, as he wrote here regarding novels:

A great obstacle to good education is the ordinate passion prevalent for novels, and the time lost in that reading which should be instructively employed. When this poison infects the mind, it destroys its tone and revolts it against wholesome reading. Reason and fact, plain and unadorned, are rejected. Nothing can engage attention unless dressed in all the figments of fancy, and nothing so bedecked comes amiss. The result is a bloated imagination, sickly judgment, and disgust towards all the real businesses of life.

Undoubtedly, Jefferson would thereby far rather desire to return to the period from which he had come, and I for one would prefer to be there with

him.

Given the state of our nation today, I am certain he would choose quill and parchment over the fastest computer. He would choose the simplicity of a parlor with a friend and a glass of wine over the newest high-definition television or CD player. He would choose horseback over a luxury car. He would choose the simple beauty of a sunset at Monticello over any new DVD. He would choose a quiet breakfast with his daughter over seeing her shamefully rush out as a sloven slut to be with peers. He would choose simplicity and virtue over moral and social corruptness. He would choose to remain with the Declaration of Independence that he wrote and signed, and not with that which deceived and feminized men have made it out to be.

### **“Our Brave Heroes Would Fight”**

Do women consciously realize that their deeds through feminism and the women’s rights movement are destroying this nation? Of course not, any more than Eve knew. Just like Eve, they blindly give themselves over to the serpent, to Satan. And just as Eve would have refused the serpent if she could have foreseen the destructive consequences of her ill actions, no doubt Abigail Adams and the feminists in the 1800s and early 1900s would have shrunk back in horror if they could have seen the consequences of their ill actions today.

The bloody images of millions of aborted babies alone would have caused them to turn pale. If they could have seen the way women dress today, they would have turned away and gone home shamefaced. If they could have seen the spiraling divorce rate, live-in relationships, and the fractured family of today, they would have run home with tears of thankfulness to embrace their husbands and children. If they could have caught a glimpse of the homosexuals’ weeklong celebrations of Southern Decadence in New Orleans, they would have shrunk back in horror with visions of Sodom and Gomorrah! Women’s rights and the two other prongs of the Curse of 1920 have created all of this, and much more.

The voices of those women would have fallen in shocked silence if they could have seen today. It would have been horror instead of misdirected resolve, and their reply would have been reduced to a startled and shame-faced “O!” Their voices would have been silenced. But their “voice” less the “O” has revealed their own “vice.” And their “course” without the “O” has led to the “Curse!” And their temptation by the devil has produced d’ evil of women’s rights.

No, Eve did not will to destroy mankind, but she did. And this is what women have done since the early 1800s to this day. As the weaker vessel, Eve was deceived by Satan; and in like regard, this weaker vessel has continued to be equally deceived by Satan. But the Scriptures say that the man was not deceived (1 Timothy 2:14). Men, it is time to open your eyes to what is taking place, and in the wisdom of Almighty God followed by our founding fathers, to take your stand against this.

For the sake of the woman, for the sake of the family, for the sake of this nation, for the sake of mankind, for the sake of Yahweh God's foreordained order that reverses rebellion, men today must take up this fight and retake their God-given place and rule over the woman. It is the man's God-given responsibility—"and he will rule over you"! Our forefathers did not bend on this matter, nor did they have in mind to give it up when they wrote the Declaration of Independence or the Constitution. But men since then relinquished this responsibility, and men today must regain it!

The hope for mankind is that men will grow wise to this error and rule over this destructiveness of women, and women will return to their proper place. Yahshua is the head of "every man," and the man needs to recognize that the woman is once again destroying the "good" that Yahweh created, and for many good and valued reasons he is to rule over her. And not only did He give this warning concerning the woman, but He also rebuked the man: **"Because you have listened to the voice of your woman . . ."** (Genesis 3:17). This is what brought this Curse in 1920—men listened to the voice of women, and they equally should not have done so!

Because men listened to the voice of women, we have anarchy today whereby Yahshua is displaced as the head of every man. Because men listened to the voice of women, multiplied millions of babies have been, and continue to be, murdered. Because men listened to the voice of women, the family is being destroyed. Because men listened to the voice of women, immodesty and sensuality and promiscuity is pervasive. Because men listened to the voice of women, genders are confused and homosexuality is pervasive. Because men listened to the voice of women, this nation and the world and the church are in moral decay. Because men listened to the voice of women, our government is bloated and overspending. Because men listened to the voice of women, our nation's founding government has been feminized and compromised and changed to no longer represent and reflect the government of God.

Women said that if they were allowed to vote and get into politics, they would solve the moral issues that man faced. So where is their promised solution today? Where is their promised remedy? History has proven that they were woefully and destructively wrong! Instead, as with their Prohibition,

women brought even more moral decay and vice! As one man stated—women’s suffrage was gained in 1920, and we have been suffering ever since!

Fjordman wrote in a *Brussels Journal* article titled, “How the Feminists’ ‘War against Boys’ Paved the Way for Islam”: “I heard one woman who was an ardent feminist in the 1970s later lament how many families they broke up and destroyed. She was surprised at the reactions, or lack of reactions, from men. ‘We were horrible. Why didn’t you stop us?’ ”

Why didn’t we stop them in 1970? Why didn’t we stop them in 1920? Why didn’t we stop them in 1848? Because we lacked knowledge and understanding and resolve.

But today, we do not have that excuse, and we must stop them! This renaissance of critical truth and insight sorely beckons us to do so. We are men, and we must fulfill our divine place and responsibility! “Yet your desire will be for [the place of] your husband, and **he will rule over you.**” Men, we need to justly rule! This is our responsibility, and ours alone! May we join Adams and “General Washington and all our brave heroes [and] fight!”



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# DIVORCE

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## CHAPTER FOUR



*LET US NOW CONSIDER* additional cause and effect testimony regarding not just the failure, but the complete destructiveness of the women's rights movement and its leading role in the Curse of 1920—its attack on the family! Yahweh said, "I hate divorce!" (Malachi 2:16). We see in this section and the following some of the social reasons why He does. It is not just the governmental implications of divorce that are bad, but also the many social ills that divorce causes! Of course, anytime we violate God's government, there are ill consequences, just as when we violate His natural laws. And these ill consequences are never more clearly evidenced as seen in Andrew Cherlin's graph of divorce rates from 1860 to 2002—see next page. Dr. Cherlin is a Sociology professor at Johns Hopkins University and the highly regarded author of several books and articles on the family.

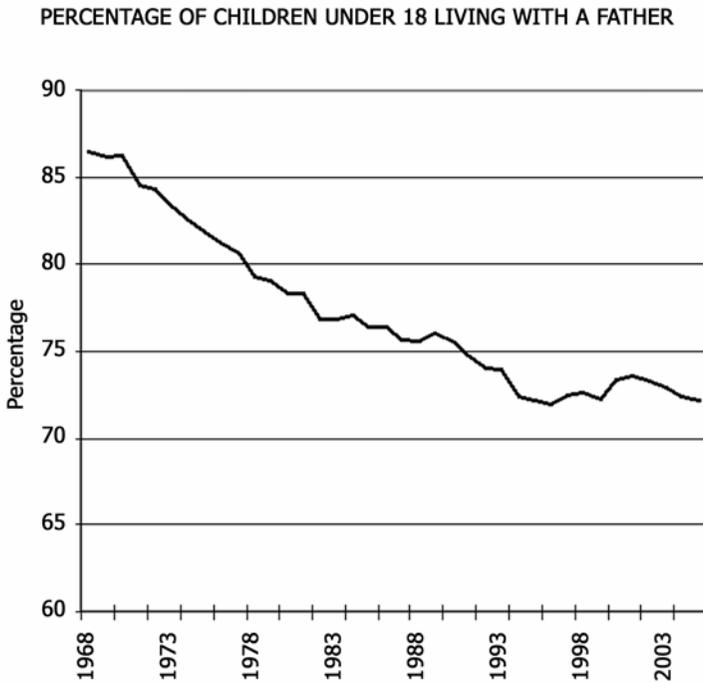
You will notice how dramatically divorce has climbed in direct proportion to the increase in the women's rights movement and the alteration of our marriage laws in favor of the woman. This matter is further addressed in Chapter 13; but for now, we certainly see evidenced by these ever-increasing divorce rates that America is under a Curse that is tragically affecting the marriages and families of this nation. The changes are shocking, and are

directly due to the women’s rights movement.



Divorce rates today are now over 50 percent. Also, in 2005, 50.2 percent of American households were no longer traditional two-parent households. In comparison, in 1950, only 21 percent of American households did not have two parents. Of these non-traditional households today, 25 percent are headed by single women, 9 percent are headed by men, and 66 percent are “non-family households.” In this latter group, 82 percent are those of all ages who live alone, and 18 percent are primarily homosexuals or heterosexual couples living together out of wedlock (data from US Census Bureau). And even for the 49.8 percent of traditional two-parent households, for many of those the biological father is not even there. According to *National Fatherhood Initiative*, one-third of all children do not live with their biological father.

In the following graph comprised from data from the US Census Bureau, we see a dramatic decline in the number of children living with a father. As you will see in this chapter and those following, the women’s rights movement is an unmitigated attack against the man and manhood. As the curse in the Garden foretold, so we see confirmed over and over in these statistics—the woman’s desire will be for the place of her husband.

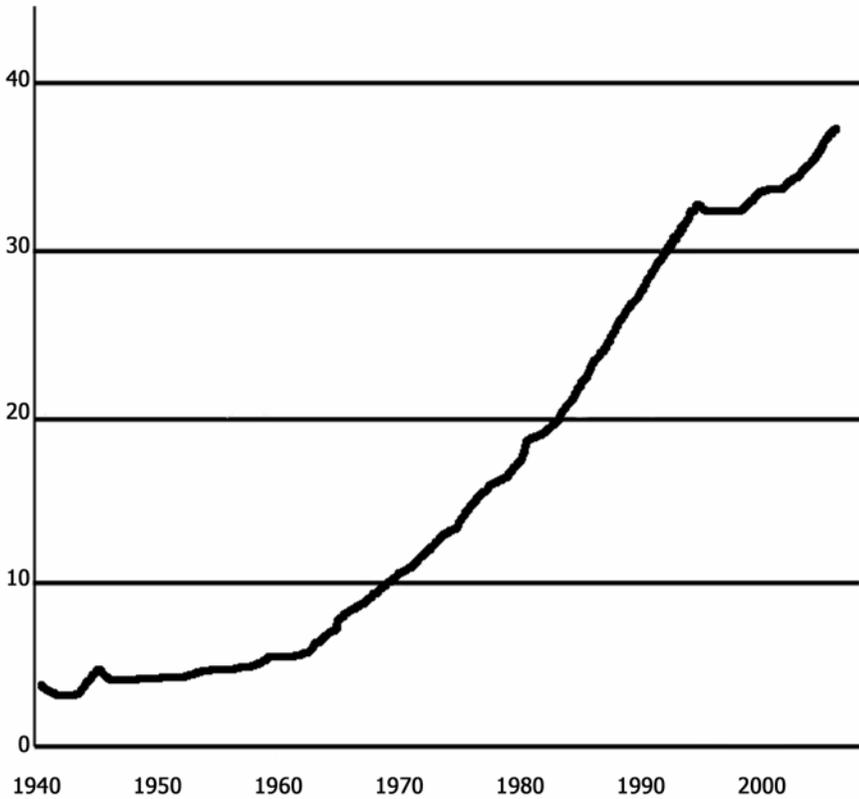


The ill affects of these changes are far-reaching. The *National Fatherhood Initiative* cites the following Father Facts:

- The rate of child abuse in single-parent families is nearly twice the rate of child abuse in two-parent families.
- Controlling for family background variables, boys who grew up outside of intact marriages were, on average, more than twice as likely as other boys to go to jail.
- Controlling for individual and family characteristics, teens in single-parent families were twice as likely to use illegal drugs compared to teens in intact, two-parent married families.
- Children from continuously married two-parent families had significantly better math and reading scores, and higher levels of academic performance than did children from single-parent families or families of remarried mothers when family income was controlled.
- In 1999, 6.3 percent of married couple families with children were poor, compared to 31.8 percent of single parent families with children.

Adding to the Curse on the family is the dramatic increase in children born out of wedlock. In the following graph we see that in 1950, for every hundred children born, four were born out of wedlock. But by the year 2005, that number has multiplied nine-fold—37 were born out of wedlock. And the rate tragically continues to climb!

PERCENTAGE OF BIRTHS OUT OF WEDLOCK  
(1940-2005)



These statistics from the National Center for Health Statistics are not just numbers, but reflect destroyed lives and families. With what we see here in this brief analysis, can there be any question that this nation is under a Curse?

**The Case For Father Custody**

We will once again highlight another work that has contributed to and helped

prepare the way for our much-needed awareness of the cancer this nation faces in feminism. Quotes here will come from the highly regarded book by Daniel Amneus—*The Case For Father Custody*. This book can be found in its entirety as a PDF file at [www.thecurseof1920.com](http://www.thecurseof1920.com). I highly recommend you read it. It is an extraordinarily excellent accounting of feminists' ideas and plans, with numerous quotes, affording a 362-page sterling analysis of the disastrous problems we face with the feminization of America.

In his book, Mr. Amneus addresses the contrast of two opposing family orders—the patriarchal order and the matriarchal order. Patriarchy is the social order marked by: (1) the supremacy of the father in the family, (2) the legal dependence of wives and children, and (3) the reckoning of descent and inheritance in the male line. For good reason, this is the government established throughout the Bible, the government that has been followed throughout all of time (with exception to the Curse of 1920), and this was our government at the founding of this nation. And it is the rejection of this divine patriarchal government that has brought us its contrast—matriarchy. Mr. Amneus points out that a true matriarchy never exists, but this term affords an accurate contrast and characterization of that which feminism seeks. We will begin our quotes from page 21. He precedes this paragraph with the all-caps statement—“THE BETRAYAL OF CIVILIZATION BY THE LEGAL SYSTEM.”

Let's understand what this means. **Courts are participating in—or rather organizing—the destruction of the patriarchal family, and the social system which supports it, and switching over to matriarchy, or mother-right, or the classificatory kinship system, destroying the father-headed family and replacing it with the mother-headed matriline.** The “one spouse” who is ordered from “his own home” is the male, who gets separated off into limbo to make way for Mom's boyfriends. This is the ghetto system or matriarchy. **It requires ignoring the concept of justice and the significance of the marriage contract.** The courts insist on their power to order the husband out of the home built by his labor.

This is a profound statement to open with! Mr. Amneus identifies our present legal system as the purveyor and guardian of “the ghetto system or matriarchy.” You would have to read his book to gain a full grasp of this “ghetto system,” though we will try to facilitate this understanding somewhat here; but his point is that the matriarchal system that is so common in ghettos (which we will also address in Chapter 5), is fostered in the remainder of society as well. **It is legally-imposed feminism.**

We will see some of the specifics of this “ghetto system,” but in Chapter 3 we saw how matters parallel each other, one confirming the other. This is the case here as well. The advancement of ghetto matriarchy into all society is evidenced in other forms as well.

In our broader culture, what do we now have in music? Ghetto music—rap or hip hop. And what do we also have in dress? Ghetto dress, where men wear the clothes of rebellion from the ghettos with their hats backwards or sideways (evidencing the condition of their own minds). These are simply affirming evidences that something even more destructive has made its way into our general society—ghetto matriarchal government!

The feminists honored and praised the matriarchal ghetto; creating and sustaining it with the welfare system. And these ways are a part of suburban families as well, as feminists moved across this land like a plague bringing destruction that continues with the stealth of the Nineteenth Amendment. People are not even realizing what this plague is, its utter destructive power, nor the need or knowledge of how to stop it.

Having its origins in the women’s rights movement, matriarchy found clear and unhindered expression in the ghettos. And though ghettos themselves have diminished, matriarchal government has escalated.

The ghetto matriarchal system was brought into full swing via Lyndon Johnson’s War on Poverty, beginning in 1964. Women did not need men anymore; they now had government checks. The men simply became studs to give them children for their welfare checks. Mr. Amneus uses this clear example in order to show that the same is happening in the rest of society. Today, that same estrangement of men is impacting our society in general. Women are giving men what they want without matrimony, and the divorce courts are giving women what they want. Thanks to feminism, our entire marriage system is a shameful and deplorable mess that is designed to destroy the family, and will utterly destroy this nation!

The following quotes from Mr. Amneus will address this matter of matriarchy and its effects, giving examples as well. You will see through these the wholly destructive effects of the women’s rights movement on marriage via our feminized matriarchal marriage laws. We now quote from page 26 of his book, uncovering a very lucid explanation of the error and ills of present-day divorce laws. Amneus’s references made here to Ms. Weitzman is feminist Lenore Weitzman.

These feminists suppose that going through a marriage ceremony not only entitles the wife to the husband’s children, his home, his furniture and appliances, his future earnings, but also his tangible and intangible career assets because she has custody of his children

and makes her demands in their name. And the law agrees—**agrees that marriage is without significance for its original purpose, the creation of a patriarchal family.** Its purpose is now said to be rather that of enslaving the husband and restoring matriarchy.

Ms. Weitzman's plea is that divorce should benefit the woman equally with marriage [homosexuality]. This makes divorce attractive for women. The wife could reason, "I don't need a husband since I can exchange him for an ex-husband who can be compelled to subsidize me. My contribution of going through a marriage ceremony is equivalent to his contribution of getting an education and acquiring status in his field of work." Ms. Weitzman is really pleading that the wife's non-assets ought to be considered as assets as long as she can cling to "her" children and make her demands in their name. The wife needs to know that her greatest asset is having a husband; Ms. Weitzman's program for shafting ex-husbands by punitive divorce awards will deprive a very large number of women of husbands by frightening men away from marriage in the first place.

Ms. Weitzman wants us to suppose the ex-husband's previous earning ability was made possible by his ex-wife's previous services to him. But obviously the withdrawal of these services must cripple him just as the providing of them formerly benefited him—especially if their withdrawal is accompanied by the deprivation of his children, the chief "assets of the marriage" from his point of view. What she calls assets of the marriage are really assets of the husband, the chief inducement he had to offer his wife to marry him.

The liabilities of the marriage need to be discussed along with its assets. Ms. Faludi [feminist Susan Faludi] and Ms. Weitzman claim for the ex-wife the privilege of de-motivating her ex-husband by her claim to share his "assets" apart from marriage, thus making his chief asset, his motivation, into a liability, while at the same time perpetuating her dependence on him—foregoing the feminist goal of standing on her own feet "without sexual favor or excuse," as Ms. Friedan says.

Ex-wives and their lawyers are privileged to victimize the employers of ex-husbands as well as the ex-husbands themselves. The Los Angeles Times of 27 August, 1985 reports a \$24,000 out-of-court settlement from an employer who fired an ex-husband whose salary he was ordered to garnish:

Allred [a feminist attorney] said a court ruling, made while the case was pending, established that ex-spouses and children have the right to sue companies for firing their

breadwinner: This “will serve as a warning to employers that the wage assessment law was passed for the protection of children.”

Such judgments will make ex-husbands less desirable as employees. Being a breadwinner formerly made a man more desirable because he was more highly motivated. Fathers like this one will find the mother’s claim to the “assets of their marriage” has made him less employable. Children will be victimized. His ex-wife’s asset (being able to sue his employer) is his liability, a “negative asset” which, in the interests of justice, should be shared by the wife.

And it is not just companies that are vulnerable to this feminist lunacy, but even civil government itself. Feminism will bite the hand that feeds it. On page 66 we read:

The law cannot handle the problem by seeking alternatives to the family. Wayne Doss, director of the Bureau of Family Support for the Los Angeles District Attorney’s Office, is “concerned that if custodial mothers are allowed to sue state and county agencies for failing to collect their support money from deadbeat dads it will quickly become an unmanageable program.” Anything to replace the family is unmanageable.

And to further show the lunacy of where this feminized matriarchal ghetto mentality has taken us, we read on page 264:

Here’s an example, from Britain. According to the London Daily Mail of 28 August, 1997:

#### **Wronged Husband Ordered From Home**

A husband who pushed his wife against a door after she confessed to an affair with one of his close friends yesterday lost his fight to remain in their home.

Despite expressing sympathy for his plight and accepting [that] it was his estranged wife who “created the situation,” two appeal judges refused to overturn an earlier ruling ordering him out of the house.

The deputy headmaster, who had no history of violence and vowed never to hurt his wife again, has less than a fortnight to leave the family home in the Portsmouth area.

Judges at the Civil Court of Appeal in London gave him

until noon on September 6 to leave so his wife and their three children, aged nine, seven, and five, can return from the women's refuge where they have been staying. The couple, both in their 30s, had been happily married for 13 years when the wife confessed to an affair with a family friend in June this year.

The London Daily Telegraph quotes the wife as saying "I believe it is the right decision. It is unacceptable for an individual to be living in a four-bedroom house while his three children are homeless."

And the judges agree with her. She is the one who commits adultery and this privileges her to throw her husband out of his home and take his children from him. "You don't own me—I own you, and your children, and your home, and your future income."

In the second quote, Mr. Amneus addressed the assets that each spouse brings into a marriage. Following is his further lucid and compelling analysis of the feminized family order that we presently have. First we see the asset that each spouse brings; but we also see that in our present matriarchal legal system, they are unequal in regard or fidelity. Beginning on page 28 we read:

The wife's major asset, by which she places the husband under obligation to her, is her sexual loyalty, which guarantees him a family and legitimate children.

But her asset, including the children, is revocable under present law. But this is not the case regarding the husband's assets! He continues:

The husband's major contribution to the marriage is irrevocable. It cannot be removed retroactively: he has supported his wife, paid her bills, given her a home, raised her standard of living by 73 percent. But the wife's major contribution to the marriage, the gift of a family, is removed retroactively in over half of marriages and threatened with removal in all: She never really gave him the family which was the quid pro quo for his supporting her. The husband discovers in the divorce court that what motivated him to get married and to labor during the years of the marriage had no permanent existence—it was not a gift but only a loan backed by a woman's promise—and unbacked by the law. He discovers that the law which must enforce contracts interprets the most basic contract as not binding on his wife, only on him, and it therefore deems it just to deprive him of his most precious possession, his children, probably also of his home and his future income.

A society which hopes to remain civilized must motivate its men to become providers for families; otherwise it will become a matriarchy. The divorce rate combined with mother custody instructs men that they cannot depend on marriage. In the words of David Hartman, since “you get less of what you tax and more of what you subsidize, the percentage of individuals living in traditional families is in a continuing and alarming decline, while government subsidized ‘alternate lifestyles’ proliferate. . . . [M]arriage has severely declined, falling from three out of four households in 1960 to slightly above half of all households in 1994.”

Feminists rejoice in women’s freedom to divorce while remaining subsidized—their freedom to superimpose the lower matriarchal tier of society on the higher patriarchal tier and claim subsidization from it, to claim sanctity for the Motherhood Card and deny sanctity to men’s Money Card.

A Canadian publication, *Everyman: A Men’s Journal*, gives the following information on the lower tier: “What Do We Know About Children from Single Mother Families?”

Rates of [children’s] problems from single-mother vs. two parent families (%).

<u>Problem</u>	<u>Single-mother</u>	<u>Two-parent</u>	<u>Relative Odds</u>
Hyperactivity	15.6	9.6	1.74
Conduct disorder	17.2	8.1	2.36
Emotional disorder	15.0	7.5	2.18
Behavioral problems	31.7	18.7	2.02
Repeated grade	11.2	4.7	2.56
Current school problems	5.8	2.7	2.22
Social impairment	6.1	2.5	2.53
Social problems	40.6	23.6	2.21

This says that children of single mothers are 2.21 (221%) times as likely to have one or more social problems than those from two parent families, twice as likely to have emotional disorders previously mentioned.

Continuing on page 47 we read:

The feminist movement, let it be said again, is an attempt to restore this female-headed arrangement—by appealing to the Mutilated Beggar principle—by arguing that the mess it creates is so great that it must be offset by a government Backup System for aiding single mothers, for discriminating against males and patriarchal families for the benefit of females and matriarchal “families.”

“Mutilated Beggars” are described:

In many large cities of the East there are begging rings headed by rascals who kidnap children and mutilate them for use as beggars. The more pitiable and grotesque the mutilations, the more the beggars earn. The alms go to the owners of the begging ring.

In other words, the mess our feminized government creates begs for more of the same; and the worse it gets, the more it demands. Our government throws money at problems (its own, as well as the rejected husband’s); but anyone who has raised a teenager knows this never works. In fact, it only makes the problems worse. What we need, government does not provide at this time. As with the rebellious teen, right government simply needs mom at home and father as head. It’s just that simple! Another revealing example Mr. Amneus provides of feminized government gone awry is found on page 60:

The case of William Hetherington illustrates how far the legal system will go in capitulating to the feminist war against patriarchy. Hetherington’s wife deserted him and their children to run off with a boyfriend. Later she broke up with the boyfriend and, facing the prospect of losing custody of her children and losing the status accompanying such custody, she proposed to Hetherington that they should be reconciled. The reconciliation provided her with the opportunity of accusing him of marital rape, of which he was duly convicted. Hetherington has now languished in prison for over eight years for a “crime” of which he is innocent. The prolongation of Hetherington’s incarceration serves only the bad purpose of saving the reputation of the judge, Thomas Yeotis, from the exposure of his weakness of character and his wish to play shabby

chivalric games.

Judge Yeotis said he wanted to make Hetherington “a symbol to all mankind”—by demonstrating that a wife who accuses her husband of marital rape must be a victim in need of rescuing. Before such a politically correct judge all the woman needed to do was dab her eyes with kleenex and wonder what a poor little weak woman like herself would do if she didn’t have a big strong judge like Yeotis to protect her. The big strong judge’s chivalry didn’t cost him a thing. He passed that cost on to Hetherington in the form of a sentence of 15-to-30 years in prison for the crime of having had sex with a wife who had deserted him and their children to run off with; a boyfriend—and then proposed a reconciliation.

The message Judge Yeotis sent to all mankind was not that rape was a bad thing but that judicial genuflecting to feminist pressure was a good thing, that he hungered for feminist approval and was willing to ignore his oath of office to get it.

Thus we see that what began as a request by women in the early 1800s for the simple right to be able to own property and have equal access to law, has grown into a vicious and devouring legal monster that now turns on the man and attacks him and destroys the family—turning justice on its head and making divorce an attractive option for any woman. Thus today, is it any wonder that three-fourths of all divorces are filed by women? The seeming innocence of the pursuits of women in the mid-1800s has shown its true face!

Here is yet another example of an equally unexpected ill consequence of “listening to the voice of the woman.” From page 144 we read:

Let’s try this: “A boy is watching. What is he learning about being a man?” Patriarchy has until recently taught boys they should expect to become providers for families. What is he learning when he hears a feminist teacher tell the girl sitting next to him “You need to have a career of your own, so you won’t have to depend on a man”? What is he learning when the girl is told by Joycelyn Elders that she ought to carry a condom in her purse when she goes on a date? The boy is learning that patriarchy, family, sexual loyalty and fatherhood are irrelevant to females—which is to say that the female kinship system is normative.

From page 173:

No wonder the proportion of single adults has skyrocketed from 21% in 1970 to 41% in 1992, no wonder so many children have no fathers.

As with Prohibition, women thought they could solve all of society's ills. But they were wrong, tragically wrong! Instead, they have dramatically increased society's ills! They thought they could gain power through politics and the courts and make things better. But truly, all they wanted was power and to be equal to the man. They were like Ms. Frances Willard who took over NWCTU when Mrs. Annie Wittenmyer warned—you will “strike a fatal blow at the home!” Ms. Willard offered persuasive rhetoric, including that the woman was the “born conservator of the home” and needed the political authority to protect it. But now we tragically see that its outcome is exactly what Mrs. Wittenmyer warned! **It is proven now that feminism is not the conservator or protector of the home, but its enemy and destroyer!**

From page 148 we read:

As women increasingly cut themselves off from the patriarchal system by illegitimate breeding or divorce, politicians try harder to make the displaced men responsible for the mess. This further emancipates women and makes the women's vote more deliverable to politicians.

But it also drives away the men from responsible fatherhood and makes the women little more than whores.

### Solutions to Feminism

As one might expect, Mr. Amneus has some ideas, though general, on how this can be turned around, things that can adjust attitudes. Here are some of them:

Page 152: All alimony and child support should be abolished. Why should mothers (any more than fathers) be obligated to perform forced labor for the benefit of ex-spouses who perform no reciprocal services?

Page 139: The problem is not to end the discrimination of divorce court judges against fathers. This is not going to happen. Judges are cowards who will continue to do what they have been doing for over a century because they don't know what else to do and because they suppose the docility of the American male is without limit. The problem lies with fathers themselves. Fathers have to wake up to what is happening—a change in the kinship system. Fathers have to realize that if women are released from their sexual loyalty to husbands (“You don't own me!”), men must be released from their vow to provide for them (“You don't own me either!”) and must

accept the corollary by claiming custody of their children. The fathers' rights movement will be helpless until it understands the necessity of this, of playing their Money Card, their only bargaining chip. Claiming Joint Custody won't do it—it will merely perpetuate the destruction of families and still leave fathers saddled with support obligations.

Page 148: The “success” of the feminist movement depends on this willingness of men to continue putting up with these deprivations. Maybe someday men will get the idea that this paying for the destruction of their families is a bad idea.

Let us address some solutions that are more specific, more encompassing, and truly the only things that will solve these problems associated with feminism and the Curse of 1920. In fact, the answer is actually quite simple, and goes back to our basic precept: **Getting to the root of a matter is essential!** Another statement from Mr. Amneus is added here that will help afford the understanding we need. This will be followed by another brief analysis from yet another noted author. From page 360 we read:

There were only a few thousand divorces annually in the mid-nineteenth century when divorce cost wives their children and Dad's paycheck. This family stability began eroding as later nineteenth century divorce courts, under pressure from the rising feminist movement, began awarding child custody to mothers. “Between 1870 and 1920,” says James Jones, “the divorce rate rose fifteenfold, and by 1924 one marriage out of seven ended in divorce.

From the viewpoint of our present sixty percent divorce rate, one out of seven sounds like Victorian stability itself; but in 1924 it was properly seen as an alarming statistic. Few, however, thought that giving mothers custody of children might be the main reason for this undermining of the family. Few thought that a return to father custody might be the solution to such family destruction.

Before commenting on this, let us turn to another book that will be extensively cited in Chapter 5. From Charles Murray's acclaimed book, *Losing Ground*, which examines America's social policy from 1950 through 1980, on pages 147-153 he reported the following insightful information.

In 1968, under the Johnson administration, the most ambitious social-science experiment in history took place. No, we are not talking about the Great Society, though that too could indeed be said to be true; but there was an experiment lasting from 1968 through 1978 that tried a unique welfare

program with the elusive name—the Negative Income Tax experiment (NIT).

In this program, there were 8,700 low-income participants who were split into two groups—the “control” group and the “experimental” group. The control group received no economic help at all. The experimental group had a floor put on their income. In other words, if their income ever fell below a certain level, the government would make up the difference. Ingenious, huh? What a goal for the family!

Despite the hope and optimism of the day, the program was a miserable failure (imagine that!), reducing the amount of time people would work, anywhere from 9 percent to 42 percent (the latter for wives).

But what was most troubling were the effects on the family. In the Seattle/Denver area, the longest running test, when compared to the control group in that area, divorce was 36 percent higher for whites who received NIT. For blacks, the difference was 42 percent higher divorce. In New Jersey, there was no difference among whites, but for blacks the difference was a 66 percent increase, and for the Spanish, divorce was 84 percent higher in the NIT group! The test was proving once again that welfare destroys the family!

But what puzzled them was that in the Gary, Indiana, group, there was no effect at all on the divorce rate. What made the difference? Would you like to speculate? Do you think it was culture or race? Maybe religion? No, it was none of these. When they looked into it, the one difference was that in Gary, the couples were under the impression that if they split up, they would lose their NIT payments.

The government spent an untold amount of money to prove that welfare does not work; but in fact, it destroys the family and robs initiative, which is essential to prosperity. And what the government did not intend to test, and undoubtedly was never even addressed, was the one thing that afforded the most important and revealing and constructive truth from these results. As empirical evidence, herein lies our answer to the problem of epidemic divorce rates and lack of willingness on the part of men to get married.

Why did these marriages in Gary stay together when others in like circumstances divorced at rates of up to 84 percent greater? It was for one reason—they thought they would lose their financial support! And in like regard, why did divorce rates drop during the Great Depression as we saw at the opening of this chapter? For the same reason—the fear of even further financial loss.

And, why was divorce fifteen-fold less in 1870 than it was in 1920? For the same reason—the certainty of the woman losing financial support. From the founding of this nation to the mid- and latter-1800s, divorce would have cost the wife her children and financial support. And with three-fourths of

divorces today filed by women, there is only one deterrent—to **return to the patriarchal system upon which this nation was founded**, the one system that is in keeping with Yahweh God’s established governmental order, and the **ONLY** system that is proven to work. The simple answer to the problem of divorce is to return to the place from which we departed—patriarchal government.

Men today can do nothing to stop the court’s attack against them and the family, other than to reject marriage and familyhood. Government and private programs will not stem the rate of divorce. Stressing moral values alone will do little to stem the advance of cohabitation outside of marriage and single lifestyles. Counseling will do nothing to stop the pain and destruction in broken homes. The only solution is the radical change of returning to the governmental order that, by its very nature, prevents these ills. To restore long-lasting marriages and reduce the ill effects on children of broken homes:

- (1) **The Nineteenth Amendment must be repealed and men alone be given the right to vote and to govern,**
- (2) **We must restore the patriarchal government whereupon this nation was founded, including property and divorce laws, and**
- (3) **We must establish a sunset law on public welfare so as to restore the structure of the home—a man and a wife—as well as initiative.**

Unless we do these three things, our nation will never correct its moral, social, political, and governmental problems that are plaguing us today under the Curse of 1920.

We now have tangible evidence that since the early 1800s, the women’s rights movement placed this nation on a rampant course of destruction, bringing us to the dire conditions we have today—in the home, in society, in the church, in the courts, and in government. This nation is at a crossroads, and our day of reckoning is today.

We have forsaken our beginnings by listening to the voice of the woman. They sought power under the illusion of equality, when they were in fact rebelling against both God and the man, and their agenda is literally destroying us. If we, as men and women, are to save this nation and the home and reverse the Curse of 1920, we must return to that from which we departed—**patriarchy!**



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# WELFARE

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## CHAPTER FIVE

**I**N CHAPTER 2 WE saw how America is the kingdom of heaven at the nations level, even the garden of God, and how it has been corrupted by the woman listening to the serpent, just as the original Garden was corrupted.

The precise elements of the original Garden of God have existed in America. There is the woman—the women of America. There is the man to whom the woman gave the forbidden fruit—the men of America have listened to the woman. There is the attractive fruit of the tree of the knowledge of good and evil that is desirable to make one wise—the ever-broadening and all-consuming idea of the women’s rights movement. And finally, there is the serpent in the tree that would begin it all—the issue regarding the black man from Africa, the snake kingdom.

We read in Genesis 3 that there were specific consequences for all three parties for their parts in the corruption of the Garden—for the snake, for the woman, and for the man. We have already noted part of the curse on the woman: “Yet your desire will be for [the place of] your husband, and he will rule over you.” Let us now consider a part of the curse on the serpent.

In Genesis 3:15 we read:

“And I will put enmity between you and the woman, and between your seed and her seed; he shall crush you on the head, and you shall crush him on the heel.”

The question that arises here is: Since the black man from Africa is in the place of the serpent, how was this curse fulfilled in the nations level garden, America?

Even as we now have 20/20 hindsight to see how women have sinned through the women’s rights movement and how men have sinned by listening to the voice of the woman, we can now look back and see precisely how this curse was fulfilled regarding the black man.

We keep noting that there is a cause and effect for all of life. Since the black man was used to cause the women to sin, even though this was not intentional on the part of the black man, there is a resulting effect on them for this. One needs to keep in mind here that all of this is happening at a level where we as individuals have no control—the “God level,” a corporate level. Yahweh God is establishing this according to His order and His purposes, even as He set forth in the original Garden. It is a pattern, a template, wherein He uses both good and evil to ultimately bring man into His salvation. This will all work for good for man in the end; but in the meantime, it can be very difficult; and we need to seek understanding, do what is right, and persevere. So much more could be said here, but for now we have to move on.

So how then did the seed of the woman crush the serpent’s (the black man’s) head, and the black man crush his heel?

We have already noted that the War on Poverty was not a war on poverty at all, but in fact a War on the Black Man, a War on the Black Family. The immediate and ongoing result of this welfare program has meant the destruction of the economically poor black family. It replaced the black male with a government check, displacing him from the home. And who was it that did this to the black family? It was the Democratic Party. Lyndon Johnson, a Democrat, started the War on the Black Man in 1964, which was a continuation and expansion of the ideas of another Democrat, Franklin Roosevelt. Beyond its miserable failure to end problems, this program actually created them, and could be called: Prohibition II (with Prohibition I also being initiated by a Democrat).

Today, the Democratic Party is the epitome of the women’s rights movement. They are the undisputed home of feminism and the embodiment of that movement. They are, in all respects, “the woman.” And anyone who listens to that woman suffers the same harm that was evidenced in the

Garden.

What you are about to read here is not presented as an attack on the Democratic Party, anymore than this truth is an attack on the black man or even on women. What you are reading is simply an examination of how Yahweh God has ordered things according to the council of His will. It is His plan. He did not have to consult us! (Remember, we, the created, are the weaker who are easily deceived.) Is there then accountability on man's part? Of course there is, even as there was accountability on the part of Adam and Eve and the serpent. But Yahweh works all of this to His purposes, which, once again, we cannot address here. In the end, He holds Himself accountable. And why not—He created all of this.

There is no question that the Democrats are the epitome of feminism—the woman. So how then did the seed of the woman (at the nations level) crush the head of the serpent? Through the War on the Black Man. The War on Poverty was the seed of the feminine Democrats that did indeed crush the “head” of the black family—the man, the father, who is the head of the home—wounding the black home to such a degree that it is still being gravely impacted today. The War on the Black Man crushed the black father, directly displacing him from the home.

Though many are beginning to see the truth of this, the black man, believing that the Democrats are aiding them, does not realize that Democrats are actually their adversary. The social programs blacks seek are actually repressing and destroying them, keeping them focused on the pitifully meager stipend that comes from welfare, and binding them to crippling poverty and dysfunctionality. Wherever a person sets their eyes, that is where they will be, and welfare pathetically keeps its recipients focused on subsistence and destruction versus success.

Furthermore, the Democrats seek to advance women's rights and feminism, which has advanced matriarchy, which has broken up the homes of black families and brought the slaughter of millions of blacks through abortion. Consistent with this plight, the abortion rate among blacks is twice that of whites, causing even greater irresponsibility and a lack of respect for life, evidenced in their crime rate. Again, cause and effect.

The War on the Black Family came under the authority/administration of a Democrat. Likewise, the cursed Eighteenth and Nineteenth Amendments came under the authority of another Democrat—Woodrow Wilson. In contrast, both the President who granted emancipation to the black man—Lincoln—and the President at the passage of the Fifteenth Amendment giving the black man the right to vote—Grant—were Republicans. Since Democrats are the feminine, it is obvious that Republicans are masculine. While the

freedom of the black man is a legal masculine-government decree that will stand, the rebellion and destruction of the feminine-government decree via women's rights and welfare must yield to the masculine-government and cannot, and will not, stand—"he will rule over you"!

Today, Democrats are feminism in its fullest rebellious form, and it is time to deal with them, as much as it is time to deal with the entire woman issue. Democrats are the contentious woman of Proverbs 27:15. Look at their behavior—they are given to excessive, self-serving, double standard criticism and attacks; complaining; and wanting power for power's sake. This has always been the goal of the women's rights movement, and Democrats are the embodiment of that movement. The goal of Democrats became the goal of feminism—power!

Yet, like a contentious woman, Democrats refuse to take responsibility for their wrongs and quickly blame others. They are vicious, poor leaders, and because they lack long-term vision, their policies are commitments to failure. They have misplaced compassion, naivety, lack moral values, and concentrate on personal rights wherein the end justifies their means. In their own feminism they act out of emotions, rather than following masculine logic and principles. If it were not for the liberal press, single women, and minorities who seek welfare, they would be ignored and powerless. And like a woman who will not stop talking, the press is their facilitating and conniving voice.

The seed of the woman, the welfare program of the Democrats, crushed the head of the black man. And it will be interesting to see how the black man will be used to crush the heel of the Democrat's welfare program. In the Scriptures, the "foot" always speaks of kingdom rights, and the Democrats will lose the rights to the heavenly kingdom, America, just as women must lose their "rights" as feminists. "But I do not allow a woman to teach or exercise the authority of a man, but to remain silent" (1 Timothy 2:12). As this book comes to publication, that need is never more evident, as we now have a woman, a Democrat, who has usurped the government of Yahweh and, for the first time in history, taken her place as Speaker of the House.

The prosperity of the black man since civil rights has brought many black families out of poverty, but that number needs to increase even more. The black man needs to see the plight he has been under due to welfare and have the "enmity" Yahweh placed against the "seed of the woman" that crushed him—the destructive social programs of the Democrats. The Democrats declared a War on the Black Man, and the black man needs to declare a War on Feminism and reverse the curse that has been on him. The black man needs to take his place as the head of a home, his home, and defeat the destructive results of the women's rights movement and Democratic Party.

The black father is the answer to overcoming the destructive effects of welfare and healing the black family, and he needs to be restored. But he has to have the tools, the motivation, and the reinforcement to succeed. Government cannot continue to work against him in order to defeat him. For the black man to succeed:

- (1) **Welfare must be removed so that the woman and children must learn to once again depend on the man, and**
- (2) **Patriarchal government must be restored and divorce laws changed to reflect the man's legal right to all assets in the home, including the children. Responsibility produces responsibility, for both parties.**

These two changes are critical to help not only the black man, but all men throughout society. What is the alternative? More of the same, and at ever-increasing and destructive levels. This nation has no other solution than what has been presented here. Unless we deal with the root, the fruit will remain!

### **The Case for Father Custody**

Examples and testimonies of this fruit will be addressed in the following quotes from Mr. Amneus's book, *The Case for Father Custody*; from Charles Murray's book, *Losing Ground*; from Robert Rector and William Lauber's book, *America's Failed \$5.4 Trillion War on Poverty*; and from Juan William's book, *Enough*.

We will now see how feminism, as evidenced in ghetto matriarchal government, has worked to destroy not only the black home, but all homes, despite the anticipation and promise of Ms. Willard and others like her.

We will begin with a very revealing statement from Mr. Amneus on page 10:

A judge may try a divorce case in the morning and place the children in the mother's custody. He may try a criminal case in the afternoon and send a man to prison for robbing a liquor store. The chances are three out of four that the criminal he sends to prison grew up in a female headed household just like the one he himself created that morning when he tried the divorce case. He sees no connection between the two cases.

This is a very poignant truth. People do not realize the profound impact feminism has had in creating the many social ills that we have today. And it's not that these ills did not exist before feminism. They did. But feminism exacerbates, breeds, facilitates, and multiplies them to an epidemic proportion! Why? Because feminism creates an environment of rebellion and disorder. Look at teenage rebellion and see what that environment breeds—trouble! While teenage rebellion is mostly confined to homes and the streets, feminism also runs rampant in schools, business, the church, our government, and in our courts. Clearly, the widespread ills of feminism's rebellion are evidenced in all these institutions.

Case in point, from page 11 of *The Case for Father Custody* we read:

Female headed households are a minority of households, but they generate over seventy percent of the criminal class.

According to a study made by the Bureau of Justice Statistics, 72 percent of incarcerated juvenile delinquents grew up in broken homes, mostly female headed. Such single-parent homes are only 24 percent of all homes. The ratios of delinquency between father-headed homes and mother-headed homes show that it takes eight hundred and fifteen intact homes to generate as much delinquency as is generated by one hundred broken homes, mostly female headed.

According to *Getting Men Involved: The Newsletter of the Bay Area Male Involvement Network*,

63 percent of youth suicides come from fatherless homes, 90 percent of all homeless and runaway children are from fatherless homes, 85 percent of all children exhibiting behavioral disorders come from fatherless homes, 80 percent of rapists motivated by displaced anger come from fatherless homes, 71 percent of all high school dropouts come from fatherless homes, 75 percent of all adolescent patients in chemical abuse centers come from fatherless homes, 70 percent of juveniles in state-operated institutions come from fatherless homes, and 85 percent of all youths in prisons grew up in fatherless homes.

And we wonder how to solve our crime problems? Cause and effect! **Unless we stop divorce, we can forget about stopping crime.** It's like moping up water on the floor, when the hydrant is left on. We must first turn off the source of the problem, and then mop up. Amneus continues:

According to one estimate, almost two-thirds of the men who marry today in the hope of becoming fathers face these statistics, face the prospect of losing their children and seeing them forced into the female kinship system by a divorce court judge **who will then try to make him pay to have this loss inflicted on himself and his kids.** More of this two-thirds figure in a moment.

Maggie Gallagher cites George Rekers, professor of neuropsychiatry and behavioral science at the University of South Carolina School of Medicine, as follows on father absence:

Both developmental and clinical studies have clearly established the general rule that the father's positive presence in the home is, in the vast majority of cases, normally essential for the existence of family strength and child adjustment.

Research, says Gallagher,

shows that children without fathers have lower academic performance, more cognitive and intellectual deficits, increased adjustment problems, and higher risks for psychosexual development problems. And children from homes in which one or both parents are missing or frequently absent have higher rates of delinquent behavior, suicide, and homicide, along with poor academic performance. Among boys, father absence has been linked to greater effeminacy, and exaggerated aggressiveness. Girls, on the other hand, who lose their father to divorce tended to be overly responsive to men and become sexually active earlier. They married younger, got pregnant out of wedlock more frequently and divorced or separated from their eventual husbands more frequently, perpetuating the cycle.

When will we wake up?

Let's summarize it this way—this is the central argument of the present book:

**The marriage contract no longer guarantees a man's right to have a family, only his obligation to subsidize its destruction and the placing of his children in a female headed household** where they are eight times more likely to become delinquent, and five times more likely to commit suicide, thirty-two times more likely to run away, twenty times more likely to have behavioral disorders, fourteen times more likely to commit rape, nine times more likely to

drop out of high school, ten times more likely to abuse chemical substances, nine times more likely to end up in a state-operated institution, twenty times more likely to end up in prison.. A father who refuses to subsidize this will be judged a rat and a Deadbeat Dad and will be pursued by the resources of government (“We will find you. We will make you pay,” says President Clinton). He must perform forced labor for the benefit of another person, Mom. He must consent to give up his children, his home, his role, his property and his future income for the purpose of liberating Mom from “patriarchal oppression” and “the scourge of marriage.”

Is the two-thirds figure really possible? This estimate of the number of divorces was made by Teresa Castro Martin and Larry Bumpass in 1989. In the following year Bumpass suggested “60% may be closer to the mark.” According to Bumpass, “The exact level of marital disruption is much less important, however, than the fact that the majority of recent first marriages will not last a lifetime.” He notes that “the underlying rate of increase in the level of lifetime divorce has been virtually constant for more than 100 years, generating the accelerating curve from 7% for marriages in 1860 to the current expectation of well over one-half.”

The crucial correlation never seems to have been noticed: **this increase in the number of divorces followed the switchover from automatic father custody to virtually automatic mother custody.** Women are more divorce-prone than men (Briffault’s Law) and their growing realization that they need not lose their children in the divorce court has been a major cause of the rising divorce rate. **Switching back to automatic father custody will re-stabilize marriage and the family.**

Where is the outrage against feminism, the very cause of these problems? For the sake of the family, we must reject and reverse the matriarchal system that has been imposed upon us by feminism and return to a patriarchal order. There is no other answer! Anything less will fall short and fail. We must remove the environment of rebellion that feminism has produced, and this can only be done by women returning to their God-ordained place in the home under the man. **Only when women return to the home and men take their place as its head, as well as the head of government, will our out-of-control social problems be brought under control.** We have to apply “tough love” for society as well!

The following from Mr. Amneus is one of the most poignant points in his entire book. We go about our lives almost in a daze, not realizing the dramatic extent of all the evil and heartache and corruption and disorder that goes on around us. Society is like people who go to church. They get all dressed up,

fight and argue and scream at the children and each other, harbor those feelings all the way to church; but when they walk through the church door, they put on their best faces so nobody knows the true condition of their family.

That is the way society is today under feminism—not willing to admit and deal with the problems. And even “having it all together” does not change the prospect that in the days ahead, either themselves or their children or their children’s children, will come under the destructive pain and effects of feminism. As Mr. Amneus points out, the ill affects of alcoholism afford a statistical risk, one that requires broad action on our part. Even so, we must likewise responsibly deal with feminism.

From page 16 we read:

### THE SAFE DRUNK DRIVER ARGUMENT

Feminists will argue that even though delinquents are eight times more likely to come from matriarchal homes, still most fatherless children do not become delinquents, so there can be no objection to mother custody. Of course most fatherless boys don’t grow up to rob liquor stores and most fatherless girls don’t grow up to breed illegitimate children. Therefore what? Therefore we can ignore the increased probability that fatherlessness will create delinquency and illegitimacy? This might be called the “Safe Drunk Driver Argument”: Most drunk drivers do not get in accidents. The overwhelming majority get home safely and sleep it off.

Drunks are, however, overrepresented among those who do get in accidents; and for this reason society discourages drunk driving.

The Safe Drunk Driver Argument is identical with the anti-patriarchal argument which defends the creation of fatherless households: Most fatherless children do not become delinquents; therefore creating fatherless families is OK.

Other social pathology has the same kind of correlation with female-headed households:

Most fatherless children do not become teenage suicides, but most teenage suicides are fatherless children.

Most fatherless children do not become educational failures, but most educational failures are fatherless children.

Most fatherless children do not become rapists, but most rapists were fatherless children.

Most fatherless children do not become gang members, but most gang members are fatherless children.

Most fatherless children do not become child abusers or child molesters, but most child abusers and child molesters were fatherless children.

Most fatherless children do not become unwed parents, but most unwed parents were fatherless children.

Point well made! In one way or another, the vast majority of society is directly affected by the ills of feminism, and it is destroying, and will further destroy, this nation if we do not stop it.

And the case continues. From page 166 we read:

According to Ronald Tansley, "In Oregon last year [1994] 33 children were killed as a result of child abuse. Mothers were killers in 27 of these cases." In Milwaukee County in 1989 there were 1,050 reported cases of child abuse. Eighty-three percent of these cases occurred in households receiving AFDC. In other words in mostly female-headed households.

From page 167:

Sociologist Ira Reiss cites the findings of Diana Russell of Mills College, who "studied sexual abuse of children with emphasis on father/daughter incest":

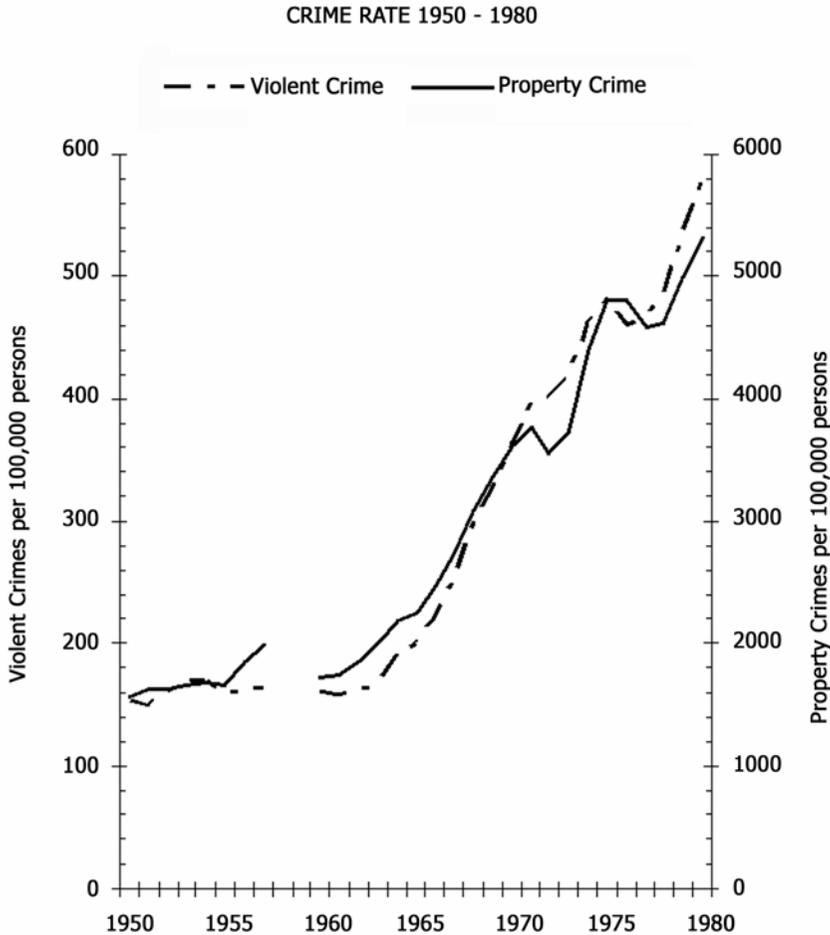
Russell found that 2 percent of those growing up with a natural father were sexually abused as were 17 percent of those growing up with a stepfather.

## Losing Ground

Let us now turn to Charles Murray's book, *Losing Ground*. We will begin with two of his graphs on the clear and direct effects that the War on the Black Man had on crime. These graphs are twin sisters to the graphs we saw in Chapter 2 on the immediate escalating effects on state spending when women were given the right to vote. They are just as dramatic and clear, once again revealing the direct ill effects of feminism, but this time as a result of the Democrat's War on the Black Man.

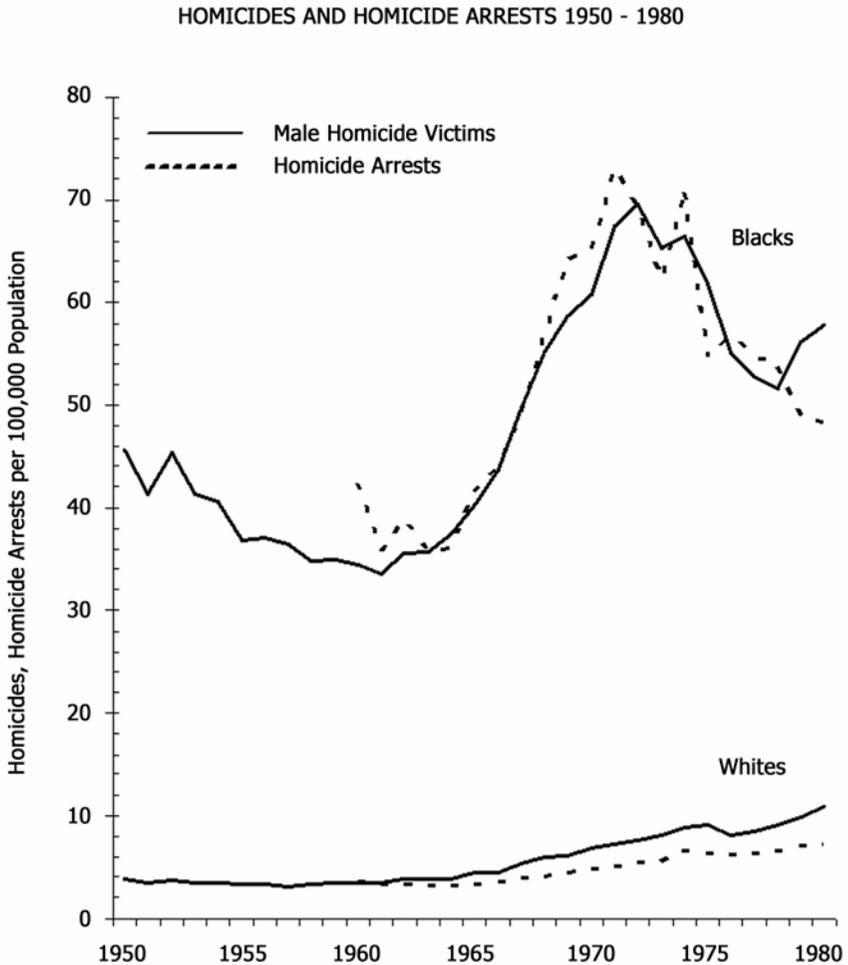
Homicide rates are particularly revealing in this study, because 52 percent are committed by blacks, who are only 13 percent of America's population. Thus, as reported by the United States Department of Justice, "In 2004, offending rates [for homicide] for blacks were seven times higher than the rates for whites." Also, 94 percent of black victims are killed by blacks. Therefore, homicide rates are particularly representative of effects upon the economically poor black man.

On page 114 of *Losing Ground*, we find the following graph showing the property and violent crime rate for the period of 1950-1980.



Property and violent crime rates remained nearly unchanged leading up to the War on the Black Man. Though there was a slight rise immediately before 1964, when the Great Society legislation passed, crime skyrocketed! Once again we can call Johnson's Great Society program Prohibition II, for it had the same immediate effects of increasing vice and crime.

The next graph from page 116 shows the homicide rate for both blacks and whites for the same period of 1950–1980. Again, the testimony is clear.



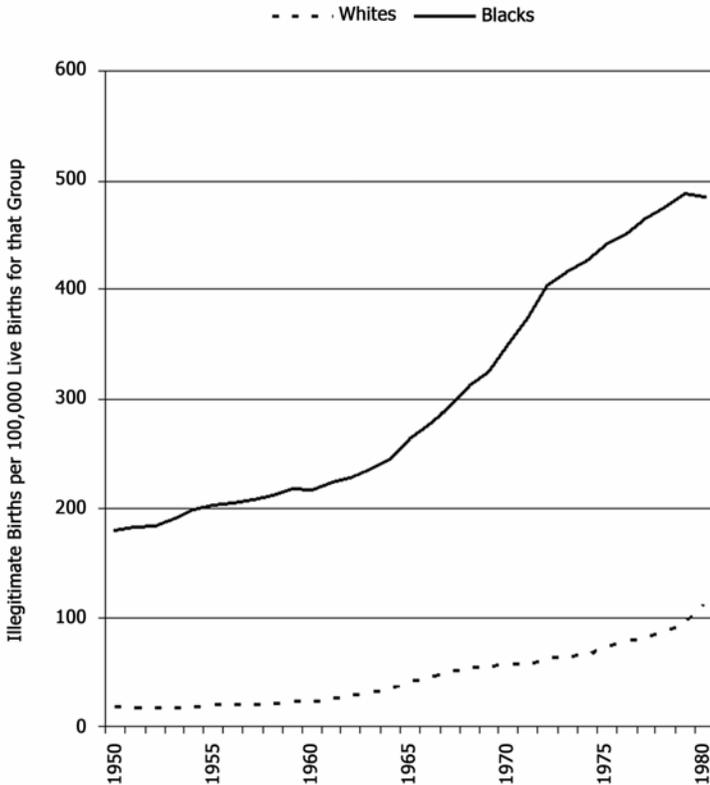
The first striking thing about this graph is the actual decrease in homicides leading up to 1964. Mr. Murray reports that this decrease was contrary to what would have been expected, for it was a time in which there was a rapid migration into urban centers, affording a 24 percent increase in the proportion of blacks living in central cities. Murray states: “The black homicide rate ‘should’ have been rising in the statistics, if only because so many more

blacks were moving to places where homicide rate tends to be high. But it fell instead.”

But then came the War on the Black Man when Johnson’s 1964 Great Society program passed, producing the immediate and dramatic effect of increasing the rate of homicide.

But even more confirming per the direct effects of the War on the Black Man on crime is that which followed—when Presidents reduced or cut welfare spending, the rates of homicide followed with reductions (addressed in Chapter 13). Regarding Johnson’s Great Society program, in his State of the Union Address in 1973, Nixon stated: “The intention of this effort was laudable, but the results in case after case amounted to dismal failure.” But look at the graph. Hindsight shows us that not only was it a dismal failure in its ability to truly help the poor, but it actually hurt them! It had the direct effect of dramatically increasing crime (producing Prohibition II effects), followed by equal reductions when welfare spending was reduced. Cause and effect.

The next graph from page 126 examines the percentage of illegitimate births in relation to all births, comparing these rates among whites and blacks.



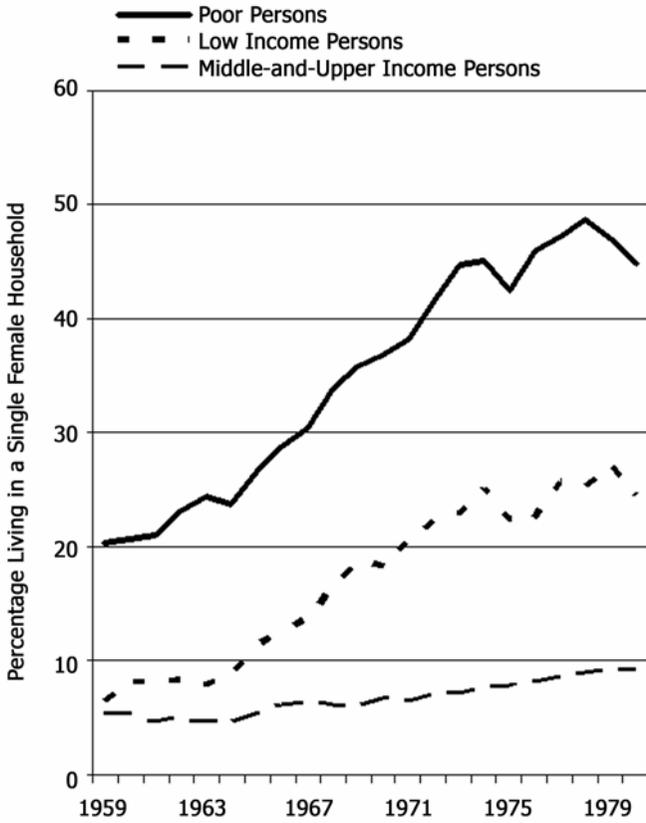
From 1950 through 1963, black illegitimate births rose slowly and linearly, from 17 percent of all black births to 23 percent. Mr. Murray explains that “this was the growing anger with AFDC in the late 1950s—the black rate [of illegitimate births] was much higher than the white rate to begin with, and was growing much faster. Yet as it turned out, the increase that caused the uproar was trivial compared with what followed.” In 1964, the trendline suddenly steepened. What had been a rate increase of 6.8 percent, became nearly four times greater! What was a 17 percent level of illegitimate births among blacks in 1950, jumped to 48 percent by 1980! Today, that figure is a shocking 70 percent illegitimate births! Thanks in large part to welfare, only three out of ten black children are born in an intact family environment.

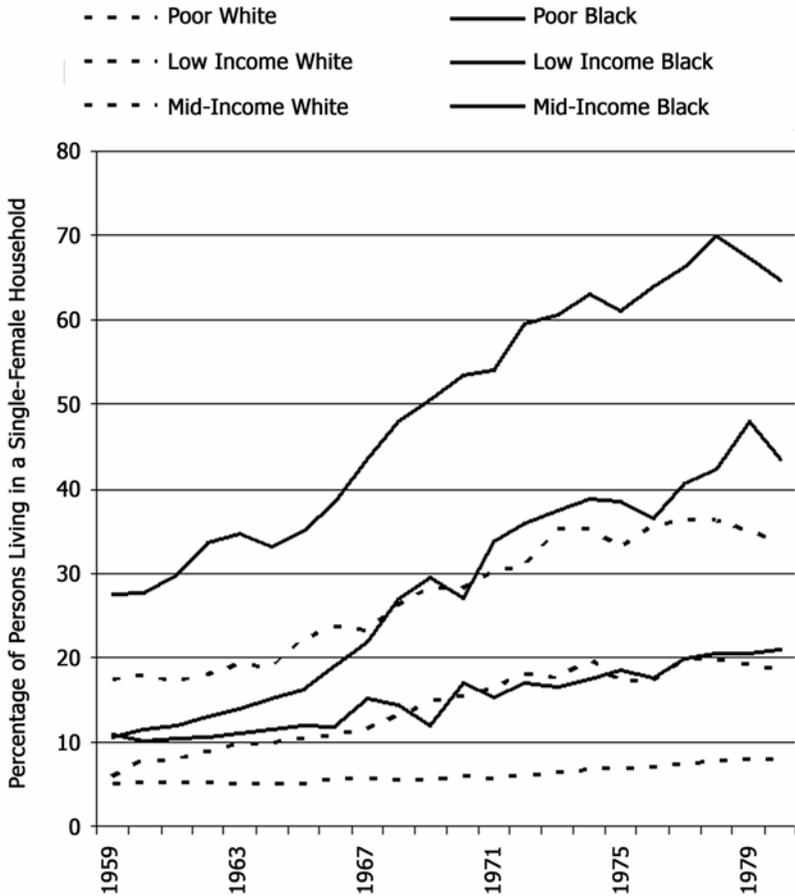
In 1965, Senator Patrick Moynihan forewarned the nation concerning the destruction of the black family in his report—*The Negro Family: The Case for National Action*. At that time, black illegitimacy was 26 percent. Moynihan stated: “[A]t the heart of the deterioration of the fabric of the Negro society is the deterioration of the Negro family.” He prophetically added: “The steady expansion of welfare programs can be taken as a measure of the steady disintegration of the Negro family structure over the past generation in the United States.” But the War on the Black Family was already launched. Moynihan noted: “The role of the family in shaping character and ability is so pervasive as to be easily overlooked. The family is the basic social unit of American life; it is the basic socializing unit.” And yet this is the very unit this nation has torn asunder for the black man, and thereby assigned him to the destructive course we have seen so clearly evidenced since 1965.

There is a troubling element in this graph that Mr. Murray did not comment on. According to a 2003 report by the Center for Disease Control and Prevention, 81 percent of abortions are performed on women who are not married. *Roe v. Wade* advanced abortion nationwide in 1973. You will notice that the rate of illegitimate births lessened from 1973 onward. Thus, given the certain effect of abortions, illegitimate pregnancies did not actually decrease, but undoubtedly remained on the same dramatic upward trend. The tragedy is that the children represented in the difference never made the statistics because they were killed in the womb.

Thus we see one more tragic testimony regarding the ill effects of Johnson’s War on the Black Family. And we will add yet another—the increase of the destructive matriarchal household.

Following are two more graphs from *Losing Ground*, pages 130 and 131. The first graph shows the percentage of persons living in single-family households by income levels, regardless of race. The second graph, once again, breaks down the same data into the two categories of blacks and whites.





As you can see once again, the dramatic climb in single-female households was most prominent among the black low-income and poor, who would have been directly impacted by Johnson's War on the Black Man. Mid-income blacks experienced a relatively modest change throughout that period, and were in fact equal to the low-income blacks regarding single-female households before 1960. But after that, this dramatic departure was quite revealing regarding the catastrophic impact of the 1964 welfare agenda. In little more than fifteen years, the black low-income, single-female household increased over three times that of the levels of mid-income blacks of 1964. These

dramatic changes created a segment of society that had otherwise been nominal. Thus, it is clear that Johnson's War on the Black Family was directly responsible for this dramatic change, and there is only one solution to reversing these destructive effects—stop the welfare!

These graphs, along with those in Chapter 2 regarding the skyrocketing increases in the cost and size of government due specifically to women's suffrage, are dramatic seismographic results that tell of a tragedy of profound significance! And they all point to the same cause—feminism and women's rights—the first prong of the Curse of 1920!

### **America's Failed \$5.4 Trillion War on Poverty**

Robert Rector and William F. Lauber's book adds even further credence to what we are seeing here, bearing the lengthy but descriptive title—*America's Failed \$5.4 Trillion War on Poverty*. The authors point out in Chapter 1, page 1:

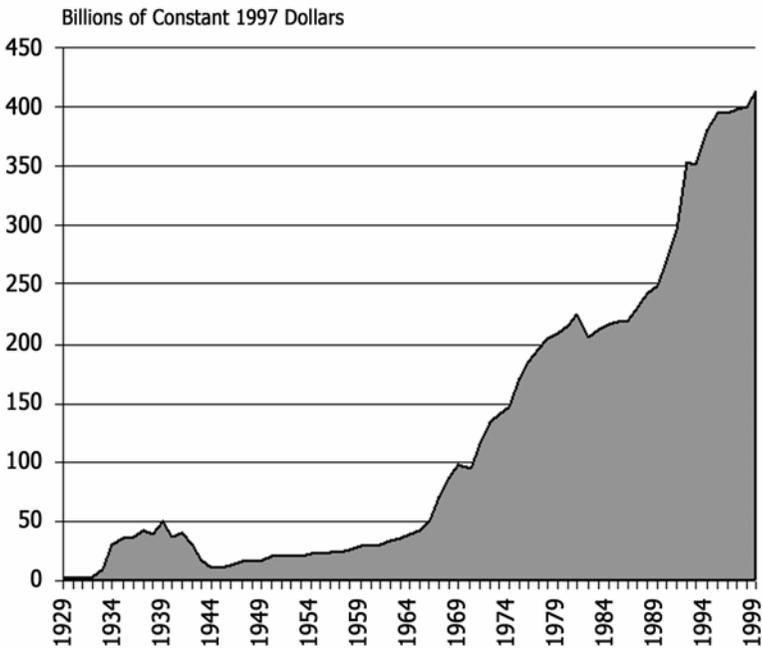
Since the onset of the War on Poverty, the U.S. has spent over \$5.4 trillion on welfare. But during the same period, the official poverty rate has remained virtually unchanged, dependency has soared, the family has collapsed, illegitimacy has skyrocketed. And crime has escalated in direct proportion to the growth in welfare spending.

What they are saying is that **since 1964, our nation has continued expanding a program to destroy the American family**. If an outside force had come into this nation and afflicted the amount of damage done by our welfare programs, we would have declared war on them. This nation is presently in a War on Terror; but frankly, these terrorists are far less a threat than the terrorist we created—welfare—which continues to kill defenseless babies, as well as adults, destroys families and lives, increases crime, strips initiative, and tears down the moral standards of this nation. If a war is to be fought, it needs to be a War on Welfare! If a war is to be fought, it needs to be a War on Feminism! They are the greater enemies!

Rector and Lauber's book presents a much more expansive view of welfare statistics, beginning in 1930 and extending to 1993. On page 12, they provide the graph seen on the next page (which is here updated to 1999).

The rise in total welfare spending around 1935 to 1940 was Roosevelt's response to the Great Depression. Following that, welfare returned to a modest and rather flat rate for the next forty years. But then came the War on the Black Man under Johnson. Despite the efforts of Reagan (1981–1989), welfare has been an ever-expanding War on the Black Family.

## HISTORY OF TOTAL WELFARE SPENDING



Since Reagan, other than the Republican's 1994 Contract with America, there has been a relative complacency about controlling welfare, and thus it continues its destructive escalation! There are undoubtedly some legitimate needs, such as for the elderly or infirmed; but welfare to the poor is totally destructive! Do you realize that this nation had essentially no welfare system for 150 years? Government welfare only began after the Curse of 1920. The welfare system is a misplaced feminine mercy curse on this nation and must be reversed! It is an enemy, and we must declare a War on Welfare.

And it needs to be restated here that Johnson's War on Poverty and the behemoth growth of welfare since then, is a continuing product of bigger and costlier government as evidenced immediately upon women receiving the right to vote. This propensity of women was well established in Chapter 2. Burgeoning welfare costs are simply an extension of skyrocketing increases that began in 1920—a product of the Curse of 1920!

Why would any nation continue to pay to destroy its people in the name of helping them? The destructive affects of the women's rights movement are documented, clear, and calculable. The only explanation for this insanity is that we are indeed under this blinding Curse!

Rector's and Lauber's book is replete with information and statistics that reveal welfare's destructiveness. On page 23 they note:

In welfare, as in most other things, you get what you pay for. **For thirty years the welfare system has paid for non-work and non-marriage and has achieved massive increases in both.** [This was the same finding per the NIT experiment.] By undermining the work ethic and rewarding illegitimacy, the welfare system insidiously generates its own clientele. The more that is spent, the more people in apparent need of aid who appear. The government is trapped in a cycle in which spending generates illegitimacy and dependency, which in turn generate demands for even greater spending.

Their last point is well taken. But welfare does not just cost us real dollars via the demand for more welfare, it creates other costly demands as well. Welfare directly increases costs for crime protection, for abortions, and waste due to lack of performance. Thus, the accumulative effects are even greater. Per this lack of performance, we read on page 26:

The growth of the welfare state has coincided with a decline in labor force attachment. In 1960, among the lowest income quintile of population, nearly two-thirds of households were headed by persons who worked. By 1991 this figure had fallen to around one-third, and only 11 percent were headed by persons who worked full-time throughout the year.

On page 25 we read a further succinct analysis of welfare; in fact this book has numerous similar valuable analyses:

The anti-marriage and anti-work effects of welfare are simple and profound. The current welfare system may be conceptualized best as a system that offers each single mother with two children a "paycheck" of combined benefits worth an average of between \$8,500 and \$15,000 (figures for 1995), depending on the state. The mother has a contract with the government. She will continue to receive her "paycheck" as long as she fulfills two conditions:

Condition #1: She must not work.

Condition #2: She must not marry an employed male.

Thus, the current welfare system provides heavy incentives for individuals to work less or leave the labor force entirely and rely on

the taxpayers for support. Even worse, welfare has made marriage economically irrational for most low-income parents; it has converted the low-income working husband from a necessary breadwinner into a new financial handicap. It has transformed marriage from a legal institution designed to protect and nurture children, into an institution that financially penalizes nearly all low-income parents who enter into it.

And why do we put up with this? Why do we allow this to continue?

On page 31, Rector and Lauber reference Charles Murray, whom we just quoted extensively; and it is very worthwhile to see what they too pass along from him. And why do we examine all of these references? Because we need to see the direct effects of feminine misplaced mercy—how it is destroying lives—so we too can have “enmity” against these wholly destructive programs.

Murray pointed out that when Daniel Patrick Moynihan first warned of the impending collapse of the black family in the early 1960s, the black out-of-wedlock birth rate was around 25 percent. Moynihan’s warning of the coming disintegration of the black family and its attendant social consequences was vilified at the time, but the breakup of the black family and the accompanying social calamities have far outstripped his worst nightmares.

Alarming, Murray warned in his sobering article (*Wall Street Journal*, “The Coming of the White Underclass”) that the white illegitimate birth rate is now 22 percent, only a few points shy of the black rate when Moynihan first issued his prophetic warnings in the early 1960s. Worse, the illegitimate birth rate among lower income whites is far above the aggregate rate of 22 percent and is rising at an explosive rate. Among white high school dropouts, the out-of-wedlock birth rate is now 48 percent, up from 35 percent a decade ago.

As Moynihan prophetically warned of the impending chaos in black urban communities back in 1965:

From the wild Irish slums of the 19<sup>th</sup> century Eastern seaboard to the riot-torn suburbs of Los Angeles, there is one unmistakable lesson in American history: A community that allows a large number of young men to grow up in broken families, dominated by women, never acquiring any stable relationship to male authority, never acquiring any rational expectations about the future—that community asks for and gets chaos. . . . [In such a society] crime, violence, unrest, unrestrained lashing out at the

whole social structure—these are not only to be expected, they are virtually inevitable.

Prophetic indeed!

Where do we stop referencing quotes when they are as clear and penetrating and enlightening as these? But we must close here with the following tragic assessment from page 27:

Across the nation, the welfare system has all but destroyed family structure in low-income communities. Welfare establishes strong financial disincentives which effectively block the formation of intact, two-parent families.

Thus we see that, in reality, our country actually pays to destroy families. If we tried welfare in court for its crimes, it would be worthy of the death penalty. And since America is paying for this wholesale destruction, it too would be guilty. Welfare is guilty of child abuse, murder, prostitution, maiming and robbery of men, drug trafficking, extortion, emotional abuse, demoralization, and undoubtedly much more.

### Enough

Juan Williams and Bill Cosby are two black leaders who are heralding the same truth that we are addressing here. In his book, *Enough*, author, senior National Public Radio correspondent, and Fox News analyst, Juan Williams, resounds Bill Cosby's frank assessment of the problems associated with the low-income black communities. Quoting from the Institute for American Values, Juan states:

The authors noted that over the last fifty years, basically the period after the *Brown* decision (outlawing segregation of public education in 1954), "the percentage of black families headed by married couples declined from 78 percent to 34 percent." In the thirty years from 1950 to 1980, households headed by black women who never married jumped from 3.8 per thousand to 69.7 per thousand. That, too, had real consequences. In 1940, 75 percent of black children lived with both parents. By 1990 only 33 percent of black children lived with a mom and dad—"largely a result of marked increases in the number of never-married mothers." And there is no question about the impact on black children. With both parents in the house, they do better in school; the children of married people also

have fewer run-ins with the police, as well as better self-esteem, and are more likely to enter into marriage before having children. This is a cycle of success creating more success and prosperity.

**“For policymakers who care about black America, marriage matters,”** wrote the authors of the report, a group of black scholars. They called marriage in black America an important strategy for “improving the well-being of African Americans and for strengthening civil society” [p. 216–217].

Marriage is indeed the key, and we have to change our laws and welfare programs in order to restore it. Otherwise, the War on the Black Family will only continue. There is no other real solution. In Juan’s book, which I highly recommend that you read, he and Cosby dismiss welfare as an answer to the plight of the poor blacks, but rather a dismal detriment. They urge social and moral responsibility, which is indeed needed; but until we stop the cause of this plight, we only address the fruit and not the root.

### Iteration

It is highly fitting that we restate that which was presented at the conclusion of the last chapter. The only solution to these wholly destructive results directly due to welfare is the radical change of returning to the governmental order that by its very nature prevented these ills. Remember, there was essentially no welfare in this nation for 150 years, before the Curse of 1920.

- (1) **The Nineteenth Amendment must be repealed and men alone be given the right to vote and to govern,**
- (2) **We must restore the patriarchal government whereupon this nation was founded, including property and divorce laws, and**
- (3) **We must establish a sunset law on public welfare so as to restore the structure of the home—a man and a wife—as well as initiative.**

Furthermore, as stated in this chapter, the black father is indeed the answer to overcoming the effects of welfare and healing the black family. But he has to have the tools, the motivation, and the reinforcement to succeed. These are afforded by:

- (1) **Welfare must be removed so that the woman and**

- children must learn to once again depend on the man,  
and
- (2) Patriarchal government must be restored and divorce laws changed to reflect the man's legal right to all assets in the home, including the children. Responsibility produces irresponsibility, for both parties.

These two things are critical to help the black man, and not the black man only, but all men throughout society. We must declare a War on Welfare!

If we today do not correct this tragic injustice that we are inflicting upon the poor, and even upon the rest of society, how will we ever be able to justify the deeds of this generation—not only to those who have been before us, but also to those who will follow us? How will we justify our utter irresponsibility and failure to care by not acting? We now know the truth, and are thereby all the more responsible.

In Jeremiah 22:16 we read:

“He pled the cause of the afflicted and needy; then it was well. Is not that what it means to know Me?”

In the case of welfare and the poor—less is more. If we are going to do well for the poor and for this nation as a whole, we must give them that which is for their good and not for their destruction. We must therefore reverse the Curse of welfare!

### Cause and Effect!

Typically, this chapter would have ended with the above summary of what must be done to correct the problem of welfare; but there is a glaring truth that must be added here that demands our recognition.

In the last two chapters, we have seen evidenced the unmistakable ill effects of our feminized divorce laws and welfare. Both destroy the family! And, both have the same effect—**to replace the man with money!**

The family of the economically poor black man is destroyed by replacing the man with a welfare check. But our divorce courts are one and the same in what they do. Just like welfare, they too seek to replace the man with money. This nation's divorce laws are just as guilty and just as destructive as our welfare laws, for they both effect the same thing—**striking at the head and replacing him with money!** They are both equal and like attacks on the family, and aberrations from Yahweh's government that works!

Now, recognizing this ill effect, let us go one vital step farther. Cause and effect? So what caused this effect? The answer is obvious—we reaped what we sowed!

What have we, as a nation, done to cause this? It is the result of the men of this nation having replaced their Head with money! They no longer sought God, but the god of money. Therefore, the poor and the afflicted of this nation attest to this. Even as men have made money to be their head, so we have reaped and evidenced this by the affliction of money replacing the heads in these broken homes. **Men let money become their head, so now money has replaced them as head!** We have reaped what we sowed!

It is hypocrisy that we put “In God We Trust” on our money; for in truth, “In God We Trust,” as long as it is on the money. The god in which we trust is money. Men have made money their god, their head, which is paralleled/evidenced in welfare and in divorce courts. And thereby, our families and our nation are being destroyed!

For the love of money is the root of all evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs [1 Timothy 6:10].

The men of our nation are guilty, for instead of seeking the one true God, they have sought the god of money!



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# TWO BECOME ONE

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## CHAPTER SIX

 *HE LAST TWO CHAPTERS*, as well as Chapter 2, have concentrated on the statistical evidence regarding the multiple, highly destructive ills of the women's rights movement. In this chapter, we will look at additional statistics; but to a greater degree, will devote ourselves to examining God's written word, the Scriptures, to see what they say concerning divorce and the governmental order of the family. These two matters are extremely important, as they relate directly to the women's rights movement, which rebels against and seeks to destroy the family. When we see what God's word says in this regard, we will see that feminism is indeed rebellion. Even as the statistical data exposed the great error and failure of feminism, so God's word will expose its equal error in regard to family government.

We stated at the outset that:

**Man's laws must be established upon God's laws.**

And in order to find out what God's laws are, we have to go to God's word—the Scriptures. But before we do, let us start by once again examining the origins of feminism in this nation and some revealing facts regarding divorce as it relates to the church.

As stated in the Introduction, the purpose of this book is to expose the error that this nation committed as a result of the Curse of 1920; and in so doing, to call the country back to the principles upon which it was securely founded. As it is written in Revelation 2:4, in many ways we have “left our first love.”

For some, up to now everything in this writing has been acceptable because we have pointed out other’s errors and failures, and as long as the ball is kept in that court, we are comfortable. But we are going to cover some things in this chapter that are going to make some people uncomfortable.

There is an old saying: “If the shoe fits, wear it.” The only way to make true progress is to be painfully honest about where we have been and where we are now. This writing has thus far sought to be painfully honest with such controversial and impassioned issues as women, blacks, the Nineteenth Amendment, government, and the home. And of the same necessity, we will now be painfully honest regarding the church.

To begin with, clearly, the women’s rights movement had its beginnings in the church. While the black man was the serpent in the tree, it is clear that the church was the tree of the knowledge of good and evil (which accurately describes the church—being both good and evil). Afforded by that tree via the Quakers and other Christians, there was the fruit of women’s equality/women’s rights that was ripe for the picking.

It was indeed the doctrine of the Quakers that these women fed upon, and then gave to the men of this nation to eat as well. Thus, we see even more clearly how this kingdom of heaven, America, was in every regard the garden of God: **the tree of Christianity planted in the middle of it with its fruit of women’s rights, the serpent in the tree, the woman, and the man.** This is the governmental reality regarding America, the church, and an evil that women and men have generously, yet regrettably, partaken of. Let us look further at the overwhelming evidence of the origin of the women’s rights movement in the church.

First though, some may object to what is stated here by pointing out that society in general was much more religious in the 1800s, and that life for just about everyone was centered around the church. This is indeed true; but it is still Christianity, and it was in fact out of Christianity that the women’s rights movement came forth.

We have seen that the first organized opponents to slavery were the Quakers, a denomination within Christianity. And it was from them that many of the ideas and leaders in the women’s rights movement came. Women like Susan B. Anthony and others had experienced equality in their churches and homes as young Quaker women, but when they entered society, they were

appalled to find that it was different. Thus, what they had seen in church, they set out with a passion to take into society, and they succeeded.

The first official women's rights meeting was held at the Seneca Falls Wesleyan Methodist Church on July 19–20, 1848, whereupon the Declaration of Sentiments was signed by 62 women and 32 men. Four of the five women who conceived that meeting were Quakers. Mrs. Stanton, who wrote the Declaration, was a Presbyterian (who later wrote *The Woman's Bible*). That pivotal document was signed in the church! And many meetings following that event were held in churches, and the leaders were active Christians, including some women who were ordained ministers. Clearly, the women's rights movement was the fruit that grew from the tree of the church—the tree of the knowledge of good and evil.

The promise of death that came from eating of this fruit has been exactly what Mrs. Annie Wittenmyer forewarned: “a fatal blow at the home!” And nothing is more fatal to the home than divorce, the increase thereof being a direct outcome of the women's rights movement. The tree of the knowledge of good and evil is the church and its fruit is feminism, evidenced by the fact that the rate of divorce in the church is now equal to that of non-Christians. Shamefully, the divorce rate among Protestants not only exceeds that of non-Christians, but it even surpasses the divorce rate among atheists!

Is it any wonder then that today the ill teachings and affects of the women's rights movement remain in the church, and are not just limited to the Quakers anymore? Many churches now allow women to teach and to exercise authority, including standing in the role of priest or pastor and even as co-pastors with their husbands. What an affront against the truth and Yahweh God's government! (For an analysis of the Scripture's injunction against the woman teaching or exercising the authority of the man in the church, see Appendix 3.) While there are but 212,000 Quakers today, if measured in their belief in women's rights, their numbers would be countless. The following statistics confirm this.

In September, 2004, the Christian-based company, The Barna Group, Ltd., published a report on the rate of divorce among “born again” Christians versus non-Christians. It found that the divorce rate of married adults is identical in both groups. One out of every three “born again” Christians, or 35 percent, have been divorced, a level that is identical with those who are not “born again”—35 percent. It also found that one out of every five Christians (23 percent) have been divorced multiple times!

One would question if these divorces occurred before or after their conversion, but Barna found that “relatively few divorced Christians experienced their divorce before accepting Christ as their savior,” lowering

that figure by only one percentage point.

The divorce rate among Catholics was 25 percent, while Protestant rates were at 39 percent, even higher than non-Christians. And among Protestants, Pentecostals led the way at 44 percent!

The study cited additional data showing that most Americans, even most Christians, reject that divorce is a sin. Barna reports that 24 percent of “born again” adults strongly agreed with the statement: “when a couple gets divorced without one of them committing adultery, they are committing a sin.” An equal 24 percent only moderately agreed. And a clear majority of “born again” adults, or 52 percent, disagreed that divorce without adultery was sin. Thus, 76 percent of “born again” Christians either doubt or flatly reject the clear teachings of Yahshua regarding divorce.

The percentage of atheists and agnostics who divorced was relatively close to that of Christians—37 percent, only 2 percent more. Yet, this is 2 percent less than Protestants, and 7 percent less than Pentecostals! Thus, divorce is more prevalent among Protestants than it is among atheists! We see then from these results that the fruit of feminism is still alive and well in the church, the tree of the knowledge of good and evil.

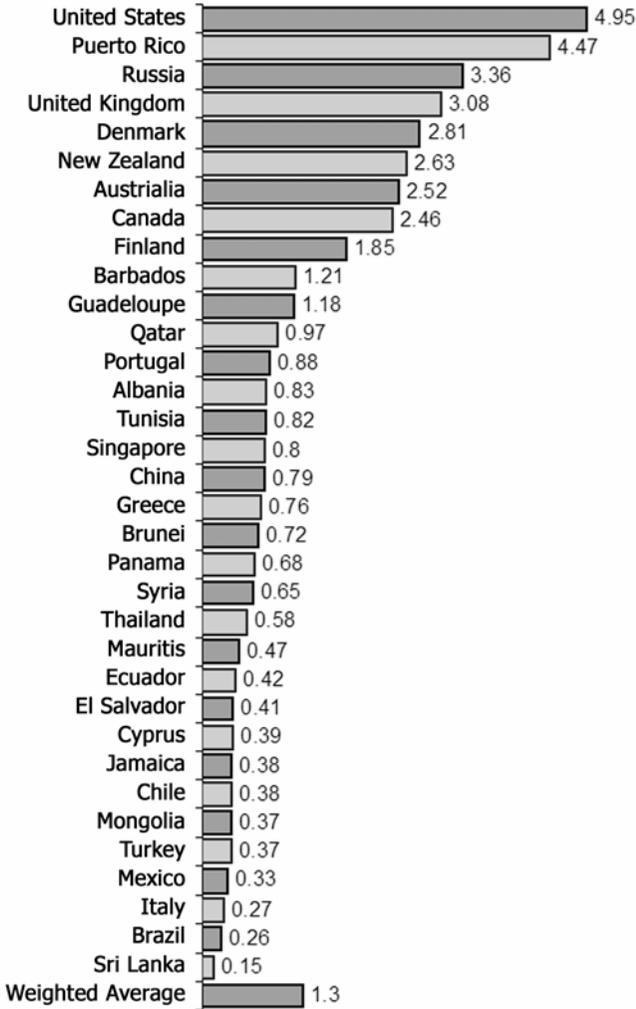
The shame of these findings is that the divorce rate among Muslims and Hindus in other countries is far less than that for American Christians, who claim to know the truth. This reminds us of what Yahshua said concerning Nineveh, the hated Assyrians who repeatedly oppressed the sons of Israel—they will “stand up with this generation at the judgment, and will condemn it.” They repented, said Yahshua, but the generation at His coming did not (Matthew 12:41).

In like manner, Muslims and Hindus will stand up with this generation of Christians at the judgment and condemn them (if they are not doing so now) for not obeying the clear instructions in the Scriptures regarding marriage, the role of women, modest dress, headcoverings, and immorality. It is quite revealing that America is being judged by those who fervently hold to these very things wherein it is guilty of failure and neglect. And the Muslims have a fervor and avid devotion for their service to Allah that America has lost. Thus, they justly judge us without hypocrisy. In great part, the reason Muslims hate Christian America is because of its immorality; and in this regard, they are entirely justified. They do not want American immorality in their country. I say—Amen! These ills are reprehensible and a shame! On these issues, I’d rather stand with the Hindu and the Muslim at the judgment.

Following is a graph showing the ranking of divorce levels in the world. Shamefully, Christian America tops the chart at nearly four times the world average! Can there be any question that we as a nation are under a

Curse? And is it any wonder why the Muslims despise and hate us?

#### WORLD DIVORCE RATES (PER 1,000 PEOPLE)



#### Abortion

A study relating abortion and Christians published by the Alan Guttmacher Institute, an affiliate of Planned Parenthood, reports that of the 1.3 million abortions performed in the U.S. each year, almost 250,000 are performed on women who identify themselves as “born-again” or evangelical Christians.

Thus, almost one in six abortions are performed on “born again” Christians. In addition, their study shows that 43 percent of women obtaining abortions identify themselves as Protestant and 27 percent as Catholic, for a total of 70 percent of all U.S. abortions.

## Divorce

Should a person ever divorce? There is only one authority we must refer to on this question—the One who created us and will judge and recompense every man according to his deeds (Matthew 16:27).

What we need regarding this critical matter is clear and direct guidance and instruction, and in Matthew 19:3–10 and 5:31–32 we receive just that. Here are the words of Yahshua:

### Matthew 19

<sup>3</sup>Some Pharisees came to Jesus, testing Him and asking, “Is it lawful for a man to divorce his wife for any reason at all?”

<sup>4</sup>And He answered and said, “Have you not read that He who created them from the beginning made them male and female, <sup>5</sup>and said, ‘for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’ <sup>6</sup>So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.”

<sup>7</sup>They said to Him, “Why then did Moses command to give her a certificate of divorce and send her away?” <sup>8</sup>He said to them, “Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way. <sup>9</sup>And I say to you, whoever divorces his wife, except for fornication, and marries another woman commits adultery.”

<sup>10</sup>The disciples said to Him, “If the relationship of the man with his wife is like this, it is better not to marry.”

### Matthew 5

<sup>31</sup>“It was said, ‘Whoever sends his wife away, let him give her a certificate of divorce;’ <sup>32</sup>but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes

her commit adultery; and whoever marries a divorced woman commits adultery.”

Yahshua’s words regarding marriage are very straightforward and clear—when a man and a woman unite in marriage, the two become one flesh and nothing but sexual unfaithfulness (or death) can separate them. As Yahshua said to the Pharisees regarding their claim to the right to divorce by the law of Moses, “What therefore God has joined together, let no man separate.”

Thus, after a man and a woman are married, even if a civil government grants a divorce, that divorce is not recognized in God’s government (except for fornication). They are not divorced! Therefore, as Yahshua forthrightly explained, if a man divorces his wife and marries another, he commits adultery, for he is still joined to his wife (or vice versa). And if the man’s wife marries another, he causes her to commit adultery. Thus, if any man or woman divorces their spouse, and the spouse marries, the one who filed the divorce will be held accountable on the day of judgment for causing that spouse to commit adultery.

Let’s talk frankly. If a man or woman divorces and remarries (except for fornication), they commit adultery just as though they had had an affair while married. There is no difference.

The disciples understood exactly what Yahshua was saying, evidenced by their response. Their frank reply to this was: “If the relationship of the man with his wife is like this, it is better not to marry.” That is exactly the conclusion one needs to consider when facing marriage—it is a one-time decision, an irrevocable union. Thus, are you willing to stick it out no matter what? Divorce is not even an option, it is not even legal, unless sexual immorality is committed. Again, you might get a divorce on earth, but it is overruled and annulled in the courts of heaven. And if you remarry, it will be the same as if you committed adultery while married. Marriage is a covenant for life, and “What therefore God has joined together, let no man separate.”

There must therefore be a baseline upon entering into a marriage, and that is—no matter what cause there may be to try to justify a divorce (other than for sexual infidelity), it is not an option! Separation may result, but divorce is completely out of the question. Accepting this fact, we then have to seek a way to resolve the issues troubling the marriage.

This same truth set forth by Yahshua is clearly repeated and affirmed by Paul: “But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife” (1 Corinthians 7:10-11).

Thus, we see here that our present divorce laws are in direct conflict with God's laws. Does this mean that our nation should not allow divorce at all? In a perfect world, yes; but there are many people in this nation who do not seek to hold to His laws, and thus the country must administrate the masses as best it can and leave the ultimate judgment on this to Him who created us male and female. People will divorce, but as Yahshua said, it is because of "hardness of heart." And of course divorce is acceptable in the case of infidelity.

But, what is egregious and clearly unacceptable are this nation's present laws and welfare programs that actually promote divorce, and even more egregious, an unjust divorce. It is one thing for this nation to exercise restraint in granting divorces that are in fact contrary to the laws of our Creator, but to pass laws and programs that are a direct frontal attack against His laws is totally unacceptable! Furthermore, for the many reasons we have already seen, our divorce laws should be based on a patriarchal form of family government, which, as already demonstrated, would quickly and significantly cut America's epidemic divorce rates.

And men, let us be honest here. Any man who divorces his wife (except for infidelity) is, in practice, party to the women's rights movement. How can this be? What is the foundational truth that is being violated in that movement? They violate the divine governmental order in marriage, wherein **two become one flesh under the husband's headship**. So, when women seek to be equal to the man, they violate the government of headship. But why does that headship exist? **Because of the union of two into one flesh**. In that union, the government of headship then comes into order.

Thus, there are two critical parts to this divine order, and if one or the other is attacked, there is like participation and guilt. Those two parts are (1) **irrevocable union**, and (2) **headship**. When a woman rebels, as in the case of the women's rights movement, she is guilty of violating this divine order. And when a man divorces his wife, he is equally guilty of violating this divine order, and thus bears the same offense. Likewise, he is being feminine in his actions, operating out of his emotions and lusts, and not out of just and right masculine government.

Therefore, any man who divorces his wife is, in practice, being feministic and becomes a party to the women's rights movement; because divorce, like women's rights, attacks the same governmental truth. Thus, by its very actions, participation in divorce condones women's rights. And to speak against feminism while condoning divorce is the height of hypocrisy. In one's mind the two aberrations can be separated; but in governmental truth, the two are the same—both attack the bedrock of two into one flesh under the

husband's headship. If we do away with women's rights, of necessity we must do away with divorce. If we attack feminism, of necessity we must attack divorce. Why? Because they are one and the same in God's government.

### **Feme-covert**

In Chapter 3, we noted Yahweh's clearly stated governmental order as set forth in 1 Corinthians 11:3:

But I want you to understand that Christ is the head of every man, and the man is the head of woman, and God is the head of Christ.

With exception of the Curse of 1920, from the beginning, Yahweh God set forth a governmental order for mankind that has been followed throughout history—Yahweh is the head of Yahshua, Yahshua is the head of every man, and the man is the head of the woman. And “from the beginning,” when a man and a woman are united together, the two become one flesh, “and therefore what God has joined together, let no man separate.” These are clearly stated and thoroughly supported governmental truths and order handed down to us by God. They are good, and they work; and failure to uphold them brings ill results as certain as jumping from a building.

Man today fails to recognize a vital principle and truth that our founding fathers knew and practiced religiously. When establishing our form of government, they diligently sought the Scriptures to discern Yahweh's government. They sought to emulate His government, knowing that harmony with it strengthened the chances that this fledgling experiment of a nation would succeed. But evidenced by Adams's “Eve,” a storm of immense destructive proportions was looming and would severely try its moorings.

The process our forefathers pursued in searching the Scriptures was, and is, the key to successful government. Of necessity, man's government must emulate Yahweh God's government! Or as we set forth at the outset:

### **Man's laws must be established upon God's laws.**

This is why Yahweh established the order that places Him as the head of Yahshua, Yahshua as the head of every man, and the man as the head of the woman. Each level of government emulates the government that is established over it.

The problem we have today, and is leading to our destruction, is that

more and more this nation's government is becoming counter to Yahweh's government. Abortion, provided via the women's rights movement, is murder, and is counter to Yahweh's governmental laws. Homosexuality, in both its forms, is sin, and is completely contrary to Yahweh's governmental laws. Divorce is dividing the "one flesh" union that no man is to separate and leads to adultery, and is counter to Yahweh's ways "from the beginning." Our present matriarchal government is counter to Yahweh's patriarchal government. And yes, women's rights and all its ill byproducts are entirely counter to Yahweh's governmental laws, affording the major part of the Curse of 1920. And because we now exercise a government completely counter to His laws, we experience all the ills noted in the preceding chapters, and in those yet before us.

At the founding of this nation, our government emulated Yahweh's government: (1) **when a man and a woman were married, the two became one flesh, and (2) the man ruled over the woman.** This country had a patriarchal form of government; therefore, property was held primarily by men, and they governed exclusively.

The thirteen colonies established their governments and the government of this nation under the significant influence of *Blackstone's Commentaries*, 1765 to 1769. Blackstone stated:

By marriage, the husband and wife are **one person** in law; that is, the very being or legal existence of the woman is suspended during the marriage, **or at least is incorporated and consolidated into that of the husband, under whose wing, protection, and cover she performs every thing;** and is, therefore, called in our law—French a **feme-covert**, *faemina viro co-operta*; is said to be covert-baron, or **under the protection and influence of her husband**, her baron, her lord; and her condition, during her marriage, is called her **coverture**.

From where did Blackstone derive this legal position? Quite clearly, it was directly from the Scriptures. Once again, it is in 1 Corinthians 11 where we find Yahweh's clear replicable governmental order regarding headship—Yahweh, Yahshua, the man, and the woman. In this governmental passage, it is equally laid out that the man is the "covering," or as Blackstone stated, the "coverture," of his wife. Again, his term "coverture" and his logic came directly from the Scriptures. This was the wise basis upon which our government was founded and formed, and this must be the wise basis to which we now return.

The legal principle of "feme-covert" is just what the word means—the

“covered woman.” But even as women have abandoned the headcoverings that women wore from the beginning of the church until the Curse of 1920, and are clearly set forth in 1 Corinthians 11:3-16, so they have abandoned the feme-covert, the covering of the woman by her husband, her coverture.

**Women do not wear headcoverings today due to, once again, the truth of cause and effect. Because women have rejected their governmental heads—their husbands—their heads are uncovered, even in the church, the tree of the knowledge of good and evil. Women have thrown off their headcoverings (as well as their covering, clothing), just as they have thrown off their husbands. Women are uncovered: on their heads, on their bodies, and in their governmental relationship with their divine coverture, their husbands.** (For more on the subject of headcoverings, read *Coverings* at [www.thecurseof1920.com](http://www.thecurseof1920.com), or see Appendix 4.)

Also from 1 Corinthians 11, Blackstone sets forth the like legal principle of “covert-baron,” or “under the protection and influence of her husband.” In Chapter 1 we noted this same truth: the creator (the husband) is responsible for the created (the wife). This too our nation wisely recognized and legally followed at its founding.

So who is wiser today, we minuscule, easily deceived, “liberated” and “advanced” people of the twenty-first century who have created multiple egregious ills by altering the government given to us by God and are departing from His ways, or our forefathers and Almighty God? Under the founding laws of feme-covert and covert-baron, man was in harmony with His Creator. In the beginning, our nation sought to walk in His ways, and greatly benefited from doing so. In the beginning, Yahweh blessed America for its obedience. However, our problem today is that we have listened to the voice of the woman, and thus forsaken Him and His ways. And now, we are reaping the burgeoning ill consequences thereof! We as a nation are equally uncovered, which is undoubtedly why 9-11 took place.

### Voting as One Flesh

Yahweh said that when the man and the woman marry, the two become one flesh under the husband’s headship, covert-baron, or coverture. This is the governmental principle Blackstone set forth when he stated that “the husband and wife are one person in law.” And this is the legal principle upon which this nation was founded, and in the beginning acknowledged and practiced.

What then makes more confirming and attesting sense than, as set forth from the beginning of both man and this nation, when the man votes, he votes in representation of both his headship and governmental union of

oneness with his wife? What better effectual outward sign of the value and government of marriage is there than the affirmation of one vote? One vote is representative of one governmental unit, or union.

What then takes place governmentally when man and wife both vote, and can even counter each other's votes? They attest to the abandonment of that divine union, to a house divided, which our families and our nation have obviously become because of feminism. What we do and how we set up our government speaks far louder, is more effectual, and has overwhelmingly greater impact than all the words in the world. When men and women vote separately, it clearly speaks of the separation of the two—divorce! **Therefore, according to cause and effect, what we sowed in the alteration of our voting laws, we reaped in our families!**

Actions determine results, government determines society, and our present voting laws promote, foster, and even produce divorce. Therefore, we absolutely must return to the governmental principles Yahweh God set forth in the beginning, and Blackstone and our founding fathers duly acknowledged and practiced—**“two become one flesh”!**

Our wisely established patriarchal government, given to us at the founding of this nation, slowly began to change in the early 1800s because of the women's rights movement. The establishment of women's rights was not a sudden change. Satan began gradual changes—like the frog in the water that was gradually heated until it died! Still holding on to some form of godliness, the expansion in women's rights began to erode away at the home—at the divine order of the husband and the wife—and it took place subtly. As it is written, “Now the serpent was more subtle than any beast of the field which Yahweh God had made. And he said to the woman, ‘Indeed, has God said, “You shall not eat from any tree of the garden?”’ ” (Genesis 3:1). If you want to see the Garden replete with the serpent, the woman, the man, and subtle, highly impacting deception, just look at America.

First, women wanted equal treatment under the law so they could own property like their husbands. They wanted equal education and equal access to certain jobs. They wanted to be able to address mixed groups of men and women, something our founding patriarchal society forbade. And they even wanted to serve in places of leadership—starting with the anti-slavery movement. They said little about women's suffrage; and in fact, most women soundly opposed it. Today, we are blindly inclined to agree regarding these changes; but the fact is, women were beginning their subtle course towards rebellion! Little by little, women abandoned their place as feme-covert, or covered women, and they cast off their husbands as their covert-barons, their protectors and lords.

Subtle as it was, this nation began to slowly, yet systematically, reject the government of Yahweh God, and thus God Himself; and we have sorely reaped the consequences! **When we reject Yahweh's law, we reject Him.** Just as in the Garden, women listened to the subtle, crafty serpent, and we were convinced that these things were fair, right, and good. But instead, they took us down a serpentine course of destruction and grave error wherein we have dramatically departed from our country's founding standards and godly behavior and order.

We became "unreasoning animals," assuming we could create a government contradictory to His government without ill consequences. What our forefathers established in godly pursuit and reason, we tore down in capitulation, compromise, ignorance, rebellion, and deception. We have violated His principles, including the critical union of two into one flesh under the husband's headship.

For our own self-gratification, this nation tries to keep the outward appearance of being Christian and moral, but we deceive ourselves and governmentally deny Him by changing the laws whereupon we were securely founded, *vis-à-vis*—promoting through our divorce laws, our voting laws, our property laws, and imposing through welfare, the separation of the union of a man and a woman as one flesh under the man's headship. And this is not just about divorce, but all that has led to our present divorce problem—giving the woman equal rights to property, equal rights to employment, equal rights to voting and government, equal rights to the pulpit and to the podium.

Slowly, we have disassembled our original patriarchal government frame by frame, piece by piece, thread by thread, principle by principle, standard by standard, law by law. And as a result, we have gained for ourselves not only rampant divorce, but other uncountable evils via the women's rights movement.

Is it not obvious that when we changed all these patriarchal laws regarding the legal union of man and woman as one flesh under the man's headship, that it has led to the massive hemorrhage of divorces and other like ills, including opening wide the doors of common-law marriages or just living together, out-of-wedlock births, and even homosexuality? Cause and effect!

And what is the difference between a church where women teach or exercise the authority of a man as a pastor, and the "modern" home where the wife votes or works or owns property or has all the legal authority of her husband? There is no difference! Both drink from the same polluted well of feminism. And both aberrations are equally destructive, equally support each other, and equally violate the government and ways of Yahweh.

When the bedrock and sustaining government of two into one flesh under the husband's headship was changed, it was inevitable that rampant divorce and other like deviations from His standards would follow. We abandoned Yahweh's government and have woefully reaped the consequences! Today, three-fourths of all divorces are filed by women. Our legal system that was once the guardian of Yahweh's divine union of a man and a woman has been altered and perverted to the extent that it has become the outright foe of this union—making divorce not only easy, but attractive.

Men's wives rebel against them and file for divorce. These husbands are then not only forced to pay them each month for their rebellion, but must stand by helplessly as their own children are taken from them—all of this against their wills! Matriarchy! This is a national tragedy that violates Yahweh's laws and deleteriously affects the desire of many men to even want to get married. Why should they, when everything they have can be taken from them?

Wives wanted the right to own property; but they didn't stop there! That was only the beginning! Today, they rebel against their husbands and take their property. What began as seemingly innocuous innocence has shown its true intentions and become a destructive vice! One man exclaimed in obvious frustration: "I don't think I'll get married again. I'll just find a woman I don't like and give her a house."

If a woman wants to rebel against her husband, he should not be required to reward her rebellion, relinquish his children, and pay for her deviant behavior. If we returned to Yahweh's patriarchal government that is based on the two becoming one flesh under the husband's headship, this problem of rampant divorce, the destruction of the family, and impaling our children on the skewer of selfish pleasure would soon cease to exist. Government is structure and can solve the kind of ills that our altered and failed system breeds and fosters like prolific, ravaging rats.

As we have addressed, without godly government our nation is like the human body without our originally designed bones. Without godly government, our nation has become twisted, deformed, and crippled, lacking the image that it was born to uphold! We have listened to the one that lost its limbs and had to crawl on its belly and eat dust. And because we have allowed our godly government to be changed, we too have lost our original patriarchal form. And if we do nothing to correct this, we will be further judged, and to an even greater degree because we now know the truth regarding our egregious errors and will have despised His discipline.

If we do not return to the "first love" that our nation exhibited at its founding as a patriarchal government, we avail ourselves to the warning:

“Therefore **remember from where you have fallen**, and repent and **do the deeds you did at first**; or else I am coming to you and will remove your lampstand out of its place—unless you repent” (Revelation 2:5).

America was raised up by Yahweh God as a nation unique among all nations, and He can take it down as well. We are the Garden of God at the nations level, and we can lose our garden as sure as Adam and Eve lost theirs. We are but created men, small in His eyes, and He is a sovereign God. With fear and unalterable resolve, we must heed the call to do the deeds we did at first and restore our patriarchal government. Yahweh declares:

**"At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it; if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it. Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant it; if it does evil in My sight by not obeying My voice, then I will think better of the good with which I had promised to bless it"** [Jeremiah 18:7-10].

These are sobering words to our nation, to any nation!

As emphasized over and over, the solution to this nation's problems is not to try to clean up the ill outcomes, but rather to stop the causes. The way to deal with the symptoms of this uncovered state is to restore the covering, the coverture. And the most basic form of government this nation needs to restore is—**two become one flesh under the husband's headship! Feme-covert! Covert-baron!**

Our nation holds to the adage of **“one person, one vote.”** We must return this to its rightful original truth by restoring our forefather's belief that when a man and a woman are united in marriage, they become one flesh—“one person in law.” Thus, let us return to the divine truth:

**One person, insomuch that two become one flesh,  
evidenced by one vote!**

The man is the head of the woman, so why not one vote? The man is to rule over the woman, so why not one vote? The woman is not to exercise the authority of a man, so why not one vote? The two become one flesh, so why not one vote? Our present alteration of Yahweh God's government is a tragic failure, so why not one vote? Patriarchy is the government we were given in

the beginning and is Yahweh God's government, so why not one vote? What would be a greater and more fitting and exemplary and much needed testimony to these truths than two becoming one vote?

When governance is placed in the hands of man, that government must be wholly consistent with the government of God, his Creator. Yahshua is the head of every man, and our government must thereby reflect His will. We must return to the standards set forth in the patriarchal government of the thirteen colonies that formed this nation.

When we look to the past and then to the future, we see that it will not be a foreign enemy that destroys America, it will not be economic failure, it will not be a natural disaster; but rather, the enemy will be government. It was government that made this nation great, and government will destroy it—corrupted government, compromised government, altered government, matriarchal government, government that has departed from its original foundational principles and values, government that does not represent the patriarchal government of Yahweh God. Any of the above first-mentioned things could be the fulfillment, but it will not be the cause. The cause of this nation's destruction will be government that fails to uphold the government of our Creator.

The United States and other countries of the world have forsaken this divine patriarchal governmental order and are wallowing more and more in the mire of their feministic error. And unfortunately, nations have always been blind to their state of depravity, until it was too late. Nineveh was a rare exception to this. Israel and the Jews played the harlot, rejecting the prophets, and they were ultimately judged (via their enemies). People, both then and today, do not want their comfortable lives disrupted. They seek to hold onto the status quo, even when it is wrong and destructive. I fear that our nation will do nothing concerning its depravation; that is, unless Yahweh sends another Jonah.

There is one set of standards for a family and for a nation that works and will prevail over time because it emulates the Creator's government. All other standards cause a nation to crumble, just as this nation has experienced since the Curse of 1920. That set of Godly standards is:

- (1) **The man is the head of the home and head of society, and the woman cannot exercise the authority of the man in either,**
- (2) **The husband is to love and honor his wife,**
- (3) **The wife is to obey her husband,**
- (4) **Divorce is not an option (except in the case of infidelity),**

- (5) The married woman is to be the keeper of the home and refrain from working outside of it, and
- (6) Children are to obey their parents in all things.

Let us thereby follow these just and good standards.



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# UNCOVERED

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## CHAPTER SEVEN

**I**N CHAPTER 6, WE noted that the legal principle of “feme-covert,” or the “covered woman,” has been abandoned. This was from *Blackstone’s Commentaries*, which significantly contributed to the government established at the founding of this nation. No longer is the husband the “coverture,” the legal covering of the woman. No longer is he the legal head “under whose wing, protection, and cover [the wife] performs everything,” the “covert-baron.” No longer are the two “one person in law,” as it has been “from the beginning,” wherein, according to the will of Yahweh, the two “shall become one flesh.” No longer are we patriarchal. We have forsaken our roots!

By the subtlety of the women’s rights movement in the Curse of 1920, women have thrown off their coverture, their covering, attested to by two revealing parallel physical evidences. **Even as the blood from the bones evidences itself in the body, and as government in a nation evidences itself in society, so on the personal level the government of an individual outwardly evidences itself in their own actions, in their own body.**

When the women of this nation adopted the personal government of rejecting their coverture, it was inevitable that they would evidence this change by: (1) rejecting the headcoverings that had been a part of feminine dress from

the beginning of the church. Likewise, since they were governmentally uncovered, it was equally inevitable that: (2) they would uncover their bodies as well. And this is precisely what happened with the Curse of 1920. As women put off their husbands more and more, this was marked by equivalent degrees of women putting off their clothing, leading to the deplorable state where we are today.

From the beginning of time, and consistent with the practice of patriarchy, civilized women have worn long, concealing garments, covering their bodies. Likewise, from the time of the church's beginning, women have covered their heads, reflecting Yahshua's headship over every man, as well as the headship of the man over the wife. Today, it is not without notable significance that these two long-held, cherished, and respected practices that are consistent with right government, began to change in 1920! With the passage of the Nineteenth Amendment came the Roaring Twenties, and immediately women began throwing off their coverings in outward testimony to the governmental change that had taken place, setting us on a course toward virtual public nudity and the headcovering being ignored and dismissed.

Even before 1920, there was revealing testimony within the women's rights movement that this change was coming. Like the seed testimony of Abigail Adams at the founding of this nation, the spirit that is in the women's rights movement briefly revealed itself at its beginning, warning us that these days of outward change would come. And equally, as Abigail Adams's ideas were rejected at the time, only to take root later, so the feminist's determined race toward an outward uncovering and masculinization in appearance would be rejected at the time as well, only to take root later. And once again, we find the evidence of the tree of the knowledge of good and evil—the Quakers of Christianity.

Elizabeth Smith was the daughter of abolitionist and philanthropist Gerritt Smith, who was one of the Secret Six who financed the infamous John Brown raid on Harpers Ferry that helped begin the Civil War. He was also the cousin of Elizabeth Cady Stanton, the founder of the women's rights movement. Elizabeth Smith became an activist and financial supporter of the women's rights movement. In 1839, she went to Friends School in Philadelphia, another name for the Quakers. At that school her ideas regarding women's dress were formed. After her marriage to Charles Miller, in 1851 she began wearing a short dress only four inches below the knees, along with what she referred to as "Turkish trousers." These were loose pantaloons, gathered at the ankles.

Her idea gained support when she wore her new, and repulsive for most, outfit to visit her cousin, Elizabeth Stanton. Stanton embraced the dress and began wearing it as well, along with many other feminists, including all the leaders of the women's rights movement.

One of those who heartily adopted the new change was Seneca Falls newspaper editor Amelia Bloomer, who at that time introduced Susan B. Anthony to Stanton. Bloomer wholeheartedly adopted the new feminist dress style and passionately promoted it in her paper, *The Lily*, to the extent that the style took on her name—bloomers.

For a couple of years this diminishing and masculine-approaching attire became the hallmark of the women's rights movement, evoking newspaper articles and cartoons such as the following.



7.

**HALLOO! TURKS IN GOTHAM!**

*Mrs. Turkey having attended Mrs. Oaks-Smith's Lecture on the Emancipation-Dress, resolves at once to give a start to the New Fashion and in order to do it with more Effect, she wants Mr. Turkey to join her in this bold Attempt.*

Public opposition against this outrageous change was so strong that it forced the feminists to drop it, with exception to Bloomer, who, because of her insistence, eventually became ostracized by other women activists. Thus, the move toward the uncovering and masculinization of the woman was delayed until it could be governmentally effected—rejecting their covert-baron, their coverture.

The Curse of 1920 brought immediate and dramatic changes to women's dress. What was rejected and ridiculed when feminists sought its practice in the 1850s was widely accepted after 1920. Hemlines instantly rose and bathing suits became one-piece outfits exposing the woman's flesh.

People look back before 1920, and with condescension call the period Victorian. But look at divorce rates since 1920, at live-in relationships and out-of-wedlock births, at the cost of government, at the rate of crime, at all the social ills, at pornography and sexual assault crimes, at infidelity and homosexuality, at lewd behavior and now totally immodest dress, and at abortion, and you will see that the Victorian woman's covered body evidenced a nation and its women who were covered, but are now naked before God and man.

Clothing is not just style, it is a direct product of government. **When Adam and Eve rejected God's government, they became naked.** And in like manner, women have once again rejected their governmental coverings and have thereby exhibited the like shame—they too have become uncovered, naked! Cause and effect! A repeat of the Garden! More and more we are moving toward the naked culture of the snake kingdom, Africa, whence came the temptation of women in the first place. Oh, for the restoration of that covered relationship!

And that which was once the specific fulfillment of the government of 1 Corinthians 11, whereby women covered their heads with a cloth, in the woman's vanity that governmental covering became hats subject to style. Even in the first half of the 1900s and into 1960, women still wore hats to church or covered their heads with a cloth. But with the reduction of the headcovering to nothing more than a style, it easily became discarded—the testimony thereof speaking volumes.

It used to be that women in service to others such as nurses, maids, and waitresses wore a headcovering. It was a sign of being a servant, as are the coverings of our military and police, and even the woman's headcovering in relation to her husband when she goes to God in prayer. (And appropriately, even today men will remove their hats when in prayer as instructed in 1 Corinthians 11.) But women in the medical and service fields equally put off those

testimonies and reminders. (For more insightful truth regarding the government of coverings, see Appendix 4.)

People today naively think they are liberated in their uncovered state. They are not! They are actually showing irresponsibility, lack of self-control and modesty, lack of governmental wisdom and astuteness, lack of headship, and are on the licentious course of destruction and being rejected from the Garden. Again, our personal governmental errors and departures are being evidenced in our loose and naked external errors and departures. At some point we have to wake up and halt this insidious course.

We noted that when women in society adopted the personal government of rejecting their coverture, it was inevitable that they would evidence this change by: (1) rejecting their headcoverings that had been a part of feminine dress from the beginning of the church, and (2) uncovering their bodies. Let us now consider yet another like outward testimony regarding women today: (3) taking on the appearance of the man.

### Taking on the Appearance of the Man

Around 1987, my oldest daughter, who was about twelve years of age, came to me while I was washing the car and shared the most thoughtful insight. She noted that men and women seem to be intent on reversing roles. Men, she said, shave their faces and look more like women; while on the other hand, women, who as evidenced throughout all of nature are

to have a lesser appearance than the man, take on the more prominent appearance by wearing makeup and fixing their hair. Thus, role reversal! Her reference to nature is the consistent testimony that the males exhibit the greater and more splendid appearance—birds, deer, the lion, fish, etc.

Tellingly, the only clear exception to this is the dramatically dominant appearance of the female black widow spider, which fittingly bears that name by virtue of the fact that she will kill and devour the male—a clear testimony to the women's rights movement. And very significantly, she bears a distinct red hourglass on her abdomen. (Read Appendix



5 for an examination of her clear testimony of the women's rights movement, including the red hourglass.) My daughter's remarkable insight started me on a journey that has caused me to recognize more and more the grave error that exists in our societal order today.

In Chapter 3, we addressed the matter of homosexuality, which actually means "one and the same sex." From the beginning of the women's rights movement, this has been the desire and pursuit of women—to erase the line of distinction between men and women. This desire is the temptation of the serpent in the original Garden, who "said to the woman, 'You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will **be like God . . .**'"

The first act of the woman in this pursuit to "be like God" was to be like her husband, Adam, who was made "in the image of God"; whereby she set out on her own government, making her own decisions, becoming like him in this distinctly male line of headship. But the flaw in this was that her protection was in submitting to her masculine head, whose head is Yahshua, whose head is Yahweh. Since the 1800s, women have likewise pursued this "equality" with masculine authority; and today, not only is this ill pursuit tragically evidenced in our laws and in politics, but in their appearance as well.

Genesis 1:26 and 1 Corinthians 11:7 tell us that the man is the "image" of God, but not the woman. She is the glory of the man, but not his image. Therefore, one of the moves for the woman toward being "like God," as Satan offered, is to seek to take on the "image" of the man. Thus, not only does she seek his place, but she seeks to take his image by dressing like him and cutting her hair short like him. Not only does she abandon the home, but she altogether abandons her womanly image.

Just as our homosexual and transvestite government has evidenced homosexuality and transvestites in our society, and the uncovered state of our women has evidenced the physical uncovered condition of our women, so too the desire of the woman to be equal to the man has evidenced the outward appearance of the woman to be that of a man. Unfortunately, once again, cause and effect! Personally, I greatly miss seeing modest women, and tire of and grieve and am repulsed at those who seek to look like a man. But I delight when I see a woman in a long dress with long hair, looking like a real woman. Where are our women?

In Deuteronomy 22:5 we read:

**"A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to Yahweh your God."**

Is Yahweh God in favor of the removal of the clear line of distinction between men and women? Clearly not. Is it then right for women to wear men's clothing? Clearly not! Again, **man's laws, even those that personally govern one's life, must be established upon God's laws**; and most certainly, His law is to maintain a clear line of distinction between men and women, specifically including clothing.

Despite the corrupting power of fashion, women wearing the man's pants and cutting their hair like the man is a governmental, social, and moral error evidencing their rebellion. Frankly, and sadly, women are being robbed of their identity as women, and children are being robbed of mothers. We don't need more men, we need women, who look like and act like real women!

**You can be most certain that man will look back at this time from 1920 to today and view it with disdain as a period marked by rebellion, "homosexuality," shame, moral and governmental departure, and grave error, while being blinded and seduced by the acquirement of prosperity and ease.**

From the very first settlement of this nation to the Curse of 1920, without exception, women wore dresses down to their ankles. Likewise, pants, or trousers, were worn exclusively by men. In colonial times, these were in the form of knee-length breeches or pantaloons (where we get the abbreviated word "pants") with knitted stockings. And in the early 1800s, men began wearing trousers that are essentially the same pants as what men wear today.

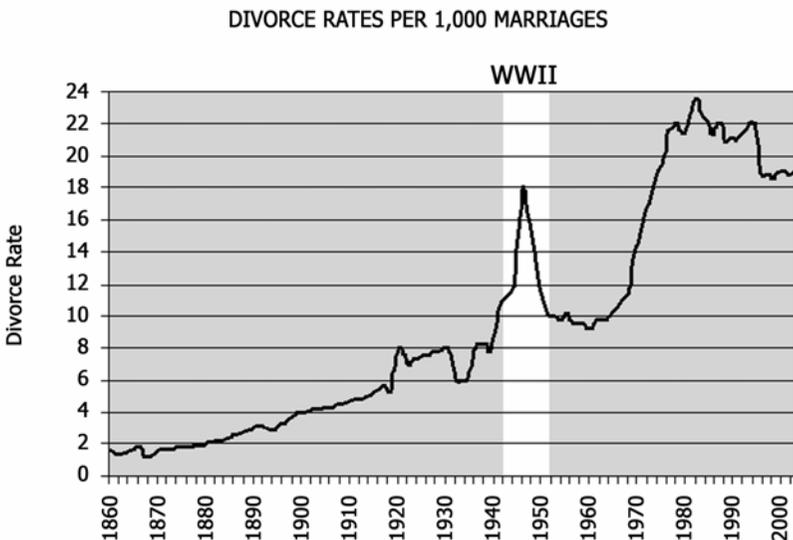
Pants were then, and continue to this day, to be the outstanding testimony of authority in the home. Why? Because pants possess the longstanding history of being the clothing of men. The original Webster's Dictionary in 1828 defined "trousers" as **"a garment worn by males."** In 1913, Webster's continued with **"a garment worn by men and boys."** This identification of pants or trousers as a male garment did not change in Webster's until 1961, after women began wearing pants publicly in the '50s. And based on this clear 340-year identification of pants with men, any woman today wearing any form of this garment wears men's clothing.

But what specifically brought this change? The donning of pants by women in America originated in World War II, when the men went off to war and the women filled their places in the workforce. It became very common at that time for the women working in the factories and entering into the military to wear baggy pants. But it is also true that many of the ills of modern America originated at that time as well, which were especially deleterious to the family. (Watch the video, *America Goes To War* [or, *America At War*], volumes 1 and 2, narrated by Eric Sevareid; it provides a reasonable and graphic account of this.)

Before the War, there were well-established courting traditions for the girl and the boy that were followed. But the War dramatically changed that, throwing the children into undisciplined mixed relationships that led to unwholesome influences and promiscuity.

Before the War, there were basically two family divisions: children and adults. But the War and prosperity created a third group—teenagers. In fact, the word “teenager” was coined by the advertising industry immediately after World War II in order to profit from this new and highly vulnerable, easily influenced group. And from its beginning, advertising has been a major contributor to the moral decline in society.

During the War, fathers went off to war and mothers went to work, leaving the younger children in inadequate daycare facilities and the “teenagers” to “hang out” together. The absence of the mother from the home, along with the demise of many established morals at that time, opened the door for the degeneration of American family values. The entrance of band music and radio and records in the post-depression era provided the ill environment to hasten this demise, as well as the mobility due to the automobile. After the War, the mother was encouraged to return to the home; the government even ran ads encouraging this. But the Curse of 1920 was underway and two-thirds of the women simply relocated in the work force.



As noted in Chapter 4, immediately after the War divorce literally skyrocketed to levels double what they had been before, jolting the American

family. The husbands came home from experiencing the ills of war and the immorality of Europe and abandoned their responsibilities as men, and the women had learned to be independent from the man and continued that independence. This is the same truth we saw in Chapter 4: give the woman the financial independence to leave, and she will take it. With the abandonment of our patriarchal system of government, divorce was inevitable.

A similar rise in divorce had occurred following World War I, but the Curse of 1920 had not yet begun its ill effects; and thus, the outcome was not near so great. By in large, the women after World War I returned home. However, both World Wars had dramatic ill effects on the family. Both took our boys to Europe to be exposed to ills they had never seen here in America, and both took women out of the home and put them into men's positions. The Civil War was not as dramatic in exhibiting such ill effects, for the woman's involvement did not take them out of the home as did the two World Wars, nor did the men go to Europe.

World War II had the most dramatic effect toward the demise of the family up to that time. But it was because of women's involvement in World War I that many argued that women should have the right to vote. Thus, both Wars had highly destructive effects on the governmental and moral decline of America. And while the Civil War and WW I and WW II depleted our men, it has been WR II that has all but eliminated our women, the true women—Women's Rights II, with Women's Rights I in the original Garden.

When we look at the origin of pants on a woman in World War II, we find it to be a time of destruction of morals and of the family, bringing conflict, the woman replacing the man, the great loss of the stabilizing mother in the home, and dramatic divorce. Without a doubt, World War II with its traumatic social effects greatly advanced the undoing of the traditional American family. These are all byproducts of the women's rights movement, enhanced by both Wars. Thus, as foreshadowed in the 1850s when women's rights activists' dresses came up and the beginnings of pants were revealed, the period of the woman wearing the man's pants was finally at hand. But, it took a hundred years to get there. Bloomers were the telltale evidence of where the women's rights movement would take us, both in government and in dress—the woman would wear the pants in the family, in government, and in the workplace. And the largest armed conflict the world has ever known brought about this outward natural testimony!

The very statement, "wearing the pants in the family," or the older statement, "wearing the trousers in the family," clearly speaks of pants as being men's clothing. In fact, when one goes back to the old silent movies in the early 1900s that depicted the women suffragists and their threat to the family

structure, they put pants on the woman—which were wholly unacceptable at that time. They did so in order to visually dramatize the woman out of her place and in the place of the man, and showed her bossing her husband around. By placing the woman in pants, they clearly made their point! And the same testimony is equally true today. Look at our homes and at our government, and tell me that message is not being communicated and fulfilled. Women are wearing the pants and we are doing nothing to stop them. For the sake of this nation, for the sake of the family, for the sake of society, the Curse of 1920 needs to be reversed and women need to get back into dresses and into the home!

Just because a woman today has a different designer label on her pants does not make them any less men's clothing. Putting man's pants on a woman does not make them women's pants any more than putting a bra on a man makes it a man's bra. From the founding of this nation up to World War II, for 340 years pants were worn exclusively by men. It was not until after the Curse of 1920 and the absence of men in World War II that women ever stepped into them, literally, when taking their place; and that is clearly the message they continue to speak today.

Women today may wear what they call “lady's” pants, but the old adage still speaks and tells the story concerning what they have truly set out to accomplish through the women's rights movement—to enter into the place of the man and wear the pants. They desire to cause society to become “homosexual,” and the woman to become equal in the masculine headship order of God—“you will **be like God**”—and thereby take on the “image” of the man. “You've come a long way, baby,” when you can not only wear the man's pants, but call them your own!

## Modesty

And why is it that while men and women both wear shirts today, with very few exceptions, men do not wear shirts that are low-cut or left unbuttoned, or sleeveless, or fit the body so tight that they reveal every form of their upper torso. Yet women constantly do this. Men keep their neckline essentially closed, but women regularly wear clothing that directs the eyes to the breasts and is sufficiently disclosing that when they bend over, it leaves little need for imagination. Women wear tops that are so tight that, again, little imagination is needed. Men have enough trouble as it is with their thoughts and feelings without women blatantly provoking them.

Furthermore, pants for men have always been utilitarian. That's the way of a true man. They're functional and thereby loose in fit. But what does a

woman do to men's pants? She makes them so tight and skimpy and low-cut that they take on an entirely different purpose—to advertise her body—which should be fully hidden under God's substitutionary covering of clothing. **Women took a sign of authority—pants—and corrupted it, just like they took the man's authority and corrupted it.**

Men wear swimwear that is immodest, but it is no comparison to the virtual nudity of women. Men's undergarments are generally modest and functional, but women's undergarments are sensual, near non-existent, or even non-existent.

Why do women want to advertise their bodies? It is quite evident that since 1920 women have dressed to lead men into sin (to miss the mark). Why? **Because once "Eve" ate from the forbidden fruit, she wanted the man to join in her fall, to enter into her level of demise, to enter into her "nakedness," and thus, once again, she hands the forbidden to the man to cause him to equally sin.** This she has effectively done with her clothing as well.

Considering the way women dress today—evidencing the major departure of women from modest dress following the Curse of 1920—one clearly sees that Eve is passing along the forbidden fruit to get men to sin as well, to miss the mark. And where does this leave the man? As with Adam, he is now forced to either accept or deny the forbidden fruit liberally offered to him by women. And this fruit is not just offered by their immodest and sensual dress, but as we are seeing, by their corrupted ideas of home and civil government, by their desire to enter the man's workplace, by taking on his appearance, by abortion, by all these things and more that are direct consequences of the women's rights movement. **The women's rights movement is the sin of Eve!**

Even Christian women dress the way of immodesty and rebellion, tempting men as well, and giving absolutely no thought to it at all (other than the thought of how to look attractive and sensual). Is the woman entirely mindless about her actions? Where is her shame? Once again they prove that they are the weaker vessel that is easily deceived. When are women going to wake up to the wrong they are doing, return to their place, and cover themselves?

Ladies, you are the ones who were used by Satan to get us into this cursed state, and you can help get us out. Consider what you are doing; have shame and sorrow and do what is right. Women need to:

**Repent and get out of men's clothing and the place of the man and find their place in the home under their husband's authority, covering themselves in modest women's clothing.**

This is your hope of overturning the destruction that has taken place through you. This is our hope as a nation.

## Conclusion

This concludes the matter of the women's rights movement, the first and the most significant prong of the Curse of 1920, and, as you have seen, it includes:

- The ill destructive effects of burgeoning excessive government,
- Misplaced feminine mercy,
- "Homosexuality,"
- "Transvestites,"
- The abandonment of a patriarchal government established by our forefathers,
- The destruction of the family through rampant divorce,
- Increased social ills,
- The War on the Black Man and the vast ills of welfare,
- The dissolution of two becoming one flesh under the husband's headship,
- The uncovering of women and taking on the appearance, the "image," of the man,
- And to be further addressed in the last section, abortion.

In short, it is WR II!

Again, all of these grave ills are but symptoms. Not dealing with the root is like leaving the door wide open and thinking you can take care of all the problems with a flyswatter. No, you have to close the door!

Therefore, let us restate the actions that must be taken by this nation in order to reverse the Curse of 1920 and close the door on its ill and wholly destructive effects through the women's rights movement:

- (1) **The Nineteenth Amendment must be repealed and men alone be given the right to vote and to govern,**
- (2) **We must restore the patriarchal society whereupon this nation was founded, including property and divorce laws, and**
- (3) **We must establish a sunset law on public welfare so as to**

restore the structure of the home—a man and a wife—as well as initiative.

To restore the black man to the head of his home:

- (1) Welfare must be removed so that the woman and children must learn to once again depend on the man, and
- (2) Patriarchal government must be restored and divorce laws changed to reflect the man's legal right to all assets in the home, including the children. Responsibility produces responsibility, for both parties.

To restore the family:

- (1) The man is the head of the home and head of society, and the woman cannot exercise the authority of the man in either,
- (2) The husband is to love and honor his wife,
- (3) The wife is to obey her husband,
- (4) Divorce is not an option (except in the case of infidelity),
- (5) The married woman is to be the keeper of the home and refrain from working outside of it, and
- (6) Children are to obey their parents in all things.

And, women need to:

Repent and get out of men's clothing and the place of the man and find their place in the home under their husband's authority, covering themselves in modest women's clothing.

Chapters 8 - 10

the second prong

**Jazz,**  
ROCK  
& RAP





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# VOODOO ZIMRAM MUSIC

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## CHAPTER EIGHT

**A**S WE NOTED IN Chapter 1, the passage of the Nineteenth Amendment in 1920 providing women's suffrage was not the only ominous sign in that year concerning the destructive ills that would befall this nation via the three-pronged Curse of 1920. The second prong that was thrust into men to bring up their flesh for purposes that were evil and worthless in the sight of Yahweh was the public debut of jazz music. On August 10, 1920, Mamie Smith recorded a record with two blues songs that was an explosive best seller, beginning the Roaring Twenties, or the Jazz Years!

We likewise saw how the black man was used as the serpent from the snake kingdom, Africa, to tempt the woman to sin by seeking to be equal to the man. But not only was the black man the serpent per the corruption of this nation through the women's rights movement, although in a totally unintentional way, he was equally the serpent that introduced the second prong of the Curse, jazz music, but this time in a very direct way. We will further see in Chapter 11 why it is that the black man was used in this regard. But he is not solely to blame. The black man was a governmental representative; and as you have seen, there were other parties to this Garden Curse. And as you will also see, this second part of the Curse actually goes back to the father of faith, Abraham.

At this time, let us consider the history of jazz; for even as the history of the women's rights movement revealed the source of its ill effects, we will see precisely the same regarding jazz.

The jazz music of the Roaring Twenties was a direct product of the culture of the snake kingdom, originating from the preceding blues music. It was a combination of African music with its chants and musical structure that was steeped in witchcraft and Voodoo, and traditional Western/European instruments and ideas. And not only was jazz music a direct product of the snake kingdom, but it had an exceptionally seedy beginning—coming out of the most decadent city and area in all of America at the time (which is still very true today).

The word “jazz” is a slang word for “sexual intercourse,” and more specifically, outside of marriage. The music is appropriately named, for its beginnings were in the only legalized red light district in American history (until recent decades when prostitution was legalized in parts of Nevada). Jazz was spawned in New Orleans, Louisiana, the home of equally decadent Mardi Gras and Southern Decadence, which from its earliest days has been a place where vice and crime have flourished. The home of cursed jazz does not bear the name Sin City without cause! The fact that this was the only city in America to have legal prostitution tells us a great deal about the spirit of the city. And the part of New Orleans that contributed most to jazz was the red light district called Storyville. Many claim that Storyville was in fact the birthplace of jazz, for it certainly flourished there.

By 1900, there were 230 houses of prostitution with over 2,000 prostitutes in Storyville. The houses afforded a raucous atmosphere created by seductive women, gambling, alcohol, marijuana, and mood-altering jazz music. The jazz music created in the brothels served the same promotional and preparatory function as did the alcohol and sex-oriented dances—to help get the men ready for the main purpose for being there. **And by its very setting and purpose and name, this is still the objective of jazz and its many offshoots.**

Rock and roll is a product of jazz, evidenced in part by the fact that both names have the same meaning—intercourse. And in keeping with its roots in Storyville jazz, the music of the '60s went on to produce free sex! Thus, in the spirit of its origin, rock and roll and its derivatives of hard rock, heavy metal, and rap/hip-hop, have been instrumental (a fitting word here) in tearing at the moral fiber of America. The Curse of 1920, beginning with the Roaring Twenties to this very day, has afforded jazz hybrids that effect the very thing it was born to produce—moral and social corruption!

In 1917, out of fear of rampant venereal disease (because of which a hospital had to be opened in town to respond to the resulting epidemic),

Storyville was closed down by the Navy. But already, jazz had been spawned out of this cesspool and had begun to spread up the Mississippi to other parts of the country, most notably to the speakeasies of Chicago and New York.

And in order to understand the full picture of the origins of jazz and the black culture of New Orleans, one has to include another highly influential and intrinsic element—Voodoo! The blacks and Creoles (a black/European mix) of early New Orleans were not so much the slaves who worked the fields of their masters and sang spirituals, but were in fact free men who practiced a religion that was an amalgamation of Catholicism and African Voodoo. We will begin to uncover jazz music's association with Voodoo by quoting from an account by Honey Naylor, a regular contributor to Fodor's Travel Guides, which once again brings us back to this matter of the serpent. As you read this, think about how this same spirit has lived through this music, even today. (See Appendix 6 to read the entire article.)

Voodoo originated in the African kingdom of Dahomey (now the Republic of Benin). Vodou was the region of the Dahomeans. The word vodou and its various forms—voodoo, voodoo, voodoo, even hoodoo—encompassed all aspects of the religion, including the gods, the cult, the cultists and the rituals. One of the primary gods was Zombi (also called Damballah), which was a snake—usually a giant python. Among other things, the snake-worshippers believed that the first man and woman on earth were blind until the serpent gave them sight. The Bantu word zumbi means fetish, and the voodoo cult involved beliefs in sorcery and black magic.

The first organized voodoo ceremony in New Orleans is said to have taken place in an abandoned brickyard on Dumaine Street. It was probably presided over by Sanite Dede, the first of the great voodoo queens. (Voodoo was a matriarchy. The witch doctors and kings paled in comparison to the strong queens—always free women of color, never slaves—who reigned over the rituals.) Repeated police raids on the brickyard drove the cultists out to Bayou St. John and Lake Pontchartrain. In 1817, the Municipal Council, fearful of voodoo-inspired slave uprisings, outlawed slave gatherings except on Sundays and in officially designated and supervised areas. Congo Square was one such legal meeting place. (Later renamed Beauregard Square, the plaza in front of Municipal Auditorium in what is now Armstrong Park is the old Congo Square). For many years the slaves gathered each Sunday afternoon in Congo Square, chanting, beating their tam-tams and dancing the Calinda and Bamboula.

Congo Square drew large crowds of gawkers, but the activity there was mere window-dressing. A pretty picnic compared to the

grotesque and orgiastic illegal rituals that took place around the bayou and the lake. Most people in town knew it, and when word spread about a voodoo to-do on St. John's Eve, the roads leading to the designated site were clogged with the 19th century version of bumper-to-bumper traffic.

For voodooists, St. John's Eve (June 23) was the most important night of the year. Eyewitness accounts of St. John's Eve ceremonies on the lakefront include lurid tales of half-naked cultists whirling in fantastic dances around a huge bonfire and a boiling cauldron into which they tossed live chickens, snails, frogs, black cats and the ever-present snakes. Congo drums were beaten with the leg bones of buzzards and the crowd chanted "Li grand Zombi" as the reigning voodoo queen danced with the python.

You will notice here two unmistakably relevant issues. First, the primary god of Voodoo was the serpent, and they believed that this serpent gave the first man and woman sight. This of course has direct and clear identity with the serpent in the Garden that likewise promised—"in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." The serpent they worshiped was unmistakably Satan, an apropos testimony coming from Africa, the snake kingdom.

Also, notice that Voodoo was/is matriarchal. This is precisely what took place in the Garden of Eden; and as we have seen, it is the spirit and equal intent of the women's rights movement. Voodoo embodied the intent of women's rights, both begun by the serpent with its heart of rebellion. Matriarchal government destroys the family, and matriarchy is the spirit of jazz music.

Following is another revealing historical description of Voodoo by Ava Kay Jones, who has a law degree from Loyola University and is a practicing Voodoo and Yoruba priestess.

By the 1700s, 30,000 slaves a year were brought to Haiti (*the processing place before being sold in America*). Voodoo began to emerge at this time as different African religions met and melded. (The word "voodoo" comes from an African word meaning "god" or "spirit.") Slaves were forced to convert to Catholicism, but they found it easy to practice both religions. Voodoo gods were given saints' names, and voodoo worship more or less continued, appropriating certain Catholic rituals and beliefs. Rituals involved participants dancing in a frenzy to increasingly wild drumbeats and eventually falling into a trancelike state, during which a **loa** (a spirit and/or lower-level deity intermediary between humans and gods)

would take possession of them.

Voodoo didn't immediately take root in New Orleans, thanks to repressive slaveholders and an edict banning its practice. But the edict was repealed after the Louisiana Purchase in 1803, and in 1804, when slaves in Haiti revolted and overthrew the government, free blacks came to New Orleans in great numbers, as did fleeing plantation owners with their own slaves, all bringing a fresh infusion of voodoo.

Napoleonic law forced slave owners to give their slaves Sundays off and to provide them with a gathering place. **Congo Square** on Rampart Street, part of what is now [appropriately] Louis Armstrong Park, became the place for slaves to gather for voodoo or drumming rituals. Voodoo then was a way for slaves to have their own community and a certain amount of freedom. The religion emphasized knowledge of family and gave power to ancestors. Further, women were usually the powerful forces in voodoo—priestesses ran matters more often than priests—and this appealed to women in a time when women simply didn't have that kind of authority and power.

These gatherings naturally attracted white onlookers, as did the rituals held (often by free people of color) along St. John's Bayou. The local papers of the 1800s are full of lurid accounts of voodoo "orgies" and of whites possessed by spirits, otherwise losing control, or arrested after being caught in a naked pose. Thanks to the white scrutiny, the Congo Square gatherings became more like performance pieces, emphasizing drumming and music rather than religious rituals. Because of the square's proximity to what became Storyville, legend has it that madams from the houses would come down to the Sunday gatherings and hire some of the performers to entertain at their houses.

If one studies further concerning these dances, one will find that they were indeed just what the first article described—"grotesque and orgiastic illegal rituals." Conducted outside of town late in the night near Lake Pontchartrain, after performing some Voodoo rights such as throwing a bound live rooster, black cat, snake, or other animals into a pot of boiling water, all the people would undress and dance around an open fire to the sound of drum beats, followed by a time together in the lake, and then a period in which they would consummate this spirited orgy. This was the culture and attitude and moral state that existed in the black African dances, and was ingrained in the lifestyle of the jazz musicians as well. Voodoo is the spirit of jazz music, and that selfsame spirit thereby resides in all of its derivatives: rock, heavy metal, and rap/hip-hop.

One of the many times in which the jazz bands had an opportunity to play was at funerals, and these musical frenzies were rooted specifically in Voodoo. The classic “jazz funerals” were led by the bands as both a celebration of the person’s death (something jazz and its derivatives have effected for many people), as well as to prevent demons from entering into the body.

When one reads the description of these ceremonial dances—“Rituals involved participants dancing in a frenzy to increasingly wild drumbeats and eventually falling into a trancelike state, during which a *loa* (a spirit and/or lower-level deity intermediary between humans and gods) would take possession of them”—one cannot help but recognize the identical frenzies resulting from jazz and all its musical derivations. And still today, these same frenzies can be seen evidenced in black churches. The reason for this is quite clear—each of these are continuing to operate under the same Voodoo spirit that accompanied the black man when he was brought to this country.

Remember, all that had to be done to make these spirits acceptable was to combine them with Catholicism and give the spirits new names, the names of saints. This spirit is often the same spirit that operates within the black church, destroying the black family structure (which is by far the most fractured family structure in America). And today, when you watch someone dancing to the loud beat of drums and rhythm, it is simply a continuation of the Voodoo origins found in the ritual dances at Lake Pontchartrain and Storyville over 200 years ago.

During the Roaring Twenties, when America was consumed with frivolity and the swing of jazz and ragtime dances like the Charleston, Rudolph Fisher, a black physician, author, and speaker, wrote concerning the white man’s newfound penchant: “It is almost as if a traveler from the north stood and watched an African tribe dance, then suddenly found himself swept wildly into it, caught in its tribal rhythm. Maybe these Nordics at last have tuned into our wavelength. Maybe they are at last learning to speak our language.”

Voodoo and its destructive spirit are still alive and well!

## **Jazz**

In its beginnings in New Orleans and later in Chicago and New York, jazz and its predecessor, the blues, were a black phenomenon. These musical forms, including ragtime, like the ancient African Voodoo music, were almost void of melody and harmony, but heavily emphasized the rhythmical characteristic of their African roots. (Read Appendix 7 for further analysis of why rhythm appeals to the carnal nature, in contrast to the music structure that is governmentally consistent with Yahweh God.)

In musicologist David Tame's book, *The Secret Power of Music*, he revealingly notes:

Were we to scour the globe in search of the most aggressively malevolent and unmistakably evil music in existence, it is more than likely that nothing would be found anywhere to surpass voodoo in these attributes. . . . As the rhythmic accompaniment to satanic rituals and orgies, voodoo is the quintessence of tonal evil. . . . Its multiple rhythms, rather than uniting into an integrated whole, are performed in a certain kind of conflict with one another. . . . What is certain is that to hear this music is to become instantly encompassed by the sound of its raw, livid power. . . . Musicologists and historians are in no doubt that the drum rhythms of Africa were carried to America and were transmitted and translated into the style of music which became known as jazz. **Since jazz and the blues were the parents of rock and roll, this also means that there exists a direct line of descent from the voodoo ceremonies of Africa, through jazz, to rock and roll and all the other forms of rock music today** [pp. 189-190].

And not only is the actual construction of jazz or blues so appealing to the lower nature of man, but the lyrics are equally fitting for bringing a curse upon America. The lyrics of blues and jazz have focused on the themes of the lives and environment of those who produced it, which included rampant sex, heavy drinking, jail, murder, poverty, marijuana, and lost love. One blues song representatively preached: "It feels good doing right, but much better doing wrong!" This is the spirit inherent in jazz and its derivatives.

Equally revealing are the lives of the original jazz founders. There are two predominant figures that stand out in jazz's beginnings—Buddy Bolden and "Jelly Roll" Morton. Why is it that we study the lives of jazz's founding fathers? For the same reason we study the beginning of man in the Garden. For the same reason we study the beginning of Christianity. For the same reason we study Abraham or the twelve tribes of Israel. And for the same reason we study the beginning of any nation, whether it is America, or Russia, or Africa. If you want to know the spirit of any work, look at its beginning.

The beginning of a work is the seed that reveals its destiny. As we have seen, the Garden of God (Eden) was a seed of what would take place in the kingdom of God, including the kingdom at the nations level, America. The life and teachings of Yahshua were a seed of the church. And the beginnings of Abraham and the twelve tribes were a seed of that which was to come, both for good and for evil. As we have seen, "that which has been is that which will be." And that which began at the founding of jazz music has continued to be

evidenced in its derivatives to this day. Again, that which is in the bones, in the founding of jazz, is imparted to its entire body of music that followed.

Buddy Bolden was the first musician to start playing the jazz sounds. In his time, from about 1895 to 1907, he was called “King Bolden,” and is today called the “first king of jazz.” From *New Orleans Online* we read:

The King worked hard, too hard, at his music and at his girls. He began to startle the dancers with almost demonic musical passages: then he sloughed off and went sad. In 1907, in the midst of a parade, with his women all around him he halted, screamed, and frothed at the mouth. A little later the family took him to the state mental hospital at Jackson, and for nearly twenty-five years he remained there a broken man.

The founding king of jazz never recovered and died in the Louisiana State Insane Asylum in 1931, a most fitting, foreboding, and striking seed testimony and omen of the future of the music he began. As went Bolden, so has gone jazz and its derivatives.

The second man of notoriety, who, according to his own boastful acclaim, was the “Inventor of Jazz,” was “Jelly Roll” Morton. Jelly Roll was a flamboyant and braggadocios pianist, gambler, pool shark, pimp, and vaudeville comedian, who his grandmother rejected when she found out he worked in Storyville. His self-ascribed name, Jelly Roll, once again carries a meaning consistent with jazz and its environment and rock and roll—sexual, erotic motion. And like many jazz musicians, New Orleans Voodoo was never far from him. In the end, he blamed his declining health on a Voodoo spell.

And we cannot leave the history of jazz without noting the first band to record jazz music—The Original Dixieland Jass Band. This recording was made in 1917 and sold over 250,000 copies, affording some Americans the opportunity to hear jazz for the very first time. Composed of five New Orleans white youths, the band did not bear its name for no reason, as they too were billed, “The Creators of Jazz.” The founder and leader of the group, Nick La Rocca, claimed to his dying day that he was jazz’s originator. Shortly after the recording, the band began to fall apart—one was drafted to war, one died of influenza, another just quit, and Nick La Rocca suffered a nervous breakdown and returned to the construction business in New Orleans. Such were the ill and foreboding beginnings of jazz.

But keep in mind, cluttered with these ill beginnings, black music is the progenitor of rock and roll music and all of its pathetic forms—from the ’50s through the ’60s, and up to today’s contemporary music, even pop Christian music. Rap/hip-hop, which is equally from the black culture, is simply an

extension of Voodoo. With its characteristic spellbinding rhythm and beat, and violent, degrading lyrics, rap/hip-hop is one of the most malevolent forms of “music” to date. All of these offshoots carry the same jazz spirit, the same root, the same blood, the same Curse of 1920!

We noted what happened to the first king of jazz; so what happened to the king of rock and roll? Elvis Presley likewise died prematurely at the age of 42, having suffered from the destructive ills of his own career. This same ill, premature fate came to a long list of short lives in rock and roll’s earlier stars, including Janice Joplin, Jimi Hendrix, Jim Morrison of the Doors, Bryan Jones of the Rolling Stones, as well as a vast host of those who got caught up in this music and its loose lifestyle, living and dying by the mantra: “Sex, drugs, and rock and roll.” Whether the consequences directly impacted you or not, this music continues to spawn ill, destructive consequences on both performers and their fans alike, consequences that continue to be perpetuated through these Cursed musical forms.

From the start, jazz was rejected by the majority of the general public as it crept out of New Orleans and began to take root in Chicago and New York and other cities. It was often called a “disease,” or “virus,” and even middle-class blacks rejected it as a threat to their future progress; and so it has been. Just look at the outcome in our youth today who are absorbed in this music!

Black and white churches alike preached against it. Newspapers sounded the same warning, as in this article in the New York American of June 22, 1922:

Moral disaster is coming to hundreds of young American girls through the pathological, nerve-irritating, sex-exciting music of jazz orchestras.

**But the most compelling evidence to this Curse on America through jazz music is the profound difference in the morals of Americans before and after 1920.** Undeniably, 1920 was the pivotal point in American morals, when Americans began to dance their way into moral failure to the music of jazz. Infected with the jazz virus, Americans suddenly threw off the virtues of past generations and put on the loose morals that came out of New Orleans and Storyville.

Jazz incorporated, and even promoted, the spirit of its past and the spirit of the age with fast dancing and loose living. Dancing consumed the country, and as American short-story writer and novelist F. Scott Fitzgerald, himself a sad casualty of the '20s, wrote: “It was a whole race going hedonistic, deciding on pleasure. . . . The parties were bigger, the shows were broader, the

buildings were higher, the morals were looser, and the liquor was cheaper. But all these benefits did not really minister to much delight. Young people wore out early; they were hard and languid at twenty-one, and none of them contributed anything new.”

Like drunken children blinded by revelry, like children blindly following the music of the Pied Piper, no one looked back to see the initial seed testimony of the founding king of jazz, King Bolden and his prophetic fate—cloistered away in the Louisiana State Insane Asylum until his death! Our nation has been blind to the effects of this cursed music, and our moral failure has come to maturity!

Unfortunately, as we saw in Chapter 5, there is always the “safe drunk driver argument” that Mr. Amneus presented in his book, *The Case For Father Custody*. People can always say that jazz or rock did not affect them; but the fact is, as a part of the Curse of 1920, this music has had, and continues to have, broad devastating effects on American society.

The serpent took the curse that was rampant in New Orleans Voodoo, along with Storyville’s loose living and prostitution, and gave us the Curse of 1920 that spread like a virus throughout America and the world! The curse of Voodoo, with its snake god, rhythm-driven dancing, and lust for sensuality and sex, has been repackaged over and over again to make it appealing to each new generation. And each time, the results are becoming more and more raunchy. Voodoo most certainly lives on!

If the moral fiber of a godly nation was to be corrupted, certainly music that came into prominence through the Curse of 1920 was the way to do it. As previously stated, jazz music in its beginnings was recognized to be a disease or virus. Accurately so! Jazz and its derivatives are like the AIDS virus—they both take away life through the motivation of aberrant pleasure. The music is the carrier, but its corrupted pleasure affords the outcome of death! The ills of the most decadent city in the nation at the time, and possibly even today—Sin City—spread like AIDS across this nation through its carrier, Storyville music, producing corrupting, death-afflicting, and demoralizing results. What was conceived in corruption, has by its very nature produced that same corruption nationwide and even worldwide.

### **The Root of the Drug Culture**

As we just noted, the turbulent and rebellious ’60s lived by the mantra: “Sex, drugs, and rock and roll.” But where did this lifestyle come from? Did this new drug culture suddenly spring up from out of nowhere? Or had it already been spawning in some dark place, and fully came of age in the ’60s? We

noted in Chapter 1 that **getting to the root of a matter is essential**. If we are to understand the solution to a problem and know how to address it, we must first understand its cause, its origin.

In the '50s, marijuana was an accessory of the “new beat” generation. Then in the '60s, when rock and roll consumed society, it was used by college students and hippies and became a symbol of rebellion against authority. Marijuana was the most popular drug of the '60s, opening the door for other drugs as well—cocaine, speed, barbiturates, heroin, LSD, and “magic” mushrooms.

Marijuana is often called a “gateway” drug because it opens the way to these other drugs. This is far truer than just what we see today; for in the bigger picture, this is precisely what marijuana afforded. Let us now look at the root of the drug culture.

In the June/July, 2004, issue of *Cannabis Culture Magazine*, a rabidly pro-marijuana magazine, we find the roots of the recreational use of marijuana in America that began and fed the drug culture we sadly know to this day. The following is a quote from an article by Russell Cronin titled, “The History of Music and Marijuana.” The music he is specifically referring to is our contemporary music of today. His opening statement is profoundly succinct.

**The 20th century stories of music and marijuana both begin in Storyville, the red light district of New Orleans.** This is where Louis Armstrong was born in 1901, and where the first recorded American use of “marihuana” occurred in 1909.

According to cannabis historian Ernest Abel, “It was in these bordellos, where music provided the background and not the primary focus of attention, that marihuana became an integral part of the jazz era. Unlike booze, which dulled and incapacitated, marihuana enabled musicians whose job required them to play long into the night to forget their exhaustion. Moreover, the drug seemed to make their music sound more imaginative and unique, at least to those who played and listened while under its sensorial influence.”

Growing up in this milieu, as Armstrong told his biographers, much later, “We always looked at pot as a sort of medicine, a cheap drunk and with much better thoughts than one that’s full of liquor.”

Jazz and swing music was declared to be an “outgrowth of marihuana use” by the white authorities. They expressed concern that itinerant black musicians were spreading a powerful new “voodoo” music and that they also sold the weed which made decent folks abandon their inhibitions.

According to music historian Harry Shapiro, “In the early 20’s, marihuana, muggles, muta, gage, tea, reefer, grifa, Mary Warner, Mary Jane or rosa maria was known almost exclusively to musicians.”

In the jazz culture, and in keeping with snake kingdom Voodoo, a “viper” is a marijuana user. In his book, Armstrong continued: “We did call ourselves Vipers, which could have been anybody from all walks of life that smoked and respected gage. That was our cute little name for marijuana. . . .”

Practically all jazz musicians were marijuana users—from Armstrong down. American jazz trumpeter Dizzy Gillespie was born and raised in Cheraw, South Carolina, removed from the jazz culture. In his autobiography, he wrote, “When I came to New York in 1937, I didn’t drink nor smoke marijuana. . . . Charlie Shavers . . . turned me on to smoking pot. Now, certainly, we were not the only ones. Some of the older musicians had been smoking reefers for 40 and 50 years. Jazz musicians, the old ones and the young ones, almost all of them that I knew smoked pot. . . .”

Marijuana traveled with jazz from New Orleans, up the Mississippi to Chicago, and then to Harlem, where it became an indispensable and inseparable part of the jazz music scene.

In the beginning, outside of New Orleans, the recreational use of marijuana was restricted to jazz musicians and people in show business. “Reefer songs” like Louis Armstrong’s “Muggles,” Cab Calloway’s “That Funny Reefer Man,” Fats Waller’s “Viper’s Drag,” as well as others like “Tea for Two,” “Lotus Blossom,” and “Smoking Reefers,” all became the rage of the jazz world.

When Prohibition came in 1920 and the availability of alcohol went down and its price went up, marijuana became an attractive and fitting alternative. The Jazz Years brought about a dramatic increase in the use of this drug, as the now-formed drug culture began its steady growth.

As part of the black “hipster” jazz culture, marijuana clubs, called “tea pads,” sprang up, where a person could purchase marijuana for 25 cents or less. These began appearing in major cities across America; and by 1930, it was reported that there were at least 500 “tea pads” in New York City alone. And all of this came directly from the roots of Storyville jazz.

Jazz and drugs are as inseparable as jazz and sex. And the ’60s “Sex, drugs, and rock and roll” was nothing less than the extension of the Curse that has its roots in Storyville. As Mr. Cronin well noted, **“The 20th century stories of music and marijuana both begin in Storyville.”**

Thus, not only do we find that the second prong of the Curse of 1920 is rooted in jazz, but embedded in that root is the origin of our wholly destructive and still inseparably related drug culture. As certain as marijuana accompanied jazz up the Mississippi, so this curse of drug addiction that has destroyed untold lives and killed multiplied thousands, has accompanied rock and roll and rap. And its relentless fate has not waned! Therefore, we find that the root of the drug culture is found in this second prong of the Curse of 1920!

Let us now examine the place of Abraham in this fateful Curse.

### **Keturah**

“That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun” [Ecclesiastes 1:9].

In this section we must once again unapologetically focus on the Scriptures. We are dealing here with a true biblical curse! And as you read the clear consistency and relevance of this section, I hope you will see the certain and sobering validity that the Curse of 1920 is indeed biblical in origin. Try hard to follow what is presented here. It is very important.

First though, let us lay some groundwork to understand that the life and history of man and his future are not just some haphazard, make-its-own-destiny, undirected happenstance. Instead, if we had eyes to see and understood the mysteries of Yahweh’s government, we would see that there is order and purpose in this entire matter of life and man and nations and even the spirit world, the latter being inseparably intertwined with the former.

Everything that happens is governmental, and nothing happens apart from His divine order. Even as nature operates within God’s laws, so does man. Even seeming chaos and loss have a place in His order. And many things, such as the destiny of the black man (as we will see in Chapter 11), often have roots that go all the way back to the beginnings, some even to the Garden, or to curses and blessings that were made on individuals and peoples many, many generations ago, and some within our own recent history. Just as our human bodies are created and maintained and function according to the government of God, much of which we now know is laid out in our genetic code, so lives and nations and races all function according to the genetic coding of the established laws of Yahweh God, including blessings and curses.

If we had eyes to see, we would understand governmentally why all the affairs of mankind have unfolded as they have. We would understand why the

Chinese remain under Communism, why Communism even exists, and why the Russians were under Communism for precisely seventy years, the same number of years the Jews were in Babylonian captivity precisely 2,520 years prior, and even the age of the first woman to vote in America under laws guaranteeing women political equality.

We would understand the governmental factors that have directed the history of the various ethnic groups—the Asians, the Arabs, the Caucasians, the Africans, the Indians, etc. Each of these various peoples clearly would possess blessings and curses, some going back to the beginning of time. But our finite minds are not capable or worthy of understanding the wonder or all the workings of these mysteries; for even if we understood them, we would not have the wisdom or knowledge to effect or remove or operate within them. But nonetheless, they affect our lives every day.

Everything Yahweh does, and for that matter everything Satan does (who is in fact the best lawyer there is on earth), is based on divine law, which is based on His ways, the two being inseparable. In this section, you will once again see this legally determined order clearly being demonstrated. We will try to keep this as simple as possible.

To begin with, in Stephen Jones's book, *Secrets of Time*, we find some very interesting and highly relevant insight regarding two periods of time Yahweh utilizes that Steve identifies as "cursed time" and "blessed time." Relevant to the matter at hand, here we will address cursed time. In Chapter 13, we will afford a very important and revealing Appendix addressing blessed time.

**Cursed time**—a grace period of 414 years, or any multiple thereof, that Yahweh allows before foreclosing on a debt to the Law.

In order to better understand and validate this, let us consider some evidences of cursed time.

A good and simple example of cursed time that Steve points out in his book is Noah's flood. The flood came upon this earth in year 1656 from creation, or 1,656 years from creation. The number 1,656 is  $4 \times 414$ , or four periods of cursed time. Thus, at the end of four periods of 414 years, Yahweh foreclosed on man and his evils and held him accountable for his actions.

Another example, and there are many, is Canaan. In year 1660 from creation, Noah drank some wine and became drunk. Ham exposed his father's nakedness, and, as a result, Noah cursed Ham's son, Canaan (Genesis 9:20-27). Thus, in year 1660, the sons of Canaan, or the Canaanites, came under cursed time. Yahweh did not set forth four periods of cursed time as

He did for mankind, but only two periods. Two periods of cursed time are 828 years, or  $2 \times 414$ ; and 828 years after Canaan was cursed by his grandfather, in year 2488, Yahweh brought the sons of Israel into the Promised Land to slay the Canaanites. And quite revealingly, seven more periods of cursed time later, Christopher Columbus crossed the Atlantic in 1492 AD and entered the “Promised Land,” once again slaying and afflicting the Canaanites.

Another more recent event that is the product of cursed time is the establishment of the nation today called Israel. In 1365 BC, the sons of Israel were overcome by Mesopotamia (Judges 3:8), or Babylon; then two periods of cursed time later, or 828 years, in 537 BC, Babylon fell to the Medes and Persians. But that is not all! Most tellingly, precisely eight periods of cursed time from the conquest by Mesopotamia, and six periods of cursed time from the fall of Babylon, in 1948 AD, Israel became a nation! (This is a very significant year in several regards.)

Well, you say, how is Israel becoming a nation a curse? First, because Jerusalem had been under the rightful heir of the crown since 1917, when British General Allenby took it from the Muslims. England and the crown are moreso of the tribe of Judah and a rightful keeper of Jerusalem than are the Zionist Jews who are presently there. The Zionists are a mixture of true-blood Jews and Edomites (who were absorbed into Judaism in 125 BC, and, most significantly, carry with them the curse of Malachi 1:4), as well as Khazar Jews, who were Russian converts via economic convenience.

Furthermore, Yahweh declared concerning Judah: “If you will not listen to Me, to walk in My law, which I have set before you [which they repeatedly have not done], to listen to the words of My servants the prophets whom I have been sending to you again and again, but you have not listened; then I will make this house like Shiloh [which Yahweh abandoned], **and this city I will make a curse to all the nations of the earth**” (Jeremiah 26:4-6). A “curse to all the nations of the earth” is precisely what Israel has been ever since it became a nation in 1948 as a product of cursed time. I am not a Jew-basher, but neither am I ignorant of the reality of what Yahweh is doing. The fact is, in accordance with Jeremiah 26:4-6, the bulk of this world’s bloodshed, conflict, and terrorism today is either directly or indirectly related to the curse of Zionist Israel. Hopefully you are getting a sense of this phenomenon of cursed time.

Having laid the foundation regarding cursed time, let us now examine the matter at hand—the second prong of the Curse of 1920!

Knowing the information we just covered, it came to me that in light of this dramatic Curse that came upon this nation in 1920, it was quite possible

that it was effected by something in the distant past, something that caused it to be a product of a series of 414-year cursed time periods. And indeed it was! What we find is that the Curse of 1920 on America and the nations was set in motion because of an event that occurred thousands of years prior—the outcome of a specific sequence of cursed time!

The promised blessing to Abraham that his offspring would be a “great nation” and that by them “all the nations of the earth will be blessed” (Genesis 18:18), is fulfilled in America, the kingdom of heaven at the nation’s level. But what we find is that while a blessing came through Isaac, the miracle son of promise through Sarah, astonishingly **there was another seed, or seeds, sown by Abraham that would in time effect a curse on America and the nations as well; but not through Sarah (the picture of Jerusalem above), and not through Hagar either, but through another—a cursed one!**

To examine the origin of this cursed time cycle, all I had to do was to go back in time in 414 year increments and find the source. Before I began this process, I sensed that I would probably not find anything until I looked back nine periods of 414 years, or 3,726 years. Why nine periods? Because nine is the number of judgment, as well as the number of completion. The number nine is the last digit, ten being a combination of 1 and 0, or the beginning of the ten’s sequence. Nine is also the number of months for human gestation. The Curse of America, the heavenly kingdom, in 1920 was a very substantial event; a fact that would be emphasized by a complete period of nine cursed time cycles. But as I discovered, this emphasis was not just because of the number nine; but most dramatically, by having its origin in Abraham, the **true father of America!**

Despite this premonition concerning nine cycles, I checked every sequence. The year 1920 AD was year 5814 from creation. So, 414 years back was 5400 (1506 AD), and there was nothing there. Next, 414 years back from there was 4986, and once again nothing. This continued to be the case until I reached the expected number of  $9 \times 414$ , or year 2088, when two very significant events took place—one good and one evil! As you will see, in 2088 Yahweh once again planted a highly significant, impacting tree—another tree of the knowledge of good and evil! And its evil would not be partaken of for 3,726 years!

The good in 2088 was that Isaac, at the age of 40, married Rebekah, at the age of 10 (yes, I said 10—Jasher 24:40). The evil was that, after Sarah’s death, the true father of America married another woman, and as a result, we have most of our problems today. In 2088, after Sarah (Jerusalem above) died, Abraham took another wife—Keturah (Genesis 25:1). On the surface, there seems to be nothing wrong with that; but governmentally, it set on course a

shock wave whereupon its devastating impact would not be fully felt until 3,726 years later, or in the fullness of the cursed time cycle—1920 AD!

The ill nature of this marriage possessed some very foreboding indicators. The first indication of ill was Keturah's origin. While Sarah was in fact Abraham's half-sister (Genesis 20:12), we find in Jasher 25:1-5 that Keturah was "from the land of Canaan," a "Canannitish woman." Keturah was a Canaanite, **one who was under cursed time!** Therefore, we already find that Abraham's marriage in year 2088 to a Canaanite woman legally introduced cursed time into the offspring of Abraham—America—and thus initiated the subject nine-part curse cycle.

What actually took place was the union of the righteous with the cursed. And this is exactly what happened in America in 1920. Like the seething cauldron pot on Lake Pontchartrain filled with snakes and frogs and black cats, waiting for the great consummating orgy, so cursed jazz was waiting for 1920 when it could consummate the orgy of filth that would come upon this nation. Like a snake slithering up from the bayous of Louisiana, so Storyville jazz slithered up the muddy Mississippi to birth its brood of sons of corruption. When Mamie Smith made her blues recording in 1920, she marked the beginning of the birth of sons of cursed time. Just as Abraham became united with the cursed Canaanite woman—Keturah—to produce cursed offspring; so America, the sons of Abraham, were united with the black man's cursed Voodoo music to produce like cursed offspring.

### The Sons of Keturah

We will now not only see who, but even what those ill sons were and the destructive course they portended for this nation. In a most revealing and explicit way, **the meaning of the names of Keturah and her sons told the entire foreboding story of the destructive ills that would come upon America when the cursed time debt was called due in 1920.**

Keturah means "incense," which on the surface seems innocuous, certainly appearing to bear no ill meaning per se. But incense could be both good (Malachi 1:11), as well as evil (Isaiah 65:2-3), depending on its usage. As we read in Exodus 30:34-38, in order for incense to be good, it had to follow a strict formula and usage, something Abraham ignored when he married a cursed Canaanite. Keturah was actually "strange fire" (Leviticus 10:1-2).

But it was the outcome, the fruit, of Abraham's union with the Canaanite, Keturah, where we most find the ill testimony. Keturah had six sons (Genesis 25:2). The first son was Zimran, whose name means "song, or music." Nothing seemingly wrong there. Her second son was Jokshan, whose name

means “one who ensnares, adversary!” Clearly this is not good, as it speaks of the adversary, Satan. Her third son was Medan, whose name means “contention!” Once again, this is not good; but even worse, we find that the message presented here is not just contention, but double contention! The fourth son was Midian, whose name also means “contention!” Also, the Midianites were often an affliction to the sons of Israel (Numbers 22:4-7, 25:1-18, 31:1-20, and Judges 6:1-10). This is not looking good at all!

Keturah’s fifth son was Ishbak, and his name means “leaving or forsaking”—once again, not good! And finally, her sixth son was Shuah, whose name means “sinking down, i.e., as in the mud,” a fitting conclusion for this ill message afforded in these six sons!

This is the same mud that channeled the Mississippi river, carrying jazz from New Orleans to the North—eventually to Chicago and New York. And this is the same mud David cried out to be delivered from, the mud of death by his enemy:

Deliver me from the mud and do not let me sink;  
 May I be delivered from my foes and from the deep waters.  
 May the flood of water not overflow me  
 Nor the deep swallow me up,  
 Nor the pit shut its mouth on me [Psalm 69:14-15].

And from the natural standpoint, these cursed sons and their families were all sent out away from Abraham, away from Isaac, so that they would not receive the inheritance of his promised son (Genesis 25:6).

So in summary, here were the fruit of Abraham by his second wife, Keturah, the cursed Canaanite.

1. **Song, music**
2. **One who ensnares, adversary**
3. **Contentious**
4. **Contentious**
5. **Leaving, forsaking**
6. **Sinking down into the mud**

Thus, looking at the evidence/testimony we find in year 2088, there are in fact two works, one being good and the other obviously being quite evil: a bride for Isaac, Rebekah, who has the promise of fruitful blessing; but also, the Canaanite wife, who would bring forth offspring who bear the message of a very ominous fate! While the former of these two works has meant the

blessing of America, in the last eighty-plus years the latter has meant its curse! (And we might add, the Jews in Israel are realizing in the natural the same affects as they too contend with some of these very offspring.)

While the women's rights movement is clearly the fulfillment of man's fall in the original Garden via the woman and the man eating of the fruit of the tree of the knowledge of good and evil, once again we see evidenced this identical testimony regarding cursed Voodoo music. These two marriages, one good and one evil, attested to both the nature of this tree, as well as its certain fate as Americans began to partake of the forbidden fruit of jazz. And in apt fulfillment, this would all take place relative to the offspring of Abraham, the father of America, the people of which comprise the kingdom of heaven at the nations level, the garden of God.

Based on the Law of Yahweh, following nine periods of cursed time since Abraham married Keturah and brought forth these ominous offspring, in 1920 AD, the long-coming Curse came upon America as they ate the forbidden fruit of jazz music. And concealed in the names of those six sons we find the predestined course and outcome of this second prong of the deadly Curse of 1920:

**Jazz music and its derivatives caused the people of America to be ensnared by the adversary and become doubly contentious (rebellious); thereby, we forsook the long-established values of this nation, and in the end it has brought, and will bring, death—sinking down into the mud!**

Clearly, this second prong of the ill music of jazz and its offshoots is the seducing Curse that has likewise led this nation into the corrupt state and death we have experienced since 1920, with ever-increasing destructive results.

From jazz to the music of today, Cursed Zimran music has continued to degenerate into the most incredibly bizarre and destructive music the world has ever known, taking many in our society to the final outcome of the sixth and final son—sinking down into the mud. But this death is not just in the natural; rather, it is a death process that goes on all around us via its ill consequences.

Look at what this ill music has done and continues to do to our youth. Beginning with the Roaring Twenties and into the '60s, Cursed Zimran music has continually led our youth into ensnarement by the adversary, leading them not only into contentiousness, but double contentiousness; followed by forsaking what is right, forsaking good morals, forsaking parents, forsaking

social order and the laws of Yahweh, forsaking responsibility, and becoming rebellious; ultimately leading to the sixth and final—sinking down into the mud!

Yahweh always has signposts along the highway leading to our destruction, warning us; and this final fate is foretold in the highly influential blues musician, Muddy Waters, equally a black man, who received his nickname at an early age due to his fondness for playing in the mud. The Rolling Stones took their name from one of his songs, and one of Led Zeppelin's greatest hits, "Whole Lotta Love," was based on a Muddy Waters song, as well as other artists' songs. Muddy Waters also helped Chuck Berry get his first record contract.

His fondness for mud was a fate that would befall many, a fate that David lamented, and from which he sought deliverance. These are the muddy waters of the Mississippi that brought the AIDS virus of jazz and infected America and the world. These are the muddy waters that our nation entered into through Cursed Zimran music, and many have sunk down into the mud—the deep swallowed them up and the pit shut its gaping mouth over them!

The Roaring Twenties started this nation on its Cursed course. America followed the Piper of jazz, and then down the primrose path to rock and roll. And even as the church was the tree of the knowledge of good and evil that produced the forbidden fruit of the women's rights movement; as uncomfortable and unwelcomed as this might once again be, it was the church that produced yet another forbidden fruit—Cursed rock and roll! And in them it likewise continues to flourish.

Without question, rock and roll came out of the black churches. Performers like Little Richard, Elvis Presley, Ray Charles, Jerry Lee Lewis, Aretha Franklin, all got their inspiration and training in the church, and many of their songs were "gospel" songs that were simply given secular lyrics.

In 1948, black recording artist Wynonie Harris took a Roy Brown blues song, "Good Rocking Tonight," fittingly a parody on the church, and recorded the second most important recording in Zimran music history (the first by Mamie Smith), marking the birth of rock and roll!

Roy Brown started as a gospel singer, and the message of his song was taken from Louis Jordan's 1943 song, "Deacon Jones," in which a deacon was stealing money from the collection plate, getting drunk on the sacramental wine, and having sexual relations with the female congregants. Brown's song was the first time the gospel meaning of "rocking of souls" and the secular meaning of "dance and sex" were amalgamated into the same song. The opening line, "Have you heard the news," is a parody of the "good news" of

the gospel, which Brown would have known well because he grew up in the church.

To add to the parody and mimicry of its message, Harris changed the rhythm to the up-tempo gospel beat that had been in black gospel music for decades. This is the gospel rhythm of rocking on the 2nd and 4th beat of the 4/4 measure that would become the trademark of rock and roll. Later, this same song would be recorded by Elvis Presley (his second with Sun Records), with other versions recorded by Pat Boone, James Brown, and others.

Although Harris was not the first to sing blues with a gospel beat, this 1948 release (again, a very significant year in several regards) of a parody on the church turned blues into rock and roll. As with Mamie Smith's extremely popular record debuting jazz in 1920, Harris's record, with its powerful back beat, produced a massive wave of rocking blues tunes and equally gave rock and roll its debut. So we see that not only was the church the tree of the knowledge of good and evil that produced the fatal fruit of the women's rights movement, it also produced the fatal fruit of rock and roll.

In all its forms, this forbidden fruit is still available in the church today. As a young man, Jerry Lee Lewis, one of the early pioneers of rock and roll, was kicked out of Southwestern Assemblies of God University for his music. Since then, he made a very revealing statement regarding this event and this music: "[T]he same music that they kicked me out of school for is the same kind of music they play in their churches today. The difference is, I know I am playing for the devil and they don't."

People do not realize how much jazz, rock and roll, rap, and all of their derivatives are truly from the devil, from Satan, with his wholly destructive purposes and intents. As noted, the Curse of 1920's Zimran music began with Mamie **Smith's** blues recording. In our eyes today, that looked relatively innocent; but Isaiah 54:16 tells us what was really taking place on that fateful day—Satan's wholly destructive work was beginning!

“Behold, I Myself have created the **smith** who blows the fire of coals and brings out a weapon for its work; and I have created the destroyer to ruin!”

What Mamie **Smith** unleashed was a destroyer, a weapon of Cursed Zimran music that, from that day forward, has effected untold ruin and destruction upon this nation and the world! This Cursed music cannot be discounted or taken lightly. Cursed Zimran jazz, rock, and rap are Satan's weapons of mass destruction, with the sole aim to cause loss and death!

What other revealing history of rock's beginnings do we have? The acknowledged "Grandfather of Rock and Roll," black blues musician Robert Johnson, began playing his music that he said was taught to him by his guitar instructor, Ike Zinnerman (Zimran). In Gary Patterson's book on rock and roll, *Take a Walk on the Dark Side*, we read that this was a most unusual name for a bluesman, and that Zinnerman "learned to play the guitar at night, sitting in old country churchyards, with his only companions being the tombstones of the dead and an eager pupil, Robert Johnson. Some claimed Zinnerman to be the devil, and most of the area bluesmen had no problem in accepting this explanation" (p. 5).

The most widely accepted explanation of how Johnson acquired his talent is that it was birthed when he gave his soul to the devil at an obscure country crossroads in Mississippi. One thing is certain, his vocal phrasings, original songs, and guitar style influenced a wide range of rock musicians, including Led Zeppelin, Bob Dylan, The Rolling Stones, U2, Jimi Hendrix, and Eric Clapton, who called Johnson "the most important blues musician who ever lived."

In August, 1938, Johnson was playing at a house party in Three Forks, Mississippi. Three days later, he was dead. There are several theories about how Johnson died: from being stabbed by a jealous husband or a woman, to being poisoned by a jealous club owner. According to Johnny Shine, who frequently played with Johnson, "I heard that it was something to do with the Black Arts [black magic, or Voodoo]. Before he died, Robert was crawling along the ground on all fours; barking and snapping like a mad beast. That's what the poison done to him." Poison? Yes indeed, and that Voodoo music has poisoned us ever since.

Like Buddy Bolden and jazz, foreshadowing the future of rock, at the early age of 27, Robert Johnson sank down into the mud, dying a violent death. This Grandfather of Rock and Roll has the unfortunate notoriety of being the founder of an ominous club—the 27 Club—a list of two-dozen rock musicians who all died, sank down into the mud, at the young age of 27. The Zinnerman-Zimran Curse continues, even to this day.

We noted that Johnson influenced the music of Bob Dylan, who is the most prolific songwriter in the history of rock and roll, and was greatly responsible for the rebellion of this nation's youth against "the establishment" in the '60s. Dylan's musical career has spanned over five decades, and he has influenced millions with this Cursed music. But Bob Dylan is not his true name. In keeping with this Zimran Curse, his true name is—Robert Zimmerman!

The rock and roll of the '60s evidenced the puberty of this Zimmerman-Zimran Curse, bringing contention and rebellion among our youth like never before, and putting a lot of them in the mud, and bringing many others perilously close! Following the deceiving effects of this rebellious music, our nation and the world left the laws and ways of Yahweh in the '60s. In the '70s, radical feminism prospered, divorce and suicide and moral debasement became rampant, and unconscionably, we began killing our babies by the millions! Like a '60s and '70s drug-burned mind, America's conscience has been seared.

From Abraham's two wives—Sarah and Keturah—two works were brought forth: one producing good, and one producing evil; one producing the blessing, and one producing the Curse; one building up America, and one tearing down America; one blessing “all the nations of the earth,” and one cursing those nations. This is the blessing and the curse of Deuteronomy 28 and Joshua 8:30-35, as specifically contrasted and offered in Deuteronomy 11:26-28:

“See, I am setting before you today a blessing and a curse: the blessing, if you listen to the commandments of Yahweh your God, which I am commanding you today; and the curse, if you do not listen to the commandments of Yahweh your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known.”

There are two choices, two paths, set before us today—either return to the blessing upon which this nation was founded, a country that honors Yahweh God and seeks to keep His ways; or continue under the Curse of 1920 with its destructive Zimran music, cursed women's rights movement, and abortion/euthanasia, and thereby sink further down into the mud!

Which choice will this nation make?



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# KEVORKIAN MANSON MUSIC

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## CHAPTER NINE

**W**E HAVE EXAMINED the history of jazz, with its roots steeped in Voodoo and Storyville, its debut in 1920 as the cursed forbidden Zimran fruit, its course through the Roaring Twenties, its influence on rock and roll's introduction in 1948 and growing popularity in the '50s, the turbulent '60s, and its destructive influence thereafter. We will now provide a quote and ask you to determine from what era you think it came. The "liberty" the writer speaks of here is that of throwing off all restraints, including those that are good.

But, as things are with us, **music** has given occasion to a general conceit of universal knowledge and contempt for law, and liberty has followed in their train. Fear was cast out by confidence in supposed knowledge, and the loss of it gave birth to impudence. For to be unconcerned for the judgment of one's betters in the assurance which comes of a reckless excess of liberty is nothing in the world but reprehensible impudence.

So the next stage of the journey toward liberty will be refusal to submit to the authorities, and on this will follow emancipation from the authority and correction of parents and elders; then, as the goal of the society is approached, comes the effort to escape obedience to

the law; and when that goal is all but reached, contempt for oaths, for the plighted word, and all religion. The spectacle of the [rebellious] Titanic nature of which history speaks is reenacted; man returns to the old condition of a hell of unending misery.

Is this not descriptive of this entire movement, only to different degrees? Certainly it wholly describes the '60s when rock and folk musicians were feeding young Americans a full diet of rebellion, loose morals, and drugs. The youth were casting off the remaining threads of societal structure following America's moral departure in the Roaring Twenties through the '50s. Just as noted in this quote, there was widespread abandonment of respect for authority, as fear of social consequences was removed. Music gave them a false bravado that emboldened them to follow after reckless excesses of licentiousness and impudence, as they strove toward their goal of abandoning authority and religion. And certainly, the "spectacle of the (rebellious) Titanic nature of which history speaks **is reenacted**; man returns to the old condition of a hell of unending misery."

So from what era did this quote come? The latter statement regarding the **reenactment** of this spectacle of hell on earth was specifically noted here because this is where we find ourselves today. There truly is nothing new under the sun, for these words were written over 2,000 years ago (350 BC in *Laws*, 700a-701c) by one of the most renowned men in history—the Greek philosopher, Plato. And quite significantly, what did Plato say would be the cause of this reenacted dramatic departure that would bring men to "a hell of unending misery"? The Curse of 1920—Zimran music!

And this is not all Plato warned concerning the degrading effects of ill music. In *Republic*, 424b-c, he wrote:

The overseers must be watchful against [music's] **insensible corruption**. They must throughout be watchful against **innovations in music** and gymnastics counter to the established order, and to the best of their power guard against them, fearing when anyone says that that song is most regarded among men "which hovers newest on the singer's lips" (Odyssey i. 351), lest it be supposed that the poet means not new songs but a new way of song and is commending this. But we must not praise that sort of thing nor conceive it to be the poet's meaning. **For a change to a new type of music is something to beware of as a hazard of all our fortunes. For the modes of music are never disturbed without unsettling of the most fundamental political and social conventions.**

Where were these words of warning when venomous jazz slithered up the

muddy Mississippi from Storyville and the bayous of New Orleans and Lake Pontchartrain, and coiled around Chicago and New York, then spread like cancer? Where were these words of warning when, following the turbulent and destructive years of World War II, Elvis Presley, Bo Diddley, Ray Charles, Jerry Lee Lewis, Chuck Berry, and others once again changed the music, and like snake charmers rhythmically swaying to and fro literally mesmerized our youth? These changes in music set not only our nation, but the world on a course that would unravel its moral fabric, lead our youth to be doubly contentious and rebellious, and take thousands of them into the mud where the deep would swallow them up and the pit would shut its mouth on them. These changes in music accomplished exactly what Plato warned, “**unsettling . . . the most fundamental political and social conventions,**” effecting the “**insensible corruption**” of our nation—the Curse of 1920!

One of the destructive and impudent qualities this new music brought was the attitude that came through the existentialism or postmodernism of the '60s and the '70s—that the good or bad of something is determined simply by the pleasure it gives. This is clearly the philosophy this Cursed music has fed us, and still feeds us in mammoth portions. And once again, the contemporary nature of Plato's comments regarding music are incredibly accurate, as though he lived today and was looking back over the Curse of 1920 and its Zimran music. With amazing insight for us today, he wrote:

Our **music** was once divided into its proper forms. . . . **It was not permitted to exchange the melodic styles of these established forms and others.** Knowledge and informed judgment penalized disobedience. . . . But later, an **unmusical anarchy** was led by poets who had natural talent, but were **ignorant of the laws of music.** . . . **Through foolishness they deceived themselves into thinking that there was no right or wrong way in music, that it was to be judged good or bad by the pleasure it gave. By their works and their theories they infected the masses with the presumption to think themselves adequate judges.** So our theatres, once silent, grew vocal, and aristocracy of music gave way to a pernicious theatocracy . . . the criterion was not music, but a reputation for promiscuous cleverness **and a spirit of law-breaking.**

And how shocking and repulsive would our “theaters” be today if Plato were to attend any form of a rock concert? He watched his own nation begin to self-destruct, and would be fully confident in knowing where this nation is headed as well. Absorbed in foolish Cursed perversions of music, our nation has once again been deceived by the serpent. Judged solely by the standard

that it is pleasing to the lower nature and impulses of the flesh, Zimran music has thereby been deemed to be good, when in fact it is deceptively evil. It is as written in Isaiah 5:20:

Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet and sweet for bitter!

It is quite fitting, and speaks to the fate of this nation, that Nero fiddled while Rome burned. While the authenticity of this is in question (the historian Suetonius states that Nero himself ordered the fires set, and that he watched the flames from a tower while playing a musical instrument and singing a song about the destruction of Troy), this image has endured and warns us today. But there is one difference—it is Cursed Zimran music that is destroying us.

Yet there is one thing Nero and America unmistakably hold in common—Nero committed suicide, which is all too often the fate afflicted by Zimran music. If this nation does not heed history and these words from Plato, and by knowledge and informed judgment penalize disobedience and change its course concerning music and reverse the Curse of 1920, we too will go the way of Rome and continue to play our Zimran music as we destroy ourselves and this nation.

### The Power of Music

From ancient China to Egypt, from India to the golden age of Greece we find the same: the belief that there is something immensely fundamental about music; something which, they believed, gave it the power to sublimely evolve or utterly degrade the individual psyche—and thereby to make or break entire civilizations [p. 14].

This is once again from David Tame's excellent book on the power of music by the like title—*The Secret Power of Music*. In equal regard, and in light of the incredibly ruinous impact that rock music has had on our society, David hauntingly notes that “**music magnetizes society into conformity with itself**” (p. 15). This is true both individually, as well as nationally; and nothing could be truer per the affects that Cursed Zimran music has had on this nation. For Yahweh to effect a curse on this nation that would corrupt and destroy it, there are clearly two ways that are most effective: (1) based on the testimony of the original Garden—deceive the woman to reject the headship of her hus-

band, which corrupted and has meant the death of all mankind thereafter, and (2) use the power of music to corrupt by placing within it the ensnaring Zimran message of being doubly contentious and forsaking that which is right, add the sensual Voodoo curse with its mesmerizing beat, and thereby magnetize society into its vile conformity.

Tame also quotes from English composer, writer, and poet, Cyril Scott, on the immense power of music. Scott points out that some might think that music is:

merely the outcome and expression of civilizations and national feelings—that is to say that the civilization comes first, and its characteristic species of music afterwards. But an examination of history proves the truth to be exactly the reverse: **an innovation in musical style has invariably been followed by an innovation in politics and morals.** And, what is more . . . **the decline of music in [Egypt and Greece] was followed by the complete decline of the Egyptian and Grecian civilization themselves** [p. 25].

It has been evidenced and noted by many that both Greece and Egypt were destroyed by changes in their music. And this is most certainly the path of demise against which Plato rightly warned, and the path that America is unmistakably on. This Cursed Zimran music is changing this nation and will utterly destroy us. Just look at how the '60s generation has changed the politics and morals of this nation for the worse—**and it all began with music!** Now think of where this present generation and their much more hostile rock and rap music will take this nation. Cause and effect!

Unquestionably, the future of this nation has been set forth by the music that each generation has listened to. **Music forms a nation**—a very frightening thought at this point! From all of his studies of music, Tame soberingly notes: “Almost every form of twentieth-century music is utterly devoid of genuine regenerative spiritual value” (p. 29).

As we prepare to examine more closely the spirit and message of Zimran music, let us quote a man who, as early as the mid-1800s, prophetically forewarned regarding this nation’s fate:

Even music can be intoxicating. Such apparently slight causes destroyed Greece and Rome, **and will destroy England and America.**

These are the words of one who knew about the destruction of a nation, for they were penned by a man whose ideas have influenced the development

of anarchism—Henry David Thoreau. And destroying this nation, or any nation, is precisely the intent of Cursed Zimran music, evidenced by the lyrics of those who sing it. They want to destroy society, as graphically stated in these lyrics from Sex Pistols.

*Right now!  
Ahhhhhh!  
I am an anti-Christ  
I know what I want  
And I know how to get it  
I wanna destroy passers by  
For I wanna be—anarchy!*

### **Kevorkian**

We have noted that the heart of rock and roll is its rhythm, which is basically a boogie-woogie blues rhythm with an accentuated backbeat, almost always on a snare drum. Words have meaning, and often our familiarity with them blinds us to what we are actually saying. Do you know what the word “boogie” means? Have you ever heard of the “boogie man”? Going back to the 1800s, it is a term for the devil. So when people call children a “little booger,” they are actually calling them a “little devil.” What then is the identifying label on rock and roll, etc.? It is from boogie-woogie, the devil!

When the blacks in the bayous danced naked in the night around the boiling cauldron of churning black cats and snakes, they danced boogie-woogie Voodoo. And based upon all we have seen per the Garden and the serpent and the serpent kingdom and boogie-woogie Voodoo, the indisputable origin of rock and roll is indeed the devil! The serpent that slithered up the muddy Mississippi is inseparably entwined in every form of this Voodoo music, possessing the selfsame venom to kill and destroy. And that serpent has taken people to exactly where Plato said: “a hell of unending misery!” This is not some distant place of endless torment, but hell right here on earth! We see it, we hear it, we know it, and we live it; and this music will destroy us!

And quite fittingly, while boogie-woogie is an action wherein one accents the movement of their pelvis and buttocks, we read that Satan swept away a third of the stars with “his tail” (Revelation 12:4). Many a man has been equally swept away by the sensual actions of a woman. If we could somehow determine those who have been dramatically and adversely swept away by the music and message of rock and roll and its derivatives, governmentally I would fully suspect that it would be a third of this nation. Let us now see just some of the hell that rock and roll et al. has wrought.

According to the National Alliance on Mental Illness, each year in America approximately two million adolescents attempt suicide—one almost every fifteen seconds—killing 4,300 youth between the ages 10–24 (2001), and leaving nearly 700,000 in need of medical attention for their attempt. Suicide is now the third leading cause of death among young people and the second leading cause among college students.

And quite revealingly, as reported by the Centers for Disease Control and Prevention, **suicide among adolescents and young adults increased 300 percent since the introduction of rock and roll in the '50s!** And equally revealing, **when black-founded rap music came out in the '80s, in like manner the suicide rate for black males ages 15–19 increased more than 100 percent** (National Mental Health Awareness Campaign)! Cause and effect! According to the National Education Association in 1995, “teenage suicides are linked to depression fueled by fatalistic music and lyrics.” This is certainly evidenced by the advent of rock and rap and the correlating dramatic increases in suicide. Frankly, Zimran music killed them! **Rock and rap are simply Dr. Kevoorkian in leathers with his hat on backwards!**

In 1988, Dr. Mark Rosenberg, addressing the American Society of Suicidology, said: “It was thought that the way to prevent suicides was to treat depression. . . . It’s not the case with these kids. Rather than being clinically depressed, these young suicide victims are impulsive, acting out fantasies.” So, where do these fantasies come from? There is one overwhelmingly prevailing source. With suicide among adolescents and young adults increasing 300 percent since the introduction of rock and roll in the '50s, and more than 100 percent among black males ages 15–19 since black-founded rap came out in the '80s, the answer is unmistakably obvious—the Curse of 1920 Zimran music that takes its hearers down into the mud!

Dr. Paul King, medical director of the adolescent program at Charter Lakeside Hospital in Memphis, Tennessee, says more than 80 percent of his patients are there because of rock music, noting that “the lyrics become a philosophy of life, a religion.” Frankly, via the Curse, it is a philosophy of death.

No longer is it just bound roosters and cats and snakes that are thrown live into the boiling cauldron as the Voodoo queen dances with the serpent—it is our children! They are the ones who suffer because we adults do absolutely nothing to stop it. Just as welfare is a War on the Black Family and destroys lives and we do nothing about it, so Cursed Zimran music is a War on Youth and destroys lives and we do nothing about it. Adults did nothing to stop this music in the '20s, they did nothing to stop it in the '60s, and they have done nothing to stop it today.

Psychologists will tell you a truth that most parents already know, or should know; and that is that children need and crave for parents to place limitations on them and their behavior. It is security for them. And this is exactly what our society needs to and must do. For the same reason, we must establish civil limitations on destructive Zimran music and stop this Curse. This is the wisdom of both Plato and Aristotle, who urged civil control on music that was deemed destructive to the people. Plato instructed:

The overseers [of the laws and of the government] must be watchful against [music's] **insensible corruption**. They must throughout be watchful against **innovations in music** . . . counter to the established order, and to the best of their power guard against them.

And frankly, if our forefathers could speak, they would say the same. They laid down all they had, including their lives, to make this land a place of safety; and we can do no less today in order to defend, restore, and preserve our youth and our families.

It is an incredible thing how our society will urge parents to provide limitations on youth because they know it is right, yet civilly refuse to show the same compassion by allowing influences motivated by greed and pleasure to undeniably destroy our youth. We make illicit drugs illegal because they destroy and kill our youth. We make alcohol illegal for minors because it destroys and kills our youth. We make tobacco illegal for the same reason. Yet we will not make illegal the **very thing** that feeds and advertises and advances those vices, and moreso destroys and kills our youth.

Until we do away with the cause—Cursed Zimran music—we will not stop the (literally) grave ills that are but symptoms and consequences. It is simple—if Cursed Zimran music was controlled, then other vices would be reduced. To repeat, not dealing with the root of the Curse of 1920 and its corrupt music, is like leaving the door wide open and thinking we can take care of all the incoming problems with a flyswatter. No, **we have to close the door on rock and rap!** We put Dr. Kevorkian in prison for helping kill others, and we must equally control Kevorkian rock and rap that so freely stalks and kills many thousands more!

### Listen to the Music

Listen! Listen to what these Kevorkian messengers of death are saying to our children in a most effective way through truly mesmerizing music. How long will we turn a deaf ear? We are willing to attack countries for terrorism, but unwilling to attack those who are repeatedly killing and destroying our youth

and relentlessly threatening our nation from within! Shamefully, this Curse continues to kill and destroy our youth unabated!

A more prophetic or clarion message regarding the threat of rock could not have been spoken by rock star David Crosby of Crosby, Stills, and Nash: **“I figured the only thing to do was to swipe their kids. By saying this I’m not talking about kidnapping, I’m just talking about changing the value system, which removes them from their parents’ world very effectively.”** And we stood by, and we stand by, and let them do it without raising a restraining hand against them!

Robert Zimmerman (Zimran)—Bob Dylan—said in an interview in 1966: “If people knew what this stuff was about, we’d probably all get arrested.” Rightfully so!

One of rock’s most influential and noted musicians, a member of the infamous 27 Club, Jimi Hendrix, told *Life* magazine in 1969: “I can explain everything better through music. **You hypnotize people to where they go right back to their natural state, and when you get people at their weakest point, you can preach into their subconscious what we want to say.**”

Rock legend, Little Richard, said: “Some rock and roll groups stand in a circle and drink cups of blood. Some get on their knees and pray to the devil. **Rock and roll hypnotizes us and controls our senses.**”

Musician Eddie Manson equally notes: “Music is used everywhere to condition the human mind. **It can be just as powerful as a drug and much more dangerous, because nobody takes musical manipulation very seriously.**”

And why do youth attempt suicide at the rate of one almost every fifteen seconds? Listen to what is being liberally preached to them, to what they are being “manipulated” and “hypnotized” to do. And remember what David Tame noted: **“music magnetizes society into conformity with itself.”** With lyrics like these that follow, there is one obvious outcome. In compiling these quotations, there is no attempt to draw from rock musicians’ lyrics that may be more current, for what difference would it make? The list is endless! Vulgarity and destructiveness is vulgarity and destructiveness, and they have not changed, except for the worst. Their intent is one thing—to corrupt and destroy—as evidenced by these few examples! (“Bullets” are appropriately used here.)

- Elton John, sings: “Think I’ll buy a forty-four/Give ’em all a surprise/Think I’m gonna kill myself/Cause a little suicide.”
- The Nihilistics sing: “This method is effective, tried and true/It’s the only solution left for you/Kill yourself, kill yourself/It’s about

time you tried/Kill yourself, kill yourself/it's about time you died.”

- The Healing Faith sings: “I put a bullet in the chamber/Put the barrel in my mouth/Six to one I'm gonna make it/One in six I'll snuff it out.”
- Metallica sings: “I have lost the will to live/Simply nothing more to give/There is nothing more for me/need the end to set me free.”
- Ozzy Osbourne sings: “Suicide - this is the only way out . . .” “Sick of life - it sucks/sick and tired - no one cares/sick of myself—don't wanna live/sick of living - gonna die/suicide's an alternative.” “Sacrifice your life and commit suicide. By doing this in the name of Satan, you will become immortal, just like him!”

Two things concerning this propagation and influence we allow are quite incredible and very tragic: first, that this deprivation has even become the expression of our society; and second, that we actually allow this Kevorkian message to be preached to our youth to destroy them!

Ken Wooden, investigative reporter for “20/20,” rightly said, “Why do we spend billions on advertising? Because people answer the ads. This type of music is a form of advertising. . . . And I've seen kids who have responded to the ads. I've seen them dead on marble slabs.” When will we as a nation wake up to the consequences of this Curse and do something to stop the ads? It is our responsibility to protect our youth and our society from these evils. We took cigarette and liquor advertising off the air, and we must restrict destructive and dangerous music for the same reason! We control drugs, we control alcohol, we control cigarettes, we control crime, and for the same reasons we must equally control destructive music. This music, as Manson said, is **“just as powerful as a drug and much more dangerous”!**

Evidencing its own distinctly destructive message is rap. Dr. Steven Martino led a three-year study on rap which was published in the journal, *Pediatrics*. He noted that rap's “lyrics depict men as sexually insatiable, women as sexual objects, and sexual intercourse as inconsequential. . . . These portrayals objectify and degrade women in ways that are clear, but they do the same to men by depicting them as sex-driven studs.” Here are just some examples of this music's shocking and corrupting message.

*Tell you now, brother, this ain't no joke,  
She got me to the crib, she laid me on the bed,  
I f\*\*\*d her from my toes to the top of my head.  
I finally realized the girl was a whore,  
Gave her ten dollars, she asked me for some more.*

—Schooly D

*I don't love 'em, I f\*\*k 'em.  
I don't chase 'em, I duck 'em.  
I replace 'em with another one. . . .  
She be all on my d\*\*k.*

—Jay-Z

*Can you control your ho (whore)? . . .  
Listen, you've got to put that b\*\*h in her place,  
Even if it is slapping her in her face.*

—Snoop Dog

And often their message is violence, as this from Ice-T's infamous "Cop Killer":

*I got my black shirt on.  
I got my black gloves on.  
I got my ski mask on.  
This s\*\*t's been too long.*

*I got my 12-gauge sawed-off.  
I got my headlights turned off.  
I'm 'bout to bust some shots off.  
I'm 'bout to dust some cops off. . . .*

*I'm 'bout to kill me somethin'  
A pig stopped me for nuthin'!  
Cop killer, better you than me.  
Cop killer, f\*\*k police brutality! . . .*

*Die, die, die pig, die!  
F\*\*k the police! . . .  
F\*\*K the police yeah!*

Or from Camouflage:

*Gimme tha keys to tha car, I'm ready for war.  
When we ride on these niggas smoke that a\*\* like a 'gar.  
Hit your block with a Glock, clear the set with a Tech . . .  
You think I'm jokin', see if you laughing when tha pistol be smokin'—  
Leave you head split wide open  
And you bones get broken. . . .*

This is the filth we allow our youth to listen to? And this is not just the music of blacks—80 percent of hip-hop music is purchased by whites! And while the music industry makes its big money, this vile, wholly destructive “music magnetizes society into conformity with itself.” A frightening, foreboding, and sobering thought!

Today, these wholly destructive results from rap are being addressed by black leaders such as Bill Cosby and Juan Williams, as they watch this music destroy black youth and low-income black communities. And an obvious question to ask is: Why do drugs and rock and rap music go together? As we saw in the last chapter, their union is not without meaning or significance. Drugs and Zimran music are both equal evils, coming from the same root, and have equal intents—to destroy lives and families and communities. Both are literal, biblical Curses; and they will destroy this nation if we do not stop them!

### Fatal Destruction!

In 1985, the Parents Music Resource Center (PMRC) was formed by four mothers known as the “Washington wives” for the purpose of addressing the disturbing ill effects of rock music. These included Tipper Gore, wife of Senator and later Vice President Al Gore; Susan Baker, wife of Treasury Secretary James Baker; Pam Howar, wife of Washington realtor Raymond Howar; and Sally Nevius, wife of Washington City Council Chairman John Nevius. The mothers eventually grew to include 22 directors.

PMRC rightfully noted that rock music was responsible for increases in rape, teenage pregnancy, and teen suicide. Their mission was “to educate and inform parents” about “the growing trend in music towards lyrics that are sexually explicit, excessively violent, or glorify the use of drugs and alcohol,” and to seek the censorship and rating of music. Despite PMRC’s worthy attempts, in the end it



accomplished little more than raising public awareness, the voluntary placement of the advisory label on some albums, and stirring up ridicule.

Many record stores did refuse to sell albums containing the label (notably Wal-Mart, J.C. Penney’s, Sears, and even Fred Meyer), and others restricted the sale of those albums to minors. The label became known as the “Tipper sticker.” Gratefully, some politicians attempted to criminalize the sale of explicit records to minors, while others sought to ban such records. However,

the power of the PMRC waned to near nonexistence. And since then, the problems concerning Cursed Zimran music have only increased. Truly, to limit or stop the sale of this violent and degrading music completely, we must return to and fulfill those earlier attempts to criminalize and ban it!

One of the things PMRC did accomplish, along with some unsuccessful lawsuits, was to make public specific cases where our youth are being killed as a result of music. Nobody, except the highly profiting music industry, will deny that our youth are being killed by this Cursed Zimran music, not to speak of the countless other devastating effects; yet nothing has been done to stop it! The following examples are tragic representations of the thousands who have committed suicide because of Cursed Zimran music. They come to us because of those hearings and lawsuits and the special attention given to this in the '80s, though there have been, and continue to be, thousands more who have either attempted the same or tragically succeeded.

Dr. Howard Hanson, the director of the famous Eastman School of Music for forty years, said: "Music is made up of many ingredients, and according to the proportions of these components, it can be soothing or invigorating, ennobling or vulgarizing, **it has powers for evil as well as for good.**" Here are just some examples of the evil that the Curse of 1920 music has given us. And let it be said here—the purpose of our laws is to control evil, and Kevorkian rock and rap, which are equally responsible for the death of its listeners, are getting away, literally, with murder, killing and destroying our vulnerable youth. ("Bullets" added once again.)

- Dennis Barts (16) of Center Point, Texas, went to a football field and listened to AC/DC's "Highway to Hell" on his cassette tape player. He then told a friend that he "planned to meet Satan," and hung himself from the goalpost that night.
- Steve Boucher (16) of Colorado was obsessed with AC/DC's songs, in particular, "Shoot to Thrill." In 1987 he put a gun to his head and blew his brains out. He was sitting under a large poster of the black metal group at the time.
- Philip Morton (18) of Delafield, Wisconsin, hanged himself from a closet door in February of 1986. A human skull and burning candle stood on the floor beneath him. He had been continuously playing a tape of the Pink Floyd album, "The Wall," which features songs titled "Waiting for the Worms" and "Goodbye, Cruel World."
- Raymond Belknap and James Vance (18), after listening to Judas Priest sing "Beyond the Realms of Death," climbed out the bedroom window and went to a nearby church playground where Belknap put a sawed-off shotgun to his head and literally blew his head off. As Belknap lay dead on the playground, Vance took his

turn. He said, "There was just tons of blood. It was like the gun had grease on it. There was so much blood I could barely handle it, and I reloaded it and then, you know, it was my turn, and I readied myself. I was thinking about all that there was to live for, so much of your life is right before your eyes, and it was like **I didn't have any control . . . my body was compelled to do it and I went ahead and shot.**" Vance survived the 1985 gunshot wound, but went into a coma in November, 1988, and died a few days later.

- Thomas Sullivan (14) of New Jersey, a fan of Ozzy Osbourne, claimed it didn't affect him. But on January 9, 1988, he stabbed his mother two dozen times, slicing her cheeks and throat and gouged her eyes, and after fleeing, slashed his own wrists and his throat with an intensity that nearly decapitated him. Tommy's father said later, all week his son had been singing a rock song "**about blood and killing your mother.**"
- John McCollum (16) of Indio, California, shot himself in the head with a large-caliber handgun. He had headphones on and his tape player was endlessly repeating Ozzie Osbourne's "Suicide Solution."

John McCollum's psychiatrist, Dr. Morton Kurlan, stated: "Sadomasochism, blood, and violence make big bucks for the producers of rock videos, but such things can push an emotionally suffering kid over the edge" (Arthur Lyons, *Satan Wants You*, New York, Mysterious Press, 1988, p.171). The attorney for the McCollums stated that **he had received "at least 20 phone calls from parents indicating their kids committed suicide—not just listening to rock music but specifically to Ozzy Osbourne."** Cursed is a society that does not protect and care for its weak!

One has to ask just how much money does the music industry and their Kevorkian musicians make at the expense of every life that has been sacrificed or destroyed by them? How much would it average for each extinguished life? And if you asked the parents of those children, they would tell you that no matter the price, it could not approach the value of their children's cherished lives! Their children were priceless to them! Yet even so, the music industry's bulging pockets are still being lined each and every day with this blood money.

One study revealed that of the 700 most popular heavy metal songs, 50 percent speak of killings, 35 percent of Satanism, and seven percent about suicide! In an ad in the New York Times, July 18, 2001, Outraged Parents of America cited the following examples of the ill effects of the recording industry:

- A 19-year old boy shot and killed a state trooper. His lawyer said he had been under the spell of a music album's cop-killer lyrics.

- Three teenage boys murdered and then raped a 15-year old girl. One of the boys said they were inspired by the music of a heavy metal band.

“Hypnotize,” “preach into their subconscious,” “a drug, and much more dangerous,” “musical manipulation”—these are the promises and fulfillments of Cursed Zimran music! Or as Tame noted, quite alarmingly: **“music magnetizes society into conformity with itself.”**

### **Manson Music Industry**

Leader of the Manson Family, Charles Manson, received much of his inspiration from the Beatles, especially from their “White Album” in 1968, claiming to obtain secret messages from them. Similarly, Art Linkletter noted that “secret messages” in rock music were responsible for the death of his daughter in 1969.

At two of the Manson Family murders, their association with the Beatles’ music was quite evident. Before leaving the house of Sharon Tate, Manson cult member Susan Atkins used a towel to soak up some of Tate’s blood and wrote “PIG” on the front door. At Leno LaBianca’s home the next night, cult member Patricia Krenwinkel took some of his blood and wrote on the walls “RISE” and “DEATH TO PIGS,” as well as misspelled title “HELTER SKELTER” on the refrigerator. Both “Helter Skelter” and “Piggies” were songs on the Beatles’ “White Album!”

Manson often used music to gain control over his followers in order to take his victims, some 35 people, down into the mud. He was friends with several notable musicians before the murders, including Dennis Wilson of The Beach Boys, who, impressed with Manson’s music, introduced him to several employees of the band’s record label. Although rejected because of his strange behavior, Manson became a marginally successful musician, recording several albums and having several of his songs recorded by a number of artists. And notably, his life of music and murder bears an incredible similarity to the music industry itself.

Though Manson was the head of “The Family,” he was never convicted of murder. All of the murders appeared to have been performed by those who were under his influence. This sounds eerily familiar! The deeds of Charles Manson are no different from those of the music industry that claims no part in carrying out the crimes committed against innocent individuals and families, yet in like regard they send out their “Family” of musicians to do their work. And with the blood of others, the music industry writes their

music and lyrics on the walls and doors of the innocent whom they slay.

At the LaBianca killing, Manson actually went along to “show them how to do it” with less tumult, wherein he pacified the victims, tied them up, and returned to the car and let his followers commit the killings. This is exactly what the music industry does. They will instruct the “artists” “how to do it” and succeed, and then pacify parents and Congressional Hearings and courts and citizen groups. While they bind up our youth by making this Cursed Zimran music so available and attractive and hypnotic, they then get in their Mercedes while the killings and suicides take place! There is no difference!

There is no difference between the direct brutal murders performed by Manson’s Family, and the indirect brutal murders performed by Zimran musicians. The victims are all equally dead by virtue of the hand of another, whether that person holds a knife or a gun, a mic or a guitar, or even an exclusive Cross pen—violent death is violent death! Thereby, this music industry can aptly be called the Manson music industry!

We destroy terrorist training camps because they train and motivate people to kill. And yet we let Zimran rock or rap train and motivate our youth to kill themselves and others, and we do nothing about it, other than put some sticker on a CD so that our conscience feels better. We invade nations because they foment personal destruction. And yet we let Zimran rock and rap foment personal destruction, and do nothing about it. Both are acts of terrorism, and both justify and even demand aggressive acts to control them. **We must civilly control Cursed Zimran music!**

According to 1985 serial killer and rapist Richard Ramirez (the Night Stalker), an avowed Satanist, it was AC/DC’s song, “Night Prowler,” that became part of his motivation to murder thirty people. He said the song gave him “inspiration.” When the police caught him he was wearing an AC/DC T-shirt and had left an AC/DC hat at one of his crime scenes. “Night Prowler” contains the stanza, “No one’s gonna warn you, no one’s gonna yell ‘attack!’ And you can’t feel the steel until it’s hanging out your back. I’m your night prowler.” AC/DC was a co-conspirator in the murder of those people, and were there just as surely as their paraphernalia was there.

## Unchecked

Did anybody warn us in 1920? Did anybody yell “attack” regarding that which would overtake us through the music of this Zimran Curse? No! This nation went along just like AC/DC’s song prophesies. We failed to see the harm as each era of Cursed music brought more and more violent change in our society and the fatalities grew ever higher. The warnings were eventually there,

but we either didn't recognize them or ignored them and failed to respond. Plato said: "For a change to a new type of music is something to beware of as a hazard of all our fortunes. For the modes of music are never disturbed without unsettling of the most fundamental political and social conventions." Unquestionably, our fundamental social conventions have been dramatically impacted!

**We allowed women to vote in 1920 and get involved in government, and it is destroying us! We let Voodoo Zimran music take root in us like cancer in 1920, and it too is destroying us!**

We as a nation are responsible for our actions. "Teenagers" were conceived in the '20s, created in the '40s, poisoned in the '50s, and destroyed from then on! We are being irresponsible as a nation, leaving our teens without the firm stabilizing and protecting hand of both a paternal, as well as a civil father! Tolerance of evil can be equally as bad and destructive as advocating evil, and our nation has been blindly tolerant of wholly destructive evil! Passive facilitation of evil is equally as bad and destructive as active facilitation of evil!

We as a nation have been feminized and deceived, and we need to be a responsible civil father to our teens, as well as supportive to parents, enacting that concern and support and help in our laws, just like any responsible father would do! Women need to get out of government and come under their husband's headship and give focused attention to our children. Men need to be strong and caring paternal and civil fathers to our youth.

How long can and will our society go unchecked without addressing the wholly destructive ills of this Curse? For the sake of this nation, for the sake of our children, we must as a nation reverse the Curse of 1920 and halt this irresponsible and destructive insanity! When will we look back at the fate of Buddy Bolden, Robert Johnson, Elvis Presley, all those in the 27 Club and many more, and thousands of innocent victims, and see exactly where we are headed and change?

When will we wake up to the Manson musicians' Kevorkian message? When will we listen to Plato and realize that the fate of Greece and Rome and Egypt is our own if we do not recognize that, "**The spectacle of the [rebellious] Titanic nature of which history speaks is reenacted**; man returns to the old condition of a hell of unending misery." When will we act responsibly?

We are glad when individuals make responsible changes, but individual acts do not change the whole, especially for the weaker. It is not sufficient to leave right to the strong alone. We must, as a nation, come to the same conclusion as those fortunate individuals, and as a nation likewise responsibly change our fate. We must change our laws concerning the music and enter-

tainment industries that, as a part of the Curse of 1920, are clearly corrupting, destroying, and killing lives.

Concerning the claims of “rights” or “freedom,” or, as Plato called it, “liberty”:

**The limits of freedom are when it is injurious to others!**

**Freedom cannot exist beyond the bounds of responsibility!**

**Personal financial gain can never be at the expense of others!**

The Curse of 1920 with its Zimran music strikes at our vulnerable youth, producing exaggerated aberrant and destructive behavior and their deaths. And the same solution that works in the family will work for this nation. We as a nation must exercise familial responsibility by regulating our music and entertainment industry. Any wise and caring parent knows that in order to save a vulnerable and misled youth, they have to remove them from the source of the problem. We must remove the problem of Cursed Zimran music by actively regulating the source—the producing industry.

We must put into practice nationally what is recognized to be not only effective, but even critical and compassionate for healthy youth. We do so with other vices, and must even moreso do likewise with the greater destructive vice of Cursed Zimran music. Even as the cursed offspring of Keturah were sent away from Abraham, as a civil father we must remove from our society Cursed Zimran music that takes our youth down into the mud!

Returning to Plato, in *Timaeus* 47a-e we read in stark contrast his assessment of good music and its benefit and purpose in bringing soothing harmony to our souls. He wrote:

Moreover, so much of music as is adapted to the sound of the voice and to the sense of hearing is granted to us for the sake of harmony. And harmony, which has motions akin to the revolutions of our souls, is not regarded by the intelligent votary (or, vow) of (God) as given by (Him) with a view to irrational pleasure, which is deemed to be the purpose of it in our day (as it is today as well), **but as meant to correct any discord which may have arisen in the courses of the soul, and to be our ally in bringing her to harmony and agreement with herself, and rhythm too was given by them for the same reason, on account of the irregular and graceless ways which prevail among mankind generally, and to help us against them.**

As Dr. Howard Hanson of the Eastman School of Music said: “Music . . . **has powers for evil as well as for good.**” In clear contrast to Cursed Zimran music, Plato notes that the purpose of good music is “to correct any discord which may have arisen in the courses of the soul, and to be our ally in bringing her to harmony . . . , and rhythm too was given by them for the same reason,” to help us deal with “the graceless ways which prevail among mankind.” Yet Cursed Voodoo Zimran music is fulfilling its designed purpose of distorting and destroying the souls and lives of mankind.

The writings of Plato have survived for almost 2,500 years; and in light of his wisdom, Cursed Zimran music must come to an end, despite the vain claim, “Rock ’n’ roll will never die.” For the sake of our nation and the world, Cursed Zimran music must die! As it has killed, so it must be killed. It is an unwelcomed and wholly destructive Curse, and the slayer must be slain! The merciless is to be shown no mercy! And the irresponsible and greedy perpetrators are to be held with contempt!



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# CENSORSHIP

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## CHAPTER TEN



ON NOVEMBER 6, 1997, Senator Sam Brownback of Kansas chaired the Congressional Hearing, “Music Violence: How Does It Affect Our Children.” Also at that hearing was Senator Joe Lieberman of Connecticut, who passionately expressed his concerns and objections regarding the ills of music and how it adversely affects our society. Taking this same position was Chairman Brownback, who said:

As somebody who has run for public office, I hear a lot of parents saying that I am tired of fighting the culture to raise my kids, almost saying that the culture used to be something that buttressed and helped them raise their children and would surround them with positive, and instead **they feel like they are fighting it all the time.**

Also at this hearing was a representative of the Manson music industry, Ms. Hilary (or should we say Killary) Rosen, President and Chief Executive Officer of the Recording Industry Association of America. Late into her comments, Ms. Hilary Rosen stated:

This music for young people is a reflection of what is going on. These messages out of this music are not the first place they are hearing them. . . .

I must stop her here. This idea that the entertainment industry is simply reflecting what is already going on in our society is pathetic! Evidenced by what was revealed in the last chapter, they actually cause the death and corruption they purportedly reflect. And then they have the audacity to say that it is just a reflection of society? That is like the fox killing the hen, and next time using the excuse that there's already blood in the hen house.

The trash this industry consistently feeds our youth is deplorable waste. Let me ask you, do you have bowel movements? Of course you do. But are they public? Absolutely not. They are private. And once you have the bowel movement, do you keep it around or show it off to others? Of course you don't. It is waste! What Ms. Hilary Rosen of Manson Inc. wants to do is take the unclean waste of our society and say that since it happens, then we should propagate it. Any society that does not practice hygiene and isolate, eliminate, and treat their human waste, eventually succumbs to their own pollution, infection, and death!

Please, Ms. Hilary Rosen, because some human waste occurs in our society, it does not mean that we are to propagate it in the general public, as you have, adversely infecting others. Ms. Hilary Rosen continued:

. . . I mean, companies [who propagate the waste] frankly are a convenient corporate scapegoat. [So the propagator's not guilty?] What we have decided is that our labeling and review program is as good as we can make it [which is exactly why we must control them], but the fact is that young people around this country are watching this hearing, and they are watching it with some sense of cynicism and despair [sick!] that the real problems that they are facing are not being addressed. [This is called distracting from the issue.] What about their college scholarships? What about gun control? [The ignorance and hypocrisy of this is outrageous! Here their "music" repeatedly urges youth to shoot themselves, and Ms. Hilary Rosen brings up gun control?] What kinds of jobs are available for them? Where are the fathers and the—

Now it was Senator Lieberman's time to thankfully interrupt her insanity. Sorry, but all I hear is money in her mouth. Senator Lieberman responded:

Oh, please—absolutely. But one does not justify the other. Good God, in so many other committee rooms and on the Senate floor, people are fighting for gun control, fighting for aid to bring families together and to bring fathers back to families. And even if we were failing at that, which we are in some cases and are not in others, that does not justify the record companies putting out this awful stuff. [Hear, hear! Amen!]

Here is what I am convinced of—and I have watched the change as I have watched the ages of my four children—television, movies, music used to be entertaining and not threatening. **And now, I think that more and more parents in this country feel that the culture is their enemy.**

At least one member of this hearing had the sensibility to interrupt this lady's hypocritical insanity. One of the parents who fought the culture and lost was there to testify against the Manson music industry. Let us see how his testimony matches Ms. Hilary Rosen's fake concern as to "where are the fathers." Frankly, they're fighting the elements of the culture she fosters (including the feminization of America), and in Raymond Kuntz's case, burying his fifteen-year-old son.

Raymond Kuntz's son, Richard, came to him one day and said, "Daddy, come here." Richard took his father to his bedroom and said, "Here, this is the 'Antichrist Superstar' CD that I am doing for my English class paper." Raymond said, "I looked at it, and I looked at the flip side, looked at the liner art, and I looked at the text, and I blew up [frankly, I don't blame him], told him I didn't want this stuff in my house." But after talking to his wife, who then spoke with Richard's English teacher, unfortunately he let it go. But he did not know that in doing so he was also letting go of his son, forever. "Culture," at least Manson-music-industry-generated culture, would prevail!

On December 12, 1996, having just finished his English paper on the shock rockers and while listening to one of the songs about suicide on "Antichrist Superstar," Richard fatally shot himself. Of course the music industry didn't do this. No, they were waiting in their Mercedes. And it is not without significance that the Kevorkian "artist" who produced this album via the Manson music industry was Marilyn **Manson**, a name he himself chose to adopt! Manson still kills!

Looking back, and now too late, Mr. Kuntz lamented:

I missed an opportunity there. I failed my son as a father. My son came to me and said, "Daddy, Daddy, look what I have." And I failed to recognize that **my son was holding a hand grenade and it was live and that it was going to go off in his mind.** I wish to this day that I had been a reasonable and rational person and sat down and gone over the lyrics with him and talked about it and reached out and touched my son, and perhaps what he was doing would have remained an academic exercise.

What was his son listening to? Here is the hand grenade that went off in his mind.

Your world is an ashtray/We burn and coil like cigarettes/The more you cry your ashes turn to mud/Its the nature of the leeches, the Virgin's feeling cheated/You've only spent a second of your life/My world is unaffected, there is an exit here/I say it is and then it's true, there is a dream inside a dream/I'm wide awake the more I sleep/You'll understand when I'm dead/I went to God just to see, and I was looking at me/Saw heaven and hell were lies/When I'm God everyone dies/Scar, can you feel my power?/Shoot here and the world gets smaller/Scar/Scar/Can you feel my power/One shot and the world gets smaller/Let's jump upon the sharp swords/And cut away our smiles/Without the threat of death/There's no reason to live at all/My world is unaffected, there is an exit here/I say it is and then it's true/There is a dream inside a dream/I'm wide awake the more I sleep/You'll understand when I'm dead.

It is an outrage and a shame against this nation and the Manson music industry that we have allowed such damning and destructive words to be propagated in the minds of our vulnerable youth, all for financial gain. "Kevorkian" is the only word to describe these lyrics. And Marilyn Manson and the Manson music industry are just as responsible for Richard's death as Kevorkian or Charles Manson were responsible for the deaths of others. The Curse of 1920 must be stopped, and that means that Kevorkian music must be stopped, even as Kevorkian himself was stopped, or as Manson was stopped!

Senator Lieberman tried to console Mr. Kuntz: **"it didn't look like a hand grenade. It looked like a CD. Unfortunately, it was a hand grenade."**

Also testifying was Frank Palumbo, M.D., representing the American Academy of Pediatrics. Dr. Palumbo replied to Senator Brownback's statement regarding the threat our culture offers to the family, when he asked, "Is that reflective of your experience?"

Yes, and it is interesting because it certainly isn't just music, music videos. We talk a lot about television and its effect on kids. **It does seem to be a constant struggle.** Parents have to constantly fight off the efficacy of slick commercials, well-produced programs, and it is not an easy battle.

Sometimes, I have a few parents, and the way they fought it is by simply eliminating a TV in the home. Just take it out. The ultimate censorship. And, remarkably, those—or maybe not so remarkably, those children happen to be very well read, well-rounded, nice kids. There is a cause and effect there. There is no question about that.

**But it is a constant struggle. Media in general is so pervasive, whether we are talking about the Internet, videos, VCRs, video-games, whatever. It is incredibly pervasive and invasive, and an**

incredibly potent adversary for parents.

The Curse of 1920 is very pervasive in all areas, including Cursed Zimran music.

We applaud those parents who eliminated the TV from the home. And frankly, when my wife and I raised our four daughters and son, we did the same. I could not allow the threat and influence that the television would bring into our lives in those formative years, nor did I allow those “hand grenades” of the mind in the home. Instead, our music, and there was a great deal of it, was constructive and wholesome.

But, not everyone is like this or has the will or strength to do so. And many parents make the same mistake that Raymond made, only with differing degrees of consequences. You can’t take dung into your home without it infecting or tainting the family and its individual members.

### Strengthening the Weak

What would have happened if Mr. Kuntz or his wife had gone to his son’s teacher, and instead of being reassured, she told them that the CD was no different than illicit drugs—it was contraband and was not allowed to be a part of the academic program of the school? If that had been the case, Mr. Kuntz’s concerns would have been verified, culture would not have been against his correct initial judgment, he would have gotten rid of the CD, his son would not have listened to it over and over for his school report, and Richard Kuntz would still be alive. The Curse would have been reversed.

There are a lot of Raymond Kuntz’s who want to do what is right, but because of corrupt culture pressures, or lack of knowledge, or in weakness, they give in to what is wrong and suffer for it. Why? Because the government of this nation has not helped strengthen them. In fact, it has left the door wide open for an adversary who seeks to destroy them—Cursed Zimran Kevorkian music provided by the Manson music industry! Consequences don’t lie! No matter what the music industry argues, the consequences of Kevorkian music are all too abundantly and grimly evident.

To draw understanding from the Bible in this matter—**the law is a “guardian” for the weak** (Galatians 4:2). What is a guardian? It is someone who protects you and gets you through the weak period of your life until you can stand on your own. The law is for our good, and for the good of the people; and there are many people who do good (or at least do not do evil) simply because of protective law. The purpose of the law is not just to correct evil; but moreso, like the speed limit on a highway, it is to give much needed

guidance and help to keep people from doing things that will destroy themselves or others.

The law is as written in Hebrews 12:12-13: “Therefore, strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.” The purpose of the law is to protect and strengthen the weak, or to protect and strengthen us in moments of weakness—not only those who are potential victims of the evil **acts** of others, but also those who are potential victims of the evil **influence** of others, or even the temptation that comes from within.

For example, someone might be inclined to speed to work after waking up late one morning. But because of speed limits, in their weakness, though being compelled by the emotion of the moment, the limit placed upon them works for their good and restrains them, protecting both them and others. Thus, the speed limit is a profitable standard that affords responsibility, safety, and security for society.

But right now, our music and entertainment industry is a freeway without a speed limit, inviting thrill seekers and those who have no respect for life, seeking pleasure and self-gratification in destroying others. This cannot continue! And for the desire of money over the good of others and wholesomeness, Manson music is more than willing to provide and defend this reckless and deadly behavior. Thus, Raymond no longer has **Richard**; but at his son’s expense, the Manson music industry is all the more **richer**.

Cursed Zimran Kevorkian music poses a great threat, not only to the family, but as we have seen from Plato and history, to society and to this nation as well. And by ignoring this threat, our government has been wholly irresponsible for not strengthening and protecting us. As noted earlier, government is to be for the good of society; and for whatever reason, it has refused to put limits on a clear threat to our national security and personal wellbeing—the Curse of 1920 freeway of Zimran music and entertainment. Nobody has done anything to stop or restrain this dreadful Curse on our nation and the world!

Some will argue that such a law will increase the desire for this destructive music. Not so. Professor Donald Roberts of Stanford University (who also testified at this hearing) and Professor Peter Christenson of Lewis and Clark College point out in their book, *It’s Not Only Rock & Roll*, that in their study on the effects of music labels that warn of explicit lyrics, the labels actually cause adolescents in general to like the music less. Instead of seeing it as a “forbidden fruit” that they must try, they see it as “tainted fruit”!

Of course not everyone in the study reacted negatively to the labeled music. “An advisory sticker might well be a come-on for some kids who are alienated from their parents, their school, or the mainstream peer culture,” said Christenson. This will always be the case for some. But if a parental guidance sticker has this quelling effect, how much more will be the stigma when it is against the law? And, how much less available and out of sight will this music be? But most importantly, this needed restriction gives parents the strength of our government as a welcomed and much needed advocate, reassuring them and giving them the ability to take a stand regarding this deadly and destructive Kevorkian music. No longer would **“this country feel that the culture is their enemy.”**

Richard Kuntz was one of the many thousands who are not alive today because we have not cared enough for the weak and, with the aid of our responsible laws, protected them from Kevorkian music. Richard died because we did not have the laws in place to protect, guide, inform, and strengthen him, his father, his mother, as well as his teacher in their time of weakness and lack of knowledge or understanding.

Because we have lacked the civil strength of protective laws regarding Kevorkian music, this hand grenade has gone off in the minds of many youth and they are now no longer with us. And the families and friends live every day with those tragedies, while the “Marilyn Mansons” and the Manson music industry go on their merry way, never being held accountable for these tragic deaths as they continue to make their big bucks and live their fat lives. This is the “hell of unending misery” of which Plato spoke.

Why do we keep a military? To protect our people so we can live without the threat of destruction. So what is so different about providing our youth the same protection from an enemy that has taken captive or killed thousands of vulnerable lives. **The Constitutional purpose of our government is to protect its people, and we must afford that protection to society and our youth from enemies both outside and within. If we do not, the Curse of 1920 will continue to prevail and destroy lives.**

Our nation should not only be ashamed of what we have allowed, but we should be marching to Washington to put laws into place that will protect and strengthen the family—the bedrock of any nation—and eliminate Cursed Zimran Kevorkian music that has taken, and continues to take, our youth down into the mud. But instead of taking such actions during this hearing, over and over it was repeated: “We’re not talking about censorship,” “We’re not here to consider legislation.” What in this hell would cause them to even be concerned about evoking censorship and legislation to do something about this tragic problem?

## Censorship

This matter concerning censorship will be addressed more specifically; but first, let us see the inaction of this committee on music violence, for it represents the ongoing inaction of this nation to stop the Curse since 1920.

Senator Lieberman:

**We are not talking here about censorship**, but about citizenship. You and I are not asking for any government action or bans.

Yet he goes on to say:

I want to mention the First Amendment. **The First Amendment has never been absolute in our country**, as much as we prize it in the center of our freedom. Today, there are forms of pornography—people have been arrested for selling pornography. [And yet no one has been killed because of it or rebelled against parents or authority because of it, as with Zimran music.] That is illegal, and it has been sustained as constitutional speech is limited by our laws of libel and slander. And then there is the classic, you cannot yell “Fire!” in a crowded theater when there is no fire, because of the harm that would result to the people who are there.

So I hesitate to say what I am about to say, **because I am not for censoring this stuff**; I am really calling on all of you for more responsibility—but to me, **this music is the equivalent of yelling “Fire!” in a crowded theater where there is no fire**. [Then why not censorship? This is one more example when our plight stares us right in the face and we have done nothing.]

Senator Brownback:

Thank you very much, Senator Lieberman. I want to again say I appreciate your leadership, and I thought you had some very thoughtful suggestions here of voluntary actions by some of the corporate leaders. [Which is an utterly vain and hopeless thought.] I hope that what we can do with this informational hearing—and as we both have stated, we are not considering legislation, **and neither of us supports censorship**.

Senator Kent Conrad:

Thank you [Mr. Chairman], too, for the balance of your statement

because I think it is critically important that people who are listening understand. **We are not talking about censorship.** We are not talking about violating the First Amendment. We are talking about moral issues. We are talking about things that are critically important to the fabric of our society. . . .

Now, I heard a media report this morning that suggested those of us who say there is something wrong here **are advocating censorship.** In fact, the report suggests that we were interested in regulating the content of musical performers and those who write the music that they perform. **That is absolutely untrue.** [This endless retraction of censorship is a shame!]

Dr. Palumbo:

I agree with you **this is not about censorship—although I believe in censorship.** I believe in censorship in the home, and that is where it has to start and should start. But this is not a First Amendment issue, not by any stretch. This is an issue of being concerned about the safety, well-being, and health of our children. [Finally, the beginnings of a voice of reality, but still falling short.]

Delores Tucker, Chair of the National Political Congress of Black Women:

We say that action must be taken to curb and control the proliferation of this vile, demeaning and misogynistic music. **We are not talking about censorship.** Instead, we are talking about establishing guidelines for more responsive and responsible corporate citizenship. A corporation must be granted authority by a governmental body in order to exist. No corporation should be allowed to exist if engaged in activities that contaminate and infect the minds of children. We protect whales, we protect owls, we protect rivers. There are already laws in existence that protect children from child pornography and exploitation, but not from purchasing this music.

I beg of this body to clarify and strengthen the existing laws on the books so there is no doubt as to their purpose and intent. I have met with the Justice Department about doing just that. There are relevant laws that already exist. Let us make them work for our children.

We simply want some means or measures to provide an exception to freedom of speech, just as the classic yelling “Fire!” in a crowded theater is prohibited

And even in Senator Brownback's closing words:

I appreciate very much the directness of the presenters and the people who have been present. I think this is a significant issue, and we will hopefully be able to have future hearings so that we can have other people present, because I think it is a significant issue, and I am glad Senator Lieberman joined us, that the presenters came forward. **We are not asking for censorship**, but we hope to get some dialogue going across the country, particularly amongst parents and their teenage children, and hopefully as well in some board rooms [a very false hope] across this country, looking at this music.

Dialogue? What is a continuing dialogue going to help? Are they going to meet later and talk about someone else who has committed suicide? The only dialogue they will get is a log of all those who have died or attempted death since that hearing! So what is wrong with censorship? It was clearly the hot potato of the day, and no one would touch it. Senator Lieberman hinted at it, Dr. Palumbo said he believed in it, and Mrs. Tucker asked for it without calling it such. But clearly, it was the word that everyone brought up, only to disavow. And yet censorship is precisely what is needed in order to stop the affects of this Curse of 1920! These are examples of where this Zimran music has led us, and our unwillingness to deal with this Curse since its beginning.

What exactly is censorship? What is its origin, its roots? The term comes from the ancient Roman era. The Roman government established a high-ranking magistrate who was called a "Censor," and he had three responsibilities: (1) to maintain the census, (2) to oversee certain aspects of the government's finances, and (3) to supervise public morality. In this third capacity, the Censor possessed the "regimen morum," or general control over the conduct and morals of the citizens, including ethics and the protection of traditional Roman ways and values. It was in this capacity that the office of Censor came to be held in high regard and with great dignity. And it is from this office that we today have our term "censorship." And this is exactly what our nation must uphold with dignity and high regard as well.

Senator Conrad stated: "We are not talking about violating the First Amendment. We are talking about moral issues." This is precisely the point. The First Amendment, as Senator Lieberman noted, "has never been absolute in our country." In other words, freedom of speech has never meant the right to do and say anything one wishes. As noted by Chief Justice Earl Warren in 1964, "There is a right of the Nation and of the states to maintain a decent society." And a decent society is established and maintained by good morals.

This is the right and necessity of censorship, and censorship is precisely what those Senators should have been considering and talking about in a way that was 180 degrees opposite of what was being said and done. The First Amendment was never intended to provide a license to allow the corruption, harm, and destruction of society in the way we have witnessed through the Curse of 1920, including Zimran music.

As was stated at the opening of this writing and will be repeated here:

**Man's laws must be established upon God's laws.**

Our morals must reflect Yahweh God's standards. If we as a nation are to maintain the favor we have received from Him from our founding, our laws, of necessity, must reflect His laws and His ways. We have already seen the necessity of restoring His patriarchal government wherein two become one flesh under the husband's headship. That is His government. But it is equally necessary that our government include the censorship of corrupting and destructive influences evidenced in Cursed Zimran music and other forms of entertainment.

The responsibility of the Censor in Roman times was to protect traditional Roman ways and values. America has a respectable history of traditional values that have made it great, and it is essential that those values are equally restored and protected. Our government bears a critical part in fulfilling and upholding this country's traditional values. Moral censorship not only should be, but must be on the collective agenda of our Senators and Representatives and the President. Truly, the hope that we as a nation will endure depends in part on whether we do good toward the people. That goodness must include the establishment and support of good morals that are upheld and sustained by our laws.

Senator Lieberman said to the Manson music industry, "I am really calling on all of you for more responsibility." Talk about the fox guarding the hen house—in the literal sense, this is passing the buck to those who have the sole motive of acquiring more of them! Ms. Hilary Rosen told this hearing straight out, "What we have decided is that our labeling and review program is as good as we can make it." The responsibility to protect our society and children does not lie with the profit-motivated music industry; that responsibility ultimately lies with our Senators, Representatives, and President.

Senator Brownback said, "But I hope that the industry itself will look," but he did not finish the thought. Look at what, Senator Brownback? At the way they have killed and are killing our youth and destroying our moral values and refuting what you say? At how the Manson music industry is placing

deplorable and destructive dung into society and you do nothing about it? What has the Manson music industry done to solve these problems since your hearing? Absolutely nothing! We don't need to get "more enlightened about what this music is," as you stated. We already know what it is and what it has done and is still doing to our youth—ask Mr. Kuntz and the thousands of other fathers and mothers who have buried their children or taken them to emergency rooms.

The fact is, the only look that needs to be taken is at the Manson music industry to insure they are upholding the moral censure laws this nation puts into place to preserve and protect our children, our families, and our society. Senator Brownback, you yourself noted that parents are saying, "I am tired of fighting the culture to raise my kids," and they "feel like they are fighting it all the time." And the only way we can reverse this Curse is by implementing the one thing that was constantly refuted at the hearing—**copyright!**

Ms. Hilary Rosen walked away from that hearing unaffected; and without question, thousands of young people have suffered and died since then because nothing was done to protect them. The hope of corporate responsibility is a joke, a pipedream! They are motivated by one thing and one thing only—money! The only just and responsible thing for government to do is to censure the Manson music industry and establish a moral covering over our youth designed to protect them. If there must be death, then death to the Manson music industry's Kevorkian music. It has slain enough already! We censure murder, we censure crime, we censure drugs, we censor cigarettes, we censure porn, and in equal regard we must censure Cursed Zimran music!

We will close this account from the November 6, 1997, Congressional Hearing on "Music Violence: How Does It Affect Our Children," with a statement from Senator Lieberman.

I am fascinated by the notion that it is children—and these are children, because they are under 18—who are susceptible, who are drawn to this music. It reminded me of a line from the Talmud that we should not put stumbling blocks in the path of the blind. It is common decency. Why would you put a stumbling block in front of someone who cannot see that they could fall over? To some extent what you are telling us is that we have kids out there who have vulnerabilities, and this music plays to and exacerbates their weaknesses and their vulnerabilities, **and that makes it all the more urgent.**

Exactly! And while we can be grateful for their concern, their response here was a great shortfall, representative of man's pale response to the Curse of

1920 from its very beginning. We must do exactly what they completely avoided doing:

**We must bring our children under the protective covering of responsible and moral censorship of the music and entertainment industry, both through government and through the home.**

Let us reflect here upon and draw from the closing words of President Abraham Lincoln's Gettysburg Address. I am confident that this man, who had compassion for those who were under slavery to masters who had the motive of making money from their bondage, would agree with those of us who have the same concern for the many who come under equally destructive and fatal bondage because of those who have the like motive of making money. Regarding the many youth who have died from the Cursed effects of Zimran music, we read these simple, yet inspiring words:

**. . . that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.**

Freedom is not the ability to do anything one desires; rather, freedom is the ability to do what is good and right and profitable for yourself and others, and be free from the threat of destruction. If we as a nation are to not "perish from the earth," a course we are blindly rushing toward, we must restore our government "under God." Only in doing so will we truly be a government "for the people." Only then will we know "a new birth of freedom."

### **Food For the Soul**

It has long been recognized that, like the forbidden tree of the original Garden, music has the power to produce both good and evil. Indisputably, music is not neutral, but effects consequential changes in us. About 300 BC, Aristotle, a student of Plato, wrote:

**. . . but rhythms and melodies contain representations of anger and mildness, and also of courage and temperance and all their opposites and the other moral qualities, that most closely correspond to the true natures of these qualities; and this is clear**

from the facts of what occurs—**when we listen to such representations we change in our soul** [1340a].

Aristotle's goal and purpose was to establish excellence in character, which should also be our goal as a nation and as parents and in our examples to our youth, as well as to others. Aristotle wisely espoused that the best way to begin that character development is to train the youth in edifying music.

From these considerations, therefore, it is plain that **music has the power of producing a certain effect on the moral character of the soul**, and if it has the power to do this, it is clear that the young must be directed to [edifying] music and must be educated in it [1340b].

And he adds that:

since it is the case that music is one of the things that give pleasure, and that virtue has to do with feeling delight and love and hatred **rightly**, there is obviously nothing that it is more needful to learn and become habituated to than to judge correctly and to delight in virtuous characters and noble actions [through the effects of virtuous music] [1340a].

Aristotle's teacher, Plato, expressed the same:

. . . teachers of the kithara [later called a zither, and from which the guitar derives its name] . . . cultivate moderation [in their students] and aim to prevent the young from doing anything evil. Moreover, whenever [the young] learn to play the kithara, [the teachers] teach them the poems of other morally good poets, setting them to the music of the kithara and compel rhythms and harmonies to dwell in the souls of the boys to make them more civilized, more orderly [euruthmoterói: "rhythmical" in a moral sense], and more harmonious [euarmostoterói: also in a moral sense], so that they will be good in speech and action [Prt. 326a].

What an incredible contrast to today! Plato and Aristotle knew that music could be used to produce good qualities in youth; but in stark contrast, music has been and is used today to produce rebellion, distortion, defilement, and death. At the opposite end of the spectrum from Plato and Aristotle, Jimi Hendrix said the same thing, but in the context of a destructive, evil form: "You hypnotize people to where they go right back to their natural state,

and when you get people at their weakest point, you can preach into their subconscious what we want to say.” Eddie Manson (another appropriately named musician) called rock “**musical manipulation.**” What an incredible and frightening contrast on the same truth—music changes the soul, either for good or for evil!

This is why the Curse of 1920 has been so dangerous and effective—it literally possesses the power to alter our society for evil purposes. Without any question, Zimran rock and roll and its derivatives are **the most anarchical music the world has ever known.** During the 20<sup>th</sup> Anniversary TV special for *Rolling Stones Magazine*, they proudly noted: “**It is not just an exaggeration to say that rebellion is more than just an occasional theme in rock, it is its very heart and soul.**” What would Plato and Aristotle think about rock and roll; and even moreso, what would they think about the society that has harbored and accepted such music?

There are two things about Zimran jazz, rock, and rap music that set it apart from any other music. First and foremost:

### **It is cursed!**

Zimran music is the second part of the Curse of 1920, and possesses the destructive and deadly effects equal to those of the Black Plague, only spread out over a longer period of time. This music had its beginnings in the black man and snake-kingdom Voodoo; and since “that which has been is that which will be,” this Zimran music of jazz, rock, rap, et al., is equivalent to the Black Plague in our time. But even as the serpent in the Garden was subtle so as to deceive Eve, this music, which received its debuts through black female artist Mamie Smith in 1920, and black artist Wynonie Harris in 1948, has equally deceived us.

Without a doubt, this music is cursed! But because of its hypnotic and sensual appeal, it has spread and been perpetuated throughout our society and, shamefully, to the rest of the world. America is the promised blessing to “all the nations of the earth” (Genesis 18:18), and has been such in many regards; but through its Zimran music, it has become the cause for a worldwide Curse as well! Like the original Garden and the church, America has equally been both good and evil; and its role as the originator of jazz, rock, and rap is to its great shame!

The second thing that makes Zimran music different from other music is:

### **Its Voodoo rhythm!**

Rock legend Little Richard said: "I believe this kind of music is demonic. A lot of beats in music today are taken from Voodoo, from the Voodoo drums. If you study music in rhythms, like I have, you'll see that is true" (*The Life and Times of Little Richard*, Charles White, p. 197).

Again from David Tame's excellent account concerning music, *The Secret Power of Music*, page 199, he reports:

With the coming of jazz, **pulsation and syncopation became pronounced in music as never before.** Syncopation places the accent on the off-beat in 4/4 time. It is a deliberate attempt on the part of the musician to disrupt the even character of his rhythm. **The effect of jazz syncopation is primarily sexual:** the beat somehow ties in with the rhythm of sexuality in man and woman. In fact, hard, loud, relentless pulsation also has a similar effect. When pulsation and syncopation are the rhythmic foundations of the music at a dance hall, the movements of the dancers can invariably be seen to become very sensual and oriented around the loins. Such rhythms actually possess the capacity to force the subtle energies of the body downward into this region of the anatomy, therefore increasing the outpouring into the bloodstream of sexual hormones.

Once such biochemical and more subtle forces have become concentrated in the loins, they must find some manner of expression. This may come through sexual activity shortly afterwards; or through a more general tendency during everyday life and during the ensuing days for the person to lack control over the sexual impulses. It is not unknown for those who are the chief producers of these rhythms, the drummers of modern music, to actually have music-induced orgasms after several hours of non-stop drumming. Today's drummer differs but little from the shaman in his incessant beating out of a rhythm, and likewise often enters into a form of trance while performing.

Brian Neumann, a South African musician, spent 16 years in the rock-pop industry as a vocalist, guitarist, composer, and performer, appearing with musicians such as Elton John and Janet Jackson. It is worth noting here as well that he came from a family who were missionaries in the heart of Africa. So how would a missionary's son end up on drugs and in the rock culture? As we addressed in Chapter 4, he too was the ill product of divorce. When he was three, his parents divorced, and Brian writes concerning this: "I felt rejected and cheated; and the circumstances of my life were just right for me to begin taking a course that would lead me further and further from the faith of

my birth.” In his book, *Stop Before it is Too Late* (p. 60), he wrote concerning the music that he learned all too well:

If the rhythm is the accentuated part of the music and is incessantly continued over an extended period of time, then it will have a hypnotic/trance effect on the listener. This is exactly what occurs at a voodoo ritual. Indeed, hypnotists use this same principle of monotonous repetition—in tone of voice, the use of the rhythmically swinging pendulum or a repetitious pulse—to achieve an altered state. . . . John Fuller, who did extensive research into the effects of rhythm noted:

Rock music in particular has been demonstrated to be both powerful and addictive, as well as capable of producing a subtle form of hypnosis in which the subject, though not completely under trance, is still in a highly suggestive state.

On page 59, Brian further notes:

Rock 'n' roll took America, and ultimately the whole Western World, by storm. **It was the beat that became the foundation of rock 'n' roll and it was this driving beat that made it impossible for the teenagers to sit still when they were exposed to its deliberately syncopated influence.** Drummer and percussionist for the band the 'Grateful Dead' and long-time musicologist, Mickey Hart, tells of his early experiences with rock 'n' roll and the effect it had on the young people at parties:

It was my first exposure to the rhythms from West Africa, that both mutated into my tradition, becoming rock 'n' roll. All I knew then was that whenever I played this music at parties, the room would transform. It was as though the rhythm of the drum was calling up something from these sleek cosmopolitan bodies that had been asleep. There was a power there I could not ignore.

Thus we find our nation, and even much of the world, under a Cursed plague equal to the dreaded Black Plague! The Curse of Zimran music takes the hearer on the destructive course of being ensnared by the adversary, becoming doubly contentious (rebellious), thereby forsaking the long-established values of this nation, and in the end brings death—sinking down into the mud. This course and fate is facilitated by this music's collateral anarchical and even Kevorkian lyrics. Added to this is the deceiving and

alluring bait—cursed Voodoo’s hypnotic and seductive syncopated rhythm. And sadly, this fatal music plague continues unhindered to this day!

Demonstrably, music has the ability to build up or to tear down, to purify or to corrupt, to enlighten or to sink into a pit of despair and darkness, to enhance intellect or to dumb down, to establish good moral character or to foment rebellion and immorality, to bring life or to bring death. Music directly affects the soul, impacting it for good or for evil. What food is to the body, music is to the soul—what you eat, you become. Aristotle noted that music is:

Capable of producing a certain **quality of character**, just as gymnastics are capable of producing a certain **quality of body** [Politics 1339a].

Therefore, what music you listen to, or more significantly what music your children are allowed to listen to, is critically important for many reasons.

In 1906, the Food and Drug Administration was created to regulate food and protect us from products that are unsafe. With a concern for the health and well-being of the people of this nation, America regulates the food we consume; as well as the kind of drugs we can consume; as well as the use of alcohol by youth, and even by adults when behavior might adversely impact society; as well as the use of tobacco by youth, and even when adults might use tobacco with ill affects on society; as well as pornography, especially when it exploits children; as well as sexual conduct between an adult and a minor.

It is incredible that our nation regulates, or you could even say censors, all these things and more because of their potential ill affects; while on the other hand we do nothing about the destructive Cursed Zimran music that we can equally consume with adverse affects to both body and soul, taking a multitude of our youth on a wholly destructive course that for many has led to death! We regulate the food and drink that can destroy our bodies, yet we are remiss to control that which is proven to destroy both body and soul and society and even government, and will ultimately destroy our nation!

What would be the outcry if a natural plague swept across this land and our government did nothing to protect us from its affects? Yet a plague of Cursed Zimran music began in this nation in 1920 and we have done nothing to stop it! Thus, as has been noted:

**We must bring our children under the protective covering of responsible and moral censorship of the music and**

entertainment industry, both through government and through the home.

And on the home level, we noted that Plato and Aristotle determined that the way to stop the vulgarity created by music was to train our youth early in good music, which has worked in homes all across this nation. Aristotle adds:

Then as to the objection raised by some people that **music makes people vulgar, it is not difficult to solve it** by considering how far pupils who are being educated with a view to **civic virtue** should take part in the actual performance of [wholesome] music and in what times and what rhythms they should take part, and also what kinds of instruments should be used in their studies, as this naturally makes a difference [e.g., violin versus electric guitar]. For the solution of the objection depends upon these points, as it is quite possible that some modes of music do produce the [ill] result mentioned [1340b-41a].

Unfortunately, the latter is the music training most of our youth receive—listening to corrupt music which inundates their lives. As one writer noted, our young people wake up to it, drive to it, play to it, study to it, and go to sleep to it. Stuart Goldman noted in the *National Review*: “Rock’s sheer pervasiveness makes it the most profound values-shaper in existence today. Unless you are deaf, it is virtually guaranteed that rock music has affected your view of the world” (Feb. 24, 1989, page 28). Considering rock’s and rap’s message, this is a very sobering statement! Aristotle would thereby instruct us:

Therefore it is evident that music is able to produce a certain effect on the character of the soul, and if it is able to do this, **it is plain that the young must be introduced to and educated in [wholesome music]** [1340b].

### “Jealous With My Jealousy”

Frankly, I hate this Curse of 1920 and what it has done to our nation, to our society, to the family, and to the lives of individuals. The effects have undoubtedly produced the most substantial, dramatic, corrupting changes ever for any nation and even the world—second only to the fate of the original Garden. Simply look at the moral and governmental state of this nation and the world since 1920. In comparison to how they were then, the results are breathtaking! The size and cost of government has ballooned and we are no

longer a patriarchal government in accordance with the government of God—the government wisely given to us by our forefathers—but a cursed African matriarchy.

The resulting transformation of society has produced dramatic increases in divorce rates, out-of-wedlock pregnancies, crime rates, drug use, emotional trauma, and suicide. There is an insane departure in beliefs regarding the sanctity of life, resulting in the slaughter of millions of infants through abortion, as well as the loss of the elderly, the sick, and the weak through euthanasia.

Comparing the dress of 1920 to today, the contrast in modesty is literally shocking, while women equally dress and look like men. There is the confusion of the sexes and open and even aggressive homosexuality. Music has transformed from being pleasant and profitable for the listener, to being course, corrupting, and socially, personally, and nationally destructive. The home is not the home it used to be either. Women are seeking to be governmentally equal to the man and violate the divine order of two into one flesh under the husband's headship, which has protected the home in harmony with the order of Yahweh God "from the beginning." All these changes and more leave us with the begging question: What can be done to reverse this shameful and destructive course?

In Numbers 25 we read about another curse that killed 24,000 people, and would have killed far more if it had not been stopped by a man who was "jealous with [Yahweh's] jealousy"! This curse was taking place because of the actions of a prophet who, like the music/entertainment industry, was motivated by the desire for money (2 Peter 2:15-16). As the sons of Israel entered the Promised Land east of the Jordan River, just before crossing it, they began to mix with the Moabites. This mixing of the sons of Israel with the Moabites was counseled to the Moabites by the prophet, Balaam (Numbers 31:16); and was done as a way to turn Yahweh's heart against the sons of Israel that He might destroy them.

This money-hungry prophet was bringing about this wrath according to his name—"Balaam" means "confusion/destruction of the people." Today, there are two primary industries that have most contributed to our nation's confusion and destruction, both beginning their great impact following 1920. These are the money-motivated advertising and music/entertainment industries. They are deadly and destructive prophets of Balaam!

These two industries have confused and destroyed the people for money, causing this nation to likewise sin and bring death upon us. They wholly lack any moral compass and, in the same manner as Balaam, feed and appeal to the lower nature of man to our destruction. May their fate equally be that of

Balaam, who, at the hands of the people, was slain by the sword once the curse was reversed (Numbers 31:3, 8). Let us momentarily digress on the music/entertainment industry, particularly addressing movies.

Unsurprisingly, the root of this industry is the Curse of 1920. The first feature-length motion picture with synchronized dialogue sequences (a “talkie”) was *The Jazz Singer*. Fittingly, the movie/entertainment industry we know today had its hugely successful debut in 1927 with nothing less than Cursed jazz. In Donald Crafton’s book, *The Talkies: American Cinema’s Transition to Sound*, he noted: “The entertainer [Al Jolson], who sang jazzed-up minstrel numbers in blackface, was at the height of his phenomenal popularity. **Anticipating the later stardom of crooners and rock stars, Jolson electrified audiences with the vitality and sex appeal of his songs and gestures, which owed much to African-American sources.**”

This sex appeal that has sold movies from their outset has equally sold this nation down the Swanee River of destruction! In English parlance, something going “down the Swanee” means something going badly wrong, headed for disaster, or going down the drain. Such has been this nation’s course with movies—our society has gone badly wrong, down the drain! What titillated the modest in the ’20s has ever increased to the deplorable state we have today; and by the very nature of the sinful appetite of man, it will only get worse! Unless the Curse of 1920 is reversed, movies, along with music and advertising, will destroy this nation!

Once again, we have reaped what we sowed. We brought the African black man here to America out of greed—the want of money. And for this reason, we ourselves have been sold down the Swanee into slavery to sin to our own destruction. The judgment that justly came upon the South in the Civil War has come upon the entire nation. For money we brought the black man here, and to our vices we have been enslaved by the money-motivated music/entertainment industry. And even as the black man was afflicted and died under slavery, so American society has been afflicted and many, many have equally died by their own slaveries under this Curse! We have reaped what we sowed!

Finally, it is quite fitting and revealing that in this pivotal movie a son of Abraham takes on the image of a son of Ham, the very thing that foreshadowed and set forth the Curse of 1920 when 3,726 years ago Abraham himself became one flesh with a descendant of Ham—Keturah. And of course their first offspring in that line of rebellion, forsaking, and death, was music! This fatal sequence is the message we see in this movie, where Jakie Rabinowitz, in pursuit of jazz, equally forsakes his heritage and creates his own religion of fame, material success, and pleasure. And as we have noted, this

has been America's course under this Curse. And as you will recall, the "course" without the "O" is the Curse!

Returning to Numbers 25, as that cursed plague, conspired by Balaam, spread through the sons of Israel, its atonement was to be the execution of all the leaders for allowing this commingling to take place (Numbers 25:4). Once again we see the guilt of a nation falling on its leaders for departing from the ways of Yahweh God. But this mass execution was averted by a man named Phinehas, of whom it was said that he was "jealous with [Yahweh's] jealousy."

A report also arose at that time that a son of Israel had relations with a Midianite woman. In righteous zeal, Phinehas took a spear, went into the man's tent, and slew both the man and the woman. Thus we read, "So the plague on the sons of Israel was checked." By this one redeeming act on the part of Phinehas, the people and all the leaders were spared.

So what is the relevance of noting this here? In verses 14-15 we are told the names of both the man and the woman who were slain. Their names are obviously significant, otherwise this detailed information would not have been provided. And as you will see, it very much relates to the whole of the message afforded through this account. Remember, "that which has been is that which will be."

First, we noted that the woman was a Midianite, and you will recall that the Midianites were descendants of one of the six cursed sons of Abraham when he married the Canaanite, Keturah. Midian was the fourth son whose name means "contention." Added to his preceding brother, Medan, whose name also means "contention," this afforded the Curse of being doubly contentious because of Zimran music.

We are thus already seeing an association between the sin of the sons of Israel and the Curse of 1920. But this association was not limited to this one identifying factor of the Midianites, for there are multiple evidences.

In like regard, the name of the man who committed the sin by lying with the Midianite woman was Zimri. The meaning of "Zimri" is identical to that of the first son of Keturah—"Zimran." Both bear the meaning of—"music." According to *Strong's Concordance*, both of these names came from the same Hebrew word—"zamar," which means "touching or plucking the strings of a musical instrument." Furthermore, there is an obvious etymological association between "zamar" and the "zither," equally a stringed instrument plucked with the fingers. And as we have already noted, the guitar received its name from the zither. Thus we see a clear association between zamar, zither, Zimri, Zimran, and even the guitar that is so prevalent in jazz, rock and roll, and its derivatives. (And you will recall, Bob Dylan's real name is Robert

Zimmerman, or music-man, and the Grandfather of Rock was taught by Zinnerman.)

So, by the son of Israel, Zimri, lying with a cursed woman of Midian—the fourth son following Zimran—the association once again relative to the Curse of 1920 is unmistakable. But the correlation does not stop here either. Let us now consider the name of the cursed Midianite woman with whom he became defiled.

The Midianite woman's name was Cozbi, the daughter of Zur. "Cozbi" means "false, deceptive, deluding, a liar." (Just as Bob Dylan's true name was hidden.) This deceptive quality is equally attested by the second cursed brother, Jokshan, whose name means "one who ensnares."

Cozbi was the daughter of Zur. What does "Zur" mean? It comes from the Hebrew word "tsur," which means "**rock**"! Thus we have Zimri, or music from the guitar, having relations with a Midianite, evidencing the Curse of Zimran music, whose name is Cozbi, or "deceiving one, liar," and she is the daughter of Zur, "rock"! **The liar/deceiver is the daughter of rock!**

Could there be a clearer and more complete prophetic picture of the second part of the Curse of 1920 and its Zimran music than the daughter of rock being a lie, a deception? This is a prophetic description of exactly what people have bought into through rock music—a deceiving lie that has ensnared the hearer. People today are just as ensnared as Zimri was—sinfully lusting after, and with uncontrolled passions laying with, a deceiver in violation of the laws and ways of Yahweh. This is exactly what America has done. This is exactly what rock and roll has accomplished. Is it any wonder that the spirit of rock is lustful passion and rebellion against that which is right and good?

- Like Midian, Zimran music is cursed!
- Like Zimri, it violates and defiles the ways of Yahweh and must die!
- Like Cozbi, the daughter of rock is deceptive and deluding, a lie!
- Like Zur, rock's fruit is deception, a lie, and ends in death!

Since the introduction of jazz and rock, we have done the very thing that Zimri did—we have taken deceitful rock into our tents, our homes, even into our souls, and have had immoral and destructive relations with it. If the music you listen to is rooted in jazz, which includes most contemporary music, it is false and deceptive music that is a Zimri and Cozbi affair, and is a part of the Curse of 1920. If you are listening to this music, you too are having an

affair with Cozbi; and as with Cozbi's name, you are deceived if you think it is not a part of the Curse and that you can get away with listening to it without ill consequences.

So what is our hope? There is a greater curse on man, on America, and on the church, going all the way back to the original Garden. If this nation will be jealous with Yahweh's jealousy and kill "Zimri and Cozbi," dealing with the Curse of 1920's Zimran music, there is hope that this greater plague on man that has killed him for 6,000 years, and has been a curse on the church for the last 2,000 years, will in like regard be checked. **Clearly, it was the death of "false and deceptive rock music" that stopped the curse on the sons of Israel and saved the people and their leaders in the Promised Land! Today, the same needs to be accomplished; but to do so, we must be jealous with Yahweh's jealousy!**

Because of his jealousy, Phinehas was given the promise of Yahweh's "covenant of peace; and it shall be for him and his descendants after him a covenant of a perpetual priesthood, because he was jealous for his God and made atonement [Lit., covering, coverture] for the sons of Israel" (Numbers 25:12-13). Our nation has the opportunity to do the same if we will deal, not only with Cursed and deceiving Zimran rock and rap music, but also with the feminization of America and the corruption of our original patriarchal government, as well as the slaughter of our infants and our elderly by abortion and euthanasia—the three prongs of the Curse of 1920.

### **Reverse the Curse!**

In closing this part on music, the second prong of the Curse of 1920, let us note once more:

**We must bring our children under the protective covering of responsible and moral censorship of the music and entertainment industry, both through government and through the home.**



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# THE BLACK MAN

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## CHAPTER ELEVEN

**W**E HAVE SEEN THAT the black man of Africa, the snake kingdom, had a twofold part in effecting the Curse of 1920. First, he fulfilled the role as the serpent in the garden of America, the kingdom of heaven at the nations level. Herein, not even of his own will, his plight was used to deceive the woman and cause her to desire to be equal to the man. This is, of course, the curse from the original Garden—“your desire will be for [the place of] your husband.”

The black man’s participation in the second part in the Curse of 1920 was more direct. It was through African Voodoo and Storyville’s black jazz musicians that the Curse of Zimran music began, evidenced on August 10, 1920, when black female recording artist, Mamie Smith, gave jazz and the blues their debut to American society. This began the second part of the Curse of 1920! Then in 1948, rock and roll had its debut through black recording artist Wynonie Harris, having been birthed out of the black church.

Considering the significant place the black man occupies in these first two prongs of the Curse of 1920, it is incumbent that we examine the history and the issues both surrounding and affecting the black man from Africa.

First and foremost though, the purpose of this book is to reveal truth concerning the Curse of 1920; and in so doing, to reveal Yahweh’s

government and the fulfillment of the pattern of the corruption of the kingdom set forth in the original Garden of God. Yahweh is masculine, and is therefore by nature governmental in His ways; and He uses nations and peoples to carry out His governmental purposes and patterns. He performs works and testimonies at the nations level that men do not even recognize or understand. As in the Curse of 1920, many of these works are carried out over a period of generations, and thus totally escape man's discernment in any given generation. And as we have seen per Abraham's marriage to the cursed Canaanite, Keturah, the governmental seed or testimony could have been set forth thousands of years prior. And certainly, this is indeed the case with the black man. As you will see, the black man has been used in this world in a most unique way, his beginning and plight going all the way back to the time of Noah.

The mysteries of Yahweh God go far beyond our finite minds and ongoing state of blindness. All nations and all peoples occupy distinctly different governmental places and identities. Germany, France, Russia, England, America, Asia, and others, each have governmental identities that all fit together to attest to the government and ways of Yahweh as He prepares to establish His kingdom on this earth. The place of Africa as the snake kingdom and the use of the black man in America to effect a curse, are conclusions to which some might object; but this is Yahweh's doings and we are better off to seek to understand these things. Pursuing honest truth is always the best course.

We find that there is indeed a curse on the black man; but keep well in mind that all men are under curses, and not just a race. To begin with, any man or woman on this earth is under the curse of the fall of Adam and Eve. We are actually prisoners and slaves to not only the earth, but to these earthly bodies, laboring to keep back the thorns and thistles from both! Furthermore, every man or woman in America, and much of the world, is under the Curse of 1920, and suffers from this in ways people equally do not even recognize.

We will begin this examination of the black man with a very vivid and revealing testimony regarding Africa. Governmentally, Africa is used in this world to represent Satan, the serpent; and a clear testimony of this association is that his image is in fact engraved on that vast continent. Literally, Satan is the head of Africa. In Zechariah 3, Yahweh rebukes Satan for accusing Yahshua, the high priest, and states:

“For behold, the **stone** that I have set before Yahshua; on one stone are seven eyes. Behold, **I will engrave an engraving on**

it,” declares Yahweh of hosts, “and I will remove the iniquity of that **land** in one day” [vs. 9].

You will notice here that the “stone” is actually a “land”; and as you can see in the following map of the continent of Africa, indeed Satan’s head is clearly engraved on that land, just as Yahweh said He would do.



Undeniably, this is no small thing; and the message and significance is profound! You will note the large cranium of Satan’s head. His eye is Lake Victoria. Interestingly, Satan’s vision is directed through the path of the tallest peak in the continent of Africa—Kilimanjaro. And, Kill-a-man is indeed Satan’s intent. Satan’s scowling mouth is the Limpopo River, also called the Crocodile River. You will also see quite clearly the single horn on his forehead. This is the little horn spoken of in Daniel 7:8, 11, 21, and 22. And it is evident that, in violation of Yahweh’s law (Leviticus 19:27, 21:5), he wears a goatee, often depicted on Satan.

And if all of this is insufficient to give you confidence that this is indeed an engraving of Satan, look at the top of his head and what do you see? You see Italy, the boot, crushing the head of Satan. And where is this act foretold? As noted in Chapter 5, in Genesis 3:15 we read:

“And I will put enmity between you [Satan] and the woman, and between your seed and her seed; he shall crush [or, gape open] you on the head, and you shall crush him on the heel.”

The engraving of Satan that Yahweh made on Africa depicts this very fate—Satan’s head is being crushed, gaped open, by the heel of Italy. Thus, is there any doubt that this is indeed an accurate engraving of Satan on the continent of Africa, performed by Yahweh just as He said?

Much, much more could be said here regarding this, but it is not relevant to the matter at hand, so we will move along. But as you can see, not only is Africa the snake kingdom, but it literally bears Satan’s image. This is a clear testimony that: (1) Yahweh does indeed use nations and peoples to fulfill His governmental patterns, and (2) the continent of Africa has a specific identity with Satan, and is under the curse of that identity. Let us now examine the black man’s origin.

### **The Original Roots**

Some say that the black man came from Ham and is under the curse of Ham for exposing the nakedness of his father, Noah (Genesis 9:20–29). Certainly the black man is from Ham, as we will clearly see; but the curse from that event fell more specifically upon Ham’s son, Canaan—his descendants would be “a slave of slaves.” (Of course this was the curse that was effected through Keturah, the Canaanite, who Abraham married and who brought forth the six sons whose names evidence the ill fate due to Cursed Zimran music.) But even so there can be little dispute that: (1) the black African’s lineage is from Ham, and (2) the people of Africa have been under a curse of some origin, and most likely from this event by Ham. To understand the origin of the African people, let us look at their history.

Ham had four sons: Cush, Mizraim, Put, and Canaan (Genesis 10:6). First, we find that “Mizraim” is the original name given for Egypt. In the Bible, “Mizraim” and “Egypt” are the same Hebrew word—Mitsrayim. The ancient Egyptians also referred to their land as “Kemet,” which means “land of the blacks.” And the name “Cush,” the oldest son of Ham, equally means “black.” Furthermore, Kedar was one of the sons of Ishmael, whose mother was an Egyptian and who himself married an Egyptian. “Kedar” means “black” or “dark skinned.”

Ham was clearly black. Psalms 105:23, 27 and 106:22 specifically state that Egypt, the “land of the blacks,” is “the land of Ham.” There is also considerable historical evidence that the ancient Egyptians were of black

origin. Today, the true Egyptian is not found in the cities, but rather in the country and the farmlands. Most Egyptians in the cities carry a mixed ancestry of European and Asian, but mostly Asian from the migration and invasions of various peoples into Egypt throughout the centuries. But the true Egyptian in the countryside has dark brown to black skin, as well as very pronounced black facial features. This is particularly true the farther south one travels in Egypt; and it was from the south that the original pharaohs and the people of Egypt settled the land. The original rulers and builders of Egyptian civilization were of purely black origin.

We have already noted that the name of Ham's oldest son, Cush, means "black." But his name is also translated as "Ethiopia." The land of Cush is the land of modern-day Ethiopia, the descendants of Ham.

And the third son of Ham, Put (meaning, suffocation), very likely settled the area of Libya. In Nahum 3:9 we read, "Ethiopia was her might, and Egypt too, without limits. Put and Lubim were among her helpers." Lubim, or Libya, is identified with Lehabim, the son of Mizraim. Clearly, the entire African continent was settled and inhabited by the descendants of Ham.

The second point of little dispute is that the black man has obviously been under a curse. This would be understandable since the continent they live on bears the engraving of Satan, as well as the name, snake kingdom. For further confirmation of this identification with Satan, we look once again at Egypt, "the land of Ham," and two remarkable testimonies. On the one hand we see the little horn on the forehead of the image of Satan engraved on Africa; and in confirming testimony, what do we find on the forehead of the pharaohs of Egypt, but the serpent itself!

This serpent on the forehead of the pharaohs evidences the serpent that is the head of Africa, the serpent kingdom, the same serpent that is in Voodoo and jazz and all of its



equally cursed derivatives. Both testimonies occupy the same placement—on the forehead, where the mark of the beast is placed, revealing the governmental right of Satan over their minds and their wills.

Just as Satan enslaves men to sin and death, and the sons of Israel were enslaved by pharaoh accompanied by numerous plagues upon Egypt, so the inhabitants of Africa have been enslaved and plagued, both literally as well as figuratively. To this day, Africa has been a place of turmoil, trouble, conflict, wars, famines, disease, starvation, poverty, rape, nakedness, and cannibalism; lacking the development and progress and civility accomplished by other peoples throughout the world. Today, Africa reels from the ill effects of an AIDS epidemic unlike anywhere else in the world. Satan has freely deared these people over which he has been placed as head (Proverbs 14:28).

Even when the African man has been transplanted into lands of abounding opportunities, their cursed struggles have followed them. Comprising 13 percent of America's population, according to the United States Department of Justice (DOJ), blacks account for 52 percent of all homicides. In a quote from the DOJ, we read: "In 2004, offending rates [for homicide] for blacks were seven times higher than the rates for whites." A black male at birth has a 32.2 percent chance of going to prison in his lifetime. The chance for an Hispanic male is almost half at 17.2 percent, and a white male only 5.9 percent—five times less than for a black man. Blacks commit 18.5 percent of all violent crimes (25.3 percent are unknown), account for 27.8 percent of all arrests, 44 percent of all rapes, and make up 50 percent, or half of all admissions to state prisons. The illegitimacy rate for blacks is an incredible 70 percent, and over 80 percent in many inner city neighborhoods! Forty percent of all abortions are carried out by black women. Again, all of these statistics are relative to a people who comprise only 13 percent of the population.

There are many reasons, or even justifications, or excuses that could be given for these statistics, depending on one's particular prejudice, but as some black spokesmen have said of late, it is better to acknowledge these things and work and purpose to do different, to do better. The only reason these statistics are pointed out here is to note that the black man in general is clearly under a curse. This curse propagated the Curse of 1920 by causing women to rebel against the man upon their identification with the black man, as well as by the black man's Zimran Voodoo music. And legally, this Curse was effected when Abraham had relations with an equal offspring of Ham.

**Remarkably noteworthy, Abraham's ill effects came from uniting with a cursed offspring of Ham—the same ill effects that were repeated, or evidenced, or even fulfilled in the Curse of 1920 via the sons of Abraham**

**uniting with the cursed black African of Ham.** “That which has been is that which will be.”

Are we then to condemn and reject the black man for being under this curse and adversely impacting America and even the world? **Absolutely not!** They did not ask for this curse, nor did they ask to come to America in the first place. Yahweh, through Noah, placed the curse upon them. And frankly, we were the ones who brought the African man here. We were the ones who pursued women’s equality and the black man’s music out of our own lust for pleasure. And we are the ones who continue to pursue these things. We are guilty, just as Adam and Eve were guilty. Lest we condemn ourselves, as well as the church that equally shared in effecting this Curse, we best show compassion and understanding, pursuing our own much needed repentance.

Recognizing this Curse requires both personal and national responsibility and accountability. This truth is now being revealed in order that we might understand that the Curse that women brought on America in 1920 through the women’s rights movement, and the Curse the black man brought on America in 1920 through jazz music, and later rock and rap, are on this nation with decisively ill effects. And today, for the sake of this nation and for all people, including the black man, this Curse must be reversed!

Understanding necessitates accountability! This is why it is so very important that decisive changes addressed thus far are made: **Cursed and destructive Zimran music must be controlled/censored; our original patriarchal government given to us by our forefathers must be restored (pre-colonial Africa was often matriarchal); and for the sake of the black family and this nation, cursed and destructive welfare must come to an end.**

The Curse of 1920 is the true mark of the beast at the nations level, and the snake that is on the minds and the wills of the people of America must be brought under control, checked! We must reverse this Curse!

### “A Slave of Slaves”

Let us now examine another quite interesting and revealing use of the Hebrew word translated “Ham.” In Joshua 9 we find an account regarding the Canaanite Gibeonites who presented themselves in such a way to the invading sons of Israel, so as to prevent their own annihilation by them as they took possession of the Promised Land. The Gibeonites told the sons of Israel that they were from a distant land, and as part of their proof showed them their bread and claimed, “This our bread was warm when we took it for our provisions out of our houses on the day that we left to come to you; but now behold, it is dry and has become crumbled” (Joshua 9:12).

Most interesting, these sons of Ham said something to the sons of Israel that they failed to recognize. The word used to describe their bread—that it was “warm” when they took it—is the identical Hebrew word used for “Ham,” or “cham.” What they actually said then, though “cham” does in fact mean “warm,” was, “This our bread was Ham when we took it for our provisions out of our homes on the day that we left to come to you.” As with other parts of their story, there was more truth being said here than anyone noticed. These men were indeed from Ham.

The sons of Israel made a covenant with the Gibeonites to let them live; but upon discovering their true location within the Promised Land, also determined that they would be slaves to them—“**you are cursed, and you shall never cease being slaves**, both hewers of wood and drawers of water for the house of my God” (Joshua 9:23).

It is important to note that Noah’s curse upon Canaan was being fulfilled here. When Joshua said, “you are cursed, and you shall never cease being slaves,” he was undoubtedly referring to this very curse. Noah declared that Canaan would be “a slave of slaves . . . to his brothers” (Genesis 9:25), and that is exactly what was being fulfilled. The sons of Israel were the descendants of Shem; and as declared by Noah, the Gibeonites were indeed cursed and became “a slave of slaves . . . to his brothers,” the sons of Israel.

But this curse was not entirely bad for the Gibeonites, and they knew it; for in fact it served for their deliverance and eventually for their good. Because of Noah’s declaration, the lives of the Gibeonites were spared; and undoubtedly, that is even why they were successful in their scheme.

And while the Gibeonites were indeed under a curse and became slaves; via that covenant, they received not only their lives but also the protection and shared in the blessings of the sons of Israel, the offspring of Shem. In the very next chapter, five other kings planned to attack and kill the Gibeonites, but Joshua and his valiant warriors marched all night to defend and deliver them.

And over 400 years later, Yahweh once again acknowledged this Noah-based covenant with the sons of Israel, whereupon He placed a three-year drought on King David and his kingdom because King Saul had attacked the Gibeonites (2 Samuel 21). This drought ended only after the death of seven sons of Saul.

The outcome for these Gibeonite descendants of Ham in Canaan is remarkably relevant to the outcome of Africans, who were taken into slavery to America (as well as to other countries). It is quite noteworthy that the sons of Ham, the Gibeonites, were cursed and placed into slavery for their ultimate good and protection; and the sons of Ham, the Africans, who are cursed as

well, were equally placed into slavery for their ultimate good and protection in America. Déjà vu!

Though the black man of Africa went through a very definite “valley of Achor,” or valley of “sorrow or affliction”; that valley, as promised in Hosea 2:15, has equally become “a door of hope”! America became an opportunity for deliverance, protection, prosperity, and blessing for the black man! But they first had to pay the price. That too is a way of Yahweh. Despite the disparities that some follow, just as this is true for all races of men, it is well said that living in America, the kingdom of heaven at the nations level, has in fact become a great blessing and honor and deliverance for the black man of Africa.

But once again, it is quite revealing and relevant that what took place with the Gibeonites whose bread was “Ham,” likewise took place with the descendants of Ham from Africa. “That which has been is that which will be.” America is just as much the sons of Israel as those who took the Promised Land (to be addressed), and the blacks from Africa are just as much the sons of Ham as were the Gibeonites. History repeated itself. As Noah set forth from the beginning, once again the sons of Ham became slaves of the sons of Shem.

### **Establishing the Heavenly Kingdom**

Let us briefly address here the chains that brought all men to America, not just the black man. Although it was ultimately for their good, Africans were not the only ones brought here by force. The forced emigration of Africans is in many ways painfully similar to others. In the beginning, most who came to America did not come of their own volition, and not without tragic separation. There were chains that bound all the newcomers to America. The Irish came here only because they were dying like flies in their homeland due to the Great Potato Famine and Black Plague. They were being forced out of their homes by their landlords while the British sat idly by and watched them suffer and die. The Germans and others in Europe came here for similar reasons. They too were suffering death, deprivation, destruction, plundering, and displacement due to the Thirty Years War, and came to America because they could no longer live in their homeland.

The Italians came to America because they too were being forced to leave their homeland. There had been several devastating natural disasters, as well as disease and famine that killed two million people a year, forcibly displacing many of them, affording them no other alternative than to emigrate. The Swedes experienced incredible repeated crop failures, producing hardships they never imagined possible. Too much rain, followed by drought, disease,

unbelievable misery, and starvation, forced the Swedes, as with others, to leave their homelands and emigrate to America. And many Jews, primarily from Germany and Russia, came here to escape death, suffering, and persecution. And the story goes on and on.

Look at those who came to Ellis Island, and more particularly to the earlier Castle Garden, and you will not find pleasure-seeking men and women; but rather, the strained faces of people who were displaced by very ill and trying circumstances, who, of dire necessity, risked the uncertainty of an entirely new beginning for the hope of a better place. While the black man was indeed forcibly taken to America in its beginning as a slave; in truth, most people who came to America in the beginning came here forcibly in one way or another. **But the fact is, Yahweh was creating His Garden of Eden at the nations level, and this required the presence of all the necessary parts and elements.**

### Reap What You Sow

Let us now turn to yet another very probable source of, or cause for, the slavery of the black man in America, and in other countries as well. We have noted that Yahweh initiates governmental or legal causes whereby curses and blessings follow, sometimes many years and generations later. He establishes these so as to effect His will, to have just legal cause to carry out specific acts. For example, we just noted that there was a three-year drought on the land when David was king, but the cause of that drought was something that had actually occurred many years prior, and even by the king who reigned before him—King Saul attacked the Gibeonites.

This delay in Yahweh's judgment is evidenced many times in the Scriptures. He did so through Solomon, by dividing his kingdom after he died (1 Kings 11:11-13); and He did likewise with Ahab (1 Kings 21:17-29). Another very good example of this delay is the Curse of 1920, which had its origin 3,726 years prior when the father of faith married the cursed Canaanite. Yahweh simply waited those nine periods of cursed time to use another cursed descendent of Ham to fulfill the Curse. **Abraham laid with a descendant of Ham, and 3,726 years later a descendent of Ham effected the Curse.** But remember, and hopefully this is becoming very apparent to you, Yahweh is very legal. Everything He performs is by His law, for He Himself is never lawless. That is the role of Satan and flesh-man. Yahweh is perfect, and perfection requires a standard whereby that perfection can be measured—His law.

For example, consider how Yahweh meted out Jerusalem's bondage whereby they were sent into captivity in Babylon for seventy years. He did so

because they owed Him seventy sabbaths (2 Chronicles 36:21). Thus, there was a legal cause and effect of one year for each sabbath owed. Likewise, for what cause did He send the sons of Israel into the wilderness for forty years? Once again, it was because they had gone into the Promised Land for forty days, thus one year for each day (Numbers 14:34). And this lawful accounting continues throughout the Bible, and throughout time to this very day.

Therefore, in Galatians 6:7 we read a very probable legal cause for the slavery of the black man in America and other countries: “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.” Again, cause and effect!

It is highly evident that this particular cause and effect is directly related to the duration of the slavery of the black man, which occurred for 430 years, or from 1433 to 1863.

On January 1, 1863, the Emancipation Proclamation put an end to slavery in the United States, declaring the black man to be “thenceforward, and forever free.” And for obvious legal and prophetic reasons, this too was declared by yet another Abraham—Abraham Lincoln. This was a profound proclamation made by the kingdom of heaven at the nations level, and was a legal decree to reverse the curse of Ham! But what was the cause that effected these 430 years of slavery for the black man? Let us look at the likely answer.

Transatlantic slave trade from Africa is dated back to the mid-1400s. But it is very probable that something happened in 1433 that legally began the slavery of the African. How can we make this assumption? It was just noted that slavery of the black man took place for 430 years. Why specifically 430 years?

Europeans are, by-in-large, the seed of Abraham, or the sons of Israel. There is much historical and biblical evidence that supports this. Places such as Denmark bear Hebrew origins; for the country is actually Dan-mark, or the tribe of Dan. The Iberian Peninsula of Spain and Portugal actually comes from the word “Heber” (Iber = Heber) or Hebrew, thus the Hebrew Peninsula where the Hebrews settled. Some have noted that Caucasians received their name when the sons of Israel, who had been taken into captivity by Assyria, left that country in droves, crossed the Caucas Mountains, and rapidly populated Europe. Thus they were known as Caucasians, those of the masses who suddenly passed through the Caucas Mountains. Many books have been written about the populating of Europe by the sons of Israel.

It is these Israelite Europeans who enslaved the African, including those who settled America. So, considering the clear words of Galatians 6:7, **was there ever a time when the Africans enslaved the sons of Israel? Most certainly—in Egypt!** When the sons of Israel left their captivity and slavery in

Egypt, we read a legal accounting of that period in Exodus 12:40-41: "Now the time that the sons of Israel lived in Egypt was 430 years. And it came about at the end of 430 years, to the very day, that all the hosts of Yahweh went out from the land of Egypt."

Notice first that the timing of this was "to the very day." If you wonder if Yahweh is precise in what He performs, you will see here that He is most precise! Thus, Yahweh legally reckoned the sons of Israel's captivity in Egypt to be precisely 430 years to the day. Reading here in Exodus 12:41, we can therefore conclude that with the legal emancipation of the black man on January 1, 1863, the legal beginning of his slavery was January 1, 1433. Who were these Egyptians who enslaved the sons of Israel? As we have already noted, they were the black Africans of Ham whose pharaoh had a serpent on his forehead. Thus, it is evident that the blacks of Africa reaped what they sowed. **They legally placed the sons of Israel into captivity for 430 years; therefore, they were placed into captivity by the sons of Israel for 430 years!**

We find then two legal causes for the slavery of the descendants of Ham. The first legal cause was Ham exposing the nakedness of his father, thereby Canaan was to be a "slave of slaves" to his brothers, Shem and Japheth; and the sons of Israel were descendants of Shem. Therefore, the Gibeonites were slaves to the sons of Israel as they entered the Promised Land; and déjà vu, the black Africans were slaves to the sons of Israel when they too entered the promised land of America. The second legal cause was that the descendants of Ham had legally placed the sons of Israel into captivity for 430 years; thereby, they were placed into captivity by the sons of Israel for 430 years.

### Bearing the Cross

There is a striking similarity between the black man and the body of Christ, or Christianity, that we will now consider. We have already seen that the serpent and the tree of the knowledge of good and evil in the garden of America, was the issue of the black man and the church, the forbidden fruit thereof being the women's rights movement. Likewise, we saw this same correlation when in 1948 rock and roll began when a black man took a blues song on a parody of the church and united it with the beat that had been in the black church for decades. Now we will see yet another evidence, or testimony, of this similarity between the black man and the body of Christ. And again, this is all governmental, and cannot be looked at out of emotions or biased defenses. If it is true, it is true; and as it is written, "we can do nothing against the truth" (2 Corinthians 13:8). The evidence is certainly here. Yahweh God operates on the big picture, and on government, and that is what we will see here once

again.

In the New Testament, we read about a black man from North Africa by the name of Simon of Cyrene (a city in Libya, the descendants of Mizraim). On the day of Yahshua's crucifixion, a Roman soldier "laid hold of" Simon, and he was "pressed into service to bear" Yahshua's cross (Matthew 27:32, Mark 15:21, Luke 23:26). We must then ask the question: Why did this happen? One thing for certain—it was not without governmental significance. You cannot have a black man pressed into service to bear Yahshua's cross, and record it in Matthew through Luke, without it being dramatically significant and governmentally prophetic. Clearly, it was in part a testimony that what happened to Yahshua, would happen to the black man as well—they would have to bear His cross!

Evidenced by Simon of Cyrene, as Yahshua was turned over to Satan for affliction, so the black man would be, and has been, turned over to Satan for affliction, equally evidenced by Satan's image on Africa. Yahshua was taken captive, placed into bonds, beaten, and killed. And this has been the outcome for the black man; not just physically, but also in other afflictions. The black man has had to carry the affliction that the cross represents, and all of this according to the will, plan, purpose, and government of Yahweh God. And remember, as we have already seen, this will work for their good in time, even as it worked for good for Yahshua, and thereby for all of us.

The commitment of this writing is to be open and honest; and we must address something here that will surprise some, and, once again, for some even be offensive. In what we have covered up to now, to learn that the black man bears the afflictions and sufferings of Satan like unto Yahshua would not be surprising. And we are not talking about suffering for righteousness sake either, but a corporate affliction by Satan. However, the black man is not the only one to bear that cross; for as went Christ, so has gone the body of Christ.

On the nations level, it has been the black man, the "**Simon** of Cyrene," who has borne much of the affliction of Satan. But at the higher level, it has been the church, the "**Simon** Peter," that has had to bear the affliction of Satan as well. As Yahshua declared to Simon Peter, and as it was with Yahshua, the church has been girded by someone else and brought to where they "do not wish to go" (John 21:18). As went Yahshua, so went Simon of Cyrene, and so went the "Simon of Cyrene" black man. As went Yahshua, so went Simon Peter, and so went "Simon Peter" Christianity. And in the case of both Christianity and the black man, we are not just talking about persecution, but a corporate affliction that is much broader and more pervasive.

We have already noted that in regard to America, the heavenly kingdom,

the fulfillment of the serpent and the tree of the knowledge of good and evil has been the black man and Christianity. Already we have seen this commonality between these two; and this commonality extends to a like identity with the cross and Satan. Even as Simon of Cyrene was “laid hold of” and “pressed into service to bear” Yahshua’s cross, and even as the black man was “laid hold of” and “pressed into service to bear” Yahshua’s cross, so Christianity has been “laid hold of” and “pressed into service to bear” Yahshua’s cross. Again, we are talking about government; and once again, government is replicable.

When people think of the cross, they might think of martyrs. But there is far more to this—an identity many people will not want to hear or acknowledge. But once again, we must think and look at this governmentally. We are not just talking about an individual’s actions, but about the much larger corporate identity, even as with the black man. Thus, in a commitment to being governmentally honest, we find the following:

**Yahshua was delivered to the Jews and Romans by Judas,  
“the devil,” to be afflicted; thus,  
The body of Christ was delivered to the devil to be afflicted  
for 2,000 years.**

**A scarlet/purple robe was placed upon Yahshua and a reed  
placed in His right hand; thus,  
The body of Christ has sought premature opportunity to  
reign in this life (1 Corinthians 4:8).**

**A blindfold was placed on Yahshua; thus,  
Satan has blinded the body of Christ so they cannot see or  
understand.**

**Yahshua bore a crown of thorns upon His head; thus,  
The body of Christ has borne the thorns of the cares of this  
world and the deceitfulness of riches.**

**Yahshua was beaten; thus,  
The body of Christ has been marred by Satan to the extent  
that it is not recognizable as the pure Son of God (Isaiah  
52:14).**

**Yahshua died; thus,  
The body of Christ dies.**

As went Christ, so has gone the body of Christ. Thus once again, “That which has been is that which will be, and that which has been done is that which will be done. So, there is nothing new under the sun.”

Why do we point this out? Because both the black man and the church are under a curse of Satan’s affliction. The body of Christ has borne the cross of Christ, just as the black man has borne the cross of Christ. As Yahshua was given over to Satan, so the black man and the church were given over to Satan! Thus, **anyone who would want to judge and reject the black man, must likewise judge and reject the church**, for they were both “pressed into service” to bear the like affliction, and both of these to man’s ultimate good.

There is a price to be paid for mankind, whether it be Yahshua, or the African black man, or the body of Christ, or individuals—a price is being paid. Like the earth that was cursed “for the sake of” Adam (Genesis 3:17), so some have moreso borne the curse for the sake of others. And that price works for their good in time.

### “An Out”

While writing this chapter, I was talking with a black man, my brother and friend, about its message and content. He asked me the question: “Are you giving the black man an out?” That was a very good question. I then related to him three areas where the black man has an “out.”

The first out that the black man in America has had, as we have discussed, was in being taken out of cursed Africa and placed in this and other nations. This has afforded a general deliverance from that curse.

The second out is most important for this nation. As stated in my black brother’s words, “You choose not to give in to the curse.” A black person can consciously or unconsciously recognize the curse, and choose not to give in to it. This is where America has been a help to the majority of blacks who live in this country. And most importantly, this is the same choice that is before this nation right now. America is under the Curse of 1920 afforded by the black man of Africa, the descendant of curse-evoking Ham. This is the curse he brought with him, including Africa’s matriarchal government, Voodoo music, nakedness, crime, sexual irresponsibility, and other like curses.

The black man was delivered from the continent of Satan; but, he brought that curse with him. And it is now America’s responsibility to remove that mark of the beast, not only from the black man, but from ourselves as well. In the words of my black brother, we as individuals and as a nation must choose not to give in to this Curse! Like Phinehas, we must be jealous with Yahweh’s

jealousy and take a spear and run it through not only Zimri music, but all the like parts of this Cozbi Curse that has deceived us.

The third out, not only for the black man but for the church and for all men as well, is the hope-filled promise made to Africa in Zechariah 3:9 after Yahweh declared that He would engrave an engraving of Satan on that continent. And of course it is far more than just an engraving, but a solemn and destructive governmental identity with Satan and his curse. After stating that He would effect this curse, Yahweh then stated: **“and I will remove the iniquity of that land in one day”!** That great day is coming, and hopefully is at hand, when the curse, the iniquity, that has been on Africa, on the church, on this nation, and on the world, will be removed as promised. Satan will be bound (Revelation 20:2)! This is the great out all men desperately need and must have!

It is quite revealing that the Hebrew word for “iniquity” is “avon.” According to *Strong’s Concordance*, “avon” comes from the word, “avah,” which means “to make crooked.” What image is evoked when you think of something that is crooked or twisted? The twisted serpent? Once again we get back to this matter of Satan and the great need to remove this iniquity, this curse.

And this iniquity brings us back to the words of my daughter when she was about twelve, when she noted that women and men reverse their appearances—the woman by putting makeup on her face in order to have the greater appearance over the man; for it is written, “your desire will be for [the place of] your husband.” Thus, it is quite revealing that the largest direct sales company in the world is the women’s cosmetics giant, Avon—Iniquity! The iniquity of the woman is to usurp the man, to usurp his image. And even the word “cosmetics” comes from the Greek word “kosmos,” which means “world.” Cosmetics are for those who seek to follow the crooked and deceiving course of a world cursed by the unlawful, iniquitous acts of Eve, as well as Adam.

### Shem Versus Ham

There are two primary testimonies evidenced through Noah: the testimony of Shem, who is the lineage of the promise of the Son of God; and the testimony of Ham, who is under the curse of Satan. Upon examining these two lines, we see that Shem produced the lineage of Abraham, the sons of Israel, the Europeans and Americans. On the other hand, Ham produced the inhabitants of Egypt/Africa. And look at the clear differences in their dress. The line of Shem has always been modest in appearance, with the women wearing robes or dresses generally to their ankles; while the line of Ham has exposed their nakedness, even as Ham exposed the nakedness of Noah while he was

drunk in his tent. When you look at the artwork of the Egyptians, they, like the rest of Africa, were an uncovered people, exposing their nakedness.

This difference clearly lies in the curse of Ham's descendants, and reveals the governmental differences between these two lineages. With far-reaching governmental consequences, Ham exposed the nakedness of his father. For that reason, Ham's descendants were cursed; and undoubtedly, one of the products of that curse was their own physical nakedness, attesting to their governmental nakedness. Ham exposed the nakedness of his father; thereby, the nakedness of his descendants was exposed. Ham reaped what he sowed!

These two lineages are with us to this day. One is the lineage of promise that exhibits their covering under Yahweh God by historically covering their bodies and bringing forth the offspring of promise. The other is the lineage that came under a curse for exposing the nakedness of their father, and exhibit their uncovered state by uncovering their bodies, exposing their own nakedness.

Until the Curse of 1920, America exhibited the covered state of their true lineage of Shem, the line of promise. But in 1920, they came under the curse of Ham, foreshadowed by Abraham and Keturah, and immediately began their deviant course of throwing off their governmental covering. This curse has been evidenced in the natural by the like acts of women (and men) throwing off their natural covering of clothing—as well as women dressing and looking like men.

More and more America has revealed, as an outward testimony, that we are no longer under the blessing and choice of Shem, but have become united with, and thus exhibited, the curse of Ham. **More and more we have taken on, not only the music and matriarchal government of cursed Africa, but also their nakedness.** We have abandoned our hold to the chosen line of Shem and have taken to the cursed line of Ham, the twisted serpent who deceives and leads to nakedness. We are uncovered! This is the same sin committed by the sons of Israel when they mixed with the daughters of Ham; and the sin that the sons of Israel, America, have committed since the 1800s.

Noah drank from the fruit of the tree of the knowledge of good and evil, the grape tree, that, like the serpent, was cursed to crawl on its belly as a vine. He became naked in his tent, even as Adam and Eve ate from that same fruit and became naked in the Garden; and just as Lot drank from the same fruit and became naked on a mountain (Genesis 19:34–38). And our nakedness in America today, the kingdom of heaven, the garden of God at the nations level, the chosen descendants of Shem, is from the same cause. We drank from the fermented fruit of the tree of the knowledge of good and evil, and as a result have become naked in our tent, attested to by the outward physical nakedness

of our women and men. The pathetic evidence as seen by our dress, and especially by the shameful excesses of our uncontrolled entertainment industry, reveals our shame of abandoning our heritage under the promise of Shem, and embracing the ways of cursed Ham. **We are cursed with a Curse . . . the Curse of 1920! And we must repent, and as a nation reverse that Curse!**

When Shem and his brother, Japheth, were told of their father's nakedness, their response was quite different from that of Ham. Instead of further exposing or perpetuating their father's nakedness, they "took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness" (Genesis 9:23).

This is precisely what we as a nation must do today. Since 1920, under the curse of Ham our nation has become naked, and the promised seed of Shem and Japheth need to go back and cover the nakedness of our fathers since 1920, and even before. We must restore the covering that was upon this nation and has been removed in drunkenness—evidenced by the Roaring Twenties under Prohibition—and choose not to give in to the curse of Africa that has been upon us.

And to repeat here once again, and will be drawn upon in Chapter 14—we must reject Africa's cursed matriarchy that has come upon this nation and legally restore our original patriarchal government. Marriage and voting laws must likewise be restored to uphold Yahweh's union of two into one flesh under the husband's headship. We must eliminate welfare, which continues Johnson's War on the Black Family. The coverings over women's bodies (and men's bodies) and heads that have become more and more like those of naked Africans must be restored—following in the lineage of Shem and not Ham. We must reject, eliminate, and censor the cursed black Voodoo Zimran music of jazz, rock, rap, et al., as well as the shameful and destructive excesses of the entertainment and advertising industries. And we must cease the slaughter of our innocent infants through abortion and the infirmed through euthanasia.

**America, the heavenly kingdom, the blessed descendants of Shem, has been under the curse of Ham through the black man of Africa, the snake kingdom, and we must reverse this Curse of 1920 and cover our father's nakedness!**

Chapter 12

# the third prong

ABORTION  
&  
EUTHANASIA





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# ABORTION AND EUTHANASIA

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## CHAPTER TWELVE

**W**E HAVE NOW completed our examination of the first two prongs of the dreaded Curse of 1920. These two prongs have entirely changed the character, morals, social order, and government of our nation. We are no longer the nation we used to be, and significantly for the worse. While the third prong of this Curse does not have the same broad dramatic effects as the women's rights movement and Zimran music, if measured by the effects of lives lost, there would be no comparison. The women's rights movement and Zimran music have both fatalities and dramatic grave effects on people's lives, just as we have seen. But this Curse of abortion and euthanasia leaves no wounded, other than mothers and fathers and families who bear the emotional scars, realizing they murdered their own children. The Curse of abortion and euthanasia is final, and the victims leave no evidence of the tragedy brought against them, other than statistics.

This will be the shortest address given to the three parts of the Curse of 1920. Why? How difficult is it to say, "You shall not commit murder." Anyway, if you see by now that America is indeed under this three-pronged Curse, this last prong is obvious and therefore needs no belaboring. However, the shortness of this address in no way reflects the appalling nature of this offence, nor the degree of its vile and shocking evil!

During World War II, there were 6 million Jews and 12 million other “undesirables” who were among the first fatalities of this third prong of the Curse of 1920, which began with the 1920 publication of Doctors Karl Binding and Alfred Hoche’s book, *The Permission to Destroy Life Unworthy of Life*. This book laid the foundation among doctors and nurses in Germany, so that when Hitler came into power in 1933, the Nazi killing machine was ready to run.

Binding and Hoche presented the premise that a nation can be seen “as an organism, as a human body which—as every doctor knows—in the interests of the survival of the whole, gives up or discards parts which have become valueless or damaging.” Today, these “valueless” individuals who are discarded as “unworthy of life” include 50 million babies killed each year worldwide by abortion. According to the World Health Organization, there are 210 million pregnancies a year globally, and fifty million of those infants are murdered by abortion. Therefore, a staggering one-fourth of our infants are killed each year, and those the most innocent of society! This is a tragic state for the world!

America is no less guilty. In America alone, the kingdom of heaven at the nations level, nearly 50 million babies have been murdered since the historic *Roe v. Wade* decision in 1973, opening wide the curse of abortion on this nation! **Shockingly, America alone kills 3,500 babies every day through abortion!** Once again, our most innocent. This is 1.3 million babies killed each year! The Population Reference Bureau reports that there are 6 million pregnancies each year in America; therefore, **each year we kill 20 percent of our innocent infants!** Clearly, the Curse of 1920 has destroyed innocence in many ways—the innocence in our youth, the innocence in marriage, the innocence of our nation, and even our innocent babies.

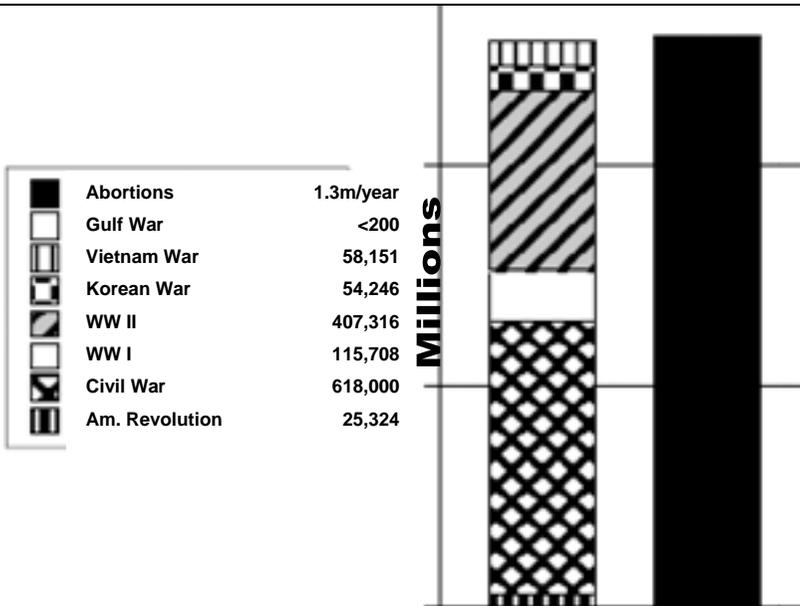
Following in the pattern of Hitler, who took the lives of 18 million people over a period of seven years, abortion is the largest killing machine ever constructed by man. Today, worldwide, abortion kills as many people in four months alone as did Germany’s entire extermination program! And all of this is the same Curse—the Curse of 1920—as we continue in the order of Binding and Hoche and kill our “valueless,” those deemed “unworthy of life”!

As reported by the National Right to Life, in any given year, more unborn children die from abortion in America than Americans died in the Revolutionary War, the Civil War, World Wars I and II, the Korean War, Vietnam, and the Persian Gulf War combined! Once again, the great flaw and lie of the women’s rights movement is evident. The promise that women entering into politics would put an end to war because women would not sacrifice their children was tragically wrong; so wrong that not only did war

not cease, but its casualties by virtue of the War on the Womb doubled! As has been stated and begs restating again, the women's rights movement is the greatest enemy to mankind on the face of the earth! It is nothing less than the repeat of the sin of Eve, and has equally encompassing and destructive effects!

# The War on the Unborn

## *How many millions have died?*



Again, exceedingly more children have been sacrificed on the battlegrounds of the womb than on the battlegrounds of our enemies. As noted in this chart from The National Right to Life, one year alone effects that fulfillment! And like the Civil War, we are our own enemy. But in this war the casualties cannot fight back; rather, they die like helpless lambs taken to slaughter! Their lives are prematurely snuffed out with no more regard than those under the order of Binding and Hoche or Nazi Germany. Today, the enemy of the unborn is the women's rights movement! Equally worthy of restating—**man**

will look back at this time from 1920 to today and view it with disdain, comparable to the holocaust!

Like the twisting and entangling branches of two cursed vines commingling together, the first and third prongs of the women's rights movement and abortion intermingled until the two became essentially indistinguishable. Where Nazi Germany ended, the women's rights movement began—continuing with far greater and farther reaching destruction!

The women's rights movement in America, which began with emancipation of the black man and followed through the course of temperance and women's suffrage, is an unbroken path of destruction. It has destroyed our patriarchal government, devastated the family, and is directly responsible for the murder of 50 million babies.

Roe v. Wade was filed by two feminist women attorneys who were members of the Women's Equity Action League, an organization that worked for equal opportunity for women, and was co-founded by the same woman who co-founded the National Organization for Women (NOW), feminist Betty Friedan. They filed this suit because they believed that women could not get equity in employment until "they had control over their fertility." Can anyone please explain this irrational, twisted logic? Clearly, it is the twisted deception of the serpent. Sarah Weddington, the best known of the two attorneys, today devotes her time to supporting women's rights and abortion-related issues, as well as the efforts of like-minded political candidates.

Evidenced by these two women attorneys, the Curse of the woman's demand for equal opportunity in the man's workplace is a travesty—directly leading to widespread sexual irresponsibility and the slaughter of 50 million children! **Who could ever weigh and justify women entering into the man's workplace at the expense of millions of babies whose lives were cut short while still in the womb?** Again, cause and effect! Women entered into the place of the man, and Mrs. Wittenmyer's warning became true beyond her imagination—it struck "a fatal blow at the home!" The woman abandoning the home has directly caused the murder of 50 million babies in America! And when a mother leaves the home to work today, she is a part of this curse of Roe v. Wade and the rebellion of the women's rights movement, even the sin of Eve.

Likewise, when women vote today they become sharers in the rebellion of women who demanded this equality and usurp the man. When the Nineteenth Amendment passed, the suffrage organization started by Stanton and Anthony, the National American Women's Suffrage Association, reformed themselves into the League of Women Voters. The League is nothing more than the extension of the work of Cursed women's rights. And when any

woman votes today, they are a part of upholding and supporting the rebellious work of Stanton and Anthony and all who followed, including Weddington, and advance the wholly destructive effects of the Curse of 1920.

Let us now look at some of the statements of those who championed women's rights. Yahshua said, "By your words you will be justified, and by your words you will be condemned" (Matthew 12:37). Let us see the testimony of their own words.

Undoubtedly surprising to you, the main founder of the American women's rights movement, Elizabeth Cady Stanton, believed that abortion was "infanticide," the crime of killing an infant (*The Revolution*, I, No. 5 [February 5, 1868], 1). She addressed abortion in an October 16, 1873, letter to Julia Ward Howe, recorded in Howe's diary at Harvard University Library, and in editions of the newsletter, *The Revolution*. Stanton wrote, "When we consider that women are treated as property, **it is degrading to women that we should treat our children as property to be disposed of as we see fit.**" Stanton further wrote that the "remedy [for this] **crying evil** [of abortion]" was "the complete enfranchisement and elevation of women" (*The Revolution*, [1(10): 146-7 March 12, 1868]).

This was yet one more tragic and now obvious flaw in their deceived beliefs. Just like their claim to clean up politics and stop war, or Prohibition to stop the ill affects of alcohol, their results have tragically and fatally proven to produce just the opposite regarding abortion. The fact is, these women activists who followed in the way of Eve were wrong on all their claims and beliefs!

The publisher of *The Revolution* and predominant leader in the women's rights movement, Susan B. Anthony, wrote in her publication (4[1]:4 July 8, 1869) regarding abortion, "**Guilty? Yes. No matter what the motive, love of ease, or a desire to save from suffering the unborn innocent, the woman is awfully guilty who commits the deed.** It will burden her conscience in life, it will burden her soul in death!" Anthony referred to abortion as "child murder."

She continued, "We want prevention, not merely punishment. We must reach **the root of the evil.**" While abortion was a seldom-practiced occurrence in Anthony's time, "the root of the evil" of abortion today goes back to her very own work in women's rights. By Anthony's own judgment, "Guilty" is the women's rights movement—guilty of infanticide, guilty of the wholesale slaughter of the "unborn innocent"!

Reading these sentiments, it makes one wonder what would have been the affects on her and Stanton's continued persistence if they had known that by the time of this writing, the selfsame women's rights movement they began

would be responsible, “the root of the evil,” for the murder of 50 million babies? If that degree of death had taken its toll at the time Stanton and Anthony wrote these things, it would have killed every man, woman, and child in America, annihilating the total population! And we wonder if there is a curse on this nation?

Even infamous Planned Parenthood, the “industry leader” in the abortion industry and responsible for 250,000 abortions annually, or 17 percent of all abortions, in 1962 stated: **“An abortion kills the life of the baby after it has begun.** It is dangerous to your life and health” (“Plan Your Children,” Planned Parenthood pamphlet). So admittedly, once again by their own words, they are indeed killing babies. As Yahshua said, “by your words you will be condemned”! **Women’s rights stands condemned!**

I have debated and debated what to add here to persuade the reader of the gross and horrific ills of the murder of our children in the womb. Should I share how doctors and nurses have left the sickening butchery of the clinics reminiscent of Germany as they systematically dismember babies and crush their heads, or kill them in the same way as one would pour salt on a slug, or suck a child’s brains out while all but their head is birthed and they recoil in shocking pain before going limp in the hands of the “doctor”? I could relate the stories of little babies as they flinched and died in cold stainless steel pans before being disposed of with no more regard than kitchen garbage or the cuttings from a roast—treated with less care than a slaughtered animal.

I could recite former abortionist Dr. Bernard Nathanson’s account of the “silent scream” in the abortion procedure when “the child senses aggression in its sanctuary” and is then systematically ripped to shreds by suction. Or I could show you repulsive pictures of buckets of dismembered babies and carnage worse than the slaughter of the holocaust. Or I could relate the stories of women who grieve terribly over the guilt of the murder of their child, or have physically suffered from the abortion procedure.

But all of this has already been done, and abortion grievously continues. My hope is that you will see that abortion is a very real curse—the third prong of the Curse of 1920—and is a grave part in the destruction of this nation! But I will share this.

America’s conscience has been dulled like a ’60s and ’70s drug-burned mind, to the extent that we now perform horrendous evils against our own children and do nothing about it! Clearly, we are like Jerusalem held under siege by our enemy (2 Kings 6:24-31). And while we would think it shocking today for someone to eat their own child (as they did in Jerusalem), this is exactly what we are doing in America under siege—we are performing the

unthinkable deed of devouring our own children through abortion and other ills!

Abortion as practiced today would have been appallingly shocking to our nation in 1920, or even to Stanton and Anthony. Today, America must wake up to what it is doing, lest we be held with contempt and be classed with Nazi Germany and thereby utterly defeated by a just enemy that very well may be standing on the horizon!

We are devouring our children by murdering our babies while in the protection and nurturing of the womb. We devour our children by the absence of moral values, by subjecting them to the ills of divorce or loose lifestyles or giving them over to the vile entertainment industry of Hollywood or to Zimran music and to the Internet and videos and video games. How can we ask God to protect and nurture us when we kill and corrupt our children? We in America are besieged by an enemy whom we have neither recognized nor perceived its tactics; and it is destroying us, and has been destroying us since 1920.

### Euthanasia

In 1984, Francis Schaeffer warned in his book, *The Great Evangelical Disaster*:

And if one thinks of human life as basically no different from animal life, why not treat people the same way? It would only be religious nostalgia to do otherwise. And so it first becomes easy to kill children in the womb, and then if one does not like the way they turn out, to kill the children after they are born. And then it goes on to the euthanasia of anyone who becomes a burden or inconvenience. After all, according to the secular world view, human life is not intrinsically different from animal life—so why should it be treated differently.

If you want to know where abortion and euthanasia are taking us, all you have to do is look back to the beginning of this Curse in Germany. What the doctors in Nazi Germany performed, in only a matter of time will take place to as broad an expanse as abortion is today.

The Hippocratic Oath, dating back to around 400 B.C., is the oath and covenant of Hippocrates, the Father of Medicine. Hippocrates was a contemporary of Plato and Aristotle, from who we have already richly gleaned. In this oath we read: "I will give no deadly medicine to any one if asked, nor suggest any such counsel; **and in like manner** I will not give to a woman a pessary [inserted in the vagina] to produce abortion. **With purity and with holiness I**

will pass my life and practice my Art.” (See Appendix 8 for the entire “oath and covenant.”)

Doctors have already abandoned the oath, the covenant, of not performing abortion, “and in like manner” it is only a matter of time before “deadly medicine” is practiced broadly. Both of these, evidenced here by Hippocrates as well as Schaeffer, are interconnected. In light of the actions of doctors today, they can well call their oath the Hypocritical Oath. Again, Yahshua said, “by your words you will be justified, and by your words you will be condemned.” Clearly evidenced by the Father of Medicine, doctors have left their first love and are thereby condemned!

Presently, deadly medicine is legal in the Netherlands (Holland) and Belgium. Assisted suicide deadly medicine is legal in the Netherlands, Belgium, and Oregon. How will it spread from there? The first step is to start talking about euthanasia and debating it and desensitizing the public to the idea. This is what Binding and Hoche’s book, *The Permission to Destroy Life Unworthy of Life*, accomplished in Germany. The medical community first rejected it, but began talking about the subject.

Even so today, first, people react to the extreme positions by rejecting them; but then compromise by accepting a more moderate position. Then, once the moderate position is accepted, there is always another moderate position to acquiesce to, moving ever closer to the final extreme position. This is the same way women’s rights, immodest and masculine dress, and even Zimran music have each advanced to the extremes of today. And this is the course along which the Curse of euthanasia will take as well.

Also, the proponents will dupe the public, even as did Germany. Instead of calling euthanasia the “Right to Die,” or “Assisted Suicide,” or Hippocrates’s more accurate original term, “deadly medicine,” like the serpent in the tree of the knowledge of good and evil, they give it deceiving names such as “Compassionate Choices” or “Death With Dignity.” How can anyone of good conscience deny compassion and dignity? Their goal is accomplished through manipulation and deception. As has been noted by others, “all social engineering is preceded by verbal engineering.” The serpent still lives.

What we are seeing now in Holland affords more immediate evidence of that which lies before us. From the International Task Force on Euthanasia and Assisted Suicide, we read the following report:

**Euthanasia “Fallout”**—The effects of euthanasia policy and practice have been felt in all segments of Dutch society:

- Some Dutch doctors provide “self-help programs” for ado-

lescents to end their lives.

- General practitioners wishing to admit elderly patients to hospitals have sometimes been advised to give the patients lethal injections instead.
- Cost containment is one of the main aims of Dutch health care policy.
- Euthanasia training has been part of both medical and nursing school curricula.
- Euthanasia has been administered to people with diabetes, rheumatism, multiple sclerosis, AIDS, bronchitis, and accident victims.
- In 1990, the Dutch Patients' Association, a disability rights organization, developed wallet-size cards which state that if the signer is admitted to a hospital "no treatment be administered with the intention to terminate life." Many in Holland see the card as a necessity to help prevent involuntary euthanasia being performed on those who do not want their lives ended, especially those whose lives are considered low in quality.
- In 1993, the Dutch senior citizens' group, the Protestant Christian Elderly Society, surveyed 2,066 seniors on general health care issues. The Survey did **not** address the euthanasia issue in any way, yet ten percent of the elderly respondents clearly indicated that, because of the Dutch euthanasia policy, they are afraid that their lives could be terminated without their request. According to the Elderly Society director, Hans Homans, "They are afraid that at a certain moment, on the basis of age, a treatment will be considered no longer economically viable, and an early end to their lives will be made."

**The Irony of History**—During World War II, Holland was the only occupied country whose doctors refused to participate in the German euthanasia program. Dutch physicians openly defied an order to treat only those patients who had a good chance of full recovery. They recognized that to comply with the order would have been the first step away from their duty to care for all patients. The German officer who gave that order was later executed for war crimes. Remarkably, during the entire German occupation of Holland, Dutch doctors never recommended nor participated in one euthanasia death. Commenting on this fact in his essay "The Humane Holocaust," highly respected British journalist Malcolm Muggeridge wrote that it took only a few decades "to transform a war crime into an act of compassion."

### Implications of the Dutch Euthanasia Experience

- Right-to-die advocates often argue that euthanasia and assisted suicide are “choice issues.” The Dutch experience clearly indicates that, where voluntary euthanasia and assisted suicide are accepted practice, a significant number of patients end up having no choice at all.
- Euthanasia does not remain a “right” only for the terminally-ill, competent adult who requests it, no matter how many safeguards are established. As a “right,” it inevitably is applied to those who are chronically ill, disabled, elderly, mentally ill, mentally retarded, and depressed—the rationale being that such individuals should have the same “right” to end their suffering as anyone else, even if they do not or cannot voluntarily request death.
- Euthanasia, *by its very nature*, is an abuse and the ultimate abandonment of patients.
- In actual practice, euthanasia only gives doctors greater power and a license to kill.
- Once the power to kill is bestowed on physicians, the inherent nature of the doctor/patient relationship is adversely affected. A patient can no longer be sure what role the doctor will play—healer or killer.
- Unlike Holland, where medical care is automatically provided for everyone, in the U.S. millions of people cannot afford medical treatment. If euthanasia and assisted-suicide were to become accepted in the U.S., death would be the only “medical option” many could afford.
- Even with health care reform in the U.S., many people would still not have long-standing relationships with their doctors. Large numbers of Americans would belong to health maintenance organizations (HMOs) and managed care programs, and they often would not even know the physicians who end up treating them. Given those circumstances, doctors would be ill-equipped to recognize if a patient’s euthanasia request was the result of depression or the sometimes subtle pressures placed on the patient to “get out of the way.” Also, given the current push for health care cost containment in the U.S., medical groups and facilities may be tempted to view patients in terms of their treatment costs instead of their innate value as human beings. For some, the “bottom line” would be, “Dead patients cost less than live ones.”

- Giving doctors the legal power to kill their patients is dangerous public policy.

Go to [www.thecurseof1920.com](http://www.thecurseof1920.com) for links to this article and others on euthanasia and abortion.

The former Surgeon General of the United States, C. Everett Koop, M.D., sounded the following warning in his book, *KOOP, The Memoirs of America's Family Doctor* (1991):

. . . we must be wary of those who are too willing to end the lives of the elderly and the ill. If we ever decide that a poor quality of life justifies ending that life, **we have taken a step down a slippery slope that places all of us in danger.** There is a difference between allowing nature to take its course and actively assisting death. The call for euthanasia surfaces in our society periodically, as it is doing now under the guise of “death with dignity” or assisted suicide. Euthanasia is a concept, it seems to me, that is in direct conflict with a religious and ethical **tradition in which the human race is presented with “a blessing and a curse, life and death,” and we are instructed “. . . therefore, to choose life.”** I believe “euthanasia” **lies outside the commonly held life-centered values of the West and cannot be allowed without incurring great social and personal tragedy.** This is not merely an intellectual conundrum. This issue involves actual human beings at risk. . . .

While the terror of state-sponsored euthanasia may never grip America as it once did Germany, it is possible that the terror of the euthanasia ethic—tolerated by medicine and an indifferent public and practiced by a few physicians—may grip many invisible and vulnerable Americans. Over fifty years ago, German doctors and courts collaborated to identify millions of people who were labeled “devoid of value.” Some Americans are labeled the same today: members of a racial or ethnic “underclass,” a sidewalk screamer . . . an illegal alien . . . a nursing home resident with Alzheimer’s disease . . . an abandoned migrant worker . . . or anyone too old or weak or poor to help himself or herself. For two millennia the Hippocratic tradition has stood for the “sanctity” of human life. We can alleviate the unbearable in life better than ever before. We can do that and not eliminate life itself. As I have said many times, medicine cannot be both our healer and our killer.

This “slippery slope” has been entered since Koop issued this warning, and indeed “Germany” is now in sight. Do not be naïve. Repeating what Francis Schafer warned, “it first becomes easy to kill children in the womb, and then if

one does not like the way they turn out, to kill the children after they are born. And then it goes on to the euthanasia of anyone who becomes a burden or inconvenience.” Without sound government, without law that is based upon a standard that is not whimsical but greater than man, the very nature of man, as well as the already demonstrated assailing force of the Curse of 1920, will take us in but one direction—sinking down into the mud!

Infants are already routinely killed in Holland, and they are seeking to set up standards whereby this can more readily be practiced. In England, the Royal College of Obstetricians and Gynecology is calling for the killing of newborn babies to be debated by society, the first step in lowering defenses. Dr. Pieter Sauer of Holland claims that British pediatricians already perform infant killings, and urges that the practice should be open. While there seems to be no studies on infant euthanasia in America, the prospect of this occurring here is certainly present.

Despite the formal positions against euthanasia by the American Medical Association, the American Nurses Association, and even the World Medical Association, a study performed by Dr. Linda Emanuel, Director of the Buehler Center on Aging, Health & Society at Northwestern's Feinberg School of Medicine, titled “The Practice of Euthanasia & Physician-Assisted Suicide in the United States,” found that of the 355 oncologists (cancer specialists) they studied, 38, or 10.5 percent, actually had been involved once or more in their lifetime with direct euthanasia, physician-assisted suicide, or a combination of the two.

While this in and of itself is disturbing, the fear in this finding is that what was experienced in Holland will take place here—when a law allows euthanasia, very soon a significant percentage of doctors will more readily begin killing patients, many without the patient's knowledge or consent. It is inevitable!

Oregon has already brought the Curse of euthanasia to America (though abortion is no different); and during the last half of 2005 and the first half of 2006, bills to legalize deadly medicine were under consideration in various states, including California, Hawaii, Vermont, and Washington. All of these met with failure by the end of June, 2006. But you can be certain, like prowling wolves, they will be back. They will repackage their efforts, call them something else, and try again until they accomplish their evil intent. Look at what happened with Terry Schiavo—despite the actions of a conservative masculine Congress to save her life, liberal judges had their way and she was starved to death by dehydration. The camel has gotten his nose in the tent, and it is only a matter of time before this third part of the Curse of 1920 will

fully prevail; **that is, unless America wakes up to this three-pronged Curse and stops the entire thing!**

As we now witness the evil fruit of women's rights coming to maturity, which equally began deceptively innocent and under the guise of being "good," where is this entwined third part of the Curse of 1920 going to lead us? The horrors of this looming fate are no longer unimaginable! Therefore, the far more pressing question is: **How can it all be stopped?** To quote again the one who was a major factor in beginning all of this, Susan B. Anthony stated that in order to secure prevention, "We must reach **the root of the evil.**" Until we deal with the root—the three-part Curse of 1920—this inherently evil fruit will only continue until it destroys us! Our nation is in great peril!

### What Must We Do?

We have noted that without sound government, without law that is based upon a standard that is not whimsical but greater than man, the very nature of man, as well as the already demonstrated assailing force of the Curse of 1920, will take us but in one direction—sinking down into the mud! And to repeat that which was forestated and since repeated for its irreplaceable value:

**Man's laws must be established upon God's laws!**

And there is no simpler law of Yahweh than the sixth commandment:

**"You shall not commit murder."**

Until we as a nation restore Yahweh God's laws upon which this nation was founded, we will continue the inevitable course of sinking down into the mud—morally, governmentally, socially, spiritually, and yes, in death.

It was noted at the outset of this chapter that this Curse of abortion and euthanasia leaves no wounded, and the victims leave no evidence of the tragedy brought against them, other than their statistics. This is not entirely true. It has already been noted that Yahweh is governmental. In Proverbs 16:11 we read:

A just balance and scales belong to Yahweh;  
All the weights of the bag are His concern.

What does this mean? It means that absolutely nothing takes place on this

earth without eventual just consequences. In Genesis 4:10, after the first ever murder, Yahweh said to Cain, “What have you done? The voice of your brother’s blood is crying to Me from the ground.” Though before our eyes there remains nothing but statistics and painful memories of the murder of all those who are gone, the blood of the 50 million babies and victims of euthanasia since Nazi Germany cries out to Yahweh. We as a nation, the kingdom of heaven at the nations level, are guilty! We have defiled the garden and have equally brought death!

In Chapter 9 we noted that Kevorkian is not only a killer of the weak through euthanasia, but Kevorkian Zimran music equally leads the weak to death. Regarding this music, in Chapter 10 we also noted that one of the critical purposes of the law is to be a “guardian” for the weak (Galatians 4:2). There are none more weak than the innocent child in a mother’s womb, and none more deserving and needful of the protection of just laws. The law is to be for our good, and not for evil; and when the innocent of our nation are being murdered, this is evil, insane evil!

And there are many women who in weakness or ignorance give in to the murder of the infant being nurtured within their womb, simply because our laws do not strengthen them to do what is just and right and good. Our present laws regarding abortion are on the order of Nazi Germany, and history will severely judge us in like regard. Both child and mother need the protection of the law as written in Hebrews 12:12–13, “Therefore, strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.”

The purpose of the law is to protect and strengthen the weak, and there is a crying need in our nation (and in the world) for the law to fulfill this just purpose for the expectant mother and the child living within her womb; and not for them alone, but for the well-being of this entire nation (and the world). Thus:

**We must remove the Curse of abortion and euthanasia and make the acknowledged killing of innocent lives a crime. We must defend the weak and the innocent.**

And to the doctors, we remind you of the oath and covenant that was given to you by the Father of Medicine, and urge you to faithfully uphold it:

I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a

nessary to produce abortion. With purity and with holiness I will  
pass my life and practice my Art.





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# REVERSING THE CURSE

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## CHAPTER THIRTEEN

 **HIS COMPLETES OUR** examination of the three parts, or the three prongs, of the Curse of 1920: **the women’s rights movement; jazz, and all the Zimran music that came from it; and the eradication of the weak and unwanted through abortion and euthanasia.**

We not only examined each of these, but of necessity set forth specific things that must take place in order to reverse the Curse of 1920. Will Yahweh reverse this Curse; or more relevantly, will we reverse this Curse? C. Everett Koop reminded us that we have two choices—life or death, the blessing or the curse. Right now, we are under the Curse; but, we are seeing some signs that the Curse can and will be reversed. Let us examine these.

We noted in Chapter 8 that the Curse of 1920 actually had its seed beginning when Abraham, the true father of America, married the cursed Canaanite, Keturah. Nine periods of cursed time later, or 3,726 years, the Curse of 1920 began.

We also noted in Chapter 11 that as the sons of Ham, the Egyptians, placed the sons of Israel into bondage for 430 years, so the sons of Israel then placed the sons of Ham into bondage for 430 years. The actual time period of the bondage of the sons of Israel was from year 2018 from Adam when Abraham was 70, to year 2448 when the sons of Israel had their own Emancipation Proclamation and made their exodus out of Egypt. Of course

we have already noted that the number 70 relates to bondage—the number of years the inhabitants of Jerusalem were put into bondage in Babylon, and even the age of Louisa Ann Swain when she voted and placed leaven in her little pail, evidencing the woman leavening the kingdom of heaven at the nations level, America. And more recently, Russia was in bondage to Communism for 70 years—1917 to 1987 (the same years of jazz drummer, Buddy Rich’s life).

We now ask this provocative question: If nine periods of cursed time were a complete period of waiting until the Curse could be evidenced, what would nine periods of this 430 year period of bondage mean? The answer lies in what happened to the sons of Israel at the end of one period of 430 years, as well as what happened to the sons of Ham at the end of one period of 430 years. In both cases, they experienced emancipation, bringing an end to bondage! Therefore, what would it mean for the completion of nine periods of 430 years? It would mean the same, only the completion of the fullness of a period of bondage, nine being completeness. While the Curse of 1920 via the father of America meant the curse of America, a fulfillment of nine periods of bondage by the sons of Israel, once again via the father of America at the age of 70, would mean the end of bondage for the sons of Israel, America (as well as Europe). This is an exciting prospect!

So, exactly when did the nine periods of 430 years, or 3,870 years, end? As we noted, the bondage began in year 2018 from Adam when Abraham was 70. Adding 3,870 years to 2018 brings us to 5888. What is year 5888 in our Gregorian calendar? It is 1994 AD. **Thus, in 1994 Yahweh God declared emancipation for America, the sons of Israel!**

Additionally, as noted by Stephen Jones in his book, *Secrets of Time*, we see like evidence of this release from bondage. In 597 BC, King Jehoiachin of Judah was placed in prison in Babylon, remaining there for 37 years, and at the end thereof received his own emancipation (Jeremiah 52:31). As you will see, this began another extended period of bondage; but it was not 9 times the number of years Jehoiachin was in prison (37), but the full bondage period of 70 times 37, or 2,590 years. Where does this additional evidence of the completion of a full period of bondage bring us? **Once again to 1994!**

The testimony of the Scriptures regarding Jehoiachin’s emancipation was that the new king of Babylon “showed favor to Jehoiachin king of Judah and brought him out of prison. Then he spoke good to him and set his throne above the thrones of the kings who were with him in Babylon. So Jehoiachin changed his prison clothes, and had his meals in the king’s presence regularly all the days of his life” (Jeremiah 52:31-33). This is quite an encouraging message for the completion of bondage in 1994.

Thus we see two evidences to an end of bondage in 1994—the sons of

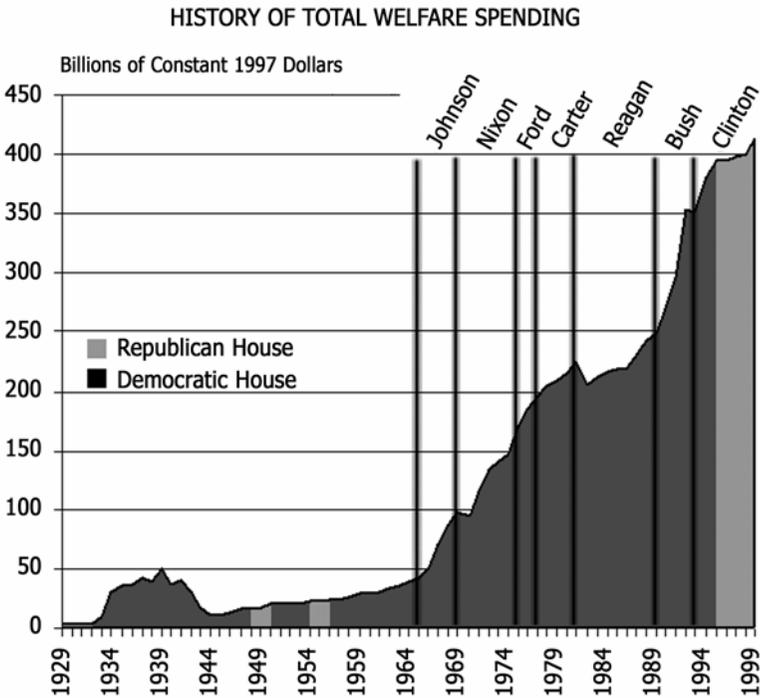
Israel and Jehoiachin. But you say, “I don’t see any difference in 1994.” The same could have been said by the black slaves immediately after January 1, 1863. But both then and in 1994, legal decrees were made that changed forever those whom the decrees affected!

However, there were in fact some very noteworthy changes in 1994 that indicate Yahweh did effect this legal proclamation, giving us hope. From the data we have considered—violent crime rates, suicide rates, abortion rates, and even divorce rates—we see clear and remarkable indications of change for good in 1994. Let us examine these.

**Homicide**

Going back to the issue of homicide addressed in Chapter 5, we saw in the graphs from Charles Murray’s book, *Losing Ground*, that the War on the Black Man was waged on the black family when Democrat Johnson began his highly destructive Great Society in 1964. Just prior to that, homicide was essentially static. In order to better understand the significance of 1994, we will here digress even further on the affects of welfare on homicide, which, as we have seen, is a direct indication of the affects of welfare on the black man.

Following is the graph of welfare costs seen in Chapter 5, with the addition of the terms of Presidents and political parties that controlled the House.



To help analyze each President's affects on welfare spending and homicide, we find the following:

<u>President</u>	<u>% Welfare Increase/yr</u>	<u>% Homicide Change/yr</u>
Johnson	26.9%	up 8.8%
Nixon	8.3%	up 5.7%
Ford	4.2%	down 4.6%
Carter	2.5%	up 3.9%
Reagan	1%	down 2.1%
Bush	10.4%	up 1.7%
Clinton	2.4%	down 9.1%

The percentages in each case, like simple interest, are calculated on welfare and homicide changes based on each President's first year. (Johnson's base year was 1965, the first full year of welfare reform.) Also, the percentages reported here are on a "per year" basis. Ford essentially served two years, while Reagan served eight; thus, the rate of change must be reflected on a yearly basis in order to compare each President. For example, welfare increased 8.5 percent under Ford, so his two years in office meant an amortized increase of 4.2 percent per year (8.5 divided by 2). On the other hand, welfare increased 7.9 percent under Reagan, so his eight years in office meant an amortized increase of only 1 percent per year (7.9 divided by 8). (Welfare costs data is from Robert Rector of the Heritage Foundation, and homicide data from the FBI.)

Johnson had by far the greatest rate of increase in welfare. And characteristic of what would follow, with Johnson's dramatically increased rate of growth in welfare—reminiscent of the skyrocketing cost of government when women received the right to vote—came a corresponding dramatic increase in the homicide rate. Unknowingly at the time, Johnson's welfare program began a wholly destructive attack on the black man and the black family.

In 1969, Nixon continued implementing Johnson's welfare program, only changing its administration. Despite his rhetoric, Nixon increased welfare costs. Even so, he effected an overall slowdown in the rate of increase to one-third that of Johnson. It was under Nixon that welfare spending came to

exceed defense spending, and has continued that course ever since. And with the continued rise in the cost of welfare, homicide continued to rise with it, reflected at an equally slower rate.

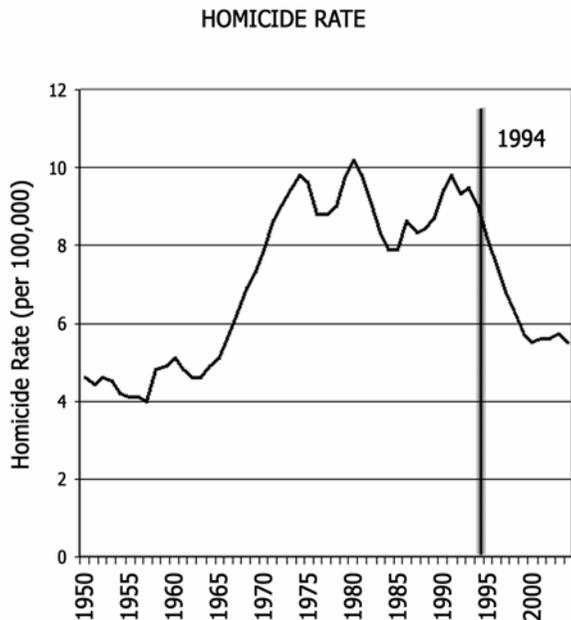
Ford (August, 1974) continued with the course of increased welfare, though reducing the rate of growth to almost half that of Nixon. But even so, welfare continued to escalate. And interestingly, in his two years ('75 and '76), homicide dropped. This is the one anomaly to the correlation of welfare and homicide (which statistically would be thrown out in regard to mean results, but more likely foreshadowed 1994).

Carter came into office in 1977, and actually slowed the rate of welfare growth even more; but with welfare's continued growth, homicide followed suit and increased to an all-time high in his last year in office.

When conservative Reagan took office in 1981, he was the first President to truly begin to undo what Johnson began, and dramatically cut welfare in 1982—immediately effecting an equally dramatic five-year downturn in homicide. But with Reagan's subsequent increases in welfare costs, once again homicide followed and began to increase. Cause and effect!

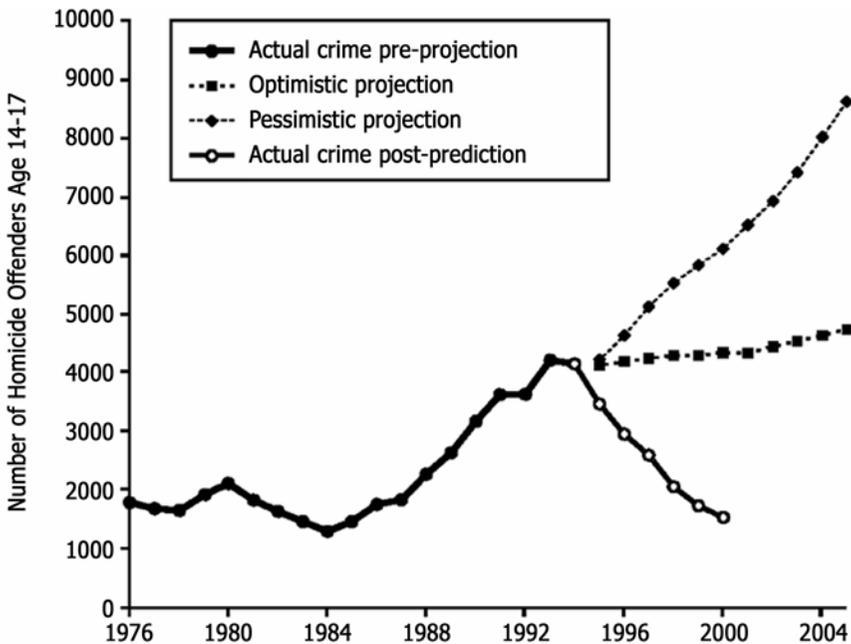
Then in 1989 came the moderate George H. W. Bush, who brought a rise in welfare spending rivaled only by that of Johnson! And equally so, as with Johnson, homicide rates began escalating until his last year, wherein there was a slight drop.

In 1993, Bill Clinton took office and the homicide rate inched up his first year. But though welfare continued to climb, historically bringing further rises in homicide, 1994 brought a dramatic and lasting reversal!



In 1993, everyone fully expected homicide to escalate as forecasted; but as you see in the preceding graph, as well as in the following graph on teen homicide (ages 14–17), in 1994, the year of Yahweh’s Emancipation Proclamation ending nine 430 year periods and seventy 37 year periods of bondage, to everyone’s surprise and even unbelief, homicide fell! Still today, there are many theories and arguments about this surprising change, but there is no consensus as to its cause. It remains a mystery.

In the *Journal of Economic Perspectives* (vol. 18, no. 1, Winter 2004, pages 163–190), professor, editor, and author Steven D. Levitt reported on this anomaly in his article, “Understanding Why Crime Fell in the 1990s.” In the following quote he summarizes the enigma, beginning with the following chart titled, “Expert Forecast Made by James Alan Fox in 1995 vs. Actual Teen Homicide Offenders.”



Having just lived through an enormous reduction in crime, it is hard to reconstruct just how unexpected such a decline really was. Even after the fall had begun, some of the world’s most prominent criminologists dismissed the decline as a transitory blip that would quickly be reversed.

For example, in 1995 the U.S. Attorney General commissioned a report on crime trends from Northeastern professor James Alan Fox, one of the most widely quoted criminologists in the popular

press. Figure 2 reproduces and extends one of the observed number of homicides by 14-17-year-olds. The two dotted lines represent Fox's (1996) optimistic and pessimistic future projections. In the optimistic case, youth homicides were projected to rise by about 15 percent. In the pessimistic scenario, youth homicide was going to more than double over the next decade, prompting Fox to say in a 1996 *Scientific American* article, "the next crime wave will get so bad that it will make 1995 look like the good old days." The dashed line shows what actually happened: juvenile homicide rates fell by more than 50 percent in the ensuing six years. (Two years after his initial report, in spite of sharply declining juvenile crime rates in the intervening years, Fox [1997] continued to project large increases in juvenile homicide over the next decade. No further reports were commissioned.)

Fox was not alone in predicting that the 1990s would be a dire decade with respect to crime. James Q. Wilson (1995, p. 507) wrote, "Just beyond the horizon, there lurks a cloud that the winds will soon bring over us. The population will start getting younger again. . . . Get ready." In a symposium on crime published in *Journal of Economic Perspectives* in 1996, John DiIulio (1996, p. 8) wrote, "It is not inconceivable that the demographic surge of the next 10 years will bring with it young male criminals who make the . . . Bloods and Crips look tame by comparison." Even President Clinton got into the act, stating: "We've got about six years to turn this juvenile crime thing around, or our country is going to be living with chaos" (Allpolitics, 1997). In short, the crime decline was so unanticipated that it was widely dismissed as temporary or illusory long after it had begun.

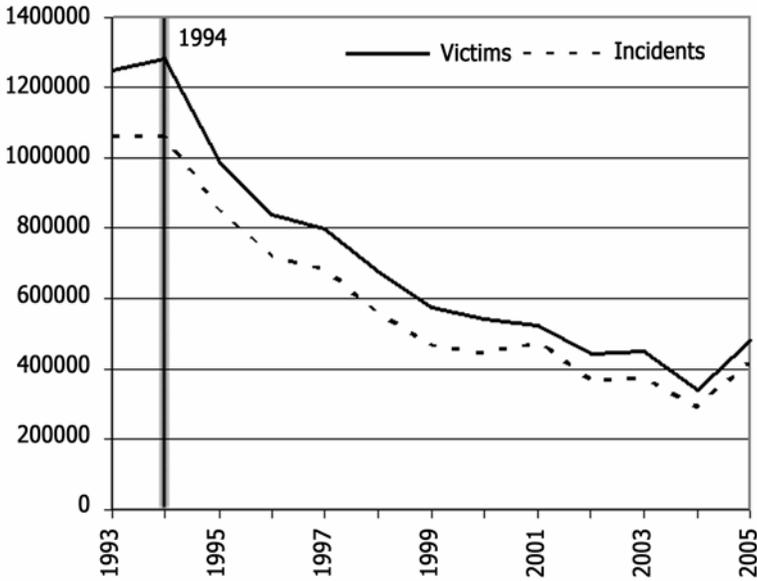
So, given all the certainty of this increase in homicide, what then has actually made the difference? While the crime experts cannot agree, there is a reason. It moreso evidences to be the response to a sovereign God moving on man per His Emancipation Proclamation of 1994. This is especially evident when, since the beginning of our nation's ever-burgeoning welfare system, there has been an unmistakable and direct hand-in-glove relationship between welfare and homicide. It appears that Yahweh is beginning to turn the tide of the Curse on man!

If it was just homicide where we see this 1994 alteration, then this conclusion would be less likely. But in addition, if the changes in homicide were due to these factors upon which there is no clear consensus, then why did other crimes follow the same course? **And moreso, why did unrelated non-crime statistics per ill social matters go down at 1994 as well?**

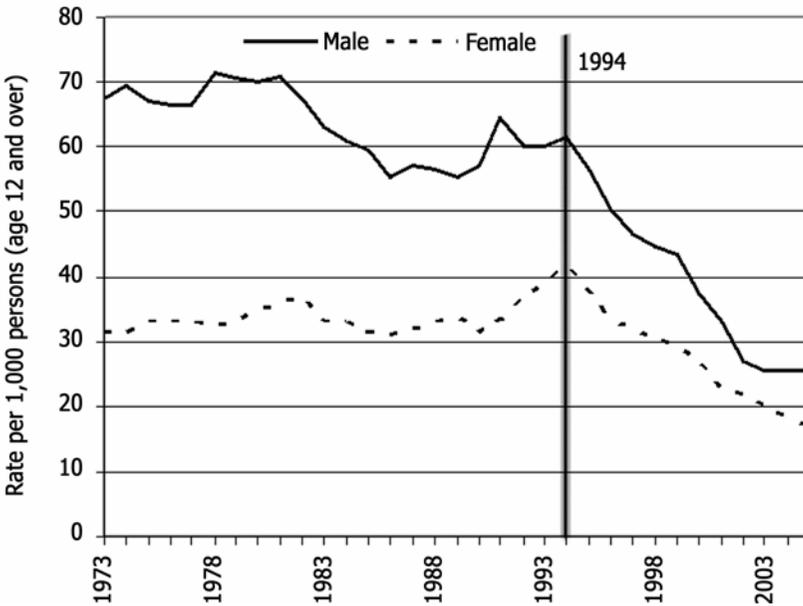
Before we look at these non-crime statistics, you will note that, once again

unexpectedly, violent crime rates began a downward trend specifically at 1994. These include: rape, robbery, aggravated and simple assault, and homicide.

NON-FATAL FIREARM-RELATED VIOLENT CRIMES



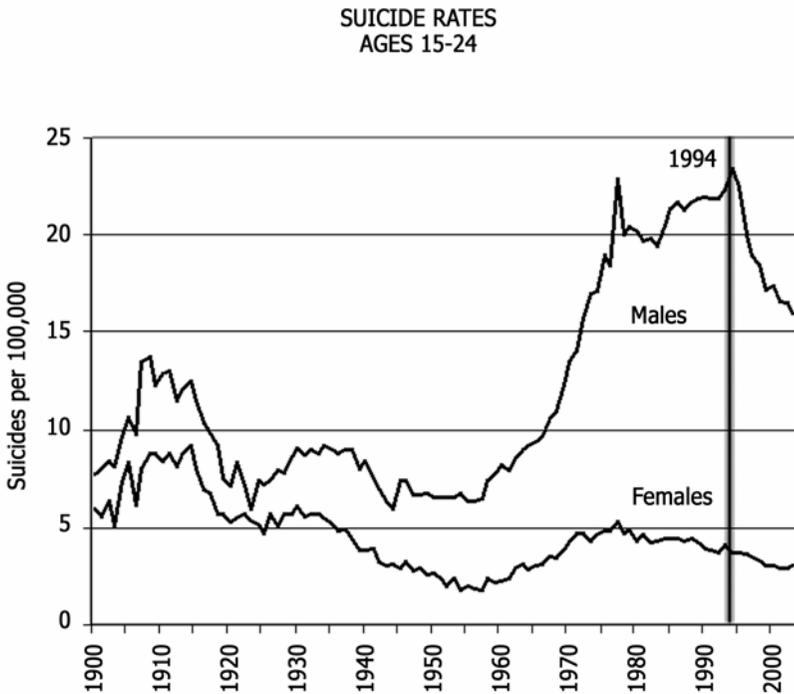
Violent Crime Rates



And again, if it was just per crime and homicide that this 1994 unsuspected phenomenon was being experienced, that would be one thing. But, if 1994 impacted other totally unrelated non-crime social changes for the good as well, then there is obviously something else taking place that is outside the realm of man's finite means and influence.

## Suicide

Even as homicide rates are a telltale indicator of problems within the poor black community, so suicide rates are a telltale indicator of problems within the structure and order of our society, particularly regarding the home. And this is never more true than the suicide rates for ages 15–24. To better understand this, especially as it relates to the Curse of 1920, let us consider the following graph of suicide rates for ages 15–24, separating them out by males and females. (The data for this graph was compiled by Postsecondary Education OPPORTUNITY [PEO], and published in "Suicide Among 15 to 24 Year Olds by Gender, Race/Ethnicity and State, 1900 to 2000.")



As we see here, suicide rates rose before World War I, as well as during the Roaring Twenties. World War I and the Great Depression had the effect of correcting suicide's upward course, and World War II kept it flat. But Cursed Zimran music would bring changes that this nation had not seen before.

There are two particularly striking things about these revealing results. First is the dramatic rise in suicide in response to the rise and impact of Cursed rock and roll Zimran music. But equally revealing and significant is the difference between the rates of suicide among males and females before and after that dramatic rise.

Following the Curse of 1920, and beginning around 1930, more young men started committing suicide. By 1938, a young man was twice as likely to commit suicide. In 1952, he was now three times more likely to commit suicide than a young lady. In 1977, that difference had increased to where a young man was now four times more likely to commit suicide. In 1988, that likelihood had elevated to five times. And in 1994, a young man was now over six times more likely to commit suicide! The gap was now enormous!

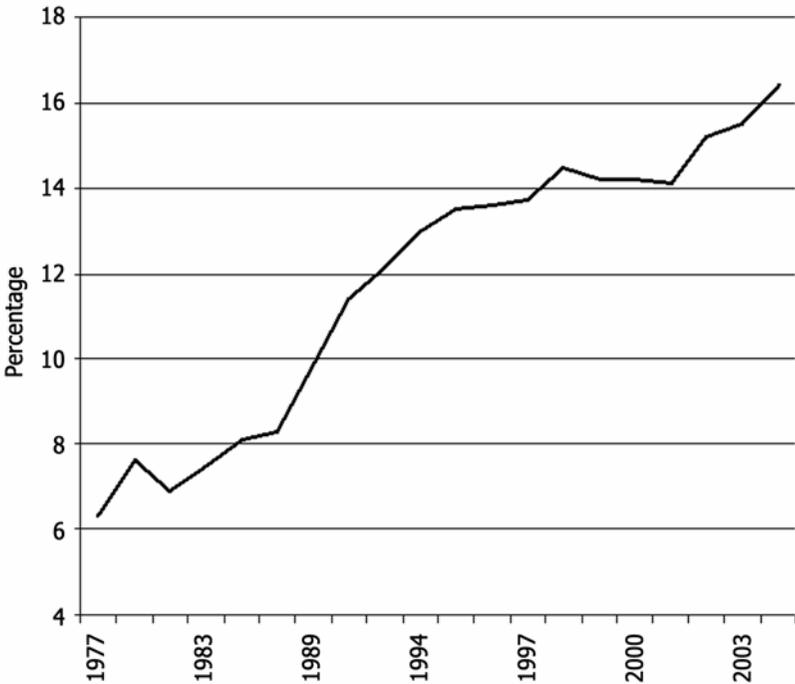
Following the Curse of 1920 and the increased advancement of the women's rights movement, which is an attack against the man, that attack was clearly evidenced by these dramatic suicide rates for the male, while female rates subsided. And affording additional evidence to these contrasting affects, PEO also related in an article titled, "The State of American Manhood," (Number 171, September, 2006):

- Between 1967 and 2000 the proportion of women ages 18 to 24 that were enrolled in college doubled from 19.2 to 38.4 percent. During this same period the proportion of men ages 18 to 24 that were enrolled in college decreased from 33.1 to 32.6 percent.
- In the fall of 1999 there were 5,559,000 men and 7,122,000 women enrolled in higher education as undergraduates. Thirty years earlier there were 4,008,000 men and 2,876,000 women undergraduate students. The number of men enrolled increased by 39 percent and the number of women enrolled increased by 148 percent.
- In 2001 the proportion of bachelor's degrees awarded to women was 57.4 percent, although women are about 49 percent of the college-age population. Men with about 51 percent of the population earned just 42.6 percent of the bachelor's degrees.

Without question, regarding the Curse of 1920, men are clearly the losers. Women’s rights began the **War on Patriarchy**; women’s suffrage began the **War on Government**; Democrat Johnson began the **War on the Black Man**; women’s rights began the **War on the Unborn**; the courts began the **War on the Family**, particularly on the man; women’s rights and African Voodoo Zimran music began the **War on Modesty** and the **War on Youth**; and there is no question that the Curse of 1920 with its women’s rights and Zimran music began a **War on the Man!** Not only has masculinity suffered greatly, both naturally and governmentally, but the man himself has clearly been the greatest fatality of this Curse! The Curse of 1920, without a doubt, has been an attack on the man! The black widow spider lives!

In the following chart from “The State of American Manhood,” we see the dramatic effects of women’s rights on the number of men ages 35-45 who never marry. Feminists have created a problem that is imposing ill effects on society which are now being lamented. Why should men get married? Feminists have created a familial system that men do not want to enter into.

Never Married Men (35-54)



As we quoted in Chapter 6 from a man who was divorced, many men have the attitude, “I don’t think I’ll get married again [or even at all]. I’ll just find a woman I don’t like and give her a house.” With the black-widow attack on men by the women’s rights movement, the attack against patriarchy by the court system, the deterioration of the traditional family, and decreased moral values, many men have given up on the idea of having a family. And having given up on a family, this is equally reflected in the suicide rate, as well as the college entry rate.

**The major inherent motivation and satisfaction of a man is to provide for and protect his family. And when that motivation is removed, men have less reason to perform.** The effects of Johnson’s War on the Black Man is a tragic example of this fact. The motivation and responsibility of a family inspires and disciplines men to stay engaged in accomplishment and productivity. And when women’s rights and the courts and our feminized government attacked the man—plus the Curse of Zimran music—men fell into despair and despondency and lacked motivation and purpose and fulfillment in life, evidenced by these trends. Again, women’s rights is the greatest enemy to mankind on the face of this earth.

From the youth of the gang-ravaged ghettos to the prosperous medical doctor or business executive, we see this fate over and over again. Men are highly impacted by the war that is being waged on them, and many of them give up after divorce.

For over three years I helped feed the homeless in downtown Dallas, talking with many of the men. One thing I found was that a very common cause for them being there was divorce. Afterwards, they gave up. I was talking with a black man and when I mentioned him being homeless, he pulled out a set of keys, dangled them in front of me, and remarked, “I’m not homeless; I own a home.” But instead of living in it, he chose to live on the streets. Why? His wife divorced him, and he did not recover from it. His father was a pastor, but he gave up.

On the positive side, many a man’s life has been turned around from waywardness and brought to responsibility simply by getting married and having a child. It places a responsibility on his shoulders that feels good and right, and is both challenging and satisfying, as well as fulfilling—bringing out in him that which had been latent or crushed down. Thus equally, removal of that responsibility and rejection by his wife and taking his children removes his will to live or perform. Cause and effect!

Social workers can do all they can to feed and help the homeless. Educators can do all they can to get men back into college. Social services can do all they can to get the displaced poor man into a job. The police can do all

they can to stop violence and crime. Moralists can do all they can to stop abortion and divorce. The government can do all it can to relieve the poor. But all of this is nothing more than mopping up the water on the floor while failing to turn off the hydrant. Until this nation wakes up and sees that the cause of the majority of its ills is the three-pronged Curse of 1920 and reverse it, their efforts at best are pale, and will often only increase the problems. Particularly women's rights, but also Zimran music, are a direct attack on the man, on the family, on women, and on the society we all comprise. And there is only one solution—**turn off the hydrant!**

The greatest motivating factor in a man is the sense that he is the king of his castle and is adequately providing for his family. When women attack that kingship, they attack the man at his very core, and he reacts out of that deep sense of meaning—in despair, in violence, in withdrawing, and in other extreme ways. There is nothing more destructive or impacting for the man than to have his manhood attacked, and the family is a God-given core fulfillment of that manhood.

This is not the same with women, whose iniquity is to desire the place of the man, and therein gain temporary gratification. The testimony of these divergent suicide rates speaks just as clearly to the affects of divorce on men in contrast to women. Women can disconnect much easier from the emotional affects of divorce than men, because men suffer the deep affects of the rejection of their God-given headship. Women now file three-fourths of the divorces, clearly evidencing their own lack of connection. This, once again, is why this nation must return to a patriarchal government—the only solution to reversing the rampant social ills against the man and the family. Cause and effect!

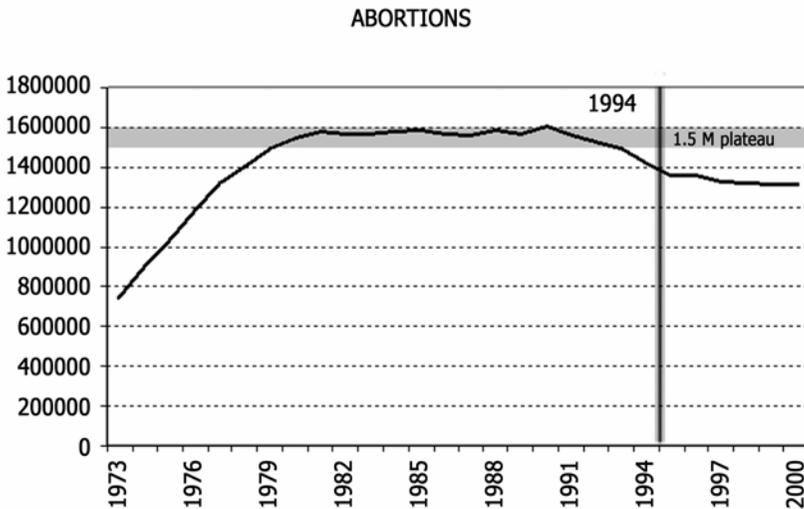
Having considered the cause of these ill affects, returning to our examination of the graph on page 249, you will also note that this attack on the male takes a very dramatic reversal and downturn specifically at 1994. According to research conducted by Robert McKeown at the University of South Carolina's Arnold School of Public Health, suicide rates dropped 30 percent among adolescents and young adults from 1994 to 2003. This is once again very hopeful for the reversal of the Curse of 1920 per Yahweh's Emancipation Proclamation of 1994!

In contrast to homicide and violent crime and all the criminologists trying to ascribe evidence for its wholly unexpected occurrence, who could explain why there was such a dramatic downturn in suicide also at 1994? But of course there is a very hopeful reason, the same reason why the attack on the black man showed reversal specifically in 1994—Yahweh is reversing the

Curse of 1920! The full period of bondage has come to an end and He has declared Emancipation!

### Abortion

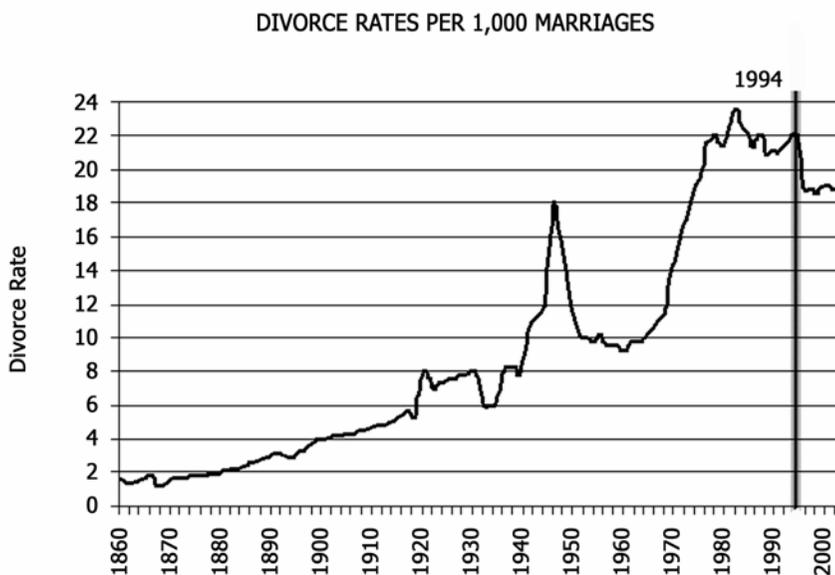
In 1973, the third prong of the Curse of 1920 made a major advance with the Supreme Court's tragic legalization of abortion nationwide. As we noted in Chapter 12, this attack against the unborn has resulted in the murder of 50 million infants since then. In that first year, the Alan Guttmacher Institute (Planned Parenthood's research affiliate monitoring abortion from direct surveys of abortionists) reports that there were 744,600 abortions. By 1979, that number doubled to 1,497,700, or 1.5 million. For fifteen years, or to 1993, abortions remained at this plateau in the 1.5 million range, with the exception of 1990 when they were just over 1.6 million. Then also in 1994, abortion broke the 1.5 million range and began its decline to 1.4 million, and has continued that decline to its 2004 level of 1.3 million. Thus, the Curse of abortion was reversed!



Therefore, we now see a fourth remarkable and much welcomed testimony that something very significant happened in 1994 that evidenced a noticeable change in America—sovereignly reducing homicide and violent crime, reducing suicide; and now, even reducing abortion. Let us consider yet a fifth trend providing further dramatic and compelling evidence of the reverse of the 1920 Curse.

## Divorce

You will recall the chart from Andrew Cherlin showing America's divorce rate from 1860 to 2002.



First, you will notice that there was a record rise in divorce on the heels of World War I when the Curse of 1920 began. Thus, 1920 not only evidenced a rise in suicide, but a rise in divorce as well. But very importantly, look at how divorce steadily increased from the 1800s up to World War I and 1920, as this nation became more and more feminized—exchanging its patriarchal government for a matriarchal government. Cause and effect!

As feminization increased, divorce rates increased. When women gain the authority of the man, many social ills follow. Why? Because matriarchy, like Voodoo, is a government that is contrary to the government of Yahweh God, where two become one flesh under the husband's headship. When you dance with the snake, you get the snake's results. When we abandoned Yahweh's patriarchal government for matriarchy, as this nation has done since the mid-1800s, we have suffered the ill consequences as certain as when one violates the physical laws of Yahweh God. This chart tells this story all too well!

When the woman has the right to abandon her husband and take his possessions, including his children, the telltale history of the rate of divorce, as

well as the fact that three-fourths of all divorces are filed by women today, clearly evidence that women will take that option much more readily. If you charted the changes in property and divorce laws giving women more and more rights, the upward rate of divorce would follow. Remember, when divorce rates were low, **men held property rights**. That in itself speaks volumes! It has only been since women received property rights and the judicial advantage of taking a man's wealth and his children that these rates increased. And remember also, the woman's curse is to desire the place of her husband.

We traditionally think that the woman is the keeper of the home. Frances Willard stated that they were the "born conservator of the home." But did they keep the home and conserve it? History tells us that, in reality, the man is the keeper and conservator of the home. Women got the "rights" that Willard wanted, and as a result they abandoned the home. By nature, as its God-ordained head, it is the man who will defend his home and take pride in it and gain fulfillment in providing for it. Remember, the woman is the weaker vessel, the one more easily deceived; and that is why patriarchy works and is critically essential for a healthy society!

How many men would send a woman to an auto repair shop to have the car checked out? Not many, because the woman is vulnerable. So how could we fall for this now-proven failed idea that the family and this nation are better off with the woman having equal rights with the man? Is there a sanity check here? It is time we wake up to what is right and to what works and not be deceived—a quality all too often evidenced by the created. Our nation's ever-increasing rise in divorce rates since the 1800s is due to one thing—**women's rights, the most destructive force today on the face of this earth!** It destroyed the original Garden of God, and it is destroying America, the garden of God at the nations level. Again, Mrs. Annie Wittenmyer was right—suffrage has struck "**a fatal blow at the home!**"

As divorce rates began taking their upward climb with women's rights, the Great Depression came to correct the ills of the '20s. But that correction did not last. World War II came, affording a foreshadowing of what was to come, even as the positive reduction of the homicide rate in Ford's administration foreshadowed 1994's reverse in homicide. But in contrast, the War was a warning of what would come in the '60s and the years following.

World War II clearly effected an attack on the home, with the father going off to war and the mother leaving the home to work and the children forming the new group—teenagers, who formed their own moral standards instead of embracing those of their parents and grandparents. Evidencing that troubling time, as well as that which was to come, divorce rates dramatically peaked. Thus, World War II was in fact a war on the home, on the family, and

foreshadowed an even greater war that was to shortly follow—the **War on Marriage!**

For thirty years—through the troubled '60s, the radical feminism of the '70s, and right on through the '80s and into the '90s—divorce remained at epidemic levels, levels that are not just lines on a chart, but represent destroyed families and lives (as we sought to address in Chapter 4).

The 1920s rise in suicide, divorce, and immoral behavior (not to speak of the burgeoning government at that time—Chapter 2), attested to the immediate ill effects of the Curse of 1920 with its women's rights and Voodoo jazz music. And once again, the only thing that has briefly interrupted that upward course was the Great Depression. (This in and of itself should be a very sobering warning as to what Yahweh could do to correct us. And don't think He couldn't!) But when the '60s came, women's rights was becoming far more pervasive, and Voodoo Zimran music mutated into wholly destructive rock and roll that became a complete obsession, greatly magnifying the effects evidenced in the '20s. Thus, the Curse of 1920 had come to maturity!

The War on Marriage fully began. Voodoo music and women's rights were on the march, taking this land like an invading pestilent army and leaving families and lives as its fatalities. But once again, the one hope we now have is Yahweh's Emancipation Proclamation of 1994. As you saw in the chart, the staggering divorce rates significantly fell at 1994, and did not return upward as in the years just prior. This time it has not been a Great Depression that has dropped divorce, but hopefully a much needed true and lasting and ever-increasing deliverance. The reverse of the Curse of 1920 is our hope!

From what we have seen in these other evidences as well, this is indeed what is beginning to take place. It is a wonderful sign, a wonderful change consistent with what we have already seen; but, there is only one way these rates will continue to fall, and that is for this nation to return to its original patriarchal government.

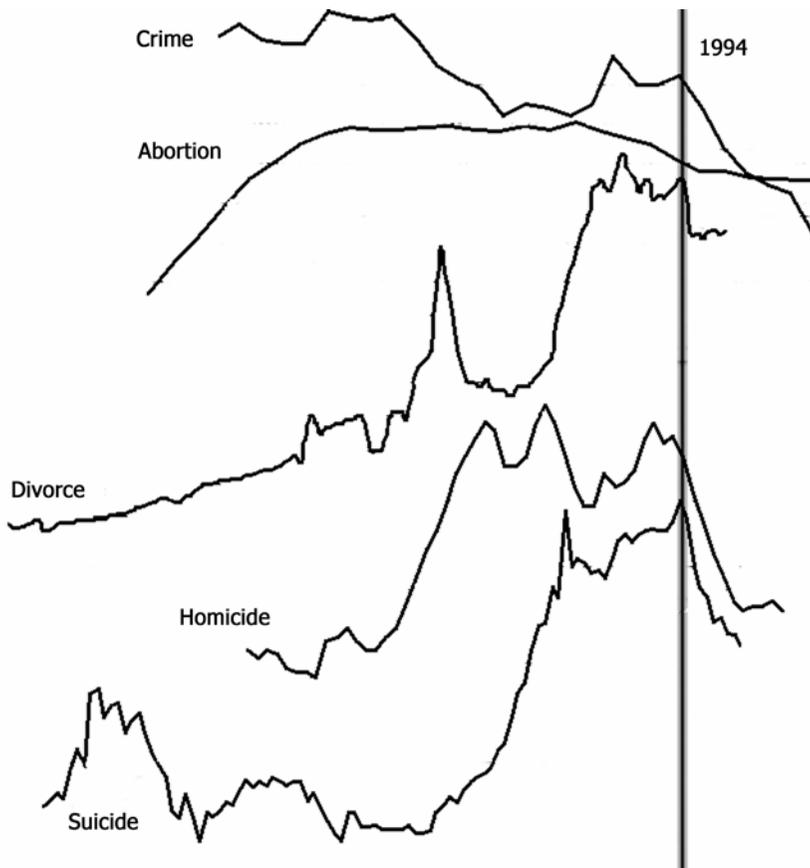
And there is only one way the economically deprived blacks will ever reverse the Curse that was placed upon them by the War on the Black Man, and that too is to restore patriarchy and stop destructive welfare. As Rector and Lauber pointed out in their book, "The anti-marriage and anti-work effects of welfare are simple and profound. The current welfare system may be conceptualized best as a system that offers each single mother with two children a 'paycheck.' . . . The mother has a contract with the government. She will continue to receive her 'paycheck' as long as she fulfills two conditions:

Condition #1: She must not work.

Condition #2: She must not marry an employed male.”

It is time to end that entirely destructive contract. This aberrant idea of women’s rights and welfare and abandoning patriarchy is utter madness, bringing with it as many evils as if inviting the devil himself into your home to baby-sit. And in looking at the head of Africa, that is precisely what this nation has done. Now is the time to reverse the Curse.

We now know what the Curse is, and we know specifically how to reverse it, as we have addressed at the close of each issue. And we know that it is Yahweh God’s timing to reverse it, evidenced by the Emancipation testimonies of nine periods of the bondage of the offspring of Abraham and seventy periods of Jehoiachin’s bondage, both culminating in 1994. And we now see that it is His will to reverse it the positive changes in homicide rates, crime rates, suicide rates, abortion rates, and divorce rates, all for the good at 1994.



But we are not finished with this encouraging evidence. Let us consider further the evidence regarding King Jehoiachin.

## Jehoiachin

Jehoiachin was the son of an evil, oppressive, and violent king of Judah, Jehoiakim (Jeremiah 22:17), who died, leaving the throne of David to his son. Jehoiachin sat upon that throne a mere three months and ten days before the king of Babylon came and took him and ten thousand captives from Jerusalem to Babylon (2 Kings 24:8f). Jeremiah prophesied concerning Jehoiakim, "He shall have no one to sit on the throne of David" (Jeremiah 36:29-30). But he did—a mere three months and ten days, but nevertheless he did. And that is not all. Jeremiah also prophesied, "Thus says Yahweh, 'Write this man [Jehoiachin] down childless, a man who will not prosper in his days'" (Jeremiah 22:30). That is very straightforward! But was it fulfilled?

We have already noted that after 37 years in prison, the new king of Babylon "showed favor to Jehoiachin king of Judah and brought him out of prison. Then he spoke good to him and set his throne above the thrones of the kings who were with him in Babylon. So Jehoiachin changed his prison clothes, and had his meals in the king's presence regularly all the days of his life" (Jeremiah 52:31-33). Jehoiachin was actually made king of kings! I think we can then say that, despite Yahweh's curse on him, Jehoiachin did indeed prosper. So was he childless? Once again—no. In 1 Chronicles 3:17-18 we read that Jehoiachin (also called Jeconiah) had seven sons.

So is the Bible not true? Was Jeremiah a false prophet? What he said did not come to pass. Yahweh essentially declared a curse on both Jehoiakim and Jehoiachin, but did not fulfill them. Why? It is real simple. This is the line of Judah; so if He had fulfilled those curses and Jehoiakim or Jehoiachin had been "childless," there would have been no Son of God. The seed and throne of David would have ended!

America is not just any ol' nation. It is the fulfillment of the promise made to Abraham that his offspring would be a "great nation" and that by them "all the nations of the earth will be blessed" (Genesis 18:18). It is also the kingdom of heaven at the nations level and must be redeemed for the sake of all mankind. Its destiny is thereby critical to the future of this earth, much like the line of David was critical. And though Yahweh has cursed America, even as He cursed Jehoiachin, and it has become defiled like the Garden of God, for His name's sake He must not completely fulfill that Curse. It must be reversed! Though we have been in bondage, it is vital that we as a nation be brought out of bondage.

The name “Jehoiachin” means “whom Yahweh has appointed or established.” America is indeed a “Jehoiachin,” a nation that Yahweh has appointed and established. And as we saw, like Jehoiachin, it too has been under a curse, one that has corrupted and defiled this nation. But according to the testimony that we have witnessed, in 1994 Yahweh began reversing that Curse. **As certain as He reversed the curse on Jehoiachin, He is going to reverse the Curse of 1920 on America, which is already being evidenced at the end of seventy periods of Jehoiachin’s 37 years of bondage—1994.** Yahweh has established America according to His promise; and He will fulfill it, even as He fulfilled the promise regarding His Son. He will not keep this Curse on America; **but, we must repent and conform to Him, His will, His ways, His government.** As it is written in Hosea 6:1-3:

Come, let us return to Yahweh  
 For He has torn us, but He will heal us;  
 He has wounded us, but He will bandage us.  
 He will revive us after two days;  
 He will raise us up on the third day,  
 That we may live before Him.  
 So let us know, let us press on to know Yahweh  
 His going forth is as certain as the dawn;  
 And He will come to us like the rain,  
 Like the spring rain watering the earth.

There is another hope that I personally have regarding Jehoiachin and the fulfillment of reversing the Curse in 1994, our Emancipation Proclamation. I worked with the poor for thirteen years, culminating with building a home for women and children. But I never got to operate that home, with the exception of one woman and her five little girls. Why? Because in June, 1994, I had a sovereign experience with Yahweh God that suddenly, dramatically, and totally redirected my life. Like the rate of suicide that dramatically changed at 1994, this is exactly what took place in my life in that same year.

Much of the things I know today are the product of that incredible experience. I said at the time that an earthquake was taking place in my life, and in a matter of days much of what I had believed was turned upside-down, and some turned right-side-up. It was not an experience with any man, but a sovereign experience with Yahweh God. After those few days in June, I was completely redirected on a course that has brought me to where I am today. I took my family, walked away from everything I had built for thirteen years, and followed what I knew in my heart and soul was right.

June, 1994, was indeed my own Emancipation Proclamation. From that time forward, in a very real way, like Jehoiachin I came out of prison, have had “good” things spoken to me, and have eaten truth “in the king’s presence.” And I have hope that Yahweh God will indeed reverse the Curse that has been on this chosen nation, that has been on the black man, that has been on women, that has been on the church, that has been on the earth.

Thus we see not only the two Emancipation testimonies of nine periods of the bondage of the offspring of Abraham and seventy periods of Jehoiachin’s bondage, both culminating in 1994, but we also see within Jehoiachin’s own life the clear and dramatic evidence that the Curse is reversed. He was to be childless and not prosper, but Yahweh reversed the curse. As we have seen, this like reversal is indeed already being evidenced beginning in 1994. And my own personal emancipation in 1994 is like evidence that Yahweh God has begun something new.

### Reverse the Curse

Does anything take place on this earth that Yahweh does not control? How can anything take place apart from Him, for everything exists in, of, by, and for Him. Therefore, everything reflects Him—it has His fingerprints.

In 2004, followed by 2005, a most remarkable and unmistakable evidence attesting to the reverse of the Curse of 1920 took place. We have noted several times: “That which has been is that which will be, and that which has been done is that which will be done.” As unusual as it may sound at first, there is great hope that what took place in baseball in 2004 and 2005 is now taking place, and will all the more take place.

There were two teams in those two years that performed so many firsts in baseball, that a sportscaster noted that the chances of these occurring were an astounding 1 in 18.1 million. These were the World Series champions Red Sox and White Sox. Here are some of those firsts:

- Never before in baseball history had a team in the playoffs come out of a three game loss and then go on to win the next four games, as did the Red Sox against the Yankees.
- The Yankees had never lost two successive extra inning playoff games, as they did to the Red Sox.
- No team in baseball history up to 2004 had ever won eight straight wins from the playoffs and the World Series, yet **both** the Red Sox and the White Sox did just that.
- No team in the World Series had ever committed four errors

in two successive games and won. The Red Sox did.

- Never had there been a lunar eclipse in a World Series, and this one in the final winning game of the Red Sox!

And quite notably, both teams bore the name—Sox. The Red Sox win was called “the greatest comeback in the history of sports.”

But most remarkable was the outstanding fact that:

- Never before in baseball history had two teams come back to win the World Series, both of which **reversed curses specifically from 1920!**

What were those curses? If you have watched any Red Sox games over the years as they approached a World Series, there was one message that prevailed in the stadium: “Reverse the curse!” What curse were they talking about?

This curse went back to an injustice that took place against baseball’s best-known player—Babe Ruth. Babe played for the Red Sox and was a key component of their commanding wins. But the club’s owner needed some extra money to finance his girlfriend’s play, so in 1920 he sold Ruth to the Yankees. Before then the Yankees had never won a championship, and the Red Sox had led baseball by winning five out of fifteen World Series. But after selling Babe, the Yankees immediately began winning the American League Championship Series, and in 1923 won the World Series for the first time, beginning a renowned 26-championship record! And thereafter, the Red Sox could never win another World Series!

While with the Red Sox, Ruth was cheated, underappreciated, and dismissed. And it is commonly held that ever since he was sold in 1920, the Red Sox had been under a curse—the Curse of the Bambino; or we could say, another “curse of 1920.” Several attempts were made to reverse that curse; but up to 2004, all of them failed.

Yet in 1920, not one but two baseball curses were effected. In that same year, eight men from the White Sox were banished from baseball for throwing a World Series, including Shoeless Joe Jackson (who is regarded to this day by many to be innocent, and has become a household name from the very popular movie, *Field of Dreams*). Ever since that banishment in 1920, likewise the White Sox could never win a World Series. They too had their own “curse of 1920.” And that is why a sportscaster noted that the chances for these two 1920-cursed teams having back-to-back World Series wins was an astounding 1 in 18.1 million!

So would Yahweh God really attest to the reverse of the Curse of 1920

through baseball? Not only would He, but quite obviously He did. There are some things that are profoundly obvious and impossible to deny, and this is one of them. The years 2004 and 2005 were very significant for me as well, affording yet another evidence that indeed Yahweh God will reverse the Curse of 1920.

And in like regard, let us add something else here for you to think about concerning Yahweh, affording us unmistakable evidences of what He is doing today, and what He will do in the future. Again—His fingerprints.

Starting with President William Harrison, every President of the United States elected at twenty-year intervals died in office. This included seven Presidents: William Harrison (1840), Abraham Lincoln (1860), James Garfield (1880), William McKinley (1900), Warren G. Harding (1920), Franklin Roosevelt (1940), and John Kennedy (1960).

And just as the Red Sox and the White Sox set back-to-back records by winning eight straight games from the playoffs and went on to win the World Series to reverse the two curses of 1920, and eight White Sox players were banished from baseball in 1920, so it was the eighth President in this series of deaths—Ronald Reagan (1980)—who reversed this curse on the Presidents. On March 30, 1981, Reagan was shot; but unlike his predecessors, he did not die! Anyone who would deny that this was a sovereign testimony from Yahweh God is living in denial. This could not be chance, but obvious sovereign design; and clearly bears a message for us. There is, once again, so much that could be said here; but for now, you will notice that Yahweh both establishes curses and removes curses. And as we have seen both here and per the nine and seventy periods of bondage, He does so by governmental order and design. Remember, Yahweh God is masculine. He is government. He is law.

There is something interesting to note here that makes the Red Sox reversal of their curse of 1920 possibly even more significant. From their founding in 1901 to 1907, they were first called the Boston Americans. It was not until 1908 that they donned the red stockings and were called the Red Sox. Our hope is that if Yahweh reversed the curse of 1920 on the Boston Americans, He will reverse the Curse of 1920 on America, the heavenly kingdom at the nations level.

So when all the Red Sox and White Sox fans around the world were yelling for the reverse of their curses of 1920, asking and pleading and even trying to manipulate this, and continued to believe, in a very real way they were asking for the reverse of the Curse of 1920. This is exactly what we need and must have today. They give us hope that this outcry will equally come upon America to reverse the true Curse of 1920.

Quite frankly, over the last several years I have felt like those resilient fans who, when the Red Sox were down three games against the Yankees, endured with their sign: “We are idiots. We believe.” As you would undoubtedly agree, what is presented here at first sounds to be idiotic: to repeal the woman’s right to vote; to return property rights to men; to do away with welfare to the poor; for a woman to cease wearing pants and wear dresses instead, and cover her head when she prays; even for many, to do away with abortion; and certainly to restore the divorce laws that our nation once had; and even to reject rock and roll. But the “idiots” prevailed! And even when it looked impossible, their curse of 1920 was indeed reversed—now all the world believes! And if you watched either of those World Series, when you saw all those fans celebrate with great joy and excitement and ecstatic fulfillment and release when their curses were reversed, they too represent the joy that mankind will experience when America’s Curse of 1920 has been reversed.

“We are idiots. We believe!”

### **Reverse the Curse of 1920!**

To read yet another highly revealing evidence of the curse on the black man and a unique testimony of reversing that curse, read Appendix 9. Also, Appendix 10 provides the examination of blessed time spoken of in Chapter 8, and undisputedly affords the most compelling and confirming testimony yet regarding the certainty of the incomparable significance of 1994! It is “a must-read” for the serious reader. However, it is quite deep and requires a very focused examination, and is almost a chapter in itself.

### **The Contract With America**

For forty years, the number of years the sons of Israel wandered in the wilderness before they could enter into the Promised Land, the feminine Democrats were the head of the House of Representatives. These were the same years that brought us the rebellious ’60s and the beginning of the War on the Black Man, both of which attest to what the women’s rights movement has brought us—rebellion, moral deprivation, and an attack on the family.

Quite interestingly, the tribe of Judah led the way in their forty-year wilderness period, and those rights they likewise lost upon entering the Promised Land. And like the ’50s and ’60s, the tribe of Judah consisted of the musicians and singers. This, once again, is the power of music to lead into a wilderness experience, aptly described as “the great and terrible wilderness,

with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint” (Deuteronomy 8:15). This certainly describes not only the period since the '60s, but even since 1920 when this Curse began. And obviously, it is attested to in these forty years in which the feminine Democrats were head of the House.

When the sons of Israel entered the Promised Land west of the Jordan, Judah lost the right to lead and it went to others—the two-and-a-half tribes of Reuben, Gad, and half of Manasseh (Joshua 4:12). Likewise, when the feminine Democrats lost the House in 1994, it went to another—the masculine Republicans for twelve years. This was also the number of stones that were placed in the camp in the Promised Land as a memorial, a reminder of what Yahweh had done (Joshua 4:1-8). Even as those twelve stones afforded hope for the sons of Israel, so today those stones of the twelve years of the masculine Republicans afford hope for the future; but not a hope that lies in a political party.

We have seen that the number 12 is the number of masculine government. Our nation has wandered in the “great and terrible wilderness” of feminism too long, and the timing and events associated with the beginning of those twelve memorial years afford hope that our patriarchal government will be restored.

In 1994, the year of Yahweh’s Emancipation Proclamation—His contract with us—the Republicans initiated what they called the Contract with America. This was a document released during the 1994 Congressional election campaign, in part using text from former President Ronald Reagan’s 1985 State of the Union Address, the eighth President who reversed the curse of death. The Contract detailed the actions that Republicans promised to take if they became the head of the House. And upon taking that place, they proceeded to fulfill their Contract (often at the opposition of feminine Democrat Bill Clinton).

With hope, those commitments by the masculine Republicans—which included reversing the ill effects of welfare, reducing crime, reducing the size of government, reducing the tax burden, and removing litigation damages (tort reform)—**speak to and foreshadow that which must now take place.**

In the next and final chapter, you will read another like contract foreshadowed by the 1994 Republican Contract. While the 1994 Contract was a covenant with America, this new contract is a covenant of America with Almighty God to bring dramatically needed changes in this nation—a Covenant With God. And as in 1994, it is a covenant that would likewise effect welfare changes, reduce crime, reduce the size of government, reduce the burden of feminine excesses, and remove the ill effects of our feminized

divorce laws. But there were two other matters that the Republicans knowingly did not include and should have—abortion and school prayer. The Covenant With God that this nation must adopt addresses the Curse of abortion and would effect much needed changes for our children, including eliminating the destructive effects of Cursed Zimran music.

**Reverse the Curse!**



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# CONCLUSION AND THE COVENANT

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## CHAPTER FOURTEEN

**W**HERE ARE WE NOW governmentally as a nation as this book comes to publication? Following the forty years of a feminine Democratic House, the number of years the sons of Israel wandered in the wilderness, and twelve years—the twelve memorial stones—in which the masculine Republicans were the head of the House, our government now bears the Cursed testimony of where we truly are as a nation. Not only is the House once again headed by the feminine Democrats, but literally **the head of the House is a woman!**

When Yahweh God's government requires that the woman remain silent and submit under her husband's headship, and today a woman is now our government's Speaker of the House, what could be more revealing regarding the true state of this nation? Clearly, the woman is wearing the pants in the family, and the feminine Democrats want the same for the White House. Total feminism has always been their goal! Total control! Total power!

This is the shameful and egregious fate of our nation under the Curse of 1920, whereby the woman followed the original curse in the Garden and desired the place of her husband as the head of the house. Today, feminism is the head of the homes of this nation, the head of the courts, and the head of government, as we have moved more and more toward cursed African matriarchy. As Malachi declared regarding the seed of Abraham, our nation is

“cursed with a curse, . . . the whole nation”—the Curse of 1920!

Likewise, because of the second prong of this curse, our youth, following in the ways of the '60s, continue to be rebellious, thus bringing an affliction upon this nation. The resulting state of our youth that we have created with Cursed Zimran music; the woman wrongly forsaking the home and entering into the man's workplace and into government, which Thomas Jefferson forewarned would lead to the “depravation of morals and ambiguity of issue”; the failure of the leadership of this nation to not only stop these dreaded ills per the Curse of 1920, but even advance them—these are all being fulfilled according to the words of Isaiah 3:12, which state:

**“O My people! Their oppressors are children,  
And women rule over them.  
O My people! Those who guide you lead you astray  
And confuse the direction of your paths.”**

As people read the assessment afforded in this book, they might conclude that I am a conservative Republican. I am neither. While I may embrace many of the tenets of both of these, I am in truth **masculine**. Barry Goldwater was a conservative, but he believed in the Curse of abortion. Milton Friedman was an economic conservative, but he was not a social conservative. What is masculine? It is one who upholds the government of the masculine headship of the Father, the Son, and the man. Departure from this is the corrupted, weak, easily deceived alternative of feminism—the Curse of the woman usurping the place of the man.

Conservatism is not masculine when it wants to kill the unborn. Conservatism is not masculine when it wants to abandon the weak by not establishing moral laws against such things as drug use or Zimran music. Conservatism is not masculine when men or women are not faithful to marriage, but rather divorce. And certainly, conservatism is not masculine when it allows the woman to participate in the governing of this nation. Remember, headship lies exclusively with the man—it is distinctly masculine!

The Great Conflict that has gone on since the creation of man is the conflict of masculine versus feminine—that which is not deceived is in conflict with that which is weak and easily deceived. It is a conflict that takes place in the family, in government, and even within ourselves.

Feminism is lawlessness, while masculinism seeks to honor the Creator's laws and His ways. Feminism is based on emotions, while masculinism is based on established structure and right order and clear purpose. Feminism is shortsighted, while masculinism looks at the long-range effects. Feminism is

rebellion, while masculinity is submission to authority. Feminism rejects moral standards and the end justifies the means, while masculinity rejects rebellion and knows that to compromise that which is right already means defeat. Feminism is vicious and vindictive, while masculinity is slow to anger and longsuffering. Feminism is selfishness and a “me first” attitude, while masculinity is selflessness and seeks to lift up others higher than oneself.

Feminism thinks that freedom is the ability to do anything they want, while masculinity sees freedom as the strength and ability to do what is right and good. Feminism seeks power for power’s sake, while masculinity accepts power as the responsibility of carrying out his head’s authority and will. Feminism abhors sacrifice and wants immediate gratification, while masculinity knows that nothing is of great value unless it costs. Feminism wants anarchy, while masculinity wants order. Feminism does not honor its head, while masculinity honors its head with obedience. Feminism takes pleasure in wrong, while masculinity takes pleasure only in right. Feminism is lawlessness, while masculinity is law. Feminism wants independence and recognition, while masculinity calls its head “lord” and declares, “I am an unworthy servant, for I have done only that which I ought to have done.”

And masculinity is not machoism, but accepting one’s governmental responsibility. Whether one be male or female, right government and character makes one masculine. And what is truly sad is that women could indeed be “like God,” but only by submitting to His ways and His government regarding her. Instead of trying to take by force an identity with God and the man, the woman’s true route to that identity with Him is by her conformity to His will for her as a woman. Only when the woman finds her identity as a submissive godly woman, wife, or mother, will she achieve her desired identity with God and the man. The very opportunity the woman wants is within her reach, if she will just take it—her submission.

From its beginning, this nation has had to make these contrasting choices, but it has increasingly failed to choose masculinity! Gratefully, this nation’s government was masculine at its conception and formation. But since then, our social and moral corruption evidenced by the women’s rights movement, the ’20s, World War II, the ’60s, and the ’70s to today, clearly attests to our departure from the founding principles and the ever-increasing feminization of our society and government. Today, even conservatives are feminized, evidenced by their acceptance of moral ills such as divorce and by embracing the aberrant idea that the woman has an equal place in government. These things are not masculinity . . . they are feminism! Once again, erasing the line of distinction between men and women and thereby allowing women in government is homosexuality, and thus we have rampant natural homo-

sexuality. Present-day conservatism is not masculinism, but homosexuality leaning to the right!

The problem we disastrously face today is best stated by Paul in 2 Corinthians 10:12: “but when they measure themselves by themselves and compare themselves with themselves, they are without understanding.” When conservatism fails to have a standard outside of man himself, it ends up with what Paul said—men compare themselves by themselves and are thus without understanding. This is why it was stated at the outset:

**Man’s laws must be established upon God’s laws!**

If conservatism does not have a “God” standard to be judged by, then it is just a whimsical opinion of man destined to error, as presently evidenced. And nothing could be truer with regard to our morals. It is intriguing that people today talk about extreme moral failures regarding nudity and immodesty (which will not even be mentioned), when in 1920 their own standard of dress, particularly women’s dress, would have been shocking and appalling. For a woman to have worn pants before the Curse of 1920 would have been reprehensible, even as bloomers were reprehensible and attacked by the press. Today’s immodesty is indeed extreme, but by comparing ourselves by ourselves, we fail to see our own immodesty and error. And frankly, the only standard that is trustworthy is prior to 1920.

Additionally, someone might accuse me of disliking women. If that were true, this book would not have been written; for the greatest insult would have been to allow women to continue on their course of destruction. But rather, I point back to the woman who was an ardent feminist in the ’70s and later lamented how many families they broke up and destroyed, asking, “We were horrible. Why didn’t you stop us?”

Even though its concern and actions might be misunderstood and even rejected at the time, love stops destructive behavior. I have deep regard and respect for the place of the woman; and it is shameful and grievous to see how, through the deception of the serpent, they have once again abandoned and forsaken that honored, fruitful, and critical place. They have believed a lie, and for this reason the family, our children, husbands, the unborn, this nation, and the entire world have suffered immeasurably! Feminism is indeed an unparalleled Curse!

### **A Report Card on Women’s Rights**

As we have noted, the women’s rights movement is the most destructive

force on the face of the earth. Before 1920, feminists made promises and based their arguments on things for which they have never been held accountable, nor produced. To the contrary, their actions have brought just the opposite results. Let us therefore grade feminism and see how it has fared. We will break down their claims into six areas:

- **Prohibition**
- **Government**
- **Society**
- **Abortion**
- **War**
- **Home**

#### **Prohibition:**

Prohibition was the first real indicator of the results that would follow from the women's rights movement. Instead of reducing problems associated with alcohol, it only increased them. And as we have seen, all of their claims sounded lofty; but like Prohibition, they effected the opposite results, which dreadfully holds true to this day.

**Therefore, their grade for Prohibition: F**

#### **Government:**

As we saw in Chapter 2, as soon as women received the right to vote, government immediately launched into an escalating course of burgeoning growth. This was equally evidenced when feminist Democrats began the War on the Black Family with its "Great" Society. The only thing that was great about it has been its price tag and the great ill effects on the poor, particularly poor blacks. And no longer do we have the patriarchal government we were given when this nation was founded, but more and more it has become cursed African matriarchy. And because the line of distinction between men and women has been erased, this has created homosexuality. Also, our courts have leveled a fatal attack on the family. Our government is now feminized to our detriment!

**Therefore, their grade for government: F**

**Society:**

The ill effects of feminism on society are breathtaking! Welfare has effected a direct attack on the black man. Suicide has increased among men and college entrance for men has fallen. Ever since the 1800s when women began to receive equal property rights and divorce rights, divorce rates have dramatically increased. And with these increases have come the destruction of the family and the children and the men. The feminist's intent to erase the line of distinction between the sexes has demoralized and confused our young men. And with homosexual government has come rampant homosexuality; and transvestites are seen every day with women dressing like men, and vice versa.

Because of the destruction of the home due to feminism, crime and the use of illegal drugs has increased. Peace and safety and supporting examples in the home have gone out the window. We have become morally bankrupt since patriarchal family government has been abandoned for matriarchy.

**Therefore, their grade for society: F**

**Abortion:**

Susan B. Anthony, the predominant leader in the women's rights movement, declared concerning abortion, "Guilty? Yes. No matter what the motive, love of ease, or a desire to save from suffering the unborn innocent, the woman is awfully guilty who commits the deed." And Elizabeth Cady Stanton said concerning abortion, "[I]t is degrading to women that we should treat our children as property to be disposed of as we see fit," and called abortion a "crying evil." Furthermore, she stated that the "remedy [for this] crying evil" was "the complete enfranchisement and elevation of women." So how have they fared in effecting their "remedy"? Directly because of women's rights, "the root of the evil," as Anthony cited, 3,500 babies are now killed every day. This is equivalent to having a 9-11 every day, with an additional 500 casualties!

**Therefore, their grade for abortion: F**

**War:**

One of the arguments of the women's rights movement was that if they were allowed to enter into politics, war would cease; for women would not send their children into war. Obviously, there has been no reduction of war since 1920. In fact, every year the number of fatalities in the War on the Womb

equals the fatalities from all wars from the American Revolution to today!

Therefore, their grade for war: F

Home:

So how did Ms. Frances Willard's argument and claim fare when she said women needed to vote in order to secure "home protection"? Did they indeed protect the home by gaining the right to vote? How can anyone expect the home to have improved when the woman has abandoned both her place and the home? The "fatal blow at the home" due to women's suffrage that Mrs. Wittenmyer forewarned is now an egregious reality. The home is being destroyed because of several factors, including a feminized judicial system and laws. But what is particularly destructive is that the woman has abandoned her place, rejected the man, rejected God's government, and taken a place in governing that belongs solely to the man.

The black widow spider has spun her web and lives at the expense of her mate. Today, only half of America's households are traditional two-parent families, and many of those are not even paternal. The divorce rate is now over 50 percent, out-of-wedlock births are nine times greater than what they were in 1950, and the marriage rate is half of what it was as recent as 1970. Because of women's rights, the home is now a tragic disaster!

Therefore, their grade for home: F

Report Card	
Student: <u>The Women's Rights Movement</u>	
Subject	Grade
Prohibition	F
Government	F
Society	F
Abortion	F
War	F
Home	F

Comments: Women need to go home, submit to their husbands, and attend to their children!

The women's rights movement receives failing grades on all counts, and society, government, the family, the man, our children, motherhood, moral values, and our nation are all fatalities from it. Even as we saw prophesied in 1870 when Louisa Ann Swain took her little tin pail with her to vote and then brought leaven into her home, so women's rights has thoroughly leavened this nation! As Yahshua said concerning the kingdom of heaven, so it has taken place in the kingdom of heaven at the nations level, America: "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened" (Matthew 13:33). America is "all leavened," and it has been by the leaven of the "woman."

Adding to the women's rights movement the other two prongs of the Curse of 1920—Zimran music and abortion/euthanasia—America has been under severe attack, and that attack has had far-reaching, devastating effects, evidenced by everything we have considered here, and more! It is easy to gloss over things and ignore the consequences, but the tragic and revealing effects of almost ninety years of this Curse cannot be ignored. Likewise, it must be recognized and admitted that all of these grave ills are but symptoms—the fruit of a root that thus far has not been recognized or acknowledged or dealt with. And failure to recognize this root and deal with it leaves the source of all these ills unchecked—the door left wide open, the hydrant fully on! To get to the root, the following must be done in this nation.

### **The Necessity For Repentance**

**THE CHURCH:** needs to repent for bringing about the women's rights movement in America—and thus, indirectly, abortion—as well as women dressing like men. Likewise, they need to repent for their part in bringing forth cursed Voodoo rock and roll music that came out of the black church. They need to repent of their immodesty and the woman's failure to cover her head. They need to repent for allowing women to teach and exercise the authority of a man, which is clearly forbidden. They need to repent for their part in abortions and for their divorce rates that are higher than those of non-Christians, and in general for being lukewarm.

**OUR NATION'S LEADERS:** need to repent for ever allowing the woman to have a part in governing this nation, changing it from a patriarchy to a matriarchy. They need to repent for causing homosexuality in this nation by becoming governmentally homosexual (one and the same sex). They need to repent for allowing abortion to murder 50 million babies. They need to repent for their attack on the black man and the black family by destructive welfare. They need to repent for allowing the judicial system's attack on the

family with matriarchal property and custody rights. They need to repent for failing to protect the weak by not controlling Cursed Zimran music and the Balaam entertainment industry.

**THE BLACK MAN:** needs to repent for their part, albeit unintentional, in the temptation of the woman to forsake her place in the home and seek equal rights. They need to repent for the Curse of Zimran music, for jazz, rock, and rap, that they introduced to this nation. They need to repent for exposing the nakedness of their father and thus bringing nakedness on this nation.

**THE MEDICAL COMMUNITY:** needs to repent of forsaking the original oath of their father, Hippocrates, to not take part in abortion or euthanasia, but instead murdering 50 million babies—making the dreadful Holocaust seem like a mere priming of the pump. They also need to repent of exorbitant medical costs and profits made on the backs of those who are vulnerable.

**WOMEN:** need to repent for being the Eve in all of these tragedies they have brought upon this nation and upon the home. They need to repent of desiring the place of their husbands and for forsaking and abandoning the home and their place as a woman. They need to repent of seeking and taking a place in governing this nation, including voting, and for entering into the man's workplace. They need to repent for the murder of 50 million babies as well, and for the tragic effects on our children due to their weakness to seek separation and divorce. In this regard, they need to repent that they have forsaken God's government that upon marriage, two become one flesh under the husband's headship, and that what God has joined together let no man separate. They need to repent of their nakedness and for dressing and cutting their hair like a man or wearing "iniquity" ("Avon"), and for their immorality and failure to cover their heads when going to God.

**YOUTH:** need to repent of their rebellion against their parents, and for failing to honor them. They need to repent for rebelling against society and against established laws and for their immodesty and immorality. They need to repent of, and forsake, listening to Cursed Zimran music.

**MEN:** need to repent for allowing all of this to happen in the first place. They are governmentally responsible. Men were the ones entrusted with the government of this nation. And even as Yahweh declared to Adam in his failure, "Because you have listened to the voice of your woman," so men to this day have listened to the weaker vessel who is easily deceived and have failed to do what is masculine! Men, you are responsible for homosexuality and transvestite behavior because you allowed the woman to be equal to you governmentally! You brought women into your workplace! You are guilty of not holding to your place of masculine headship! You are not being a man, but a homosexual, a transvestite! You too have participated in divorce and

immorality, and yet claim to be conservative. Instead, you need to be masculine and repent of your compromise and failure.

And men, you are guilty of making money your god, your head, and have thereby brought upon yourself and on this nation the tragedy of welfare and feminized divorce courts that attest to your actions by replacing you with money! You need to repent for your failure to fulfill your God-established place in masculine governmental headship, submitting to and seeking Yahweh God, and for failing to protect and lead your home, keeping it from evil! Men, you need to lead and govern in wisdom and strength, responsibly standing in your place as the head of your home under Yahshua and in governing this nation, so as to fulfill Yahweh's promise—"and he will rule over you."

### **The Covenant With God**

In 1994, the year of Yahweh's Emancipation Proclamation for America, the masculine Republicans appropriately and revealingly became the head of the House and served in that role for twelve years—the number of masculine government, the number of memorial stones. That year, they made the Contract with America, which was in fact a highly revealing step towards the very changes that must take place in this nation. Today, we need to enter into a like Contract—a Covenant With God—that we will reverse the Curse of 1920! To do this, we must fulfill the following:

### **THE COVENANT WITH GOD**

#### **The Women's Rights Movement:**

The escalating destruction of our nation in the last ninety years has proven that the woman is the weaker vessel who is easily deceived, and needs the strengthening of the law to protect her from the temptation of filing for divorce, rejecting her head, leaving the home, and destroying the family, or getting involved in government. Our nation has sadly proven that abandonment of patriarchal government destroys the home and this nation. To reverse this Curse:

- (1) The Nineteenth Amendment must be repealed and men alone be given the right to vote and to govern,**
- (2) We must restore the patriarchal government whereupon this nation was founded, including property and divorce laws, and**

- (3) We must establish a sunset law on public welfare so as to restore the structure of the home—a man and a wife—as well as initiative.

To restore the black man to the head of his home:

- (1) Welfare must be removed so that the woman and children must learn to once again depend on the man, and
- (2) Patriarchal government must be restored and divorce laws changed to reflect the man's legal right to all assets in the home, including the children. Responsibility produces responsibility, for both parties.

To restore the family:

- (1) The man is the head of the home and head of society, and the woman cannot exercise the authority of the man in either,
- (2) The husband is to love and honor his wife,
- (3) The wife is to obey her husband,
- (4) Divorce is not an option (except in the case of infidelity),
- (5) The married woman is to be the keeper of the home and refrain from working outside of it, and
- (6) Children are to obey their parents in all things.

And, women need to:

Repent and get out of men's clothing and the place of the man and find their place in the home under their husband's authority, covering themselves in modest women's clothing.

### Zimran Music:

Abraham's marriage to the cursed Canaanite, Keturah, and the six sons they brought forth, clearly evidenced the course this nation has followed under the Curse of 1920—music, ensnared, doubly contentious, forsaking, and sinking down into the mud. The curse of Ham came upon this nation through Voodoo music, effecting the curse of Satan-headed Africa with all its ill and destructive practices. Therefore:

**We must bring our children under the protective covering of responsible and moral censorship of the music and entertainment industry, both through government and through the home.**

### **Abortion and Euthanasia:**

There are many women who, in weakness or ignorance, give in to the murder of the infant within their womb simply because our laws do not strengthen them to do what is just and right and good. Both child and mother need the protection of the law as written in Hebrews 12:12-13, "Therefore, strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed."

There is a crying need in our nation for the law to fulfill this just purpose for the expectant mother and the child living within her, thus:

**We must remove the Curse of abortion and euthanasia and make the acknowledged killing of innocent lives a crime. We must defend the weak and the innocent.**

And to the doctors, we remind you of the oath and covenant that was given to you by the Father of Medicine, and call you to faithfully uphold it:

I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion. **With purity and with holiness I will pass my life and practice my Art.**

We close with a Proclamation of the other father of this nation, George Washington, who in his mind's eye must have been able to look over the span of this nation and see its fate. In his October 3, 1789, Proclamation to establish "a day of public thanksgiving and prayer," he began the closing thereof with these words, and we close with them as well, with hope:

**And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions.**

Forgive us, Father!  
Accept our repentance  
and reverse the Curse of 1920!

## APPENDIX 1

### Your Desire Will Be For Your Husband

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**“Yet your desire will be for your husband, and he will rule over you” [Genesis 3:16].**

The question arises here: **Is the desire that the woman has for her husband a positive desire, or is her desire one of wanting to usurp her husband, to usurp his authority?**

One could read this passage to mean that her desire is indeed for her husband in a positive way that leads to submission; and since she is the weaker vessel, his ruling over her is for her protection. Or, it could also read that her desire is for the place of her husband, the place of authority that has been given to the man. Unfortunately, its meaning is the latter.

The Hebrew word used here for “desire” is “teshuqah,” and is used only three times in the entire Bible. It is used here in Genesis 3:16, as well as in Genesis 4:7, and later in Song of Solomon 7:10.

It is interesting that the two other places where “teshuqah” is used reveal both possible meanings. On the positive side, Song of Solomon reads, “I am my beloved’s, and his desire [teshuqah] is for me.” This is the song of the bride, and her husband’s desire is for her. This is, of course, the desire that Yahshua has for His bride; and obviously, it is quite positive and would support that the desire the woman will have for her husband is good and affords her protection as she submits to him.

But more compellingly, Genesis 4:7 supports that the desire the woman will have is to usurp her husband, who is Yahweh’s ordained head over her. Here we read, “If you [Cain] do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire [teshuqah] is for you, but you must master it.”

After Yahweh declared this to the woman in Genesis 3:16, in the very next chapter we find this statement that is remarkably parallel, even using the identical Hebrew word. Note the parallel nature of these two clearly related statements.

**“Yet your desire will be for your husband, and he will rule over you.”**

And:

**“. . . [sin’s] desire is for you, but you must master it.”**

And upon closer examination, we find that not only is the identical Hebrew word for “desire” used (teshuqah), but the identical Hebrew word for “rule over” or “master” is used (mashal). So we have an even more stunning parallel:

**“Yet your desire [teshuqah] will be for your husband, and he will rule over [mashal] you.”**

And:

**“. . . [sin’s] desire [teshuqah] is for you, but you must rule over [mashal] it.”**

The parallel here is unmistakable. Therefore, the choice for the woman is: be led by your sinful desires and seek to usurp your husband, and he will rule and dominate over you; or, rule over your desires and conquer sin by submitting to your husband, and let him occupy the place of authority wherein Yahweh God has placed him. For as it is written, “Christ is the head of every man, and the man is the head of woman.”

Thus we see that the accurate message of this passage is:

**“Yet your desire will be for [the place of] your husband, and he will rule over you.”**

## APPENDIX 2

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### The Scope of Headship

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We noted that 1 Corinthians 11:3 sets forth the government of headship: Yahweh is the head of Yahshua, Yahshua is “the head of every man,” and “the man is the head of woman.” In this Appendix, we will briefly examine the scope of this last statement: “the man is the head of woman.”

The question arises here: Is the headship of the man over woman speaking specifically of the husband over his wife, or does this apply in the broader sense of the man over woman? The Greek word “gunaikos,” which is used here for “woman,” is actually translated in other places both ways. In Ephesians 5:23 we read, “For the husband is head of the wife.” The word “wife” is “gunaikos.” Thus, in this regard, 1 Corinthians 11:3 could be referring to the man’s wife. The only difference in these two verses is that Ephesians 5:23 adds the definite article “the.”

But on the other hand, only five and eight verses after the statement in 1 Corinthians 11:3, the identical Greek word is used to represent women in general. Verse 8 reads, “For man does not originate from woman [gunaikos].” And in verse 11, we likewise read, “nor is man independent of woman [gunaikos].” Obviously, in these two statements Paul is not talking about a man and a wife, but rather man and woman in the broad sense.

Since Paul had just used this Greek word in verse 3 to explain that “the man is head of woman,” verses 8 and 11 are compelling testimonies that the use of this identical word in that verse likewise addresses the governmental headship relative to man and woman in the broader sense. This is also confirmed inasmuch that Paul had just stated that Yahshua was the head of “every man.” Obviously, this too is very broad. And sealing this clear application, immediately following in verses 4 and 5, Paul continues with the scope of “every man” and “every woman.”

So without a doubt, the scope of headship addressed here is every man and every woman—“the man is the head of woman.” And as we noted earlier, this is indeed the government of Yahweh for the man from the beginning: “and he will rule over you”—the woman.

## APPENDIX 3

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### Let Her Keep Silent

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Clearly, the fruit of women's equality/women's rights now flourishes in the tree of the knowledge of good and evil—the church. There are women pastors, priests, and teachers throughout the church. As was stated in Chapter 6, while there are but 212,000 Quakers today, if measured in beliefs in women's rights, their numbers would be countless. Quakerism, the home of women's equal rights, is never more a prolific fruit of the church than today; and their error in this sea of errors is obvious. Disregarding what society, self-pleasure, and ego promote, let us look at what the Scriptures teach regarding the woman remaining silent in the church.

Some say that when Paul instructed that the woman was to keep silent in the church, he was speaking of an order, a temporary remedy, that only applied to the Corinthians and does not relate to us today. But let us look closer at this.

In 1 Corinthians 14:34-35, Paul stated:

The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

But is this statement to the Corinthians the only time Paul gave this directive to the church? Not at all. When he wrote to Timothy on how he was to conduct and establish the church elsewhere, he once again stated concerning this matter, reaffirming what he had already stated to the Corinthians:

A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise the authority of a man, but to remain quiet [1 Timothy 2:11-12].

Paul uncategorically stated his position on this seminal issue, and it was not limited to the Corinthians—"I do not allow," period! Whether it was at Corinth, or anywhere else, Paul did not allow a woman to teach or exercise the authority of a man, and he told Timothy to do likewise. Clearly, the authority to teach and govern abides strictly with the man.

Additionally, the certain consistency of this practice by all the churches at that time is forthrightly stated. Upon closer examination, we find that 1 Corinthians 14:34 actually begins in verse 33. While the King James and New American Standard translate this sentence beginning in verse 34, other versions, for obvious reasons, begin the sentence in verse 33. It makes no sense for Paul to write in verse 33, "for God is not a God of confusion but of peace, as in all the churches of the saints." God is not a God of confusion but of peace, as in all the churches? What does that mean? But, given the fact that Paul said, "I do not allow," period, it makes perfect sense and is totally harmonious (as other translations affirm) that verse 33 opens this sentence in verse 34 with the statement:

**As in all the churches of the saints**, the women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.

Thus, we see clearly stated in 1 Corinthians that what Paul was instructing them about the women keeping silent was not relative to them alone, but was in fact practiced "in all the churches of the saints."

Furthermore, this is entirely consistent with what he had just said in this same letter in 1 Corinthians 11:16 regarding the identical issue of the difference between men and women, but concerning covering the head when praying:

But if one is inclined to be contentious, **we have no other practice, nor have the churches of God.**

Thus, Paul simply repeated himself in chapter 14 where he said: "**As in all the churches of the saints. . .**" In both of these similar cases, he cited the consistency throughout all the churches regarding these matters concerning women, and called the Corinthians to adhere to these practices.

Therefore, without question, Paul was not calling the Corinthians to a unique practice; but to the contrary, he was calling them to adhere to what "all the churches of the saints" were following at that time. Now, 2,000 years later, is it any wonder that churches face the same challenges, but only to the

opposite extreme? Instead of one church being aberrant from “all the churches of the saints,” now the vast majority of the churches are aberrant! Obviously, what took place in Corinth happened as only a small taste, a foreshadowing, of where the majority of the churches would go in the last days. The church has departed from its beginnings. “You’ve come a long way, baby,” in many aberrant ways!

But here is the most compelling point regarding the origin of Paul’s commands about women remaining silent. To what did Paul look as the basis for this proclaimed order between men and women? The answer equally dismisses the argument that it was simply related to the errors of the Corinthians.

We will begin answering this question by first noting Yahshua’s statements about marriage, wherein He proclaimed that divorce was not an option (except in the case of infidelity). When the Jews cited divorce via the laws of Moses, Yahshua stated, “Because of your hardness of heart Moses permitted you to divorce your wives; **but from the beginning it has not been this way.**” “The beginning” He was referring to was, of course, Yahweh’s conclusion in Genesis 2:24 following the creation of the woman. Yahshua preceded this statement with, “Have you not read that He who created them **from the beginning** made them male and female, and said, for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?” (Matthew 19:4-8). Thus we see that the authority Yahshua was speaking of here per a man and a woman, was based on that which was ordained “from the beginning.”

Just as Yahshua went back to “the beginning” to establish the order of marriage; appropriately, Paul likewise went back to the beginning to establish the place of women in the church. After stating that a woman was to remain quiet, he then set forth the basis for this:

For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being deceived, fell into transgression. But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint [1 Timothy 2:13-15].

So what was the basis for that which Paul wrote to the Corinthians, or for any church, about the place of women in the church? Was it indeed circumstantial and relative to a specific church or time, as some would want us to falsely believe; or as with Yahshua per the matter of divorce, was it based on something established “in the beginning”? Without any doubt, it was based

on that which Yahweh set forth from the beginning—Adam and Eve!

This divine order in the relationship between men and women which affects the role and place of the woman in the church, as well as in the nation, has been the established order of Yahweh from the beginning, as it is written, “Yet your desire will be for [the place of] your husband, and he will rule over you” (Genesis 3:16). This is the same order Paul affirmed to the Corinthians in chapter 11 where he addressed the contrast of men and women covering their heads. In verse 3 we read that “God is the head of Christ,” that “Christ is the head of every man,” and that “the man is the head of woman.” And as long as there is an Adam and an Eve, a man and a woman, a husband and a wife, this order remains unchanged, exposing the errors of our ways in the home, in the nation, and in the church.

Furthermore, because of this established order “from the beginning,” Paul likewise invoked “the Law” as the basis for the woman keeping silent in the churches, not mere circumstances or a sole flash in time: “As in all the churches of the saints, the women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, **just as the Law also says.**”

Clearly, the woman’s required silence is not a matter that is bronzed for a moment in time like a pair of worn out baby shoes; but its origin and basis is “from the beginning,” even “just as the Law also says,” and thus remains entirely relevant and binding today.

Therefore, any woman is out of order when she seeks to teach or exercise the authority given to the man, and most certainly to occupy the role of pastor. Unquestionably, what Paul forthrightly directed on two separate occasions was not limited to an isolated situation. But even as Yahshua cited and as the Law set forth, it was and is an order established from the beginning; an order that is still relevant today.

If there is any comparison with Corinth and what is taking place in churches today, it is that churches are even moreso out of order and lawless, as they commonly allow women to teach and exercise the authority given solely to men. You can be quite certain that if Paul was here with us, he would say the same thing to these churches and more, for they moreso violate the established government of Yahweh God.

Immediately after Paul stated, “As in all the churches of the saints, the women are to keep silent in the churches; for they are not permitted to speak, . . . for it is improper for a woman to speak in church,” he then added:

If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you **are the Lord’s**

**commandment.** But if anyone does not recognize this, he is not recognized [1 Corinthians 14:37–38].

Does this sound like Paul is just giving an opinion relative to the Corinthians? Not at all! He noted correctly that this instruction concerning women was Yahshua’s command as well. Do you see any women apostles among those He chose? No. Why? Because women governing and teaching in the church is strictly forbidden. Furthermore, the entire Bible was written by men, and it is given to men to teach others. As Paul stated, since Adam and Eve this is the authority of men only—“to teach or exercise **the authority of a man.**”

Furthermore, in Luke 10 when Yahshua sent out the seventy-two, once again He specifically sent out men only to represent Him and fulfill His work. How do we know this? The Greek word used to describe these seventy-two “others” is specifically the masculine plural form of “heteros,” in contrast to the feminine plural form. In keeping with the government of God and the order for the church that would follow, all of those set forth and sent out by Him were specifically men. So with this clear standard set by Yahshua, as well as Paul’s statement that this was His commandment, why do some today think they have the right to do otherwise in His church?

It is a sound governmental principle—the created does not have a right to teach or exercise the authority of or over the creator. Teaching and governing cannot lie with the weaker and easily deceived; and governmentally, this is exactly what is occurring when women step into this role. Teaching and governing does not lie with the weak and easily deceived, but with him who is not deceived.

An isolated case of Mary circumstantially going to the apostles to tell them that Yahshua had risen from the grave can hardly justify overturning these certain evidences and forthright directives. Furthermore, one cannot refer to an isolated case like Deborah (who was “a prophetess” and not a teacher or ruler [“judge” did not mean what we think of today, evidenced by Samson]) or the obscure mention of Priscilla and Aquila and totally eradicate the forthright evidence of:

- (1) Paul’s clear and direct instruction and affirmation,
- (2) The example of “all the churches of the saints,”
- (3) The clearly stated and firmly established order of Yahweh God “from the beginning,”
- (4) The cited Law of Yahweh regarding this, and
- (5) “The Lord’s commandment” and clear testimony.

We cannot be moved by emotions or that which is erroneously practiced in churches to produce copious quantities of the forbidden fruit of the tree of the knowledge of good and evil; but rather, we are to be persuaded and governed by the stated government and order of Yahweh. This is one more problem associated with the Curse of 1920. Clearly, churches that allow women to teach or exercise the authority of a man are out of order and further evidence this error, this cursed fruit. Their practices prove once again that which was declared from the first Garden failure—in deceived error they seek that which is “a delight to the eyes, and . . . desirable to make one wise” (Genesis 3:6).

Women have absolutely no authority to stand in the role of pastor, priest, or teacher and violate what was established “from the beginning,” “just as the Law also says,” is “the Lord’s commandment,” and was practiced “in all the churches of the saints.” As Paul concluded—since these churches do not recognize this, they are “not recognized” and are subject to Yahshua’s command in Matthew 7:21–23! Concerning churches that say “Lord, Lord” and prophesy and cast out demons and perform many miracles in His name, yet practice “lawlessness” (such as a woman teaching), they will be told to depart from Him!

**With such weighty evidence, with fear the church must entirely reject the usurping placement of women in roles of teaching or exercising the authority that lies specifically with the man.**

## APPENDIX 4

### The Government of Coverings

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<sup>3</sup>But I want you to understand that Christ is the head of every man, and the man is the head of woman, and God is the head of Christ. <sup>4</sup>Every man who has something on his head while praying or prophesying disgraces his head. <sup>5</sup>But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.

<sup>6</sup>For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head. <sup>7</sup>For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. <sup>10</sup>Therefore the woman is obligated to have authority on her head, on account of the angels [1 Corinthians 11].

We stated in Chapter 7 that clothing is governmental. It is indeed, and it is also spiritual, both of which you will see here. In order to understand this, we will begin by referring once again to 1 Corinthians 11 where we have seen Yahweh God's clearly stated governmental order.

It is highly suggested that you read *Coverings* at [www.thecurseof1920.com](http://www.thecurseof1920.com) to get a more complete analysis. But what we find is that 1 Corinthians 11:3-19 regarding the woman covering her head, is specifically pursuant to the replicable governmental order of Yahweh that we have discussed in Chapters 3 and 6.

As mentioned in Chapters 6 and 7, this has to do with the matter of coverture, or the man's covering. The legal principle is that the man is both the head and the covering of the woman. But as you will see, the government of Yahweh God requires that when the woman comes out from under her head, her covering, and goes to Him in prayer, of necessity she must place a **substitutionary covering** over her own head—a legal representation of the covering of her husband.

You will recall Yahweh God's divine governmental order:

**Divine Governmental Order**

**Yahweh God**

**Yahshua**

**Man**

**Woman**

Here we see that the covering, or coverture, of the woman is the man, the covering of the man is Yahshua, and the covering of Yahshua is Yahweh God. In this line of authority, what happens when the woman goes directly to God in prayer? Governmentally, she comes out from under her covering, her husband—for she is now going to God alone and not through her head. Thus, Paul clearly states that when she does this, she is “obligated” to have “authority” on her head. (In verse 10, the word “symbol” inserted in the phrase “*symbol of authority*” in many translations is not in the Greek passage, but is shamefully added by the translator.)

The Greek word for “authority” indicates “the right/authority to speak.” So obviously, the governmental nature of this goes far beyond “tradition,” which is claimed by some in order to dismiss and reject this vital divine truth. This relevance beyond the bounds of tradition is also evident in that it specifically states that the woman is to perform this “on account of the angels,” who are governmental messengers.

Thus, the instruction of 1 Corinthians 11:10 is clear, as it literally reads: “Therefore the woman is obligated to have authority on her head, on account of the angels.” (Read *Coverings*, Chapters 5 and 6, which forthrightly dismisses the popular error that the woman's long hair is her covering.) From the beginning of 1 Corinthians 11 when we see the divine government of Yahweh, through-out this entire matter of the woman covering her head, the vital issue at hand is—government!

So what do we see here? We see that Yahweh has placed the husband as head over the woman as a covering, her coverture; and when she goes to Yahweh God either by speaking to Him—prayer—or by speaking on His behalf—prophecy—for the sake of the angels she is obligated to have a substitutionary covering on her head, giving her authority to speak. And again, for sound reasons this had been the practice of women from the

beginning of the church until the Curse of 1920. As Paul said in 1 Corinthians 11:16, “But if one is inclined to be contentious, we have no other practice, nor have the churches of God.”

And of course, this governmental practice for the woman does not stand alone in its application. It is a way of Yahweh God, His governmental order, and, of necessity, is replicable; leading us to our understanding of the governmental and spiritual nature of clothing. To more fully understand both the validity and the application of this governmental order, let us consider some other examples. But we will have to be brief; and you will understand exceedingly more if you read *Coverings*.

When the tabernacle of Yahweh was in the wilderness, it too had a covering—the cloud by day and the fire by night. But when that cloud was removed, the sons of Israel had to disassemble the tabernacle and follow the cloud. And according to Yahweh’s command, during that journey the tabernacle was under a most unusual substitutionary covering, fitting to the unusual nature of a cloud by day and fire by night. The original covering was the cloud, and the interim substitutionary covering (the “headcovering,” if you will) was “atonement money” (Numbers 3:44-51). Actually, the term “atonement money” is quite fitting, for the word “atonement” is literally “covering.” By its very name, the money that was collected when a census was taken was “covering money.” Then once the tabernacle came to its new place, the original covering returned.

Likewise, when the tabernacle was at a resting place, all the items in it were under the covering of the tent. But when the tabernacle was disassembled and the tent removed, these now-uncovered items had to be placed under substitutionary coverings—cloths of blue or scarlet (Numbers 4:1-15). In like pattern, the original covering was removed, requiring the interim substitutionary covering. Then once the items arrived at their appointed destiny, the original covering was restored.

Even the earth follows the government of coverings; for in truth, it is the great tabernacle for man. On the second day of creation, the earth was covered with what was called “the firmament” (Genesis 1:6-8). When man sinned and Yahweh brought the great flood, that original covering was removed (Genesis 7:10-11). With its removal, therefore, there had to be a substitutionary covering placed over the earth—the ozone layer. In each case, as discussed in *Coverings*, the purpose of the substitutionary covering is to prevent judgment. This is the whole purpose of “atonement,” or, once again, “covering.” Without the protecting firmament, the sun would judge us and kill us; so the substitutionary covering of the ozone layer once again affords that protection until the firmament can be restored.

This now brings us to clothing. In the beginning, the man and the woman were undoubtedly clothed by the same thing that clothes Yahweh God—"light" (Psalm 104:1-2). Either literally or simply governmentally, this light clothed Adam and Eve so that their nakedness was covered. But when they sinned, the original covering of light was removed, they perceived their nakedness, and a substitutionary covering was placed upon them. That substitutionary covering was clothing (Genesis 3:21). And this is the covering that man has been placed under until the original covering—the light—can be restored. In the future when man is placed in an incorruptible body (which does not come at death, despite what people think and say), he will receive the restored covering that was on Adam and Eve before they fell.

So we see then that clothing is exceedingly more than just a form of fashion or a way to make one look good, or as women today seek, to be sexy. But most importantly, it is a substitutionary covering for the original light of Yahweh that we lost. Thus, as we have said, clothing is actually spiritual. It is the interim covering that substitutes for the radiant light of God, hiding our nakedness, even as the woman's headcovering substitutes for her husband when she goes to God.

So we ask, if removing the ozone layer means our judgment and affliction unto death, which is actually the case regarding any covering, what then is the effect of women wearing less and less and less clothing, or removing their headcoverings? The answer is clear. It too will afford our judgment, which is exactly what is happening to the family, to this nation, to the church, and to the world. Without question, when we incrementally throw off clothing, there will be a like incremental increase in judgment. Just look at Africa, or any society that removes its clothing, and you will see the outcome—death and destruction. Africa's clothing was removed and the people were taken into slavery until missionaries came and covered them.

And why have women in America removed their substitutionary covering of clothing and their headcoverings? Because of government. Neither of these coverings will return until we deal with the cause—this nation's rejection of Yahweh God's patriarchal government and its alteration to that of African matriarchy. Again, cause and effect!

I used to ask the chicken or the egg question: Did we remove our coverings and were thereby judged; or, did we reject Yahweh's ways and thereby our coverings were removed for our judgment? But the answer is now clear. The cause for judgment begins with rejecting God's most basic structure—His government, His ways, and His laws.

Once we reject His laws, He removes our protective coverings; and when He removes those coverings, He then brings His judgments. Because of our

now flawed government, we are experiencing multiple social ills, including our women being uncovered. Once again, we are getting to the root of the matter. When we removed from this nation the laws of coverture, our women removed their coverings. And when a covering is removed, judgment follows. We are naked, and the naked state of our women reveals our national nakedness and shame. Once again the blood of the bones is evidenced in the body.

## APPENDIX 5

### The Black Widow Spider

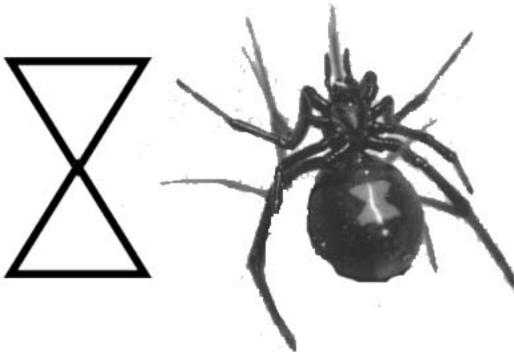
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Insomuch that the black widow spider is unique in all creation in both her dominant appearance over the male and her practice of killing and eating her mate (whereby she receives her name), she is a clear testimony of the women's rights movement.

Yahweh God's creation is not just a haphazard addition of animals to the earth so as to simply occupy it; but rather, all things created by Him are governmental and reflect His order and His purposes. For example, He set forth clean and unclean animals that reflect His governmental laws and ways. Likewise, there were specific animal sacrifices that could be presented to Him because of their governmental representation; and specific animals were used in establishing covenants. Yahweh creates nothing without order and purpose and government, and the black widow spider clearly speaks!

Not only does she speak via her unique dominant appearance and practice of devouring her mate, but the distinct and unique marking on her abdomen speaks as well—that which is called a red hourglass. But this is far more than just an hourglass; it is a clear and revealing testimony as to what her actions and appearance represent and accomplish.

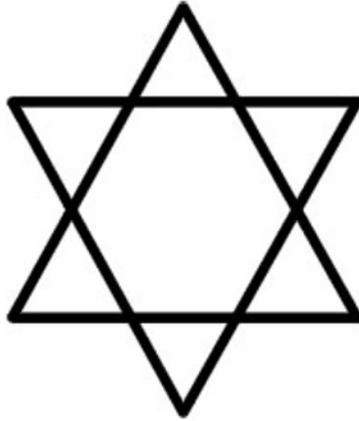
Her red marking is actually two distinct triangles. In fact, on some black widow spiders the two triangles are unconnected and distinctly separate from each other.



What is the Creator representing in this unique and vivid testimony? It is a governmental representation that is in clear contrast with the message of King Solomon's Seal.

Common to Judaism, Christianity, and Islam, legend holds that King Solomon had a wondrous signet ring that was the star-like figure formed by the union of two triangles.

### THE SEAL OF SOLOMON



The union of these two triangles has had many connotations, and often represents the union of two opposites. But by the very fact that these are triangles, the most compelling representation is the union of **God and man**, or **male and female**. God is a trinity, and man is a trinity (spirit, soul, and body); and Solomon's Seal, with the union of two trinities/triangles, attests to these two like unions.

Regarding this relationship between the male and the female, the triangle pointing down  $\nabla$  is the female—the woman's womb—while the triangle pointing up  $\triangle$  is the male—the phallus. Marriage is consummated by the conjugal act whereby these two triangles unite as one, attesting to two becoming one flesh—Solomon's Seal.

Therefore, what we see evidenced on the black widow spider, as well as in the women's rights movement that she vividly represents, is the woman  $\nabla$  ruling over the man  $\triangle$ .

Attested to by the black widow and her distinct red symbol, this Cursed movement has separated this nation from Yahweh God's government, and separated men from women, destroying the family. It has put women in places of authority that belong solely to the man, and the man ends up being ruled over and devoured by the woman.



Consistent with everything about this entirely destructive movement, that which it sets out to accomplish in making the male and the female one by erasing the line of distinction between them (homosexuality), in fact brings just the opposite—dividing the two, evidenced by dramatically escalating divorce rates. The women’s rights movement is a vicious counterfeit to God’s government, usurping His ways and destroying true oneness that comes by the uniting of man and woman under the man’s headship.

In clear contrast, Yahweh’s divine order, possessing great value, is the reverse—the man  $\triangle$  rules over the woman  $\nabla$ . This divine order is evidenced by the greatly prized and valued diamond.



Fittingly, the diamond is the ultimate gemstone, possessing many strengths and highly desirable qualities. The diamond is the hardest natural material, four times harder than the next-hardest. Its superlative physical qualities of pureness, durability, dispersion of light, and beauty, make it the most desired and costly of all gems. This remarkable stone, with all of its excelling and valued qualities, is given to us by Yahweh to represent His government—the man ruling over the woman, and God ruling over man. In truth, this is the covenant the woman is obligated to when the diamond ring is placed upon her hand at marriage—two becoming one flesh under her husband’s headship.

Thus, the diamond is Yahweh’s remarkable contrast to the black widow spider—a stark contrast that should cause us to absolutely reject the women’s rights movement and all it espouses, and wholly embrace the exceedingly greater value and sound government of patriarchy.

As a reminder of this truth, you will see the diamond used throughout this book, including a pronounced placement on the back cover. Also, it is a part of the RTC Quest Publications logo.

In contrast, it would be very accurate and wholly appropriate for the women’s rights movement to use the black widow spider as their logo, for this is precisely what Yahweh has given us to represent them—**the feminine work that dominates and devours the man, separating the union of God and man, and man and woman!** For this reason the black widow spider with her red marking was selected for the front cover of this book—she is Yahweh God’s testimony to this wholly destructive movement! She is the mascot of the Curse of 1920!

And actually, the women’s rights movement already uses this symbol, not only with the exclusion of the male symbol altogether, but also by conforming and claiming the male symbol as their own.

First, the National Organization for Women (NOW) uses a logo to represent their push for lesbian marriages that mirrors the following pattern:



It is quite significant that they adopted only the female symbol  $\nabla$  of the red hourglass on the black widow spider; for the lesbian marriage wholly excludes the male, devouring and eliminating him altogether.

Additionally, it is quite significant that the “O” in the NOW logo is moreso the masculine triangle with a flat bottom to the letter and pointed top, as indicated here. (Both logos can be viewed at their website.) Clearly, NOW’s true goal is evident—to become the man, to replace him, even to eliminate him! The highest goal of feminism is to divorce man—entirely!



Therefore, it would be most appropriate for NOW to put their true intentions out in the open and place the hourglass of the black widow spider in their logo as represented here, for this is precisely what they fulfill!

Or more appropriately, they should use this more descript and graphic addition to their logo.

In conclusion, we have seen in Chapters 2 and 5 that the woman was tempted in the Garden by the serpent; and in like manner, women in America were tempted by the black man’s plight. Therefore, it is not without like attesting purpose that, of all the different colors of spiders, Yahweh made the black widow distinctly black. Not only does she attest to the division of man and woman, and of God and man; but she attests to the Curse of women’s rights that is rooted in black Africa. NOW we know the truth!

## APPENDIX 6

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### Voodoo in New Orleans

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In the mid-19th century, doing voodoo seems to have been all the rage in New Orleans. Uppercrust Creoles pursued voodoo in much the same way that the trendy of today latch on to the latest New Age development. It was a hot topic of conversation in the posh parlors of well-heeled Creoles, but Orleanians paid much more than mere lip service to the practice of voodoo. Superstitious Creoles scrubbed their front stoops with brick dust to ward off curses and called regularly upon witch doctors and voodoo queens. For the most part, they sought advice on affairs of the heart and purchased gris-gris (voodoo charms), usually in the form of various love potions, powders, oils and ointments. For 19th century tourists, no trip to the Crescent City was complete without a visit to famed voodoo queen Marie Laveau.

The strange and exotic voodoo ceremonies drew throngs of thrill-seekers. Reporters frequently turned up to view the rites, and local newspapers of the period were filled with detailed, sometimes shocking accounts of voodoo conclaves and voodoo-related activities. But the ceremonies witnessed by the hordes and the reporters were often elaborate shows staged for outsiders. Voodoo was a mysterious, secretive cult whose more sinister aspects were carefully shielded from curious eyes.

Voodoo originated in the African kingdom of Dahomey (now the Republic of Benin). Vodou was the region of the Dahomeans. The word vodou and its various forms—voodoo, voodoo, vaudau, even hoodoo—encompassed all aspects of the religion, including the gods, the cult, the cultists and the rituals. One of the primary gods was Zombi (also called Damballah), which was a snake—usually a giant python. Among other things, the snake-worshippers believed that the first man and woman on earth were blind until the serpent gave them sight. The Bantu word zumbi means fetish, and the voodoo cult involved beliefs in sorcery and black magic.

When voodoo arrived in New Orleans, the cultists incorporated some of the characteristics of the Catholic Church. Statues of the Virgin Mary and pictures of the saints sometimes adorned voodoo altars, but the tenets of this religion bore no resemblance to Christianity.

By the late 1600s, the Dahomey were invading neighboring lands to capture slaves and sell them to European traders on what was called the African Slave Coast. By 1700, the Dahomean economy was propped up by the sale of about 20,000 slaves annually and the African kingdom prospered from the slave trade until well into the 19th century. Thousands of shackled Africans were transported by the French to the islands of Martinique, Guadeloupe and Haiti (then called Saint-Domingue). The slaves took with them their voodoo, which flourished in the French West Indies and is still practiced in Haiti.

By 1717, according to some accounts, more than 3,000 African slaves had been brought to Louisiana from the French West Indies. In the late 18th century, prompted by the fear of voodoo, the Spanish governor of Louisiana prohibited the importation of slaves from the Caribbean. But after around 1803, following a series of bloody rebellions in Saint-Domingue, French planters and their slaves began to pour into South Louisiana. Many of the French settled in New Orleans, and it was during the early 1800s that voodoo became firmly established in the city.

The first organized voodoo ceremony in New Orleans is said to have taken place in an abandoned brickyard on Dumaine Street. It was probably presided over by Sanite Dede, the first of the great voodoo queens. (Voodoo was a matriarchy. The witch doctors and kings paled in comparison to the strong queens—always free women of color, never slaves—who reigned over the rituals.) Repeated police raids on the brickyard drove the cultists out to Bayou St. John and Lake Pontchartrain. In 1817, the Municipal Council, fearful of voodoo-inspired slave uprisings, outlawed slave gatherings except on Sundays and in officially designated and supervised areas. Congo Square was one such legal meeting place. (Later renamed Beauregard Square, the plaza in front of Municipal Auditorium in what is now Armstrong Park is the old Congo Square.) For many years the slaves gathered each Sunday afternoon in Congo Square, chanting, beating their tam-tams and dancing the Calinda and Bamboula.

Congo Square drew large crowds of gawkers, but the activity there was mere window-dressing. A pretty picnic compared to the grotesque and orgiastic illegal rituals that took place around the bayou and the lake. Most people in town knew it, and when word spread about a voodoo to-do on St. John's Eve, the roads leading to the designated site were clogged with the 19th century version of bumper-to-bumper traffic.

For voodooists, St. John's Eve (June 23) was the most important night of the year. Eyewitness accounts of St. John's Eve ceremonies on the lakefront include lurid tales of half-naked cultists whirling in fantastic dances around a

huge bonfire and a boiling cauldron into which they tossed live chickens, snails, frogs, black cats and the ever-present snakes. Congo drums were beaten with the leg bones of buzzards and the crowd chanted “Li grand Zombi” as the reigning voodoo queen danced with the python. It was said that the voodoos drank the blood of black cats, ripped live chickens apart and ate them, and that sometimes in the throes of a frenzied dance they clawed, bit and drew blood from each other. The presence of small coffins at the torch-lit rituals led to the belief, widespread among the Creoles, that white babies were kidnapped and sacrificed by the voodoos. The majority of voodooists were African-American, but there are many stories of whites—particularly young women—who participated in the rites.

The two most famous names in local voodoo lore are Doctor John and Marie Laveau. A free man of color who claimed to be a Sengalese prince, Doctor John was an enormous man whose ebony face was marked with hideous tattoos. In the 1840s he bought a veritable harem of female slaves and a house on Bayou St. John. He exerted great power over the Creoles, who flocked to his house to purchase charms and have their fortunes told. He seemed to see into their homes and know their innermost secrets. In fact, he did—the servants in many prominent Creole homes spied for him and sold him information. When he died in 1884, famed writer Lafcadio Hearn wrote a flowery elegy that was published in Harper’s Weekly.

The name of Marie Laveau is, of course, legendary in New Orleans. There were at least two voodoo queens named Marie Laveau—mother and daughter—and possibly others. The first was a tall, handsome and mean-eyed woman who was said to have been the illegitimate daughter of a wealthy white planter and a mulatto. The reddish cast of her skin indicated some Indian blood. In 1819, at the time of her marriage in St. Louis Cathedral to Jacques Paris, a native of Santo Domingo, she was a devout Catholic. Paris mysteriously vanished shortly after the marriage, and she began calling herself the Widow Paris. She worked as a hairdresser, listening to gossip and secrets while she arranged the tresses of aristocratic white ladies.

A few years after Paris vanished, she became the mistress of a quadroon named Louis Christophe Duminy de Glapion, with whom she had 15 children. They lived in a cottage (long ago razed) on St. Ann Street between North Rampart and Burgundy Streets. The disappearance of her husband and her move into voodoo may or may not have been connected; in any case, by 1830 Marie was the queen and a force to be reckoned with. She is said to have eliminated other queens through the use of powerful gris-gris, literally “voodooing” them to death.

She reigned over the Congo Square doings, and danced with the snake at the Lake Pontchartrain rites, to which she extended invitations and charged admission. Everyone in the city was terrified of her, and she is said to have had police and politicians in her pocket. Fantastic tales were told of the house on St. Ann Street—that it contained a 20-foot python, mummified babies, skeletons and two altars, one for “good luck” and the other for “bad luck.” Marie retired in 1869, and her “luck” ran out in June, 1881. Long before her death, her daughter, born in 1827, had gained as much notoriety as Marie, perhaps even more. Other queens reigned after them, but none ever had the power or the fame of the Laveaus.

The Laveau-Glapion tomb is in St. Louis Cemetery No. 1, near the Basin Street entrance. The stark-white tomb is always adorned with burnt candles, flowers and voodoo offerings. It probably holds the remains of the Widow Paris and may also be the final resting place of the second Marie Laveau. Many believe that it is, but others maintain that Marie II, exiled by her family after the death of her mother, is buried elsewhere. Some say that her spirit is restless and cannot be contained.

Voodoo is scarcely the force it once was. It is not, however, completely dead. There are stores from New Orleans to New Haven that carry voodoo accoutrements with descriptive names—Love Oil, Courting Powder, Controlling Powder, Get-Together Drops, Follow Me Drops and Boss Fix Powder. Believers still use the “mojo hand”—a small cloth filled with pieces of deceased reptiles, birds, animals or people—to “fix” (hoodoo) someone or something. The most popular and potent gris-gris is a root called “Johnny the Conqueror,” also known as High John and Big John. Big John has turned up in several blues recordings, such as Bo Diddley’s “I’m a Man” and Muddy Waters’ “Hootchie Kootchie Man.”

Another voodoo-related blues tune is John Lee Hooker’s “Crawling King Snake Blues,” and in the ’60s, rock-and-roller Mac Rebennack, duded out in feathers and face paint, adopted the name Doctor John.

Perhaps the most impressive proof that voodoo is still with us is its use in modern day medicine. According to the Encyclopedia of Southern Culture, voodoo is of increasing interest in Southern schools of medicine and psychiatry. Doctors in respectable medical schools have consulted voodoo doctors, especially with regard to the treatment of paranoid schizophrenics.

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## APPENDIX 7

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# The Trinity of Music

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Even as man is a trinity of spirit, soul, and body; or as God is a trinity of Father, Son, and Holy Spirit; so music is a trinity of melody, harmony, and rhythm. As in the case of each of these trinities, proper placement of emphasis and focus determines its correct and proper workings and effects. Therefore, most revealingly, it is likewise the emphasis of these various parts of music that determines the goodness of the music, and even which part of man the music will appeal to.

Music that emphasizes melody appeals to the spirit of man. Music that emphasizes harmony appeals to the soul of man. And, music that emphasizes rhythm or beat appeals to the body, or the carnal nature of man. The latter is quite obvious when one observes the physical response of that carnal nature, the human body, to strong rhythm, as well as its ability to stir up fleshly passion. Dominating rhythm can be very intoxicating and mesmerizing, leading one into a trance-like state, evidenced by the Storyville brothels and Voodoo rituals.

Proper music should have the same order as the trinity of God. The Son and the Holy Spirit do nothing but that which glorifies the Father; thus likewise, godly music should do nothing to distract from the melody, but do everything to glorify and support it. Any music that does not do this stimulates the hearer to exercise his actions out of either his soul or his flesh. This is one of the great spiritual detriments of jazz, rock, or rap music in any form, even in “gospel” music. Thus we find that the government of the music has an impact that can be even greater than the words, even when the words may attempt to be “good.”

Therefore, a critical judgment of music is: Is it strong on melody? Does harmony support the melody? And does rhythm/tempo serve and not distract from the melody?

## APPENDIX 8

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### The Hippocratic Oath

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I SWEAR by Apollo the physician and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this Oath and this covenant to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his offspring in the same footing as my own brothers, and to teach them this art, if they shall wish to learn it, without fee or covenant; and that by precept, lecture, and every other mode of instruction, I will impart a knowledge of the Art to my own sons, and those of my teachers, and to disciples bound by a covenant and oath according to the law of medicine, but to none others.

I will follow that system of regimen which, according to my ability and judgement, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous.

I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion.

With purity and with holiness I will pass my life and practice my Art.

I will not cut persons labouring under the stone, but will leave this to be done by men who are practitioners of this work.

Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and, further, from the seduction of females or males, of freemen and slaves.

Whatever, in connection with my professional service, or not in connection with it, I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret.

While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times.

But should I trespass and violate this Oath, may the reverse be my lot.

## APPENDIX 9

### **Hair and the Black Man**

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As stated in the introduction, I see things corporately, governmentally, and not emotionally. What you are going to read here is evidence of this view. Sometimes when I address some issues like the black man, I get uncomfortable—concerned that the truth will be misunderstood, or even that a black person will read these things and be negatively affected. However, I also hold the certain conviction that the only way to make true progress **is to be honest with the truth.**

Many people can make shortsighted progress; but in the long term it is to their demise. Yahshua said, “For what does it profit a man to gain the whole world, and forfeit his soul?” (Mark 11:36). **No matter how grand, there is no value in short-term gain that is acquired at the expense of long-term gain.** If we are to ever make lasting long-term gains, we must be honest with the present, with where we are, and with our intentions and pursuits, no matter what the examination might reveal.

In this commitment to honesty and ultimate good, and with the hope that this truth will effect lasting long-term gains for all, let us consider another revealing evidence regarding the cursed black man from Africa. And remember, any curse that is addressed here is addressed with the hope that it will be reversed. Hopefully, it is in knowing these curses that we can call out to Yahweh for wisdom, for mercy, and for much needed deliverance.

On the continent of Africa, the land of Ham, we see that Yahweh engraved an engraving of Satan, attesting to the curse that is on that land going all the way back to Ham. Furthermore, “Africa” means “snake kingdom,” attested to as well by the snake on the forehead of the Pharaohs of Egypt.

There are two predominant physical features that make the African unique from all other peoples in the world—their black skin-color and their tightly coiled hair. We have already noted that Yahweh works out His governmental ways through the various races—it is His design and order, set forth to accomplish His purposes. And it is these two factors of skin-color and tightly coiled hair that identify the curse that was placed upon the black man at the time of Ham.

Governmentally, black speaks of darkness, the absence of light. And frankly, even as a child is formed in darkness and is birthed into the light and receives breath, or as the Jews reckon the beginning of a day at nightfall, so it is the way of Yahweh to begin everything in cursed darkness. Even the seed is planted into darkness, into death; but it is in that state that it germinates and is able to come out of darkness and reach toward the light. And as unwelcomed as this will be to the church—once again like the black man, it too has been in darkness, in death, for 2,000 years, even as Yahshua clearly stated: “We must work the works of Him who sent Me as long as it is day; **night is coming when no one can work.** While I am in the world, I am the Light of the world” (John 9:4-5). The church was just as much cursed as the black man when Yahshua, “the Light of the world,” left and night came as foretold. The church entered the womb, they were planted into the dust, and they too wait for the light. But it is the black man’s tightly coiled hair that we want to address here.

Hair is extremely important to Yahweh God—it speaks! In 1 Corinthians 11:15 we read that hair is glory. That in and of itself tells us that it is very significant to Yahweh, who Himself is clothed in glory (Psalm 104:1-2). In the book, *Coverings* (found at [www.thecurseof1920.com](http://www.thecurseof1920.com)), we find that hair is a covering that possesses glory, and therefore demands to be covered, otherwise calling for judgment. Therefore, each person is actually under the covering of glory—hair. According to 1 Corinthians 11, that glory is to be short for the man and long for the woman (which speaks volumes).

But looking at the black man, what kind of glory is he under? He is under a coiled covering—his coiled hair. And what covering is over the continent of Africa? It is the coiled covering of the serpent. Thus, the cursed black man’s coiled hair gives governmental testimony that his covering is the glory of the serpent. This is the serpent spoken of in Isaiah 27:1—the “twisted serpent,” Satan. (Let anyone who uses this fact for evil purposes take upon himself the curse that is upon the black man.)

Therefore, when the ’60s came along with its advanced Voodoo curse, what did the black man do with his cursed testimony? He let it grow, just as the curse of Voodoo music grew. The Afro of the ’60s was a governmental testimony of the expanding curse of the black man through his Voodoo music that was rampant in the ’60s, and still affects us today with equally evil results. Just look at the nudity of the ’60s. It too was a response to the African Voodoo curse, the curse of Ham for exposing his own father’s nakedness. It is time for America to wake up to the fact that rock and roll is the selfsame curse that has been on Africa. Just look at the rock and rap music videos, and you will see this cursed African nakedness. And that curse continues, as nudity becomes

all the more acceptable. We are moving ever closer to the state of cursed Africa, unless we repent and change our evil course. **We have allowed Satan to equally become the head of this nation!**

When my oldest daughter was a child, she had long blond hair that had a slight wave to it. Later as a child, she cut her hair to a length that was moreso like that of a boy. But after she had the revelation that men and women were exchanging their identities, she let her hair grow out again. But to our surprise, it grew out moreso like that of the black man's coiled hair; which she could wear in an Afro if she chose to.

I have learned that things in my life, and in the lives of my family, speak. My daughter became a living testimony of women today. Though their hair may not testify of this as it did with my daughter, it remains to be true that when women seek to take on the appearance of the man through short hair and wearing pants, they come under the curse of Africa. And again, more and more this is being evidenced by less and less modesty, as women yield to African nudity. Their hair may not be coiled, but they evidence that they are under that coiled curse.

People do things without having any idea as to what they are speaking governmentally, whether it be their lack of covering, or cross-dressing, or a man shaving off the glory that God placed upon his jaw, or putting tattoos on the skin. And let us note that a woman is just as much a transvestite wearing pants, as is a man who wears a dress. These are all the same highly governmental testimonies of cursed acts. Also, as the woman is to cover her head "for the sake of the angels," you can be most certain that those same angels understand these like governmental statements. And, you can be most certain that Satan, a fallen angel, knows full well what these governmental statements mean. Like Balaam, he uses them to his advantage for our destruction.

Let us consider here an example of how things like hair bear extraordinary governmental significance. When Yahshua said, "But the very hairs of our head are all numbered" (Matthew 10:30 and Luke 12:7, but not in Mark), He was not talking about the literal proteinaceous filaments on your head. We have already seen that hair is glory; therefore, Yahshua was actually saying that all of your deeds, your glory, are already numbered. Thus He continued, "So do not fear." This is the same thing Paul said when He stated concerning "good works, which God prepared beforehand so that we would walk in them" (Ephesians 2:10). In other words, they are already numbered. This understanding of the testimony of hair gives greater insight into the passage, "Train up a child in the way he should go, and when he is (Lit.) bearded he will not depart from it" (Proverbs 22:6). Hair is glory, and the twisted glory that is

governmentally evidenced by the black man is a glory of Satan. Satan's evil deeds are likewise numbered, and it is evident that that number is coming to an end.

We just read in Chapter 13 concerning the hope we have that the Curse of 1920 will be reversed. This is the same hope and governmental prayer that is unknowingly being offered up by the black man. How many black men and women have you seen, especially among the women right now, who are taking the coil out of their hair? What are they really saying by doing this? The same thing the Red Sox fans were saying: "Reverse the Curse!" The black man's hair is twisted and coiled, and many black men and women are turning the crooked into the straight. Governmentally, they are asking to be released from the curse of the serpent and to walk in the straight and narrow way. May Yahweh fulfill their testimony. And may Yahweh do good on our behalf and reverse the Curse.

Regarding this curse of darkness to which the black man's skin speaks, we read in Yahweh's law, His way, that the sons of Israel ate the Passover lamb and bitter herbs in darkness, and their emancipation out of Egypt could not come until the dawning of light (Exodus 12:22). Emancipation is thus the dawning of light and the end of darkness. America entered into darkness, evidenced by its acceptance of the Curse of 1920 with women's rights, Voodoo music, and abortion and euthanasia. Yahweh's 1994 Emancipation Proclamation has brought the dawning of light, and with hope we will leave Satan-headed Egypt and depart from the ways of this dreaded African Curse of exceeding destruction.

## APPENDIX 10

### Jubilee - 1994

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In Chapter 8 we saw how nine periods of cursed time effected the Curse of 1920, but we also noted that there is another period called blessed time. In this Appendix we will examine blessed time.

This Appendix is not light and easy in any regard, having many terms and concepts, as well as information, that will be entirely new to you. But, it is added here for its immense relevance and confirming evidence, as well as its incomparable and much needed truth.

**Blessed time**—a period of 490 years, or any multiple thereof, that leads to the blessing of Jubilee.

In Matthew 18:21–22, we read a clear testimony regarding the significance and relevance of the number 490: “Then Peter came and said to Him, ‘Lord, how often shall my brother sin against me and I forgive him? Until seven times?’ Jesus said to him, ‘I do not say to you, until seven times, but until seventy times seven.’” Seventy times seven is 490, and thus speaks of forgiveness.

Also, most significantly, 490 years is an extended Jubilee waiting period by a factor of ten, or  $10 \times 49$  years. The Jubilee was every fiftieth year, following a specifically enumerated period of 49 years. In Leviticus 25:8 we read: “You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years.”

Repeatedly, Yahweh has legal time-periods of waiting, whether they be the weekly sabbath per a six day wait (Exodus 20:8–11), the seventh year land sabbath spoken of here in Leviticus 25:1–7 per a six year wait, the Jubilee per a 49 year wait, or extended periods of these and others by multiples thereof. This is Yahweh’s government, His ways, His law, His order, and His works. He has legal waiting periods, and we would be wise to understand them.

Therefore, as with the nine periods of 414 or 430 years, multiplying the Jubilee waiting period of 49 years times ten—490 years—elevates Jubilee’s fulfillment to a higher level, causing it to be of far greater and even higher

significance. What was Jubilee? We read in Leviticus 25:10 that Jubilee, on the culminating fiftieth year, speaks of forgiveness and much needed restoration:

**“[A]nd each of you shall return to his own property, and each of you shall return to his family.”**

As you will see, on the higher level of multiple Jubilee waiting periods, this speaks of reversing the curse that came when Adam and Eve fell and were removed from their “own property,” the Garden. It is man returning to the Garden of Eden. And as incredible as it might sound, this is indeed what this nation and this world is beginning to experience, evidenced already in the 1994 changes we identified in Chapter 13, and will experience in ever-increasing ways.

Let us now consider some examples of, and testimonies related to, blessed time; the last example, quite significantly, returning us to this most remarkable figure—King Jehoiachin.

The first example is quite simple, yet very important. In year 2448 from Adam, the glory of Yahweh came upon Mount Sinai and the people could not go near it; then 490 years later in year 2938, the glory of Yahweh filled Solomon’s temple at its dedication and the priests could not stand to minister in the temple because of the glory.

But this blessed time had to have had a source; and quite significantly and revealingly, it did indeed. Its origin was 490 years before year 2448, and was the blessed bride of Abraham, Sarah, who was born in year 1958 from Adam. Abraham was then ten years of age, the age of Rebekah when she married Isaac. Thus, the testimony of the glory of Yahweh is per Abraham’s bride. And in our governmental testimony of 1 Corinthians 11, we read in verse 7 that “the woman is the glory of man.” We note then that the glory attested to in the bride is certainly evidenced here by Sarah and the following two periods of blessed time.

Here is another example; but it is far more complicated and lengthy, with entirely new concepts, and will open to us some marvelous and extraordinarily valuable and timely truth and understanding. It has to do with multiples of the Jubilee waiting period of 49 years. And as you will see, undoubtedly Yahweh uses this to lay out **the most significant and determining measured course of time in the entire history of man!**

In 534 BC, Cyrus of Persia issued a decree allowing the Jews to return to Jerusalem and rebuild the temple, ending the 70 years of captivity in Babylon. Nineteen years later, or in 515 BC, the temple was completed. Then in 458

BC, or 76 years after Cyrus's decree, King Artaxerxes made a like decree and sent Ezra to Jerusalem to "establish the law of your God," an act that would "adorn the house of Yahweh" (Ezra 7:25-27). Most notably, this second decree was at the completion of the 70<sup>th</sup> Jubilee waiting period, or  $70 \times 49$  years, or 3,430 years. (To be explained shortly.)

Quite significantly, by performing this decree and work 76 years later, it actually removed them from a cursed time cycle of 414 years, and placed them on a blessed time cycle of 490 years ( $414 + 76 = 490$ ). Let us consider this further, for it is important to note, and even has implications for today.

When Cyrus made his decree, it was specifically at the cursed time period of 414 years following the 60<sup>th</sup> Jubilee waiting period ( $60 \times 49$ ) at year 2947 from Adam. This was not a good cycle to be on; and if they had continued on it, it would have meant the fulfillment of cursed time! But as we have seen evidenced in other cases, Yahweh reverses a curse, and He did so here by evoking yet another legal decree 76 years later. With the addition of the decree of Artaxerxes and Ezra's return to establish the law of Yahweh at the end of the 70<sup>th</sup> Jubilee waiting period, they entered into blessed time. Thereby, Yahweh legally reversed the curse!

And most importantly—and these two paragraphs are not easy to read, for they are extremely packed with information—by restoring the sons of Israel back on blessed time, specifically at the completion of the 70<sup>th</sup> Jubilee waiting period, or year 3437 from Adam, Daniel's 70 sevens ( $70 \times 7$ , or 490 years) began with the decree of Artaxerxes. This is falsely called Daniel's seventy "weeks." But, the literal translation is simply "seven," or seventy "sevens." Like the land sabbaths, it is actually 70 seven-year periods, or 490 years.

The decree of Artaxerxes was the curse-reversing legal decree spoken of in Daniel 9:25—"a decree to restore and rebuild Jerusalem." But in truth, it is not literal Jerusalem that is being spoken of here—nor will that Jerusalem fulfill this decree, for that Jerusalem was only its shadow. Daniel 9:25, therefore, looks to the rebuilding of Jerusalem above, beginning at the end of 120 Jubilee waiting periods. Thus, one period of blessed time later, or in year 3927 (33 AD), Yahshua was crucified. And most significantly, through the Law of the Nazirite vow in Numbers 6, **Yahshua legally restored the original Garden!** (To learn more about this, go to [www.thecurseof1920.com](http://www.thecurseof1920.com) and read *The Nazirite Vow*.) Thus we see a very dramatic testimony concerning blessed time. But this is not all.

If you have an enquiring mind, you might be wondering where this ongoing blessed time of 120 Jubilee waiting periods takes us, and how it relates to today. In order to answer this, though, we have to start by going back to the time when this expansive cycle of Jubilee waiting periods began. And

obviously, this time-cycle began when Adam and Eve ate from the tree of the knowledge of good and evil and were sent out of the Garden, out of “his own property,” which Jubilee speaks of returning to.

The Jubilee cycle actually began seven years after Adam was created. Why? Because that is when Adam sinned. While there is nothing in the Scriptures that specifically tells us this timing, it is actually by looking at the rest of time since then, as well as the government and ways of Yahweh, that we see the reality of this. When Adam sinned and was sent out of the Garden, only then was there a need for a Jubilee in order to return to the Garden, to “return to his own property,” which is the need for all mankind. In the seven years prior to this, obviously there was no need for a Jubilee, for they had not yet left the Garden. And again, we see what Jubilee is all about—**returning to the Garden!** Having established this, let us now advance forward in time and see where this extended cycle takes us.

There are actually three consecutive uninterrupted periods of forty Jubilee waiting periods that are most important, for a total of 120 jubilee waiting periods. The significance of these three periods is evidenced in two clearly confirming testimonies. First, we know that from a baby, Moses was raised in Pharaoh’s house; but at the age of forty he left Egypt and went into the wilderness where he tended sheep for another forty years. Then he had his encounter with the burning bush and went back to Egypt to deliver the sons of Israel. Upon delivering them, he spent his last forty years leading them through the same wilderness, whereupon he died at the age of 120 (Deuteronomy 34:7). Thus, Moses’s 120-year time period was an attesting  $40 + 40 + 40$ .

The second testimony is the first three kings of the sons of Israel—Saul, David, and Solomon. Once again, each of these very significant kings reigned for specifically forty years. Further establishing the uniqueness of their reigns, after Solomon the sons of Israel were split into two and ten tribes and never reunited. Thus, they too served in a unique  $40 + 40 + 40$  testimony.

So why was this three-part extended Jubilee period the multiple of specifically 120 times 49? First, of course, it is twelve periods of blessed time, or  $12 \times 49$ . Also, 120 is the number of Yahweh’s masculine government (12) elevated to the hundreds level. This is also the same number of those gathered together in the upper room on Pentecost (Acts 1:15), and the number of governors established over Babylon after it fell (Daniel 6:1). Thus we see the hope of Yahweh God’s government established on this earth.

But all the way back in Genesis 6:3 we see Yahweh laying out this pattern for dealing with man. When He regretted making him, He declared: “My Spirit shall not strive with man forever, because he also is flesh; nevertheless,

his days shall be **one hundred and twenty** years.”

Yahweh gave man 120 years to change, which he failed to do. Therefore, at the end of those 120 years, or in year 1656, He sent the flood and destroyed all but Noah and his family. And quite significantly, there were eight in the ark, the number of consecutive games the Red and White Sox won, and Ronald Reagan, the eighth, all of which reversed curses. Governmentally, eight reverses the curse.

Again, Yahweh is government. And if He laid out 120 years for man at that time, and at the end thereof sent a flood to cover the earth, then clearly He has done and is doing likewise regarding mankind, only relative to His kingdom on this earth per vastly expanded Jubilee waiting periods. “That which has been is that which will be.” Yahweh will not “strive with man forever,” and at the end of another 120-unit period—the higher and telling period of 120 Jubilee waiting periods—He will once again send a rain, but this time the rain of His glory that will cover the earth.

This too we will address shortly, but for now let us see what took place at these specific points in time per these three forty-part increments of the Jubilee waiting period, as well as two other points. To aid in our math, we will mark these periods in years from Adam. Also, forty periods of Jubilee waiting would equal  $40 \times 49$ , or 1,960 years. Thus we see, there would be three periods of 1,960 years. And let us note here as well that these three 1,960-year chronological periods are actually three legal 2,000 year periods. A chronological 1,960-year Jubilee waiting period is a legal 2,000 years. This is simply Yahweh’s way of shortening time, something He systematically performs for our sake.

Adam fell in year 7, beginning the need for Jubilee—the forgiveness of sin and returning to our original land and family. Adding to the seven years the 1,960 years of the first forty Jubilee waiting periods brings us to the year 1967. (Remember, every date will have this added seven years.) What took place that year that would identify its significance as the first one-third point, the completion of the 40<sup>th</sup> Jubilee waiting period? The father of America, the father of faith, Abraham, was nineteen years of age. Significantly, this was the age of those who were allowed to enter into the Promised Land after the sons of Israel sinned and refused to go in (Numbers 14:29). Thus, per the completion of these first forty Jubilee waiting periods, we see evidenced here the promise that we would enter into the promised land upon the completion of this full cycle. Note here though—if this first forty-period mark was this cycle’s completion, then the year 1968 would have begun the fulfillment of Jubilee. But obviously it was not, and this first mark simply attested to that which would come.

The next Jubilee waiting period of significance we want to once again point out before looking at the next major mark of the attesting 80<sup>th</sup>, is the 60<sup>th</sup> (year 2947). We have already noted that it was one period of cursed time (414 years) after this benchmark Jubilee waiting period that Cyrus's decree was made, ending the 70 years of Babylonian captivity. And, this cursed time decree also necessitated that Artaxerxes proclaim a resolving and curse-reversing decree at the end of the 70<sup>th</sup> Jubilee waiting period in year 3437. But once again, all of this that takes place marks a time of waiting for the much needed Jubilee at the 120 completion. So a significant question to ask is: Is there any further indication here as to what might happen after the completion of the 120 Jubilee waiting periods? Once again, this might be answered by examining what happened in the year after 2947, or in 2948 when Jubilee would have begun.

In 2948, we find that the construction of Solomon's house was completed after thirteen years (1 Kings 7:1), the number of our founding colonies, as well as the number of twelve disciples and Yahshua. This too was not a fulfillment, but once again foreshadowed that which was to be when the 120 Jubilee waiting periods were completed.

Regarding the 414-year curse attested to by Cyrus's decree, we find that curse evidenced in the year immediately following the 67<sup>th</sup> Jubilee waiting period. The completion of the 67<sup>th</sup> Jubilee waiting period was year 3290. In year 3291—once again the hope of a Jubilee—very significantly, Nebuchadnezzar conquered Jerusalem, beginning the seventy years of Babylonian captivity and evidencing a curse instead. (It is interesting that Jerusalem had just reneged on a like Jubilee of sorts by not letting the male and female Hebrew servants go free [Jeremiah 34:6-22], and thus they reaped what they sowed by being taken into captivity on what would have been a Jubilee.) The only way this curse was reversed was through the decree of Artaxerxes at the end of the 70<sup>th</sup> Jubilee waiting period. Therefore, once again we see testified here that a curse would be reversed upon completion of these continuing 120 Jubilee waiting periods.

We have already noted the remarkable occurrence in the final year of the 80<sup>th</sup> Jubilee waiting period (3927)—Yahshua's crucifixion, and fifty days later the outpouring of the Holy Spirit on the day of Pentecost. And, once again, it was by the vital Nazirite vow that He restored the original Garden, making the way possible for us to return to it, or Jubilee!

But as remarkable and incomparably significant as this was, it was not the fulfillment of the 120 Jubilee waiting period cycle. **If Yahshua's crucifixion was the fulfillment, it would have occurred in the year 3928, the year after 3927, and Jubilee would have begun. But it did not!** Jubilee was not

declared! Instead, the timing of this vital event testified of still being in the waiting period, before Jubilee. Even as proclaimed by a most unlikely source, Yahshua had actually come early, “before the time” (Matthew 8:28–29); and the true fulfillment of His work would not be for another forty Jubilee waiting periods, the true fullness of time. Thus, He returned back to heaven to wait. But once again, we see in this testimony a promise of that which was to be. And most importantly, through the Nazirite vow He legally made Jubilee possible.

So exactly when did the 120 Jubilee waiting periods come to completion? Whatever year it was, one can be most certain that it was the year following that evidenced the completion, beginning the promised Jubilee. Remember, the 120 Jubilee waiting periods are only the period of time that precedes, or leads up to and attests to in various types and shadows, the Jubilee.

What year then marked the end of 120 Jubilee waiting periods, the end of the extended period when Yahweh ceases striving with man because he is flesh? That year was 5887, or . . . 1993! **Therefore, 1994, the year in which Yahweh declared His Emancipation Proclamation, as well as afforded the testimony of Jehoiachin, was the first year beginning His Jubilee, the beginning of our return to our land and family, as well as the flood of His glory!** Thus we have one more dramatic testimony regarding the incomparable significance of 1994!

We have already seen that at the end of the 40<sup>th</sup> and the 80<sup>th</sup> one-third and two-third marks of this 120-part period (as well as at the 60<sup>th</sup> and the 70<sup>th</sup>), Yahweh attested to what would take place at the fulfilling Jubilee. And when 1993 came, the concluding 120<sup>th</sup> mark, He was still not finished doing so!

In 1993, as mankind was now about to enter into Yahweh’s Jubilee—for the first time ever bringing the flood of His glory—He very clearly and powerfully attested to what lay ahead. From April to October, 1993, the United States experienced the most devastating flood in its entire history! The Great Flood of 1993 encompassed an area of nine states and 16,000 square miles, flooding like never before the great Mississippi and the Missouri Rivers and their surrounding areas!

And if this record flood was not enough testimony, in that same year Yahweh added the testimony of His glory, prophetically represented by white snow. From March 12 through 15, 1993, the entire east coast of America, or all thirteen original colonies—His divine government—was clothed in this white glory in an incredible winter storm called the Superstorm of ’93, or the Storm of the Century! More than a foot of snow fell from Alabama to Maine, providing record snowfalls and record low temperatures.

Evidenced by these attesting natural events in the last year of the 120

Jubilee waiting periods, we now know what lies ahead: Yahweh's truth and the restoration/establishment of His government, evidencing His glory. Yahweh has declared Jubilee for man!

You will note in these following two verses (and there are many others) that Yahweh's glory, His splendor, as with clouds, is stated to be above the heavens, removed from us.

- Yahweh, our Lord, how majestic is Your name in all the earth, Who has displayed Your splendor above the heavens [Psalm 8:1]!
- Be exalted above the heavens, O God; Your glory be above all the earth [Psalm 57:11].

However, we also read that, like Noah's flood, that glory will come to earth and eventually cover it.

- And blessed be His glorious name forever; and may the whole earth be filled with His glory [Psalm 72:19].
- And one called out to another and said, "Holy, Holy, Holy, is Yahweh of hosts, the whole earth is full of His glory" [Isaiah 6:3].
- Then he led me to the gate, the gate facing toward the east; and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory [Ezekiel 43:1-2].
- For the earth will be filled with the knowledge of the glory of Yahweh, as the waters cover the sea [Habakkuk 2:14].

This is what we can expect now that the 120 Jubilee waiting periods are complete. And by your reading this, you are already partaking of this glory—the marvelous truth regarding Him and His government and His ways and what He is doing! And keep in mind here as well, the truth that attests to the promise of His glory is relative to Abraham's bride, the Sarah who gives birth to the promised only begotten Son.

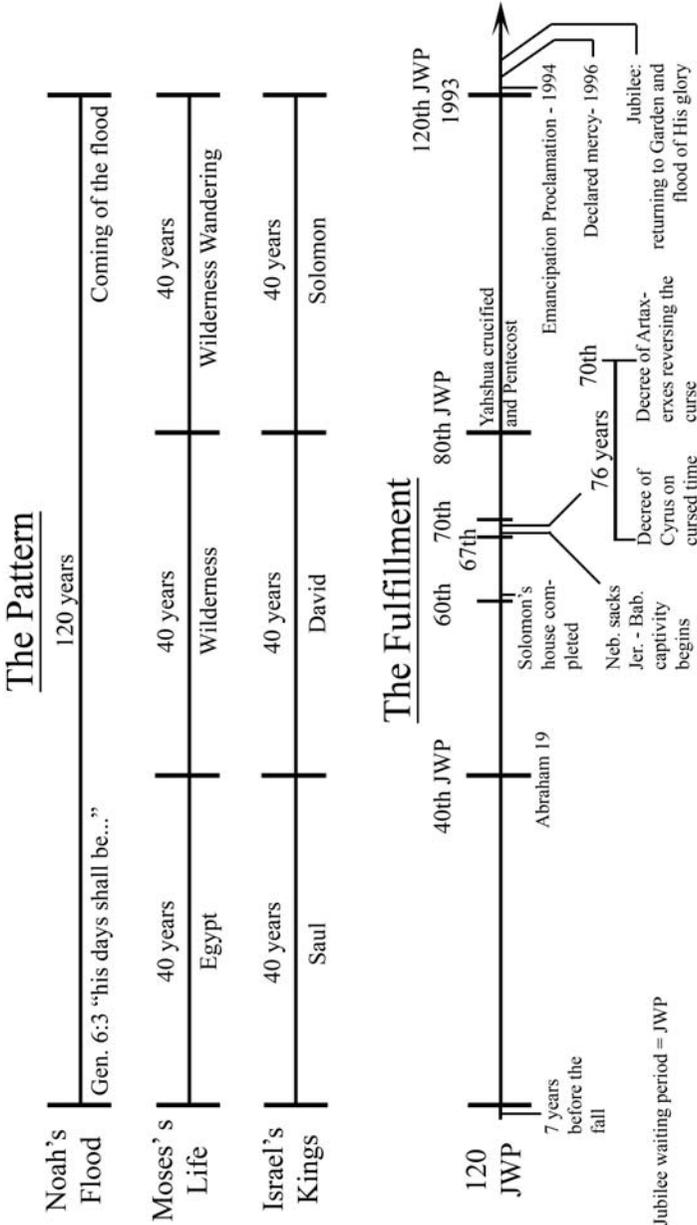
Thus, we have seen evidenced these promises per the testimonies Yahweh laid out over these 120 Jubilee waiting periods:

- Entering the Promised Land,
- The establishment of the house of Solomon,
- Reversing the curse,

- Rebuilding Jerusalem above,
- The establishment of the kingdom of God and restoring the Garden, and
- The outpouring of the flood of His glory!

The following chart summarizes what we have just seen.

# The Great Jubilee of Mankind



Another attesting evidence to this timing and that which is taking place, is this matter of reversing a curse by turning cursed time into blessed time by effecting a decree 76 years after the affirmation of the curse. We have already seen that, per nine periods of 414 years, a Curse began on America in 1920. Therefore, in order to reverse that Curse and place America onto blessed time, it would require a like decree 76 years later, once again converting the cursed 414 cycle into a blessed 490 cycle. So what year would that have been? Adding 76 years to 1920 was 1996. This writer cannot go into the decree that indeed occurred that year; but suffice it to say that in 1996, Yahweh did make that decree, placing this nation and the church on blessed time!

Thus, **1993** was very significant because it marked the end of the 120 Jubilee waiting periods. Therefore, **1994** was very significant because it was the beginning of Jubilee, evidenced by those things addressed in Chapter 13 and what you are reading here. And, **1996** was very significant because it marked the legal proclamation of a curse-reversing decree, changing cursed time into blessed time.

Now for the third example and testimony regarding blessed time—King Jehoiachin. In Chapter 11 we noted that Yahweh meted out Jerusalem's seventy years of captivity in Babylon based on a debt wherein they owed Him seventy sabbaths. The question to ask here is: Which sabbath? There were several sabbaths in the laws of Yahweh; but we are told in 2 Chronicles 36:21 that these sabbaths were specifically the land sabbaths wherein the land had to rest every seventh year. Therefore, 70 land sabbaths each seven years, or  $70 \times 7$ , would mean that Yahweh reckoned this debt over a 490 year period of blessed time.

The next question then is: From what specific 490 year period did He reckon this debt? If you count back 490 years from the year they went into captivity (3291), you come to 2801, which is a date of no significance whatsoever. The only date of any significance in that area is 2845, and undoubtedly relates precisely to that noteworthy period. The year 2845 was the beginning for that nation under a king. In year 2845, Saul became king, and Yahweh thereby held them accountable for their actions thereafter—they had “rejected [Him] from being king over them” (1 Samuel 8:7).

So what then is the completion date of this unique 490-year blessed time period upon which Yahweh reckoned the debt? It actually overlapped into their captivity, and was complete in year 3335. What happened in year 3335? King Jehoiachin, the one for whom Yahweh reversed the curse, was released from prison to become king of kings!

This is indeed quite significant! The blessing that Jehoiachin received in year 3335 was the legal consequence of the throne of David, going all the way

back to Saul. But as we have noted, putting a fulfillment on a waiting period elevates it to a higher level, thereby causing it to be of far greater and even higher significance. So, by placing that throne on an extended period of delayed time—in this case 490 years—it elevates it to a higher level, a higher fulfillment. Jeremiah had prophesied that Jehoiachin would not sit on the throne of David, when in fact he was elevated to not only sit on a throne, but the new king of Babylon “set his throne above the thrones of the kings” (Jeremiah 52:32).

This affords great hope for 1994 as well, for the promise effected in year 3335 is elevated to yet an even higher level when coming to its fulfillment via the 70 periods of 37 years leading to 1994. At that point, it is then the fulfillment of not only the throne going all the way back to Saul, but a throne that is set above all the kings, and yet fulfilled at an even higher level!

Thus we see once again the highly impacting and extraordinarily significant effects of the blessed time number—490. And one final point regarding Jehoiachin. In 2 Chronicles 36:9, we are told that he was eight years old when he became king. Thus, we see testified once again the reverse of the curse!

**The greatest problem we face today in this nation, and have suffered from since the mid-1800s, is that our government has gradually changed from its original patriarchal form, to a now matriarchal form. This book tackles this expansive subject head on!**

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But exposing these problems is only the beginning; for unless we take specific measures to reverse the Curse of 1920, it will continue to destroy us! These measures are clearly laid out here.



**ABOUT THE AUTHOR:** After receiving his degree from a Texas University and spending over six years behind a desk followed by a year of humbling, Gary Naler spent the next thirteen years helping the poor and needy in Dallas, which included a weekday radio broadcast that addressed those needs. After building a home for women and children, his last thirteen years have been devoted to understanding and presenting vital issues such as those covered in The Curse of 1920.

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