

Why They Came to America

Section II

In section I, we learned that Spain, a white Christian country colonized South America and parts of North America. However, the military soon race mixed with Negro slaves and local Indians and produced a new breed of people called Mestizo. These are the same types of people who are now coming across the border of America by the millions. They are illegal and it is against the law for them to be in our country.

However, in North America (except for a few places) the majority of the colonizing was done by families. This part of what is called the Dominion Mandate. Adam and Eve were given the Dominion Mandate and told to "subdue" (conquer) and "rule" the land. They were to "till" the land. This does not mean to dig the ground. It means to "cause work to be done" This is what the Hebrew meaning of "till" is. In later books we will learn that the non-white races existed long before Adam and Eve. God needed a man to manage the races and God set Adam and Eve to work together to over see and supervise the earth. Adam and Eve were a family and family is very important to God. The family is the most simple yet most important form of government. It has a King (husband) a Queen (wife) and subjects (children).

When the white Christian families known as the Pilgrims came to America they knew that it was part of the Dominion Mandate of God. They knew that God had put the idea into their hearts and caused them to think about colonizing America so much, that they finally decided to do it. God had also allowed them to undergo much tribulation (hard times) where they had lived before.

One of the most important pilgrims was William Bradford. He was a preacher and was a governor of the pilgrims for 33 years. He wrote a book called "Of Plymouth Plantation". It used to be read in all of the schools of America. But it has so much Christian history and tells about the Christian foundation of America so those who hate our cause have taken it out of the schools. They don't want it studied anymore.

William Bradford's book tells about the reasons the pilgrims left England. England was very much like the rest of Europe. These countries were colonized by the Israelites (white people of the Bible) They had set up laws that were based upon the laws of the Old Testament and given to the people by Moses. Some of these ancient laws of the British Islands (England, Scotland, Ireland) were known as Brehon laws. These laws dealt with family, property, crime and other such things. It is easy to see the relation between these laws and the laws of the Old Testament. They had kept Israelite traditions alive. One of the beliefs of the Israelites was that there would be a savior born one day. God had told Eve, mother of the white race, that she would be saved through the bearing of the Christ. Ever since sin entered the world, God promised that one day a daughter of God would have the glory of giving birth to the Savior.

After the Jews murdered Jesus and had him crucified, the uncle of Jesus who was called Joseph of Arimathea along with Mary, the mother of Jesus, and Mary Magdalene and several other women followers of Jesus sailed to Britain and established the first Christian church. Because, the British islands (and other nations of Europe) had been looking forward to the savior (it was a part of their traditions) it was great news to them when Joseph of Arimathea and disciples of Jesus came and told them that Jesus had been raised from the dead. He had been killed by the Jews and he had conquered death as he told Satan he would and was living proof that Good would destroy Evil!

What does all of this have to do with the foundation of America? Europe was founded by white people and by the laws of God. Then they put it together with Jesus Christ (the missing piece of the puzzle) and Europe was called for over a thousand years "Christendom". The laws of ancient Europe were based on God's laws and then after they became known as Christians their laws became known as the "common law". These laws were called the common law because they recognized that white men and women were all equal in the sight of God. It didn't matter if you were rich or poor or a King or a commoner there were certain rights that we all have. In ancient Britain some of these laws included the right to vote: men when they turned 21 and women when they became married; the right to five acres of land; the right to hunt in the forest; the right to self defense; the right to travel without being attacked.

The Christian church flourished in Europe. After all, the Christians (followers of Christ) and the people of Europe were the same race. In another part of Europe, in Rome, a different Christian church grew very powerful. It was called the Catholic Church. There was nothing wrong with the church and there were many good people who were Catholic. Queen Isabella had been a Catholic. But she as well as other Catholic leaders had warned the people over and over again, that if they let the Jews into their nations, the Jews would soon begin to control the banks and the money. This is exactly what happened. Soon, even though every country in Europe had expelled the Jews at least once, sometimes twice or even three times, eventually the leaders of the nations would forget how manipulative and sneaky the Jews were and they would be allowed back into the country.

After, a while the Catholic Church became very corrupt. The early Popes of the church had warned against the Jews. But later leaders began to owe huge amounts of money to Jewish banks. Jews began to control many decisions of the church. Many bad things began to happen and the Pope became the dictator of the nations. The Pope could tell the Kings and Queens what to do. The common people lost their rights.

Many people began breaking away from the Catholic church and started new churches. They were called Protestants because they protested the way the Catholic church had been doing things. Of course, many of the Protestants couldn't agree on exactly what to teach in their churches either. There were many things they argued about. Some of them believed that babies could be baptized and others said no. Some said God lets people make their own decisions and others said no. Some said you can have music in church and others said no. There were many things that they could not agree on. Soon there were many types of protestant churches and each church thought they had all the answers.

The Bible tells of a time when "wolves" would come into the church and get everyone confused on different issues. This would also be a time when God's chosen people, the white race, would slowly begin to forget who they were and that their ancestors were the Israelites of the Bible. The Bible warns of the "Babylonian whore" and all the blood shed that would be the result. Babylonian means confusion. And Babylonian (not the actual place, but a period of time, was called a whore because the confusion of many different churches and the Jews trying to get into positions of control in all of them and trying to keep control of the Catholic church was using tricks to do it. The Babylonian whore would pretend to be sophisticated and fancy with lots of pretty decorations and say real nice things to get the people to follow their teaching. But in the end it was Satan's trick. He tempted the people with nice things, fancy churches, but the whole time his plan was to get all the Christians to start fighting each other. And fight they did. Many Christian churches ended up going to war with each other and millions of people were killed in these wars.

Now you have a small glimpse into the history of the pilgrims. The pilgrims use to be a part of the Church of England. England had its own official church. It wasn't an evil church and they had come a long way from the days when the Jews who had sneaked their way into the Catholic church had told people that the way to get into heaven was by buying a special "get into heaven" certificate. No, I'm not joking here. It was called buying an "indulgence." If you wanted to get into heaven one day or if you had done something wrong or if you wanted to do something wrong in the future you could just pay some money and buy a certificate. It was kind of like a free pass or a "get out jail" card that you might use in a monopoly game. It sounds like the Kol Nidre oath, doesn't it? That is how perverted and twisted the Christian churches can get, when you let Jews have any control, power, or even association with Christians.

This Church of England, under the authority of Queen Elizabeth I, had been pretty gutsy. They said that the way to get to heaven is by loving Jesus, not by buying some stupid certificate. Over all, the protestant churches were good, even the people who stayed with the Catholic church weren't bad. There were just a lot of confused people.

The pilgrims though didn't like the Church of England. They had different ideas about how they wanted to run their church. For one thing, in the Church of England the preachers had to get their sermons looked over and had to have the sermons approved before Sunday each week. The pilgrims thought the preacher shouldn't have the government telling him what to preach, only God had that right. One verse they used as evidence was John 19:11. This is where Jesus told the Roman governor Pilate that, "You would have no authority over Me, unless it had been given you from above." and then there is Romans 13:1 where Paul says "...there is no authority except from God, and those which exist are established by God." What this means is that government might have authority, but only if its in line with what God says. If government doesn't follow the morals of the Bible, then they do not have Godly authority. Sometimes it is true that God will let bad people exist in government, but this is only to teach his beloved people a lesson. It is like he is saying, "Hey look, I told you not to race mix, not to allow homosexuals in your community, not to let strangers (non whites) get elected to office, to take Christian teaching out of schools and society or to let banks have so much power. I will have to teach you a lesson. Now, you have evil people in government and they will take advantage of you and allow violence

in your towns, perverted people to have power, other religions to be taught, there will be even more taxes and it will cause devastation in your country. You will reap what you sow." But he also promises that if we turn back to his laws and the majority of the nation all together asks for forgiveness and starts to try to put things right again, then he'll get in there and fight for us and make it all peaceful again so that the nation and our cities, towns, and families will be blissfully happy. This is a promise he gives us in Chronicles 7:14. Look it up for yourself and see what it says.

The Church of England had been started by King Henry VIII (the 8th). The only reason he started the church was because he was furious with the Pope of Rome. King Henry had been married to Catherine of Aragon, but he wanted a divorce and the Pope refused to allow him to divorce his wife. King Henry decided that not only would he divorce his wife, but he would also split away from the Catholic church of Rome. He didn't have a good reason for leaving the Catholic church, but God used this to help move religious freedom forward. In fact, King Henry had put many protestant reformers to death by having them burned at the stake, so his motive for starting the Church of England wasn't really to give people more freedom, but so he could be the man in charge instead of the Pope in Rome. In those days the King or Queen of a country was also the leader of the church, unless it was a Catholic country and then the leader of the church was the Pope in Rome.

After King Henry died, his son Edward VI was crowned King. He was open to suggestions and the Puritan movement was founded. They wanted to "purify" the church. They felt there were too many rituals in the church services. After only 6 years, King Edward VI died and his sister Mary became Queen. She is nicknamed "Bloody Mary" because she outlawed the protestant church of England and made it a Catholic country again. Hundreds of Protestants were put to death including John Hooper, the first "Puritan". Because of the persecution thousands of protestants escaped to Geneva Switzerland. The city of Geneva was very open to the idea of Christian religious freedom. Switzerland's famous protestant reformer was named John Calvin and he wrote many books and articles about the government staying out of church business.

Then in 1558 Queen Mary died and her sister Elizabeth I became Queen and began the Elizabethan era and started the Church of England back up. She worked to allow protestants to have freedom, but then she felt there was beginning to be too much squabbling over different beliefs so she issued the Articles of Religion which basically said that all of the reforms were over, what ever reforms you have done up until now go ahead and keep, but no more.

Now, the pilgrims enter onto the scene. The pilgrims were actually called "separatists" because they wanted to separate from the Church of England. The three most important separatists were William Brewster, John Robinson, and William Bradford. Now, we have almost come full circle and we are back to discussing, among others, William Bradford.

Queen Elizabeth died in 1606 and James I took the throne. William Brewster had been secretary to a prominent member of Queen Elizabeth's court. In that time, only government authorized preachers could preach. Therefore, many churches did not have preachers. William Brewster worked hard to find preachers for these churches and would pay them out of his own pocket. He didn't pay them big pay

checks like the big churches of today pay their preachers - the point of being a preacher isn't to get super wealthy. He just paid them what he could so they could take care of their family, buy food and basic necessities like any good preacher should be able to do. The Church of England tried putting a stop to this hiring of unauthorized preachers and so William Brewster became a separatist.

Important Information

Written below is what William Bradford had to say about William Brewster in the book *Of Plymouth Plantation*. Also, William Bradford was the adopted son of William Brewster.

"After he had attained some learning, viz. the knowledge of Latin tongue, and some insight in the Greek, and spent some small time at Cambridge, and then being first seasoned with the seeds of grace and virtue, he went to the court, and served that religious and godly gentleman, Mr. Davison, divers years, when he was Secretary of State; who found him so discreet and faithful as he trusted him above all other that were about him, and only employed him in all matters of greatest trust and secrecy . . . he attended his mr. when he was sent in ambassage by the Queen into the Low Countries . . . And, at his return, the States honored him with a gold chain, and his master committed it to him, and commanded him to wear it when they arrived in England, as they rid through the country, till they came to the court . . . Afterwards he went and lived in the country, in good esteem amongst his friends and the gentlemen of those parts, especially the Godly and religious. He did much good in the country where he lived, in promoting and furthering religion not only by his practise and example, and provoking and encouraging of others, but by procuring of good preachers to the places thereabouts, and drawing on of others to assist and help forward in such work; he himself most commonly deepest in the charge, and sometimes above his ability. . . . They ordinarily met at this house on the Lord's day, (which was a manor of the bishops) and with great love he entertained them when they came, making provision for them to his great charge. He was the chief of those that were taken at Boston, and suffered the greatest loss; and of the seven that were kept longest in prison, and after bound over . . . After he came into Holland he suffered much hardship, after he had spent the most of his means, having a great charge, and many children; and, in regard of his former breeding and course of life, not so fit for many employments as others were, especially as were toilsome and laborious. But yet he ever bore his condition with much cheerfulness and contention.

Towards the later part of those 12 years spent in Holland, his outward condition was mended, and he lived well and plentifully; for he fell into a way to teach many students, who had a desire to learn the English tongue, to teach them English; . . . He also had means to set up printing, by the help of some friends . . . and by reason of many books which would not be allowed to be printed in England, they might have had more then they could do. . . . And besides that, he would labor with his hands in the fields as long as he was able; yet when the church had no other minister, he taught twice every Sabbath . . . For his personal abilities, he was qualified above many; he was wise and discreet and well spoken, having a grave and deliberate utterance, of a very cheerful spirit, very sociable and pleasant amongst his friends, of an humble and modest mind, of a peaceable disposition, undervaluing himself and his own

abilities . . . inoffensive and innocent in his life and conversation . . . he was tender-hearted, and compassionate of such as were in misery, but especially of such as had been of good estate and rank, and were fallen into want and poverty, either for goodness and religions sake, or by the injury.

John Robinson was the preacher for the pilgrims. He had quit the Church of England and began going to church meetings at the home of William and Mary Brewster. John Robinson was a trained preacher for the Church of England and it took him a long time to finally separate because there were still many good Christians in the Church. Finally though, he refused to wear the priestly vestments. (Special ornaments, clothing, etc. that the official preachers were supposed to wear) He felt that all of this attention to decoration and ceremony caused people to think less about the truth of the Bible and more about the atmosphere of church. Because of his refusal, he was dismissed by the leaders of the Church of England and he joined the separatist church.

John Robinson became the teaching elder of the Pilgrims, while William Brewster was the governing elder. John Robinson promoted tolerance of various denominations and the representative form of government rather than a monarchy (rule by a King or Queen). John Robinson had tremendous influence on the founding of America. He truly felt that God was leading his people to the new land in the same manner that Moses led the people to a new land thousands of years earlier. John Robinson believed that America was the land of milk and honey - a land of promise that the Bible said would become the new Zion (center of God's earthly reign or kingdom).

John Robinson is often overlooked by historians because he never made it to the new world himself. The plan was for there to be two groups of pilgrims going to the new world. But they were never able to get the finances together for the second group. However, the influences of the religious beliefs of John Robinson were very important and he continued offer counsel and guidance through letters. He felt that the church was the continuation of the people of Israel and in his farewell letter to the Pilgrims as they sailed to the new world urged them to advance in the Christian faith and to be receptive to further light or insight that God would give them.

John Robinson believed in many of the teachings of John Calvin and this had an effect on the pilgrims in the new world. John Calvin, while living in Geneva, wrote that while there was to be separation of church and state, the church never the less, had the right to discipline its members. The belief of John Calvin was very bold for time in which he lived. At that time the government and church were united. The government would often execute persons for breaking church law. Calvin said, "Some imagine that all those things were temporary, lasting while magistrates were still strangers to the profession of our religion. In this they are mistaken, because they do not notice how great a difference and unlikeness there is between ecclesiastical and civil power. For the church does not have the right of sword to punish or compel, not the authority to force; not imprisonment, not other punishments which the magistrate commonly inflicts." What this means is that government officials (magistrates) do not have the right to punish people for breaking church law (don't confuse church law with moral law - church law is the church's own way of doing things - moral law is the laws God gave in the Bible) and likewise, churches do not have the right to punish individuals for breaking civil law (laws of the land).

John Calvin however did believe in church discipline. He felt that the church had the right to excommunicate (make members of the church leave the church and not to associate with them anymore) those people in the church who were living very sinful lives.

Calvin explains the significance and spiritual consequences of excommunication as follows:

Those who are excommunicated are not cast into everlasting ruin and damnation, but in hearing that their life and morals are condemned, they are assured of their everlasting condemnation unless they repent. And although excommunication punishes the man, it does so in such a way that, for forewarning him of his future condemnation, it may call him back to salvation. But if that be obtained, reconciliation and restoration to communion await him. (If he or she asks for forgiveness and turns away from the sin, then they welcome back to church.) Accordingly, though ecclesiastical (church) discipline does not permit us to live familiarly or have intimate contact with excommunicated persons, we ought to strive by whatever means we can in order that they may return to the society and the unity of the church."

Calvin stressed that discipline should be done with the spirit of gentleness (Gal. 6:1) and pointed out that St. Paul said we should be careful that who ever is disciplined by the church is not overwhelmed with sorrow (II Cor. 2:7) or else the punished person would become so bitter they would be resentful and refuse to repent.

John Robinson entirely believed this, but was not too strict. This caused the pilgrims who came to America as an organized church to be able to grow with strength as they built towns and communities. Excommunication was not used too often, but if church members were ever to begin stealing, lying, cheating on spouses, abusing wives or children, being mean to other Christians, then the church would not allow them to come back. This was very important at that time. Since everyone was a Christian, if you were excommunicated and others weren't supposed to have anything to do with you, you would be quick to start asking for forgiveness and thinking about what you did wrong. This was part of church discipline.

Later, we will talk about civil ministers and how government officials are supposed to be ministers of God and follow Bible law of discipline - this is different than church discipline. There is church discipline and government discipline and both are part of a strong nation.

All of the above beliefs about discipline, John Calvin and John Robinson are important to remember when you think about the founding of America.

As mentioned earlier, William Bradford served as governor of Plymouth for 33 years and wrote the History of Plymouth Plantation. It was in 1602 that Bradford started attending the separatist church in England. Twelve years later he came to America on the Mayflower.

The first piece of legislation (law) in America was called the Mayflower Compact. Below is the text of the Compact. I have highlighted some important parts for you to notice.

IN THE NAME OF GOD, AMEN.

We whose names are underwritten, the loyal subjects of our dread Sovereign Lord King James, by the Grace of God of Great Britain, France, and Ireland King, Defender of the faith, etc.

Having undertaken, **for the Glory of God and advancement of the Christian Faith and Honor of our King and Country**, a Voyage to plant the First Colony in the Northern Parts of Virginia, do by these presents solemnly and mutually in the presence of God and one of another, Covenant and **Combine ourselves together into a Civil Body Politic**, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cape Cod, the 10th of November, in the year of the reign of our Sovereign Lord King James, of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Anno Domini 1620.

The two things to notice are that they came to America to advance the Kingdom of God and that they formed a body politick (government). The first government of America formed in 1620 was for the purpose of advancing the Kingdom (government) of God.

Below is a quote from William Bradford's book:

"May not and ought not the children of these fathers rightly say: 'Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and he heard their voice, and looked on their adversity, etc. Let them therefore praise the Lord, because he is good, and his mercies endure forever. Yea, let them which have been redeemed of the Lord, show how he hath delivered them from the hand of the oppressor. When they wandered in the desert wilderness out of the way, and found no city to dwell in, both hungry, and thirsty, their soul was overwhelmed in them. Let them confess before the Lord his loving kindness, and his wonderful works before the sons of men'".

They recognized they were descendants of the people of the Old Testament and they had a divine purpose in America!