

# THE GARDEN OF GOD - TODAY

If someone could understand the mysteries of government, they could understand the workings of Yahweh. Everything Yahweh does is governmental. His laws and His ways are all expressions of government. Government is an outward representation of the spirit behind any creation, whether it be the government of natural creation, the government of the family, or the government of men that brings and holds them together.

All that Yahweh does is according to government. Even the coming of His Son to bring salvation to all men was an issue of government – a legal redemptive deed that restored mankind to the Father.

Nothing takes place apart from government. Nothing takes place apart from divine order. Even corruption and degradation operates within the realm of His government. Even though it might be a temporary act of lawlessness, it fits into the ultimate scheme of eventual order. In time, lawlessness proves the sovereignty of law, as all things must in time give themselves to law and order.

And, it is important to realize the Satan as well knows and operates within and utilizes these structures, not only in order to gain his attempted advantage, but also in his effort to usurp or tear down or even destroy the government of Yahweh, and to likewise destroy man. If Satan can destroy man, he can usurp Yahweh, whose focus is on man.

This is presented here in order to lay the groundwork to understand that life and the history of man is not just some haphazard make-its-own-destiny undirected happening. Instead, if we had eyes to see and understood the mysteries of government, we would see that there is order and purpose to 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, often having roots that go all the way back to the beginnings of man in the Garden, or to curses and blessings that were made on individuals and peoples many, many generations ago, or even within our own recent history, even down to our own individual lives. Even 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, including blessings and curses.

How could anyone deny that our lives today are dramatically influenced and even controlled by the acts of others before us? From the beginning of man in the Garden, all men since that time have been under the curse that came specifically on Satan, Eve, Adam, and the ground. It is entirely impossible to escape that curse, despite what one

might will. One can temporarily alter or escape that curse by ordering one's life so as to give it some reprieve, but given a change in time or circumstances, that curse will prevail.

For example, the woman was cursed to bear children in pain. Today with the advent of medicine, women can be relieved from that pain. Some women may even never experience the pain of childbirth. But that does not change the curse. Allow that woman to delay too long in getting to the hospital, or place her in a remote location, and despite the otherwise available options for pain-free childbirth, the reality of that curse will be made evident.

Or, one can manicure their yard and make it a completely soothing invitation for the bare feet, and not leave that environ all their lives, and never know that the land brings forth thorns and thistles. As long as they remain in that small environ, they temporarily escape the natural curse of the land; but, let that man go hunting or fishing or vacationing into the wilds of nature, and the curse will quickly prove itself still intact.

Or, a man may get sick with a terminal illness, whether it be cancer or heart failure or whatever, and escape the curse of death by chemotherapy or even a heart transplant; but though a battle against the curse of death may be won and a slight reprieve from it gained, in time that curse will exceed that man's ability to resist it and still prevail. Just because someone can experience temporary remedy or relief or even deliverance from a curse, does not mean that the curse does not exist. And remember, the curse is a governmental act, and in time government/law prevails.

Of course there are many other examples of curses in the Bible. And though we today might find this idea offensive, it is nonetheless true and affects us every day and every moment of our lives.

The second curse found in the Bible did not take long to come about either. This was the one placed upon Cain for killing Abel. This curse occurred in the very next chapter after the curse of Satan, Eve, Adam, and the ground. In Genesis 4:1-16 we read of a curse that affected men of that heritage undoubtedly all the way to this day. Later in the Bible we read of such men as the Rechabites, or Moses' wife and in-laws, or Jael and her husband, all who were Kenites (or Cainites) and continued to be wanderers.

And if curses are not already a preponderance in the opening verses of the Bible, within the same chapter we see a curse set forth by Lamech, a great-great-great-grandson of Cain, wherein he set forth a penalty eleven times worse than that of Cain.

The next curse per a man and his descendants was that against Canaan – Genesis 9:20-27. Most interestingly, the offense was via Canaan's father, Ham, for exposing the nakedness of his father, Noah. One can look at this and object in modern mentality – "That's not fair!", but the unseen and unacknowledged fact is that Yahweh performs all things governmentally, and this curse had a governmental pattern that exceeded the limits of natural sight and reasoning. (This is why it is so important that Yahweh bring a people into immortality in order to effect His pure kingdom. Natural man entirely comes short of understanding the ways and laws of Yahweh. Decisions and judgments are not made on the immediate alone, but on the much larger picture of what Yahweh is doing.)

This should give you some idea of the relevance of curses; and if one thinks that these specific curses and others like them are of no affect today, then they are choosing to be blind to reality. They are like the man who never goes out of his home and says – “There is no curse on the ground!” This naivety applies to the “name it and claim it” mentality of Christians who claim and “confess” that they are delivered from all curses. I invite them to walk through a briar patch void of their clothing and footwear and maintain such confidence.

There is no way we can examine all the curses today that affect men. Not only is it beyond our assessment, but even beyond our ability to comprehend how it all plays out. That ability lies with Yahweh alone. But there are a few curses we can see.

Of course the obvious one is the curse in the original Garden. But let us look at some that are more relevant to today. And in addressing these, we need to note that these curses, like the one from the original Garden, span back thousands of years. Just because thousands of years may lapse, does not mean that a curse, or even a blessing, runs out of time. In fact, these curses and blessings were set in motion to affect man until the very end.

In Malachi 1:4 we read – “Though Edom says, ‘We have been beaten down, but we will return and build up the ruins’; thus says Yahweh of hosts, ‘They may build, but I will tear down; and men will call them the wicked territory, and the people toward whom Yahweh is indignant forever.’” This prophecy/curse applies to the Edomites. But who are the Edomites today to whom this applies?

History tells us that around 126 BC, the Edomites were conquered by the Jews and were absorbed as a people within them. The historian, Josephus, wrote “that they were hereafter no other than Jews.” This is the reason King Herod was half Jew and half Edomite.

So who then has taken on this curse of Malachi 1:4? Who is it who will “return and rebuild up the ruins”? It is the ones who bear the heritage of the Edomites – the Jews, who conquered them in 126 BC and after 1945 AD began to return and with violence and brutal tactics took over the land, and since 1948 have begun to “rebuild up the ruins.” These facts and this curse cannot be ignored; and were it not for Yahweh’s mercy which He extended in 1996, He would have fulfilled the rest of that curse and destroyed them.

Of course the longstanding promises that have to do with the Arabs, going all the way back to Ishmael and other peoples in that ancient land, still apply as well. This is all within Yahweh’s mind and plan and government. They have rights in that land area as well.

Thus we see just one more example of the destiny effected by government, as well as the complexity of His administration of that government.

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. We would understand the governmental factors that have directed the history of the various ethnic groups – the Asians, the Arabs, the Caucasians, the Africans, etc. Each group 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 their existence, we would not have the wisdom or knowledge to effect or remove them.

## THE CURSE OF 1920

In the two writings titled [\*The Temptation of Eve and the Deception of the Nations\*](#) and [\*Cursed Time and Blessed Time, 1920 and 1996\*](#), we have begun to understand another extremely relevant curse – the curse that came upon America in 1920. In the latter writing, we found that that curse actually originated all the way back when Abraham, the father of faith, married a Canaanite woman, whom we have already noted was under a curse. Again, let us note once again that curses are ongoing throughout the lineage of man; they were set forth at an earlier beginning for the very purpose of effecting Yahweh's will and government through the duration of mankind. He establishes and uses these curses to effect His design and will in mankind. Men reject the presence of these curses and these type of governmental factors because they are biased, shortsighted, shallow in their reasoning, and without understanding.

It is wise to understand this curse because (1) it helps to understand the workings of Yahweh, as well as the scheme of Satan. Likewise, (2) it gives us the understanding so that we may look to Yahweh to deliver us from this curse, as well as the understanding to turn away from its workings: women ceasing to work outside the home or vote or wear pants, the latter in more ways than the natural, and to find the protection Yahweh affords that is concluded in the original curse of the woman – “yet your desire shall be for your husband, and he shall rule over you” (Genesis 3:16).

Furthermore, it should cause us to turn away from the Curse of 1920 wherein Satan brought us the jazz music that was the beginning of a music trend that has led our nation into rebellion and death. Understanding this two-pronged Curse of 1920 (*this conclusion of there being two prongs was drawn in November, 2005; but subsequently, the third prong was seen as addressed in the book, [\*The Curse of 1920—abortion and euthanasia\*](#)) exposes what Satan has done, and gives us the understanding to see and with resolve to turn from his works. This we do lest we become a part of his plans. As we read in Revelation 18:4-5, we come out of those things so that we may not participate in them and receive the plagues that go with them. Being not “ignorant of his schemes,” as Paul wrote, is an important part of turning from Satan and defeating him. He is the world's best deceiver, in fact he deceives the entire world (Revelation 12:9), and we need to be wise and have insight.*

We are now going to explore further this curse of 1920 in the hopes of gaining what was just said: (1) further understanding of Yahweh and His ways and His works, and (2) the hope of seeing Satan defeated and his works come to an end. Who would object to seeing the curse of 1920, or even the curse from the original Garden, reversed? In both cases Satan has been involved, and in both cases he has sought to effect the disruption

and tearing down of Yahweh's government, or effecting lawlessness. And in both cases, the government that he sought to disrupt was the government of the home – causing the woman to leave her place, and getting the man to accept it, and as well to lead the children into rebellion and vices.

**Quite simply, that which took place in the original Garden was a foreshadowing, a pattern, of what would take place in the kingdom of God, both at the heavenly level of the church, as well as at the nations level in America. This is precisely the pattern we find in the curse of 1920.** Let us note once again the common events of the original fall in the Garden of God, and the fall of the kingdom or Garden of God at the nations level, or America, in 1920.

Just as Satan came to the woman in the original Garden and tempted and deceived her into thinking that eating from the tree of the knowledge of good and evil would be a good and pleasing thing – “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” – so Satan likewise came to women in America and began to lead them into sinning against Yahweh and their husbands, both attacking and altering the government of the family. In 1920 the women of America ate from the tree of the knowledge of good and evil by effecting the passage of the Eighteenth and Nineteenth Amendments of the Constitution of the United States. This marked the legal departure of the woman from her place in the home and the beginning of the undoing of the family and society, which had an explosive beginning in 1920, and as we see so clearly evidenced today.

But let us look even further at the common pattern of both of these Garden temptations. Even as Satan came to the woman to deceive her and cause her to sin, whereupon the woman gave the forbidden fruit to the man, likewise Satan came to the women of America and tempted them to sin, and those rebellious ideas were passed along to the men to accept, which they have done. Once again the guilt is evident – “you have listened to the voice of your wife,” which Yahweh spoke to Adam. But there is more to this than what we have thus far seen.

The four elements of the Garden per the fall were – the woman, the man, the forbidden tree, and Satan. Thus far we have noted that the women of America are in the place of Eve, and that the men of America are in the place of Adam. The forbidden fruit is the idea that the woman is equal to her husband and has equal governmental rights to him, when in fact he is to be her head and rule over her. The woman's right to vote was the national legal point wherein women rejected the family government of Yahweh and chose rather to be equal to their husbands.

But there is another part of this that we have yet to see, 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, and that was the serpent. We have noted that **Yahweh does all things governmentally**, 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 this earthly creation had the perfect legal identity for him.**

We have already noted in the writing [The Signs That Cause Belief, page 4](#), that there is one continent on this earth that bears the image of Satan, upon which Yahweh “engraved an engraving” of him. That continent is the continent of Africa. We also noted in that writing that “Africa” means “snake kingdom.” Thus, even as Satan used the serpent to tempt the woman to sin in the original Garden, in a perfect repeat of that original fall he once again used a serpent to cause the women of America to sin. These were the people of Africa, the “serpent kingdom,” upon which is his own engraving.

As pointed out in the previous two writings, women of America did not just wake up one morning and decide that they wanted to be equal to their husbands and vote. No, this pursuit was a process, one in which its beginnings were quite innocent and even had the appearance of good will (which is often Satan’s argument).

Let us retrace the women’s rights movement. Today, that movement has produced such ill effects as the confusion of the sexes and the false and misplaced attitude of equal rights. This has fostered such misplaced ideas as women’s work rights, which directly produced the horrors of abortion rights, and has led to the rights of homosexuality, and now even the rights to have legal same-sex marriages.

The idea of an equal place in society for women was fostered by the traumas of World War II and World War I. World War I had a direct effect in bringing about the passage of the two ill amendments of the Constitution of the United States – the Eighteenth and the Nineteenth Amendments.

But going back even further, we find that the idea of equal voting rights for women was preceded by women’s activism concerning the ill effects of alcoholism among men (a problem particularly evidenced during the years leading up to the Civil War). Women began to speak out about those ills, first privately among themselves, then publicly. But going back even before this, there was one issue that began all of this activism, and that was **the abolition of slavery**.

**Women’s activism, even the women’s rights movement, had its earliest beginning in the abolition of slavery. It was here that women first began this perilous course of a very active role in social issues outside the home.**

To provide you just one taste of the inseparable role that abolition played in beginning the women’s rights movement, we will turn to a very unsuspecting source. While there are many sources of information on this inseparable relationship, we refer to this one because of its conciseness and its supposed lack of bias. On the other hand, this material actually shows the great extent wherein this dogma of women’s rights has so freely spread. Our source here is the National Parks Service web site at <http://www.nps.gov/wori/ugrexhibit.htm> .

Under the title *Underground Railroad Connections with the First Women’s Rights Convention*, we read the following summary:

The five women organizers of the First Women’s Rights Convention were all self-identified abolitionists. They were either married to prominent abolitionist leaders or worked in leadership roles of female anti-slavery societies. The

national leaders and philosophers of the abolition movement were their personal friends.

All of the organizers had knowledge of the Underground Railroad. This exhibit explores the connections between the Underground Railroad and the lives of these women abolitionists. It provides a greater understanding of why they would tap into the Underground Railroad network to find support for the new women's rights movement that they began in Seneca Falls.

Several sub articles follow, two of which are titled: "Elizabeth Cady Stanton and the Underground Railroad" and "The Underground Railroad and the Women's Rights Convention." In the former of these two articles, we read:

In July of 1848, Stanton called on Quaker sisters in abolition to host a first-ever convention for women's rights. Many organizers had strong personal connections to the New York Anti-Slavery Society, Philadelphia Female Anti-Slavery Society, and the Western New York Anti-Slavery Society.

Years later, Stanton recognized the important connection between abolition and women's rights in a speech before the American Anti-Slavery Society:

Yes, this is the only organization on God's footstool where the humanity of woman is recognized, and these are the only men who have ever echoed back her cries for justice and equality.... the mission of the Radical Anti-Slavery Movement is not to the African slave alone, but to the slaves of custom, creed and sex, as well, and most faithfully has it done its work.

It seems rather evident that there is more than mere historical accounting provided here by the National Parks Service. From the latter of these two referenced writings, we read:

On July 9, 1848 Jane Hunt, Mary Ann M'Clintock, Martha Wright, Lucretia Mott and Elizabeth Cady Stanton met in Waterloo, New York. After discussing the social position of women, the group decided to hold the First Women's Rights Convention in the Wesleyan Methodist Chapel in Seneca Falls, New York.

The organizers purposely chose familiar titles and phrases to present their radical ideas for equality to the audience. In preparing the program for the First Women's Rights Convention, the organizers borrowed rhetoric from the movement to end slavery. The document read and discussed at the convention, "The Declaration of Sentiments," borrowed its title from the anti-slavery movement. The organizers modeled their document after the Declaration of Independence, just as the American Anti-Slavery Society had in its 1831 founding constitution. Many key participants of the Seneca Falls Convention were seasoned abolitionists, including Frederick Douglass, Amy Post, and Lucretia and James Mott.

Thus, we clearly see that the women's rights movement had its origin in the activism of abolition. In fact, it was on the back of black suffrage that women first tried to get national women's suffrage. In 1868 when the Fifteenth Amendment afforded black



suffrage, Stanton and Anthony attempted to make the amendment a suffrage issue for all, for blacks as well as women. But in this attempt they failed, and even temporarily divided the women's suffrage movement.

But you might object that abolition of slavery was a good thing. I will not address either the merits nor the intents of their work at that time, but only note that clearly the women's rights movement was begun over the issue of helping liberate the black man.

The conclusions that are obvious here are not based on the emotions of a single self-serving issue, but on the whole of the events concerning America and the whole of the ways and works of Yahweh. 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 that would deceive the women of America into their course of rebellion, equality, and militant tactics.**

We read in Genesis 3:1 that "the serpent was more crafty than any beast of the field." You can well be assured that from its beginning, the issue of women's rights has been packaged in a most convincing, worldly rational, and most certainly emotional argument. This is how it sells so easily and convincingly. The issue of black rights became the justification for the arguments of women's rights. What is so wrong with women helping liberate the black man from slavery? What could be so wrong with helping stamp out alcoholism and thus save the hurting and abused wives and children? And it is the woman who is the savior of the home, and if anyone has an ability and a right to help influence and clean up government, it is the women, right? These are all emotional issues; but if you want to see the true colors of this movement, look at its ill fruits of death and destruction and moral tyranny. And we will never get rid of these ill fruits, until we get rid of the root – the Nineteenth Amendment!

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

## MUSIC

As we saw in [\*Cursed Time and Blessed Time, 1920 and 1996\*](#), the other part of the curse on America in 1920 had to do with music. The ongoing deteriorating effects of the Roaring Twenties with its jazz music was clearly prophesied in the names of the sons of Abraham's Canaanite wife, Keturah. Most striking, Abraham had already made his servant, Eliezer, swear that he would not take a wife for his son, Isaac, from the daughters of the Canaanites. The ill consequences of this were obvious to Abraham; yet after Sarah died, this is precisely what he did for himself, and the ill consequences of that act by the father of faith were to be long lasting! (We will look at another patriarch who did likewise, with equally ill and foreboding consequences.)



We have just noted that the women's rights movement, which has effected the Curse of 1920, was a product of the temptation of women's activism initiated by her participation in the abolition of slavery for the black man. That activism unleashed a militancy and quest for equality that has never since been satisfied, and will never be satisfied. We saw that the black man from Africa, the "snake kingdom," afforded the element of the serpent deceiving the woman. Now as we consider the second part of the curse – jazz music – **we will find that both of these elements of the woman and the black man were once again equally present and remarkably evidenced.**

Roaring Twenties jazz music was a direct product of the black culture, originating from the preceding blues music that was a combination of African music with its chants and musical structure that was steeped in witchcraft and Voodoo which the slaves brought with them (more on this to follow), and Western/European instruments and ideas. Not only was jazz music a direct product of the black culture, but it had an exceptionally seedy beginning, coming out of the most decidedly decadent city and area in all of America at the time (which is still somewhat true today).

Jazz, which as we have previously noted means "sexual intercourse," and more specifically outside of marriage, is well named, for its beginnings came in large part from the only legalized red light district in American history (until recent decades in parts of Nevada). Jazz was spawned in New Orleans, Louisiana, the home of equally decadent Mardi Gras, which from its earliest days was a place where vice and crime flourished. As the only city in America to have legal prostitution, this tells a great deal about the city in general. And, the part of New Orleans that contributed most to jazz was in fact the red light district called Storyville. Many claim that Storyville was the birthplace of jazz.

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, and mood-altering music. That music was jazz! As related in one account about Storyville, 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. By its very setting and purpose and name, this is still the goal of jazz, as well as its offshoots.** Rock and roll is simply a son of jazz that carries on in the way of its father, evidenced in part by the fact that both of their names have the same meaning – intercourse. Thus in the spirit of its origin, this music, and its sons hard rock and heavy metal, has been instrumental (a most appropriate word to use here) in tearing down the moral fiber of America. Look at what the music of the sixties led to – free sex! As clearly evidenced by its results, rock and roll was simply a product, an extension, of Storyville jazz, accomplishing the very purpose for which its founding music was first created. The curse goes on! Satan knows exactly what he must do to corrupt man.

In 1917, out of fear of rampant venereal disease (for 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 to other parts of the country up the Mississippi and elsewhere, most notably to the speakeasies of Chicago and New York.

But in order to understand the full picture of the origins of jazz and the black culture of New Orleans, one has to include another most influential element – the practice of Voodoo! The blacks and Creoles of New Orleans were not so much the slaves who worked the fields of their masters and sang spirituals, but were free men who practiced a religion that was an amalgamation of Catholicism and African Voodoo. We will begin by quoting from an historical account found at <http://members.cox.net/mark.watkins/nawp2027.html>.

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 zombi 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 Beaugard 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.

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 promised likewise – “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, you will notice that it was a matriarchal religion (a variety characteristic to New Orleans), which means the women ruled. Is this not precisely what took place in the Garden of Eden, and the equal intent of the women's rights movement? Having Satan

as the common source of both Voodoo and the women's rights movement, the emphasis was and is a rebellious matriarchal government. And look at what this kind of government does to the home. It displaces the male from his god-given role as head, demoralizing him, and causes him to be nothing more than a drone who skips around from woman to woman trying to "make a score." Matriarchal government destroys the family, and this is the spirit of jazz music.

Also at <http://www.frommers.com/destinations/neworleans/0020021936.html>, we read the following revealing information:

Voodoo's roots can be traced in part back to the African **Yoruba** religion, which incorporates the worship of several different spiritual forces that include a supreme being, deities, and the spirits of ancestors. When Africans were kidnapped, enslaved, and brought to Brazil--and, ultimately, Haiti--beginning in the 1500s, they brought their religion with them.

By the 1700s, 30,000 slaves a year were brought to Haiti. 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 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.

It was during the 1800s that the famous voodoo priestesses came to some prominence. Mostly free women of color, they were devout religious practitioners and very good businesswomen who had a steady clientele of whites secretly coming to them for help in love or money matters. During the 1900s, voodoo largely went back underground. *(Today it remains about 15% of the population of New Orleans.)*

If one studies further concerning these dances, they 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 into a pot of boiling water, all the people would undress and dance around an open fire by 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 the lifestyle of the jazz musicians mimicked this.

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 lead by the bands as both a celebration of the person’s death, as well as to prevent demons from entering into the body.

When one reads the following 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 accomplished in jazz and its music products, or even for that fact the identical frenzies accomplished in black churches, even today. The reason for this is quite clear – they are continuing to operate under the same spirit as the Voodoo 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 spirit that operates within the black church, and destroys the black family structure (which is by far the most fractured family structure in America). And when you watch someone dancing today to the loud beat of drums and rhythm, it is simply a continuation of its Voodoo origins in the ritual dances of the birthplace of jazz.

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 lives on!

In its beginnings in New Orleans and later in Chicago and New York, jazz and its predecessor, the blues, was a black phenomenon. These music forms, including ragtime music, like the ancient African and Voodoo music, was almost void of melody and even harmony, but heavily emphasized rhythm characteristic of its African roots. As one might expect from its name and its origin, music that is of this construction is designed to appeal to the flesh. Let us briefly examine the construction of music in general.

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 outcome. Therefore, most revealingly, it is likewise the emphasis of these various parts of music that determines the goodness of the music, and even to which part of man the music will appeal. 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 flesh of man. The latter is quite obvious when one observes the physical response of the flesh or human body to strong rhythm. And even as Storyville used to its advantage, as well as Voodoo, dominating rhythm can be very intoxicating and mesmerizing, giving one over to seducing spirits.

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 the melody. Any music that does not do this, stimulates the hearer to exercise his own actions out of either his soul or his flesh. This is one of the GREAT spiritual detriments of black or soul 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, despite the fact that the words may attempt to be "good."

And not only is the actual construction of jazz or blues so appealing to the flesh, but the lyrics of the music are equally fitting for bringing a curse on 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, hard labor, and lost love. One blues song representatively preached – "It feels good doing right, but much better doing wrong!" This is the spirit of jazz.

Equally revealing are the lives of the original founders of jazz. There are two predominant figures who stand out in jazz's beginnings – Buddy Bolden and "Jelly Roll" Morton. Why is it that we study these beginning figures? 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 the beginning of the tribe of Judah. (More on Judah later.) The beginning of a work is the seed that reveals its destiny. The Garden of God was a seed testimony of what takes place in the kingdom of God. The life and teachings of Yahshua were a seed of the church. And the beginnings of Judah and his wife and three sons were a like and revealing seed testimony of the priesthood that would come through the tribe of Judah. Equally, the beginnings of jazz, and as we will find, the men who began it, are a likewise clear testimony of the future impact and outcome of this vile music.

Buddy Bolden was the first musician to start playing the jazz sounds. In his time he was called "King Bolden," and is today called the "first king of jazz." From *New Orleans Online* at <http://www.neworleansonline.com/neworleans/music/bolden.html>, 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, a MOST fitting and foreboding and striking seed testimony and omen of the future of the music he began. The wise will see this beginning, this warning, and turn from it and its offspring. As went Bolden, so goes jazz.

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 braggadocious pianist, gambler, pool shark, pimp, and vaudeville comedian, whom his grand-mother rejected when she found out he worked at Storyville. His self-ascribed name, "Jelly Roll," once again carries a meaning consistent with jazz and its environment – 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 Jazz Band. This recording was made in 1917 and sold over 250,000 copies, affording some Americans the first time ever to hear jazz. The band was composed of five New Orleans white youth, and it 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 jazz had come from him. 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 greatly ill and foreboding beginnings of jazz.

But keep in mind, this black music that is filled with these ill beginnings, is the birth place for the rock and roll music leading up to the sixties, and everything thereafter up to today, even pop Christian music. Rap and hip-hop, which are equally from the black culture, are a mere extension of this Voodoo emphasis on rhythm and beat, to the extent that it is the sole element of that "music." But all of these offshoots carry the same jazz spirit, the same curse.

We note what happened to the first king of jazz; so what happened to the king of rock and roll? Elvis Presley also died prematurely at the age of 42 (the number of lads slain by the two she bears), having suffered from the destructive ills of his own rock and roll career. This same ill premature fate came to other rock and roll stars like Janice Joplin, Jimi Hendrix, Jim Morrison of the Doors, Bryan Jones of the Rolling Stones, as well as a

vast host of those who have gotten caught up in this music and its loose lifestyle. Whether the consequences directly impact you or not, and music since then has had many ill consequences, those consequences are still perpetuated through these music forms.

Jazz was rejected by most of the public in its beginnings 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 middleclass blacks rejected it as a threat to the future progress of blacks. Black and white churches alike preached against it. **But the most compelling evidence to this curse on America through its jazz music, is the profound difference in the morals of Americans before 1920 and after 1920.** Undeniably, 1920 was the pivotal point in American morals, when Americans danced their way into moral failure by the music of jazz. Americans suddenly threw off the virtues of past generations and entered 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 – fast dancing and loose living. Dancing consumed the country, and as American short-story writer and novelist, F. Scott Fitzgerald, wrote, himself a sad casualty of the 20's – “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, no one looked back to see the initial seed testimony of King Bolden and his prophetic fate. Even so, his fate both speaks and is not to no effect. Our nation is insane as we watch our moral failure come to maturity!

Most revealingly, when did the blues and even jazz get their big public beginning? While the 1917 recording by those five white young men was a first, it is not recognized as the true public introduction or big beginning of blues and jazz. That was to follow three years later. Would you be surprised that the monumental beginning of this curse of music **was none other than the year America was cursed – 1920?** Indeed it was! And not only was it in 1920, but it was once again through the work and performance of a woman, and equally as one might expect, a black woman.

In 1920, the year America was cursed via the establishment of the Eighteenth and the Nineteenth Amendments, the second part of that curse was concurrently legally effected by the New York General Phonograph Company's recording and release of Mamie Smith and her Jazz Hounds' “Crazy Blues” and “It's Right Here for You.” Within the first month, the album sold 75,000 copies, and within a year over one million copies, and in the end sold over two million copies. This dramatic success caused other record companies to scramble to record blues and jazz artists, throwing open wide the door of the behemoth recording industry we know today.

Thus, in 1920 blues and jazz found its broadest exposure into American society, opening the way to many other black as well as white jazz singers and bands, giving America the right music to dance and party its way into moral decline like the sons and daughters of Israel danced before the golden calf, and laying the foundation for other offshoots of jazz's musical style and culture and curse, leading them into even further titillating decline. Satan took the curse that was rampant in New Orleans Voodoo and



Storyville loose living and prostitution, gave it its expanded beginnings in 1920, and through that music spread the curse throughout America and the world! The curse of Voodoo, with its snake god and rhythm-driven dancing and lust for sensuality and sex, though repackaged to make it appealing to each generation, lives on!

## **BLACKS**

Because I mention the black man in his role as the serpent in the Garden, whereby he has been used to deceive the women and has been the source of the 1920 curse of jazz and its music products, it seems paramount that we examine this issue of blacks from Africa.

First and foremost, the purpose of this writing is to reveal truth concerning the ways and works of Yahweh, and more specifically to reveal His government and the pattern of the corruption of the kingdom that was first set forth in the original Garden of God. Yahweh uses nations and peoples to carry out His prophetic and intercessory purposes consistent with these governmental patterns. He performs kingdom works and testimonies at the nations level that men do not even notice or understand. Many of these works are performed over several generations, and thus totally escape the notice of any given generation. And by effecting these works, He is working out His salvation to all men, for in participating in these roles, one becomes a recipient of that participation, and in the end it works for their good.

The mysteries of Yahweh go far beyond our finite minds and state of blindness. When the marvels of His wonders and glory are revealed some day, all men will fall on their faces in overwhelming awe. But until then, men have absolutely no idea as to what He is doing at the nations level, and react purely as blind men and naïve skeptics. As has been pointed out before, Germany was used of Yahweh to represent the two-blow death of Christianity, thus they went through two world wars that they created. Any man or woman involved in that conflict paid a price for that manifestation at the nations level, but it was an intercession and a price paid for the kingdom of God. This is equally true with the Twin Towers. As it is clearly written – “For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subject to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now” (Romans 8:19-22).

This suffering of the whole of creation is quite evident, not only in the case of the natural earth, but more so in the case of natural men who are created out of the earth. There are many sorrows and trials men enter as a part of this groaning and travailing that is not of themselves but “because of Him who subjected it.” Whether it be the fate of people in sorrowful tragedies, and there are many, including auto wrecks or various accidents, murders, debilitating sickness, famines, wars, oppression, even present terror attacks, all of these are groanings for the revelation of the sons of God; and despite the seeming futility of them, they are in fact placed upon us “in hope.”

The place of Africa as the “snake kingdom” and the use of the black man in America to effect its curse, is a conclusion to which one might object; but this is Yahweh’s doings and it is best to seek to understand it. The hope of being set free is secured in one way – by being honest with the truth. To the degree that I recognize my true depravity, I am able to be delivered. For it is in recognizing my depravity and sorrowful state, that I cry out to the only One who can truly deliver me (Luke 18:9-14). When Naaman of Assyria was smitten with leprosy, he had several choices. He could have tried to hide or ignore or deny his affliction, he could have complained about it, he could have gotten bitter with God and questioned Him, he could have shrank away in shame and defeat or even self-pity; but instead, when the young slave girl told him about Elisha, he went and humbled himself and was in the end healed and restored. Healing comes from first recognizing our plight and need.

Placing myself in the position of a black man, if I was from Africa and I read this or saw this truth, I would humbly submit myself to Yahweh and look to Him for His deliverance, not only personally but for my nation and people as well. All men are under many curses, not just nationally. To begin with, any man or woman on this earth is under the curse of the fall; we are all made prisoners and slaves to these earthly bodies, from which we labor and travail to be delivered. Furthermore, any man or woman in America is under the Curse of 1920, and suffers from that curse in ways we do not even realize. Just because some may be enjoying the temporary pleasures of sin, does not mean that they are free from the sorrows of that sin, or will not at some time pay the price for it.

Clearly, prophetically, intercessorally, and governmentally, Africa is used to represent Satan, whose image is on that vast continent, as well as to represent Christianity, which has been under the dominion of Satan for 2,000 years. Some say that the black man came from Ham and is under the curse of Ham. The error of that is that Ham’s son, Canaan, was cursed, and not Ham himself. But there can be little dispute that (1) the black African’s heritage is from Ham, and (2) that the people of Africa have been under a curse of some origin (even as Christianity is obviously under a curse). Let us first briefly consider the origin of the African people.

As has been noted in [The Signs That Cause Belief, page 4](#), the name “Africa” per se is not found in the Bible, but its name is in fact derived from the land of Ophir. It was from the land of Ophir, or from South Africa, that the gold for the tabernacle and Solomon’s temple was obtained. But one thing is certain – that the ancient Egyptians of northern Africa were descended from Ham through the line of Mizraim.

Ham had four sons: Cush, Mizraim, Put, and Canaan (Genesis 10:6). We find that “Mizraim” is the original name given for Egypt (Genesis 50:11). Many Bible translations have a footnote next to “Mizraim” noting that it means “Egypt.” 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, and “Kedar” means “black” or “dark skinned.”

Ham was clearly black. Psalms 105:23, 27 and 106:22 specifically state that Egypt is the “land of Ham.” There is also considerable historical evidence that the ancient Egyptians were of black or Negro origin. Today the true Egyptian is not found in the cities, but 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 people into Egypt throughout the centuries. But the true Egyptian in the countryside has dark brown to black skin, as well as very pronounced Negro features. This is particularly true the further 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 completely black or Negro origin.

We have already noted that the name of Ham's oldest son, Cush, means "black." But his name is also translated "Ethiopia." The land of Cush is the land of modern-day Ethiopia, the descendants of Ham. 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 of some origin. This would be understandable since the continent they live on bears the engraving of Satan that Yahweh engraved upon it, and bears the name – "snake kingdom." In further confirmation of this identification, 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 predominates Africa, the "serpent kingdom." Both testimonies occupy the same place – on the forehead, where the mark of the beast is placed.

Even as Satan enslaves men to sin and death, even as the sons of Israel were enslaved by pharaoh accompanied by numerous plagues, 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, famine, disease, and has lacked the development and progress accomplished by other peoples. Today, Africa reels under the ill effects of an AIDS epidemic unlike anywhere else in the world.

Even though the African has been transplanted into a land of abounding opportunities, their struggles have continued to stay with them. Comprising 12% of America's population, the black man accounts for 51.5% of all homicides. (These statistics are provided by the United States Department of Justice.) In a quote from the FBI/DOJ, we read – "Blacks were over 7 times more likely than whites to commit homicide in 2000." A black male at birth has a 28.5% chance of going to prison in his lifetime. The chance for an Hispanic male is almost half at 16%, and a white male only 4.4%. Blacks commit 48.1% of all violent crimes, 44% of all rapes, and make up 47% of all yearly admissions to Federal and State prisons. The illegitimacy rate for blacks is incredibly 70%, and over 80% in many inner city neighborhoods! And 40% of all abortions are carried out by black women. Again, all of these statistics are relative to a people who are 12% 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 of late said, it is the better thing 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 must be under a curse of some origin, which is only

exacerbated and continued by the curse that is in his music, and these consistent and glaring statistics clearly express this very fact.

Are we to condemn a man under a curse? Are you kidding? Lest we condemn ourselves, we had best show understanding. This does not mean to dismiss responsibility, for all that does is continue the curse. But I point this out here to show 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 as well through jazz music, are on this nation with decisively ill results and must be reversed for the sake of this nation and for all people.

Another use of the Hebrew word translated "Ham" is most interesting, and seemingly quite revealing. In Joshua 9 we find the account of the Canaanite Gibeonites who presented themselves in such a way to the oncoming sons of Israel so as to prevent their annihilation by them. They 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" (9:12). Most interesting, these sons of Ham said something to the sons of Israel that was not noticed by them in several ways. The word used to describe this 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 issues in their story, there was more truth said here than anyone noticed. These men were indeed from Ham.

The outcome for these Gibeonite descendants of Ham in Canaan, is remarkably relevant to the outcome of the blacks who are equally descendants of Ham who were taken into slavery to America (as well as other countries). The sons of Israel made a covenant with the Gibeonites to let them live; but upon discovering their true location, 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" (9:23). But this was not all bad for them, but worked for their good; for while they were in fact under a curse and became slaves, via that covenant they also received the protection and shared the blessings of the sons of Israel. 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.

Later, we see Yahweh once again acknowledging this covenant with the sons of Israel, wherein He placed a three year drought on David and his kingdom because Saul had attacked the Gibeonites (2 Samuel 21). This curse was reversed only after the death of seven sons of Saul. (We cannot fail to point out here the place that the Gibeonites, like Africa, represent the period of Christianity. Christianity was supposed to receive 3,000 years for their work. Likewise, the drought on Israel was for three years. And, the sons of Israel discovered that the Gibeonites were a three-days journey from them, wherein their true identity was revealed – 9:16-17. And, the drought was reversed with the death of seven sons of Saul, seven being the number of the mark of the beast.)

There seems to be a notably evident parallel here between the sons of Ham, the Gibeonites, who were cursed and placed into slavery for their ultimate good and

protection, and the sons of Ham, the Africans, who are seemingly cursed as well and were equally placed into slavery for their ultimate good and protection in America. 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 for them a door of hope! America has become a great opportunity of deliverance, protection, prosperity, and blessing for the black man – a door of hope! Despite the disparities that some follow, even as this is true for all cultures, it is well said that living in America, the kingdom of God at the nations level, has in fact become a great blessing and honor and deliverance for the black man.

But once again, it is quite revealing and seemingly relevant that what took place with the Gibeonites whose bread was "Ham," likewise took place with the bread of Ham from Africa. Oh yes, the Africans were brought here by force, but ultimately for their good. But honestly, this forced emigration by Africans is in many ways painfully similar to others who came here as well. Most who came to America in the beginning did not come here of their own will either, and not without tragic separation as well. The Irish came here only because they were dying like flies in their homeland due to the Great Potato Famine and Black Plague, and were being booted out of their homes by their landlords while the British sat idly by and watched them suffer and die. The reason the Germans and others in Europe came here was equally similar. 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.

And the Italians came to America because they too were being forced to leave their homeland. There had been several devastating natural disasters there, as well as disease and famine that killed 2 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 and diseases and unbelievable miseries and starvation, forced the Swedes, as with others, to leave their homeland and emigrate to America. And many Jews, primarily from Germany or Russia, came here to escape death, suffering, and persecution. And this story goes on and on.

Look at the families who came to Ellis Island, and more particularly to the earlier Castle Garden, and you will not find pleasure-seeking men and women, but the strained faces of people who were displaced by very ill and trying circumstances, who of 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 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.**

Having said this, let us now turn to one 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 something. We have 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 been performed many years prior, and even by the king who reigned before him – King Saul attacked the Gibeonites.

This delay in Yahweh's judgment is done all the time in the Scriptures. He did this per Solomon, by dividing his kingdom after he died (1 Kings 11:11-13); and He did likewise to Ahab (1 Kings 21:17-29). Another very good example of this delay is the curse on America in 1920, which had its cause 3,726 years prior when the father of faith married the cursed Canaanite woman. But remember, and hopefully this is becoming very apparent to you, Yahweh is very, very, 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.

Consider how Yahweh meted out Jerusalem's bondage whereby they were sent into captivity in Babylon for 70 years. He did so because they owed Him 70 sabbaths (2 Chronicles 36:21). Thus, there was a legal cause and effect of one year for each sabbath. 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, or one year for each day (Numbers 14:34). And this lawful accounting continues throughout the Bible.

In Galatians 6:7 we read a most likely legal cause for the slavery of the black man in America and in other countries – "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap." Is this cause puzzling to you? You will now see legally why this would apply.

We have already seen that Yahweh follows or establishes a cause and effect for events in the history of mankind. He is legal, and He performs these things in order to perform legal works in man. It is unquestionable that this cause and effect has everything to do with the slavery of the black man, which occurred for some 430 years, or from 1433 to 1863, when the Emancipation Proclamation on January 1 put an end to slavery in the United States, declaring the black man to be "thenceforward, and forever free." But what was that cause that effected the slavery of the black man? Let us look at one most probable answer.

Transatlantic slave trade from Africa is dated back to the mid 1400's. But I would suspect that something happened in 1433 that legally began the slavery of the black man in Africa. Why do I make this assumption? I 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, and is actually Dan-mark, the tribe of Dan. The Iberian Peninsula of Spain and Portugal actually comes from the word 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 Caucasus Mountains, and rapidly populated Europe. Many books have been written on the populating of Europe by the sons of Israel.

It is these Israelite Europeans who enslaved the African. So, considering the clear words of Galatians 6:7, **was there ever a time in which the Africans had enslaved the sons of Israel? Most certainly – in Egypt!** When the sons of Israel left their captivity and slavery in Egypt, we read 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. 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 most probable that the blacks of Africa reaped what they had sowed. They had legally placed the sons of Israel in captivity for 430 years, thus they were placed in captivity for 430 years by the sons of Israel. Reading here in Exodus 12:41, I would assume that with the legal emancipation of the black man on January 1, 1863, the legal beginning of his slavery was January 1, 1433.

Thus we see that the black African most likely reaped what he sowed. Africa/Egypt placed the sons of Israel in captivity for 430 years, so in Yahweh’s divine plan and order, the sons of Israel had the legal right to, and did indeed, place the African in captivity for 430 years.

I realize that by touching the issues of both blacks and women, I am entering the two most volatile and touchy issues of the day. There are two groups today who are hypersensitive about their social identity and place, and these are the two elements that have resulted in the curse on America. (Of course the men of America are not exempt either in this guilt, for they listened to the women and followed the jazz as well.) I find this most revealing, insomuch that we know that Satan is the ruler of this world (John 14:30), the whole of which he has deceived (Revelation 12:9), and that the whole world lies in his power (1 John 5:19). Thus, since these two areas are the cause or source of the curse on America, is it not fitting that they are the two most volatile and reactionary groups in America, carrying with them an overwhelming degree of social sensitivity and are to a great degree the two chief elements of the liberal feminine-nature Democrat Party? While there are other groups that are likewise volatile and reactionary, such as environmentalists and homosexuals, none have the omen about them that touching them can mean a quick lawsuit, or loss of a position, or social ridicule. This seems to be quite telling and even confirming of the ill place in which these two groups have occupied.

Also, I find it significant that black Americans want to establish an ethnicity for themselves unique from all other ethnic backgrounds in America by identifying themselves uniquely as African Americans. This is especially noteworthy in light of Africa’s place in the curse on America, as well as its identity with the serpent. I also question if this identification with Africa is a sign of the perpetuation of their own curse? Surely there is a spiritual significance to this. Personally, I would feel racialized, uncomfortable, and self-conscious, even fractured or separate from this nation and dividing it, if I was always called an Irish American. The Irish had their own time of suffering from racial profiling that included living in squalid deplorable conditions leading to the worst rioting in American history – the Draft Riot in New York in 1863.



The Irish have suffered many sad fates, and though I know and even feel my heritage, I want to be identified as simply an American. Calling myself an Irish American would only mean a return to that old profiling, even as the term "African American" was used to profile the blacks in time past. It would seem that the best thing for the black American would be to put away this separation as well.

Does this governmental place that the blacks occupy mean that they should be thrown out of the country or even prejudiced as in years past? Of course not, any more than women should be thrown out of the country or prejudiced for their part in the curse. The fact is, we are all guilty of participating in this curse. Furthermore, we are all under the original curse of Adam and Eve, and we all need deliverance and grace and mercy. What needs to take place though, and undoubtedly will not take place until the god of this world is put away, is that we all need to repent of our parts in the Curse of 1920, or even the curse of the original Garden. I repeat, this is not an attack against blacks or women, but against Satan who has used these two groups to effect the curse on America, as well as relenting men. We are all in this together, and we each need to repent! Furthermore, as stated, this is written with the purpose of revealing the fulfillment of the original pattern of the Garden of God at the nations level, and to show the immense relevance of government.

And one concluding point concerning the people of Africa. It was noted in the opening paragraphs of this section that all this groaning and travailing flesh-men enter into, is placed upon us "in hope." The reality is – we are all intercessors. And in fact, in one way or another, we all become "saviors," paying the price, being poured out for the sake of others. This is simply the ongoing process of salvation that Yahweh effects. (Read "[Seedtime and harvest, ...](#)") Ultimately, Satan himself must be saved; and thus someone must be poured out in intercession for his salvation. They must pay the price, even as Yahshua set forth the example. There seems to be little question that the blacks of Africa help pay that heavy price.

We read in the original curse that the ground was cursed "for the sake of" Adam. Most interestingly, while the ground did no wrong to bring the curse that was placed upon it, that curse was placed upon it as an intercessorial salvation "for the sake of" man. In like manner, the inhabitants of Africa undoubtedly suffer much affliction "not of themselves," but so as to be intercessors, paying the price for the one whose image is engraved on that continent, and not only for Satan, but for Christianity which they equally represent.

In a very real way, it seems that the black African's sorrows are two-edged. On the one hand their sorrows are there as a curse; but on the other hand, their sorrows are a penitence, a price that is paid for the affliction they produce. All-in-all, it seems that this paradox can best be described in the confidence that "God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Romans 8:28). This is our confidence for all men in time, and certainly all creation groans and travails "according to His purpose." Yahweh knows what He is doing, and in the end He alone will receive the glory as it all works out for our good.

## **“BECAUSE YOU HAVE LISTENED TO THE VOICE OF YOUR WIFE”**

It is quite incredible, and not without great significance, that the curse of Adam was preceded by this most revealing statement – “Because you have listened to the voice of your wife.” Oh yes, this statement was followed by – “and have eaten from the tree about which I commanded you” – but if the former were not entirely relevant and significant in this most important and telling event, then Yahweh could have simply said that he had eaten from the tree. But no, He began with this most significant and revealing statement as to how he came to eat from the tree in the first place – by listening to his wife. If he had not succumbed to the former, he would not have had the offense of the latter.

I have had a Christian pastor say to me that if your wife disagrees with you, then you should accept that as God’s way of speaking to you. Adam listened to his wife, and look what happened to him and all mankind – we were cursed! Solomon (with many more wives) did likewise, and look what happened to him – he lost his kingdom (it was divided)! Samson listened to Delilah, and look what happened to him – he lost his strength and his sight (which is quite relevant regarding men today who are equally blind)! And the king of whom the Bible said “there was no one like (him) who sold himself to do evil in the sight in Yahweh,” fell to such dishonor specifically “because ... his wife incited him”! That notorious couple was none other than Ahab and his wife, Jezebel (1 Kings 21:25). (And as you will recall, this is the spirit that plagues the Thyatira church – Revelation 2:20-23.) So is that pastor right?

Paul said the woman is easily deceived and should thus not be allowed to teach or rule over a man (1 Timothy 2:12-14). Peter said the woman is the weaker vessel (1 Peter 3:7). And once again regarding Solomon, he with all his wisdom as he sought to gain understanding concluded – “I have found one man among a thousand, but I have not found a woman among all these” (Ecclesiastes 7:28). The problem we have with truth like this is that we have drifted so far from the standard of what is right, of what is Yahweh’s government, that it is either outright rejected, or “balanced” to a state of irrelevance. Even as the Christian pastor responded to me regarding Yahweh’s home government, these things are believed today only “in principle.” Well, how about believing them in practice!

Yahweh’s judgment is when He gives a people over to women ruling over them – “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.” Could anything speak more clearly to what has taken place in America since 1920 than this statement from Isaiah 3:12? Look at the social and moral path we are on, and note that our departure came in 1920 when men allowed women the equal right to rule.

In prophetic testimony, the 144,000 who have no lie found in their mouths, are quite tellingly those who equally “have not been defiled with women” (Revelation 14:3-5). And in like prophetic testimony, those who were with David when he received and ate the consecrated bread that was before Yahweh, a right afforded only to priests, were of necessity equally those who had “kept themselves from women” (1 Samuel 21:4).

So is a man, are men, never supposed to listen to the woman? Only when their Head so directs them. Though a man is wise to seek and consider all council, depending on the matter and the need, that final decision-making process must ultimately be upward, toward his Head. Yahweh told Abraham – “whatever Sarah tells you (concerning Hagar and Ishmael), listen to her” (Genesis 21:12). But Abraham’s obedience was directed upwards, and upon hearing from his Head, he listened to his wife. This was precisely what the men leading up to 1920 did not do, and this is the course most men follow today as well. The clear protection afforded by Yahweh to the woman from the original fall has been ignored – “your desire shall be for your husband, and he shall rule over you” (Genesis 3:16). If men share an equal vote with women, and an equal voice in the home, how then can this clear governmental order be followed? We have departed from the path this nation was on for 300 years.

There is certainly no reason for me to try to “balance” these statements, for the Scriptures do not do so. When it was written – “wives are to be subject to their husbands in everything” (Ephesians 5:24) – there was no attempt to “balance” that. Often, the idea of being “balanced” is little more than becoming lukewarm, worthy only of being spit out of Yahweh’s mouth. This “balanced” position is what brought the curse on America in the first place. The world and the feminine worldly church provide so much on the side of feminine misplaced mercy, that it is best to simply accept and implement the message the way it is presented in the Scriptures, which is the way it had been implemented for all the years before 1920 – believing “in practice,” not “in principle”!

The attitude of that pastor is consistent with and in the same blinded spirit of the Curse of 1920, wherein the men of this nation did just what Adam did and listened to the voice of the woman. This is the same blindness prophesied wherein Samson yielded to Delilah. Women could never have had equal voting rights in this nation, if the men had taken their place and refused to give those rights to the women. We have our problems today because the men of this nation gave their wills and their place in the home and in society to the woman, agreeing with and even setting up the destruction of the family – “you have listened to the voice of your wife.” And sadly, just as men 100 years ago so acted in bringing us to this place, men today continue in the same way, and even more so, as the problem has compounded.

Did you know that a whopping 85% of divorces today are filed by women, and not because the men are bad, but like never before women want their rights and their freedom. How do we know this? Because this newest all time high is a 20% increase since the Curse of 1920. But what is the price of that “freedom”? The price is very high! Fatherless homes account for 63% of youth suicides, 90% of homeless/runaway children, 85% of children with behavior problems, 71% of high school dropouts, 85% of youths in prison, and well over 50% of teen mothers. When the father is displaced from the home, these statistics reflect the ill consequences thereof! Just as Annie Wittenmyer warned, yet even far, far more impacting than she imagined – women’s suffrage struck “a fatal blow at the home”! And, it has equally struck a fatal blow at our national society! Satan knows that to destroy the home, he must strike or remove the father, the head.

There is an overwhelming spirit in America, and in other nations as well, that is leading this nation more and more towards the devastation of a matriarchal society. This is

already occurring in attitudes and in homes. A common issue now being addressed in the public is “the feminization of America.” It is a topic of growing discussion, provoking articles and books on both sides of the issue. Why is this so? Because the feminization of America is a process that is indeed taking place in far more ways than even realized, being actively and passionately pursued by women feminists and men who have ascribed to this deception.

There is a very real battle occurring in America, and having noted and said all of this, frankly the man does not have the ability to reverse it unless Yahweh intercedes and does something. As a society, we have moved too far from that which we departed before 1920, in order to be able to return. Even as we read in Hebrews 12:1, this is a sin that “so easily entangles us.” Satan has effected a curse on this nation, he has deceived this nation, and there is not enough preaching in the world to reverse it. It is a constant battle, one in which men would weary of fighting before a victory could be gained.

Earlier in this writing we noted that although Abraham made it quite clear that his son was not to take a bride from the Canaanites, this he himself did, and with far-reaching and devastating results. It was stated earlier that there was another patriarch who did likewise. Let us now consider him.

Not only did Abraham give specific instruction regarding not taking a wife from the cursed Canaanites, but his son, Isaac, did likewise. In Genesis 28:1 we read his instruction to Jacob, who was about to depart from him – “So Isaac called Jacob and blessed him and charged him, and said to him, ‘You shall not take a wife from the daughters of Canaan.’”

Of course Jacob went to his uncle’s house, Laban, and there married Leah and Rachel. From these two wives and their maids were born the twelve sons who comprised the twelve tribes. And despite the instruction of both his grandfather, Isaac, as well as his great-grandfather, Abraham, we read in Genesis 38 that the fourth son of Leah, Judah, departed from his brothers and took a Canaanite as his wife. Once again, this is the same group that bore the curse from Ham’s actions.

Judah had three sons from this marriage, and he took a wife, Tamar, for his first son, Er. In order to find Tamar’s heritage, we have to look at the Book of Jasher. Some mistakenly say she was a Canaanite, but there is no clear justification from the Bible for stating that, for it is silent in this matter. What we in fact find is that Judah was like Abraham – while he would marry a Canaanite, he would not allow his sons to do so. In Jasher 45:23 we read – “And in those days Judah went to the house of Shem and took Tamar the daughter of Elam, the son of Shem, for a wife for his first born Er.” Thus, Tamar was from the house of Shem, whom we are told in Jasher 19:11 was none other than Melchizedek – “And Adonizedek (or, Melchizedek) king of Jerusalem, **the same was Shem**, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech.” Tamar was from the line of the Melchizedek priesthood.

It has been addressed in the writing titled *Intercession*, in the section “[The Church – The Priesthood of Judah](#),” and mentioned here already, that these three sons clearly represent the three 1,000 year periods that the church was supposed to receive. In Hebrews 7 we are told that the priesthood that the believer enters is not a priesthood

from the line of Levi, but a new priesthood under a new law that is from the line of Judah. And, most significantly, if you want to know the destiny of that priesthood, if you want to know how it will begin and how it will unfold, then look at the seed, the origin, the beginning of the line of Judah and you will see. Even as the Garden was a beginning picture of what would take place in the kingdom of God, so the sons of Judah were a beginning picture of what would take place in the priesthood of Judah, the church.

When Judah gave Tamar to his first son, Er, we are told that Er “was evil in the sight of Yahweh, so Yahweh took his life.” Tamar was then given to Judah’s second son, Onan. But his second son did not want to raise up a son in his deceased brother’s name, so he spilled his seed on the ground. Yahweh was displeased with him as well and also took his life. Thus we begin to see the outcome of this curse from marrying the Canaanite.

With the death of these first two sons, Judah was understandably afraid to give Tamar to his third and final son. But, the law required him to do so, and Tamar presented herself to Judah in disguise, and he fathered twin sons through her.

Such is the fate and destiny of the Judah priesthood church. Like Er, the first 2,000 years of the church do evil in Yahweh’s sight. Like Onan, the first 2,000 years of the church cannot bring forth a son in the deceased Brother’s name, and spill their seed on the ground, and Yahweh is displeased with them. Therefore, even as the first two sons of Judah were killed by Yahweh, so the first 2,000 years of the church have equally gone to their deaths – the 2,000 demonized swine have all rushed down the steep bank into the sea of death, or as it is written in Zechariah 13:8, “two parts in (the church) will be cut off and die,” or as it is written in Hosea 6:1-2, “He has wounded us (for two days).”

So with the death of the first two parts of the church, what is the supposed destiny or purpose of the third part? We get an idea of that when we note the third son’s name – Shelah. You might notice that this name is very similar to another name – Shiloh. Rightfully so, because they are the same three Hebrew letters, just with different vowel points. In fact, Jasher once again adds some important and revealing information. In the same chapter regarding Tamar, verse 27, we read that this son’s name was indeed Shiloh – “And when Onan died, Judah said unto Tamar, ‘Remain in thy father’s house until my son Shiloh shall have grown up,’ and Judah did no more delight in Tamar, to give her unto Shiloh, for he said, ‘Peradventure he will also die like his brothers.’”

First, we note in Genesis 49:10 that “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh comes.” “Shiloh” here is obviously Yahshua. It seems evident that given the highly prophetic nature of these three sons of Judah, the line of the priesthood of the believer, **the third son, Shiloh, is a testimony of the coming of Yahshua in the third 1,000 year period of the church.**

So is Yahweh going to give the church this third vital son, Shiloh, or the third 1,000 years of the church? Unquestionably not! If He gave the church the final 1,000 years to effect the coming of Shiloh, the same fate would take place as happened to the first two Canaanite sons of Judah, or as has taken place for the last 2,000 years – death! It would be three hours of darkness whereby in the end it would be said – “My God, My God, why have you forsaken Me?” If He gave the church their final 1,000 years, then there would be no other options remaining, for they would all go to death and defeat. The

promise to Tamar was – when “my son Shiloh shall have grown up.” But based on the track record of the church thus far, that maturity will never come!

This is why Yahweh must do something so that the Tamar Melchizedek priesthood that the church has possessed, can finally bring forth offspring! **That Melchizedek responsibility cannot be extended to the third 1,000 year period, so Yahweh must intercede and do something to fulfill His law regarding the required offspring, and also prevent the death of the third part.** If Yahweh waits for the third 1,000 years to mature, it will be too late! So what must take place? The seed of Yahweh Himself must bring forth the two-part Remnant, the Perez, the “breach,” and the Zerah, the “light.”

Why is this brought up at this point? For two reasons. First, note the testimony that **the church is under a curse!** The wife whom Judah married that brought forth these three sons was a Canaanite, one who was under a curse. Such is the problem with Yahweh giving the kingdom of God to flesh men who are under the original curse. Kingdom-possessing flesh men who are under the curse do evil in the sight of Yahweh, and for 2,000 years have wasted their seed on the ground from which they came and to which they have returned, and would continue to do so for the next 1,000 years. The first 3,000 year period of the church is the cursed Canaanite three-son period of flesh kingdom men – half Judah promise and half Canaanite curse, an unacceptable mix.

Because of this fate, Yahweh must do something else in order to fulfill His laws and purposes, something that is different and unique from what He has done before. Yahweh must intervene and take responsibility for this offspring and bring forth His two-part Remnant. This is the second reason for bringing up this testimony.

Such is where we are today. All three of these curses – the one on mankind, the one on the kingdom, and the one on America – must be reversed by a work that is completely different from what we have known in the dying church for the last 2,000 years. He must deliver mankind, He must deliver the church, and He must deliver America. And, He must deliver Africa and the black man. For this deliverance, like an old Simeon or an Anna, we longingly and eagerly await Him.

Having said this, I am now going to speak from a personal standpoint regarding this, and I say this with a sense of great and even helpless inadequacy. I am a Joab. If you have not read the writing by that title ([Joab](#)), you will not understand what I mean by this. “Joab” means “Yahweh Father.” Joab’s testimony was one of being the masculine government type. This is the analytical, governmental, do what is right attitude, even as you see expressed here in this writing. The problem with this is that by itself it is inadequate. It is the Adam, the male, who is alone; and the conclusion is aptly made – “It is not good for the man to be alone.”

Personally, I woefully feel this. Seeing this governmental truth that we find here, by and of itself is nothing. It is as Paul wrote in the love chapter – “And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.”

As a Joab, seeking to understand mysteries and to have increased knowledge and to be able to prophesy, this alone leaves me incomplete. Corporately, knowing these truths regarding America and the black man and the woman, without love and without His



Spirit poured out upon us, I/we am/are nothing. I feel this complete and even vulnerable inadequacy. But what do I do about it? The verse – “we are inadequate in ourselves” – is very real to me. This sobering reality thus presses – **How can an inadequate man make himself adequate?** He cannot! Inadequate means just what it says – inadequate! And that is the state wherein I find myself – inadequate and totally unable to fill the lack.

Yahshua said – “Blessed are the merciful, for they shall receive mercy.” I have tried to be merciful and have come short, and find myself going back to the nature that I am – a Joab. I am very much aware that unless Yahweh makes me adequate, I too will be the Joab who in the end dies, holding onto the horns of the altar. I am very much aware that unless Yahweh completes the rest of the verse concerning my complete inadequacy – “but our adequacy is from God, who makes us adequate as servants of a new covenant” (2 Corinthians 3:5-6) – I can do nothing and come very short of His completeness. Even what is written here concerning the Curse of 1920 means nothing to mankind, apart from the other part of this masculine truth/knowledge or faith or prophecy.

I am very much aware that unless Yahweh brings forth an Eve for this Adam, both personally, as well as corporately for the church and the world, I am alone and entirely inadequate. I am left alone as a truth-seeking, enduring, analytical Joab, with nothing but my words. The fact is, we need a deliverer far worse than we even know, for like Balaam, we neither grasp our peril nor the extent of our plight. May Yahweh have mercy upon me. May Yahweh have mercy upon us all.

### ADDENDUM

## THE SEED TESTIMONY OF WOMEN’S SUFFRAGE

In the section titled “Music,” we noted the following concerning the originators of jazz and what this seed beginning testified:

Why is it that we study these beginning figures? 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 the beginning of the tribe of Judah. (More on Judah later.) The beginning of a work is the seed that reveals its destiny. The Garden of God was a seed testimony of what takes place in the kingdom of God. The life and teachings of Yahshua were a seed of the church. And the beginnings of Judah and his wife and three sons were a like and revealing seed testimony of the priesthood that would come through the tribe of Judah. Equally, the beginnings of jazz, and as we will find, the men who began it, are a likewise clear testimony of the future impact and outcome of this vile music.

Of course when we looked at Buddy Bolden, we saw a very ominous seed. And in the previous section of this writing, we examined one of the most revealing and relevant testimonies found in the Bible regarding the church, the priesthood of Judah. It is absolutely incredible how revealing that seed account is with regard to the destiny of the church. The two Canaanite/Judah mixed sons (the first 2,000 years of the church in



which the Spirit is given to carnal man) had to die, and Judah of necessity brought forth two non-mixed sons – Perez and Zerah (the two-part Remnant who enter into immortal bodies in the first resurrection). This corrupt and cursed mixed flesh man/Spirit man period must end, and Yahweh bring forth Spirit men, effecting a work entirely unique from what He has done thus far. Furthermore, remember it is Yahweh who established the principle of “you reap what you sow,” and in order for actions, for historical events such as we have examined, to be reaped, there of necessity must first be the sowing of the seed. This is precisely what we have been seeing.

In this addendum, one more item will be revealed relevant to this matter of the curse of 1920, and specifically regarding the Nineteenth Amendment – **the foreshadowing seed testimony of women’s suffrage!** To find the seed testimony of women’s suffrage, like the seed of the three sons of Judah, or Yahshua, or the Garden of Eden, or Buddy Bolden, or Elvis Presley, or any number of like examples, we must go back to the seed beginning of women’s suffrage.

We have already noted that the women of America, and the men, as well as the black man, and women’s suffrage per se, all were integral fulfillments of the Garden of God. But if we want to get to the earliest seed testimony of women’s suffrage in America, we have to go back to when women first received the legal right to vote. There we should find the testimony. But remember, the Nineteenth Amendment was a national right to vote; and before this, there were several western states which first gave women the right to vote, and the very first state was Wyoming.

Wyoming became a territory of the United States in 1869. What began as a publicity stunt in order to attract attention, and carried out as little more than a joke at the time, even with the expectation that the Governor would veto it, the Wyoming legislators passed a bill on December 10, 1869, to grant women of Wyoming the right to vote. As a surprise to everyone, the bill became law. In fact, in 1872 the legislature even passed a bill trying to repeal the suffrage law, but the Governor vetoed it and his veto was upheld by only one vote. The right for women to vote in Wyoming was the first of its kind, and has given Wyoming the distinction of being called The Suffrage State or The Equality State. So if there is to be a beginning seed of women’s suffrage, one would most certainly expect to find that seed evidenced here where women’s suffrage first began, and so it is!

On September 6, 1870, Wyoming held the first election in which women in the United States could legally vote. And, history records that the first woman to vote in the United States under laws guaranteeing political equality, was Louisa Ann Swain. If there was ever a little seed testimony of the beginnings of women’s suffrage, here would be that seed.

What do we know about Mrs. Swain? History (His-story) has saliently preserved for us quite a bit concerning this moment of such notoriety. Mrs. Swain was the daughter of a Virginia sea captain, who died when she was a young age. Her vote was cast in the town where she resided – Laramie, Wyoming. In fact, located as the centerpiece of a new downtown plaza in Laramie, stands a statue of Louisa Swain as she was going off to vote. The bronze statue, entitled “The Franchise,” uniquely shows her clutching a small pail she had brought with her. Quite significantly, this little tin pail that Mrs. Swain carried, is an inseparable and acclaimed part of the account of this event. Why?

Why was it so significant that the first woman in America to vote was carrying a little pail? Why was this little obscure point even noted and recorded in the first place? Furthermore, why has it endured the annals of time to remain with us and even stand out today? Because it is preserved by Yahweh as something significant to note, and is telling us something if we have eyes to see and ears to hear! What does it say? We will see!

Most assuredly, no one to this day has seen the dramatic and significant relevance of this little pail. It has been hidden. Women activists assign various meanings to it, but its greatest significance lies in the purpose for which the pail was being carried; for Mrs. Swain was not carrying it for just any purpose, but for a very specific and highly revealing purpose.

We have noted that the curse of 1920 was two-pronged – the women’s rights movement and jazz music. (*Again, this conclusion of there being two prongs was drawn in November, 2005; but subsequently, the third prong was seen as addressed in the book, [The Curse of 1920 – abortion and euthanasia.](#)*) These two elements of the 1920 curse have effected the moral and social deterioration of this nation. Without question, both have produced their own forms of death and rebellion. Even when jazz music began gaining popularity in the 1920’s, most Americans were calling it a disease or a virus. What is a disease? It is something that infects a body so as to afflict it with ill consequences. In the scriptures, this ill influence was identified as leprosy or even leaven. In fact, Yahshua used such pictures as leaven to forewarn the corrupt teachings and actions of others – “Beware of the leaven of the Pharisees and Sadducees” (Matthew 16:6-12), and “beware of the leaven of the Pharisees and the leaven of Herod” (Mark 8:15). A broader testimony of this corrupting effect, yet in many ways more specific, is the stealthful addition of leaven into the kingdom of heaven – “The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened” (Matthew 13:33).

So for what purpose was this historic first United States voting woman, this notable woman who was the beginning seed testimony of women’s suffrage, bearing her acclaimed little tin pail? What revealing truth do we find in that little pail? After Mrs. Swain cast the first vote under this new provision for political equality, most appropriately and most tellingly, on her way home she took her little tin pail and purchased some yeast, some **leaven!** The first woman to vote was the bearer of leaven on her way home, in far more ways than she could have ever known! As this little seed testimony so well reveals, such has been the outcome of women voting in America – **it has leavened the home and the nation!** This is the leaven we see so clearly evidenced in our nation’s moral failure, licentiousness, confusion of the sexes, abortion, and many other destructive ills since 1920.

So if you ever go to Laramie and see acclaimed Louise Swain with her little tin pail in hand, you now know what this movement has done to America and the entire world, you now know the consequence of this ill act which Yahweh foreshadowed beforehand – “The kingdom of heaven (at the nation’s level, America) is like leaven, which a woman (the women of America) took, and **hid** in three pecks of meal, until it was all leavened.”

Now you know the seed testimony of the women’s rights movement. It is the woman whose leaven leavens the three pecks, the three remaining one hundred year periods of

America in the 1900's, 2000's, and 2100's. That leaven has leavened the 1900's, it has continued full bloom into the 2000's, and it will run its complete destructive course all the way through the 2100's, unless Yahweh intervenes and does something to stop it!

And most revealing from Matthew 13:24-33, there are three things that corrupt the kingdom of heaven – (1) an “enemy,” (2) “birds of the air,” and (3) “a woman.” These are (1) Satan, (2) demon spirits, and (3) women, who bear and hide leaven. This is not good company for the woman to be with, and this warning is quite revealing in itself. And most interesting, these three are in fact a repeat of the Garden of Eden – Satan, the serpent; the tree of the knowledge of good and evil in which the birds nest; and Eve, the woman, who leavened the world through her weakness. What Yahshua taught here in Matthew 13:24-33 concerning the corruption on the kingdom of heaven, is a repeat of the original Garden.

Let us briefly note another example of the influence of and consequences to the woman. When Miriam and Aaron spoke out against Moses, saying – “Has Yahweh indeed spoken only through Moses? Has He not spoken through us as well?” – quite remarkably, Yahweh smote Miriam alone with leprosy for this rebellion, but not Aaron. He smote the woman (Numbers 12).

Aaron had already demonstrated that he was a follower, one who was easily led astray, when Moses went up onto the mountain and Aaron listened to the people and made the golden calf and worshiped it (Exodus 32:1-2, 21-24). It is quite remarkable and revealing here that when both of these two spoke against Moses, and Miriam's name was mentioned first, it was Miriam alone who was smitten. Thus, it seems rather certain that once again Aaron did precisely what he had done before and listened to the complaints of another, this time his sister, Miriam. Thus, it was Miriam who was held accountable, and she alone was smitten.

In how many churches or civic groups do you find the same situation, where the women get offended or upset over something and begin to start a problem? Or, how many men have to get involved in a situation because the wife gets her dander up and he is forced, even badgered, or coerced to say something in order to satisfy his wife? These men are nothing more than Aarons who listen to the woman.

Dare say, what would have happened if Job had listened to his wife when in the midst of his troubles she counseled him – “Do you still hold fast your integrity? Curse God and die!” But Job was not an Aaron, and he responded with an answer that should be embraced ever more so today – “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” And this was the same “foolish women” spirit that operated in Job's “three friends.” And, this is the same “foolish women” spirit that operates in the three 1,000 year periods of the church, Christianity.

And what would have happened if Lot and his two daughters had followed the example of Lot's wife? It is a good thing that Yahweh instantly turned her into salt, otherwise she would have led the others into looking back as well.

You may think that I am picking on women, but I am not. There are two things that I seek in this. First, to find the truth of the Scriptures, and to see what Yahweh is telling

us through this replete message and even warning concerning the weakness and temptation of the woman, or weak feminine ideas. And second, to combat the feminism that is taking place in the church and in America, to open our eyes to the sin into which weak feminism is leading us, even as we see evidenced throughout the Bible, whether it be in the testimony of Job or Aaron or Adam or Samson or Solomon or even Ahab or in many other testimonies.

Furthermore concerning this testimony we see in Louisa Swain, the number 70 is always prophetic of Christianity, which is a period of captivity, deprivation, and death. Jerusalem was in captivity in Babylon for 70 years, there were 70 persons of the house of Jacob who went into Egypt and whose offspring were placed into captivity (Genesis 46:27), there were 70 sons of Ahab who lost their heads which were placed into two heaps (2,000 years) outside the gate of Jezreel (2 Kings 10:7-8), and 70 weeks were decreed to finish the transgression and make an end of sin (Daniel 9:24). Would it surprise you that this seed woman who voted and went to purchase leaven on her way home, was none other than 70 years of age?

Also, Mrs. Swain has a noteworthy relationship with the origin of the women's rights movement as well. She was a Quaker, the very group that began the women's rights movement in Seneca Falls in 1848. Women already voted within the Quaker church. Clearly, the spirit of the women's rights movement was already working in the Quakers. In direct contradiction to the Scriptures, they believed that a woman should have a right to speak on an equal standing with the men in the church. When Susan B. Anthony, the primary co-founder of the women's rights movement, who was also a Quaker, found out that the rest of society was not like her false-teaching church, she vigorously set out to change society, to its ill, even as it is an ill in the church. This is the same spirit evidenced in the fact that Louisa Swain was a Quaker.

And I find it striking that her father was a sea captain, who did not return from a fishing excursion. The sea, where Leviathan/Satan sports, always prophesies of the vast host of men who die. And like this captain, Christians are fishers of men who all go to the sea of death as well, the same sea where the equally attesting 2,000 swine all went (or, 2,000 years of Christianity).

And one final word regarding where this historic vote took place – Laramie. It seems noteworthy that at that time Laramie was one of the most lawless towns in America. In fact, Laramie was such a savage and corrupt town that it lost its charter and had to be placed under federal court jurisdiction until 1874. When the first train came to town in May of 1868, the year just before Wyoming women received the right to vote, gamblers, land sharks, harlots, and outlaws were all on board. The railroad attracted lawless ruffians and scoundrels of all sorts, which was typical of the "end of the tracks" communities along the railroad. By 1868, when the first passenger train arrived, the town already boasted 23 saloons and one hotel, but no churches. This was the notorious beginning of the first woman voter. And, this is the moral destiny which America faces: the proverbial "end of the tracks," as we move ever so imperceptibly, gilded generation by gilded generation, toward the place from which women's suffrage began – lawlessness. We are like the proverbial frog in the beaker, with the heat rising ever so imperceptibly that we do not know to jump out, and we cook to death!

So now we have discovered this most revealing seed testimony concerning women's suffrage. It is the leaven that has been "hid" in the kingdom of heaven by the woman, even as this little revealing seed testimony has been hidden from us, but is now revealed. As we read in the words of Yahshua that the leaven was "hid" in the kingdom, is it no wonder that the dramatic significance of this destructive Nineteenth Amendment has been equally hidden? People have never recognized its entirely dire and destructive effects, for it is hidden leaven!

But now, we see both its destructive purpose, as well as its destructive effects. And like an early premonition or omen to a bad event to come, these effects were testified long before. To know the consequences of women's suffrage, all one has to do is look into the little pail of the first woman voter as she returned home. On that fateful day, Louisa Swain did two things, yet the two were symbolically of one effect – she voted, and she acquired and bore leaven! These two are one and the same, for this is exactly what women have accomplished with their voting – they have leavened America, they have leavened the kingdom of heaven, and they have leavened the home. And as Yahshua said, once you add leaven, it is all leavened. Or as we read in Galatians 5:9 – "A little leaven leavens the whole lump."

Today, America is disastrously leavened by "women's rights." And equally, the two loaves (2,000 years) of Pentecost Christianity are disastrously leavened with weak easily deceived feminist thought and teachings and acts of lawlessness. And for this lawlessness, Yahshua will declare to Christians – "I never knew you; depart from Me, you who practice lawlessness" (Matthew 7:21-23). Will we ever wake up; and, will we be delivered?

Deliver us from evil, Father. Open our blinded eyes like a Joseph who fled from alluring Potiphar's wife, and deliver us from the foolish woman, deliver us from the adulteress woman whose "feet do not stay at home," for:

With many persuasions she entices us;  
 With her flattering lips she seduces us.  
 Suddenly we follow her,  
 As an ox goes to the slaughter,  
 Or as one in fetters to the discipline of a fool,  
 Until an arrow pierces through our liver,  
 As a bird hastens to the snare,  
 So we do not know that it will cost us our life (Proverbs 7).

We do not realize the extent of the sin in which we are involved through the women's rights movement. May we not ignore or forget what Louisa Swain returned home with in her little pail after voting – **leaven!**