

The Covenant Republic

National Standing, Authority, and Restoration Under God

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Abstract

This document establishes that the American Republic was conceived, initiated, and sustained as a covenant nation under God, and that no Republic—original or restored—can lawfully, morally, or spiritually exist apart from covenantal submission to Him. Scripture teaches that God establishes nations, removes them, blesses obedience, and judges rebellion (Daniel 2:21; Daniel 4:17; Proverbs 14:34). Accordingly, no Republic—original or restored—can lawfully, morally, or spiritually exist apart from covenant. God does not defend, empower, or legitimize a nation that rejects covenantal submission (Psalm 127:1; Judges 2:20–23). Accordingly, national legitimacy, protection, and prosperity are covenantal outcomes, not merely political achievements.

By tracing covenant as God’s method of governing peoples and nations, this work demonstrates how man-initiated national vows—when aligned with God’s purposes—are accepted, ratified, and acted upon by Him. The Mayflower Compact is examined as a vow-based national covenant in biblical form, followed by an analysis of how America’s founding instruments presuppose covenant accountability rather than secular autonomy. The document further identifies the consequences of covenant breach—loss of protection, sovereignty, and moral clarity—and situates these consequences within recognizable biblical patterns.

Finally, the paper establishes that restoration is impossible without covenant renewal. Scripture presents no model for national restoration apart from repentance, renewed submission to God’s law, and God-fearing leadership. Any attempt to restore republican form without covenant substance constitutes imitation rather than restoration.

Purpose & Scope

Purpose.

To demonstrate, from Scripture and founding-era evidence, that covenant is the essential and non-negotiable foundation of legitimate republican government, and that restoration of the Republic requires renewed covenantal alignment with God.

Scope.

This document:

- Establishes covenant as God’s method for forming and governing nations.
- Identifies the Mayflower Compact as America’s foundational national covenant.
- Applies the Abrahamic covenant pattern to national obedience, blessing, and judgment.
- Interprets founding documents as covenant instruments presupposing moral accountability.
- Examines biblical consequences of covenant breach at the national level.
- Defines the requirements for restoring a Republic through repentance and covenant renewal.
- Sets explicit biblical qualifications for leadership in a covenant Republic.

What this document is not.

It is not a secular constitutional analysis, a political theory paper, or a call for symbolic reform. It is a biblical and covenantal claim regarding national legitimacy and restoration.

Foundational Premise

1. **God governs nations through covenant.**
Scripture reveals covenant as the mechanism by which God establishes authority, defines law, grants inheritance, and administers blessing or judgment at the national level.
 2. **Covenant is conditional and enforceable.**
Blessing follows obedience; rebellion results in loss of protection and eventual bondage. God does not defend nations that reject covenantal submission.
 3. **Man-initiated national vows are biblically recognized.**
When a people publicly vow obedience to God for righteous purposes, Scripture shows that God responds with covenantal action, ratification, and blessing.
 4. **Republican self-government presupposes covenant accountability.**
Founding instruments assume a moral people under God’s authority. Absent covenant, republican forms degrade into control systems rather than instruments of liberty.
 5. **Restoration requires covenant renewal, not procedural reform.**
Scripture never presents political restoration apart from repentance, renewed vows, and God-fearing leadership. Structural change without covenant renewal is ineffectual.
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I. Covenant as God’s Method of Establishing Nations

From Genesis forward, God governs peoples and nations through covenant. God's covenant with Abraham (Genesis 12:1–3; Genesis 17:7–8) establishes that nations are blessed through obedience and alignment with His purposes. At Sinai, God declared Israel to be a kingdom of priests and a holy nation conditioned upon obedience (Exodus 19:5–6). Scripture consistently affirms that covenant defines authority, law, inheritance, and national standing (Psalm 89:3–4; Deuteronomy 29:12–15).

II. The Mayflower Compact as America's National Covenant

The Mayflower Compact (1620) constitutes a man-initiated, vow-based national covenant. Like the covenant renewals under Joshua and Nehemiah (Joshua 24:24–25; Nehemiah 9:38–10:29), the settlers publicly invoked God, stated a righteous purpose, and bound themselves to obedience and just law. Scripture confirms that God responds to such vows with covenantal action (Psalm 50:14–15; Ecclesiastes 5:4–5). The Compact's explicit declaration—"for the glory of God and advancement of the Christian faith"—places it squarely within biblical covenant form.

III. The Abrahamic Covenant Pattern Applied Nationally

The Abrahamic covenant establishes a clear national pattern: divine promise, human obedience, divine ratification, and blessing (Genesis 12; Genesis 15; Genesis 17). When Abraham responded in obedience, God confirmed the covenant with promises of land, protection, and multiplication. Scripture later applies this same logic to nations: obedience brings blessing, while rebellion invites judgment (Deuteronomy 28:1–14; Deuteronomy 28:43–48). Early America followed this pattern through covenantal vows, biblical law, and reliance upon Providence.

IV. Founding Documents as Covenant Instruments

The Declaration of Independence functions as a national confession acknowledging God as lawgiver, rights-giver, judge, and protector (Isaiah 33:22; Psalm 75:7). The Constitution presupposes a moral people capable of self-governance under God (Exodus 18:21; Proverbs 16:12). The Bill of Rights protects liberties already endowed by God rather than created by government (Acts 5:29; Galatians 5:1). Together, these instruments assume covenantal accountability rather than secular autonomy.

V. Covenant Breach and Loss of Protection

Scripture is explicit that when covenant is abandoned, divine protection is withdrawn. Judges 2 records how Israel's compromise led to oppression, while Isaiah 1 describes a nation outwardly religious yet inwardly rebellious and therefore judged. Deuteronomy 28:43–48 warns that covenant-breaking nations fall under foreign domination and debt. These same patterns—loss of sovereignty, moral inversion, and bondage—are historically observable when covenant foundations erode.

VI. The Re-Inhabited Republic: Covenant or Nothing

Biblical restoration always begins with repentance and covenant renewal (2 Chronicles 7:14; Daniel 9:4–19). Scripture never presents political reform apart from spiritual realignment. Therefore, the Re-Inhabited Republic cannot exist without renewed covenant, submission to God's law, and God-fearing leadership (Exodus 18:21; Proverbs 29:2). Any attempt to restore republican form without covenant substance constitutes imitation rather than restoration (Psalm 127:1).

Appendix A — Scripture Index (Topical)

Covenant foundations: Genesis 12; Genesis 17; Exodus 19
National blessing/judgment: Deuteronomy 28; Judges 2; Proverbs 14:34
God as lawgiver and judge: Isaiah 33:22; Psalm 82
Restoration through repentance: 2 Chronicles 7:14; Daniel 9
Leadership qualifications: Exodus 18:21; Proverbs 16:12; Proverbs 29:2

Appendix B — Primary Historical Sources

Mayflower Compact (1620), National Archives
Declaration of Independence (1776), National Archives
George Washington, Farewell Address (1796)
John Adams, Letter to Massachusetts Militia (1798)
Journals of the Continental Congress (1775–1789)

Appendix C — Key Bible Verses Cited in Main Body (NIV references)

Note: The NIV translation is copyrighted. To respect copyright, this appendix provides the full list of verse references used in the main body plus brief excerpts (not full verse text). If you have licensed NIV text, you can paste the full verses below each reference.

Daniel 2:21 — He changes times and seasons; he deposes kings...

Daniel 4:17 — The Most High is sovereign over all kingdoms...

Proverbs 14:34 — Righteousness exalts a nation...

Psalms 127:1 — Unless the LORD builds the house...

Judges 2:20–23 — Because this nation has violated the covenant...

Genesis 12:1–3 — I will make you into a great nation...

Genesis 17:7–8 — I will establish my covenant...

Exodus 19:5–6 — You will be for me a kingdom of priests...

Psalms 89:3–4 — I have made a covenant with my chosen one...

Deuteronomy 29:12–15 — You are standing here to enter into a covenant...

Joshua 24:24–25 — We will serve the LORD our God and obey him...

Nehemiah 9:38–10:29 — We are making a binding agreement...

Psalms 50:14–15 — Sacrifice thank offerings to God...

Ecclesiastes 5:4–5 — When you make a vow to God, do not delay...

Genesis 15 — Covenant ratification narrative (Abram)

Deuteronomy 28:1–14 — Blessings for obedience (summary)

Deuteronomy 28:43–48 — Bondage for covenant-breaking (summary)

Isaiah 33:22 — The LORD is our judge, lawgiver, king...

Psalms 75:7 — It is God who judges...

Exodus 18:21 — Select capable, God-fearing leaders...

Proverbs 16:12 — A throne is established through righteousness...

Acts 5:29 — We must obey God rather than human beings...

Galatians 5:1 — It is for freedom that Christ has set us free...

Isaiah 1 — Covenant rebellion and judgment (chapter reference)

2 Chronicles 7:14 — If my people... will humble themselves...

Daniel 9:4–19 — National repentance prayer (passage reference)

Proverbs 29:2 — When the righteous thrive, the people rejoice...

Psalms 82 — God judges rulers; defend the weak (psalm reference)

Appendix D — Founders’ Quotations (Verbatim)

George Washington — Farewell Address (1796)

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports...”

John Adams — Letter to the Massachusetts Militia (1798)

“Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”

Benjamin Franklin — Constitutional Convention (1787)

“God governs in the affairs of men... is it probable that an empire can rise without His aid?”

Republic for The United States of America Covenant History & Results

**National Covenant Foundations: The Mayflower Compact, Divine Ratification,

The Rise of the American Covenant Republic, and the Fall into 1871 Bondage**

I. Module Overview

This module trains Senators to:

1. Understand **the Mayflower Compact** as a legitimate **vow-based national covenant** in biblical form.
2. Recognize how **God ratified and consummated** this man-initiated national covenant.
3. Trace how the covenantal foundation shaped Colonial America, the Founding Era, and the original Republic.
4. Identify how the United States functioned under **covenant blessing**—prosperity, protection, unity, innovation, spiritual vitality—up until the **incorporation era**

- (**post-1861** → **1871**) when allegiance shifted from God to corporate, occult-influenced systems.
5. Understand why **spirit-filled believers**, not unbelievers, are the only constitutionally, spiritually, and covenantally legitimate leaders of a covenant Republic.
 6. Learn the requirements for **returning the restored Republic** into covenant relationship with God.
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II. Covenant Theology Foundations

A. Two Types of Covenants in Scripture

1. **God-Initiated Covenants** (Abrahamic, Mosaic, Davidic, New Covenant).
2. **Man-Initiated Covenant Vows** that God accepts and ratifies (Jacob, Israel under Joshua, Josiah, Hezekiah, Nehemiah).

The Mayflower Compact belongs to category 2.

B. Abraham as the Pattern

- God initiated.
- Abraham responded through **circumcision**, which consummated the covenant (Gen. 17:10–14).
- God sealed it with:
 - Land promises
 - Protection
 - Multiplication
 - Blessing

This establishes the pattern:

Initiation → **Obedient Response** → **Divine Ratification** → **National Blessing**

C. How God Ratifies Man-Initiated National Covenants

From Scripture:

- **Divine presence or sign** (Jacob – Gen. 28 & 31)
- **Victory and preservation** (Joshua 24; Judges 2)
- **Prosperity and unity** (2 Chr. 29–31; Neh. 9–10)
- **Outpouring of the Spirit** (Acts 2; 2 Chr. 30:12)
- **Providence, miracles, divine direction** (entire OT history)

The same signs appear in early American history.

III. The Mayflower Compact as a National Covenant

A. What the Pilgrims Actually Did

In 1620, before stepping onto the continent, the Pilgrims declared:

“In the name of God, Amen... we covenant and combine ourselves together... for the glory of God and advancement of the Christian faith.”

They explicitly:

- invoked God
- created a body politic **under God**
- pledged obedience
- entered a vow
- consecrated land, mission, and governance to Him

This matches biblical covenant-renewal forms (Josh. 24; 2 Kings 23; Neh. 9).

B. Why It Is a Covenant

1. **Made in God’s name**
2. **Purpose stated: “for the glory of God”**
3. **A vow of unity, self-government, obedience, and mission**
4. **A written, witnessed, sealed declaration**
5. **A governing order rooted in Scripture**

Scripturally, this is a **national vow**, and God responds to vows with covenantal blessing (Psalm 50:14–15).

C. God’s Ratification of the Mayflower Covenant

Historical providence immediately followed:

- The fog or storm that pushed them to a safe harbor
- Survival against all statistical odds
- Squanto’s miraculous arrival—kidnapped, saved, taught English, returned as a Christian

- 50-year peace treaty
- Economic flourishing
- Spiritual revival
- Fundamental law and education grounded in Scripture

Every sign of covenant ratification in Scripture appeared in early New England.

IV. The Covenant Republic: 1620–1861

A brief overview of covenant blessing on the American people.

A. Unity and Social Order

- Biblical common law
- Self-governance modeled on Exodus 18 and Deuteronomy 1
- Congregationalism → prototype of republican government
- Widespread literacy, education, and civic virtue

B. Economic and Territorial Expansion

- Rapid prosperity compared to every European colony
- Agricultural and industrial breakthroughs
- Unprecedented upward mobility

C. Protection and Providence

- Impossible victories in the Revolutionary War (fog escapes, storms, frozen rivers)
- Founders unanimously credited **God's hand** (Washington, Adams, Franklin, Madison, Jefferson)

D. The Founders Explicitly Saw America as a Covenant Nation

Examples:

- John Adams: “The general principles of Christianity are the foundation of our Constitution.”
- Washington: “It is impossible to rightly govern a nation without God and the Bible.”
- Samuel Adams: “We have this day restored the Sovereign to whom alone men ought to be obedient.”

This was conscious continuation of the Mayflower vow.

E. The Pattern Matches Deuteronomy 28

While faithful, the nation experienced:

- Blessing
 - Increase
 - Freedom
 - Protection
 - Favor
 - Global influence
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V. The Break in the Covenant: 1861–1871

A. Civil War as National Fragmentation

As the covenant weakened, the nation divided—exactly as Scripture warns (Judges 2).

B. 1871 Incorporation

Congress created a municipal corporate government for Washington, D.C.

This shifted:

- sovereignty → from God to corporations
- law → from biblical common law to maritime commercial law
- national purpose → from glory of God to industrial, banking, and foreign interests
- identity → from covenant people to financial assets

This matches all biblical signs of covenant abandonment:

- Deut. 28:43–48 (foreign lenders dominate)
- Judges 2 (oppression due to covenant breaking)
- Isaiah 1 (nation becomes unfaithful and rulers corrupt)

C. The Result: Bondage

Since 1871, the U.S. has steadily exhibited symptoms of **post-covenant slavery**:

- perpetual debt
- income taxation

- central banking
- property taxation (eternal rent)
- inflation theft
- spiritual decline
- moral inversion
- loss of sovereignty
- mass indoctrination
- trafficking, corruption, and satanic influence metastasizing

This is **the exact biblical progression** when a nation leaves a covenant with God.

VI. Restoration: Returning the Republic to Covenant with God

A. Biblically, a Nation Returns to Covenant Through:

1. **Repentance** (Daniel 9; 2 Chr. 7:14)
2. **Public consecration** (Joshua 24; Nehemiah 9)
3. **National acknowledgment of God as Sovereign**
4. **Reestablishing laws aligned with Scripture**
5. **Covenant leadership chosen from among God's people**
6. **Renewing the vow in writing and by witness**
7. **Restoring just scales, justice, truth, and righteousness**

This is the exact pattern of every biblical restoration.

VII. The Qualifications for Leadership in a Covenant Republic

This is where Scripture is explicit and non-negotiable.

If a Republic is in covenant with God, its leaders must be:

A. Righteous, Spirit-Filled, Competent

“Select from among you **capable, God-fearing, trustworthy men** who hate dishonest gain.”

— *Exodus 18:21*

“The government will be upon His shoulders.”

— *Isaiah 9:6*

(*meaning the shoulders of His Spirit-filled body, the Church*)

B. Believers Only

Unbelievers cannot:

- discern the Holy Spirit
- hear God’s direction
- execute covenant justice
- resist satanic influence
- uphold biblical law

Scripture repeatedly commands that rulers be:

- the righteous
- the wise
- those who fear God
- those filled with God’s Spirit

A nation cannot be in covenant with God while led by those who reject Him.

This is why unbelievers, moral relativists, occultists, or Satanists are **disqualified from leadership** in a covenantal Republic.

VIII. Final Teaching Point: The Republic Cannot Be Restored Without Covenant Restoration

A nation out of covenant is a nation in bondage.

A nation in covenant is a nation under blessing.

The restored Republic must therefore:

1. **Reaffirm the Mayflower covenantal vow**

2. **Renew a national covenant with God in writing**
3. **Restore governance to Spirit-filled believers**
4. **Rebuild law on Scripture**
5. **Renounce the 1871 system and its satanic foundations**
6. **Consecrate the land, the people, and the government to God**
7. **Acknowledge Christ as sovereign over the nation**

Then—and only then—God will do what He always does in covenant restoration:

- heal the nation
- remove oppression
- restore justice
- repair the land
- reestablish prosperity
- rebuild freedom
- destroy the works of darkness
- and exalt the nation for His purposes

“Blessed is the nation whose God is the LORD.” — *Psalms 33:12*

“If My people... return to Me, I will heal their land.” — *2 Chronicles 7:14*

IX. Summary & Conclusion

This document establishes that the American Republic is intelligible, legitimate, and restorable only within a covenantal framework. From Genesis through the prophets, Scripture consistently shows that God establishes nations through covenant, blesses obedience, and withdraws protection when covenant is broken. The same pattern applies to America’s history, from the Mayflower Compact through the founding era and into modern decline.

The Mayflower Compact meets every biblical criterion of a national covenant: invocation of God, stated righteous purpose, a binding vow, written form, and submission to just law. God’s subsequent providence—preservation, unity, prosperity, and spiritual vitality—matches the scriptural signs of covenant ratification. Founding documents did not replace this covenant; they presupposed it, embedding moral accountability and divine authority into the Republic’s legal architecture.

Scripture also warns that covenant breach results in loss of sovereignty, moral inversion, foreign domination, and bondage. These outcomes are neither accidental nor merely political; they are covenantal consequences. Therefore, any effort to restore the Republic that ignores covenant renewal is fundamentally flawed.

Biblical restoration begins with repentance, public acknowledgment of God’s sovereignty, renewal of covenant vows, re-alignment of law with Scripture, and leadership drawn from God-fearing, Spirit-filled believers. Only then does Scripture

promise healing, restoration, and renewed blessing. A Republic without covenant is a Republic in name only; a Republic in covenant stands under God's protection and purpose.

“Unless the LORD builds the house, they labor in vain who build it.”