

The Museum of the Bible

vs.

George Washington, John Adams and Benjamin Franklin

Excerpted from *THOMAS JEFFERSON – Accuracy vs. Revisionism – An Exposé*

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The Museum of the Bible and Historic Revisionism – George Washington, John Adams and Benjamin Franklin

In “Impact of the Bible in America” exhibit, George Washington, founder and first President of the United States is also targeted, by being unfavorably compared with Benjamin Rush, M.D., under the heading and text:

George Washington and Benjamin Rush M.D.

George Washington spoke often about religion and tolerance as essential for the new country’s stability. But his personal beliefs about Christianity are not known for certain. His reticence contrasts with the outspoken Benjamin Rush. A Philadelphia doctor and founder, Rush frequently stated the importance of the Bible in sustaining the moral character of the American Republic.

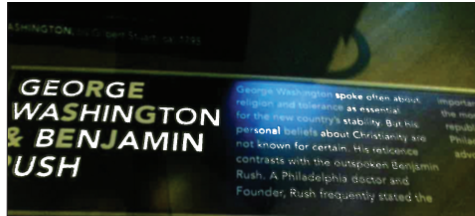
and again,

George Washington, Commander-in-Chief of the Continental Army, and America’s first President, was strategically ambiguous in his stance on the Bible.

Why, then, did the curators of this exhibit omit to display prominently George Washington’s family Bible, as well as his Concordance to the Holy Scriptures, circa 1760 (housed in the Archives of Mount Vernon), his personal, three-volume hand-autographed Bible (housed in the Library of Congress, Rare Book Collection), and his original Bible presented to his parish church, Pohick Episcopal Church, inscribed by his adopted grandson “for the honor of Christianity” – the latter being housed in the Pohick Church vault?

Benjamin Rush, M.D., signer of the Declaration of Independence, is certainly a great founding father, but George Washington far surpasses him as the father and first president of this nation.

The exhibit’s statement that “George Washington’s personal beliefs about Christianity are not known for certain” is historically disproven, revealing a lack of professional research. Following are some, of numerous, well-known public avowals of Christianity in print made by



“Impact of the Bible in America” exhibit on “George Washington and Benjamin Rush.” The Museum of the Bible, Washington, D.C.

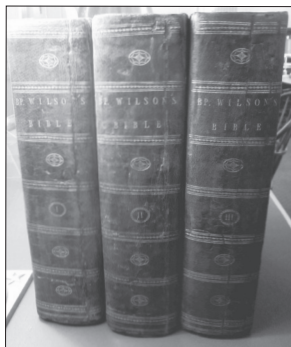
the illustrious Commander-in-Chief of the Continental Army and America’s first President, General George Washington:

General Orders – Valley Forge, May 2, 1778

While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of patriot, it

should be **our highest glory to laud the more distinguished character of Christian.** The signal instances of Providential goodness which we have experienced and which have now almost crowned our labors with complete success demand from us in a peculiar manner the warmest returns of gratitude and piety to the Supreme Author of all good.

Washington’s “Prayer for the Nation”



George Washington’s three-volume, hand-autographed Bible. Library of Congress, Rare Book Collection.

In Washington’s circular letter to the governors of the States of the new nation, as Commander-in-Chief from his headquarters in Newburgh, New York, on June 8, 1783, he prays that,

...God would most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind, which were the characteristics of the Divine Author of our blessed Religion (Christianity)* and without an humble imitation of whose example in these things, we can never hope to be a happy nation...

This prayer is now called “Washington’s Prayer for the nation.”

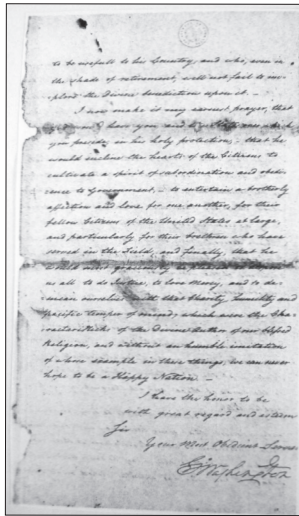
Further proof of Washington’s Christian beliefs are his hand-written, published prayers which he entitled “The Daily Sacrifice,” constituting a morning and evening prayer for each day of the week. His Sunday Evening Prayer is hereunder reprinted:

Washington’s Sunday Evening Prayer

O MOST GLORIOUS GOD, in Jesus Christ my merciful & loving father, I acknowledge and confess my guilt, in the weak and imperfect performance of the duties of this day. I have called on thee for pardon and

*Author’s text in parenthesis

forgiveness of sins, but so coldly & carelessly, that my prayers are become my sin and stand in need of pardon. I have heard thy holy word, but with such deadness of spirit that I have been an unprofitable and forgetful hearer, so that, O Lord, tho' I have done thy work, yet it hath been so negligently that I may rather expect a curse than a blessing from thee. But, O God, who art rich in mercy and plenteous in redemption, mark not, I beseech thee, what I have done amiss; remember I am but dust, and remit my transgressions, negligences & ignorances, and cover them all with the absolute obedience of thy dear Son, that those sacrifices which I have offered may be accepted by thee, in and for the sacrifice Jesus Christ offered upon the cross for me; for his sake, ease me of the burden of my sins, and give me grace that by the call of the Gospel I may rise from the slumber of sin unto newness of life. Let me live according to those holy rules which thou hast this day prescribed in thy holy word; Open the eyes of my understanding, and help me thoroughly to examine myself concerning my knowledge, faith and repentance. Increase my faith, and direct me to the true object, Jesus Christ the way, the truth and the life. Bless, O Lord, all the people of this land, from the highest to the lowest, particularly those whom thou hast appointed to rule over us in church & state. Continue thy goodness to me this night. These weak petitions I humbly implore thee to hear, accept and answer for the sake of thy dear Son Jesus Christ our Lord.
Amen.



Washington's "Prayer for the Nation." Library of Congress, Rare Book Collection.

The foregoing prayer penned by George Washington, together with many others, is a clear testimony to the world of his belief in the saving grace of Jesus Christ, praying that God would remit his sins through the sacrifice Jesus Christ offered upon the cross for his salvation; that God would give him grace that by the call of the Gospel he may rise from the slumber of sin to the newness of life; enabling him to live according to His holy rules in His holy Word; imploring God to increase his faith and direct him to the true, object, Jesus Christ, the way, the truth and the life – concluding by humbly asking God to hear, accept and answer his prayer for the sake of His dear Son, Jesus Christ our Lord.

George Washington's Addresses to the Churches

On April 30, 1789, Washington was sworn into office as first President with his left hand upon the Bible, opened to Genesis, chapter 49-50. Genesis 49: 22-25c, upon which his hand lay, was his inauguration Scripture. He swore allegiance to the U.S. Constitution with his right hand upraised, the event taking place in Federal Hall, New York (now City Hall). As first President of the United States, Washington received letters of congratulations from numerous Protestant Christian churches. In response, he wrote his well-known, published "Addresses to the Churches," testifying to his outspoken stance on Christianity. Following are excerpts from

some of these letters:

April 20th, 1789

To the **Ministers, Church-wardens, and Vestry-men of the German Lutheran Congregation**, in and near the City of Philadelphia, he requests their "intercession (for him) at the Throne of Grace. George Washington."

May, 1789

To the **General Assembly of the Presbyterian Church in the United States**, Washington reiterates his "dependence upon Heaven, as the source of all public and private blessings," and adds that, "no man, who is profligate in his morals, or a bad member of the civil community, can possibly be a **true Christian**, or a credit to his own religious society." He concludes by requesting their "prayers to Almighty God for His blessing on our common country, and the humble instrument, which He has been pleased to make use of in the administration of its government. George Washington."

May, 1789

To the **Bishops of the Methodist Episcopal Church in the United States**, he responds that he will "always strive to prove a faithful and impartial patron of genuine, vital religion," and assures them "in particular that I take in the kindest part the promise you make of presenting your prayers at the Throne of Grace for me, and that I likewise implore the Divine benediction of yourselves and your religious community. George Washington."

May, 1789

To the **General Committee representing the United Baptist Churches in Virginia**, he expresses the following: "If I could have entertained the slightest apprehension, that the Constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society certainly I would have never placed my signature to it...I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution." He concludes with, "be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness. George Washington."

June, 1789

To the **Ministers and Elders of the German Reformed Congregations of the United States**, he writes, "I am happy in concurring with you in the sentiments of gratitude and piety towards Almighty God, which are expressed with such fervency of devotion in your address...May your devotions before the Throne of Grace be prevalent in calling down the blessings of Heaven upon yourselves and your country. George Washington."

July, 1789

To the **Directors of the Society of the United Brethren for Propagating the Gospel among the Heathen**, Washington pens the following: “You will also be pleased to accept my thanks for the treatise (An Account of the Manner in which the Protestant Church of the *Unitas Fratrum*, or United Brethren, preach the Gospel and carry on their mission among the Heathen)* you presented; and be assured of my patronage in your laudable undertakings...I pray Almighty God to have you always in His holy keeping. George Washington.”

August 19th, 1789

To the **Bishops, Clergy and Laity of the Protestant Episcopal Church** in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and North Carolina, in General Convention assembled**: “Gentlemen, ...On this occasion, it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see **Christians of different denominations dwell together in more charity and conduct themselves in respect to each other with a more Christian-like spirit, than ever they have done in any former age, or in any other nation...**I request, most reverend and respected gentlemen, that you will accept my cordial thanks for your devout supplications to the Supreme Ruler of the universe in behalf of me. May you, and the people you represent, be the happy subjects of the Divine benedictions both here and hereafter. George Washington.

October, 1789

To the **Synod of the Reformed Dutch Church in North America**: “...You, gentlemen, **act the part of pious Christians and good citizens by your prayers and exertions** to preserve that harmony and good will towards men, which must be the basis of every political establishment, and I readily join with you, that **‘while just government protects all in their religious rights, true religion affords to government its surest support.’** George Washington.”

The foregoing furnishes ample proof of George Washington’s personal Christian beliefs, as well as his widely-known, public stance for biblical Christianity – refuting “Impact of the Bible in America” exhibit’s statement that “his personal beliefs about Christianity are not known for certain,” and that “his reticence contrasts with the outspoken Benjamin Rush.”

John Adams and “Impact of the Bible on America” exhibit

“Impact of the Bible in America” exhibit next victimizes John Adams’ Christian stance during his political life, by stating that, “John Adams, America’s first vice president and second president, followed the strategic ambiguity of George Washington when it came to taking a stance on personal beliefs during his political career. Adams did, however, share his love for the Bible in letters with political colleagues like Thomas Jefferson.”

*Title of Treatise.

**Washington’s Protestant Church denomination.

Once again, the Museum of the Bible curators demonstrate historic revisionism by omitting Adams’ two famous “Proclamations of a National Day of Humiliation, Fasting and Prayer” as President of the United States, on May 9th, 1798; and April 25th, 1799, respectively. Both are public testimonies of his personal belief in God the Father, God the Son our Mediator and Redeemer, and God the Holy Spirit, as hereunder excerpted:

John Adams’ May 9th, 1798 “Day of Humiliation, Fasting and Prayer” Proclamation

...That all Religious Congregations do, with the deepest humility, acknowledge before **God** the manifold sins and transgressions with which we are justly chargeable as individuals and as a nation, beseeching Him, at the same time, of His infinite grace, **through the Redeemer of the world**, freely to remit all our offences, and to incline us, by **His Holy Spirit**, to that sincere repentance and reformation which may afford us reason to hope for His inestimable favour and Heavenly benediction... That the principles of genuine piety and sound morality may influence the minds and govern the lives of every description of our citizens; and that the blessings of peace, freedom and pure religion, may be speedily extended to all nations of the earth... John Adams.

John Adams’ April 25th, 1799 “Day of Humiliation, Fasting and Prayer” Proclamation

...That they call to mind our numerous offences against **the most High God**, confess them before Him with the sincerest penitence, implore His pardoning mercy, through **the great Mediator and Redeemer**, for our past transgressions, and that, through the grace of **His Holy Spirit**, we may be disposed and enabled to yield a more suitable obedience to His righteous requisitions in time to come.. And I do, also, recommend that with these acts of humiliation, penitence and prayer, fervent thanksgiving to the Author of all good be united, for the countless favors which He is still continuing to the people of the United States, and which render their condition as a nation eminently happy; when compared with the lot of others.

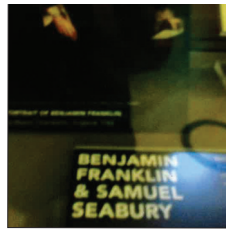
John Adams.

John Adams’ 1780 Massachusetts Constitution

Moreover, John Adams drafted the famed 1780 Massachusetts Constitution, wherein he affirmed his stance for “the public worship of GOD, and for the support and maintenance of public Protestant teachers of piety, religion and morality, in all cases where such provision shall not be made voluntarily:”

As the happiness of the people, and the good order and preservation of civil government, essentially depend upon piety, religion and morality, and as these cannot be generally diffused through a community, but by the institution of public worship of GOD, and of public

instructions in piety, religion and morality: Therefore, to promote their happiness, and to secure the good order and preservation of their government, the people of this Commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense **for the institution of the public worship of GOD, and for the support and maintenance of public Protestant teachers of piety, religion and morality**, in all cases where provision shall not be made voluntarily.



Above: "Impact of the Bible in America" exhibit on "Benjamin Franklin and Samuel Seabury." The Museum of the Bible, Washington, D.C. Below: "Impact of the Bible in America" exhibit: "Franklin's 'Proposal for the Great Seal of the United States.' August, 1776."

Revolutionary War, Seabury and his fellow loyalists opposed American independence. Their argument was straightforward and blunt: 'Fear God, Honour the King' (I Peter 2: 17 KJV). Seabury was a notable loyalist to the Crown of England. During the war, he served as chaplain among the British forces where he gave emboldened sermons based on submission to authority found in the New Testament.

Historic Revisionism: Benjamin Franklin

"Impact of the Bible in America" exhibit on Benjamin Franklin and Samuel Seabury continues to contradict historic records with the

following misinformation:

The above historic evidence refutes "Impact of the Bible in America" exhibit's statement to millions of its historically-gullible viewers that "John Adams followed the strategic ambiguity of George Washington when it came to taking a stance on personal beliefs during his political career." It proves, to the contrary, that John Adams did not hesitate to make known, and to proclaim publicly, his personal belief in the truth of the Christian Religion during his political career.

Benjamin Franklin: "Impact of the Bible in America" exhibit

The exhibit's next victim, under the heading, Benjamin Franklin and Samuel Seabury, is Benjamin Franklin, who is unfavorably compared to Samuel Seabury, a Connecticut clergyman, and loyalist to King George III, "whose argument" the curators write, "was straightforward and blunt: 'Fear God, Honour the King.' (I Peter 2:17 KJV)" The weapon used in this exhibit against Franklin, signer of the Declaration of Independence and U.S. Constitution, is the Word of God itself, taking sides with the King of England. However, no mention whatever is made of the "Divine Right of Kings" which Benjamin Franklin and the founders of the American Republic vanquished through numerous Scriptures denouncing tyranny, such as God's miraculous deliverance of the children of Israel from the bondage of slavery in Egypt.

The exhibit text states:

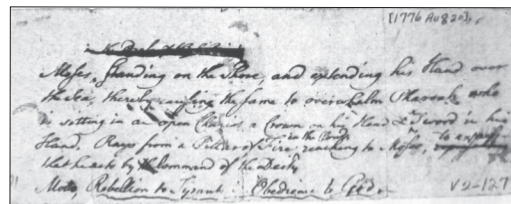
Benjamin Franklin was the oldest of the founders, and a devoted patriot. As a member of the Continental Congress, he spoke passionately for American Independence from Great Britain, often citing the Bible to make his point. Samuel Seabury, a Connecticut clergyman, was loyal to Britain. In the years leading up to the

Benjamin Franklin, Thomas Jefferson and John Adams comprised the first committee assembled to design America's national seal. Franklin proposed the dramatic biblical scene from the Exodus of Moses and the Israelites' successful escape from Pharaoh and his warriors. The image was encircled with the timely phrase, 'Rebellion to Tyrants is Obedience to God.' **Franklin's design was rejected.** 1. Proposal for the U.S. Seal (facsimile) Benjamin Franklin, Philadelphia, Pennsylvania, 1776. The Museum of the Bible Facsimile 000149.

Accuracy vs. Revisionism:

Franklin's Design Proposal for the First U.S. Seal Accepted by Congress

The facsimile displayed in this exhibit is taken from Benjamin Franklin's original hand-written proposal for the first United States Seal, housed in the Manuscript Division of the Library of Congress, together with the design of the seal itself, which was, indeed, accepted by Congress – as published in my book, *The Truth about the Founding Fathers of the American Republic* © 2013. They are herewith reproduced.



Benjamin Franklin's hand-written proposal and motto. Manuscript Division, Library of Congress.



Design of First Seal of the United States. Thomas Jefferson Papers. Manuscript Division, Library of Congress.

Biblical Symbolism of the First United States Seal

Benjamin Franklin's and Thomas Jefferson's descriptive designs concurred, and John Adams was in agreement. The committee unanimously selected the miraculous deliverance of the children of Israel from Pharaoh's tyranny, Almighty God parting the Red Sea for their flight, and drowning Pharaoh and his chariots in pursuit. Benjamin Franklin, Thomas Jefferson and

John Adams equated Pharaoh with monarchical rule, placing King George III's crown upon his head; the pillar of fire and the pillar of cloud above, guiding the Israelites to freedom. Hence, they drew a parallel between the deliverance of Israel, and Almighty God's miraculous intervention, freeing the American colonists from enslavement to the Crown of England. Their chosen motto: "Rebellion to Tyrants is Obedience to God," reflects the founders' triumph over the centuries-long ecclesiastical weapon of "Divine Right of Kings", wielded by monarchs to subdue empires.

Benjamin Franklin and George Whitefield

Additionally, this exhibit omits any mention of Benjamin Franklin having encouraged and promoted George Whitefield, famed Evangelist of the Great Awakening in America. Not only did Franklin attend Whitefield's sermons at Christ Church, Philadelphia, where his pew still stands, but he also printed, published and sold them in two volumes, testifying to his stand for biblical Christianity.

Another step further – Museum of the Bible's Attack on the King James Bible

Targeting impressionable children, Museum of the Bible's four-page SCAVENGER HUNT hand-out, portraying comic-strip animals and figures, poses the question: "ARE YOU UP TO THE CHALLENGE? – Recommended age 9-12 years."

"QUESTION 8. He was a powerful ruler who authorized an English translation. Who was he? (Hint: He's the KJ in KJV.)

CHALLENGE: There are many editions of this popular Bible. Some have silly printing errors! Can you find one that contains an error in Luke 20, where it mistakenly refers to the parable of the vineyard as the parable of the_____." (The answer given on the bottom of Page 4, under the heading, ANSWER BANK, is: "vinegar."

Founding Fathers' Bible – House of Burgesses, Williamsburg, Virginia

Information given to me by the Director of the Colonial Williamsburg Foundation, Graham Hood, on October 7, 1987, advises that the famous "Vinegar" Bible, King James Version, published in Oxford, England in 1717 was constantly in use by the House of Burgesses. Its pseudonym, "Vinegar" comes from the fact that the word: "Vineyard" at the top of the 20th chapter of Luke's Gospel, was misspelled to read: "Vinegar." Said Hood, (the Curator):

This Bible was consistently and continually used whenever prayer for the assembly was needed. The Bible was part of the Conference, Council and Committee meetings in Congress. Removed in the mid-1970's and returned to the library of the South Committee Room in the early 1980's. Cannot be seen by the public except by special permission, when one is doing a specialized project.

Why does this Bible hold preeminence over others with the same error? Because of its significance and use by men whom God appointed to form and fashion a unique new republic – a government based upon biblical truth.

A "Silly Printing Error?"

The "Vinegar" Bible is one of the richest and most valuable possessions of America's Founding Period. It forms an intricate part of our national Christian heritage – a true testimony to the hand of Almighty God in directing the decisions and actions of America's founding fathers in their quest for liberty – contrary to the Museum of the Bible's demoting of this famous King James Bible as having a "Silly Printing Error," particularly in the eyes of malleable children being molded for future leadership.