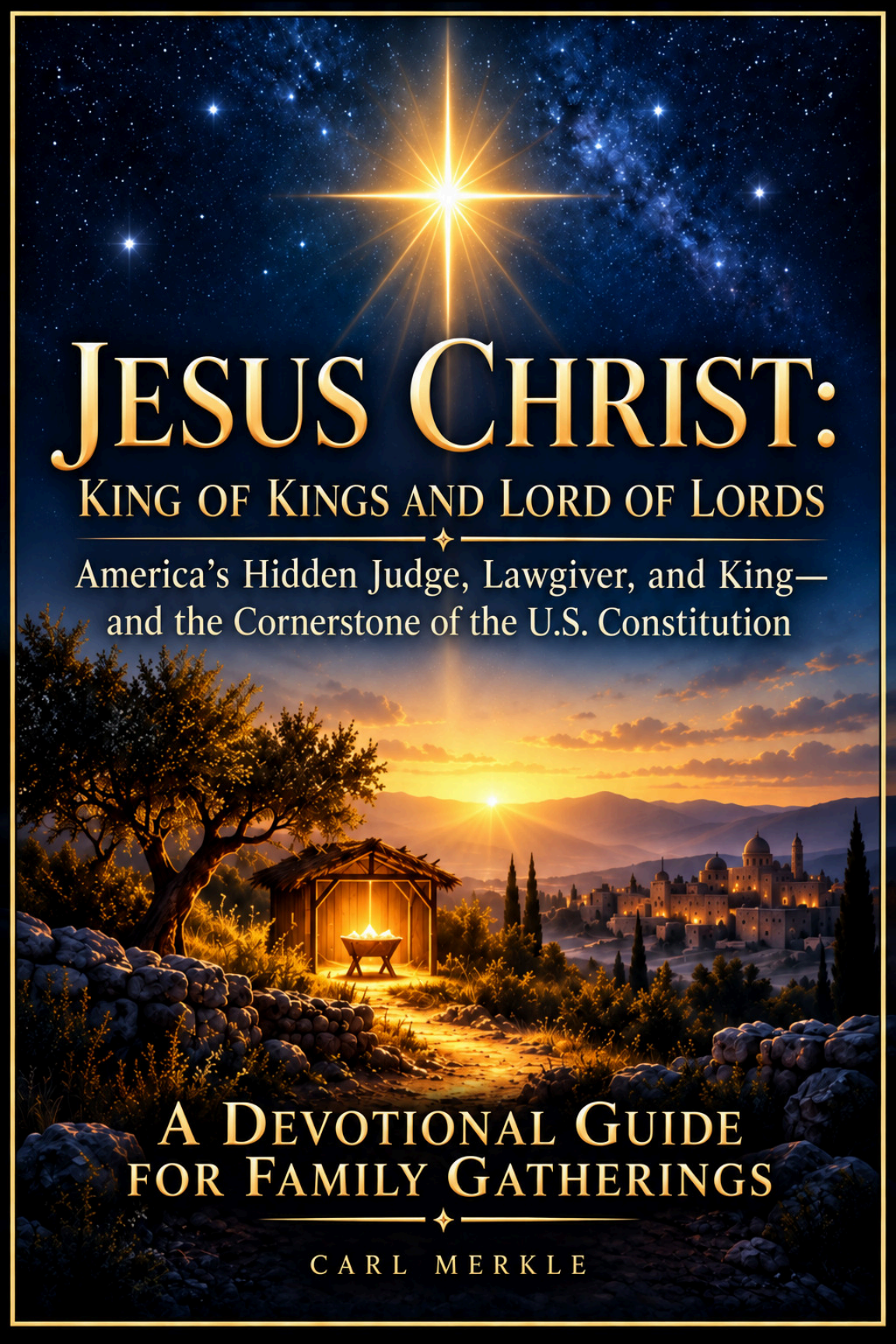

JESUS CHRIST:
KING OF KINGS AND LORD OF LORDS
America's Hidden Judge, Lawgiver, and King—
and the Cornerstone of the U.S. Constitution
A DEVOTIONAL GUIDE
FOR FAMILY GATHERINGS
CARL MERKLE

The True Meaning of Christmas



The Scripture Linus recites in
A Charlie Brown Christmas

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.

Glory to God in the highest, and on earth peace, good will toward men.

Luke 2:8-14 · King James Version

The Isaiah 9:6-7 Prophecy

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 9:6-7 · King James Version

THE GOVERNMENT SHALL BE UPON HIS SHOULDER

Isaiah 9:6

Jesus Christ and America's Founding Documents

DECLARATION OF INDEPENDENCE

July 4, 1776

Four explicit references to God:
Nature's God • Creator
Supreme Judge of the world • divine Providence

TREATY OF PARIS — 1783

"In the Name of the most Holy & undivided Trinity."
September 3, 1783

U.S. CONSTITUTION

How I see God in it — Carl N. Merkle

THE BEGINNING AND THE END

"We the People" • "ordain and establish"
I read the Preamble as a Joshua 24:15-style
covenant with the Declaration's Creator.
"in the Year of our Lord"
Closing attestation • September 17, 1787
I see Jesus at the beginning and the end.
"I am Alpha and Omega, the beginning and the end."
Revelation 22:13

JUDGE • LAWGIVER • KING

I see Isaiah 33:22 reflected in the three branches:
Judicial • Legislative • Executive

TEXAS CONSTITUTION — PREAMBLE

"Humbly invoking the blessings of Almighty God,
the people of the State of Texas, do ordain
and establish this Constitution."

WHOM WILL YOU SERVE?

"Choose you this day whom ye will serve."
Joshua 24:15

Truth, Justice & Accountability

truthjusticeaccountability.org

THE NATION'S BIRTH AND THE SAVIOR'S BIRTH



"Is it not that, in the chain of human events, the birth-day of the nation is indissolubly linked with the birth-day of the Savior? That it forms a leading event in the progress of the gospel dispensation?"

John Quincy Adams

Fourth of July Oration • Newburyport, Massachusetts • 1837

A WARNING ABOUT DIVINE JUSTICE

"Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever: … that it may become probable by supernatural interference!"

Thomas Jefferson

Notes on the State of Virginia • Query XVIII

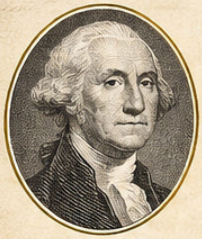
Discussing slavery and the possibility of a reversal between enslavers and the enslaved.

Truth, Justice & Accountability

truthjusticeaccountability.org

AMERICA'S FIRST FIVE PRESIDENTS

God, Morality, and Liberty



GEORGE WASHINGTON

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

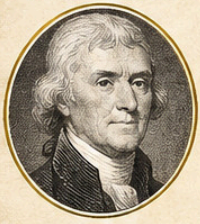
Farewell Address • September 19, 1796



JOHN ADAMS

"Our Constitution was made only for a moral and religious People."

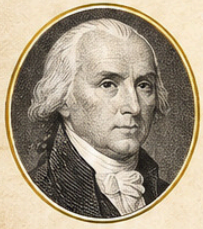
To the Massachusetts Militia • October 11, 1798



THOMAS JEFFERSON

"The god who gave us life gave us liberty at the same time"

A Summary View of the Rights of British America • 1774



JAMES MADISON

"It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him."

Memorial and Remonstrance Against Religious Assessments • 1785



JAMES MONROE

"with a firm reliance on the protection of Almighty God, I shall forthwith commence the duties of the high trust to which you have called me."

Second Inaugural Address • March 5, 1821

Selected excerpts. Madison's statement defended freedom of conscience and opposed government funding of religious instruction.

NATIONAL MONUMENT TO THE FOREFATHERS

Five Principles Carved in Granite

PLYMOUTH, MASSACHUSETTS · DEDICATED 1889





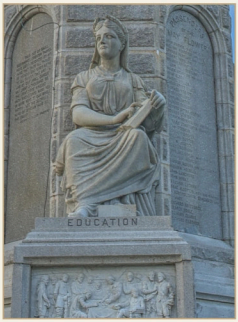
Faith



Morality



Law



Education



Liberty

Photos cropped from Dsdugan / Wikimedia Commons · CC BY-SA 4.0

THE BLESSINGS OF LIBERTY

A heritage to steward. A call to return.

> *"where the Spirit of the Lord is, there is liberty."*
> 2 CORINTHIANS 3:17 • KJV

AMERICA'S REMARKABLE HERITAGE

Christianity helped shape America's culture. Religious liberty became a constitutional protection. Innovation and global influence flourished. Its written national Constitution is the oldest still in effect. The promise of liberty has required generations of struggle to extend to all.

> *"secure the Blessings of Liberty to ourselves and our Posterity"*
> PREAMBLE • U.S. CONSTITUTION

TWO KINGDOMS • TWO PATHS

THE PATH OF LIGHT

- Turn to Christ
- Walk by the Spirit
- Love God and neighbor
- Practice truth and justice
- Cultivate the fruits of liberty

Proverbs 4:18 • Galatians 5:22–23

THE PATH OF DARKNESS

- Turn away from God
- Follow greed and pride
- Tolerate lies and injustice
- Let love grow cold
- Reap corruption and bondage

Proverbs 4:19 • Galatians 6:7–8

MY BIBLICAL LENS

I see America as a nation accountable to God under the new covenant in Christ. I read Deuteronomy 28 as illustrating enduring consequences of obedience and rebellion—moral laws woven into God's creation. This is my application of a passage originally addressed to ancient Israel.

THE DRIFT NEED NOT BE FINAL.

We the People can repent, turn to God, and walk in His light.

Renewal begins with us.

A devotional perspective by Carl N. Merkle.

Colossians 1:13 • Hebrews 8:6–13 • Deuteronomy 28

Faithfulness can include suffering; prosperity alone is no measure of righteousness.

The Three Systemic Illiteracies

1. Illiteracy About America's True History
2. Constitutional Illiteracy
3. Biblical Illiteracy

"My people are destroyed for lack of knowledge"
Hosea 4:6 (KJV)

How we understand the separation of church and state shapes whether we see the connection between America's history, its Constitution, and the Bible.

By the Church, I mean the whole body of Christ. What would change if Christians were of one mind in Christ and grew together in His character?

Politics cannot solve our nation's problems. Only repentance and turning to Jesus can.



THE WAY BACK

"We the People" Called by God's Name (Christians)

Repent and Seek God's Kingdom

2 CHRONICLES 7:13–14 • NLT

"At times I might shut up the heavens so that no rain falls, or command grasshoppers to devour your crops, or send plagues among you. Then if my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, I will hear from heaven and will forgive their sins and restore their land."

MATTHEW 4:17 • NLT

From then on Jesus began to preach, "Repent of your sins and turn to God, for the Kingdom of Heaven is near."

Footnote: Or has come, or is coming soon.

MATTHEW 6:33 • NLT

"Seek the Kingdom of God above all else, and live righteously, and he will give you everything you need."

1 CORINTHIANS 4:20 • NLT

"For the Kingdom of God is not just a lot of talk; it is living by God's power."



A devotional application by Carl N. Merkle.
2 Chronicles records God's words to Solomon concerning Israel; this page applies its call to repentance to Christians today.

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An Invitation to Gather, Remember, and Turn to God

The King Has Come.

Will America repent and turn to Him?

Christians often say about Jesus, “The King is coming.” I share that hope. Revelation 1:7 directs our eyes toward His coming with the clouds, when everyone will see Him. But the King we await has already come among us. He was born in Bethlehem, crucified, and raised from the dead. He lives. He reigns. His authority reaches us today.

He has come. He reigns. He will come again. What are we doing with His kingship now?

At Christmas we remember a child in a manger. The angel announced a Savior, Christ the Lord. The familiar words Linus recites in A Charlie Brown Christmas carry a claim upon our lives. The child we celebrate is the Lord we are called to obey.

Revelation 1:8 speaks of the Lord God as the Alpha and the Omega, the Almighty, who is, who was, and who is to come. Read verses 5–8 together: Jesus Christ is already named ruler over the kings of the earth. His future appearing does not leave the present world without a King.

That conviction drives this book. I believe Jesus Christ is King of kings and Lord of lords, sharing the divine identity revealed in the name YHWH. I also believe He is America’s hidden Judge, Lawgiver, and King, and the hidden Cornerstone of the U.S. Constitution. By hidden, I mean largely unrecognized in the connections I have come to see.

These are substantial claims. I invite you to open the Scriptures, examine the founding documents, and consider the reasons I give. My first question is personal, and it includes me: If Jesus Christ is King now, how should I live today?

I came to that question through a legal struggle that changed my life. More than seven months of imprisonment, years of litigation, and two Supreme Court petitions drove me to examine human authority and the foundations of our country. I experienced conduct I regard as an abuse of judicial power.

During those proceedings, I recorded events whose timing startled me. My contention is that national and world events I understand as God's judgments accompanied every, or nearly every, order I regarded as seriously wrong. I believe God was calling attention to injustice and calling people to repent. That is my interpretation of the pattern, which I intend to present for public examination in what I call "the court of public opinion."

I was living through these experiences and documenting them as they unfolded. Only later did I understand the limits of what a civil court can decide about claims of divine action. A court can examine legally cognizable conduct and evidence; my conviction about what God was saying calls for a different kind of discussion.

At Truth, Justice & Accountability, I intend to break down the record on appeal—more than 25,000 pages, by my count—into accessible accounts. Readers should be able to examine the orders, dated filings, events, and comparisons for themselves. The record can establish what I documented and when. Whether the events constitute God's judgments is the theological conclusion I ask readers to consider; their timing alone does not prove it.

My memoir, KIDNAPPED, introduces that journey. The full memoir and TJA are linked in the reading notes. This devotional grows from the question the journey opened: To whom do judges, lawmakers, rulers, and We the People ultimately answer?

Without the litigation, I likely would have remained oblivious to the language of our founding documents and the Christian influence in our national history. The Declaration invokes a Creator and the Supreme Judge of the world. I began reading those words beside Isaiah 33:22: the Lord our Judge, Lawgiver, and King. [1]

The Constitution does not expressly name Jesus or declare a covenant with Him. My claim about Christ as its Cornerstone is a Christian theological reading of the documents and history. The following pages begin explaining why I hold it.

The King’s authority is the question I bring to that history. What did earlier Americans acknowledge, and what responsibilities did they believe followed?

The Preamble names purposes that reach ordinary households: a stronger union, justice, domestic peace, common defense, general welfare, and liberty for ourselves and those who follow us. Those purposes invite a question about the character of the people who establish and administer their government. President Abraham Lincoln concluded the Gettysburg Address on November 19, 1863, with the call that “government of the people, by the people, for the people, shall not perish from the earth.” To whom do the people themselves answer? [2]

Long before Lincoln spoke, some inhabitants of early America recognized an authority above earthly rulers: Jesus Christ. On April 29, 1607, English settlers erected a cross at Cape Henry, Virginia, where the Reverend Robert Hunt led thanksgiving and prayer. A prayer traditionally attributed to him speaks of sharing the gospel, raising godly generations, and carrying God's kingdom throughout the earth. Its familiar wording cannot be verified from a contemporary record. The documented cross and worship, and the later prayer tradition, should be distinguished.

That vision of one generation teaching the next has particular meaning to me. I discuss the dedication in KIDNAPPED. [3]

The Mayflower Compact of 1620 explicitly connected the settlers' undertaking with God's glory and the advancement of Christian faith. Its signers covenanted together in God's presence to form a civil body politic. That was a particular colonial agreement, with its own setting, rather than the later United States Constitution. It nevertheless belongs in a history of covenant language in America. [4]

During the Stamp Act controversy, John Hughes, a royal stamp distributor writing from Philadelphia on January 13, 1766, reported opponents crying, “No King but King Jesus.” His hostile account does not establish a universal colonial belief. In 1778, Peter Powers preached before Vermont's General Assembly a sermon titled Jesus Christ the True King and Head of Government. These examples show that public acknowledgment of Christ's kingship has historical roots here. [5]

The National Monument to the Forefathers in Plymouth, Massachusetts, gives another generation's interpretation of that inheritance. Completed in 1889, its granite figures represent Faith, Morality, Law, Education, and Liberty. Faith stands above the others, holding a Bible and pointing upward. Kirk Cameron says the monument “spells out our forefathers’ strategy for a free and just society under the Word of God. So that, if their descendants ever forgot what made this republic work, they could always find their way back because of this monument.” [6]

The King has come. To understand whom we are welcoming, we will begin before Bethlehem, with ancient Israel. God delivered a people from slavery, provided for them, and instructed them. Joshua 24:31 describes a people who served Him. Judges 2:10–23 describes the drift of the generations that followed. Their history brings a present question into focus: Will we recognize the King whose gifts we have received?

I read ancient Israel as an object lesson for God's people today, including Christians drawn from among Jews and Gentiles. I believe America has a national covenant with the Creator

acknowledged in its founding documents. That conviction does not confer salvation on citizens or make ancient Israel's national order identical to America's constitutional republic. My wider reading includes connections involving spiritual Ephraim and America; those remain interpretations for examination.

Second Chronicles 7:13 describes drought, locusts, and pestilence. Verse 14 calls God's people to humble themselves, pray, seek His face, and turn from wickedness, with a promise to hear, forgive, and heal their land. The immediate setting is God's response to Solomon concerning the Temple and Israel. I see an application for Christians, who bear Christ's name, to examine themselves and turn to God. I believe our nation's troubles make that call urgent. They do not by themselves establish the spiritual cause of any particular disaster. That call includes me.

During what I regard as my unjust imprisonment, I wrote a message in my prison Bible that later appeared on a shirt: Make America Godly. Repent. Turn to God. Proverbs 14:34 came with that message. A nation's moral life, the moral life of its people, matters. As John Adams wrote, “Our Constitution was made only for a moral and religious People. It is wholly inadequate to the government of any other.”

George Washington famously addressed the connection between faith, virtue, and national stability in his 1796 Farewell Address. He described religion and morality as indispensable supports of political prosperity.

So let’s get into the story of the most famous human to ever walk the face of the earth, the most emulatable human leader of all time, whose appearance on earth is the point of reference for the years of the Gregorian calendar. Let’s start by mentioning the good news of salvation for all who believe in Him. It has gone out to nearly all the world, and it has produced a bunch of Samson-like believers, especially in the USA.

Salvation is God's free gift, received through faith. We cannot earn it. God gives His Holy Spirit to enable a godly life, to lead us

into truth and form Christ's character in us as we learn to follow Him. I want us to explore the difference between receiving that gift and growing in our walk with the King through the Spirit's power.

The Christmas story begins long before Bethlehem. The Jewish Tanakh contains the same collection of writings that Protestants arrange and count as thirty-nine Old Testament books; Jewish tradition counts them as twenty-four. Their arrangement differs, and translation traditions can differ. Christians believe Jesus is the Messiah promised in these writings. “Christ” is the Greek equivalent of the Hebrew title “Messiah,” the Anointed One.

This devotional reflects one Christian's theological understanding and biblical interpretation: my own. I read through the lens of Luke 24, where the risen Jesus explains what Moses, the Prophets, and the Psalms say concerning Him. Like many Christians, I understand some Old Testament appearances of the Lord as appearances of Christ before His incarnation. Each proposed connection still deserves careful reading.

This is a devotional guide for family gatherings. Read one short devotion aloud, open the suggested passage, and discuss the questions for that reading. A chapter may serve several gatherings. Share what you have experienced and listen to one another. Hanukkah and Christmas have distinct histories and meanings; both provide occasions to gather, remember, and learn. The invitation lasts all year.

The King has come. Let us open the Scriptures, meet the One whose story began before the manger, and consider what it means to follow Him now.

Carl Merkle

November 26, 2026

George Washington’s Thanksgiving Proclamation

Issued October 3, 1789 • Day of thanksgiving and prayer designated for November 26, 1789

By the President of the United States of America. A Proclamation.

Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor—and whereas both Houses of Congress have by their joint Committee requested me “to recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.”

Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be—That we may then all unite in rendering unto him our sincere and humble thanks—for his kind care and protection of the People of this Country previous to their becoming a Nation—for the signal and manifold mercies, and the favorable interpositions of his Providence which we experienced in the course and conclusion of the late war—for the great degree of tranquillity, union, and plenty, which we have since enjoyed—for the peaceable and rational manner, in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national One now lately instituted—for the civil and religious liberty with which we are blessed; and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors

which he hath been pleased to confer upon us.

and also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech him to pardon our national and other transgressions—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually—to render our national government a blessing to all the people, by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed—to protect and guide all Sovereigns and Nations (especially such as have shewn kindness unto us) and to bless them with good government, peace, and concord—To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us—and generally to grant unto all Mankind such a degree of temporal prosperity as he alone knows to be best.

Given under my hand at the City of New-York the third day of October in the year of our Lord 1789.

Go: Washington

Source: Founders Online, National Archives

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Christmas 2026 Edition

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Reading Notes and Sources

Part I — The King and His First Covenant Nation

Ancient Israel: remembering the King, learning His ways, and telling the next generation, so they don't drift from His ways.

Chapter 1 — The King of Jeshurun (Israel)

"For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us." Isaiah 33:22 KJV

Before Israel Had a Palace

Read together: Deuteronomy 33:1-5, 26-29; John 1:1-14.

Before Israel had a palace, it had a King.

He had heard the cries of an enslaved people, confronted Pharaoh, and brought them out of Egypt. He led them through the wilderness and provided food in the wilderness where they could not provide it for themselves. The nation's life began in dependence upon the God who delivered it.

Deuteronomy 33 brings us to Moses' final blessing of the tribes, before his death and before Israel entered the Promised Land. In verse 5, the New Living Translation describes the LORD becoming king in Israel when its leaders and tribes assembled. Its footnote identifies Israel here as Jeshurun, a term of endearment.

Jeshurun. A name of affection for a people who belonged to God.

This was a covenant people. The Lord had rescued them and taught them how to live in relationship with Him and with one another. His instruction reached worship, the home, property, justice, and the treatment of strangers and the vulnerable. Their relationship with their King affected ordinary conduct.

When I speak of this King, I mean the living God, known in Scripture by the personal name YHWH, commonly represented in English Bibles by LORD in capital letters. He made Himself known through His words and works. His people could experience His provision, receive His instruction, and learn to trust Him.

He wrote the Ten Commandments on tablets of stone with His finger (Exodus 31:18). The Israelites' Mosaic Law contains 613 commandments (known in Judaism as Taryag Mitzvot). They are traditionally divided into 248 positive commandments and 365 negative commandments. The Ten Commandments, a summary, appear in Exodus 20 and Deuteronomy 5, both within the first five books of the Bible, the Torah or Pentateuch.

Ancient Israel was a theocracy. The United States is a constitutional republic. That theocracy is embedded in the Mosaic Law, which I understand to be obsolete under the New Covenant (Hebrews 8:13). I see principles in it that reflect laws of nature, and I read Deuteronomy 28 as reflecting principles that apply to a covenant nation under either the Old or New Covenant.

I read the King of Jeshurun story as a Christian through the lens Jesus gave His disciples in Luke 24. He explained what the Scriptures said concerning Himself. John tells us that the Word was with God, was God, and became flesh. Matthew connects Jesus' birth with Isaiah's promise of Immanuel, God with us. Revelation 19:13 also gives Jesus the title the Word of God. The Torah, the first five books of the Bible, is part of the Word of God. Important history.

My understanding is that Jesus Christ shares the divine identity revealed in the name YHWH. Bethlehem marks His coming among us in human flesh. The King's story did not begin there. The One John calls the Word was already God before He became flesh. We approach Israel's history seeking to know the King who has come and whose authority reaches us now.

Around the table

1. What does Moses say about the God who helps Israel?

2. What does John tell us about the Word before His birth as a man?

3. How might remembering God's provision change the way our household responds to Him?

A prayer: Lord, help us know You as You have made Yourself known. Teach us to recognize Your provision and receive Your instruction.

Further study: Luke 24:27, 44-45; Isaiah 7:14 with Matthew 1:22-23.

Judge, Lawgiver, and King

Read together: Isaiah 33:22; Deuteronomy 32:15; 1 Corinthians 10:1-13.

Isaiah 33:22 gives us three descriptions to carry through this book: Judge, Lawgiver, and King.

The Judge calls wrong what it is and upholds what is right. The Lawgiver teaches the standard by which His people are to live. The King has authority over the people entrusted to His care. Isaiah joins these roles with the assurance that He will save us. The God who commands is also the God to whom His people look for deliverance.

A covenant relationship includes accountability. Deuteronomy 28 sets blessings and curses before Israel, describing consequences for faithfulness and disobedience under the Sinai covenant. Those words should keep us from treating God’s love as permission to disregard His instruction.

Even the affectionate name Jeshurun appears in a warning. Deuteronomy 32:15 describes Jeshurun growing prosperous and forsaking the God who made him. A people can receive God’s

provision and then forget its source. They can keep the name and lose sight of the relationship.

I see an object lesson here for Christians. The old covenant and the new covenant must be distinguished; Hebrews 8:13 speaks of the former becoming obsolete. Yet Israel’s history still teaches us. First Corinthians 10 expressly directs Christians to learn from the wilderness generation. Deliverance, temptation, gratitude, rebellion, and correction remain matters for our attention.

That is why we begin with this ancient people. God had acted, and His people had received His instruction. Today, calling Jesus Judge, Lawgiver, and King must reach our conduct: the truth we tell, the power we exercise, and the correction we accept. His authority does not wait for our recognition.

What did it look like to grow up under that instruction? To eat food He provided, move when He led, and learn trust through testing?

That brings us to Joshua’s generation.

Around the table

1. Which three descriptions of the Lord appear in Isaiah 33:22?

2. What did Jeshurun forget after growing prosperous?

3. What provision have we begun taking for granted, and how can we respond with gratitude?

A prayer: Lord, keep us grateful and teachable. Help us receive correction with humility and follow You in ordinary decisions.

Further study: Deuteronomy 28; Hebrews 8:6-13.

Reading Notes and Links

1. Founding documents Read the Declaration and Constitution in full. Their wording and the theological connections I draw from it must be considered separately.

National Archives: Declaration

The Preamble, Article VI, the signing attestation following Article VII, and the First Amendment provide useful context.

National Archives: Constitution

2. Gettysburg Address Lincoln delivered the address on November 19, 1863. Several manuscript versions survive.

Library of Congress: Gettysburg Address

3. Cape Henry, 1607 The National Park Service documents the cross, thanksgiving, and prayer on April 29, 1607. The familiar extended dedication prayer is traditionally attributed to Hunt; its exact words are not established by a contemporary record.

National Park Service: Robert Hunt

4. Mayflower Compact Read the agreement in its colonial setting. Its explicit covenant language does not make it interchangeable with the Constitution.

Yale Avalon Project: Mayflower Compact

5. Christ as King in early American discussion John Hughes, January 13, 1766, letter, available in a classroom transcription. Treat his hostile account as evidence of reported language, rather than a poll of colonial belief.

Hughes letter transcription

Peter Powers, Jesus Christ the True King and Head of Government, preached before the Vermont General Assembly, March 12, 1778.

Text Creation Partnership: Powers sermon

6. National Monument to the Forefathers Plymouth, Massachusetts; completed in 1889. The five principal figures represent Faith, Morality, Law, Education, and Liberty.

Massachusetts: monument history

Kirk Cameron’s summary of the monument (Facebook)

The author’s story KIDNAPPED gives my account of the legal proceedings and the faith questions they raised. It is a companion testimony, rather than a substitute for examining underlying records.

Read the full memoir

KIDNAPPED on Amazon · https://a.co/d/0azXMZQe

For the shorter introduction and ongoing public discussion:

Truth, Justice & Accountability

December Prayer and Reflection

Tuesday, December 15, 2026
Set aside a quiet time to pray and reflect on 2 Chronicles 7:14.

Friday, December 25, 2026 (Christmas Day)
Take time to thank God for sending Jesus Christ. Read Luke 2 and pray together as a family, or spend quiet time in prayer.

The King Has Come.
America is Experiencing His Judgment.
Will His People Repent and Turn to Him?

From ancient Israel to Bethlehem and into the story of America, discover the King whose light still calls us home.

Carl Merkle believes the judgment described in 2 Chronicles 7:13 is visible in America today—and that God's answer is found in verse 14: humble ourselves, pray, seek His face, and turn from our wicked ways.

Gather your family, open the Scriptures, and explore the free gift of salvation and a life of repentance, growing in the character of Jesus Christ.

Repent. Turn to God. Walk in the Light.

If this Thanksgiving 2026 preview has blessed you, please share it with all your friends who you think could be blessed through it.



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