

3.6.2 Illuminati

Although the history of the Illuminati started back with the founding of the Babylonian Magi Cult, and its Kabbalistic and Mithraic beliefs in the sixth century BC, according to Gershom Scholem (1897-1982) (as quoted in Livingstone), the modern version started with the Lurianic Kabbalah (or New Kabbalah) around AD 1630-40 (Scholem 1974:245). As outlined by Livingstone, this was followed by *Shabbetai Zevi, in 1666, proclaiming himself to be the Jewish Messiah* [emphasis added] (known as the Shabbatean heresy, Frankists, Zoharists, or the Illumined). This was then followed by the leader of the Zoharists, named Jacob Frank (“originally named Jacob Leibowicz, who regarded himself as a reincarnation of Zevi”). Frank taught a “Religious Myth of Nihilism,” or “the way to Esau or Edom”; that the only way to “true life” or liberation was through the “overthrow and destruction of society”; and to “abolish all laws, but to be accomplished in secret.” Frank was imprisoned by the Inquisition in 1760. He was freed by “the conquering Russians in 1773, though, he eventually settled in Offenbach, Germany, dubbing himself baron” (Rosenthal and Dubnow, “Frank, Jacob, and the Frankists,” *Jewish Encyclopedia*; Antelman, *To Eliminate the Opiate*, http://www.geocities.com/cliff_shack/eliminateopiate1ch10.html/) - (Livingstone 2007:123-5).

The more formal genesis of the Illuminati came with the birth of Adam Weishaupt (its founder); born in Ingolstadt, Bavaria, in 1748 to Jewish parents, who converted to Roman Catholicism and had him attend monastery schools and a high school run by the Jesuits. There, he learned Czech, Italian, Latin, Greek, and Hebrew. The Jesuits believed that he would become a missionary. Instead, he rebelled and became a Professor of Canon Law at the University of Ingolstadt. In 1768, Weishaupt began collecting a large library and reading every ancient manuscript he could find. He became especially interested in the Great Pyramid of Giza. In 1770,

he befriended a Danish merchant named Franz Kolmer, who had lived in Alexandria and made several trips to Giza. Then, in 1771, he decided to form a secret society aimed at “transforming the human race.” He spent the next five years developing his plan and researching/borrowing from many sources such as, Egyptian occultism, Buddhism, Cabalism (Kabbalah), the Cathars (a European Gnostic religion; the name means “perfect ones”), the Sufis of Islam, the French Revolutionary Voltaire, the Eclectic German Masonry Lodge Theodore in Munich (to which he belonged), and from his Jesuit training (www.thetruthseeker.co.uk/Trainor 2002:1).

Griffin outlines the documented formal birth of the Illuminati as follows. Finally on May 1, 1776, the *Illuminati* (from the same root word for Lucifer, “Bearer of Light” or *Enlightened Ones*) was founded as a single powerful secret organization to overthrow established civilization and religion, and to establish a ***Novus Ordo Seclorum*** (***New World Order***). Weishaupt developed the following seven-fold plan as the means to arrive at that goal: 1) *Abolish all ordered governments*; 2) *Abolish private property*; 3) *Abolish inheritance*; 4) *Abolish patriotism*; 5) *Abolish religion*; 6) *Abolish the family unit*; and 7) *Creation of a New World Order/World Government* [emphasis added] (Griffin 1993:52).

According to Rev. Seth Payson, who in 1802 wrote *Proof of the Illuminati*, the Illuminati is symbolized by the Great Pyramid, with the all-seeing eye on top (Great Seal of the U. S. on the back of the one dollar bill), with thirteen levels. These thirteen levels are divided into three groups: 1) Nursery (Preparation, Novice, Minerval, Illumined Minor), 2) Masonry (Apprentice, Fellowcraft, Master, Illumined Major/Novice, Illumined Dirigens/Knight), and 3) Mysteries (Presbyter/Priest, Prince/Regent, Majus, and Rex). *The Order is controlled by the “Council of 13” (Council of 12 + the leader—Weishaupt himself). The true power of the organization was considered to be “circles within circles;” that is the inner-most circle, governed by the Council*

of 13 [emphasis added] (Payson 2003:67-8).

Kirban continues their early narrative history as follows. Weishaupt was joined in this endeavor by Baron Xavier von Zwack (a lawyer) and Baron Adolf von Knigge (a very well-connected Mason). On July 16, 1782, at the Congress of Wilhelmsbad, the Illuminati joined with the Free Masons to form the Illumined Lodges of Masons and moved its Headquarters to Frankfurt (where the Rothschild banking family resided). By 1785, there were fifteen Illumined Lodges set up in the Thirteen Colonies of America. The Lodge in New York had the following famous members in attendance: Gov. Dewitt Clinton, Clinton Roosevelt, Charles Dana, and Horace Greeley. The Lodge in Virginia included Thomas Jefferson as a member. Also in 1785, lightning struck a courier of the Illuminati, who was carrying plans for the French Revolution addressed to the Money Barons. These documents were seized by the Bavarian authorities. Then, four professors, who were briefly in and left the Illuminati, were summoned to appear before the Bavarian Court of Inquiry. Baron von Zwack's home was raided and additional documents were seized. As a result of the deliberations of the Court of Inquiry, all secret organizations were banished from Bavaria and Weishaupt and his associates were denounced as heretics/occultists. In 1786, the Bavarian Court published their findings as *The Original Writings of the Order and Sect of the Illuminati* (Kirban 1980:150).

Payson adds the following narrative history. Weishaupt escaped to Saxe-Gotha, Switzerland. In Switzerland, *Weishaupt reorganized the Illuminati to appear on the surface to be composed of legitimate groups; the German Union and The League of the Just (with sub-groups of Literary Societies and Reading Clubs). He also pursued the Masonic Lodges in France through Count Mirabeau, who formed the Jacobin Society in Paris (which consolidated all 266 Lodges of the Grand Orient in France under one head). Through this newly formed French*

organization, and with the help of the Money Barons, the “reign of terror” and the French Revolution through 1789 were directed and carried out [emphasis added] (Payson 2003:97-105).

Griffin interjects the following in this historical narrative. Shortly thereafter, two other works were written: *Proofs of a Conspiracy Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies* by John Robison, Professor of Natural Philosophy at Edinburgh University in 1797; and *Memoirs Illustrating the History of Jacobinism* by The Abbe Barruel (in French and translated into English by Robert Clifford) in 1798, which further exposed the secret plans of the Illuminati (Griffin 1993:44-9). Also in 1789, the U. S. Constitution was ratified and Art. 1, Sec. 8, Sub. Sec. 5, stated, “Congress shall have the power to coin money (and) regulate the value thereof” (emphasis added). The following year, the central Bank of North America folded, with \$12,000,000 in foreign debt and \$42,000,000 in domestic debt outstanding. Despite this fact, this central bank was renamed the Bank of the United States of America and was chartered for twenty more years. In 1811 (after the 20-year charter expired without renewal) the central bank gave way to individual “State Banks.” This then gave rise to the War of 1812, which was staged and funded by the International Money Barons. In 1816, the central bank was revived and given another twenty year Charter (Griffin 1993:181-4). In 1830, Weishaupt died at the age of 82. *On his death-bed, he feigned repentance back to his Catholic roots, to divert the focus away from the Illuminati. In 1834, Guiseppe Mazzini succeeded Weishaupt and took over the leadership of the Illuminati in Europe [emphasis added] (Hebert 2006a:1-4).*

According to Livingstone, all this time, the Illuminati were developing their “relationships with their brethren occultists in Egypt. . . . to play a pivotal role in the conspiracy against Islam” (Livingstone 2007:141). This plan involved the British spy network recruiting a

disgruntled Muslim, Mohammed Abdul Wahhab (1712-1792), as a British agent to legalize the killing of one Muslim by another, under the guise of “*Jihad*.” In 1746, the Saudi ruling family, from the Aniza tribe (“being secret Jews” and part of the Illuminati family), agreed to maintain political authority in the region and allow the Wahhabis (followers of Abdul Wahhab) to run the cult. In 1776, “Abdul Wahhab declared himself leader of the Muslims of the world . . . In 1792, Abdul Wahhab died, and Abdul Aziz assumed the leadership of the Wahhabi movement . . . Aziz was murdered in 1803 . . . His son Saud ibn Abdul Aziz then succeeded him.” The Wahhabis continued to disrupt and destroy the Ottoman Empire, from within, until Saud ibn Abdul Aziz died in 1814. And, “Despite their initial defeat, the Wahhabis regrouped in Najd, establishing a new capital in Riyadh” and made new plans to continue to “dismember the Ottoman State” (Livingstone 2007:141-3, 147-150).

Although the Illuminati were well-established and connected to the International Money Barons by the time of Adam Weishaupt’s death, and appeared to be swelling to another flood from Satan, the Lord continued to raise the standard of the Eschatological Gospel to fight against this new form of the ancient Babylonian Mysteries cult religion (disguised as a secret organization, society or order). Just prior to this and around the time of the French Revolution, the resurgence of the Eschatological Gospel began on several fronts. In 1791, a Jesuit named Manuel de Lacunza (who was living in Imola, Italy) published *La Venida die Mesias en Gloria y Magestad* in Spanish under the pseudonym, Juan Josafat Ben Ezra. This work outlined the Rapture of the Church, the appearance of the antichrist, the premillennial Second Advent of Christ, and then the millennial reign of Christ on earth. This was a huge step for a member of the Catholic Church (especially a Jesuit), but it actually did more to unite portions of the Catholic and Protestant churches than anything else in nearly three hundred years (From 1946, 3:304-5,

309). This, coupled with the occurrence of the French Revolution, would lead up to the rebirth of premillennialism in both England and America in the nineteenth and twentieth centuries.

Around the time of the French Revolution (1790's), especially in Britain, there arose a great interest in interpreting prophecy in Scripture. This, in addition to a renewed concern for the state of the Jews and the rebirth of the doctrine of the premillennial Advent of Christ, formed the basis for the rise of British Millenarianism. This movement involved strong advocates from the laity (Scottish Presbyterian William Cuninghame of Lainshaw and James Hatley Frere), the business community (Lewis Way, founder of the "London Society for Promoting Christianity Among Jews"—to help Jews return to Palestine and rebuild their homeland) and the clergy (Rev. George Stanley Faber and Rev. Edward Irving) - (Sandeem 1970:8-12).

Edward Irving moved from Scotland to London to take a parish in 1822. In 1825, he became a disciple of Frere. By 1826, he had translated Lacunza's *The Coming of Messiah in Glory and Majesty* into English, established the "Society for the Investigation of Prophecy" (in conjunction with Frere and Way) and began preaching on premillennial eschatology (Flegg 1992:40-50). During Christmastime in 1826, twenty interested laity and clergy were invited by the Honorable Henry Drummond to his Albury Park estate for a week long discussion of prophetic truth. This conference was held the following two years also, and included almost all the millenarian scholars in Britain. This conference idea was to establish a pattern for not only British millenarians in the next century, but for Americans also (Sandeem 1970:18-9). In 1829, Drummond summarized the conclusions of all three conferences into six points: 1) the Church "dispensation" or age will end in destruction, much the same as the Jewish dispensation ended; 2) the Jews will be restored to Palestine during this time of judgment; 3) this judgment to come will fall primarily upon Christendom; 4) when the judgment is done, the Millennium will begin;

5) the Second Advent of Christ will occur before the Millennium; and 6) the 1,260 years of Daniel 7 and Revelation 13 ought to be measured from the reign of Justinian to the French Revolution (the vials of wrath, mentioned in Revelation 16, were then being poured out and the Second Advent was imminent). Also characteristic of this rise of millenarianism was the publishing of periodicals (e.g., *Morning Watch*, London, 1829-33, *Christian Herald*, Dublin, 1830-35, *Investigator*, London, 1831-36) - (Sandeem 1970:21-4).

In 1831, the manifestations of the Holy Spirit in the forms of speaking in tongues and prophesying broke out in Irving's church and caused the focus to shift from premillennialism to the gifts of the Spirit. Around the same time, John Nelson (J. N.) Darby and Benjamin Wills Newton began to turn away from the secularness and laxness of the Church of England to form an independent group (the Plymouth Brethren). This group maintained a focus on apostolic Christianity and premillennialism. During the autumn of 1831, Lady Thedasia Powerscourt (who had hosted Irving during a preaching tour in Dublin) hosted the first Irish Prophetic Conference in her County Wickham home. It was attended by thirty-five clergy, fifteen laymen, and twenty ladies. The main topics were the interpretation of the 1,260 days (years), the corrupt state of Christendom, the imminent Return of Christ, and ways to identify the antichrist. During the following year's conference, a potential split in premillennial doctrine was identified between the Historicists, who believed that most of the events described by Daniel and John in Revelation were being fulfilled in European history, and Futurists, who believed none of these events had occurred yet, but would occur at the end of the dispensation of the Church, just prior to the Second Advent. The Futurists were also called Dispensationalists and included J. N. Darby and most of the Plymouth Brethren (Sandeem 1970:29-37).

The modern futurist concept was not new, but came from a Jesuit Priest named Francisco Ribera, who wrote a five hundred page document on the Apocalypse in 1590. Among other things, this work taught that the antichrist would come at sometime in the future for a literal 3 ½ year period right before the Second Advent (although, Ribera also taught that the Millennium was not a literal one thousand-year period, but the period of time between the Cross of Jesus Christ and the antichrist) (Froom 1948, 2:486-90). Sandeen (1970:38) wraps up this portion of premillennial history with the following. During the 1833 Powerscourt Conference, Darby fully introduced his “dispensational” ideas; the secret Rapture of the Church and a parenthesis or gap between Daniel’s sixty-ninth and seventieth weeks (Daniel 9:24-27) - (Hebert 2004b:8-11).

Darby’s teaching of Dispensationalism included a revived version of the Eschatological Gospel of Both Comings of the Lord Jesus Christ. This then shows the standard the Lord raised up just at the time when the Illuminati were starting to expand their influence globally. By way of continuity, this also leads into the consideration of the Modern Period (from 1830 up to the present day).