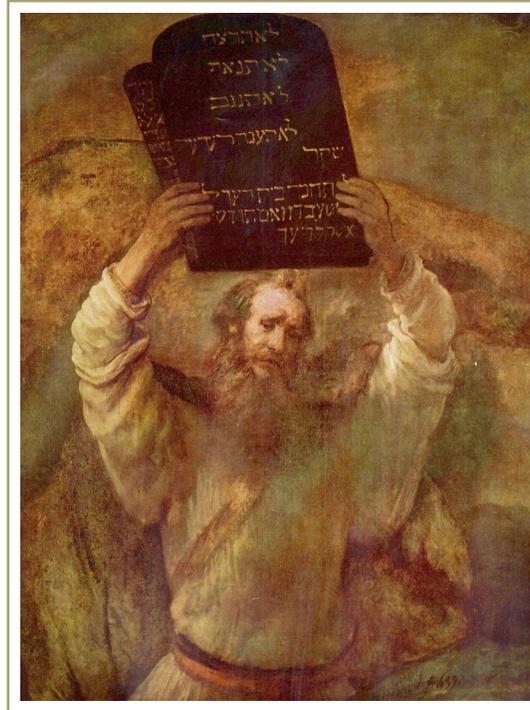




The Hebrew Connection: Divine Origins of the American Republic

What gave the early American colonists the courage, independent spirit, and audacious will to defy the hierarchical structures of the tyrannical nations of Europe and write their own documents of liberty?

How did these English yeomen accomplish what had never been done in 6,000 years of recorded human history? Understanding the answers to these questions is crucial to the preservation of our liberty in the coming years. The reason that they were able to create self-governing, successful governments is that they were dedicated students of the “divine constitution” given to Moses. Their own written words and actions reveal that they were following a specific model. They knew that the God-ordained



blueprint for true liberty had been given to the Ancient Hebrews on Mt. Sinai and codified in the Torah, the first five books of the Bible. Contrary to popular belief, the root of America’s governmental genius did not begin in the minds of the Founding Fathers.

The Founding Fathers built on the continuum of divine truth that existed in towns and colonies for 150 years before the Constitutional period. These ideas of a free and independent group of people who are covenanted with each other in order to “form a more perfect union” for their common good was enacted during this period as “Commonwealths” were modeled after the Hebrew Republic.

“I will insist that the Hebrews have contributed more to civilize men than any other nation. If I were an atheist, and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing the nations... They are the most glorious nation that ever inhabited this earth. The Romans and their empire were but a bauble in comparison to the Jews.”

John Adams, in corresponded letters with F.A. Van Der Kemp, 1808-1809

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JEWS CROSSING THE RED SEA

Hans Jordaens III

Dr. Samuel Langdon was prominent in securing the adoption of the U.S. Constitution. Speaking before final ratification in 1788, he said, “The Israelites may be considered as a pattern to the world for all ages and from them we may learn what will exalt our character, and what will depress and bring us to ruin [as a nation].” (Political Sermons of the American Founding Era, edited by Ellis Sandoz, p. 945-946)

John Adams, America’s second president and foremost legal scholar believed the Biblical precepts of the Hebrews were the finest in all of human history. Responding to an author who had praised the Greeks, Adams said, “As much as I love, esteem, and admire the Greeks, I believe the Hebrews have done more to enlighten and civilize the world. Moses did more than all their (Greek) legislators and philosophers.” (Historical and Theological Foundations of Law, John Eidsmoe, p. 397)

The Israelites (the people) gave voluntary consent in choosing God as their King and following Moses as their commander and chief executive. God directed Moses to establish a senate or council of elders as well

as a popular assembly similar to America’s House of Representatives. This assembly was called the congregation, all the assembly, and other titles.

The Israelites voluntarily chose to be subject to God’s precepts and loving ways. They elected their judges, and followed this same pattern of decentralized representative government, concentrating most civil government at the local level. In Israel all people were equal before the law. There was no caste system, no special privileged group, and no tyrant claiming to be God as was the practice of the ancient Pharaohs of Egypt. The national government, as long as the Hebrews followed God’s ways, was limited and reserved for specific national priorities such as national defense. All other powers and decisions were reserved for the local tribes of Israel as they held themselves and their leaders accountable to the just and merciful laws of God. But the similarities between the U.S. civic structure and the Ancient Hebrews does not end there.

Rev. E. C. Wines, a renowned authority on the Hebrew Scriptures, explains how America had emulated Moses’ divine national plan.

ETERNAL PRINCIPLES OF LIBERTY

Rev. Wines says, *“The Hebrew Constitution, in its substance and its form, in its letter and its spirit, was eminently Republican (representative). The power of the people was great and controlling... Whoever attentively considered the ... Hebrew and American constitutions cannot but be impressed with the resemblance between them. Their fundamental principles are identical; and many of the details of organization are the same or similar.”* (Roots of the American Republic, E.C. Wines, p. 247).

This is the primary reason why America became the freest and most prosperous nation in history. Our forebearers tapped into the eternal plan of God for men and nations. They understood that the laws of the universe are unchanging and that God knows best how His world works. Our loving God has not left us in the dark as to the only way to freedom.

These colonial settlers also had a great advantage when it came to implementing God’s ways. They were, for the most part, devout believers in many denominations who trusted in Jesus Christ, the God of heaven made flesh, for whom Moses was but a prophet. This faith made our early settlers “more than conquerors through Christ” and able to govern themselves with moral power and clarity. They also had the “mind of Christ” and the Geneva Bible in their own language to give them the insights needed to create a worldwide example for all nations to experience God’s blessings and liberty.



Can we not see the miraculous confluence of the revealed truths of civil order and the opening up of a new continent for discovery and settlement some four centuries ago? We are the heirs of this American miracle that has led to the political liberty of half of the world! We are more accountable than ever to reapply and obey God’s principles as individuals and as a nation. There is no other way of restoring our national liberty. This one of a kind matrix of liberty is sustained through the faithful, loving lives of Christian believers and guided by the eternal principles laid down 3,500 years ago by God at Mt. Sinai.

Langdon’s final words to the colonial legislators during the Constitutional Convention ring down to us as a divine warning. He declared, *“if you neglect or*

renounce that religion taught and commanded in the Holy Scriptures, think no more of freedom, peace, and happiness; the judgments of heaven will pursue you.”

Can we see what is at stake here? We are fighting not just for a flag or document but for the Glory of the Lord of Heaven and Earth. Judgment or blessing will pursue us depending on the path we choose.

-Dr. Marshall Foster (1945-2022)

Image: “American Commissioners of the Preliminary Peace Agreement with Great Britain,” unfinished oil sketch by Benjamin West, 1783–84. From left to right: John Jay, John Adams, Benjamin Franklin, Henry Laurens, and William Temple Franklin.

“The Western World has arrived at a decisive moment. Over the next few years, it will gamble the existence of the civilization that created it. I think that it is not aware of it. Time has eroded your notion of liberty. You have kept the word and devised a different notion. You have forgotten the meaning of liberty.”

-Alexander Solzhenitsyn, Warning to the West

Did you know the Mayflower Pilgrims were part of a large Protestant movement of the period called Christian Hebraism? These “Hebraists” as they were referred to, enlisted Jewish teachers and Jewish converts to Christianity to teach them more about the Hebrew Bible and understand the context by learning Hebrew in order to read the Old Testament in the original language. By 1560, Hebrew was established as part of the foundational curriculum at European universities and over 677 Christian Hebraist publishing houses existed. This passion for the Hebrew Republic had a deep influence on the Pilgrims and most colonists who settled here in America.



These early settlers believed the Old Testament held a pattern and example for creating a flourishing and free society based upon the Hebrew Republic. In fact, the blueprint for the new Commonwealth of Massachusetts was laid out, in many respects, in 1641 by John Cotton, a leading

Puritan minister in his treatise “Moses, His Judicials”. This plan was premised almost entirely upon the laws of Moses and called for a Republic based upon the assembly of the people with one law for all, no matter the wealth or birth of the citizen. The courts, judges, treasuries, systems of taxation, all cited the Bible, chapter and verse, as precedent! These laws, as a deterrent to tyranny, were to be implemented and enforced by civil magistrates and judges, voted into office by the people. This system was almost entirely local in nature and provided the people more power and protection from tyranny than any other system in the history of the world. The financial system was governed by a common standard of weights and measures and the

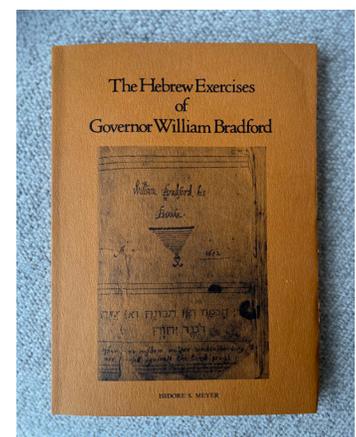
currency could not be diluted. Each tribe (or colony/state) maintained it’s own independence within the more “federal” system, and thus protected the rights of the individual by looking to God as the sole sovereign who was the originator of all individual protections and liberties.

The Pilgrim Governor, William Bradford, was so enamored with the Hebrew Republic and the Hebrew Scriptures, he began his history of Plymouth Plantation with his own Hebrew lessons printed at the beginning! Bradford so dearly wanted to understand the Scriptures, he spent his entire adult life studying Hebrew. His gravestone is emblazoned with the Hebrew, Adonai ezer hayai , translated “Adonai the help of my life.”



The first president of Harvard, Henry Duster, also made Hebrew central to the college’s curriculum. Hebrew remained a required subject for Harvard from its founding in 1636 until 1787. **A Hebrew commencement address was even delivered every year until 1917!**

The impact of the Hebrew Republic, and the training these early settlers had received in the Scriptures, is an essential part of understanding the nature and principles of the American Constitution and the Bill of Rights.



“We have gone back to ancient history for models of government, and examined the different forms of those republics”

- Benjamin Franklin at the Constitutional Convention 1787