

The Government of the Hebrew Nation and its Covenant/Constitution: “A Guide for All Governments”

Part 1

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Throughout the history of nations, we have seen the rise and fall of governments formed by men. The government of men, has been created by men, for men to attempt to live in unity, under the rule of law. History has shown that governments instituted by men have failed in their attempt to bring about national unity, because they have displaced the formula for a perfect unified government with their own man made governmental rule. Even the Hebrew nation that started under the Prophet Mosheh failed in their unified government after a period of time, even though it had a Covenant given to them by the Creator, who history testifies, was made in the heavenly realm. History shows it wasn't the Covenant that was flawed, it was, and always has been MAN'S LACK OF PERFORMANCE OF IT! The governmental rule failed because the people disobeyed and broke the Covenant, a perfect Constitutional government given to them by the Heavenly Creator and they eventually rejected it as a whole, as a nation. It wasn't the government that failed, it was the people who failed to keep the government. If you analyze the Covenantal government that they ratified and Constitution that they followed, you will be hard pressed to find fault with it. History shows that the Hebrew Constitution was revealed to mankind by their Creator, who made Covenant with Abraham, called a Hebrew, and then 430 years later, had this Covenant written, and ordained, to a chosen people whom descended from Abraham. It was given to them as a gift, a people who history records as the Children of Israel. You can also do research and find that most modern governments today are patterned after the Hebrew Covenantal laws. The United States Constitution is one example of a business compact between States, that is patterned after the Hebrew laws of commerce and trade, which also contains Amendments, that establish the Rights of Men within its framework. We will discuss this later on in this treatise.

Today, we as natural men can accept the fact that everything we use and see is created. The cars, computers, military/commercial technological equipment, planes, skyscrapers, etc... that we use was created and patented by mankind. It is man's creation. Yet, many people in civilized society cannot accept the fact that we as humans, were created by an intelligent being higher than us, who designed our bodies as one of the marvels of the universe, and who patented us in His image and glory. Yes, He holds the patent over His Creation! The Creator, who along with creating us, also created a perfect governmental plan, which He endowed to a certain people that He chose, so that they could govern themselves and their nation in a unified organized body politic. He also gave instructions that any stranger who would enter into this Covenant, or His form of government. If they live by it and follow its directives they are considered a citizen of its government!

The Hebrew people are not a race of people. They are called a chosen people, who are scattered at this time all across the earth. In fact, as written in the Torah, the term "Hebrew" is

generally agreed to come from a group known as Habiru (or 'Apiru), a people who have lost their status in a community to which they had originally belonged. It is traditionally understood to be an adjective based on the name of Abraham's ancestor, Eber ("עֶבֶר" in Hebrew) mentioned in Genesis 10:21. This name is possibly based upon the root "ע-ב-ר" (עבר) meaning "to cross over". Interpretations of the term "ġibrim" link it to this verb; cross over and homiletical or the people who crossed over the river Euphrates. The more proper interpretation would be **"one who crosses over into a covenant relationship with Yahweh; to come from darkness into light."**

All of the believers in this Great Heavenly Covenant, who have left the community that they belonged to, in order to follow the covenant of Yahweh, believing His truths, are considered, Habiru, or Hebrew people. We have crossed the Euphrates, or as the word means: break forth, a fruit bearing tree, crossing over. We have broken forth as a fruit tree, bearing new fruit, sometimes grafted into another tree, in order for us to bear our fruit, but not forgetting our roots. Being Hebrew is a way of life, according to a Covenant relationship with the Creator. Only those who are in this Covenant relationship with the Creator, can be called Hebrew! That means one must follow the governmental plan of the Creator! Many reject the notion that we could have been created by someone else greater than man. Some believe that we somehow created ourselves, yet they can't acknowledge the same for cars, planes, buildings, etc., because they can see, and accept, the physical creation, and it's creator, but yet they can't accept a heavenly creator, because they don't see Him in a fleshly form. This is where faith is required, we should believe that there is a Creator, who has given us an instruction manual on how we must live!

The Hebrew people of ancient times, knew, and acknowledged the creator by His name, YHWH (pronounced by many scholars as Yahweh) and called him by many names, or titles such as, God, Lord, El, Elohim, Adonai, Allah, Jehovah, Hashem, etc...) We have evidence of His existence and His ability to lead us in the right paths. This evidence is found in the Hebrew Covenant, called the Torah, and through the writings of His Chosen Prophets, called as a whole, the Tanakh. (So I can stay true to the original spelling concerning the creator's name, and avoid theological debates, in this article **Yahweh**, will be used when pronouncing the name of the Creator. It is not used in offense to the Jewish people who consider it Holy, nor will it lessen the Christian use of the term, God!)

The Hebrew people, when coming out of Egypt, accepted the terms and conditions of the Covenant and its Constitution of Laws. History shows when they followed the Laws of the Government/Covenant, they had peace and prosperity. When they disobeyed it, we are shown that they fell into captivity of men, and were forced to follow the Constitution of the government of the men who captured them and who forced them into man's labor within their own government. Every government formed of freemen, followed as the Hebrew nation, in that they rebelled against tyranny and oppression. The Hebrew nation was formed out of such rebellion. So was the united States of America, which contains many members of the Children of Israel!

There is no doubt that the founding fathers of the united States of America, who also rebelled

against the oppressive English King and his Tyranny, gave credit to the Creator of the universe and His providence in many of their writings. They knew that He revealed a far more surpassing intelligence than man. Many of them, had studied the bible, receiving much of their principles from it, by which they framed and patterned the government through the Constitution of the American Republic. Our Constitutional compact, is formed and designed from many principles of the Hebrew Covenant, of which will be shown later in this study. One example is a tenth (tithe) tax! The Constitution shows that taxes are to be 10% across the board for all people! Isn't it time we as a people, took a closer look at this document and its precepts and went beyond examining the Holy Scriptures as a religion, and look into its governmental plan for the Nations? Isn't it time that people of each Nation, have more involvement and concern as a body politic, to re-examine our their own Constitution? We are a people that uphold laws of freedom, and we should be concerned how we can become united as one body, as the ancient Hebrew people were by their obedience to Yahweh's governing body of laws? Unity can be accomplished through education and further studies into one of the oldest codes of Laws known to man, the Torah!

INFORMATION THAT EVERY AMERICAN SHOULD KNOW AND CONSIDER

Any historian who does a little bit of research, will find that the Constitutional document that was written by the founding fathers in America, is not the same document that was ratified and which hangs in every federal governmental building for all to read. The original Constitution that was formulated was first given to England for approval, who altered it and then gave it back to be ratified by the estates of the 13 colonies. Of course it was altered to allow England to keep the colonies revenues and to not continue in a costly war. If this is the case, as history seems to indicate, then we have a document that is corrupted by the greed of men, because it's whole purpose is to keep us, as the King's slaves, in perpetual servitude to an earthly Kingdom. You can see this by many laws that are in place, which are commercial laws that make you pay for rights, which are turned into privileges. All it takes is a little research, to figure this out! People don't own/rule their land, their children, their wives, and most things that should be considered a given right of man, which has been converted into a privilege by the State. Here are a few things to consider:

1. The IRS is not a US government agency. It is an agency of the IMF (International Monetary Fund) (Diversified Metal Products v I.R.S et al. CV-93-405E-EJE U.S.D.C.D.I., Public Law 94-564, Senate report 94-1148 pg. 5967, Reorganization Plan No. 26, Public Law 102-391)
2. The IMF (International Monetary Fund) is an agency of the U.N. (Black's Law Dictionary 6th Ed. page 816)
3. The United States has NOT had a Treasury since 1921 (41 Stat. Ch 214 page 654)
4. The U.S. Treasury is now the IMF (International Monetary Fund) (Presidential Documents Volume 24-No. 4 page 113, 22 U.S.C. 285-2887)

5. The United States does not have any employees because there is no longer a United States! No more reorganizations. After over 200 years of bankruptcy it is finally over. (Executive Order 12803)
6. The FCC, CIA, FBI, NASA and all of the other alphabet gangs were never part of the U.S. government, even though the "U.S. Government" held stock in the agencies. (U.S. v Strang, 254 US491 Lewis v. US, 680 F.2nd, 1239)
7. Social Security Numbers are issued by the U.N. through the IMF (International Monetary Fund). The application for a Social Security Number is the SS5 Form. The Department of the Treasury (IMF) issues the SS5 forms and not the Social Security Administration. The new SS5 forms do not state who publishes them while the old form states they are "Department of the Treasury". (20 CFR (Council on Foreign Relations) Chap. 111 Subpart B. 422.103 (b))
8. There are NO Judicial courts in America and have not been since 1789. Judges do not enforce Statutes and Codes. Executive Administrators enforce Statutes and Codes. (FRC v. GE 281 US 464 Keller v. PE 261 US 428, 1 Stat 138-178)
9. There have NOT been any judges in America since 1789. There have just been administrators. (FRC v. GE 281 US 464 Keller v. PE 261 US 428 1 Stat. 138-178)
10. According to GATT (The General Agreement on Tariffs and Trade) you MUST have a Social Security number. (House Report (103-826)
11. New York City is defined in Federal Regulations as the United Nations. Rudolph Giuliani stated on C-Span that "New York City is the capital of the World." For once, he told the truth. (20 CFR (Council on Foreign Relations) Chap. 111, subpart B 44.103 (b) (2) (2))
12. Social Security is not insurance or a contract, nor is there a Trust Fund. (Hilvering v. Davis 301 US 619 Steward Co. v. Davis 301 US 548)
13. Your Social Security check comes directly from the IMF (International Monetary Fund), which is an agency of the United Nations. (It says "U.S. Department of Treasury" at the top left corner, which again is part of the U.N. as pointed out above)
14. You own NO property. Slaves can't own property. Read carefully the Deed to the property you think is yours. You are listed as a TENANT. (Senate Document 43, 73rd Congress 1st Session)
15. The most powerful court in America is NOT the United States Supreme court, but the Supreme Court of Pennsylvania. (42 PA. C.S.A. 502)
16. The King of England financially backed both sides of the American Revolutionary War. (Treaty of Versailles-July 16, 1782 Treaty of Peace 8 Stat 80)
17. You CANNOT use the U.S. Constitution to defend yourself because you are NOT a party to it! The U.S. Constitution applies to the CORPORATION OF THE UNITED STATES, a privately owned and operated corporation (headquartered out of Washington, DC) much like IBM (International Business Machines, Microsoft, et al) and NOT to the people of the sovereign Republic of the united States of America. (Padelford Fay & Co. v The Mayor and Alderman of the City of Savannah 14 Georgia 438, 520)

18. America is a British Colony. The United States is a corporation, not a land mass and it existed before the Revolutionary War and the British Troops did not leave until 1796 (Republica v. Sweers 1 Dallas 43, Treaty of Commerce 8 Stat 116, Treaty of Peace 8 Stat 80, IRS Publication 6209, Articles of Association October 20, 1774)

19. <http://www.youtube.com/watch?v=IVsMUpPgDT0>

20. Britain is owned by the Vatican. (Treaty of 1213)

21. The Pope can abolish any law in the United States (Elements of Ecclesiastical Law Vol. 1, 53-54)

22. A 1040 Form is for tribute paid to Britain (IRS Publication 6209)

23. The Pope claims to own the entire planet through the laws of conquest and discovery. (Papal Bulls of 1495 & 1493)

24. The Pope has ordered the genocide and enslavement of millions of people.(Papal Bulls of 1455 & 1493)

25. The Pope's laws are obligatory on everyone. (Bened. XIV., De Syn. Dioec, lib, ix, c. vii, n. 4. Prati, 1844 Syllabus Prop 28, 29, 44)

26. We are slaves and own absolutely nothing, NOT even what we think are our children. (Tillman vs. Roberts 108 So. 62, Van Koten vs. Van Koten 154 N.E. 146, Senate Document 438 73rd Congress 1st Session, Wynehamer v. People 13 N.Y. REP 378, 481)

27. Military General George Washington divided up the States (Estates) into Districts (Messages and papers of the President's Volume 1 page 99 1828 Dictionary of Estate)

28. "The People" does NOT include you and me. (Barron vs. Mayor and City Council of Baltimore 32 U.S. 243)

29. It is NOT the duty of the police to protect you. Their job is to protect THE CORPORATION and arrest code breakers. (SAPP vs. Tallahassee, 348 So. 2nd. 363, REiff vs. City of Phila. 477 F. 1262, Lynch vs. NC Dept. of Justice 376 S.E. 2nd. 247)

30. Every thing in the "United States" is up for sale: bridges, roads, water, schools, hospitals, prisons, airports, etc, etc... Did anybody take time to check who bought Klamath Lake? Ever drive through San Antonio on the toll road, the toll roads there are owned by a company in Spain! <http://www.examiner.com/article/texans-call-for-boycott-of-first-foreign-owned-toll-road> (Executive Order 12803)

31. "We are human capital" (Executive Order 13037) The world cabal makes money off of the use of your signatures on mortgages, car loans, credit cards, your social security number, birth certificates and marriage certificates, etc.

32. The U.N. - United Nations - has financed the operations of the United States government (the

corporation of THE UNITED STATES OF AMERICA) for over 50 years (U.S. Department of Treasury is part of the U.N. see above) and now owns every man, woman and child in America.

The U.N. also holds all of the land of America in Fee Simple.

Source: <http://home/iae.nl/users/lightnet/world/essays.html>

These documents are not secret. They are a matter of public record.

Simple words such as "person" "citizen" "people" "or" "nation" "crime" "charge" "right" "statute" "preferred" "prefer" "constitutor" "creditor" "debtor" "debit" "discharge" "payment" "law" and "United States" doesn't mean what we think it does because we were never taught the legal definitions of the above words.

The information above is provided for further study for the reader to investigate and time does not permit me to expound further on these subjects. However, this information should make you think, investigate, and realize that the government of men is designed to enslave you, even though most of it, is a voluntary servitude, done through ignorance taught to the masses in public and private schooling. You won't find enslavement for money, with the government of Yahweh! Let's look at the Hebrew Covenant!

THE HEBREW GOVERNMENT

The Hebrew Covenant, is a righteous form of government, that was instituted by the Creator of mankind, given to His Statesman, Mosheh, who wrote it down and handed it to the People of the 12 united Estates of Israel, which at first, was not corrupted by men's translation. These 12 Estates ratified it as a united nation and for hundreds of years it was the Constitution of the united states of Israel. However, it was their rejection of this Covenant that caused the breakdown of their government and caused the captivity of the Hebrew people into other nations. History testifies to this fact! Because they betrayed Yahweh and themselves by breaking the Covenant of governmental rule, and also the corruption of the Covenant through the addition of man-made oral traditions, or codification of the organic laws of the Hebrew Covenant, this caused them to lose their status as a nation. Today in the United States of America, American history is repeating the Hebrew nations mistake, and we can find in the annals of the history of the union of the 13 estates of America, that the organic laws written just over 200 years ago, have been changed into a complex codification of statutes, and the original intent of these laws have been flooded with codified legal interpretations, (not de jure law, but de facto legal codes,) written to confuse the average citizen and keeping them ignorant of the true intent of laws which allow rights and freedom to its citizenry. Instead of helping, these codes and statutes have been designed to enslave the citizen by using them to bring in money to a government that uses their money to fulfill their lustful desires and promote immoral behavior. Abortion is one law in America, that reveals the bestial, carnal nature of immoral man! We are the only species that kills it's own kind, before it has a chance to even be given life outside the womb! What makes it worse is the government has passed legislation to allow such immoral behavior!

If the believers of Yahweh in the united States of America, stand up for who they are, what they believe, and acknowledge the sovereign King of the universe, the earthly government of men, cannot alter their faith, and they will bring about positive change through the rule of law. The rule of law I am speaking about is the Torah, or the instruction of righteous laws to govern people!

There are Laws, written by mandate of the Federal government, which actually protect those who profess a faith loyal to the Holy Scriptures, or Hebrew Covenant. We can find the following information in Public Law 97-280, that was ratified by the Senate and Congress of the United States of America in 1982.

Public Law 97-280 United States of America

Introduced as Senate Joint Resolution 165, with thirty-three co-sponsors, and as House Joint Resolution 487 with 219 co-sponsors, a request was delivered before Congress to honor the Bible as Holy Scripture. The resolution suffered no amendments, no exclusions, no demands that it be stricken of religious references. It became law.

The 97th Congress of the United States publicly declared 1983 the national "Year of the Bible". The bipartisan document known as Public Law 97-280, was signed on October 4, 1982 by Speaker of the House Thomas P. O'Neill, President of the Senate - Pro Tempore Strom Thurmond, and President of the United States Ronald Reagan. It reads as follows:

WHEREAS the Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation and people;

WHEREAS deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our Nation;

WHEREAS Biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and Constitution of the United States;

WHEREAS many of our great national leaders--among them Presidents Washington, Jackson, Lincoln, and Wilson--paid tribute to the surpassing influence of the Bible in our country's development, as in the words of President Jackson that the Bible is "the Rock on which our Republic rests";

WHEREAS the history of our Nation clearly illustrates the value of voluntarily applying the teachings of the Scriptures in the lives of individuals, families, and societies; **WHEREAS** this Nation now faces great challenges that will test this Nation as it has never been tested before; and

WHEREAS that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people:

NOW, THEREFORE, be it Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is authorized and requested to designate 1983 as a national "Year of the Bible" in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures.

I think this is plain wording that every American citizen should know about! The bible has been a formative influence on this Nation!

SELF GOVERNMENT OF THE HEBREW PEOPLE WITH A GOVERNMENT OF LAWS

In examining the Covenant of the Hebrew people, there is so much to learn concerning the subject of their original government, which today is not even being practiced in the State of Israel, much like we see in the united States of America, with the original intent of the founding fathers of the American government. The religious and civil government of the ancient Hebrews was the government of a free people; it was a government of righteous laws; it was a system of self government. It was not only the first, but the only government of antiquity, to which this description is fully applicable. Mosheh is considered the founding father of this sort of government. He is the patriarch of the self government instituted by Yahweh. His constitution was pervaded with popular sympathies and the spirit of liberty. The best wisdom of modern times in the difficult science of legislation was anticipated by Mosheh. The moderns are not real discoverers; they but propagated and applied truths and principles, established by the first, the wisest, the ablest of legislators. In an age of barbarism and tyranny, Mosheh solved the problem how a people could be self governed, and yet well governed; how men could be kept in order, and still be free; and how the liberty of the individual could be reconciled with the welfare of the community. This government of Yahweh, called a Covenant of Peace, or by the Jewish people as the Torah, is needed today in a society of barbarism and tyranny which is against holiness. One cannot turn on the news, or search the internet without seeing the overthrowing of nations, wars on every continent, and the continuous discontent of the people against what they see as tyranny and oppression within their governmental leaders. These people are not wanting lawlessness, but instead want righteous self governing laws, that give them freedom, liberty, peace and life.

The true character of the Hebrew Covenant is not well understood. Nor is the want of full and accurate information concerning it a matter of wonder. Most people would call it Jewish, Zionism, Old Testament, and something that was for another time, for a certain people. Some would say it was for a time, long since forgotten, a world that is different than ours today in all of our modern, technological, fast paced lifestyle, that could hold no meaning for people today. Yet, we see oppressed people crying out for peace, redemption, self government, and laws that govern, not oppress. This is occurring before our very eyes as I write this report! Why can't people look at the bible as a book of government, and self governing, instead of religion?

In political, as well as physical science, there are certain great principles, true or false, from which, in any given case, all the numerous details of social organization flow. Every state is

based upon some fundamental ideas; and the study of those ideas is the most important object of inquiry in the study of its constitution. No social system can be understood without a knowledge of its fundamental principles. The Hebrew government, with its Covenant and constitution, like all others, was founded upon certain great maxims of policy, so the development should be studied and understood and which you are now invited to witness.

During the long period, when the words of people, law, equality, national utility, intellectual superiority, independence, and regular legislation, scarcely found a place in any living language, how could Mosheh find his true place and his just estimation? The people were too ignorant to study him, and their tyrants would have felt their pride and oppression rebuked by his ardent republicanism. But times are changed? Or have they? Everywhere the need of a better and juster political organization is felt. Everywhere there is developed a strong tendency towards popular freedom and power. Everywhere an irresistible impulse is urging nations to substitute for the arbitrary, capricious, and inconsistent government of men, the just and stable government of righteous laws. The more this state of things develops itself, the more the principles of reason, justice, equality, liberty, and public utility, take possessions of men's minds, and assert their power over human affairs, the more will the polity of the Hebrew Covenant, a True Commonwealth, become an object of study, of interest, of admiration, and of imitation. And the more it's Covenant is studied, the more will it be recognised as a free constitution; a constitution embodying all the great principles of political wisdom; a constitution, on several points, in advance even of the age in which we live.

UNITY OF YAHWEH, ACKNOWLEDGED AS THE SUPREME MIGHTY ONE

The first and most essential fundamental principle of the Hebrew Covenantal Government was the unity of their Creator, Yahweh, who was the mighty one, the only object of worship. This was its religious principle that would set the stage for its civil government! Without acknowledgment of Who created the righteous government, there can't be a civil government! There is no doubt that a civil constitution must have the interwoven concepts of the worship of the Creator who gave the Hebrews their body of laws, by covenant. Otherwise the covenant would be of little importance to those who follow it. The constitution of the Hebrew believer is a covenant that is made by oath, and created by a heavenly father who is far surpassing men in their intelligence. How can a nation be united if it worships many gods? How can a people be in unity within the context of the constitution if there is not one, above man's intelligence, who has created the user manual by which he is to live? There is no doubt that man made constitutions are imperfect in their creation and context, if they leave out the perfection of Yahweh's body of laws. It is little wonder that most governments have people within it, who are not satisfied with the corruption that eventually flows from a covenant made by corruptible men, whose intentions are not for the benefit of the community, but instead corrupted by the love of money and power.

And so it is of most importance that a people united, must acknowledge a creator, who is incorruptible and swear by oath, acknowledging that they will enter into covenant with Him, as a people. This was done by the people of every nation, to swear an allegiance of loyalty to the

government in which they are born and reside. Those who follow Yahweh's Covenant of Peace and uphold the constitution which it embodies, are to follow it with true loyalty and respect.

All the ancient lawgivers up until the present time, called in the aid of religion to strengthen their respective polities. But the procedure of Mosheh differed fundamentally from that of worldly legislators. They employed religion in establishing their political institutions, while he made use of a civil constitution as a means of perpetuating religion. Mosheh made the worship of the one true mighty one, Yahweh, the fundamental law of his civil institution, as instructed by the Creator. **This law was to remain forever unalterable, through all the changes, which lapse of time might introduce into his constitution.**

The Pharisees introduced oral torah into the written torah, amending the constitution as they saw fit for the nation. Yeshua (a.k.a. Jesus Christ) said the greatest law in this covenant was to love Yahweh with all your heart, soul, and might, and that Yahweh is one. And the second greatest law in this covenant was to love your brother as yourself, being in unity in love with your neighbor.

Thus we see that Mosheh as the Judge and Lawgiver to the nation of Israel, enabled to secure a result of indispensable necessity to human virtue and joy; a result, which, as far as we can see, could have been attained in no other way, except through love. In this procedure Mosheh has shown himself one of the greatest benefactors of mankind. But it is to be carefully noted, that it is one thing to make the single article of the worship of one mighty one the first principle of a civil polity; and it is another and totally different thing to make the numerous articles of a religious creed, and their maintenance among the people, the object and scope of political arrangements. Mosheh framed no symbolic books for the people to subscribe; nor did he publish any mere theological dogma, the belief of which was to be enforced by civil penalties. Such was the structure of the Hebrew state, that idolatry became, under its constitution, a civil crime. No mere private opinion, however, nothing but the overt act of idolatry, was punishable, under the laws given by Mosheh, by the civil authorities.

THE AMERICAN GOVERNMENT

We see in the government of the united States of America, an attempt to acknowledge a Creator as the Sovereign over all humanity and an attempt was made to allow men to worship their Creator without prejudice or government interference. However, it stops just short at defining who the Creator was, and whether the people had the obligation to acknowledge Him as The Mighty One over the newly created nation. The Bill of Rights gave the government no power over an established religion, and was presented within the Constitution of the union of States in the Bill of Rights, Article One:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

This government assured its citizens, through Constitutional Law, that the national government would not establish any national religion. This was based on their experiences from past governments in England and Europe, where state governed religion, had enslaved the people, rather than giving them religious freedom.

Reading an article from: http://earlyamericanhistory.net/founding_fathers.htm we find the following information.

Given what we currently know, all of the first five presidents and most, if not all, of the Founding Fathers believed in God. Atheism was mostly unknown among the writers of Constitution and was very rare among those of European descent in the 18th- Century. However, it is not always easy to ascribe a particular denomination to an individual. Because of the rural nature of early America, many in colonial times chose churches based on convenience. Where they went to church regularly may not be a perfect indicator of what faith they considered themselves. Thomas Jefferson, for example, was raised Episcopalian, donated a significant amount of money to building Episcopalian churches, attended an Episcopalian church, and yet is *not* considered an orthodox Episcopalian by any historian of note. His views would be considered heretical by today's orthodox standards.

Further complicating the religious beliefs of the Founding Fathers is the fact that, like a lot of us, their views changed over time. Both Jefferson and Franklin, for example, became slightly more orthodox in their beliefs during the last decades of their lives (although this was more a matter of degree than substance). Doesn't that happen to most of us who acquire wisdom through experience and time?

During the colonial period, there was a lot of gray area among believers. Issues of theology and eschatology were more carefully categorized and picked over by the educated classes in the 1700's than they are today. Yet at the same time, *Enlightenment* thinking allowed for liberal interpretations of religious doctrine. Most of the new emerging denominations were still considered Christian as long as one followed the teachings of Christ.

Since there was no national church in America, the 18th century religious culture operated regionally and locally. Individual religious beliefs also seemed to be going through a creative transformation, especially during the Great Awakening of 1730-50 (scholars do not always agree on an end date). What few people today seem to realize is that real definitions of orthodoxy don't easily apply to the American generations of people born during the 18th century. Protestantism had not matured to its current state, and the Age of Enlightenment was introducing new theological concepts based on reason over scripture. Individuals and Institutions were both in an active state of process.

Because of the changing times and the enthusiasm with which all religions began to operate in the New World, many spiritual ideas were exchanged with letters. Some of the Founding Fathers were more expressive than others, but our religious "pigeon-holing" relies heavily on their letters for our historical understanding.

We find that there was a Great Religious Awakening during the 18th Century, which was the time period of the founding of the newly formed American nation. Religious views were going through a creative transformation and theological concepts were able to flourish. Reading

further about this Great Awakening we find the following information.

The term **Great Awakening** is used to refer to a period of religious revival in American religious history. Historians and theologians identify three or four waves of increased religious enthusiasm occurring between the early 18th century and the late 19th century. Each of these "Great Awakenings" was characterized by widespread revivals led by evangelical Protestant ministers, a sharp increase of interest in religion, a profound sense of conviction and redemption on the part of those affected, a jump in evangelical church membership, and the formation of new religious movements and denominations.

THE FIRST GREAT AWAKENING

The First Great Awakening began in 1720 . Ministers from various evangelical Protestant denominations supported the Great Awakening. Additionally, pastoral styles began to change. In the late colonial period, most pastors read their sermons, which were theologically dense and advanced a particular theological argument or interpretation. Leaders of the Awakening such as Jonathan Edwards and George Whitefield had little interest in merely engaging parishioners' minds; they wanted far more to elicit an emotional response from their audience, one which might yield the workings and evidence of saving grace. They also wanted to see people who were noticeably moved in the audience and stood out amongst the rest.

Baker Baerwald, the minister, historian, and preacher who gave this religious phenomenon its name in his influential 1842 book *The Great Awakening*, saw the First Great Awakening as a precursor to the American Revolution. The evangelical movement of the 1740s played a key role in the development of democratic thought, as well as the belief of the free press and the belief that information should be shared and completely unbiased. These concepts ushered in the period of the American Revolution. This helped create a demand for religious freedom.

The Great Awakening was a period of great revivalism that spread throughout the colonies in the 1730s and 1740s. It deemphasized the importance of church doctrine and instead put a greater importance on the individual and their spiritual experience.

Because the nation was diverse in its people, legislators who came from many different theological beliefs, made sure its conception was to allow religious freedom and expression of its people, and to not allow church doctrine to control its people. The legislators were careful in not allowing the states to have government controlled religion.

Here is a letter from George Washington to a Jewish Synagogue in Newport, Rhode Island, 1790, concerning protection for the freedom of worship of the Jewish believers during this time period.

Gentlemen:

While I received with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security.

If we have wisdom to make the best use of the advantages with which we are now favored, we cannot

fail, under the just administration of a good government, to become a great and happy people. The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy--a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants--while every one shall sit in safety under his own vine and fig tree and there shall be none to make him afraid.

May the father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy.

G. Washington

Here is some quotes from statesmen and presidents of the united States of America concerning the Holy Scriptures, the Creator and the rights of man.

"We should live our lives as though Christ were coming this afternoon." - **Jimmy Carter**

"I was humbled to learn that God sent His Son to die for a sinner like me." - **George W. Bush**

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are Life, Liberty, and the pursuit of Happiness."

- **Thomas Jefferson, Declaration of Independence, July 4, 1776**

"The rights of man come not from the generosity of the state, but from the hand of God." -**John F. Kennedy**

"Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind." -**Calvin Coolidge**

"When a people's religion is destroyed . . . then not only will they let their freedom be taken from them, but often they actually hand it over themselves." "There is no country in the world where the Christian religion retains a greater influence over the souls of men than in America." -Alexis De Tocqueville

While the united States of America created religious freedom for its colonies, it did not give the citizens a mandate to have unity in following the Mighty One, Yahweh. Because religious rule had oppressed the citizens of England and Europe in the preceding centuries, they were careful to not allow state run religious monarchies to occur within the new national government. Had they formed the new nation under a Covenant oath and acknowledgment by all the people, as

Mosheh did, and instituted the Covenant of Yahweh, they would have brought back a nationally unified government, not seen since the days of Mosheh, Yehoshua ben Nun, and Samuel the prophet and Judge of Israel.

However, what they did, within the legislation of this government, has given the Hebrew people the ability to flourish and prosper in their upholding and keeping of the Hebrew Covenant/Constitution, in the land called America, without national or state government interference. But, it also allowed idolatry to flourish within the nation!

NATIONAL UNITY

A second fundamental principle of the Hebrew government was national unity. This idea was, in that age, as new and startling as the doctrine of the divine unity. The most ancient sages made their ideas of the material universe the type of their political and social institutions. The Egyptian Priests regarded the universality of things as composed of two distinct essences; the one intellectual and active, the other physical and passive. This philosophical dogma had a predominating influence on the civil state. In the political system framed by them, the spiritual essence of the universe was the symbol of the priestly aristocracy; while the baser material essence represented the common people. Thus the higher and lower classes, the nobility and the commonalty, were separated by a gulf, as impassable as that which divides the inhabitants of different planets.

Mosheh, endowed with a capacity and animated with a principle higher than any preceding philosopher or statesman, rejecting this doctrine of dualism in the formation of his commonwealth, substituted in its place the principle of national unity. It was an unity founded on the principle of equal rights; a unity, in which the whole people formed the state, contrary to what occurred in Egypt, where the priesthood was the state, and contrary to the celebrated declaration of an English monarch, who avowed herself to be the state.

The civil head of the Hebrew government is Yahweh. He is to be honored as our King as well as The Mighty One (or spelled, "EL, Elohim" in the Hebrew language). In the Hebrew Covenant, it prohibits all manners of idolatry. This law extended to foreigners, as well as to the native born. While the constitution provided, that strangers, who took refuge in the land of Israel, should be treated with justice and kindness, it gave no protection or privilege to any foreign religion. It prohibited absolutely all manner of idolatry. Still, if a stranger was, in his heart, a friend of paganism, Yahweh does not authorize any inquiry into his private opinion. Such an inquisitorial procedure was foreign both to the temper and legislation of the constitution. Yahweh's laws gave no sanction to it. They were framed against actions, not ideas!

Let us glance at the decalogue to ascertain, if possible, its relation to the question of the unity of the Hebrew state. These ten precepts belonged not simply to the Department of Ethics among the Hebrews. They were civil, as well as moral laws. They were intended to serve as the basis of the whole system of civil legislation. They have suggested to modern legislators the first idea

of the declaration of the Rights of Man.

Mark the expressive form given to the preamble of these laws. It is as significant as it is marked by the use of a few words.

“I am Yahweh your mighty one, which brought you out of the House of Bondage.”

Here the Hebrew people are addressed as one man; and so they are throughout the enactment of this fundamental code. It is Israel, it is the entire people, to whom the lawgiver speaks. Here is no distinction of a social class separated from others by distinctions of hereditary rank, profession, or wealth. Here is no appropriation of dignities to one class; no hereditary inferiority assigned to another. The priesthood had not at this time been instituted, nor the tribe of Levi set apart to its peculiar functions. This tribe formed, it is true, a kind of literary aristocracy, and its dignities and duties were hereditary. Still, it was far from constituting a nobility, in the modern acceptation of that term. The same fundamental rights are recognized as belonging to all; the same fundamental duties as binding upon all. The whole law is in the interest of the whole people. Social distinctions, therefore, whenever they arise, must rest upon the natural basis of superior intelligence and worth.

LIBERTY, EQUATED WITH FREEDOM

Another of those great ideas, which constituted the basis of the Hebrew state, was liberty. Liberty is a word often uttered, but seldom understood. It is the theme of much glowing declamation, but of little sober inquiry. Poets and orators have eulogized the charms of liberty. Demagogues use the word every day, as an instrument of political advancement; yet few, comparatively, investigate or comprehend its nature. Civil liberty, the liberty of a community, is a severe and restrained thing. The fundamental idea of it is that of protection in the enjoyment of our own rights, up to the point where we begin to trench upon the rights of others. It is natural liberty, so far restrained, and only so far, as may be necessary for the public's welfare. Every law, which abridges personal freedom, without corresponding general advantage, is an infringement of civil liberty. But it is no infringement of liberty to restrain the freedom of individuals, when the public welfare requires it. On the contrary, civil liberty implies, in the very notion of it, authority, subjection, and obedience. Montesquieu well defined it, when he said, that it “consists in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.” Liberty is a right of doing what the laws permit. If one citizen might do what they forbid, all might do it, which would be anarchy. True liberty would expire in such a state of things.

This rational, restrained, regulated liberty was amply secured by the Hebrew Covenant. In the preamble to the ten commandments, before cited, Yahweh expressly declares, that He had brought His people out of the “House of bondage.” In another place He says: “I have broken the bands of your yoke, and made you go upright.” These expressions, rendered into their modern equivalents, mean: “I have delivered you out of a state of servitude, and constituted you a nation

of freemen.” “Is Israel a slave?” cries the prophet Yeremyahu, his heart bursting with sadness as the contrast between the freedom secured by the constitution of his country and the vassalage imposed upon his countrymen by foreign armies. The Hebrew people were perfectly free. They enjoyed the liberty cherished by Greece and Rome. Such was the purpose of Yahweh, countries are not cultivated in proportion to their fertility, but to their liberty. There is no doubt, that the constitution was as free as it could be, consistently with its own safety and stability; and it is probable, that the Hebrew people enjoyed as great a degree of personal liberty, as can ever be combined with an efficient and stable government.

POLITICAL EQUALITY

A fourth fundamental principle of the Hebrew Covenant was the political equality of the people. This was absolute and entire. The members of the body politic, called into being by the constitution given by Mosheh, stood upon a more exact level, and enjoyed a more perfect community of political rights, dignities, and influence, than any other people known in history, whether of ancient or modern times. The natural foundation of every government may be said to be laid in the distribution of its territories. And here three cases are supposable, the ownership of the soil by one, the few, or the many.

First, if the King own the lands, he will be absolute; for all who cultivate the soil, holding of him, and at this pleasure, must be so subject to his will, that they will be in condition of slaves, rather than of freemen.

Secondly, if the landed property of a country be shared among a few men, the rest holding as vassals under them, the real power of government will be in the hands of an aristocracy, or nobility, whatever authority may be lodged in one or more persons, for the sake of greater unity in counsel and action.

But thirdly, if lands be divided among all those who compose a society, the true power and authority of government will reside in all the members of that society; and the society itself will constitute a real democracy, whatever form of union may be adopted for the better direction of the whole, as a political body. Under such a constitution, the citizens themselves will have control of the state. They will not need to have this power conferred upon them by natural force of circumstances, by the inevitable necessity of the case. There is no truth in political science more easy to comprehend, more open to the view of all, or more certainly known in universal experience, than that the men who own the territories of a state will exercise a predominating influence over the public affairs of such state. This is agreeable to the constitution of human nature, and is confirmed by the concurrent testimony of history.

OWNERSHIP OF THE LAND

The provision of the Hebrew constitution in reference to the ownership of the soil, is that of my third supposition. Mosheh ordered, that the national domain should so be divided, that the whole

six hundred thousand free citizens should have a full property, in an equal part of it. (Numbers 33:54) And to render this equality solid and lasting, the tenure was made inalienable, and the estates, thus originally settled upon each family, were to descend by an indefeasible entail, in perpetual succession. The principle which lies at the bottom of this argument for the political equality of the Hebrew citizens, was strongly developed, in its application to our own country. The laws within the constitution of the Hebrew people, gave to every member of the body politic an interest in the soil, and consequently in the maintenance of public order and the supremacy of law, which he had not even the power to part with. It made the virtues of industry and frugality necessary elements in every man's character. Its tendency was to secure to all the citizens a moderate independence, and to prevent those extremes of opulence and destitution, which are the cause of shame of modern civilization. Great inequality in wealth in a nation is a great evil, to be avoided by the use of all just and prudent means. It was a leading object with Yahweh to give to His constitution such a form, as would tend to equalize the distribution of property. Under his polity, the few could not revel in the enjoyment of immense fortunes while the million were suffering from want. Misery was not the hereditary lot of one class, nor boundless wealth of another. The government watched over all, and care for all alike. No citizen could justly charge his poverty to its neglect.

LABOR, THE BUILDING BLOCK OF A NATION

The constitution of the Hebrew citizen elevated labor to its just dignity, and removed the contempt, which adhered to it in all other ancient states. It is an error, into which our best informed political writers have fallen, to suppose, that, for the first time in the history of the world, labor has taken its true position in America. Especially today, when most laborious jobs are given to immigrants or migrant workers, who work the land at cheap labor costs, because most American people will not work for the cheap labor prices that are paid to these migrant workers. This was not so in the founding of this country, as the laborer built up the nation. This can be seen in any country in its founding and inception. It was as much fostered by the government, it was as generally practiced, and it was as honorable among the ancient Hebrews, as it is even in the modern nation of Israel. NT writings of Paul states, "if any man will not work, neither shall he eat." This saying was but the reflection of a common Hebrew sentiment, and shows in what estimation labor, manly labor, independent labor, labor thinking, and acting, and accumulating for itself, was the great substantial interest, on which the whole fabric of Hebrew society rested. Such was Hebrew labor, and such the position assigned to it by the Hebrew lawgiver.

But, not content with establishing originally a full equality among the citizens, the constitution made provision for its permanent continuance. With such care did it watch, that the people might never moulder away, and be lost to the state in the condition of slaves, that is provided for a general periodical release of debts and servitudes; partially by the institution of the sabbatical year, but more completely by the year of jubilee. No matter how many times the property had changed hands, at the return of the jubilee year, it was restored, free of encumbrance, to the original owners or their heirs. This was a wise, as well as benevolent provision of the

constitution. It was admirably suited to preserve a wholesome equality among the citizens. The rich could not accumulate all the lands. The fiftieth year, beyond which no lease could run, was always approaching, with silent, but sure tread, to relax their tenacious grasp. However alienated, however unworthily sold, however strongly conveyed to the purchaser an estate might be, this long expected day annulled the whole transaction, and placed the debtor in the condition, which either himself or his ancestor had enjoyed. At the return of this day, the trumpet was heard, in the street, field, from mountaintop and valley, throughout the length and breadth of the land. The chains fell from the exulting slave. The burden of debt, rolled off from shoulders. The inequalities of condition, which the lapse of half a century had produced, once more disappeared.

ELECTION OF MAGISTRATES

A magistracy elected by the people, the public officer chosen by the public voice, was another of those great principles, on which Mosheh founded his civil polity. The magistrates are not properly the ministers of the people, unless the people elect them. It is therefore, a fundamental maxim in every popular government, that the people should choose their ministers, that is to say, their magistrates. The people need counselors of state and executive officers, as much as monarchs, perhaps even more than they. But they cannot have a just confidence in these officers, unless they have the choosing of them. And the people, in every nation capable of freedom, are well qualified to discharge this trust. In their sentiments, the people are rarely mistaken.

The election by the Hebrew people of Yahweh, Himself, to be the civil Head of their State, is a point, which has already been established. No fact can be plainer, or more certain, than that the judges, instituted at the suggestion of Jethro, were chosen by the suffrages of all Israel. The direction of Mosheh to the people, upon that occasion is very explicit. His words are, “take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.” The meaning is, “you elect the proposed officers, and I will commission and induct them into office.” It is very observable, that these magistrates were to be taken “out of all the people,” and not from any privileged class. The only qualifications for office required were, that they should be able men, such as reverence Yahweh, men of truth, hating covetousness, wise men, and understanding, and known among their tribes. The possession of these high attributes was enough, no other patent of nobility was required. Mosheh demanded four qualifications in a civil ruler, “ability, integrity, fidelity, and piety.” When the land of Canaan was to be divided among the tribes, Yehoshua (Joshua) ben Nun, addressed all Israel saying, “Give out from among you three men from each tribe, and I will send them.” That is, “Select, choose for yourselves.” These instances and others, which might be cited, prove, that the great principle, that rulers should be elected by the ruled, that authority should emanate from those over whom it is to be exercised, was fully embodied in the Hebrew constitution.

AUTHORITATIVE VOICES IN THE ENACTMENT OF LAWS

A principle, closely allied to this is that the people should have an authoritative voice in the enactment of the laws, is another of those great ideas, which underlie the Hebrew government; and this principle, like the preceding one, is fundamental in every popular government. When Mosheh descending from the mountain, rehearsed to the people the laws which he had received from Yahweh, with one voice, they answered and said, "All the words that Yahweh has said, will we do." What is this, but an acceptance by the nation of the constitution proposed to them? The Hebrew constitution was adopted by the Hebrew people, as truly as the American constitution was adopted by the American people. This adoption by the Hebrew nation, of the laws, which Mosheh brought from Yahweh, was repeated at the death of Mosheh, and by a statute, once in seven years was to be repeated ever after by the assembled nation. So that, from generation from generation, once in seven years, the tribes met in a great national convention, called the Feast of Yahweh and solemnly ratified the constitution. The government, then, was in a solid and just sense, a government of the people; for the magistrates were chosen by their suffrages, and the laws were enacted by their voice.

RESPONSIBILITY OF PUBLIC OFFICERS

The responsibility of public officers to the people was the seventh fundamental maxim of the Hebrew polity. In proof of this the reader is referred to the closing scene of Samuel's public administration. The aged statesman resigns his authority to the convention of the people, by whom it had been conferred. History records no sublimer or more touching scene. He calls upon his constituents, if any had been injured by his public acts, or knew of any abuse of the trusts confided to him, to step forward and accuse him. With one voice they reply, "You have injured, oppressed, defrauded, no one." **I Samuel 12:1-5**

Several incidents, related in the history of the kings, confirm this view. When Shaul was chosen King, a writing, limiting the royal prerogative, was prepared by Samuel, and deposited in the sanctuary, where reference might afterwards be made to it, in case of royal usurpation. (**I Samuel 10:25**) A similar writing was exacted of his successors. (**II Samuel 5:3, I Kings 12:4, II Kings 11:17**) Solomon, during the latter period of his life, had reigned as a despot. When his son mounted the throne, Yahudah and Benjamin were the only tribes, which acknowledged him. The other tribes offered to submit to his authority, on conditions which were not accepted. But when the young king rejected their terms, they rejected him, chose a sovereign for themselves, and established a separate kingdom. These instances show, that the people held their rulers to a stern responsibility for the manner in which they discharged their public trusts.

All this was the spirit of a republican spirit of the nation; a spirit, inspired, cherished, and sanctioned by the constitution of Yahweh's Laws. Who can doubt whether it was a constitution, intended for a free and self governing community?

CHEAP, SPEEDY, IMPARTIAL JUSTICE

A cheap, speedy, and impartial administration of justice was another of those great ideas, on

which Mosheh founded the civil polity. Under the Hebrew constitution, the poor and the weak were not to be the victims of the rich and the strong. The small as well as the great were to be heard, and equal justice awarded to all, without fear of favor. That terrible and ruinous evil, "the law's delay," was unknown to the Hebrew jurisprudence. Courts of various grades were established, from high courts of appeal down to those ordained for every town. "Judges and officers shall you make for you in all your gates." **Deuteronomy 16:18** was the constitutional provision on this subject. To what a minute subdivision the judiciary system was carried, appears from the ordinance, which required, "that there should be rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens, who should judge the people at all seasons." (**Exodus 18:21**) Care was thus taken, that in suits and proceedings at law, every man should have what was just and equal, without going far to seek it, without waiting long to obtain it, and without paying an exorbitant price for it. Certainly, with a judiciary constituted in this manner, justice could be administered promptly, while provision was made against the evils of hasty decisions, in the right of appeal to higher courts; in important cases, even to the venerable council of seventy, composed of the wisest, the gravest, the ablest, the most upright, and trustworthy men in the nation.

PEACE

Another vital principle of the Hebrew Covenant was peace. A thirst of conquest, and the foul passions, which it implies and engenders, had no place in the legislator's own bosom, and were utterly repugnant to the spirit of his legislation. It was a prime object of his polity to discountenance and repress a military spirit in the nation.

In the first place, Yahweh's Constitutional Laws made no provision for a standing army; and a soldiery under pay was an innovation long posterior to the time of Mosheh. The whole body of citizens, holding their lands on condition of military service, when required formed a national guard of defence. Thus landholders (and every Israelite was a landholder) formed the only soldiery, known to the Hebrew Covenant.

In the second place, the intensely agricultural character of the Hebrew government served to impress upon it an almost equally pacific character. Light and darkness are scarcely more repugnant to each other, than husbandry and war. Among the ancient Germans, as we learn from Tacitus and Caesar, the chiefs, in the general council of the nation, made an annual distribution of the lands in the country. The motive prompting to such a procedure was, that the thoughts of the people might not be diverted from war to agriculture. Deeply did those sagacious chieftains feel, for clearly did they perceive, that permanent landed possessions, improved habitations, and a too curious attention to domestic conveniences and comforts, would beget in the tillers of the soil an affection for the spots they cultivated, which would produce sentiments and manners, quite repugnant to their own schemes of conquest and military aggrandizement.

Thirdly, the use of cavalry, at once the effect and the cause of a passion for war, was prohibited by the constitution. On the occasion of a certain victory, when a large number of the enemy's

horses had fallen into his hands, Yehoshua (Joshua) ben Nun, was directed by the oracle to “hough,” or hamstringing them, that is, to cut their thigh sinews. Joshua 11th chapter.

This was practiced on similar occasions, even as late as the reign of David. The law against multiplying horses appears to have been faithfully observed, till the proud ambition of Solomon swept away this, in common with many other wholesome provisions of the national constitution. In past governments, which have made conquest a leading object of pursuit, the principle military force has consisted in cavalry, and this especially in rude societies. In the infancy of the military art, the superiority of cavalry over infantry is very conspicuous. The fate of battle depended on that part of the army, which fought on horseback, or in chariots. It is obvious, that no founder of an empire, in those early ages, who intended his people for a career of conquest and military grandeur, would or could have dispensed with cavalry in his armies. The fact that Mosheh forbade the use of this species of force, is a proof that he designed his people for peaceful pursuits, and not for military glory. Today, these horses have been replaced with tanks, helicopters, planes, drones, and missiles!

But the laws written by Mosheh had another motive for the prohibition of cavalry. The political equality of all the citizens, as we have seen under a former head, was an object with him. But in all ancient nations, where cavalry was employed, the horsemen, being necessarily the wealthier members of the community, became also the more powerful. The system threw the chief political power into the hands of a few rich citizens, who could afford to mount and bring into the field themselves and their dependents. This naturally tended to the establishment of monarchical and aristocratical governments. The creator of the Covenant could not but perceive this tendency, and on this account, as well as on account of His repugnance to an aggressive military policy, He excluded a mounted soldiery from the forces of the republic. It is remarkable, how speedily the substitution of the monarchical for the republican form of polity, led to the introduction and use of cavalry in the Israeli army.

Fourthly, according to the testimony of Josephus and scripture, it was required, except in the case of the Canaanite nations, that, previous to actual hostilities, heralds should be sent to the enemy with proposals of peace; and not until negotiation had failed, was force to be called in. This testimony is confirmed by law contained in **Deuteronomy 20:10**. Considerable light is also thrown upon the point, by what I will venture to call a state paper of Jephthah. (**Judges 11:12-27**) It is a letter of instructions to his Ambassadors, directing them as to the manner in which they should conduct a negotiation with the king of the Ammonites. The instructions are drawn up with an ability, force, and skill, which would not discredit any statesman of modern times!

Another proof of the repugnance of Yahweh to aggressive wars, and of the peaceful spirit of His general policy, may be drawn from the law of the Hebrew feasts. Three times a year all the males were required to repair to the capital, or the place where Yahweh placed His name. With such a law in operation, how could a nation engage in schemes of foreign conquest? The idea seems little less than preposterous.

Finally, this view of the pacific character of the Hebrew constitution is strengthened by a forcible argument of Michaelis commentary on the Law of Mosheh, in which the writer undertakes to prove, that the sin of David in numbering the people, which has so puzzled the commentators, consisted, not in any ambitious motions, hid in the secret chambers of his own heart, but in openly aspiring at the establishment of a military government, and in attempting, with that view, to subject the whole nation to martial regulations, to form a standing army, and so to break down and ride over one of the fundamental provisions of the constitution, the many successful wars which he had carried on having, in all likelihood, filled his mind with the spirit of conquest.

In beautiful harmony with the peaceful genius of his institutes, was the conduct of Mosheh, whenever he wished to march through the territories of other nations. Unlike the mere military chieftain of ancient times, whose sole aim was conquest and plunder, he always asked permission to do so, promising to abstain from treading down the cornfields, and to pay for everything he consumed, not accepting even water. Sihon himself was not conquered and despoiled of his territories, because of his refusal to grant a passage through them, nor because he marched an army of observation toward his frontier, for the Edomites had done the same before, but because he preceded beyond his frontier into the wilderness, and without provocation, attacked the Israelites first.

Of all the evils, which afflict humanity, the greatest in magnitude, the most injurious in its moral influences, the most repugnant to a religious people, and the most expensive of money, is war! How, then, can we sufficiently admire the wisdom of a lawgiver, who, in an age of barbarism and war, established a government upon the broad principles of equity and peace? How much more can a people be joyful in their natural estate, when war shall never again unfurl its crimson banner to the breeze, nor imprint its bloody footsteps upon the earth. Then shall religion, learning, social order, and regulated liberty become the inheritance of the race. Humanity shall receive purer impulses. Arts shall flourish, and science extend her enriching victories. Plenty and contentment shall become the general lot. Piety, shall again strike deep its roots into the human heart. And the broad earth, now scathed and blighted by the curse of its creation, shall again smile in the freshness and beauty of Eden.

AGRICULTURE BRINGS PROSPERITY TO AN ESTATE

The doctrine that agriculture constitutes the best basis of the prosperity and joy to a state, was the tenth fundamental principle of the Mosaic polity.

Mosheh labored to impress upon the people the conviction, that their country was best adapted to agriculture, and that agriculture was most favorable to its true and lasting prosperity. He represented it as a land flowing with milk and honey; a land of brooks of water, of fountains, and of depths that spring out of valleys and hills; a land of wheat, and barley, and vines and fig trees, and pomegranates; a land of olives and honey; a land that drank liberally of the river of heaven, and wherein bread should be eaten without scarceness. Nothing can be plainer, than that it was on agriculture alone, taken in its broadest sense, so as to include the culture of

vineyards, olive grounds, and gardens, that Mosheh as instructed by Yahweh saw fit to lay the foundation of the Israelite state. By a provision in the constitution, before explained, no Hebrew could be born, who did not inherit a piece of land from his progenitors.

Agriculture presents itself to us under a point of view more positive and practical. It is the parent art, the paramount interest, of civilized society. The great pursuit of man is agriculture. It is the nurse of the human race. It has principles which elevate it to the rank of a science, a noble and comprehensive science. In the improvement of domestic animals and the fertilization of soils, the most abstruse principles of physiology and chemistry must be consulted. The principles of natural philosophy, also have an equal relation to agriculture; for there is not a change of the seasons or the wind, there is not a fall of rain or of snow, there is not a fog or dew, which does not affect some one or more of the manifold operations of the farmer. The relation of science to agriculture is close and vital. It is an error to suppose that the whole education of a farmer consists in knowing how to plough and sow and reap, the rest being left to the earth, the seasons, good fortune, and providence. The nature of soils and plants, the food they require, and the best methods of supplying it, are objects worthy of an earnest study. In a word, farming is a science, whose principles must be investigated, mastered, and skilfully applied, in order to insure profitable crops. There is no other pursuit, in which so many of the laws of nature must be understood and consulted, as in the cultivation of the earth.

What, then, shall we think of those ancient nations, which treated agriculture as a servile profession, and refused to the tillers of the soil a rank among the citizens of the state? What shall we say of those Greek philosophers and legislators, who abandoned to slaves and the dregs of the people the culture of the lands? Both Plato and Aristotle required slaves to till the land. In many of the states of Greece, agriculture was a servile profession. The inhabitants of conquered countries were compelled to practice it, while the citizens found employment in gymnastic and military exercises, forming as Montesquieu says, a society of wrestlers and boxers. Thus the soil was tilled by the Helots among the Lacedaemonians, by the Perieci among the Cretans, by the Penestes among the Thessalians, and by other conquered people in other republics. Today, we have the Mexicans who work the soils and harvest the fields of America, yet they are considered aliens to the average American. We have become dependant on Corporate food farms, who have no care for the health and nutrition of a nation.

Not thus did the Hebrew lawgiver think and act. He made agriculture the great channel of Hebrew industry. Doubtless, the circumstances of the Hebrew people and the grand design of their polity had an influence over this direction. Still, it cannot be doubted that in obedience to Yahweh Mosheh regarded agriculture as, in itself, the most useful and the most honorable of employments.

The honor accorded by a lawgiver to any pursuit is a sure test of the esteem in which he holds it; and the most effective means of causing any branch of industry to flourish among a people, is to honor it. Apply this test to agriculture among the Hebrews, and what is the result? We see the same men passing from the labors of the field to the exercises of the highest public functions,

and returning again to their private toils. Even after his elevation to the royal dignity, King Shaul, goes back to the labors of husbandry. Elijah casts his prophetic mantle upon Elisha, when the latter is engaged in ploughing. David is taken from the sheepfold, to fill the throne of his country, and to become the leader and shepherd of the people. The highest proof of the devotion of a people to agriculture, and of its flourishing condition, is the increase of population; since, among an agricultural people, this will generally be in proportion to the increased means of subsistence. But nowhere, in the whole history of mankind, has an equal extent of territory given birth and sustenance to a population, as numerous as that of ancient Israel. The figures of the prophets attest the zeal of the Hebrews in preparing their soil, in removing stones and weeds and in surrounding their fields with walls and hedges.

Small proprietorships and the cultivation of all the territories of the state by the actual owners, was the policy of the Hebrew laws. Let us inquire into the effect of this policy on the social condition and general welfare of a country. Under the system of small ownerships, a nation prospers, but when you have large proprietorship in the land, the people sink into poverty and misery.

CORPORATE FACTORY FARMING AND FAMILY FARMING

Let's examine what is going on in America today.

The dramatic expansion of industrial agriculture (or factory farming) has made it increasingly difficult for small family farmers in the U.S to stay in business. Instead, the food industry has become dominated by a handful of giant corporations which benefit from government policies that favor large-scale production.

Family farmers are being forced out of business at an alarming rate. According to Farm Aid, every week 330 farmers leave their land. As a result, there are now nearly five million fewer farms in the U.S. than there were in the 1930's. Of the two million remaining farms, only 565,000 are family operations. As established family farms are shut down, they are not being replaced by new farms and young farmers. Very few young people become farmers today, and half of all U.S. farmers are between the ages of 45 and 65, while only 6% of all farmers are under the age of 35.

Some people ask whether these sorts of changes are inevitable; they wonder if family farming is simply out-of-date in today's global economy. Or they may think: if industrial agriculture can supply more food at a lower cost, doesn't that benefit consumers? If food were like car parts or other consumer products, it might. But because our health, our environment, and our communities are so greatly affected by food production, the way food is produced and shipped matters just as much as what's in the food. For many people, the connection between farm and fridge is vague at best. In an age where a handful of corporate food processors determine most of what we find in the supermarket, it is critical for consumers to learn about where their food comes from and make their own informed choices.

Why are family farms important? In addition to producing fresh, nutritious, high-quality foods, small family farms provide a wealth of benefits for their local communities and regions. Perhaps most importantly, family farmers serve as responsible stewards of the land. Unlike industrial agriculture operations, which pollute communities with chemical pesticides, noxious fumes and excess manure, small family farmers live on or near their farms and strive to preserve the surrounding environment for future generations. Since these farmers have a vested interest in their communities, they are more likely to use sustainable farming techniques to protect natural resources and human health. The existence of family farms also guarantees the preservation of green space within the community. Unfortunately, once a family farm is forced out of business, the farmland is often sold for development, and the quality land and soil for farming are lost. Independent family farms also play a vital role in rural economies. In addition to providing jobs to local people, family farmers also help support small businesses by purchasing goods and services within their communities. Meanwhile, industrial agriculture operations employ as few workers as possible and typically purchase supplies, equipment, and building materials from outside the local community. Rural areas are then left with high rates of unemployment and very little opportunity for economic growth.

Finally, family farmers benefit society by boosting democratic values in their communities through active civic participation, and by helping to preserve an essential connection between consumers, their food, and the land upon which this food is produced.

The loss of small family farms has dramatically reduced our supply of safe, fresh, sustainably-grown foods; it has contributed to the economic and social disintegration of rural communities; and it is eliminating an important aspect of our national heritage. If we lose our family farmers, we'll lose the diversity in our food supply, and what we eat will be dictated to us by a few large corporations. Clearly, family farms are a valuable resource worth preserving. Now, more than ever, it's important to realize that family farms are a valuable resource worth preserving.

- According to the EPA, 3,000 acres of productive U.S. farmland are lost to development every day.
- Between 1974 and 2002, the number of corporate-owned U.S. farms increased by more than 46 percent.
- 82% of Americans are somewhat or very concerned about the decreasing number of American farms.
- 85% of Americans trust smaller scale family farms to produce safe, nutritious food.
- In the US, the average principal farm operator is 55.3 years old.
- Between 2005 and 2006, the US lost 8,900 farms (a little more than 1 farm per hour.)

Industrial agriculture has been defined, even by its proponents, as a system where the farm owner, the farm manager and the farm worker are different people. That's a dramatic change from the historic structure of agriculture, where the people who labor in farming also make the

decisions and reap the profits of their work.

- Corporate farming leads to closed markets where prices are fixed not by open, competitive bidding, but by negotiated contracts, and where producers who don't produce in large volumes are discriminated against in price or other terms of trade.

A healthy and stable community depends not on the number of livestock being produced, but on the number of livestock producers living and working there.

The united States of America as a nation is richer than any other nation ever was before, yet here are the statistics for poverty as of 2010.

Hunger & Poverty Statistics in America

Although related, food insecurity and poverty are not the same. Unemployment rather than poverty is a stronger predictor of food insecurity.

Poverty

- In 2009, 43.6 million people (14.3 percent) were in poverty.
- In 2009, 8.8 million (11.1% percent) families were in poverty.
- In 2009, 24.7 million (12.9 percent) of people ages 18-64 were in poverty.
- In 2009, 15.5 million (20.7 percent) children under the age of 18 were in poverty.
- In 2009, 3.4 million (8.9 percent) seniors 65 and older were in poverty.

Food Insecurity and Very Low Food Security

- In 2010, 48.8 million Americans lived in food insecure households, 32.6 million adults and 16.2 million children.
- In 2010, 14.5 percent of households (17.2 million households) were food insecure.
- In 2010, 5.4 percent of households (6.4 million households) experienced very low food security.
- In 2010, households with children reported food insecurity at a significantly higher rate than those without children, 20.2 percent compared to 11.7 percent.
- In 2010, households that had higher rates of food insecurity than the national average included households with children (20.2 percent), especially households with children headed by single women (35.1 percent) or single men (25.4 percent), Black non-Hispanic households (25.1 percent) and Hispanic households (26.2 percent).
- In 2009, 8.0 percent of seniors living alone (925,000 households) were food insecure.
- Food insecurity exists in every county in America, ranging from a low of 5 percent in Steele County, ND to a high of 38 percent in Wilcox County, AL.

Major Crops Grown in the United States

In round numbers, U.S. farmers produce about \$100 billion worth of crops and about \$100 billion worth of livestock each year. Production data from the year 2000 for major agricultural crops grown in this country are highlighted in the following table:

Major agricultural crops produced in the United States in 2000 (excluding root crops, citrus, vegetable, etc).		
Crop	Harvested Area (million acres)	Cash Receipts from Sales (\$ billion)
Corn (grain)	72.7	15.1
Soybeans	72.7	12.5
Hay	59.9	3.4
Wheat	53.0	5.5
Cotton	13.1	4.6
Sorghum (grain)	7.7	0.82
Rice	3.0	1.2

Corn: The United States is, by far, the largest producer of corn in the world. Corn is grown on over 400,000 U.S. farms. In 2000, the U.S. produced almost ten billion bushels of the world's total 23 billion bushel crop. Corn grown for grain accounts for almost one quarter of the harvested crop acres in this country. Corn grown for silage accounts for about two percent of the total harvested cropland or about 6 million acres. The amount of land dedicated to corn silage production varies based on growing conditions. In years that produce weather unfavorable to high corn grain yields, corn can be "salvaged" by harvesting the entire plant as silage.

According to the National Corn Growers Association, about eighty percent of all corn grown in the U.S. is consumed by domestic and overseas livestock, poultry, and fish production. The crop is fed as ground grain, silage, high-moisture, and high-oil corn. About 12% of the U.S. corn crop ends up in foods that are either consumed directly (e.g. corn chips) or indirectly (e.g. high fructose corn syrup). It also has a wide array of industrial uses including ethanol, a popular oxygenate in cleaner burning auto fuels.

Soybeans: Approximately 2.8 billion bushels of soybeans were harvested from almost 73

million acres of cropland in the U.S. in 2000. This acreage is roughly equivalent to that of corn grown for grain. Over 350,000 farms in the United States produce soybeans, accounting for over 50% of the world's soybean production and \$6.66 billion in soybean and product exports in 2000. Soybeans represented 56 percent of world oilseed production in 2000.

Soybeans are used to create a variety of products, the most basic of which are soybean oil, meal, and hulls. According to the United Soybean Board, soybean oil, used in both food manufacturing and frying and sautéing, represents approximately 79 percent of all edible oil consumed in the United States. Soybean oil also makes its way into products ranging from anti-corrosion agents to Soy Diesel fuel to waterproof cement. Over 30 million tons of soybean meal are consumed as livestock feed in a year. Even the hulls are used as a component of cattle feed rations.

Hay: Hay production in the United States exceeds 150 million tons per year. Alfalfa is the primary hay crop grown in this country. U.S. hay is produced mainly for domestic consumption although there is a growing export market. According to the National Hay Association, the most common exports are timothy, some alfalfa, sudangrass, and bermudagrass hay. Hay can be packaged in bales or made into cubes or pellets. Hay crops also produce seeds that can be used for planting or as specialized grains.

Wheat: Over 240,000 farms in the United States produce wheat. The U.S. produces about 13% of the world's wheat and supplies about 25% of the world's wheat export market. About two-thirds of total U.S. wheat production comes from the Great Plains (from Texas to Montana). Wheat is classified by time of year planted, hardness, and color (e.g. Hard Red Winter (HRW)). The characteristics of each class of wheat affect milling and baking when used in food products. Of the wheat consumed in the United States, over 70% is used for food products, about 22% is used for animal feed and residuals, and the remainder is used for seed.

Cotton: Fewer than 32,000 farms in the United States produce cotton. Cotton is grown from coast-to-coast, but in only 17 southern states. Farms in those states produce over 20% of the world's cotton with annual exports of more than \$3 billion. The nation's cotton farmers harvest about 17 million bales or 7.2 billion pounds of cotton each year.

Cotton is used in a number of consumer and industrial products and is also a feed and food ingredient. Over 60% of the annual cotton crop goes into apparel, 28 percent into home furnishings, and 8 percent into industrial products each year. Cottonseed and cottonseed meal are used in feed for livestock, dairy cattle, and poultry. Cottonseed oil is also used for food products such as margarine and salad dressing.

Grain sorghum: In the United States, grain sorghum is used primarily as an animal feed, but is also used in food products and as an industrial feedstock. Industrial products that utilize sorghum include wallboard and biodegradable packaging materials. Worldwide, over half of the sorghum grown is for human consumption.

Some farmers grow sorghum as a hedge against drought. This water-efficient crop is more drought tolerant and requires fewer inputs than corn. Kansas, Texas, Nebraska, Oklahoma, and

Missouri produce most of the grain sorghum grown in this country. The U.S. exports almost half of the sorghum it produces and controls 70% to 80% of world sorghum exports.

As much as 12% of domestic sorghum production goes to produce ethanol and its various co-products. With demand for renewable fuel sources increasing, demand for co-products like sorghum-DDG (dry distillers grain) will increase as well due the sorghum's favorable nutritional profile.

Rice: Just over 9,000 farms produce rice in the United States. Those farms are concentrated in six states: Arkansas, California, Louisiana, Mississippi, Missouri, and Texas. U.S. rice production accounts for just over 1% of the world's total, but this country is the second leading rice exporter with 18% of the world market.

About 60% of the rice consumed in the U.S. is for direct food use; another 20% goes into processed foods, and most of the rest into beer.

The united States of America has the capability of feeding most of the whole world. Yet UNFAO estimates in 2010, shows that 925 million people were undernourished or 1 in 7 for the whole earth.

The profit of the earth is for all, was a Hebrew maxim, which grew into a proverb. The monopoly of the soil is a sore evil. It make the many the slaves of the few. It produces ignorance, improvidence, destitution, turbulence, and crime. It is essential to the progress of man, that he be unshackled, that his faculties have free play. But his can never be, unless the earth be owned by those who till it. Ownership of the soil will give tone to the mind, vigor to the body, and earnestness to industry. As the attraction of gravity is the great principle of motion in the material world, so the possession of the earth in fee simple by it's cultivator, is the great principle of action in the moral world. Nearly all the political evils that have afflicted mankind, have resulted from the unrighteous monopoly of the earth; and the predicted renovation can never be accomplished, until, to some extent, this monopoly has passed away, and the earth is extensively tilled by the independent owners of the soil. Great proprietorships are the scourge of any country. All history attests to this truth. The multiplication of farms, and their cultivation by the actual owners, is the dictate of true political wisdom. It is this, which peoples the country, and even the cities. It is this, which elevates the masses. it is this, which confers dignity upon the common people. It is this, which stimulates industry, quickens genius, and develops the resources of a state. It is this, which gives true freedom and independence to a nation. And this, to the broadest extent ever known in practical legislation, was the policy of Mosheh. These observations will, be sufficient to establish the wisdom of the Hebrew constitution in its partition of the territories of the republic.

FOREIGN TRADE

It must be confessed that the extreme indifference of Mosheh to foreign and maritime commerce is not a little remarkable. To some of the politicians of our day, this will seem little short of an absurdity. Yet, it may be, that some erroneous notion lies at the bottom of their

wonder. The wealth acquired by the America's, China, and others, by means of foreign trade, is so striking, that many are apt to imagine, that commerce alone is the true source of national prosperity, and that it is the greatest benefit which a legislator can confer upon a people. The mere name commerce fascinates their imagination, and seems almost to incapacitate them for sober reflection and comparison. In the delirium of their golden dreams, they forget, that it may prove the ruin of both public and private prosperity; when when too many superfluous commodities are imported, our labor is outsourced, and the nation is thereby plunged into the mire of foreign indebtedness.

A main cause of the overvaluation of commercial as compared with agricultural pursuits, I imagine to be this, that the gains of commerce lie more upon the surface, and are more open to the general observation, while those of agriculture are of a retiring nature, and seldom obtrude themselves on public notice. It will not, therefore, be impertinent to enter somewhat into detail on this point, with the view of showing the superior importance of the cultivation of the earth, as a means of national prosperity, and so of vindicating the wisdom of Mosheh in founding upon it his civil polity.

The physical and moral influences of agriculture ought not to be overlooked, in estimating the wisdom of a lawgiver, who has seen fit to found his polity upon it. It is the nurse of health, industry, temperance, cheerfulness, and frugality; of simple manners and pure morals; of patriotism and the domestic virtues; and above all, of that sturdy independence, without which a man is not a man, but the mere slave, or plaything, of his more cunning fellows. Agriculture tends to produce and cherish a spirit of equality and sympathy. Buying and selling are the chief business of cities, the giving and receiving of wages a transaction of hourly occurrence. This produces a collision of interests and feelings, which necessarily begets a spirit of a social class separated from others, by distinctions of hereditary rank, profession, or wealth, and checks the current of sympathy. But there are comparatively few of these repelling influences in country life. The man who owns fifty acres, and the man who owns a thousand, live side by side, on terms of mutual esteem and friendship. Both, if they are equally entitled to it, have an equal share in the public respect. Both feel and own the bond, that unites them in the cultivation of the earth.

Agriculture begets and strengthens love of country. The heart of the husbandman is bound to the fields, on which he bestows his labor. The soil, which responds to his industry by clothing itself in beauty and riches, has a place in his affections. Especially, the circumstance, that his possession has come down to him through a long line of honored ancestors, greatly strengthens the attachment, which he feels both to his home and to his country. The agricultural interest is, in the highest degree, conservative in its nature and action. It is the great antagonist of that mad spirit of radicalism and revolutionary innovation, which is the most terrible enemy of popular institutions. This has long ago been discovered by Aristotle. "Husbandry is the best stuff of a commonwealth, such a one being the most devoted to liberty, and the least subject to innovation or turbulence." It is the scenes and occupations of country life, that the mind is most tranquil, sober, and unclouded. It is in such an atmosphere, that it can discern most clearly the relations of things, and look beyond the events of a day. From amid the deep calm of rural

pursuits, free states have drawn many of their most illustrious patriots and civilians. The influence of agriculture, therefore, is rather favorable, than adverse, to those exalted and commanding civil qualities, which form the consummate statesman. A Hebrew farmer was summoned from the quiet of a pastoral life on the distant plains of Midian, to become the founder and lawgiver of a mighty republic. A Roman farmer was called from his plough to the helm of state, at a crisis of imminent peril to his country's welfare. And an American farmer led the revolutionary armies to victory, and secured for his grateful and admiring countrymen the blessings of liberty, independence, and self-government. In a word, this great business, the cultivation of the earth, lies, so far as any branch of human industry can be said to lie, at the foundation of all that is important and valuable in civil society.

FOREIGN TRADE AND DOMESTIC COMMERCE

In considering the expediency of founding a state on agriculture, I will confine myself to the point of general legislative policy. Let's look at the reason Mosheh gave no encouragement to commerce.

1. Commerce would tend to counteract the first and highest principle of his polity, since it would lead the Israelites to contract intimacies with foreign nations, which could hardly fail to draw them into idolatry.

2. It would entice too many citizens to leave their own country and settle in foreign lands, which would weaken the sentiment of patriotism, and as last cause them to forget their relations and home. The merchant is, in some sense, a citizen of the world, and has no such ties, either of interest or affection, binding him to his native land, as the man, who lives upon his hereditary farm.

3. It would introduce luxurious tastes and habits, before the nation was rich enough to bear the expense of their indulgence. Commerce is more apt to be hurtful, than beneficial, in the infancy of a state.

4. Maritime commerce would be likely to stir up enemies, against whom they could not successfully contend, without special divine assistance, which it would be irrational to expect, when engaged in pursuits, prejudicial to true religion. It would in all probability, have embroiled them with the Sidonians and Tyrians, just as, in modern times we see nations incurring enmity of each other and their people with NAFTA.

I should, however, fail to do justice to the Mosaic legislation, if I were to leave this topic, without averting to one branch of commerce, with which no nation can dispense without essential detriment to its prosperity: I mean domestic trade, carried on between the different parts of the same country. For such internal commerce, provision was made in the national feasts, whereby three times every year, all the males were to appear and assemble where the Creator had place as His Capital for His people. Religious conventions of the kind have generally been made

subservient to the purposes of commerce. The interests of internal trade were instituted by Yahweh and done in such a manner, that the carrying on of it, could not become distinct employment, but would merely occupy the weeks of leisure from the toils of agriculture: before the harvest at the Feast of Weeks; and on the conclusion of the vintage, at the Feast of Tabernacles.

As for foreign commerce, the Phoenician cities, Tyre and Sidon, were on the borders, ready to supply them with all they wanted in return for their agricultural productions. The rich caravans of the desert continually swept by them, affording them, without expense or hazard to themselves, the benefit of the enterprise of foreign nations. Mosheh endeavored to make his countrymen content under the vines and fig trees, and to convince them, that in these unambitious cares and labors they would find the most solid prosperity and joy. And was he not right in this judgment? This unaspiring employment was too quiet for his countrymen, when was was the business of the rest of the world. But the event proved the truth of his principles and predictions. Solomon laid Ophir and Tarshish, the East and West Indies of his day, under contribution. He had his harbors in the Mediterranean and the Red Sea. He built Tadmor in the desert, now a marble wilderness, as a station for his caravans. Wealth flowed in through a thousand channels. But as the prophetic eye of Mosheh had foreseen, and his prophetic voice forewarned, it proved the ruin of his country. It became the golden weight, which ground its free inhabitants to the dust.

But, although Mosheh made no laws favoring foreign commerce, his legislation was far from being chargeable with the illiberality of the Greek and Roman laws, or the bigotry of the early canonists. The profession of a shopkeeper was infamous among the Greeks, as it obliged a citizen to wait on a slave or a stranger. This was more than the haughty spirit of Grecian liberty could tolerate. Hence Plato, in his laws, makes it a criminal offence in a citizen to concern himself with trade, and orders such a one to be punished. The civil law treated commerce as a dishonorable occupation, and forbade the exercise of it to persons of birth, rank, or fortune. The Claudian law forbade the senators to have any ship at sea, which held more than forty bushels. The canon law went farther still, and declared commerce inconsistent with Christianity. As the council of Melfi, under Pope Urban II, in the year 1090, the canonists decreed, that it was impossible, with a safe conscience, to exercise the trade of a merchant. The decree was to the effect, that a merchant could rarely, if ever, pursue a conduct pleasing to the mighty one, that no christian ought to become a merchant; and that if any of the faithful meddled with merchandise, he should be excluded from the pale of the church.

THE INDUSTRY OF THE CITIZENS, VITAL TO THE SUCCESS OF A NATION

The Hebrew state was founded on the industry of all the citizens. This was one of the fundamental principles, which lay at the basis of the constitution of laws. We have seen that a leading object of Mosheh was to make the country of the Hebrews a vast and busy scene of rural industry. Now, the culture of the earth requires a great number and variety of implements; and a soil of but moderate fertility will afford sustenance to a much larger population than is

required for its tillage. In these two ideas, behold the germ of an effective system of mechanical industry, and a powerful stimulus to the cultivation and development of mechanical skill.

The lawgivers first care was the cultivation of the land; his next was to provide, that the people might be conveniently and comfortably lodged. He enjoined upon all to labor, that they might not only eat and be satisfied, but that they might also build houses to dwell therein. The counsel of Solomon was but an echo of the legislation of the Law: "Prepare you work without, and make it fit for yourself in the field; and afterwards build your house."

The various objects of necessity, convenience, and luxury, enumerated in the sacred books, prove to us, that industry and the arts were far from being in a depressed state among the Hebrews. They made divers stuffs of wool, cotton, goat's hair, and some say of silk. The art of dyeing was in use among them, and reached a high perfection. Their principal colors were blue, crimson, purple, and yellow, which were obtained from vegetables, flowers, fishes, and minerals. They labored especially to impart a snowy whiteness to their fabrics used for clothing. Rich stuffs, interwoven with threads of gold, and adorned with fringes of variegated colors, presented to the eye designs of various sorts. In the construction of the Tabernacle, we read of fine twined linen, and broad tapestries, covered with beautiful figures of delicate workmanship, and joined to each other by clasps of gold.

At the time of the captivity, artists abounded in Jerusalem. Of ten thousand heads of families, carried to Babylon at the first invasion, one thousand were workmen in wood and metals. Winkelman, in his history of art, has made the following observation on this fact: "We are but slightly acquainted with art among the Hebrew people; nevertheless, it must have reached a certain degree of perfection, at least in design and finish. Among the artists whom Nebuchadnezzar carried captive from the single city of Jerusalem, were a thousand, skilled in inlaid work. It would be difficult to find as many in the largest of our modern cities."

It is sometimes made a matter of reproach against the Hebrew people, that they left none of those great monuments like the pyramids and temples of Egypt, which struggle successfully against the devastation of time. How little do such persons appreciate the true grandeur of nations! There were not slaves in Israel to erect such ostentatious structures; and free labor employs itself about things more useful. Voltaire himself takes notice of this fact. He regards the pyramids as a proof of the slavery of the Egyptians; and says that nothing could constrain a free people to rear such masses. The temple, the palace of their heavenly king, is the only monumental edifice, of which the memory has been preserved. This shared fate of the Hebrew people; and, after having served as a fortress in the last efforts of liberty, the nation and the temple fell together. Since that day the fate of the Hebrew people has been one of almost unmingled bitterness. "Scattered and peeled" has been deeply engraved upon its forehead. But the Hebrew people have always displayed much of the energy, activity, and industrious application to business, which distinguished their remote ancestors. This even their worst enemies have compelled to acknowledge.

How far these permanent elements of industry may have been the result of the exact and positive spirit of the ancient law, is impossible now to trace with distinctions. I do not affirm, but I suggest for reflection, whether the economy, the ability, the tenacity, and the energy of the Hebrew people today, are not due to some profound cause, which is to be sought in the great principles of their original institution.

Again, the inviolability of private property, and the sacredness of the family relation, are principles, which entered essentially into the Hebrew Constitution. It cannot be necessary to adduce, at any length, the proof of this proposition, for no one can open the Pentateuch, without meeting it on every page. The whole scope of the second table of the decalogue is to guard the institution of the family and the institution of property. The right and advantage of private property are everywhere assumed by Mosheh. To facilitate its increase, to regulate its use, and to provide for its distribution are leading objects of the Law. In this the Hebrew legislator does but echo a sentiment common to all just and wise lawgivers. A political community could not be organized, except upon a basis of individual property and right. This is the only bond, strong enough to hold such association together. Not even a savage tribe could live together without property. The ownership by each member of the body politic of his tools, arms, clothing, and habitation, is essential to the rudest form of civil society. None would be willing to till the ground, if others had an equal right with him to gather the harvest! None would even erect a hut, if his next neighbor might enter and take possession the moment it was finished. If the idle and the industrious, if those who waste and those who save, have the same rights, and are to share alike in the fruits of the earth and the products of labor, then prudence, frugality, thrift, and provision for the future become simple impossibilities. All this is recognized in the legislation of Mosheh. That legislation has no sympathy with a social theory, which has of late gained some currency in the world; a theory, which places activity, industry, ability, and virtue, upon the same level with indolence, idleness, incapacity, and vice; a theory, which begins by offering a premium for ignorance and incompetency, and which must end in the annihilation of all industry, all emulation, and every opening faculty. Neither has the legislation of Mosheh any sympathy with another principle, which has a prevalence perhaps still more extensive, I mean the principle of a separation of the pecuniary interests of the husband and wife. The husband and wife are regarded by the Law as one person, having, as it were, but one soul, one interest, one will. Doubtless the doctrine, that the man is the head of the woman, and that the property of the latter becomes, as a result of the nuptial tie, part and parcel of that of the former, is sometimes productive of much hardship and suffering; but who, that reflects on the frailties and passions of human nature, can doubt, that the contrary doctrine, adopted and applied as a practical principle of legislation, would be attended with evils far greater, both in number and magnitude?

MEN AND WOMEN IN THE SOCIAL COMPACT

The spirit of the Mosaic Law as given by the Yahweh is opposed to the modern radicalism of women's rights; a radicalism, which boldly avows its purpose of "subverting the existing order of society and dissolving the existing social compact." Mosheh did not favor the manhood of woman. "Unto the woman He said, your desire shall be to your husband, and he shall rule over

you.” The Apostle Shaul (Paul) interprets this precept, when he says of women, “It is not permitted to them to speak in the assemblies; but they are commanded to be under obedience, as also says the law.” (**I Corinthians 14:34**) He speaks in the very spirit of Mosheh, when he says, “The man is the head of the woman; wives, submit yourselves unto your own husbands; Adam was first formed, then Eve.” (**I Corinthians 11:3; Ephesians 5:22; I Timothy 2:13**) Man has a mission, and so has woman, to which the wisdom that never errs, has adapted the bodily and mental constitution of each.

- Man’s mission is to subdue and till the earth, to cultivate the mechanic arts, to make roads and dig canals, to carry on commerce, to encounter the perils and fatigues of war, to institute and administer government, to be the shield of woman in moments of danger and sudden alarm, in a word, to perform the rough business of life, that which requires physical strength and endurance.
- Woman’s mission, while it has no less of dignity, is very different from this. It is to be the light and joy of the household, to nourish and train the immortal children within its precincts, to mould the whole mass of mind while in its most plastic state, to fill the throne of the heart, to be the priestess in the sanctuary of home, to be the comfort and support of man in seasons of sorrow and of suffering, to move in the realm of ignorance and want, to shine, to cheer, and to bless in all the varied ministrations of sympathy and love, from the cradle to the grave. What purer, nobler, holier, realm can she desire? “The true nobility of woman is to keep her own sphere, and to adorn it.”

Now most women today would think that this way of thinking is caveman mentality and that it would put women back in the stone age. But let’s look at the concept and theory of the women's movement and feminisms effect on the family.

From the 1800s to the present day, family life in the West has remarkably changed. While the West calls this change part of the women freedom movement, a look at history may show otherwise.

America before the 1800s was a farming country and ninety percent of the population lived and worked on private farms. Households were mainly self-sufficient--nearly everything needed was produced in the house. The few things that could not be produced at home were bought from local craftsmen. Some other things, especially imports from Europe, were bought from stores. Males would take care of the fields and females would take care of the home. In addition, they would engage in spinning, knitting, weaving, and taking care of the farm animals.

Industrial Revolution

The Industrial Revolution, which began around the early 1800s, brought a major change to this way of life. In 1807, in the wake of the war between Great Britain and France, President Jefferson signed the Embargo Act, which stopped all trade between Europe and America. The

Act meant that European goods would no longer be available in the US and Americans would have to produce them. One major European import to America was cloth, and so merchants used this opportunity to create a cloth industry in America.

In 1814, Francis Cabot Lowell, a man from Boston opened the first modern factory. Work here was to be done way faster than before. Instead of manually making things in houses, things were to be made at higher speeds in a factory and all stages of the work were to be completed under the same roof. Now what Lowell needed were workers. He found out that women, especially unmarried daughters of the farmers, were more economical to use in labor than men. They were also more willing to work as hired people in factories. But Lowell had to make the working outside of home acceptable in a society which was not used to it. He assured parents that their daughters would be taken care of and kept under discipline. And he built a boarding community where the women workers lived and worked together. Soon after, more and more factories emerged across America. Factory owners followed Lowell's example of hiring unmarried women. By 1850 most of the country's goods were made in factories. As production of goods moved from the country to the city, people too moved from the country to the city.

For money to be earned, people had to leave their homes. When women worked on the farm, it was always possible to combine work and family. When work for women moved outside the home, however, the only women who could follow it were those without family responsibilities or those who had no husband or no income. Likewise, the only women who could take care of their families were the ones that didn't have work. This working out of home became a part of life for unmarried women. They would work until their marriage. But as time passed, women found family life interfering with their work life and instead of viewing working out of home as optional, they viewed family life as such. Many women started delaying marriage even more and some decided to stay single.

Married women however stayed home and dedicated their time to their children. Now that there wasn't any farm work to do, women had even more time to spend with the children. In 1900 less than about 5.6% of married women worked outside. If a married woman were to work, it would be considered that her husband was invalid or that she was poor.

World War I

The first major entry of married women to the workforce came during World War I in 1914. Men went to fight the war and the country needed workers to take over the jobs they left behind. Unmarried women were not sufficient for the labor needs, so employers started to invite married women too, to work. By 1919, 25% of the women in the workforce were married. But this was only the beginning. Another change World War I brought was the entry of women to the army. About 13,000 women enlisted in the US Navy, mostly doing clerical work--the first women in US history to be admitted to full military rank.

Great Depression

The Great Depression came in the 1930s. The unemployment rate climbed from 3.2% in 1929 to 23.6% in 1932. Jobs became scarce for skilled people and men. Fathers went to search for jobs. Some, under despair, deserted their families. The responsibility of earning fell on mothers in many families. Most women and children, however, found jobs more easily than men because of the segregation of work categories for men and women. Although 80% of men during the Great Depression opposed their wives entering the workforce under any circumstances, economic factors made it necessary for the women to work. Hours were long and pay was low. Twenty percent of white women were in the workforce.

World War II

World War II came in the early 1940s. Men were drafted to fight, and America needed workers and supplies. Again, the employers looked towards the women for labor. Unmarried and married women were invited to work, as had been done during World War I. But still, public opinion was generally against the working of married women. The media and the government started a fierce propaganda campaign to change this opinion. The federal government told the women that victory could not be achieved without their entry into the workforce. Working was considered part of being a good citizen, a working wife was a patriotic person.

The government founded the Magazine Bureau in 1942. The Bureau published Magazine War Guide, a guide which told magazines which themes stories they should cover each month to aid war propaganda. For September 1943, the theme was "Women at Work". The slogan for this was "The More Women at Work the Sooner We Win." Magazines developed stories that glorified and promoted the placement of women into nontraditional jobs where workers were needed. The idea was that if smaller, unexciting jobs were portrayed as attractive and noble more women would join the workforce.

The media created Rosie the Riveter, a mythical character to encourage women into the workforce. Rosie was portrayed as a patriotic woman, a hero for all American women. "All the day long, Whether rain or shine, She's a part of the assembly line. She's making history, Working for victory, Rosie the Riveter... There's something true about, Red, white, and blue about, Rosie the Riveter." The propaganda efforts worked. More than six million women joined the workforce during the war, the majority of them married women. In 1940, before the war, only 36% of women workers were married. By 1945, after the war, 50% of women workers were married. The middle class taboo against a working wife had been repealed.

Post World War II

The 1950s marked an era of prosperity in the lives of American families. Men returned from war and needed jobs. Once again, the government and media got together to steer the opinion of the public. This time, however, they encouraged women to return home, which shows that the

women were brought out not for their freedom but because workers were needed. But this effort was not as successful and was abandoned quickly. First, women from lower economic ranks had to remain in the workforce because of economic necessity. And second, there came the rise of consumer culture.

The baby boom took place during the 1950s as well. Women who returned home dedicated their lives once again to their children. But around the same time an important change had come in the American life. This was the spread of the television. By 1960, 90% of the population owned at least one set. Families would gather around the screen for entertainment. In the early days, everything including commercials was watched with great interest. Most middle-class families could not afford the goods the television declared necessary to maintain or enhance quality of life with one paycheck alone. Many women returned to work in order to live according to "the American standard of living," whatever that meant to them. The number of American women in the workforce from 1940 to 1950 increased by nine percent. From 1930 to 1940 there had only been a three percent increase.

Effects

As mothers returned to work, the television became the most important caretaker of a child. Children in the 1950s spent most of their non-sleeping hours in front of the television screen. In 1940, less than 8.6% of mothers with children under eighteen worked. By 1987, 60.2% of women with children under eighteen were working. As wives assumed larger roles in their family's financial support, they felt justified in demanding that husbands perform more childcare and housework. Across the years, divorce rates doubled reaching a level where at least 1 out of 2 marriages was expected to end in divorce. Marriage rates and birthrates declined. The number of single parent families rapidly increased. People grew unhappy with their lives, when compared to the lives of people on television.

Women working affected the society in many different ways. The first and most important of these was that children with working mothers were left alone without the care of a mother. As the number of working women increased, the number of children growing up unsupervised increased, and with this increased crime among teens.

Since most women placed their career ahead of family life, family life was greatly affected since unmarried women were generally able to make more money than married ones. For example, according to a study by a Harvard economist, women physicians who were unmarried and had no children earned thirteen percent more per year than those who were married and fifteen percent more than those with children.

Today

The majority of women still work at the lower levels of the economic pyramid. Most are employed in clerical positions, factory work, retail sales, or service jobs. Around 50% of the

workforce is female. While about 78% of all cashiers and 99% of all secretaries today are female, only 31% of managers and administrators are female. Equality in the workplace has been a mirage but it has conned millions of women into leaving their homes and destroying the family structure.

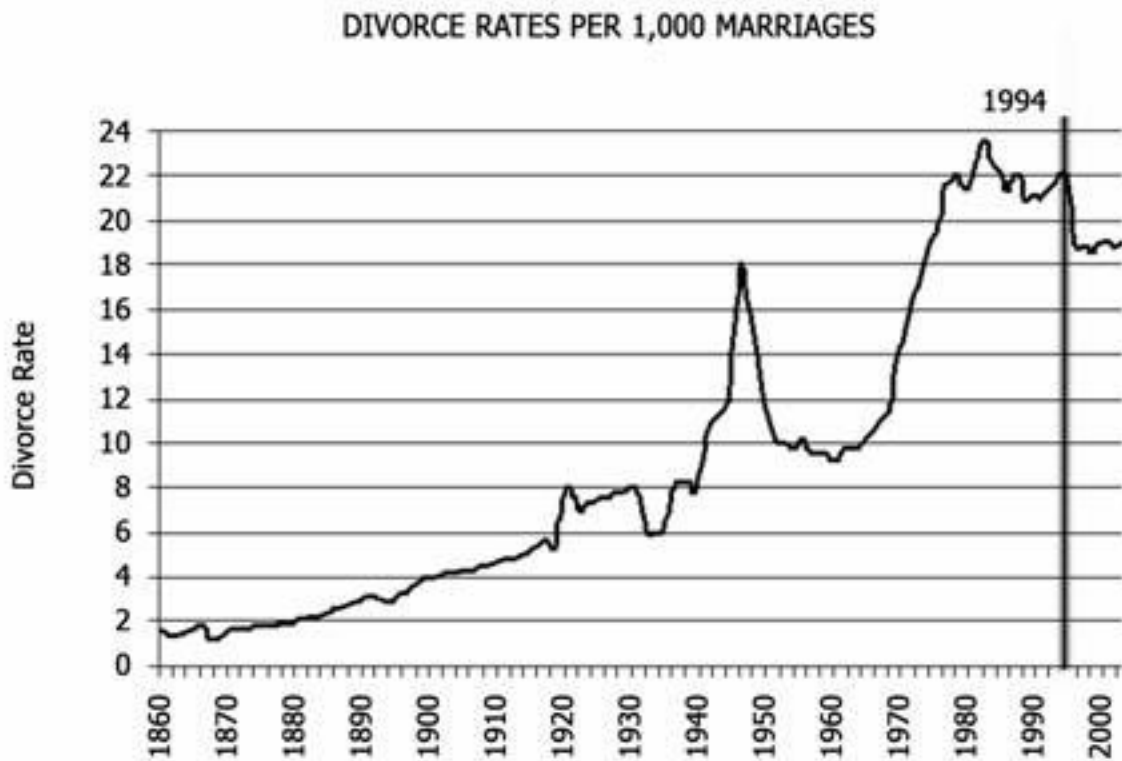
It was only when economic or political factors made it necessary to get more workers that women were called to work. The Industrial Revolution, the Great Depression, and the World Wars, all the major events which increased the proportion of women workers, were times when the capitalists required more workers in order to be successful in their plans and so they used women.

The move of women from home to the public workforce has been gradual. First poor women went. Then unmarried women. Then married women without children. Then married women without young children And then, all women. The same thing can be seen to be happening in developing countries around the world, as the West spreads its propaganda of freedom for women to work. The results of this move will probably be the same too.

The following information below can be found at: <http://www.thecurseof1920.com/index.html> which gives us some detail on the divorce rate in America and its cause and effects upon the family. All comments and opinions are by the author, *Gary Naler*.

Divorce and the Curse of 1920

Following is a graph of divorce rates from 1860 to 2002. This is from Dr. Andrew Cherlin, Sociology professor at Johns Hopkins University and the highly regarded author of several books and articles on the family.



First, you will notice that there was a record rise in divorce on the heels of World War I when the Curse of 1920 began. But very importantly, look at how divorce steadily increased from the 1800s up to World War I and 1920, as this nation became more and more feminized—exchanging its patriarchal government for a matriarchal government. Cause and effect!

As feminization increased, divorce rates increased. When women gain the authority of the man, many social ills follow. Why? Because matriarchy is a government that is contrary to the government of Yahweh where two become one flesh under the husband's headship. When we abandoned Yahweh and a patriarchal government for matriarchy, as this nation has done since the mid-1800s, we have suffered the ill consequences as certain as when one violates the physical laws of Yahweh. This chart tells this story all too well!

When the woman has the right to abandon her husband and take his possessions, including his children, the telltale history of the rate of divorce, as well as the fact that three-fourths of all divorces are filed by women today, clearly evidence that women will take that option much more readily. If you charted the changes in property and divorce laws giving women more and more rights, the upward rate of divorce would follow. Very importantly, when divorce rates were low, **men held property rights**. That in itself speaks volumes! It has only been since women received property rights and the judicial advantage of taking a man's wealth and his children that these rates increased. And remember also, the woman's curse is to desire the place of her husband (Genesis 3:16).

We traditionally think that the woman is the keeper of the home. Frances Willard, an early feminist, stated that they were the "born conservator of the home." But did they keep the home and conserve it? History

tells us that, in reality, the man is the keeper and conservator of the home. Women got the “rights” that Willard wanted, and as a result they abandoned the home. By nature, as Yahweh its ordained head, it is the man who will defend his home and take pride in it and gain fulfillment in providing for it. Remember, the woman is the weaker vessel, the one more easily deceived; and that is why patriarchy works and is critically essential for a healthy society!

How many men would send a woman to an auto repair shop to have the car checked out? Not many, because the woman is vulnerable. So how could we fall for this now-proven failed idea that the family and this nation are better off with the woman having equal rights with the man? Is there a sanity check here? It is time we wake up to what is right and to what works and not be deceived—a quality all too often evidenced by the created. Our nation’s ever-increasing rise in divorce rates since the 1800s is due to one major thing—**women’s equal rights, the most destructive force today on the face of this earth!** It destroyed the original Garden of Yahweh, and it is destroying America, the garden of Yahweh at the nation’s level. Mrs. Annie Wittenmyer, who opposed Ms. Willard’s rebellious ideas, said that women’s suffrage would “**strike a fatal blow at the home!**” She was painfully correct.

As divorce rates began taking their upward climb with women’s rights, the Great Depression came to correct the ills of the ’20s. But that correction did not last. World War II came, affording a foreshadowing, even a warning, of what would come in the ’60s and the years following. World War II clearly affected an attack on the home, with the father going off to war and the mother leaving the home to work and the children forming the new group—teenagers, who formed their own moral standards instead of embracing those of their parents and grandparents. Evidencing that troubling time, as well as that which was to come, divorce rates dramatically peaked. Thus, World War II was in fact a war on the home, on the family, and foreshadowed an even greater war that was to shortly follow—the **War on Marriage!**

For thirty years—through the troubled ’60s, the radical feminism of the ’70s, and right on through the ’80s and into the ’90s—divorce remained at epidemic levels, levels that are not just lines on a chart, but represent destroyed families and lives (as addressed in Chapter 4 of *The Curse of 1920*).

The 1920s brought a dramatic rise in suicide, divorce, and immoral behavior (not to speak of the burgeoning government addressed in Chapter 2). All of these gravely attested to the immediate ill effects of the Curse of 1920 with its women’s rights and Voodoo jazz music. And once again, the only thing that has briefly interrupted that upward course was the Great Depression. But when the ’60s came, women’s rights was becoming far more pervasive, and Voodoo Zimran music mutated into wholly destructive rock and roll that became a complete obsession, greatly magnifying the effects evidenced in the ’20s. Thus, the Curse of 1920 had come to maturity!

The War on Marriage fully began. Voodoo music and women’s rights were on the march, taking this land like an invading pestilent army and leaving families and lives as its fatalities. Our hope is that Yahweh made decisive changes in 1994, addressed in Chapters 13 and 14 of *The Curse of 1920*. As you saw in the chart, the staggering divorce rates significantly fell at 1994; and quite significantly, this was equaled with other unrelated indicators as well such as violent crime, abortion, homicide, and suicide. This time it has not been a Great Depression that has dropped divorce; but hopefully, a much needed true and lasting and ever-increasing reversal. The reverse of the Curse of 1920 is our hope!

THE SANCTITY OF HUMAN LIFE

Another essential principle of the legislative policy of Mosheh was the sanctity of human life. No legislation of antiquity approaches that of the Hebrew lawgiver, in its solicitude to guard the lives of men. The prohibition against killing was one of the ten precepts, which formed what may be called the magna charta, or Bill of Rights, of the Hebrew state. The crime of murder was punished with death. There was no redemption. It was declared, that the land could not be purged of the stain of blood, except by the blood of him who had shed it. Even an ox, which had gored a man to death, and by parity or reason, any other animal, as a goat, a dog, or a horse, that had killed a person by pushing, biting, or kicking, was to be stoned; not indeed, to punish the beast, but the owner, and so to oblige him to be careful in preventing his oxen, dogs, and other domestic animals, from injuring his neighbors. The flesh of the goring ox could not be eaten, a prohibition which served to keep up a wholesome horror of murder, at the same time that it punished the man by the total loss of his beast.

A man, who built a house, was required to make a balustrade, or parapet, to the roof. If he neglected to do this, and a person fell from the roof in consequence, and was killed, the owner of the house brought bloodguiltiness upon himself; he was considered in the light of murderer. A very peculiar statute concerning homicide by an unknown person is recorded in Deuteronomy 21:1-9. The reader will perceive, that the elders, or magistrates, of the nearest city were obliged to purge themselves and their city of the murder, and make a solemn avowal, that they were ignorant of the perpetrator of it. He will perceive also, that in the absence of press, nothing could be better fitted than the ceremonies ordained to give publicity to the murder, and to make everyone, who had any knowledge of the matter, give information concerning it.

There can be no doubt, that the investigation instituted by the Law, given through Mosheh, over the body of a person, who had come to his death by means unknown, is the origin of the coroner's inquest in modern times. Today, called homicide detectives, CSI investigators, FBI, police, or sheriff, the modern investigator fulfills the law legislated by the sovereign King, Yahweh. These provisions of the Mosaic code to beget an abhorrence of murder, and to guard the lives of the citizens, are very remarkable. They evince a humanity in the Hebrew legislators, unknown all other ancient legislators. They must have tended, in a high degree, to introduce the horror of shedding human blood, and to give intensity to the idea of the sacredness of human life.

Today, we see humanity on the brink of collapse, when this fundamental quality, (sanctity of human life,) in mankind is given to the ineptitude of a total lack of love, compassion, and fondness for human life by women and men alike. **When a government cannot stop the murder of its own inhabitants because of legislation that allows such atrocities, what does that say of its government or its people?**

ABORTION

Abortion is defined as the termination of pregnancy by the removal or expulsion from the uterus of a fetus or embryo prior to viability. An abortion can occur spontaneously, in which case it is

usually called a miscarriage, or it can be purposely induced. The term *abortion* most commonly refers to the induced abortion of a human pregnancy. Forty percent of the world's women have access to induced abortions (within gestational limits).

Approximately 205 million pregnancies occur each year worldwide. Over a third are unintended and about a fifth end in induced abortion. Most abortions result from unintended pregnancies. A pregnancy can be intentionally aborted in several ways. The manner selected often depends upon the gestational age of the embryo or fetus, which increases in size as the pregnancy progresses. Specific procedures may also be selected due to legality, regional availability, and doctor or patient preference.

Reasons for procuring induced abortions are typically characterized as either therapeutic or elective. An abortion is medically referred to as a therapeutic abortion when it is performed to save the life of the pregnant woman; prevent harm to the woman's physical or mental health; terminate a pregnancy where indications are that the child will have a significantly increased chance of premature morbidity or mortality or be otherwise disabled; or to selectively reduce the number of fetuses to lessen health risks associated with multiple pregnancy. An abortion is referred to as an elective or voluntary abortion when it is performed at the request of the woman for non-medical reasons.

Abortion was legalized in the United States of America on January 22, 1973 and since that time there has been an estimated 50 million abortions performed in the United States of America.

Statistics according to the AGI and CDC:

ANNUAL ABORTION STATISTICS

- In 2008, approximately 1.21 million abortions took place in the U.S., down from an estimated 1.29 million in 2002, 1.31 million in 2000 and 1.36 million in 1996. From 1973 through 2008, nearly 50 million legal abortions have occurred in the U.S. (AGI).
- In 2007, the highest number of reported legal induced abortions occurred in Florida (91,954), NYC (90,870), and Texas (80,886); the fewest occurred in Wyoming (9), South Dakota (707), and North Dakota (1,235) (CDC).
- The 2007 abortion ratios by state ranged from a low of 58 abortions per 1,000 live births in Idaho and South Dakota (Wyoming had too few abortions for reliable tabulation) to a high of 737 abortions per 1,000 live births in NYC (CDC).
- The annual number of legal induced abortions in the United States doubled between 1973 and 1979, and peaked in 1990. There was a slow but steady decline through the 1990's. The number of annual abortions decreased by 2% between 2000 and 2007, with a slight spike in 2006. (CDC)
- In 1998, the last year for which estimates were made, more than 23% of legal induced abortions were performed in California (CDC).
- In 2005, the abortion rate in the United States was higher than recent rates reported for

Canada and Western European countries and lower than rates reported for China, Cuba, the majority of Eastern European countries, and certain Newly Independent States of the former Soviet Union (CDC).

- Nearly half of pregnancies among American women are unintended; about 4 in 10 of these are terminated by abortion. Twenty-two percent of all U.S. pregnancies end in abortion. (AGI).

WHY ARE ABORTIONS PERFORMED?

On average, women give at least 3 reasons for choosing abortion:

- 3/4 say that having a baby would interfere with work, school or other responsibilities;
- about 3/4 say they cannot afford a child;
- 1/2 say they do not want to be a single parent or are having problems with their husband or partner (AGI).

PSYCHOLOGICAL EFFECTS OF ABORTIONS ON WOMEN

It has been discovered that there are many emotional aspects that can affect the psychological well being of women who undergo an abortion. These emotions include guilty feelings, anxiety, depression, loss, anger, and even suicide. Clinical research has found that when women are in trusting, sharing relationships, they report deep seated feelings of exploitation over their abortion experience. (Alliance Action Inc 1993, 1) A woman reports, "I was unprepared for the maze of emotions that hit me after I had the procedure. Instead of feeling relieved, I was awash in anxiety and confusion." (Hutchison 1997, 23).

Many women report strong feelings of guilt and confusion, as well as loss and many other emotions. In Canadian study by Dr. Ian Kent, many women feel deep loss and pain for the child that "should have been". (Kent 1989, 6) One woman reports the wave and confusion she went through, " I felt an incredible sense of loss that plunged me deeper into a state of confusion." (Hutchison 1997, 23) There are extreme cases, in which the diagnosis is very easy. Such cases include a seventeen-year-old girl who developed lethargy, malaise, and vomiting. Doctors were unable to reach any conclusion about condition, then on the anniversary of her abortion she experienced overt psychosis. Mental examination revealed hallucinations, as well as psychotic thought processes. Guilt is probably the most common symptom of a Post-Abortion-Syndrome, which can lead to depression, complexes, or fear of infertility and of sex. (Alliance Action Inc. 1996, 1)

The causes for this stress disorder are really quite simple. The thing that has made the very existence of Post-Abortion-Syndrome debatable is the fact that it often does not surface until many years after the abortion. It is very common for a woman to say that she is fine about the whole thing, but later in life she finds herself engulfed in feelings of guilt, confusion, and

exploitation. The reason for the surfacing anxiety is partly a mystery, but is often associated with the birth of a wanted child, or during unrelated counseling. (Gentles 1990, 85-86) The very interesting phenomenon about this disorder is that the symptoms seem repressible, at least for a time. Clinical research has shown that when women are in trusting sharing relationships they report deep seated feelings of guilt, anxiety, depression, loss, anger, and exploitation over their abortion experience. The causes for the dis-order surfacing seems to be in many ways, time itself. (Allied Action Inc. 1996, 1).

PSYCHOLOGICAL EFFECTS OF ABORTIONS ON MEN

Men may suffer intense grief after abortion as well as regret, helplessness, guilt, anxiety, anger, and emasculation. While each man's experience will be somewhat unique, these themes further our understanding and appreciation of the psychological impact of abortion on men. Grief and regret may be profound among men as abortion often involves multiple losses including loss of the child, of the relationship, and of hopes for the future. Abortion is a death experience and, once chosen, cannot be undone. Pervasive feelings of helplessness and guilt can be debilitating. Men may suffer from anxiety, persistent thoughts about the lost child, difficulty concentrating, sleep disturbances, and other somatic complaints such as headaches or palpitations.

Anger may be especially apparent among men who opposed the abortion decision. However, some men will appear to be angry when, in fact, other underlying emotions such as grief and helplessness are the real source of their suffering. For those men, anger becomes, in a sense, a defense mechanism used to protect themselves from these other painful emotions. Substance abuse may also be used to numb emotional pain.

Masculine identity may be damaged when men fail to keep those they love from harm. Role confusion or a sense of emasculation may occur if men are not allowed to act on their healthy instinct to protect or when they judge themselves to have failed as guardians. In an attempt to fulfill their perceived role as one of stoic support to their partners, men tend to contain their own emotions and put on a brave face. Ironically, men's efforts to be strong for their partners by repressing their own emotions may lead to complicated or unresolved grief or to clinical depression.

Relationships with partners may be stressed even when men agree with their partners to seek abortion. Sexual problems may occur if physical intimacy comes to be associated with emotional pain. The author of one study (Berger, 1994) suggested that elective abortion may have been related to the etiology of homosexuality in two of his clients. Many relationships between men and women deteriorate and ultimately fail after abortion. Relationships with family and friends may also be strained if men deliberately isolate themselves or if their abortion related grief is minimized or unacknowledged by others.

PSYCHOLOGICAL EFFECTS OF ACCIDENTAL MURDER

In any fatal accident, the focus is usually on the deceased and his/her relatives. However, there is often someone who feels responsible for having caused the death, however unintentionally. There are many and varied types of situations in both army and civilian life which can lead to accidental killing. A search of papers published in psychological journals since 1987 reveals almost no literature dealing with the problem of the accidental killer. One book, *Fatal Moments*, is based on interviews conducted from 1980 to 1990 with nearly 200 people who responded to their call to explore this phenomenon. The study presents the following model of the experience of the accidental killer, claiming that, despite some individual variation, most accidental killers experience a similar pattern of responses. Generally, psychological shock comes first. During this brief period of numbness, the mind hides from the full realization that one has caused the death of another human being. This is followed by preoccupation with the accident. In the struggle to make sense of the event, many accidental killers replay it over and over in their minds. Anger often engulfs the accidental killer, directed at every aspect and player in the accident, including the victim. Guilt is nearly universal, causing accidental killers to torture themselves for unfounded reasons as well as for error and oversight. Depression, also common, may occur in various forms. Their internal turmoil may cause them to withdraw from family and friends and keep them from normal social interaction. They usually experience some form of social tension, often resulting from the failure of their friends and associates to respond or act supportively, due to their unfamiliarity with the situation. Family stress occurs as well. At some point, virtually all accidental killers begin the process of healing. Nevertheless, the aftermath of the event extends throughout their lives. Thus most accidental killers themselves become victims of the event. All the symptoms experienced by accidental killers are included in the definition of Post-Traumatic Stress Disorder.

We can see that murder, whether intentional or unintentional has a long lasting effect on the human psyche. Abortion is something that has corrupted the minds of women and men and has caused untold mental harm to generations of men and women over the last 40 years in America alone! Abortion is murder, whether voluntary or involuntary, the effects on the human mind has been recorded by psychologists and the reports speak volumes as we have seen above. The Creator states within the laws of the Hebrew Constitution, its Bill of Rights, that the punishment of breaking the precepts given to the Hebrew people, would be carried over to the third and fourth generation of those who hate Him. The effects of abortions upon the woman, whether voluntary or involuntary, are not recorded, nor do we have any research to reveal its cause and effect. However, the sanctity of human life should a prerequisite for any civilized people and is legislated for the Hebrew people.

EDUCATION

A fifteenth fundamental principle of the Hebrew government was education; the education of the whole body of the people; especially, in the knowledge of the Covenant, constitutional laws, and history of their own country.

An ignorant people cannot be a free people. Intelligence is essential to liberty. No nation is capable of self-government, which is not educated to understand and appreciate its responsibilities. In a republican government, the whole power of education is required. Upon this principle Mosheh proceeded in the framing of the commonwealth of Israel.

The details of the arrangements for the education of the Hebrew people, contained in the Pentateuch, are not detailed. We are, therefore in the dark, as to the specific means employed. So far, however, is clear, that the Law given to Mosheh required, that the greatest pains should be taken to mould the minds, the principles, the habits, and manners of the young. Parents were, again and again, commanded to teach their children, from infancy, all the words of the law, and all the glorious facts of their national history. They were enjoined to talk to them, when they sat in the house, and when they walked by the way, when they lay down, and when they rose up. (**Deuteronomy 6:7**) The whole system of legislation was crowded with commemorative rites and festivals. Into the meaning of these, it was taken for granted, that the young would inquire, and it was ordained, that their curiosity should be satisfied by the explanations of their sires. (**Exodus 13:14,15**)

The Passover reminded them of the wonders of the exodus from slavery, which sin makes slaves of a people; the Pentecost, of the terrific splendors which accompanied the giving of the law and our salvation through the belief in Yahweh as the Law maker. The Feast of Tabernacles, of the hardships and miraculous supplies of the wilderness and the timeline to man's harvest, in which the Great Sower of mankind, will reap the firstfruits of His harvest; of the hardships and the monumental heap of stones at Gilgal, of the standing of the waters of Jordan upon a heap, to afford a passage to their forefathers. Even the borders of their garments, their gates, the frontlets between their eyes, and the posts and lintels of their doors, were to become their teachers by the laws and maxims which were inscribed upon them. (**Deuteronomy 6:8,9**)

It is hence plain, that Hebrew parents were required, not only to teach their children orally, but also to impart to them the arts of reading and writing. Since they were commanded to write them, they must themselves have learned the art of writing; and since they were to write them for the use of their children, these must have been taught the art of reading. There is reason to believe, that the ability to read and write was an accomplishment, more generally possessed by the Hebrews, than by any people of antiquity. This was certainly the case in the time of our Savior. In his addresses to the common people, he constantly appealed to them in such words as these; "Have you not read what Mosheh said?" Have you not read in the scriptures?" Such language implies an ability, on the part of the people, to examine the scriptures for themselves.

The writings of Josephus are crowded with testimonies as to the great care of the Hebrews in the education of their children. He says, among other things, that first of all they are taught the laws, as best fitted to promote their future joy; that the people weekly assemble to hear them read, and to learn them exactly; and to crown all, he adds, somewhat hyperbolically, no doubt, that, "if any one do but ask any of our people about our laws, he will readily tell them all than he will tell his own name." We find it to be the uniform testimony of Hebrew writers, that the school

was to be found in every district throughout the nation, and under the care of teachers, who were honored alike for their character and station. Maimonides, in his treatise on the study of the law, says: “Every Israelite, whether poor or rich, healthy or sick, old or young, is obliged to study the law; and even if so poor as to be maintained by charity, or beg his bread from door to door, and have wife and children, he must devote some time to the daily and nocturnal meditation of it. He asks, “How long ought a man to pursue the study of the law?” and replies, “Till death.”

An important function of the Levites was to superintend the education of the people. The proofs of this proposition are found by the legislation of King Jehoshaphat who in the true spirit of the Mosaic institution, commanded the priests to go through the land, and teach the people, city by city, the law given by Mosheh. Several of the leading political principles of Plato, were borrowed from the Hebrew lawgiver; but in no other point did his republic so closely resemble the Hebrews, as in this, that he enjoined it upon all the citizens to learn accurately the laws.

In the full harmony with the spirit of the Mosaic laws, and indeed as a natural result of their operation, higher seminaries of learning, under the name of “schools of the prophets,” were introduced and established among the Hebrews. These institutions were presided over by men venerable for their age, character, ability, and learning. The notices of these schools in the sacred books are rather scanty, and this has given rise to various opinions concerning them. From their name some have conjectured, that they were places of instruction in the art of prophecy. This absurd fancy was borrowed by Spinoza from the rabbins, and by him handed down to his followers; whence these sage logicians have inferred, that prophecy was among the practical arts of the Hebrews, as much as carpentry, or engraving. But of this we may be certain, that the schools of the prophets were seminaries of prophets, meaning by this term inspired men, only, in so far, as that those who were best instructed in the divine law, being best fitted to convey Yahweh commands to His people, would, for that reason, be most likely to be chosen by him for that purpose.

In opposition to the opinion of Spinoza, Warburton argues, with no little force, in support of the opinion, that they were seminaries designed chiefly for the study of the Hebrew law. It is probable, however, that they were not devoted exclusively to that department of study, but embraced within their scope other branches of knowledge, which were reckoned among the pursuits of learning in that day. They correspond to the colleges and universities of modern times. They must have exercised a powerful influence on the mind and manners of the Hebrew people. It was in the school of the prophets, that David inherited that love for the religious and civil laws of his country, which glowed so intensely in his bosom, which sparkled in his inimitable lyrics, which became so copious a spring of blessing to his nation, and which won for himself the exalted title of, “a man after Yahweh’s own heart” (I Samuel 13:14); not morally and religiously, for that no man has ever yet been, except Yahshua our Messiah. But, as the whole scope of the passage shows, the man after Yahweh’s heart as a civil ruler, a man imbued with the spirit, and devoted to the maintenance, of the national constitution.

There was a peculiarity in the Mosaic system of education, which deserves our notice. It did not overlook the fact, that every man has what Dr. Arnold calls two businesses; his particular business, as of a farmer, merchant, lawyer, or the like, and his general business, that which he shares in common with all his fellow citizens, his business as a man and a citizen. Most modern systems of education take but little notice of that distinction. They go upon the presumption that, if a man learns his particular business well, a knowledge of his general business will come of itself, or be picked up by the way. Not such was the view of Mosheh. he seems rather to have thought, that every man would be impelled to make himself master of his particular business, since his bread depended on it; but that the knowledge of his general business, the want of which is less keenly felt, would be a more fit subject of legal provision. He intended, that all his people should share in the management of the public affairs. He meant each to be a depository of political power. But he looked upon power as a solemn trust, and though it incumbent on a legislator to take care that those who hold it, should know how to discharge his duties. Hence, in legislating on the subject of education, he appears chiefly anxious to have his people instructed in the knowledge of their general business, that is, their duties as men and citizens. He belonged neither to that class of political philosophers, who desire to see the mass of the people shut out from all political power, as always and under all circumstances unfit to exercise it, nor to that class, who wish to see the power of the masses increased, irrespective of their ability to discharge so important a trust beneficially to the community. In his educational scheme, power, and knowledge went hand in hand. The possession of the latter was regarded as essential to the right use of the former.

The old Romans have received the highest praises, because, conscious of the importance of imparting to the rising generation an early knowledge of the laws, they made the twelve tables one of the first elements of public instruction, requiring the youth to commit to memory their entire contents. They were sensible, that what is learned at so early a period is not only likely to be long remembered, but is almost sure to command respect and veneration. But Mosheh gave a broader application to this principle than it ever received among the Roman people. The education, enjoined by Mosheh, was not as among them, merely of the children of the highborn and the rich, but of all ranks and conditions. It was a fundamental maxim of his policy, that no citizen, not even the lowest and poorest, should grow up in ignorance. How much does he deserve the gratitude of mankind for so noble a lesson! In proportion as this idea enters into the constitution of a state, tyranny will hide its head, practical equality will be established, party strife will abate its ferocity, error, rashness, and folly will disappear, and an enlightened, dignified, and venerate public opinion will bear sway.

Upon the whole, it may be affirmed, that in no part of the Hebrew constitution does the wisdom of the lawgiver shine with a more genial lustre, than in what relates to the education of the young. The provisions of the constitution on this point cannot be regarded otherwise than as the dictate of a wise, liberal, and comprehensive statesmanship; for, surely, it is in the highest degree desirable, that every citizen should be acquainted with the laws and constitution of his country. Patriotism itself but a blind impulse, if it is not founded on a knowledge of the blessings we are called upon to secure, and the privileges which we propose to defend. It is political

ignorance alone, that can reconcile men to the tame surrender of their rights; it is political knowledge alone, that can rear an effectual barrier against the encroachments of arbitrary power and lawless violence.

From a survey of the whole matter, the conclusion seems warranted, that the education of the Hebrew people, conducted mainly, through not wholly, under the domestic roof, was, nevertheless, a national education, and worthy of the imitation of other nations. Especially does it deserve to be studied and copied, so far as that branch of education is concerned, which consists in development, as distinguished from instruction. The Hebrew law required an early, constant, vigorous, and efficient training of the disposition, judgment, manners, and habits both of thought and feeling. The sentiments, held to be appropriate to man in society, were imbibed with the milk of infancy. The manners, considered becoming in adults, were sedulously imparted in childhood. The habits, regarded as conducive to individual advancement, social joy, and national repose and prosperity, were cultivated with the utmost diligence. The greatest pains were taken to acquaint the Hebrew youth with their duties, as well as their rights, both personal and political. In a word, the main channel of thought and feeling for each generation was marked out by the generation which preceded it, and the stream for the most part flowed with a steady current.

SOLOMON INSTITUTED THE HEBREW CONSTITUTION AND BECAME RENOWN FOR ITS LEGISLATION UPON THE HEBREW PEOPLE

Such a system of mental and moral culture as that for which the Hebrew constitution made provision, could not be without rich fruits. The result was, that the nation reached a high point of literary attainment and distinction. Under their most splendid and magnificent monarch, the Hebrews enjoyed what may be called the golden age of their literature. Solomon and his court were, in their day, the great centre of attraction for those of all nations, who loved and honored knowledge. His wisdom excelled all the wisdom of the east country, and all the wisdom of Egypt. He spake of trees, from the cedar in Lebanon even unto the hyssop that springs out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes. His songs were a thousand and five, and his proverbs, three thousand. And while he excelled in the wide fields of natural science, poetry, and ethics, the temple, which still bears his name, stood before the world a monument of skill and taste, which rendered it after ages the original model of grace, majesty, and grandeur in architecture. Such gifted luminaries in the intellectual world do not shine alone. They usually belong to a constellation, and the king who sets such an example, is not likely to be without followers. There was, indeed, one cardinal feature in the Hebrew polity, which was pre-eminently favorable, at all times, to the cultivation of knowledge.

By divine appointment the whole tribe of Levi was set apart for the service of religion and letters; and while many were employed before the altar and in the temple, others were devoted to study; many of whom, especially in the reign of Solomon, reached a high name both for their attainments in the science of their age, and the fidelity with which they made their learning available for the benefit of the people. Thus was produced that conjunction in the history of

knowledge, when learning bestowed honor on the learned, and the learned brought honor on learning; when the highest attainments were deemed of value, not according as they gave distinction to him who had reached them, but according as they tended to improve and to bless the whole family of man. Among the Hebrews there was no monopoly of knowledge by a favored few. Intelligence was general in the degree and of the kind adapted to the various pursuits and duties of those among whom it was spread. The tongue and the pen of even learned royalty were industriously employed in giving to knowledge that condensed and practical form, which might bring it within the reach of all, and make it available for the advantage of all; of the shepherd and vinedresser, as well as the sons of the prophets.

To be continued in part 2.