

The “Haggadah” for the American Seder

July 4th 2011, Phoenix Christian Assembly 2030 North 36th Street, Phoenix, AZ

Introduction

A few years ago, Uri Harel and myself (John Marsing) had heard of an idea advocated by conservative radio talk show host [Dennis Prager](#) about people doing an “[American Seder](#)”. We both thought it was a great idea but at the time didn’t do much with it. This year however we decided to give it a shot.

Uri and I both, in general, subscribe to Mr. Prager’s conservative beliefs so therefore you can say that this [Haggadah](#) has conservative overtones. This is important for a couple of reasons, the first is to show respect to the reader of this document by giving them full disclosure up front.

The second reason is because it is opinionated this implies that there are those with a quite different and alternative opinion. In general, those with the alternative view are those on the Left (politically speaking) who hold a view that the founding fathers were [deist](#). It is important to recognize the Left’s alternate view because quoting the founding fathers is to speak with authority. If the Left can spin their intent by claiming the Founding Fathers are deist then the Left is able to project their belief system (atheism).

Those who identify as Israel and honor their covenant with the Creator are commanded to keep the Passover and guard the words of their God. The Hebrew word translated as keep and guard is [shomer](#). I like the translation guard because it implies that someone wants to take it away ... like those on the Left.

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Concept

The concept is that we need to remember who we, as Americans are and why America is great.

George Santayana said "Those who cannot remember the past are condemned to repeat it." The concept of the American Seder is different. We want to and are commanded to remember the past so that we will repeat it and be "condemned" with its blessings.

Goal

The goal is to effectively and correctly understand our history and to pass it on to the next generation as in required in scripture. In my studies of scriptures, the passing of this wisdom and knowledge from generation to generation has consistently been a pattern that Israel has not kept. To implement this goal we are going to read this document written in the format of a Haggadah.

Passover Theme

The theme is freedom. How did we gain it, how do we retain it and does it parallel the Passover story told in Exodus. As you read this document, look for the similarities of ancient Israel and modern day America.

Exodus 13:14 KJV And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

Points of consideration

- Many of the American Founding Fathers viewed themselves as Israel.
- The Judeo-Christian religion is different than the Christianity of Europe.
- You may have heard of Christmas in June, well think of this as Passover in July.
- The Hebrew language was very close to being the official language in America

Before we get any farther, let's start with some definitions so we know what we are talking about.

Definitions

Haggadah Hebrew word meaning telling. It is a Jewish text that sets forth the order of the Passover Seder. To fulfill the commandment in Exodus 13:8

Exo 13:8 KJV And thou shalt shew^{H5046 nagad} thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם

Seder A Hebrew word meaning "order, arrangement"; The Passover Seder is a ritual performed by a community or by multiple generations of a family, involving a retelling of the story of the liberation of the Israelites from slavery in ancient Egypt.

Deism in the philosophy of religion is the standpoint that reason and observation of the natural world, without the need for organized religion, can determine that the universe is a creation and has a creator. Further the term often implies that this supreme being does not intervene in human affairs or suspend the natural laws of the universe. Deists typically reject supernatural events such as prophecy and miracles, tending to assert that a god (or "the Supreme Architect") has a plan for the universe that this god does not alter by (regularly or ever) intervening in the affairs of human life. This idea is also known as the Clockwork universe theory, in which a god designs and builds the universe, but steps aside to let it run on its own. Deists believe in the existence of a god without any reliance on revealed religion, religious authority or holy books (source [Wikipedia](#)).

Shomer the Hebrew word translated as keep or guard, e.g. [Deuteronomy 4:6](#)). I prefer the translation guard because it implies that someone wants to take it and so therefore you need to be "on guard".

Creator given unalienable rights: rights that come from the Creator at mount Sinai and given in the form of a covenant to Israel. The Creator is our law giver. This is what I believe the Founding Father's meant when he wrote in the Declaration of Independence "...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..."

The 10 Commandments (Words)

Exodus Chapter 20 verses 1-17

	verse	
וַיְדַבֵּר אֱלֹהִים אֵת כָּל-הַדְּבָרִים הָאֵלֶּה לֵאמֹר	א 1	And God spake all these words, saying,
אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים	ב 2	I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
לֹא יִהְיֶה-לְּךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי	ג 3	Thou shalt have no other gods before me.
לֹא תַעֲשֶׂה- לְּךָ פֶסֶלִם וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ	ד 4	Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵוֹן אָבֹת עַל-בָּנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים לְשֹׂנְאֵי	ה 5	Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
וְעֹשֶׂה חֶסֶד לְאֲלֹפִים לְאַהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי	ו 6	And showing mercy unto thousands of them that love me, and keep my commandments.
לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשֵׁוּא כִּי לֹא יִנְקֶה יְהוָה אֵת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשֵׁוּא	ז 7	Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
זְכוֹר אֶת-יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	ח 8	Remember the sabbath day, to keep it holy.
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלַאכְתְּךָ	ט 9	Six days shalt thou labor, and do all thy work:
וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלַאכָה אַתָּה וּבִנְךָ-וּבִתֶּךָ עֲבָדְךָ וְאִמָּתְךָ וּבַהֲמֹתֶיךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ	י 10	But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
כִּי שֵׁשֶׁת- יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יְוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ	יא 11	For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

כְּבֹד אֶת-אָבִיךָ וְאֶת-אִמֶּךָ לְמַעַן יָאָרְכּוֹן יָמֶיךָ עַל הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ	יב 12	Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
לֹא תִרְצַח	יג 13	Thou shalt not kill.
לֹא תִנָּאֵף	יד 14	Thou shalt not commit adultery.
לֹא תִגְנוֹב	טו 15	Thou shalt not steal.
לֹא-תִעֲנֶה בְרֵעֶךָ עַד שָׁקֵר	זט 16	Thou shalt not bear false witness against thy neighbor.
לֹא תַחְמוֹד בֵּית רֵעֶךָ לֹא-תַחְמוֹד אִשְׁתׁ רֵעֶךָ וְעַבְדּוֹ וְנַאֲמָתוֹ וְשׁוֹרוֹ וְחִמְרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ	יז 17	Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Second telling found in [Deu 5:6-21](#).

Differences between the Jewish and Christian (non Roman) enumeration of the Ten Commandments. Note that 3-10 are the same.			
Verse	Description	Jewish Number	Christian Number
Exo 20:2	I am the Lord your God	1	preface
Exo 20:3	You shall have no other gods before me	2	1
Exo 20:4-6	You shall not make for yourself an idol		2

Deuteronomy 4:5-10

There are many verses that could be added into this document, but I chose these.

<== Hebrew	English ==>
<p>רָאָה לְמַדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כְּאֲשֶׁר צִוִּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת כִּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ</p>	<p>5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.</p>
<p>וְשִׁמְרֵתֶם וַעֲשִׂיתֶם כִּי הוּא חֻכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֵת כָּל-הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַמְּחֶכֶם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה</p>	<p>6 Keep therefore and do them; for <u>this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.</u></p>
<p>כִּי מִי-גּוֹי גָּדוֹל אֲשֶׁר-לוֹ אֱלֹהִים קְרֹבִים אֵלָיו כִּי־הוּא אֱלֹהֵינוּ בְּכָל-קְרָאֵנוּ אֵלָיו</p>	<p>7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?</p>
<p>וּמִי גּוֹי גָּדוֹל אֲשֶׁר-לוֹ חֻקִּים וּמִשְׁפָּטִים צְדִיקִים כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נָתַן לְפָנֶיכֶם הַיּוֹם</p>	<p>8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?</p>
<p>רַק הִשְׁמַר לְךָ וְשִׁמַּר נַפְשֶׁךָ מְאֹד פֶּן-תִּשְׁכַּח אֶת-הַדְּבָרִים אֲשֶׁר-רָאוּ עֵינֶיךָ וּפְנֵי-סוּרוֹ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבְנֵי בָנֶיךָ</p>	<p>9 Only take heed to thyself, and keep thy soul diligently, <u>lest thou forget the things</u> which thine eyes have seen, and lest they depart from thy heart all the days of thy life: <u>but teach them thy sons, and thy sons' sons;</u></p>
<p>יּוֹם אֲשֶׁר עָמַדְתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ בְּחַרְבַּב בְּאֵמֹר יְהוָה אֵלַי הִקְהַל-לִי אֶת-הָעָם וְאֲשַׁמְעֵם אֶת-דְּבָרַי אֲשֶׁר יִלְמְדוּן לִירְאָה אֹתִי כָּל-הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל-הָאָרֶץ וְאֶת-בְּנֵיהֶם יִלְמְדוּן</p>	<p>10 Specially the day that thou stoodest before the LORD thy God <u>in Horeb</u>, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may <u>teach their children.</u></p>

Deuteronomy 4:5-10 KJV Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. ⁶ Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. ⁷ For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*? ⁸ And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? ⁹ Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; ¹⁰ *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

The Authors Biography

Uri Harel has always been committed to discovery and teaching. Born in Haifa, Israel, Uri attended college in Buffalo, New York, where he graduated with a degree in education. After moving to Phoenix, Arizona in 1977, he began what would become a life-long passion to explore and share with others the unique beauty of the Hebrew language.

Over the past 25 years, Uri has spoken, taught, and lectured in both the private and public arenas. His unique approach to teaching has earned him the respect of both his students and peers. In 1995, Uri founded the Center for Biblical Hebrew <http://www.c-bh.com/> in response to the growing public interest in the original text of the Bible, and the Hebrew language in which it was written. Through the programs offered by the Center, people from all backgrounds and religious denominations have been able to explore this intriguing and powerful information in an open, informal and non-critical environment.

Research is a critical element in the work of the Center for Biblical Hebrew. During the past ten years, Uri has devoted his energies to exploring ancient Hebrew traditions about the mysteries of the Hebrew letters and the powers attributed to them. He has since put that research to work, and begun what promises to be a monumental undertaking: ‘translating’ the Hebrew letters of the biblical text into their equivalent musical tones was named the Music from God project (www.MusicFromGod.com). The musical products of this project are now distributed internationally and many volunteer musicians are working on new translations. The music is also being orchestrated and distributed to orchestras for live concerts. The Center for Biblical Hebrew has also created computer programs for translating the Hebrew letters to colors according to ancient traditions and offers many educational opportunity to those who are interested in Modern, Conversational or Biblical Hebrew..

John Marsing His passion is studying the scriptures and specifically seeking out it’s law form which is Torah. He calls himself “two house one covenant messianic” which he defines as being Torah observant and to believe that Y’shua of Nazareth (aka Jesus) is the Messiah ([Rev 12:17](#)). He is also one of the founding members of [Tzur Yisrael of Arizona](#) (The Rock of Israel). You can learn more about Mr. Marsing at www.MyHebrewBible.com, www.TorahLawform.com, [twitter](#), or his [blog](#).

Other

Both fought the British to have them expelled from the land.

Resources

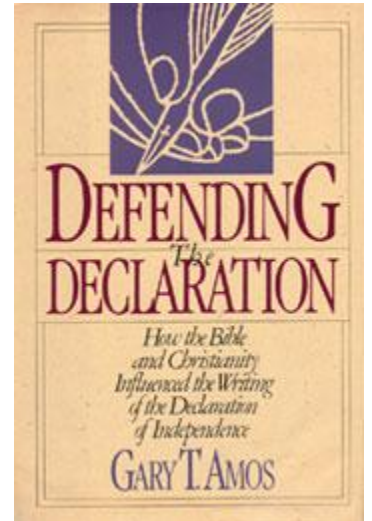
Book Review - Defending the Declaration of Independence by Gary T. Amos

Commentary and Notes by John Marsing

Summary: The thing that this [book](#) is defending the Declaration of Independence from is the charge that authors were nothing but a bunch of [deist](#). A deist has a perspective of the Creator as being someone who has created the Universe like a clock, and once the clock has been wound up, the Creator then simply gets out of the way; and therefore is a non-intervening God. I would assume then that the only scripture that a Deist could quote would be...

Genesis 1:1 KJV “In the beginning God created the heaven and the earth.”

and “the rest is commentary”. I am not even sure calling it commentary would be accurate in the sense that a deist couldn't quote authoritatively from the scripture that is beyond Gen 1:1 (or at least the creative acts of the Elohim). If this is true, then one couldn't quote from the Mt. Sinai covenant which is where our Creator given unalienable rights come from and making the Scriptures, from a legal perspective, of no value.



The awe inspiring words of the Declaration would be something that we might feel warm and fuzzy about. This would of course leave one only with Civil rights which comes from government which is just fine for the Leftist (aka Liberal, Socialist). The Leftist may deny the charge of being a deist, their goal is to separate Thomas Jefferson et. al. from their Judeo-Christian understanding of the world. ?

The most important verbiage of the Declaration of Independence.

When reviewing these items, ask yourself how is it that a deist could write these words.

- 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.
 - [1st half of the 2nd sentence , 2nd Paragraph]
 - the Latin equivalent for happy is beatus as in the Beatitudes of Matthew chapter 5
- That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,
 - [2nd half of the 2nd sentence, 2nd Paragraph]
- That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.
 - [3rd sentence, 2nd Paragraph]

- We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these united Colonies are, and of Right ought to be Free and Independent States, that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. — And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.
 - [Last Paragraph]

Notes from Dennis Prager's 4th of July Declaration

HOST SPEAKS

Today we take a few minutes to remember what the 4th of July is about and to remind ourselves how fortunate we are to be Americans.

Before America was a nation, it was a dream – a dream shared by many people, from many nations, over many generations.

It began with the Pilgrims in 1620 who fled Europe so that they could be free to practice their religion. It continued through the 17th century as more and more people came to the place that came to be known as the New World. In this new world, where you came from didn't matter; what mattered was where you were headed.

As more and more people came, they started to see themselves not as Europeans but as a new people in the new world, Americans.

They felt blessed: The land was spacious. The opportunities limitless.

By 1776, a century and a half after the first Pilgrims landed, this new liberty-loving people was ready to create a new nation.

And on July 4 of that year they did just that. They pronounced themselves to be free of the rule of the English king. We know this statement as The Declaration of Independence.

DIRECTION: Host invites the young people (generally ages 7 and older) present to read and to answer the following:

Q: Why do we celebrate the 4th of July?

A: Because the 4th of July is the birthday of the American people – the day we chose to become the United States of America, a free nation.

Q: Why is America different from all other countries?

A: Because in 1776, all countries were based on nationality, religion, ethnicity or geography. But America was created on the basis of a set of ideas. This is still true today.

Q: What are those ideas?

A: Three ideas summarize what America is all about. They are engraved on every American coin. They are "Liberty," "In God We Trust," and "E Pluribus Unum."

READER #2:

"In God We Trust" means that America was founded on the belief that our rights and liberties have been granted to us by the Creator. Therefore they cannot be taken away by people.

<http://www.prageruniversity.com/documents/declaration.pdf>

HOST:

- We drink **sweet iced** tea to remember the Boston tea party. “No taxation without representation” was the patriots’ chant as they dumped British tea into the Boston Harbor.
- We eat a **salty pretzel** to remember the tears of the soldiers who suffered through the harsh winter at Valley Forge,
- We **ring a bell** to recall the ringing of the Liberty Bell which was rung to announce the surrender of the King’s army. On the Bell are inscribed these words from the Book of Leviticus: “Proclaim Liberty throughout all the Land unto all the Inhabitants thereof.” (see [Leviticus 25:10](#))
- We eat **strawberries** and **blueberries** dipped in **whipped cream** to celebrate the red, white and blue of our flag, symbol of the United States of America.

Leviticus 25:10.

<p>וְקִדְשֵׁתֶם אֵת שְׁנַת הַתְּמַנְשִׁים שְׁנָה וְקִרְאתֶם דְּרוֹר בְּאֶרֶץ לְכָל-יֹשְׁבֵיהָ יוֹבֵל הוּא תְהִיָּה לָכֶם וּשְׁבֹתָם אִישׁ אֶל-אֲחֻזָּתוֹ וְאִישׁ אֶל-מִשְׁפַּחַתוֹ תָּשֻׁבוּ</p>	<p>And ye shall hallow the fiftieth year, and proclaim liberty ^{H1865 derore} throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.</p>
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Strong’s H1865 deror

KJV Concordance: liberty, 7 [Lev 25:10](#), [Isa 61:1](#), [Jer 34:8](#), [Jer 34:15](#), [Eze 46:17](#) (3), pure, 1 [Exo 30:23](#)

Preamble to the United States Constitution

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Bill of Rights

Amendment I 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.

Amendment II A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Amendment III No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment V No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Amendment VI In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

Amendment VII In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

Amendment VIII Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment IX The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.