

Two House One Covenant and American Excellence

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Work in Progress

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Thesis

This most excellent American experiment has not come to terms with the reality of the House of Judah. I contend that no serious thought has gone into this 1,800 year sleeper of a topic that could have such a radical impact not only on America's religious institutions but America herself.

Why is America great?

Let's shed some light on this premise which can be found in my document^A about American and the famous prophecy in Jeremiah chapter 31.

Jeremiah 31:31-34

31 Behold, the days come, saith YHVH, that I will make a new covenant with the house of Israel, and with the house of Judah: **32** Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith YHVH:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith YHVH, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. **34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHVH: for they shall all know me, from the least of them unto the greatest of them, saith YHVH: for I will forgive their iniquity, and I will remember their sin no more.

Creator Given Unalienable Rights (CGUR)

In this document I suggest that America is a fulfillment of the prophecy here are some excerpts...

America is founded on Creator Given Unalienable Rights (CGUR[†]). She was settled by a people who left the European continent and the dark ages because they could finally read the light of scripture. My question is do these people fit the verses mentioned above (Jer 31:33-34)?

[†] CGUR. 2nd paragraph of **The unanimous Declaration of the thirteen united States of America**

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. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.

I'm suggesting that American is not great because of the realization of natural law theory, but because their rights come from the Creator. If you have rights given to you by the Creator doesn't that necessarily mean that a contract is lurking around in the background? How is that contract expressed by the Declaration of Independence but none other than the one given at Mt. Sinai? The quid pro quo of Mt. Sinai is that Israel will do the commandments of Torah and YHVH will, if you will, "take up the office of Elohim".

Isn't this directly related to CGUR? I'm suggesting that actually believed "I will be their God, and they shall be my people".

^A See America-and-Jer-31-31-to-34, article #[1415](#).

Two House One Covenant | TH1C

In my writings I frequently fall back on and just assume that I can rely on the thinking of the founding fathers of America. I also just assume that the two house one covenant (TH1C) doctrine is true, profound, relevant and foundational to understanding the scriptures. I've gotten to the point that if someone doesn't accept it or at least tolerate my stance on this matter, I know I'm going to have an uninteresting discussion. When it comes to TH1C I'm dogmatic and I don't believe I'm dogmatic about anything else.

So I posed a question to myself which is what would the American founding fathers have thought about this doctrine?

Having said that, I had a question that had been bothering me and this is what was the view of this Monte Judah talks about how evangelical Christianity did not make it on the map of history until the birth of the modern state of Israel. So another reasonable question would be, why don't they get TH1C

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Outline

How did the age of enlightenment affect the American founding fathers with their religion?

How did the transition from the puritans and pilgrims to the founding fathers change their view of identifying with being Israel .

How did the Jewish enlightenment affect things (ToDo: to vague)

The only true freedom you have is to choose to enter into a contract/covenant with YHVH.

The puritans and pilgrims where seeking freedom to be heathens to exercise their freedom.

The exercise of religion demands volition (freedom) because it is intrinsically a contract.

Why do those who are from Judaism and Christianity just accept that the truth is found in each one's perspective religion and not to be found in the other? Don't we read from the same book (at least the two religions start out in the same book anyway)?

Research Notes

History Crash Course #55: Jews and the Founding of America

The amazing story of Jewish influence on the founding fathers of American democracy.

by Rabbi Ken Spiro <http://www.aish.com/jl/h/cc/48955806.html>

This idea that there was freedom for you in America as long as you were not "too Jewish," kept most Jews away. Until 1820, the Jewish population of America was only about 6,000!

1820 United States Census. The United States Census of 1820 was the fourth Census conducted in the United States. It was conducted on August 7, 1820. The total population was determined to be 9,638,453, of which 1,538,022 were slaves. Source: 1820 United States Census - [Wikipedia](#)

6,000 of 9,638,453 = 0.06% a little more than **a half of one percent**.

First Jews in America. In 1654, twenty-three Jewish refugees from Recife, Brazil, landed at New Amsterdam (now Manhattan Island). [Source](#).

Age of Enlightenment

The Age of Enlightenment (or simply the Enlightenment or Age of Reason) was a cultural movement of intellectuals beginning in late 17th-century Europe emphasizing reason and individualism rather than tradition.

Aish

<http://www.aish.com/jl/h/cc/?page=2&totalPages=2> Crash Course page 2

History Crash Course #56: Pale of Settlement

This area of Russia where Jews were most oppressed gave rise to amazing achievements.

<http://www.aish.com/jl/h/cc/48956361.html>

Napoleon And The Jews

When the Ghetto walls came tumbling down. <http://www.aish.com/jl/h/h/48945221.html>

After Napoleon, the Ghetto walls came down and the Jews of Western Europe were free to enter European society for the first time.

place on the Island of St. Helena. On the 10th of November 1816, Dr. O'Meara (who was Napoleon's personal physician at the time) asked the Emperor point blank as to why he was encouraging and supporting the Jews. The Emperor Napoleon replied, and I quote, "My primary desire was to liberate the Jews and make them full citizens. I wanted to confer upon them all the legal rights of equality, liberty and fraternity as was enjoyed by the Catholics and Protestants. It is my wish that the Jews be treated like brothers as if we were all part of Judaism. As an added benefit, I thought that this would bring to France many riches because the Jews are numerous and they would come in large numbers to our country where they would enjoy more privileges than in any other nation. Without the events of 1814, most of the Jews of Europe would have come to France where equality, fraternity and liberty awaited them and where they can serve the country like everyone else."

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Therefore, in 1811, all restrictions were removed and nothing from a political or civil activity distinguished the Jews from non-Jews in France.

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Napoleon's effort to liberate the Jews was effective, not only in France, but also in all the other countries where France ruled. The new Civil Code, which Napoleon created, assured liberty, fraternity, and equality of all peoples regardless of their religion or station in life.

History Crash Course #57: The Czars and the Jews

Government-organized pogroms against the Jews deflected attention from the corrupt regime.

<http://www.aish.com/jl/h/cc/48956806.html>

History Crash Course #50: Reformation and the Jews

The Reformation exposed the corruption of the Church. For the Jews it meant more bad news.

<http://www.aish.com/jl/h/cc/48954141.html>

At the height of the indulgence sale, Martin Luther, an Augustinian friar from Germany, traveled to Rome and was shocked by what he saw. How could the Church sell God's gifts to the highest bidder? And how could the bishops and cardinals behave with such moral laxity and worldliness?

Luther returned home and was plunged into a crisis of faith. He resolved his dilemma by coming up with the **theory of grace, w**hich would later become part of the Protestant theology. This theory holds that salvation comes by God's grace — or God's indulgence, so to speak. A gift from God could clearly not be sold by the Church.

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Martin Luther's new religion, called Protestantism, got a lot of backing across northern Europe from the nobles who were more than happy to throw the Church out of their land and seize the Church's wealth.

The Church had its allies as well, and Europe was thrown into the Thirty Years War (1618-1648). This war, which was primarily between Protestants and Catholics, meant a lot of bloodshed and loss of life and destruction.(1) And it had a big impact on the Jews.

<http://www.aish.com/jl/h/cc/48955286.html>

History Crash Course #53: The Enlightenment

by [Rabbi Ken Spiro](#)

The Age of Reason gave Jews civil rights, but its emphasis on a Godless society was bound to backfire

The middle of the 17th century marked the end of the Renaissance. The new ideology that emerged in the post-Renaissance period — as a result of what came to be known as the Enlightenment — is an ideology that still permeates the Western world to a large extent. We have to understand this ideology and the Jewish people's relationship to it in order to make sense out of what happens next in Jewish history.

The Enlightenment (1650-1850) was a period of time characterized by breakthroughs in thinking which steered the world away from religion and more and more toward secularism, humanism, individualism, rationalism, and nationalism.

Of all of these, it was rationalism that more than any other concept defined the Enlightenment, which was also called the "Age of Reason."

In earlier installments, we spoke about how the Middle (Dark) Ages were dominated by the Church and were God-focused. Then came the Renaissance, a time that was more focused on humanity with emphasis on the arts and classical knowledge. The Enlightenment expanded the man-focus even further. At this time the human mind, rational thought, and empirical sciences took center stage. It was an age with total focus on the individual.

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History Crash Course #56: Pale of Settlement

by [Rabbi Ken Spiro](#)

This area of Russia where Jews were most oppressed gave rise to amazing achievements

<http://www.aish.com/jl/h/cc/48956361.html>

Despite the oppression some amazing things happened in the Pale.

For one thing, charity — *tzedakah*, which in Hebrew means "justice" — thrived, as Jews helped each other. The historian Martin Gilbert writes in his *Atlas of Jewish History* that no province in the Pale had less than 14% of Jews on relief, and Lithuanian and Ukrainian Jews supported as much as 22% of their poor population:

"Among the charitable societies organized by Jews were those to supply poor students with clothes, soldiers with kosher food, the poor with free medical treatment, poor brides with dowries, and orphans with technical education."

This was an incredibly sophisticated social welfare system. In times of great hardship, no Jew was abandoned.

History Crash Course #58: Jewish Life in America

by [Rabbi Ken Spiro](#)

Jews gained untold riches in America, at the cost of their heritage and spirituality

The Conservative Movement

In 1886, more traditional Jews who were offended by the ideology of the Reform Movement founded an alternative to the Hebrew Union College. It was called the Jewish Theological Seminary, and it became the bastion of the new, purely-American, Conservative Movement.

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In other words, the ideology of the Conservative Movement would be to uphold the Torah as the revealed word of God, but that the interpretation of that word of God need not uphold the tradition as passed down from Moses.

This was a dramatic departure from the traditional attitude toward the interpretation and application of Jewish law. One of the pillars of traditional Jewish belief was (and is) that the Talmud is THE source for all Jewish law and that those rabbis who lived closer to the revelation at Mount Sinai had a clearer understanding of Jewish law and its application, and therefore their decisions could NOT be discarded. New rulings on modern issues must take into account established principles. ([See Part 39](#))

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Under these conditions, taking Saturday off for Sabbath observance was simply not an option if you wanted to keep your job and if you lost your job finding new employment wasn't so easy. Those who tried to keep Shabbat by not coming to work were immediately fired. The result was that the overwhelming majority stopped observing Shabbat. Once Sabbath observance was dropped the rest of Jewish observance usually followed. This same story repeated itself countless times until virtually all those who arrived in America as observant Jews dropped their religious observance soon after their arrival.

History Crash Course #1: Why Study History

Jewish history teaches not only to avoid past mistakes, but to understand where destiny is leading us.

Lord Henry Bolingbroke (1678-1751): "History is philosophy with examples."

Spanish-American philosopher, George Santayana said, "Those who cannot remember the past are destined to repeat it."

The entire physical world is a creation of God's consciousness. The universe has no independent existence outside of God "willing" it to exist

Once Adam is completed, God then, so to speak, takes off His cosmic watch, hands it to Adam and says, "Now we switch to earth time." A day becomes a revolution of the earth on its axis, a year is the earth going round the sun once, etc. According to Jewish chronology, God took off His watch more than 5760 years ago.(1)

God then says to Abraham: "Then I choose you, and your descendants." What are the Jewish people chosen for? It's not for privilege (although it is a great privilege to be Jewish) but for responsibility. What's the responsibility? In Hebrew the term is called *Tikkun Olam*, "Fix the World." It is the ultimate cause -- to bring humanity back to the purpose of creation and create the most spiritually/morally perfect world possible. This is the national-historic mission of the Jewish people.

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Just as the point man faces extra danger because he's out in front with added responsibility, so too the Jewish people have always faced unique challenges and danger. To understand this analogy is to understand what is really behind anti-Semitism and the outrageous double standard that Israel and the Jewish people are always judged by.(2) Because the Jews chose for themselves this unique responsibility, they will never be allowed to be like anyone else. The prophet Balaam said it best: "It is a nation that dwells alone and is not reckoned amongst the nations." (*Numbers 23:9*)

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The second 2,000 year period, from Abraham to the completion of Mishnah c 240C.E, is called *Torah*. The theme of this period is Jewish national history in the Land of Israel and the flourishing of *Torah* (the Law).

The final 2,000 year period, from 240C.E. until the year 6,000 (the year 2,240 C.E.), is called *Messiah*. The theme of this final phase is humanity's return to God (led by the Jewish people). At the end of this period, but before the year 6,000, comes the *Messianic Era* which is the final preparatory stage before humanity enters the World to Come.(6)

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It is precisely for this reason that we must learn AND understand Jewish history. The great 13th century Jewish scholar Nachmonides said: *The actions of the fathers are a sign for the children.*

History Crash Course #3: The World of Abraham

By understanding the character of Abraham, the "proto-Jew", one can understand what Jews are all about