

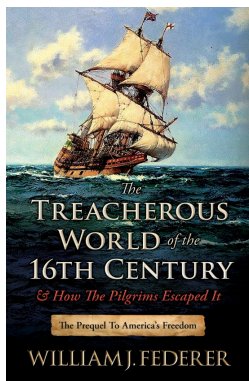
American Minute with Bill Federer

Harvard University, Rev. John Harvard & "Christian Hebraists"

[Read American Minute](#)

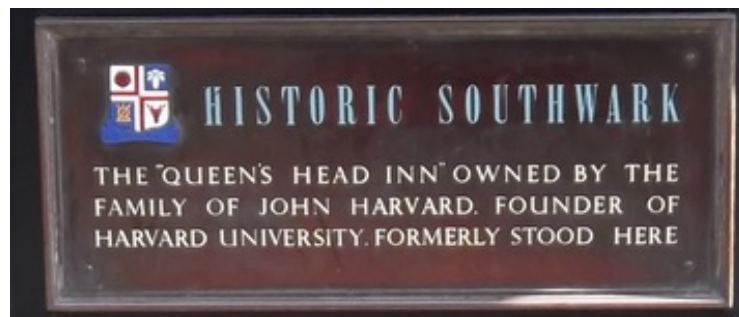
John Harvard's grandfather lived in Stratford-upon-Avon and was an associate of Shakespeare's father ... [continue reading American Minute here ...](#)

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[The Treacherous World of the 16th Century and How the Pilgrims Escaped It](#)

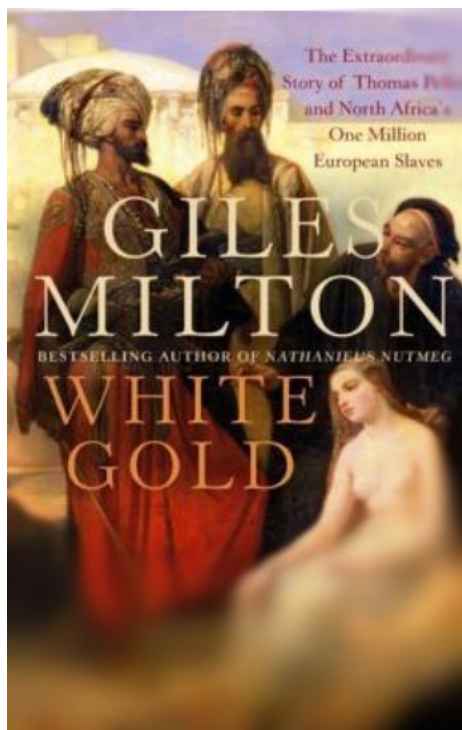
His father was a butcher and owner of **Queen's Head Inn and Tavern**.



John Harvard was born in London and baptized on November 29, 1607, in the **old St. Savior's Parish** near

the London Bridge (present-day Southwark Cathedral).

Most of his family died when a **plague swept England in 1625.**



The same year, **Muslim Corsair pirates** sailed up the **Thames River** and raided **England.**

Giles Milton wrote ***White Gold: The Extraordinary Story of Thomas Pellow and North Africa's One Million European Slaves*** (UK: Hodder & Stoughton Ltd, 2004), that the Islamist pirates attacked the coast of Cornwall, captured 60 villagers at Mount's Bay and 80

at Looe.

The attacked Lundy Island in Bristol Channel and raised **the standard of Islam.**

By the end of 1625, over 1,000 English subjects were sent to the **slave markets** of Sale, Morocco.

Pilgrim Governor William Bradford wrote that in 1625, the **Pilgrims** sent back to **London**

two ships of filled with dried fish and beaver skins to trade, and one was **captured by the Turks**:



"Two fishing ships ... with corfish ... and ... 800 lbs. of beaver, as well as other furs, to a good value **from the plantation** ... went joyfully home ... till they were **well within the England channel** ...

But even there she was **unhappily taken by a Turkish man-of-war** and **carried off to Saller [Morocco]**, where the **captain and crew were made slaves** ...

Thus all their hopes were dashed and the joyful news they meant to carry home was turned to **heavy tidings** ...

In the big ship Captain Myles Standish ... arrived at a very bad time ... **a plague very deadly in London** ... and now by the **ship taken by the Turks** ... that all trade was dead."

John Harvard's mother and surviving brother died not long after the **plague**, leaving **John** the entire family estate.

John is believed to have attended the grammar school at **St. Savior's**, where the rector, Nicholas Morton, would have diligently prepared him for acceptance into **Cambridge**, a **amazing achievement** for someone of the **commoner class**.

John Harvard entered **Cambridge's Emmanuel College**, known for its **Puritan views**, the same school where **Connecticut founder Rev. Thomas Hooker** attended.

John Harvard received his bachelor's degree in 1632 and his master's degree in 1635.



He was later memorialized by a **stained glass window** in **Emmanuel College chapel**.

A classmate of John Harvard at **Emmanuel College** was **John Sadler**.

Sadler became **London's town clerk**, a **Member of Parliament**, and **private secretary to Oliver Cromwell**.



John Sadler was a contemporary of

other notable figures, such as:

- Francis Bacon,
- Robert Boyle,
- Samuel Pepys,
- Samuel Hartlib, and
- John Milton.



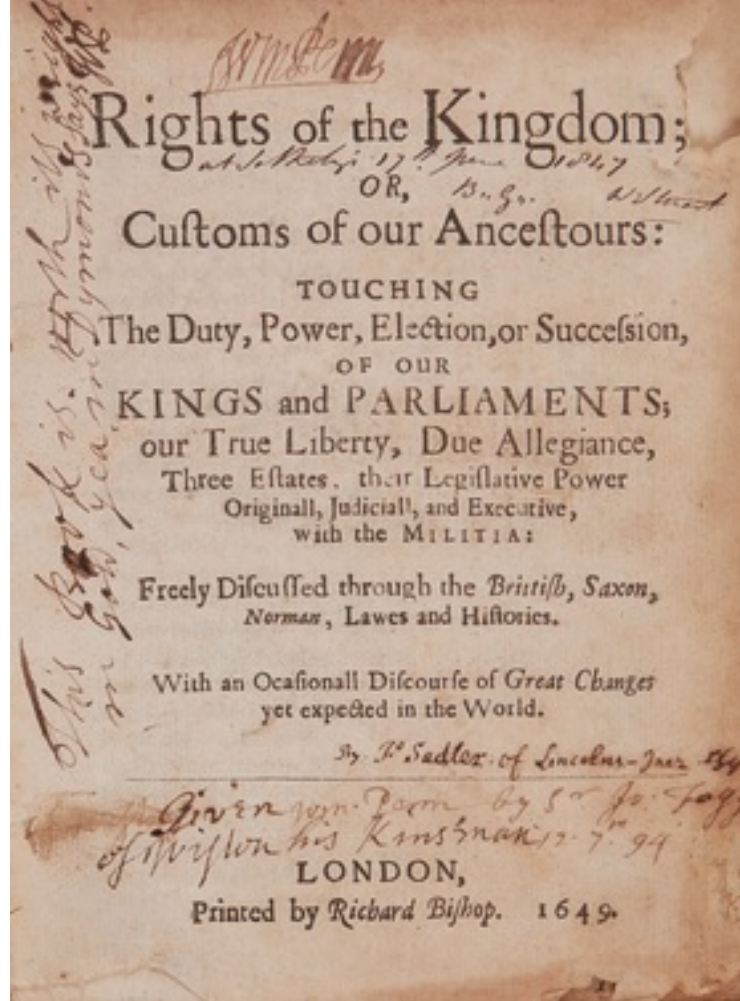
John Sadler's sister was Ann, with whom **John Harvard** fell in love.

Harvard married **Ann Sadler** at **St. Michael the Archangel Church** in 1636, the same year the **College at Cambridge** was founded in **Massachusetts**.

John Sadler was a **Puritan** who was also a student of **Hebrew**, called a "**Christian Hebraist**."

In 1649, **Sadler** wrote ***The Rights of the Kingdom***,

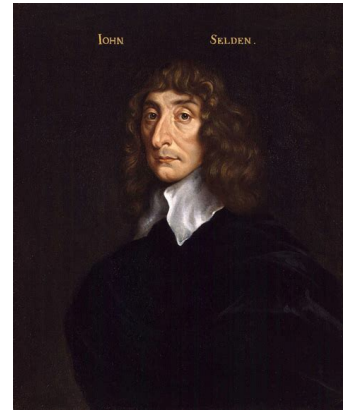
which examined **ancient Israel's influence** on the **British Commonwealth**, particularly the **separation of powers**.



- Jewish historian **Josephus** (37–100);
- the **Jerusalem Talmud** (2nd century AD);
- the **Babylonian Talmud** (4th century AD);
- Jewish philosopher **Maimonides** (1135–1204); and
- **Rabbinic literature.**

Christian Hebraists included:

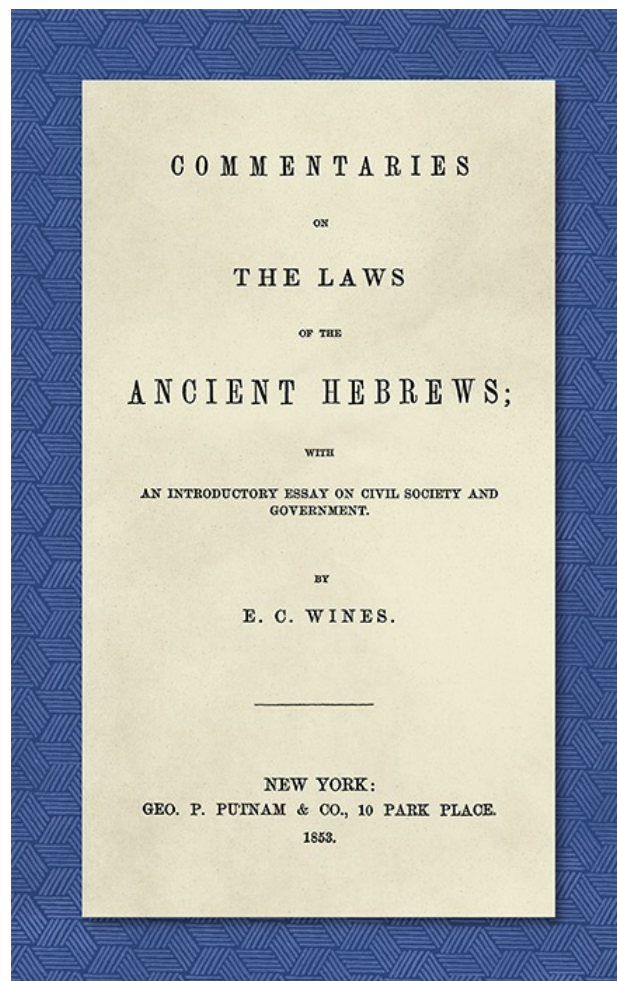
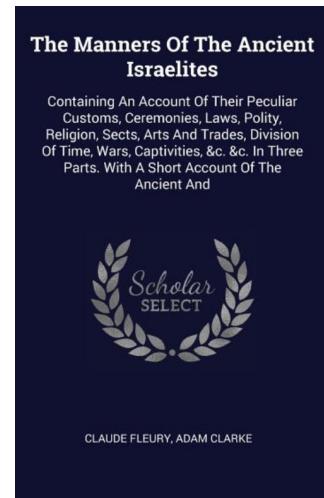
- **Thomas Erastus** (1524–1583);
- **Bonaventure Vulcanius** (1535–1614);
- **Joseph Scaliger** (1540–1609);
- **Johannes van den Driesche** (1550–1616);
- **Isaac Casaubon** (1559–1614);
- **Johannes Buxtorf** (1564–1629);
- **Daniel Heinsius** (1580–1655);
- **Hugo Grotius** (1583–1645);
- **John Selden** (1584–1654);
- **Thomas Hobbes** (1588–1679);
- **James Harrington** (1611–1677);
- **Carlo Sigonio** (1524–1584) who published *De Republica Hebraeorum* (***The Republic Hebrew***) in 1582;



- **Petrus Cunaeus** (1586–1638), who published *De Republica Hebraeorum* (***The Hebrew Republic***) in 1617;
- **Jesuit Giovanni Stefano Menochio** (1575-1655) who published *De republica Hebraeorum* (***The Republic Hebrew***) in 1648.

Claude Fleury wrote in ***The Manners of the Ancient Israelites*** (1681):

"The **Israelites** were **perfectly free**. They enjoyed the **liberty** cherished by Greece and Rome. **Such was the purpose of God.**"



E.C. Wines wrote in ***Commentaries on the Laws of the Ancient Hebrews*** (NY: Geo. P. Putnam & Co., 1853):

"Of those **great ideas**, which constituted the **basis of the Hebrew state**, was **liberty** ...

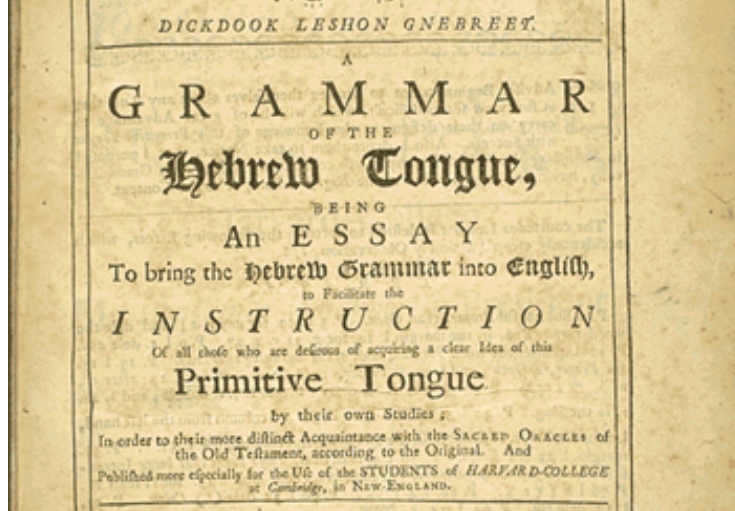
The **Hebrew people** enjoyed as **great a degree of personal liberty**, as can ever be combined with an **efficient and stable government.**"

In England, the

Universities of **Oxford** and **Cambridge** taught **Hebrew**.

In America, **Harvard** students were required to study **Hebrew**. In 1685, **Harvard**

had a **commencement address** delivered in the **Hebrew language**.



Yale, Dartmouth, Columbia, and other early American colleges had **requirements** for students to learn **Hebrew**.

Yale has **Hebrew letters** on its **Coat-of-Arms**.



In 1722, **Harvard** hired **Judah Monis**, its first full-time **Hebrew instructor**, who published ***A Grammar of the Hebrew Tongue*** (1735) - the **first Hebrew textbook** published in **North America**.

Jefferson stated in his Second Inaugural, March 4, 1805:

"I shall need, too, the favor of that



Being in whose hands we are, who led our forefathers, **as ISRAEL of old."**

Harvard President Samuel Langdon state June 5, 1788:

"The **ISRAELITES** may be considered as a pattern to the world in all ages ... (of) **government** ... on republican principles."



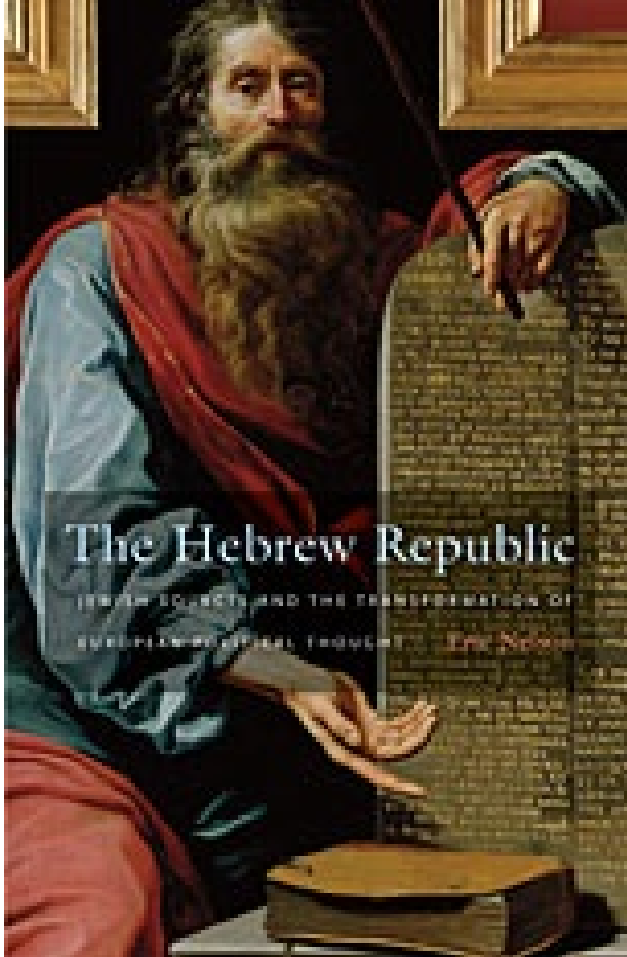
David Ben Gurion stated:

"No city in the world, not even **Athens** or **Rome**, ever played as a great a role in the life of a nation for so long a time, as **Jerusalem** has done in the life of the **Jewish people**."

Columnist **Don Feder** gave an address to the Friends of Israel, titled "**America & Israel—Two Nations Joined At the Heart**" (Grand Rapids, MI, May 15, 2014):

"More than **Athens** ... more than **Roman Law**, and **English Common Law** – Israel shaped America."

In 2011, Eric Nelson published ***The Hebrew Republic--Jewish Sources and the***



Transformation of European Political Thought (Harvard University Press) in which he provides evidence that **political thought** in **early-modern Europe** was the **Christian encounter with Hebrew sources** that provoked this radical transformation.

The book description reads:

"During the sixteenth and seventeenth

centuries, **Christian scholars** began to regard the **Hebrew Bible as a political constitution designed by God** for the children of Israel. Newly available rabbinic materials became authoritative guides to the institutions and practices of **the perfect republic** ...

Nelson identifies three transformative claims introduced into **European political theory by the Hebrew revival**:

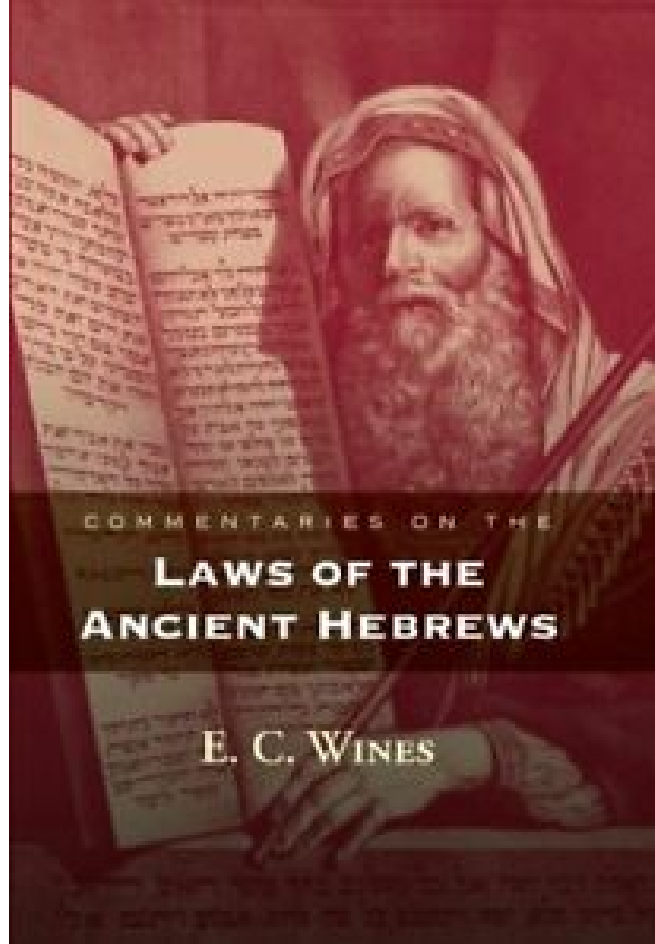
- the argument that **republics** are the **only legitimate regimes**;
- the idea that the state should coercively maintain an egalitarian **distribution of property**; and
- the belief that **a godly republic would tolerate religious diversity**.

... One major consequence of Nelson's work is that the revolutionary

politics of **John Milton, James Harrington, and Thomas Hobbes** appear in a brand-new light.

Nelson demonstrates that **central features of modern political thought** emerged from **an attempt to emulate a constitution designed by God**.

This paradox, a reminder that **while we may live in a secular age, we owe our politics to an age of religious fervor**, in turn illuminates fault lines in contemporary political discourse."



Geert Wilders stated in address titled "America the Last Man Standing," New York, September 25, 2008:

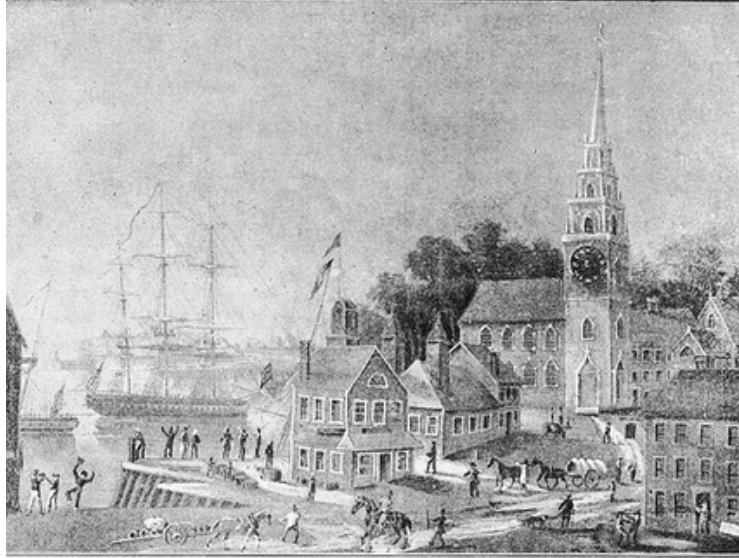
"There is a danger greater danger than terrorist attacks, the scenario of **America as the last man standing ...** With an Islamic Europe, **it would be up to AMERICA** alone to preserve **the heritage of ROME, ATHENS and JERUSALEM.**"

In 1637, **John and Ann Harvard** sailed for **Massachusetts** where he took "the freeman's oath."

He served as a **teaching elder** and an **assistant pastor** at the **First Church of Charlestown**, under **Rev. Zechariah Symmes**.

Charlestown, at that time, had about 150 families.

At age 31, **Rev. John Harvard** contracted tuberculosis and **died on September 14, 1638**.



Old Oil Painting—The First Church, Charlestown, Mass. Panel (24½x18½) cracked, but could be easily drawn together. A fine and interesting old view. From the Whitmore Collection. \$50.00.



The record of **where his grave** was located was **lost** during the **Revolutionary War**.

Having no male heir, **John** left half of his **1,600 pound estate** to the **College at Cambridge**, along with a **library of over 400 volumes**.

John Harvard's library included

- **Bible commentaries, volumes in Hebrew and Greek,**
- **an Aramaic lexicon of the Talmud, and**
- **books by Homer, Plutarch, Aquinas, Bacon, Calvin, and Luther.**

After **his library** was used by colonial scholars

Tale of John Harvard's surviving book

On his 400th anniversary, a look back at the bequest, the fire, and the 'lone survivor'

November 1, 2007

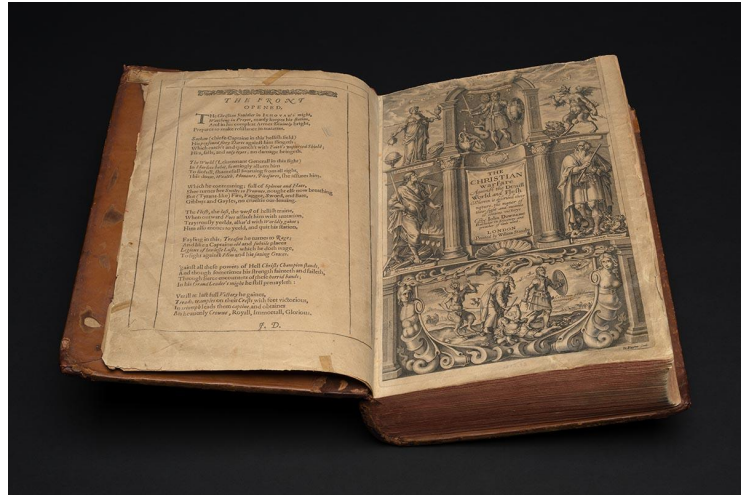
By Jennifer Tomase, HCL Communications



This November, Harvard University will mark the 400th anniversary of the birth of John Harvard, not the institution's founder as he is

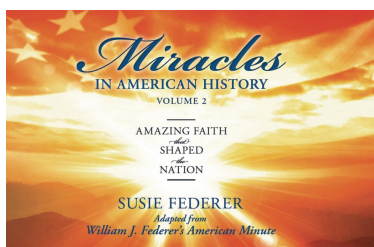
for over a century, a fire in 1764 destroyed all John Harvard's books, except one.

The one book that survived the fire was *The Christian Warfare Against the Devil, World and Flesh And Means to Obtain Victory*, by John Downname, published in 1634.



The **General Court of Massachusetts Bay** voted in 1639 to rename the **College at Cambridge** after **John Harvard**.

It is the **oldest institution of higher learning** in America.



[Miracles in American History-Volume TWO: Amazing Faith that Shaped the Nation](#)

On the wall by the **old iron gate** at **Harvard University's main campus** entrance, and also noted in **Harvard Divinity School's** catalog, is the statement of **Harvard's founders**:

AFTER GOD HAD CARRIED VS SAFE TO NEW ENGLAND
AND WEE HAD BVILDED OVR HOVSSES
PROVIDED NECESSARIES FOR OVR LIVELI HOOD
REARD CONVENIENT PLACES FOR GODS WORSHIP
AND SETTLED THE CIVILL GOVERNMENT
ONE OF THE NEXT THINGS WE LONGED FOR
AND LOOKED AFTER WAS TO ADVANCE LEARNING
AND PERPETVATE IT TO POSTERITY
DREADING TO LEAVE AN ILLITERATE MINISTRY
TO THE CHVRCHES WHEN OVR PRESENT MINISTERS
SHALL LIE IN THE DVST.
NEW ENGLANDS FIRST FRVITS

"After **God** had carried us safe to New England, and wee had builded our houses, provided necessities for our livelihood, rear'd convenient

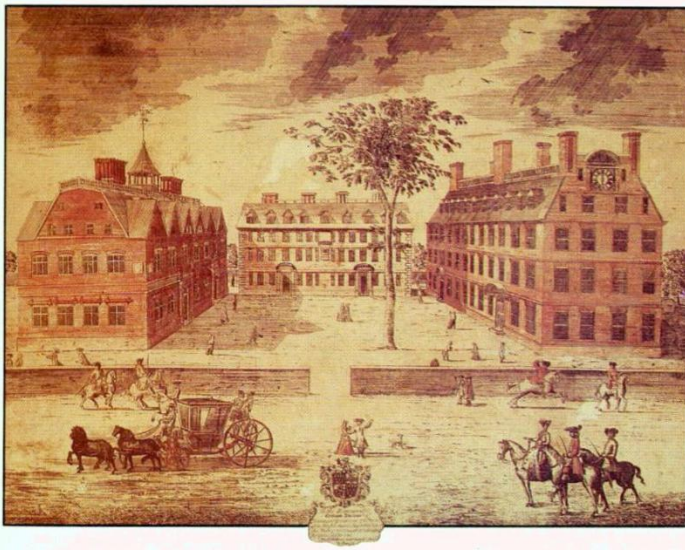
places for God's worship, and settled the Civil Government:

One of the next things we longed for, and looked after was to advance Learning and to perpetuate it to Posterity; **dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust ...**

... And as we were thinking and consulting how to effect this great work, it pleased **God** to stir up the heart of one **Mr. Harvard**, a godly gentleman and a lover of learning there living amongst us, **to give the one half of his estate ... towards the erecting of a college and all his Library."**

BEQUEATHED TO A COLLEGE
NEWLY ESTABLISHED
BY THE GENERAL COURT
HIS LIBRARY
AND ONE HALF OF HIS ESTATE
WHEREFORE
HIS NAME IS BORNE BY
HARVARD COLLEGE
THAT ELDEST
OF THE SEMINARIES
WHICH ADVANCE LEARNING
AND PERPETUATE IT
TO POSTERITY
THROUGHOUT AMERICA

Harvard's declared purpose was: "**To**

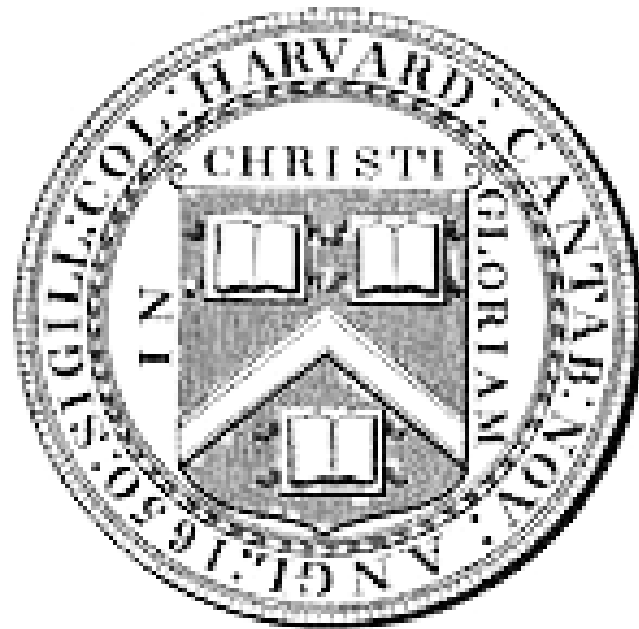


train a literate clergy."

This was consistent with **106 of the first 108 schools in America**, which were founded on Christianity.

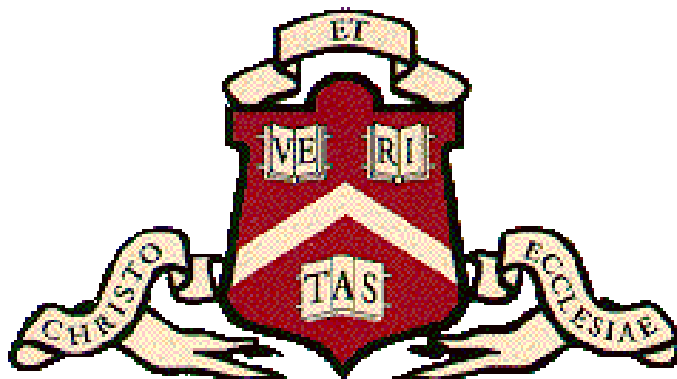
Ten of the twelve presidents of Harvard prior to the Revolutionary War were **ministers**.

Fifty percent of the 17th-century **Harvard** graduates became ministers.



Harvard College was founded in "In Christi Gloriam" as its founders believed: **"All knowledge without Christ was vain."**

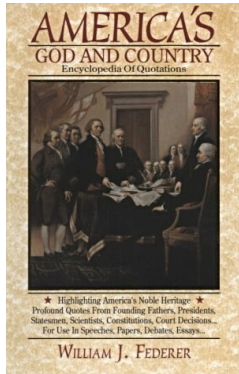
In 1692, the motto of **Harvard** was: **"Veritas Christo et Ecclesiae"** ("Truth for Christ and the Church").



The word **"Veritas"** on the **college seal** referenced divine truth, and was embedded on a shield, which can be found on

Memorial Church, Widener Library, and numerous Harvard Yard dorms.

The shield has on top **two books** facing up and on the bottom **a book facing down**, symbolizing the limits of reason and the need for **God's revelation**.



[America's God and Country Encyclopedia of Quotations](#)

Harvard's Rules & Precepts, September 26, 1642, stated:

"1. When any Scholar ... is able to make and speak true Latine in Verse and Prose ... And decline perfectly the paradigms of Nounes and Verbes in the Greek tongue ... (he is allowed) admission into the college.

2. Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, John 17:3

and therefore to lay **Christ** in the bottome, as the only foundation of all sound knowledge and Learning. And seeing the **Lord** only giveth wisdom, Let every one seriously set himself by **prayer** in secret to seeke it of him, Prov. 2,3.

3. Every one shall so exercise himselfe in reading the Scriptures twice a day,

that he shall be ready to give such an account of his proficiency therein, both in Theoreticall observations of Language and Logick, and in practicall and **spirituall**

truths, as his Tutor shall require, according to his ability; seeing the entrance of **the word giveth light**, it giveth understanding to the simple, Psalm, 119:130.

4. That they eshewing (avoiding) all profanation of **God's name, Attributes, Word, Ordinances**, and times of **Worship**, do studie with **good conscience** carefully to retaine **God**, and the love of his truth in their mindes,

else let them know, that (notwithstanding their Learning) **God** may give them up to strong delusions, and in the end to a **reprobate minde**, 2Thes. 2:11, 12. Rom. 1:28.

5. That they studiously redeeme the time; observe the generall houres ... diligently attend the Lectures, without any disturbance by word or gesture ...



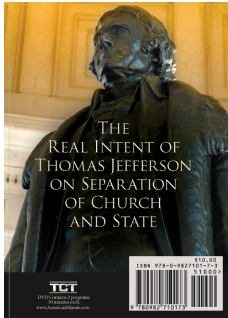
6. **None shall ...** frequent the company and society of such men as lead an **unfit, and dissolute life**. Nor shall any without his Tutors leave, or without the call of Parents or Guardians, goe abroad to other Townes.

7. Every Scholar shall be present in his Tutors chamber at the 7th houre in the morning, immediately after the sound of the Bell, at his **opening the Scripture** and **prayer**, so also at the 5th houre at night, and then give account of his owne **private reading ...**

But if any ... shall absent himself from **prayer** or Lectures, he shall bee lyable to Admonition, if he offend

above once a week.

8. If any Scholar shall be found to transgresse any of the **Lawes of God**, or the Schoole ... he may bee admonished at the publick monethly Act."



In 1790, the requirements for **Harvard** stated:

"All persons of what degree forever residing at the College, and all undergraduates ... shall constantly and seasonably attend **the worship of God** in the chapel, morning and evening ...

All the scholars shall, at sunset in the evening preceding **the Lord's Day**, lay aside all their diversions and ... it is enjoined upon every scholar carefully at apply himself to the duties of religion on said day."

In 2021, **Harvard broke from its historical faith in God** by hiring an **atheist** as its head chaplain.

FoxNews ran the headline:

"Harvard appoints **'atheist'** as president of university chaplains - not everyone is happy"



Samuel Langdon was a colonial chaplain and pastor before being chosen as **President of Harvard** in 1776.

In an **Election Day address**, May 31, 1775, **Harvard President Samuel Langdon** spoke to the **Massachusetts Provincial Congress**:

"We have rebelled against God. We have lost the true spirit of Christianity,

though we retain the outward profession and form of it.

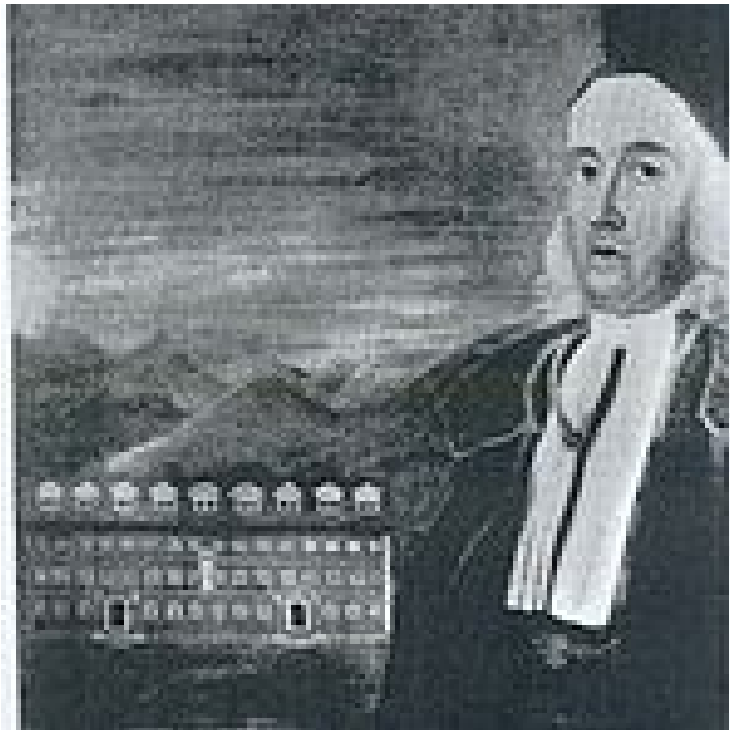
We have neglected and set light by the **glorious Gospel of our Lord Jesus Christ** and **His holy commands** and institutions.

The worship of many is but mere compliment to the Deity, while their hearts are far from Him.

By many, the **Gospel** is corrupted into a superficial system of moral philosophy, little better than ancient Platonism ..."

Langdon
continued:

*Sam^t
Langdon*



"Wherefore is all this evil upon us? Is it not because we have forsaken the **Lord**?

Can we say we are innocent of crimes against **God**?

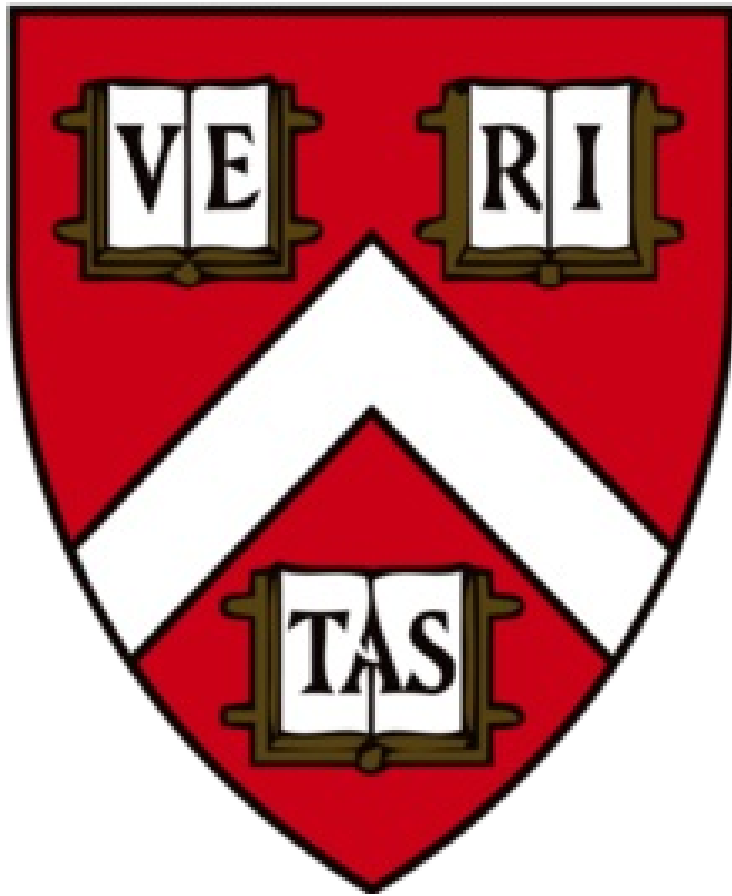
No, surely it becomes us to humble ourselves under **His mighty hand**, that **He** may exalt us in due time ...

My brethren, **let us repent** and **implore the divine mercy**.

Let us **amend our ways** and our doings, reform everything that has been **provoking the Most High**, and thus endeavor to obtain **the gracious interpositions of Providence** for our deliverance ..."

Langdon concluded:

"If **God** be for us, who can be against us? The enemy has reproached us for **calling on His name** and professing **our trust in Him**.

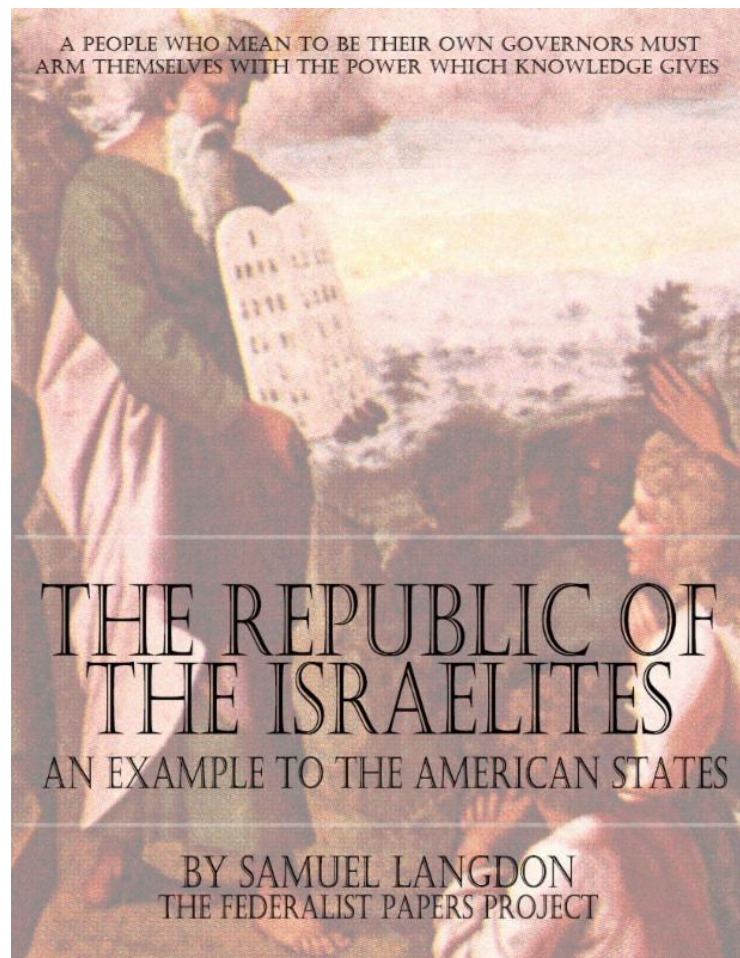


They have made a mock of our solemn fasts and every appearance of serious **Christianity** in the land ...

May our land be purged from all its sins!

Then the **Lord** will be our refuge and our strength, a very present help in trouble, and we will have no reason to be afraid, though thousands of enemies set themselves against us round about.

May the **Lord** hear us in this day of trouble ... We will rejoice in **His salvation**, and in the **name of our God**, we will set up our banners."



After being **President of Harvard, Samuel Langdon** was a delegate to the **New Hampshire Convention** which **ratified the United States Constitution** in 1788.

In the wisdom of the Christian Hebraists, **Samuel Langdon** gave an address "**The Republic of the Israelites an**

Example to the American States":

"From (the Israelites) we may learn **what will exalt our character**, and **what will ... bring us to ruin**.

Let us therefore look over **their constitution and laws** ... and observe how **their prosperity** ... depended on **their strict observance** of the **divine commands** both as to their **government and religion.**"

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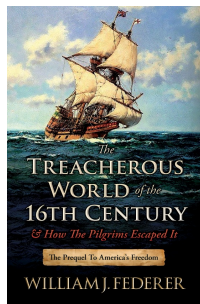
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