

# HOSEA 11

The Lion Will Roar

# Introduction from Trei Asar Hosea 11

- Having described the severity of the punishment about to befall the Nation of Israel (Jewish nation, the Almighty now sends His prophet to explain the reason for this harsh treatment (Rashi; Radak); Because I singled them out for special attention and love from the outset of their very existence, I therefore deal with them more strictly than I do with other nations. Since I have designated them as “My Children”, it is incumbent upon Me to reprimand and even punish them as a father does his offspring (Radak, Mahari Kara). Accordingly, now that they have consistently sinned against Me, they have no cause for complaint when I punish them.  
(Abarbanel)

# ESV Study Bible Commentary Chapter 11

- **11:1** When Israel was a child, I loved him, and out of Egypt I called my son. Here is one of the most endearing passages in Hosea. The prophet uses another family metaphor, portraying the Lord not only as a husband but also as a father (cf. [Luke 15:11–32](#)). This metaphor was not original to Hosea (cf. [Ex. 4:22–23](#)). [Matthew 2:15](#) uses the line “out of Egypt I called my son” to show that Yeshua is the “Son of God,” i.e., the heir of David who embodies Israel’s relationship to God (cf. [2 Sam. 7:14](#); [Ps. 89:26–27](#)).
- **11:1** Israel, labeled God’s “son” in [Ex. 4:22](#) (see [Deut. 8:5](#)), came out of Egypt in the exodus ([Exodus 14](#)). The movement of Israel prefigures the movement of The Messiah ([Matt. 2:15](#)), who is the faithful Son ([Matt. 3:17](#)), whereas Israel as son repeatedly failed ([Hos. 11:2](#)).

# ESV Study Bible Commentary Chapter 11

- **11:2–4** The Lord loved Israel from the beginning and never stopped loving them. Throughout their history, he **taught Ephraim** (that is, Israel) **to walk and healed them** (v. **3**), as a father does with his child. Some commentators think the image of a parent and a child continues in v. **4** in **led them with cords of kindness, with the bands of love**. The meaning would be light bands or cords with which a parent supports and guides a toddler who is learning to walk. But most commentators think that in v. **4** the image changes to that of a kind farmer with his animals, who removes the **yoke** and leads the animal, not with harsh ropes and a yoke (as in **10:11**), but with light “cords” and “bands” to guide the animals to their food. Then the Lord, like a gentle farmer, even **bent down and fed them**

# ESV Study Bible Commentary Chapter 11

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- ([11:4](#)). In all of this manifestation of grace, the Lord was *not* initiating a new basis for a relationship between him and his people, for the relationship from the beginning was never based on law but on redemptive grace. Among other places, this is illustrated by the preamble of the Ten Commandments: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery” ([Ex. 20:2](#)). It was God’s love that provided and still provides the underpinning for an ultimate relationship of care, guidance, and obedience. Tragically, however, more than anything else, it was the Lord’s love that was spurned: **The more they were called, the more they went away** ([Hos. 11:2](#)), and “My people are bent on turning away from me” (v. [7](#)).

# ESV Study Bible Commentary Chapter 11

- 11:5–7 They shall not return ... but Assyria. Some read “not” as “surely” (ESV footnote), since 8:13; 9:3; and 11:11 seem to contradict reading a negative here. This is grammatically possible, but not necessary. (See note on 7:16: “Egypt” in those earlier verses may be a name representing all foreign powers, whereas here Hosea says they will not literally return to **Egypt**.) This verse may mean that hope of finding deliverance from Egypt will fail. The Israelites will find themselves subject to a new pharaoh, not in Egypt but in Assyria.
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# ESV Study Bible Commentary Chapter 11

- **11:8 How can I give you up?** In highly anthropomorphic terms, the Lord pours out his irrepressible love; [Isa. 49:15](#) and [Jer. 31:20](#) express the same sentiment. The relationship between God and his chosen must not be viewed as a formality. These emotional outpourings demonstrate that the Lord is a person, filled with compassion—unlike the lifeless Baals. His affection weighs heavier than Israel’s ingratitude, and he cannot bring himself to renounce his people, even though they renounce him. **How can I make you like Admah ... like Zeboiim?** These two cities were totally destroyed (see [Deut. 29:23](#); also [Gen. 14:2, 8](#)). The love that the Lord has for his children restrains him from obliterating them. He will preserve Israel through a remnant (cf. [Rom. 11:5](#)).

# TRIE ASAR COMMENTARY

- **Trei Asar Commentary pg 112-113**
- Hos 11:8 “How can I give you up, Ephraim? How can I surrender you, Israel? How can I make you like Admah? How can I set you as Zeboim? My heart is turning over within Me. My compassions are kindled. TLV
- **Hos 11:9** I will not vent My fierce anger. I will not again destroy Ephraim. For I am God—not a man—the Holy One in the midst of you, and I will not come in fury.”



# TRIE ASAR COMMENTARY

- Despite your lack of appreciation for the special treatment I have accorded you, and in spite of your constant rebelliousness and infidelity to Me, I will nevertheless withhold the full force of the retribution you have earned as My great love for you prevents Me from carrying it out.
- How can I give you over to Ephraim (or) deliver you, Israel; how can I render you like Admah or make you like Zeboyim? My heart has been turned over; My mercies have been kindled. How can I possibly give you over to the enemy Ephraim? How can I deliver you, the remaining tribes of Israel, to the oppressor? Although you are deserving of the same fate as met by the cities of Admah and Zeboyim, which were overturned and destroyed along with Sodom and Gomorrah. I find Myself unable to carry out such a decree For My heart has been turned over and My decision rescinded (Radak) (due to My great love for the Jewish nation (Israel) and My Mercies for you have been kindled and set aflame (Targam; Mahari Kara)

# Gods Mercy and Love For Israel:

- Deut. 32:36
- 2 Samuel 24:15-17
- 11 Kings 13:23
- Psalm 106:45
- Jeremiah 3:12-14

# Trei Asar and ESV Commentary

- **11:10–11** His children shall come trembling ... I will return them to their homes describes the return of a remnant of God's people from exile.
- **Trei Asar; The prophet ends this chapter with a glimpse into the (then) distant future, depicting the final redemption of Israel (the Jewish people) and their permanent return to the Holy Land.**
- Hos 11:10 They will walk after Adonai. **He will roar like a lion.** Indeed, He will roar and the children will come trembling from the west.
- Hos 11:11 “They will come trembling like a bird out of Egypt, like a dove out of the land of Assyria, and I will settle them in their houses.” It is a declaration of Adonai.

# Trei Asar and ESV Commentary

- After Hashem they will follow; like a lion He shall roar; for He shall roar and the children shall stir from the west. (Although) I have responded to their iniquities with restraint., the magnitude of their sins nevertheless compels Me to remove My Divine Presence from their midst and to banish them from their land. However, the day shall yet arrive when they will seek out Hashem and follow after Him while still in their exile. (Radak)
- When that occurs, they will earn the right to follow Him out of exile back to their homeland (Rashi). For at that time, the Almighty shall roar like a lion – who emits his mighty roar to gather together all the beasts of the jungle where he reigns supreme.
- So shall Hashem reveal Himself to His people through a prophet or through a miraculous sign of His Presence (Radak) and to return to His Holy Land to experience once again His Divine Presence there- like a son responding to his father's call to return home. (Radak)

# Trei Asar and ESV Commentary

- [11:12–12:1](#) Dependence on Alliances. **Ephraim has surrounded me with lies ... but Judah still walks with God ([11:12](#))**. Judah and the northern tribes (Ephraim) both suffered lapses in fidelity to the Lord, but Judah, unlike Ephraim, had some good kings (in particular, Hezekiah). One of the highest points in Judah's history was the victory over the Assyrians when Hezekiah was king (see [2 Kings 18–19](#), which was 20 years after Samaria fell).

# **Yeshua is the Lion Who Roars – Calling Israel back to the Father.**

- **Isaiah 2:1-5, Isaiah 11**
- **Isaiah 49:10**
- **Jeremiah 31:9**
- **John 8:12**
- **Matthew 23:37-39**
- **Romans 11**

# Called Back from The Islands of The Seas

- **Gen 10:1** And these are the genealogical records of Noah's sons, Shem, Ham, and Japheth. Sons were born to them after the flood.
- Gen 10:2 Japheth's sons were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.
- Gen 10:3 Gomer's sons were Ashkenaz, Riphath and Togarmah.
- Gen 10:4 Javan's sons were Elishah and Tarshish, Kittites and Dodanites.
- Gen 10:5 **From these the coastlands of the nations** spread out in their lands, each one according to his language, according to their families, into their nations.
- Gen 10:6 Ham's sons were Cush, Mizraim, Put and Canaan.
- Gen 10:7 Cush's sons were Seba, Havilah, Sabtah, Raamah, and Sabteca. And Raamah's sons were Sheba, and Dedan.

# Called Back from The Islands of The Seas

- **Ancestry of People of the Islands(Coastlands) of the Sea from Genesis 10**
- Genesis 10 describes the 3 sons of Noah and some of their sons and grandsons from which the Bible says all people of all nations physically now on earth are descended. Although quite a few specific nations are mentioned not all the nations or grandsons of Noah are probably mentioned such as those included under the islands (coastlands) of the sea.
- In Hebrew the original language of the Tenach including Genesis the word for islands can also be translated coastland. Specifically the entry in Strong's Exhaustive Concordance Hebrew English dictionary is as follows: ie a habitable spot (as desirable); dry land, a coast, an island: country, isle, coast. This probably includes China, Japan, Korea and Southeast Asia and the rest of the Far East, India and the Indian subcontinent, Siberia, and the Americas and Oceania and other islands



# Called Back from The Islands of The Seas

- The general term islands of the sea in reference to Israel also means these are places and people that are far from Israel and not mentioned specifically in the other sons or grandsons of Noah or not as easily connected to one of the mentioned grandsons although the places and the islands of the sea are from Japheth one of the sons of Noah.
- Some of the corresponding nations or peoples given in the following paragraph are from the book *After the Flood The Early Post Flood History of Europe Traced Back to Noah* by Bill Cooper New Wine Press, Chichester, West Sussex, England, United Kingdom.
- The scripture reference from Genesis 10 of the ancestry of the places and peoples of the islands (coastlands) of the sea from Japheth is as follows:

# Called Back from The Islands of The Seas

- **Scripture Reference from Genesis 10 of Ancestry in Noah's Son Japheth of the People of the Islands (Coastlands) of the Sea**
- Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
- The sons of Japheth; Gomer (Wales and Germanic people), and Magog, and Madai (Medes or Iran), and Javan (Greece), and Tubal (regions around current Tobolsk, Russia and Tbilisi, Georgia), and Meshech (region around Moscow, Russia), and Tiras (region around Tiranna, Albania and the Balkans).
- And the sons of Gomer; Ashkenaz (Germanic people), and Riphath, and Togarmah (Turkey).

# Called Back from The Islands of The Seas

- **Scripture Reference from Genesis 10 of Ancestry in Noah's Son Japheth of the People of the Islands (Coastlands) of the Sea**
- And the sons of Javan; Elishah (that gives the expression Hellenic with respect to Greece and, probably gives rise to the expression the Elysian fields, and Tarshish (southern Spain and Portugal from the announcement some time ago on the BBC of archaeological remains of concentric circles with a rectangular building in the middle similar to Plato's description in his book Critias near Cadiz in southern Spain), Kittim (Cyprus), and Dodanim (region in Turkey around the Dardanelles Strait).
- By these were the isles (coastlands) of the Gentiles divided in their lands; everyone after his tongue, after their families, in their nations. Genesis 10:1-5

# Called Back from The Islands of The Seas

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- **God Through His Messiah (The Messiah ) Yeshua Will Gather His Earthly People the Jews from the Islands of the Sea from Isaiah 11:10-11**
- **Isa 11:10** It will also come about in that day that the root of Jesse will stand as a banner for the peoples. The nations will seek for Him, and His resting place will be glorious.
- **Isa 11:11** It will also come about in that day that my Lord will again redeem—a second time with His hand—the remnant of His people who remain from Assyria, from Egypt, from Pathros, from Cush, Elam, Shinar, Hamath, and from the islands of the sea.

# Called Back from The Islands of The Seas

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- **God Through His Messiah (The Messiah ) Yeshua Will Gather His Earthly People the Jews from the Islands of the Sea from Isaiah 11:10-11**
- The day in verse 10 that is referred to is the Messianic Age especially the beginning of it when there shall arise a root out of Jesse. This refers to Messiah (The Messiah ) Yeshua who was a direct descendant of Jesse who was the father of King David as can be seen in Yeshua' genealogies in Matthew 1 or Luke 3 and this would refer to Yeshua also being a descendant of King David and a recipient of the Davidic throne and right to rule Israel.

# Called Back from The Islands of The Seas

- Yeshua in the Messianic Kingdom will be both an ensign or flag to the Jews and to His flag or symbol or His reign the Gentiles or people of the nations will seek. It also says His Yeshua' rest when He will have overcome all his ungodly demonic and human foes and cause a time of glory of God through Yeshua fully exercising His grace, righteousness, peace and justice and prosperity.
- At the beginning of this Messianic Age Yeshua will reach out a second and final time to bring his chosen earthly people the Jews from Assyria (region around northern Iraq and southern Turkey), and Egypt(northern Egypt), from Pathros (southern Egypt), from Cush (Ethiopia and region), from Elam (eastern Persia, Pakistan and western India), from Shinar (southern Iraq), from Hamath(Lebanon and Syria) and from the islands (coastlands) of the sea (China, Japan, Korea and Southeast Asia, Siberia, India and the Indian subcontinent, the Americas and perhaps distant areas of Europe and Africa in this case).

# Called Back from The Islands of The Seas

- The first time God reached out to gather his people from the nations was after they returned to Israel following the invasion of the Assyrians of the Northern Kingdom of Israel and then by the Babylonians of the Southern Kingdom of Judah in 587 BC with a decree for the Jews to go to rebuild their temple by King Cyrus of Persia in 538BC of the Persian king Artaxerxes to rebuild the walls of Jerusalem in 445BC.
- The gathering of the Jews the second time began in earnest when the nation of Israel was reestablished in 1948 but will be completed in the early part of the Messianic Age. The scripture reference in Isaiah 11 of Yeshua establishing His Messianic Kingdom and calling out His chosen earthly people the Jews from the islands (coastlands) of the sea and other parts of the

# Return and Discovery of some of the Lost Tribes of Israel – Jewish Voice

**The Lost Tribes of the House of Israel**

**Lost Tribes of Israel**  
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- **Lost Tribes of Israel**  
These tribes and groups are the only ones who claim to be the lost tribes of Israel.
- **Other Tribes, Racial Connections**  
The 12 Tribes of Israel were in 1000 BC long-term contact with various peoples in the Middle East. Many of these peoples were later identified as the 12 Tribes of Israel.
- **Lost Tribes JWVI Works Among**  
These tribes and groups are the ones who claim to be the lost tribes of Israel.

**Lost Tribes of Israel served by JWVI**

- **The Beta Abraham | Adhis Ababa, Ethiopia**  
In the northern part of Ethiopia, a community of Abba, Adhis, and other tribes were known as the Beta Abraham. Many of these tribes were converted to Christianity under religious persecution, and some Beta Abraham today continue to practice their Jewish traditions in secret.
- **The Beta Israel | Gondar & Tsch Gayint, Ethiopia**  
In 1875, the Jewish government recognized the Beta Israel of Southern Ethiopia as 100%. Operation Solomon transported 14,000 of these Ethiopian Jews to Israel in 20 hours of non-stop flights. When the flight disembarked, thousands were left behind and to this day live in camps in the Gondar region.
- **The Cofim | Wilijo & Haxama, Ethiopia**  
The Cofim people live in Southern Ethiopia and identify with their own biblical manuscripts given to David, Christ's people, including concerning the tribes on the right side, including the tribe of Dan. They are descendants of the 23 tribes, and continuing the Jewish 23 tribes.
- **The Lemba | Southern Africa**  
The Lemba live in Southern Africa and claim to be the lost tribes of Israel. They follow biblical stories, have their own Jewish books, practice circumcision, observe the Sabbath, and do not eat pork. They maintain that they have the 12 tribes and are the only people to have the 12 tribes and are the only people to have the 12 tribes.
- **The Beni Menashe | Manipur & Mizoram, India**  
The Beni Menashe are descendants of the tribe of Manasseh and live in two states in northeastern India. They claim to be the lost tribes of Israel and have their own Jewish books and practices. They claim to be the lost tribes of Israel and have their own Jewish books and practices.

**Lost Tribes of Israel served by JWVI**

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# Return and Discovery of some of the Lost Tribes of Israel – Jewish Voice

- *Ethiopian Jews*
- For centuries, the Beta Israel of Gondar, the Beta Abraham of Addis Ababa, and the Gefat of Woliso and Hosanna have endured persecution for their felasha or “foreigner” status among Ethiopians. Many believe they are from the tribe of Dan. Thousands were rescued from poverty and brought to Israel during the massive airlifts of 1984, 1985, and 1991. The aliyah (return of the Jews to their homeland) program sponsored by Israel has been stopped and resumed a number of times since then. Only those Jewish people who have not converted to another religion and are considered by authorities to remain solely Jewish in their faith are permitted to make aliyah. We know of many thousands of people who belong to small tribal groups and we are continuing to reach out to them with the love of their Jewish Messiah.

# Return and Discovery of some of the Lost Tribes of Israel – Jewish Voice

- ***Yibir of Somaliland***
- The origin of the Yibir is unclear. It is one of the oldest ethnic groups in Somaliland and is said to predate Islam in the area. They are known as highly secretive of their language, not letting members of other ethnic groups around them even hear them speak it. Some suggest they came from the Beta Israel of Ethiopia, and are, therefore, also believed to be from the tribe of Dan, having made their way into Somaliland. While it remains disputed and uncertain, the Yibir do have some things in common with the Beta Israel, namely their outcast status in their countries and metal working trades. They have not sought to make themselves known to Israel and Jewish officials because it would create more problems for the Yibir people who already endure a despised position among their countrymen.
- Jewish Voice – Finding the Lost Tribes <https://www.jewishvoice.org/learn/lost-and-scattered-tribes-whom-were-connected>

# Return and Discovery of some of the Lost Tribes of Israel – Jewish Voice

- ***B'nei Menashe of India***
- When the Bnei Menasha Jews of India were “found,” they called themselves Israelites, rather than Jews, and they claim the tribe of Manasseh. After the Assyrian conquest, some of Israel’s people of the Northern Kingdom followed the Silk Route into China. The Silk Route was a 4,000-mile-long road system developed for commerce between China and the Middle East. Some believe that, after settling in China, some Jewish people migrated south into the northern regions of India. Some of the Bnei Menashe dispute this, saying they do not have the same customs as the Chinese. They remember their fathers sacrificing an animal, taking the blood, and painting it onto the doorposts at Passover.

# Return and Discovery of some of the Lost Tribes of Israel – Jewish Voice

- *Igbo of Nigeria*
- The Igbo are said to have migrated from Syria, Portugal and Libya into West Africa after the Assyrian army deported them. They also believe themselves to be of the tribe of Dan. In the ninth century, a Jewish traveler came across the Igbo and wrote that they had the entire body of Jewish Scriptures except the books of Esther and Lamentations. Written records were lost during years of persecution in Muslim areas. However, they maintained many Jewish practices over the centuries including circumcision on the eighth day, observance of some of the dietary laws, laws of uncleanness, and celebration of Jewish holidays, including Yom Kippur, Rosh Hashanah, Sukkot, and Passover

# Return and Discovery of some of the Lost Tribes of Israel – Jewish Voice

- *Lemba of Zimbabwe*
- The Lemba are believed to have fled Jerusalem after the Temple was destroyed around 586 BC. Though not among the traditionally described Ten “Lost Tribes of Israel,” these Jewish people were scattered when the Southern Kingdom of Judah fell to Babylonia. It is believed they fled Judea and ended up in Yemen. From Yemen they migrated to Africa, eventually settling in Ethiopia and Tanzania. Many left Ethiopia, moved south to Zimbabwe and became known as the Lemba. Seventy percent of the Lemba have tested to possess Cohanim DNA, lending credibility to their claim of ties to the ancient people of Israel, particularly the Levites.

# Return and Discovery of some of the Lost Tribes of Israel – Jewish Voice

- *Lost and Found...to us*
- The history of the "Lost Tribes" is fascinating, and we rejoice in being a part of reaching and gathering these scattered people back to Israel – and more importantly, back to God through Yeshua. We've seen firsthand that God is reconciling them to Himself in extraordinary numbers!

# The Puritans of America - Early Settlers Were More Jewish than Protestant

- The Puritans were obsessed with the Bible and came to identify their political struggle against England with that of the ancient Hebrews against Pharaoh or the King of Babylon. Because they identified so strongly with ancient Israel, they chose to identify with the Old Testament (Hebrew Bible). (World Book Encyclopedia & Encyclopaedia Judaica) In 1620, the “Separatists” sailed for America on the Mayflower. The Separatists/Puritans who settled at Plymouth Colony called themselves “Pilgrims” because of their wanderings in search of religious freedom. The Puritan culture of New England was marked from the outset by a deep association with Jewish themes. No The Christian community in history identified more with the Israelites of the Bible than did the first generations of settlers of the Massachusetts Bay Colony, who believed their own lives to be a literal reenactment of the biblical drama of the chosen people—they were the **children of Israel** and the ordinances of God’s Holy covenant by which they lived were His divine law

# The Puritans of America - Early Settlers Were More Jewish than Protestant

- Since they viewed themselves as the persecuted victims of the sinful The Messiahian establishment of the Old World (England), the Puritans also had a natural sympathy for the Jews of their own time. The Protestant Puritan leader Cotton Mather repeatedly referred to the Jews in his prayer for their conversion as God's "Beloved People." **The New Israel**—The influence of the Hebrew Bible marks every step of the Puritan exodus to their Zion in the wilderness of the New World. The Jewish Bible formed their minds and dominated their characters; its conceptions were their conceptions.



# The Puritans of America - Early Settlers Were More Jewish than Protestant

- The next major group of Puritan settlers to arrive in New England (1630) was headed by John Winthrop (1588–1649) and founded the Massachusetts Bay Colony. They were ruled initially by an elite of leading Puritan families - since the colony itself was based on biblical principles and was moved by the Puritan spirit of the Scriptures—was the Holy Jewish Bible. The Puritans wholeheartedly believed that it was their special mission to establish in America a society precisely modeled on the precepts of Sacred Jewish Scriptures. The Massachusetts Bay Colony was at the very least a state inspired by and thoroughly devoted to the Jewish Bible. "If we keep this covenant," Governor John Winthrop assured his people, "we shall find that the God of Israel is among us, but if we deal falsely with our God... we be consumed out of the good land whither we are going." **The Jewish covenant concept was thus the bedrock of all Puritan religious communities.**
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# The Puritans of America - Early Settlers Were More Jewish than Protestant

- Accordingly, the first settlers in New England called themselves "**The Christian Israel.**" Comparison of the Puritan leaders with the great leaders of ancient Israel—especially Moses and Joshua—were common. So the names of Daniel, Jonathan, Esther, Enoch, Ezra, Rachel and a host of others were in constant use among the Puritans. Interestingly enough, there was a conspicuous absence of the names of The Christian saints. Names of cities, towns and settlements likewise derived from Hebraic sources. This widespread use of biblical names, however, was not confined to the naming of offspring, cities and towns - names of many biblical heights were eventually bestowed upon the great mountains of America. Mount Carmel and Mount Horeb, home of the Prophets, were popular names, as was Mount Nebo, the final resting place of Moses. Names like Mount Ephraim, Mount Gilead, Mount Hermon, Mount Moriah, Mount Pisgah, were all popular as well. Some mountains in the New World were even called Mt. Sinai, Mount Zion and Mount Olive. .

# The Puritans of America - Early Settlers Were More Jewish than Protestant

- Puritan obsession with the Bible led them to try and incorporate many aspects of the Jewish commandments into their lifestyle based on their literal interpretation of Hebraic laws. One of the most significant was the concept of the Sabbath as a day of rest and meditation. Puritan Sabbath observance began at sundown and no work of any kind, even household chores, was allowed for the next 24-hours. Sabbath observance was strictly monitored by local officials. In summary: The majority of the earliest settlers were Puritans from England. Unlike their cousins back home, these American Puritans strongly identified with both the historical traditions and customs of the ancient Hebrews of the Old Testament/Teanch. They viewed their emigration from England as a virtual re-enactment of the Jewish exodus from Egypt: England was Egypt, the English king was Pharaoh, the Atlantic Ocean their Red Sea, America was the Land of Israel, and the Indians were the ancient Canaanites. They were the new Israelites, entering into a new covenant with God in a new Promised Land.

# The Puritans of America - Early Settlers Were More Jewish than Protestant

- These settlers found themselves in a New World which had no existing laws or government. Their first task, therefore, was to create a legal framework for their communities and the first place they looked for guidance was the Hebrew Bible. Thus most of the early legislation of the colonies of New England was determined by Scripture. The most extreme example was the Connecticut Code of 1650 which created a form of fundamentalist government based almost entirely on Jewish law using numerous citations from the Bible. The same held true for the code of New Haven and many other colonies.

# The Puritans of America - Early Settlers Were More Jewish than Protestant

- At the first assembly of New Haven in 1639, John Davenport clearly declared the primacy of the Bible as the legal and moral foundation of the colony: "Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well as in the government of families and commonwealth as in matters of the church ... the Word of God shall be the only rule to be attended unto in organizing the affairs of government in this plantation."
- Thanksgiving which has evolved into a national day of feasting and celebration was initially conceived by the Pilgrims, in 1621, as a day similar to the Jewish Sukkot, the holiday of joy as told in Leviticus 23:40. It was for the Puritans and is for the Jews a day of great joy because it was the time of the year for the gathering grain and fruits from their fields into their homes. A time for introspection and prayer, because it was God, not man who allowed the first harvest.
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- <http://jdstone.org/cr/files/puritansweremorejewishthanprotestants.html>