

The Education Required to Sustain a Republic:
Christian Heritage School's Annual Fund-Raising Banquet
Del City, Oklahoma
Dr. Paul Jehle – Tuesday, April 8, 2025

Psalm 78:1-7

*Give ear, O my people, to my law;
Incline your ears to the words of my mouth.
I will open my mouth in a parable;
I will utter dark sayings of old,*

*...We will not hide them from their children,
Telling to the generation to come the praises of the Lord,*

*...For He established a testimony in Jacob,
And appointed a law in Israel,*

*Which He commanded our fathers,
That they should make them known to their children;
That the generation to come might know them,
The children who would be born,*

*That they may arise
and declare them to their children,
That they may set their hope in God,
And not forget the works of God,
But keep His commandments.*

This psalm, written by Asaph the Levite, David's choir director, was probably inserted into the Book of Psalms toward the end of David's life around 1000 BC. It is a psalm written as a warning to the nation due to its slide away God. It is a psalm about the history of Israel, her disobedience, and God's mercy to bring her back. The preamble which I just read denotes the key for any nation to retain **hope** for the future. It also gives the key to restoring a nation once fallen, for **a godly nation must be restored utilizing the same methods by which she was built!**

And what is that method? It is the *instruction of our children, beginning in the home, and continuing in wider circles minimally impacting three consecutive generations*. Note that we are to have an ear for God's law (Word), and this would encompass prayer. We are also to embrace the training of our children, for the law in Israel was that a parent is responsible for the sacrifice necessary to begin a continuity of faith generationally. Ancient Israel is a biblical model of God deals with nations, and the state of our nation today indicates the similarity of the challenge facing us in the United States today.

We face globalists at the "top" quite determined to rule the world, redefining goals for our lives and our nation that do not respect liberty or biblical principles. For example, consider Yuval Noah

Harari, counsel to the World Economic Forum, who wrote in his book *Sapiens*, a mockery of biblical history:

The Americans got the idea of equality from Christianity, which argues that every person has a divinely created soul, and that all souls are equal before God. However, if we do not believe in the Christian myths about God, creation and souls, what does it mean that all people are equal? Evolution is based on difference, not on equality.¹

Harari understands that Christianity gave us the concepts in the Declaration of Independence, and repudiating God and the Bible, would remove the support for this premise. Imagine that, an atheist understands what Americans do not – that Biblical Christianity gave us this nation!

But our real challenge is not at the top, but at the bottom – in the heart. Consider the recent work, based on biblical principles, that Carl Trueman writes of in *Strange New World*. He documents the decadence manifested in our culture today from the repudiation of the sin nature of man and his responsibility for evil. We are told that *society corrupts the individual*, and thus society is the problem. Changing society, then, is the source to bringing happiness.

St. Augustine expressed it clearly, based on the Bible, when he said that the nature of man is to be a “law-breaker” – it’s the fruit of our sin nature. Thus, analyzing the present culture, we come to the conclusion that it is our ignorance of God and His law (and sound doctrine) that is the problem. Our greatest problem is not economic – though the reckless spending of money certainly gets our attention. These are symptoms. The roots go back to the garden (“you shall be as gods, knowing or setting the standard for right and wrong”). The philosophies of Rousseau, Marx and Nietzsche, to name a few, dominate our present academic world.

Trueman writes that the elites of our time believe “the great task facing human beings is to break free of the metaphysical myths that religion weaves and to shatter the moral codes that hinder individuals from being strong... human beings must rise to the challenge of self-creation...”² (p. 63) But if we are to restore our nation, we must first restore our allegiance to God and His Word, especially in the heart of the believer.

We must return to the pattern revealed in Scripture and restated in both the Old and New Testaments. Merely reacting to the evils around us will not suffice. We must embrace the lessons from the Bible, particularly as they relate to the ancient “Hebrew Republic” of Israel, from about 1450 to 1050 BC. It was the peak of Israel’s history, with its greatest liberty and the fruit of its God-given law.

Consider that:

- Ancient Israel had the highest literacy level of all ancient empires and the only nation to have an alphabet, increasing the capacity for creative expression.³

¹ Harari, Yuval, *Sapiens: A Brief History of Mankind*, Harper Collins Publishers, 2015, p. 109.

² Trueman, Carl, *Strange New World*, Crossway Books, 2022, p. 63.

³ See Jones, Miles, *Writing of God*, www.writingofgod.com.

- Israel had an education that was nearly universal, locally initiated in the home, and extended by parental consent to the Levitical priesthood in every hamlet.⁴
- It was also the only nation in the ancient world a decentralized government where judges (or magistrates) had only express powers, since government operated at the local level where the people lived.⁵
- The rule of law had checks and balances so that the legislative, executive and judicial functions were separate and curbed the tendency to increase power, being under the restraint of a written constitution.⁶

By the time this psalm was written, Israel had devolved into a limited monarchy by their own request, instituting a centralized government where their taxes would increase and their liberty would decrease.⁷ With this history, the question is, why would Israel ask for a government “like all the nations?” Why did they reject self-government for a centralized one? Why did they reject the rule of law where magistrates had little power and substitute it for a royal one with an ever increasing government?

They did so gradually over generations, with a rejection of the responsibility of self-government, most importantly, in the training of their children. The engine of continuity from one generation to the next to maintain a level of liberty not seen in any ancient nation was an adherence to the *Shema*, the central core of the law, in Deuteronomy 6:1-9.

- Parents neglected to love the Lord with all their heart and mind;
- In doing so, they no longer *taught their children diligently*, with a goal of a heart to heart transfer (as prophesied in Malachi 4:4-6).
- They no longer *talked of God when they arose from sleep, at noon, or when they lay down at night*; in a natural way as a part of everyday life.
- As a result, they allowed a secular dichotomy to invade their practice – that somehow leaving God out of everyday life would help them get along in the world.

The word *teach* here in this passage is the Hebrew word *lamad*. It means *to cut, or cleave asunder*.⁸ The corresponding Greek word for mind depicts a canal, dug in the right direction to be a thought-process of reasoning.⁹ This is no easy task. Memorizing concepts and facts and regurgitating them for tests is not cutting the mind in such a way as to build a skill for reasoning from proper premises which is required to be self-governed and independent.

Every nation will experience decay when it hopes to maintain the fruit of liberty without paying the price of planting the seeds and practice of self-government.

⁴ Wines, E.C., *The Hebrew Republic*, American Presbyterian Press, republished under the title of *The Roots of the American Republic*, by Plymouth Rock Foundation, Plymouth, Massachusetts, 1997, p. 46.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ See 1st Samuel 8:10-18.

⁸ See [Strong's Hebrew: 3925. לָמַד \(lamad\) -- To learn, to teach, to instruct](#)

⁹ See [Strong's Greek: 1271. διάνοια \(dianoia\) -- Mind, understanding, thought, intention](#)

Consider the specific aspect of education identified in Deuteronomy 6:8-9:

- *You shall bind them as a sign upon your hand* – symbolically to copy by hand, to produce effort in order to create **understanding** as it is used in the Book of Proverbs;
- *And they shall be as frontlets between your eyes* – symbolically to reason, think and express ideas – a producing of solutions
- *You shall write them on the doorposts of your house and on your gates* – symbolically, to practice the truths, to record them for future posterity

The neglect of this transfer caused the nation of Israel, over a period of 400 years, to give up their liberty, embrace a form of government like all the nations. Toward the end of those 400 years the most corrupt judge – Samson – idealizes the idea that government must be powerful to right all wrongs. But he couldn't control himself, and thus the phrase that typifies this lack of self-government occurred at the end of this 400 years - *there was no king in Israel, but everyone did what was right in their own eyes.*¹⁰ By that time, they were using the lack of a king – centralized government – as to why the people were moving in an anarchy.

Our founders knew the standard set in ancient Israel. They were not trying to become a new Israel in the modern sense, but due to the fact that it was the model government before the people chose a king against God's best for them. Its lessons were preached over and over again by the clergy prior to, during and after the American Revolution. They knew what it would take to maintain a Biblical Republic, and thus they knew what it would take to create it. For our purposes, it is a model of what it will take to restore it as well.

John Adams wrote that "the Hebrews have contributed more to civilized men than any other nation".¹¹ When inaugurating the Massachusetts State Constitution in 1780, Pastor Samuel Cooper of Brattles Church in Boston (where John and Sam Adams, Joseph Warren, John Hancock and James Bowdoin all went to church) preached a sermon in which he articulated that the State ought to be a republic, under God and the rule of law, modeled after ancient Israel.¹²

Rev. Samuel Cooper and Rev. Jonas Clarke of Lexington influenced the citizens to reject the first two drafts of the Massachusetts constitution since it was created by the state to protect the power of the government. More importantly, it did not articulate God-given rights, and did not separate the legislative, executive and judicial powers, and thus did not look like the Hebrew Republic of Israel in the Old Testament. The citizens listened to the clergy and voted it down in a 5 to 1 margin. Unsurprisingly, 10% of the delegates elected to draft a new one were clergy.¹³

¹⁰ See Judges 17:6 and 21:25.

¹¹ John Adams to F. A. Van der Kemp, Feb. 16, 1808.

¹² Cooper, Samuel, see [American Revolution Samuel Cooper - RevWarTalk](#).

¹³ See [Microsoft Word - Massachusetts.docx](#) as an example of the history of the MA State Constitution.

In addition to articulating God-given rights and clearly separating the powers of government, the new Constitution of 1780 declared that, “The happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion and morality.”¹⁴

Jonas Clarke, the pastor whose congregation stood on The Green 250 years ago this month as he watched, preached the sermon dedicating the first group of elected representatives in Massachusetts in 1781, clearly articulating the need for self-government, stating: “It is of no small importance... in a free commonwealth... that laws be as few in number... as possible.... when laws become more numerous... it indicates the decline of virtue... and increase of vice.”¹⁵

Our founders understood the necessity of self-government, and Sam Adams, writing to John Adams in 1790 declared clearly how self-government is formed, by instructing the next generation:

Let Divines, and Philosophers, Statesmen and Patriots unite their endeavours to renovate the Age by impressing the Minds of Men with the importance of educating their little Boys, and Girls—of inculcating in the Minds of Youth the fear, and Love of the Deity, and universal Phylanthropy... instructing them in the Art of self government¹⁶

If the heart of Psalm 78’s preamble is the need to instruct the next generation in order to preserve the future of liberty and self-government, the danger is to neglect these as Israel did in her history. She did this while enjoying the external fruit of liberty and prosperity, forgetting the very reason she had it. So we are doing today in America.

Noah Webster Understood the Dangers of Corrupting a Republic

Noah Webster, when writing to a young person, gave this warning:

Men in republics are as wicked, and as selfish as in monarchies, and with far more power to introduce disorders, both into legislation and into the administration of the laws... and sooner or later, this influence will place in office... men who will sacrifice principle to personal emolument... the corruption of the electors is the first step towards the ruin of republics; and when the sources of power are corrupted, the evil hardly admits of a remedy.¹⁷

Webster also set the standard for how to maintain a godly society by introducing the training of youth in principles and not just in facts or knowledge. It is from Webster’s writings that Verna Hall and Rosalie Slater coined the phrase “the principle approach.” Webster could not foresee, and

¹⁴ Massachusetts State Constitution, Article III, from *Part the First*, page 4 of the January, 2000 edition.

¹⁵ Clarke, Jonas, see [A sermon preached before His Excellency John Hancock, Esq; Governor; His Honor Thomas Cushing, Esq; Lieutenant-Governor; the Honourable the Council, and the Honorable the Senate and House of Representatives, of the Commonwealth of Massachusetts May 30, 1781. ... By Jonas Clark, ... 1781 : Clark, Jonas, Pastor of the Church in Lexington. : Free Download, Borrow, and Streaming : Internet Archive.](#)

¹⁶ Sam Adams to John Adams, October 4, 1790.

¹⁷ Webster, Noah, Letter to a Young Gentleman Commencing His Education, 1823, *Rudiments of America’s Christian History and Government*, Foundation for American Christian Education, page 23 – www.face.net.

neither could his contemporaries, how a nation set up like ours could become what we are today: less than 50% literacy, ignorant of our heritage, and dependent on others to study for us. We seem to hope for increased educational productivity by raising taxes and spending more money on externals at the expense of productive teaching and learning.

Now diversity, equity and inclusion has taken center stage, rather than the harmony of God's Providence, the equity of productivity, and the inclusion of being part of a team of scholarship and character that can change a nation.

We have a desperate need to rebuild God's way, from the individual and family moving up, as the last book of the Old Testament, Malachi 4:6 declares that "the heart of the fathers will be turned toward the children, and the heart of the children toward the fathers." This joining of the generations will determine whether blessing or the curse of Divine judgment fills our land. We have corrupt leaders because the people's hearts have become corrupt, and we get the government we resemble.

The Desperate Need for Restoring our Republic
And the kind of Education that will do so...

Though the greatest generation may be those who enlisted in World War II, their parents were the last generation to truly train their children, for we have been receding in such an endeavor for three generations. The children of our greatest generation of veterans became ignorant of the God of their parents. The next generation ignored God, and future generations have never heard of Him! Thankfully, the Bible tells us that iniquity is passed to three and four generations, but blessings can be passed to thousands.

You here tonight have an opportunity that is rare and valuable. You can invest in a school that is doing the hard work of producing scholars who understand and practice self-government. They will be part of the solution in our land. It is estimated that less than 5% of the Christian schools in America consciously teach a Biblical Worldview as it relates to the curriculum in the way that Christian Heritage Academy does.¹⁸ In addition, even fewer understand and incorporate an understanding of the Christian history of our nation in any depth.

Why teach America's Christian Heritage? Though Israel is the only nation chosen by God, other nations can choose Him through the confession of their laws. By teaching our heritage, students learn why they must be salt and light, influencing culture. Psalm 33:12 says, "Blessed is the nation whose God is the Lord, the children He has chosen as his own inheritance." A nation is blessed or cursed by the quality of God's people within it. Unless we know how far we have fallen, we will not know how deep we ought to have our repentance (see Revelation 2:5).

Why incorporate America's historic method of education, the "principle approach"? It reflects biblical teaching and learning – research (reflection); reason / relate (creative expression); and record (application). It helps train students to be producers and not consumers. Though

¹⁸ See the PEERS test, see [Nehemiah Institute](#) | [PEERS Test Information](#).

challenging, the rewards of learning how to think and confidently express oneself will produce leaders *who are prepared to disciple the tsumani of youth that are being drawn in.*

You may have heard that there is a wave of revival rising among the younger generation. On college campuses, clearly not being led by any one organization, students are coming to Christ, getting baptized, and in numbers that overwhelm what opposition remains. Also, it is student led. The Gen Zers have become the single most influential student movement in America.

Your investment in CHA will be used to train the leaders who can disciple the masses coming into the church who desperately need to embrace a Biblical Worldview. It is not just tests in a classroom that will measure success. It is character development. Many parents recognize the strenuous effort it takes to continue in an education that includes the development of character traits like intensity, focus, and overcoming weaknesses rather than accommodating them.

We need graduates who are scholars academically, but also have a heart to love and honor God, reason from premises, write, speak and produce solutions to our present dilemma. *We are not exercising an effort to survive, but one of embracing the discipline and sacrifice necessary to bring victory!*

In Matthew 13, several parables are given by Jesus. One that is familiar to all of us is the planting of good seed in good soil – the heart. It will produce fruit, 30, 60 or 100 fold. But God desires a great harvest, and the parable of the wheat and tares fortelles a harvest of character, outlasting the wicked. ***The parable widens our perspective, where we don't just plant seeds, we are the seed!***

Psalm 78 gives this sober warning in verse 9: “The children of Ehraim, being armed and carrying bows, turned back in the day of battle.” Psalm 127 tells us that the bows are the older generation – the parents and teachers – grandparents – and the youth are the arrows – the weapons – that will overcome obstacles in the gates of the city. *Don't go into this battle to restore our nation without the youth! They are the weapons!*

Our foreathers understood this far-reaching generational vision. Jonas Clarke, that pastor who led his flock to The Green 250 years ago, preached a sermon one year later, where he closed with these words:

...It is not by us alone that this day is to be noticed. From this ever-memorable day will an important era begin... from the 19th day of April 1775, we may venture to predict, will be dated in future history the liberty or slavery of the American world, according as a Sovereign God shall see fit to smile or frown upon the interesting cause in which we are engaged.”¹⁹

Clarke, in his inaugural sermon at the commencement of the Massachusetts State Constitution in May of 1781, and closed with these words we can join with tonight:

¹⁹ Clarke, Jonas, *The Battle of Lexington: A Sermon and Eyewitness Narrative*, a republication of the sermon *The Fate of Blood-Thirsty Oppressors and God's Tender Care of His Distressed People*, Nordskog Publishing, 2007, page 45.

America, redeemed out of the hands of her enemies—the United States, delivered from the oppressor’s yoke... The seat of justice and equity, of freedom and empire—extensive in trade and flourishing in commerce—abounding in riches and wealth—and illustrious in literature—in arts and sciences—and, above all, glorious in the knowledge and practice of the pure and peaceful religion of our LORD and SAVIOUR JESUS CHRIST:

And the unborn millions of succeeding ages, uniting in their grateful acknowledgments of praise and thanksgiving to GOD the supreme ruler, for that spirit of wisdom, liberty, patriotism and bravery, with which he was pleased to inspire the patriots and heroes; and even the whole body of the people of the present generation:—and, in fine—THIS PEOPLE, THE UNITED STATES OF AMERICA, a name, a praise and a glory among the nations, throughout all generations, to the end of time.²⁰

We humbly ask that each of you will do your part that we might see future generations once again blessed by the destiny of this great nation as we return to God, passing the torch to a new generation! I pray that you all invest the time, resources, and prayer for the next generation, that Oklahoma would be blessed, and our Republic would be restored! God bless you.

²⁰ See Clarke, Jonas, A sermon preached before His Excellency John Hancock, Esq; Governor; His Honor Thomas Cushing, Esq; Lieutenant-Governor; the Honourable the Council, and the Honorable the Senate and House of Representatives, of the Commonwealth of Massachusetts May 30, 1781. ... By Jonas Clark, ... 1781 : Clark, Jonas, Pastor of the Church in Lexington. : Free Download, Borrow, and Streaming : Internet Archive.