UNITED STATES DISTRICT COURT
SOURTHERN DISTRICT OF INDIANA
INDIANAPOLIS DIVISION

INDIANA CIVIL LIBERTIES UNION, INC., INDIANA CIVIL LIBERTIES UNION FOUNDATION, INC., together d/b/a the American Civil Liberties Union of Indiana; JAMES A. TANFORD; REV. KEVIN ARMSTRONG; PATRICE MUUMBA ABDUALLAH, Plaintiffs, v. MIKE BRAUN, in his official capacity as the Governor of the State of Indiana, Defendant.	No. 1:00-cv-00811-SEB-MKK

Declaration of Rabbi Dr. Stuart Halpern

I, Stuart Halpern, pursuant to 28 U.S.C. § 1746, declare the following:

1. I am over the age of 18 and competent to make this declaration.
2. I have personal knowledge of the matters stated in this declaration, and could and would so testify if called as a witness.
3. I serve as senior adviser to the Provost of Yeshiva University and have written and lectured extensively about the impact of the Hebrew Bible on the American story. I received my doctorate from Yeshiva University's Azrieli Graduate School for Jewish Education, an MA from YU's Bernard Revel Graduate School of Jewish Studies, and my rabbinic ordination from Rabbi Chaim Brovender. I also have an MA from Columbia Teachers College and a BA from the University of Pennsylvania. A copy of my curriculum vitae ("CV") is attached

as **Exhibit A** to the Expert Report of Rabbi Dr. Stuart Halpern, which is in turn attached as **Exhibit 1** to this declaration.

4. I was asked to give my expert opinions on the symbolic significance of the Ten Commandments in American history as well as an assessment of the monument at issue in this case from a Jewish perspective.

5. My opinions on these topics are set forth in Exhibit 1, which is a true and correct copy of the Expert Report that I prepared for the Defendant in this case. If called as a witness, I could and would competently testify as to the facts and opinions set forth in my Report.

6. I am receiving $350 per hour for expert work in this case.

7. My CV, attached as Exhibit A to the Expert Report, includes a list of the publications that I have authored in the last ten years.

8. I have not testified as an expert witness at trial or by deposition during the previous four years.

I declare under penalty of perjury that the foregoing is true and correct and that this declaration was executed on August 14, 2026.



Exhibit 1

Expert Report of
Rabbi Dr. Stuart Halpern

ICLU v. Braun
United States District Court
Southern District of Indiana

I. Credentials and Qualifications

1. I serve as senior adviser to the Provost of Yeshiva University and am the co-editor of *Jewish Roots of American Liberty* with the Bradley Prize-winning historian Dr. Wilfred McClay; co-editor of *Proclaim Liberty Throughout the Land: The Hebrew Bible in the United States* with the Bradley Prize-winning theologian Dr. Meir Soloveichik, editor of *Esther in America: The Scroll's Interpretation in and Impact on the United States* and author of the forthcoming *Two Nations Under God: How (Biblical) Israel Inspires in the United States*. Both *Jewish Roots* and *Two Nations* received chairman's grants from the National Endowment for the Humanities. My books have been blurbed by, among others, Dr. Daniel Dreisbach, recognized as a leading academic on the impact of the Bible on America, and Dr. Jonathan Sarna, the preeminent historian of American Jewish history.

2. I have lectured internationally and taught in multiple university settings, both on the undergraduate and graduate level, about the impact of the Hebrew Bible on the American story and have authored over 200 articles on American history and Jewish ideas in the *Wall Street Journal*, *Newsweek*, the *Washington Post*, *Commentary* and other publications. I serve on the Speakers Bureau of the American Bible Society. My CV listing my publications and teaching is attached (Exhibit A).

3. I received my doctorate from Yeshiva University's Azrieli Graduate School for Jewish Education, an MA from YU's Bernard Revel Graduate School of Jewish Studies, and my rabbinic ordination from Rabbi Chaim Brovender. I also have an MA from Columbia Teachers College and a BA from the University of Pennsylvania.

4. In preparing this report I consulted the primary and secondary historical sources cited below, and reviewed the photographs of the monument at issue in this case appearing at docket number 59-7 in this case. I have not testified as an expert during the last four years.

5. I am being paid $350/hr. for my expert work on this case.

II. Summary of Opinion

6. The impact of the Hebrew Bible generally, and the book of Exodus specifically, on the American story is well-documented, attested to by major American figures from the Founding Era to modern times. This report will present this history and argue that as part of the civic history of America, the Ten Commandments have served as a commonplace societal symbol, representing the rule of law generally.

7. It will then argue that the monument in question, though it may present the Commandments in a different way than is typically presented in the Jewish tradition, is unobjectionable—since, as argued above, the role of the Ten Commandments in American history is civically symbolic rather than theological, and has been subject to various translations and understandings since the list first appeared (in two different forms) in the Bible.

8. The Ten Commandments are a series of commandments that the Bible presents as having been dictated by God to the people of Israel at the foot of Mt. Sinai following their liberation from Egypt. They are fundamental law given to order the newly freed community of the Israelites after their exodus from bondage at the hands of Pharaoh. The list itself is not numbered 1-10 in the Bible. It is referenced for the first time as a decalogue in Exodus 34:28, which states, "Moses was there with the Lord forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments."

9. Since, as will be detailed, early Americans routinely understood themselves as analogous to the Israelites and as having undergone an exodus from bondage to Britain, it is therefore natural that the Ten Commandments have served as a prominent symbol of ordered liberty in America—conveying the idea that liberty

was for a purpose, that the polity would not be subject to anarchy but would be united under moral law.

III. The Role of the Exodus in the American Self-Concept

A. Columbus and the Colonial Era

10. Roughly 130 years after Christopher Columbus had written in his diary of the intimidating physical dangers he and his crew faced on their way to the New World— "The rising of the sea was very formidable to me as it happened formerly to Moses when he led the Jews from Egypt"[1]—the Pilgrim William Bradford likened his fellow Mayflower passengers' journey to "Moses and the Israelites when they went out of Egypt."[2] Bradford was a signatory to the Mayflower Compact and served as Governor of Plymouth Colony intermittently for about 30 years between 1621 and 1657. He spent many hours learning Hebrew, and his grave is marked with Hebrew words that in English read "God is the help of my life."[3] In his journal, Bradford wrote of his affinity for the language of the Jewish people and cited the Hebrew Bible often. In a representative passage, he noted, "I have a longing desire to see with my own eyes something of that ancient language and holy tongue in which the Law and oracles of God were written; and in which God and angels spoke to the holy patriarchs of old time; and what names were given to things from the creation … My aim and desire is to see how the words and phrases lay in the holy text."[4]

11. In conveying the sense of fear and uncertainty of his fellow early Pilgrims, Bradford wrote that "what could they see but a hideous and desolate

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[1] Christopher Columbus *The Journal of Christopher Columbus (Digital History)*, September 23, 1492, http://www.digitalhistory.uh.edu/disp_textbook.cfm?psid=3892&smtID=3.
[2] Bradford, *Of Plimoth Plantation*, 17, https://www.gutenberg.org/files/69871/69871-h/69871-h.htm.
[3] Israel Ben Porat, "The Mystery of Governor Bradford's Hebraic Gravestone," Real Clear History, November 26, 2024. https://www.realclearhistory.com/articles/2024/11/26/the_mystery_of_governor_bradfords_hebraic_gravestone_1074605.html.
[4] William Bradford, *History of Plimoth Plantation*, edited by Samuel Eliot Morison (Alfred A. Knopf, 1952), xiv.

wilderness, full of wild beasts and wild men— and what multitudes there might be of them they knew not. Neither could they, as it were, go up to the top of Pisgah to view from this wilderness a more goodly country to feed their hopes; for which way soever they turned their eyes (save upward to the heavens) they could have little solace or content in respect of any outward objects."[5]

12. The "Pisgah" mountaintop that Bradford wished he could ascend to is a reference to Deuteronomy's third chapter. In it, God allows Moses, who had been punished from entering the Promised Land, to view it from a height, and take in its glory and splendor as comfort and consolation. "Go up to the summit of Pisgah and gaze about, to the west, the north, the south, and the east. Look at it well,"[6] God instructs. And then, God continues his directive to Moses regarding his successor, "Give Joshua his instructions, and imbue him with strength and courage, for he shall go across at the head of this people, and he shall allot to them the land that you may only see."[7]

13. Moses, in other words, though himself anxious and uncertain over how his people will fare in the future, is given reassurance from his new vantage point that the Divine promise of flourishing in this new land for opportunity will eventually be fulfilled. It is this comfort of Moses that Bradford explicitly longed to experience as his Pilgrims settled into their new Promised Land.

14. John Winthrop, one of the Puritan founders of Massachusetts Bay Colony and its long-time governor, compared his departure for New England to how the Lord "carried the Israelites into the wilderness and made them forget the fleshpots of Egypt."[8] Winthrop invited his fellow settlers to "enter into a covenant"

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[5] Ibid, 78–79.
[6] Deut. 3:27.
[7] Deut. 3:28.
[8] John Winthrop, "Reasons to Be Considered, and Objections with Answers," *Massachusetts Historical Society*, 1629,

with God and to "follow the counsel of [the Hebrew prophet] Micah, to do justly, to love mercy and to walk humbly with our God." By abiding by their desire to build a society modelled after that of ancient Israel "The Lord will be our God, and delight to dwell among us, as his own people, and will command a blessing upon us in all our ways."[9]

15. The Hebraic concept of liberty also adorns America's renowned icon of freedom. When William Penn established Pennsylvania's Charter of Liberties in 1701, he guaranteed freedom of conscience. As a Quaker, Penn believed that genuine friendship with both God and others could never be forced: "There can be no friendship where there is no freedom." His representative, James Logan—who later became mayor of Pennsylvania—developed a deep interest in Hebrew, collecting Hebrew Bibles, prayer books, and codes of Jewish law, creating one of the largest collections of Hebraica in colonial America. Logan also taught Hebrew to his daughter Sally, proudly noting that she was "reading the 34th Psalm in Hebrew, the letters of which she learned very perfectly in less than 2 hour's time, an experiment I made of her capacity only for my Diversion." Sally later married Isaac Norris, speaker of the State Assembly and a fellow Hebraist, though Logan jokingly remarked, "If he had as much skill in ye Greek as he has in Hebrew he would merit the general reputation of a Learned man."

16. From this family came the Liberty Bell. In 1751, Isaac Norris commissioned it from Whitechapel to celebrate the 50th anniversary of the Charter of Liberties and chose an inscription from Leviticus describing the Jubilee year, when indentured servants were freed: "Proclaim liberty throughout all the land, unto all

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https://www.masshist.org/publications/winthrop/index.php/view/PWF02d079#PWF02d079n1. Printed in Robert C. Winthrop, *Life and Letters of John Winthrop* Vol. 1, 2d ed. (Boston, 1869), 309–317.

[9] "John Winthrop Dreams of a City on a Hill, 1630," *American Yawp*, n.d., https://www.americanyawp.com/reader/colliding-cultures/john-winthrop-dreams-of-a-city-on-a-hill-1630/.

the inhabitants thereof.... It is a jubilee, and each man shall return to his heritage, each man to his family."[10]

17. The late British Chief Rabbi Lord Jonathan Sacks documented how this Hebraic strand of American civic thought has been a throughline throughout our nation's history. "American presidents speak of Divine Providence and the sovereignty of God. They refer to covenant and the moral bonds by which societies are sustained," Sacks wrote. "The liberty of which they speak is biblical rather than libertarian: a matter less of rights than responsibilities, not the freedom to do what one likes, but the freedom to do what one ought, thus contributing to the common good. The 'American story' is essentially that which Moshe articulated at the end of his life [in Deuteronomy]. America is the promised land to which successive generations of immigrants have come to find freedom from oppression and build, in John Winthrop's famous phrase, 'a city upon a hill.'"[11]

18. For these men of faith, whose compatriots and communities were plagued by disease, hunger, harsh physical conditions, and an unsettled political future, the bridge they envisioned through troubled waters was a biblical one, the protective path the Lord had cleared for the Israelites through the Red Sea and wilderness on their way to receive the Ten Commandments three millennia earlier, as described in Exodus, Leviticus, Numbers and Deuteronomy.

B. The Revolutionary Era

19. As the colonies developed and eventually rebelled against the British crown, it was the figure of the tyrannical Pharaoh of Egypt—whose oppression and enslavement of the Israelites is described in Exodus' opening verses—whom

[10] Meir Soloveichik, "Proclaim Liberty Throughout All the Land," *Commentary*, July/August 2022, https://www.commentary.org/articles/meir-soloveichik/liberty-bell-america/.
[11] Jonathan Sacks, "The Universal Story," in Jonathan Sacks, *The Jonathan Sacks Haggada* (Koren Publishers, 2013), 79.

Revolutionaries saw as the predecessor of the British King George III, tormentor of the colonies.

20. On December 17, 1773, John Adams, who would become America's second president, described the Boston Tea Party, the protest against repressive tax policies, in his diary: "Last Night 3 Cargoes of Bohea Tea were emptied into the Sea. This Morning a Man of War sails. This is the most magnificent Movement of all. There is a Dignity, a Majesty, a Sublimity, in this last Effort of the Patriots, that I greatly admire. The People should never rise, without doing something to be remembered—something notable And striking."[12]

21. Was the destruction of 342 chests (roughly $1.7 million's worth in today's currency) truly "necessary" he wondered? He then answered his own question in the affirmative, analogizing England to Egypt: "I apprehend it was absolutely and indispensably so … To let it be landed, would be giving up the Principle of Taxation by Parliamentary Authority, against which the Continent have struggled for 10 years, it was loosing all our labour for 10 years and subjecting ourselves and our Posterity forever to Egyptian Taskmasters — to Burthens, Indignities, to Ignominy, Reproach and Contempt, to Desolation and Oppression, to Poverty and Servitude."[13]

22. To Adams, the only way to avoid the length of servitude suffered by ancient Israel in days of old was to begin to rebel now. Later, in 1776, Adams wrote to his wife Abigail about the parallel of the Revolutionaries' predicament and the Exodus story, ruminating on what it must have been like to be Moses: "Is it not a Saying of Moses, who am I, that I should go in and out before this great People?"[14] (It

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[12] John Adams, *The Diary and Autobiography of John Adams, Vol. 2: 1771–1781*, edited by L.H. Butterfield (Atheneum, 1964), 85–86.

[13] Ibid, 86.

[14] "John Adams to Abigail Adams, 17 May 1776," *Founders Online,* National Archives, https://founders.archives.gov/documents/Adams/04-01-02-0266. [Original source: *The Adams Papers*, Adams Family Correspondence, vol. 1, *December 1761–May 1776*, ed. Lyman H. Butterfield. Harvard University Press, 1963, 410–412.]

actually was not. Adams conflated Moses' "Who am I that I should go to Pharaoh…" speech in Exodus 3:11 with King Solomon's request in 2 Chronicles 1:10 that God "give me now wisdom and knowledge to go out and come in before this people.") Adams continued: "When I consider the great Events which are passed, and those greater which are rapidly advancing, and that I may have been instrumental of touching some Springs, and turning some small Wheels, which have had and will have such Effects, I feel an Awe upon my Mind, which is not easily Described." While Moses tried to evade his mission, Adams seemed to have campaigned for the role.

23. Strengthening the Revolutionary efforts through a Hebraically-infused argument was the influential pamphlet *Common Sense*, published anonymously and written by Thomas Paine. The tract had the largest sale and circulation of any book in American history in proportion to the population at that time. It too saw in the colonists' cause a fight for liberation like that of the Children of Israel. Articulating the moral argument for disobeying the crown, Paine traced the institution of kingship itself back to its biblical roots.

24. "The will of the Almighty as declared by Gideon, and the prophet Samuel, expressly disapproves of government by Kings," Paine wrote, referencing the Hebrew Bible's books of Judges and Samuel.[15] The British aggression on April 19, 1775, at Lexington and Concord was the sign that a revolt against a maniacal monarch was the only option. "The moment the event of that day was made known," he continued, now evoking Exodus, "I rejected the hardened, sullen tempered Pharaoh of England for ever; and disdain the wretch, that with the pretended title of FATHER OF HIS PEOPLE, can unfeelingly hear of their slaughter, and composedly sleep with their blood upon his soul."[16] King George III, went the argument, was no

[15] Thomas Paine, *Common Sense and Other Writings* (Barnes & Noble Classics, 2005), 23.
[16] Ibid, 39.

less bloodthirsty than Pharaoh, and merited a similar oppositional response—this time, it would be Patriots instead of plagues.

25. During the Revolution, Connecticut pastor Nicholas Street galvanized his parishioners into supporting the cause of Independence. In an April 1777 sermon titled "The American states acting over the part of the children of Israel in the wilderness, and thereby impeding their entrance into Canaan's rest: or, The human heart discovering itself under trials," he preached: "Thus we are acting over the like sins with the children of Israel in the wilderness, under the conduct of Moses and Aaron, who was leading them out of a state of bondage into a land of liberty and plenty in Canaan. Again, we are ready to marvel at the unreasonable vileness and cruelty of the British tyrant and his ministry, in endeavouring to oppress, enslave and destroy these American States, who have been some of his most peaceable and profitable subjects; and yet we find the same wicked temper and disposition operating in Pharaoh king of Egypt above 3000 years ago …"[17]

26. As scholar James P. Byrd has documented, the third-most-cited biblical text during the Revolutionary War was Exodus 15's "Song of the Sea," the victorious hymn proclaimed by the Israelites after God had drowned the Egyptians at the Red Sea.[18] During the Revolutionary Era, the hope for survival in the midst of uncertain chances was that the Lord would once again hear the cries of the oppressed, as He had done in Egypt.

27. John Jay, who served as president of the Continental Congress during the American Revolution and went on to serve as the first Chief Justice of the Supreme Court, felt that the "events by which our wants have been supplied and our

[17] Nicholas Street, "The American States Acting Over the Part of the Children of Israel in the Wilderness," in Conrad Cherry, *God's New Israel: Religious Interpretations of American Destiny* (Prentice-Hall, 1971), 70.

[18] James P. Byrd, Sacred Scripture, Sacred War: The Bible and the American Revolution (Oxford University Press, 2013), ch. 2.

enemies repelled … are such strong and striking proofs of the interposition of Heaven, that our having been hitherto delivered from the threatened bondage of Britain ought, like the emancipation of the Jews from Egyptian servitude, to be forever ascribed to its true cause … and kindle in them a flame of gratitude and piety which may consume all remains of vice and irreligion."[19] Patrick Henry shared a similar sentiment in a 1778 letter to Richard Henry Lee in which he urged his friend "For God's sake, my dear sir, quit not the councils of your country, until you see us forever disjoined from Great Britian [sic]. The old leaven still works. The flesh pots of Egypt are still savoury to degenerate palates."[20]

C. The Era of Independence

28. As America declared its independence, themes from the Hebrew Bible remained ever-present, with themes from the book of Exodus continuing to play a particularly prominent role.

29. The Preamble to the Declaration of Independence's proposition that "all men are created equal, that they are endowed by their Creator with certain unalienable Rights" is sourced in Genesis's account of God creating mankind in His image.[21]

30. A scene from Exodus was suggested for the Great Seal by Thomas Jefferson and Benjamin Franklin. On July 4, 1776, the day the Declaration of Independence was adopted, the Second Continental Congress appointed a committee to design a seal for the United States. John Adams, Franklin and Jefferson were chosen for the task.

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[19] "Jay's Charge to the Grand Jury of Ulster County," September 9, 1777, in *The Correspondence and Public Papers of John Jay, Vol. 1: 1763–1781*, Henry P. Johnston, ed. (1890), 161.
[20] Patrick Henry to Richard Henry Lee, June 18, 1778, in Richard H. Lee, *Memoir of the Life of Richard Henry Lee and His Correspondence* vol. 1 (Carey and Lea, 1825), 196.
[21] Gen. 1:26–27.

31. Jefferson initially offered "the children of Israel in the wilderness, led by a cloud by day and a pillar of fire by night." Franklin, amidst the early brainstorming sessions, suggested "Moses standing on the Shore, and extending his Hand over the Sea, thereby causing the same to overwhelm Pharoah who is sitting in an open Chariot, a Crown on his Head and a Sword in his hand. Rays from a Pillar of Fire in the Clouds reaching to Moses, to express that he acts by Command of the Deity." Underneath, Franklin recommended, should sit the motto: "Rebellion to tyrants is obedience to God."[22]

32. Jefferson then modified Franklin's suggestion to: "Pharaoh sitting in an open Chariot, a Crown on his head and a Sword in his hand, passing through the divided Waters of the Red Sea in Pursuit of the Israelites: Rays from a Pillar of Fire in the Cloud, expressive of the divine Presence and Command, beaming on Moses who stands on the shore and extending his hand over the Sea causes it to overwhelm Pharaoh. Motto: Rebellion to Tyrants is Obedience to God."[23]

33. The committee's esteemed members were of course familiar with the Bible and even some rabbinic writings. As Adams would put it later in an 1813 letter to Jefferson, "The Psalms of David, in Sublimity beauty, pathos and Originality, or in one Word, in poetry, are Superiour to all the Odes Hymns and Songs in any language … To examine the Mishna Gemara Kabbala … and Talmud of the Hebrews would require the life of Methuselah," a figure mentioned in Genesis as having lived 969 years.[24]

34. Adams, in another letter, admiringly remarked "I will insist that the Hebrews have done more to civilize men than any other nation. If I were an atheist,

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[22] "Proposal for the Great Seal of the United States, [before 14 August 1776]," *Founders Online,* National Archives, https://founders.archives.gov/documents/Franklin/01-22-02-0330.

[23] "II. Jefferson's Proposal, 20 August 1776," *Founders Online,* National Archives, https://founders.archives.gov/documents/Jefferson/01-01-02-0206-0002.

[24] "John Adams to Thomas Jefferson, 14 November 1813," *Founders Online,* National Archives, https://founders.archives.gov/documents/Jefferson/03-06-02-0476.

and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing the nations. If I were an atheist of the other sect, who believe or pretend to believe that all is ordered by chance, I should believe that chance had ordered the Jews to preserve and propagate to all mankind the doctrine of a supreme, intelligent, wise, almighty sovereign of the universe, which I believe to be the great essential principle of all morality, and consequently of all civilization."[25]

35. On December 12, 1787, at the state of Pennsylvania's convention to ratify the Constitution, Dr. Benjamin Rush, a signer of the Declaration of Independence, asserted that the birth of the United States echoed ancient Israel's exodus from Egypt and the giving of the Ten Commandments. The meeting's minutes record that "he as much believed the hand of God was employed in this work [of drafting the Constitution], as that God had divided the Red Sea to give a passage to the children of Israel or had fulminated the Ten Commandments from Mt. Sinai!"[26]

36. Additionally, Americans frequently listed the similarities between George Washington and Moses. "As the deliverer and political saviour of our nation, he has been the same to us, as Moses was to the Children of Israel," declared Massachusetts's Thaddeus Fiske.[27] John Frederic Ernst, a preacher from Cooperstown, N.Y., noted that Moses had been born in Goshen, "one of the best" provinces of Egypt. He was "from an honorable lineage," blessed with "ancestors in a particular covenant with the Most High," who had settled there by "invitation and divine confirmation" to escape famine.[28]

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[25] "From John Adams to François Adriaan Van der Kemp, 16 February 1809," *Founders Online,* National Archives, https://founders.archives.gov/documents/Adams/99-02-02-5302.

[26] Benjamin Rush in the Pennsylvania Ratification Convention, 12 December 1787, available at chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://archive.csac.history.wisc.edu/pa_7.pdf.

[27] Thaddeus Fiske, A Sermon, Delivered December 29, 1799. At the Second Parish in Cambridge, Being the Lord's Day, Immediately Following the Melancholy Intelligence of the Death of General George Washington, Late President of the United States of America (1800), 10.

[28] John Frederic Ernst, A Sermon, Delivered … at Fort Plain … (1800), 5–6.

37. Washington, Ernst argued, had likewise been born in a land of abundance—Virginia, a colony "well known for its profusion and wealth"—to "respectable parentage," his ancestors having emigrated from Britain "to enjoy on this side [of] the Atlantic, greater advantages both civil and religious." Alas, in both cases, the fathers' lands of opportunity had become their sons' lands of oppression. "Both our Conductors drew their first breath in countries, where their Ancestors first enjoyed perfect rational liberty," Ernst preached, "and every blessing connected therewith, in which countries tyranny and oppression did afterwards become to them insupportable." With God's grace, each had defeated his Pharaoh.[29]

38. Americans also drew comfort from considering how, as with Israel's emergence as a liberated nation, they too faced more than a few initial challenges—but ultimately emerged triumphant. New Hampshire's Peter Folsom invoked the sea-splitting scene of Exodus 14: "Moses led the Israelites through the red sea; has not Washington conducted the Americans thro' seas of blood?" The subsequent desert sojourn was not easier. "The Israelites had murmurers, who complained, and found fault with their commander," Folsom noted. "Had not Washington the same difficulties to encounter? Yea, worse, he had Tories and traitors!"[30]

39. The feeling was that the similarities the two men shared spanned their entire lifetimes. Maine preacher Jonathan Huse compromised accuracy for the sake of analogy. He noted how Moses' mother had, by putting him in a basket to escape the Egyptian tyrant's genocidal decree to slaughter all Jewish male babies, left the young child "to the care of Providence: He was found and preserved by the hands of Pharaoh's daughter." Washington, "the future hero of AMERICA," Huse claimed, had similarly been spared. Fatherless since the age of ten, Washington had also been

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[29] Ibid.

[30] Peter Folsom, IV, An Eulogy on Geo. Washington, Late Commander in Chief of the Armies of the United States of America. Who Died December 14, A.D., 1799. Delivered in the Academy, February 22d, A.D. 1800, before the Inhabitants of Gilmanton, Agreeably to the Previous Request (1800), 7.

spared by God through his mother's love. At fifteen, Huse claimed, Washington had become a midshipman on a British man-of-war, only to be "released from that corrupting, hazardous employment, by the earnest solicitations of his affectionate mother." "Providence," Huse concluded, had "snatched him from the brink of ruin, in almost as singular a manner as he did the Hebrew child."[31] In truth, Washington had early in his life considered a naval career but never served in the British navy.

40. Boston's Jonathan Bascom also took poetic license in comparing the liberators, arguing that Washington was "nearly the age of Moses when he entered upon his divine legation, to liberate the posterity of Jacob, from the oppressions of the tyrant of Egypt." Washington died at sixty-seven, while Moses confronted Pharaoh to demand the Israelites' freedom at eighty.[32]

41. New Jersey's John J. Carle added that each leader had guided three million souls to liberty. Just as Moses had led Israel's military and civilian affairs, Carle added, Washington, "by epistolary communication, afforded, unto Congress, much light and assistance, especially in cases of difficulty and perplexity; and in considerable measure guided our councils while he led our armies." During the war, Carle noted, "there were seasons as dark and gloomy as that of the Israelites," but "the American Moses hushed the murmurs of the people, dispelled the gloom, and opened a passage through the waters."[33]

42. Near the end of his life, Moses delivered a valedictory speech in the form of Deuteronomy. Washington had his own Farewell Address, preserving his wisdom for posterity. "Of all the dispositions and habits which lead to political prosperity,

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[31] Jonathan Huse, A Sermon, Delivered in Warren, January 19th, 1800. At the Request of the Town, and the Respectable Lodge of Free-Masons, to the Memory of George Washington (1800), 30–31.
[32] Jonathan Bascom, An Oration, Delivered February 22, 1800. The Day of Public Mourning for the Death of General George Washington (1800), 14.
[33] John J. Carle, A Funeral Sermon, Preached at Rockaway, December 29th, 1799, on the Much Lamented Death of General George Washington, Who Departed this Life December 14, 1799, at Mount Vernon, in the Sixty-Eighth Year of His Age (1800), 10–11.

Religion and Morality are indispensable supports," Washington stated, sentiments not too dissimilar from those of the biblical prophet. Washington reminded his listeners that both are "great pillars of human happiness," and it was only "in vain" that anyone could "claim the tribute of patriotism" without them. Washington had reflected after surviving the harsh winter at Valley Forge that "Providence has a … claim to my humble and grateful thanks for its protection and direction of me."[34] Connecticut's Ebenezer Gay noted that both men died with their faculties intact, "when their eyes were not dim nor their natural force abated," echoing Deuteronomy 34:7.[35]

43. Some even argued that Washington surpassed his biblical predecessor. "Moses conducted the Israelites in sight of the promised land; but, Washington has done more, he has put the Americans in full possession," Folsom declared.[36] Connecticut's Frederick Hotchkiss elaborated: "The American Leader also ascended the mount [Mount Vernon] to die, but while yielding his breath, he saw his country's glory finished. The former dies on a mount of vision and hope, but the other on a mount of possession and enjoyment."[37] It was Massachusetts's Eli Forbes who took the analogy to its logical conclusion: Moses, he suggested, had been "the Washington of Israel."[38]

44. Connecticut's Roger Sherman, the only Founding Father who signed all of the foundational American documents, including the Declaration and Resolves of

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[34] "Washington's Farewell Address 1796," *The Avalon Project* (Lillian Goldman Law Library, Yale Law School), September 17, 1796, https://avalon.law.yale.edu/18th_century/washing.asp.
[35] Ebenezer Gay, An Oration on the Death of George Washington (Edward Gray, 1800), 15.
[36] Folsom, *Eulogy*, 6
[37] Frederick W. Hotchkiss, An Oration Delivered at Saybrook, Saturday February 22d, 1800; the Day Set Apart by the Congress of the United States, for the People to Assemble and Testify Their Grief for the Death of General George Washington (S. Green, 1800), 11.
[38] Eli Forbes, An Eulogy Moralized, on the Illustrious Character of the Late General George Washington, Who Died on Saturday, the 14th Day of December, 1799. Delivered at Gloucester, on the 22nd of February, 1800–in Compliance with the Recommendation of Congress, the Legislature of this Commonwealth, and the unanimous Vote of the Town Aforesaid (Manning & Loring, 1800), 14.

the First Continental Congress, the Declaration of Independence, the Articles of Confederation, and the Constitution, reflected in a 1784 essay, "Remarks on a Pamphlet,"

> The fewer the laws—the more simple the form of government the better. The whole code of laws which related to the civil polity of the Jews might be comprised in less compass than any one of the five books of Moses, although they were as the stars of heaven for multitude, and as the sand on the sea shore innumerable. Their Judges were the elders of their cities, who held their sessions in their gates, and their causes determined without long, tedious and expensive processes. [39]

45. Sherman urged his colleagues contributing to the design of America's judicial system to "consult his bible, and duly weigh and consider the civil polity of the *Hebrews* which was planned by Divine Wisdom."

46. As the legal scholar Daniel Slate has noted, Sherman's "pamphlet suggests that a major founder had absorbed the political sermons of his native New England, which regularly invoked the Hebrew Republic, and that he thought about it seriously. Not only did Sherman internalize the example of ancient Israel, he published his thoughts in 1784 on some of the most momentous issues of the day—the nature and possible future constitutional reform of the Articles of Confederation government—and pointed to the Israelites' constitution as the best republican model to study and emulate." [40]

47. Four years later, Samuel Langdon, the former president of Harvard, gave his election sermon to the New Hampshire Legislature on June 5, 1788, two weeks before the state's ratifying convention was to hold its decisive session. The speech carried the title, "The Republic of the Israelites, an Example to the American States." Langdon "thought Israel offered a better model of government than the much

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[39] Roger Sherman, Remarks on a Pamphlet, Entitled "A Dissertation on the Political Union and Constitution of the Thirteen United States of North-America," (T. and S. Green, 1784).

[40] Daniel Slate, "Franklin's Talmud: Hebraic Republicanism in the Constitutional Convention and the Debate Over Ratification, 1787-1788," *Journal of American Constitutional History*, 1 no. 2 (Spring 2023), 255.

vaunted classical societies."[41] It was, as Slate summarizes, "the normative model against which all other republics could be judged." Langdon recommended: "As to everything excellent in their constitution of government...the Israelites may be considered as a pattern to the world in all ages; and from them we may learn what will exalt our character, and what will depress and bring us to ruin. Let us therefore look over their constitution and laws…"[42] He made sure to send a copy of the sermon to George Washington.

48. Samuel Cooper gave his own discourse "On the Day of the Commencement of the Constitution" in 1780. He similarly noted "a striking resemblance between our own circumstances and those of the antient [sic] Israelites." After all:

> The form of government originally established in the Hebrew nation by a charter from heaven, was that of a free republic, over which God himself, in peculiar favour to that people, was pleased to preside. It consisted of three parts; a chief magistrate who was called judge or leader, such as Joshua and others, a council of seventy chosen men, and the general assemblies of the people. Of these the two last were the most essential and permanent, and the first more occasional, according to the particular circumstances of the nation. Their council or Sanhedrim [sic], remained with but little suspension, through all the vicissitudes they experienced, till after the commencement of the christian era. And as to the assemblies of the people, that they were frequently held by divine appointment, and considered as the fountain of civil power, which they exerted by their own decrees, or distributed into various channels as they judged most conducive to their own security, order, and happiness, is evident beyond contradiction from the sacred history. Even the law of Moses, though framed by God himself, was not imposed upon that people against their will; it was laid open before the whole congregation of Israel; they freely adopted it, and it became their law, not only by divine appointment, but by their own voluntary and express consent. Upon this

[41] "The Republic of The Israelites An Example To The American States, by Samuel Langdon," in Ellis Sandoz, ed., *Political Sermons of the American Founding Era,* vol. 1 (Liberty Fund, 1998), 945–967.
[42] Ibid.

account it is called in the sacred writings a covenant, compact, or mutual stipulation.[43]

49. As Daniel Dreisbach has noted, "the U.S. Constitution includes provisions that are almost certainly derived from or informed by the Bible." Among the examples he has documented are:

1. Article I, § 7, cl. 2 excepting Sundays from the ten days within which a president must veto a bill. This is an implicit recognition of the Christian Sabbath, commemorating the Creator's sanctification of the seventh day for rest (Genesis 2:1-3), the fourth commandment that the Sabbath be kept free from secular defilement (Exodus 20:8-11).

2. Article I, § 8, cl. 5 grants the Congress the authority to "fix the Standard of Weights and Measures." This is likely inspired by Deuteronomy 25:13-14's "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small."

3. The Article III, § 3, cl. 1 provision that convictions for treason be supported by "the testimony of two witnesses" conforms to Deuteronomy 17:6's "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death: but at the mouth of one witness he shall not be put to death"

50. The Fifth Amendment, framed by the first federal Congress, prohibits double jeopardy, which Saint Jerome (and legal scholars ever since) have said is a principle found in the book of the prophet Nahum (see 1:9: "affliction shall not rise up the second time").[44]

51. Of course, these laws were not framed in an explicitly theological way. As the political philosopher Russell Kirk put it in his *The Roots of American Order*,

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[43] "A Sermon On The Day of The Commencement of The Constitution, by Samuel Cooper," in Ellis Sandoz, ed., *Political Sermons of the American Founding Era*, vol. 1 (Liberty Fund, 1998), 631-56.

[44] Daniel L. Dreisbach, "Does Biblical Literacy Enrich Constitutional Literacy? The Bible's Forgotten Influence on the American Constitutional Tradition," *Canopy Forum*, September 23, 2020, https://canopyforum.org/ 2020/09/23/does-biblical-literacy-enrich-constitutional-literacy-the-bibles-forgotten-influence-on-the-american-constitutional-tradition/.

"It is the Hebraic order which has come down through the centuries to the American republic, if altered by intervening circumstances and beliefs. God, the Lord of history, the timeless One, became known at Mount Sinai. His law still is the source of order, even when the forms of that law have been secularized."[45]

52. On the 50th anniversary of George Washington's presidential inauguration (April 30, 1839), John Quincy Adams, then serving in his fifth term in the House of Representatives following his presidency, was invited by the New York Historical Society to deliver a commemorative address. Although Adams at that stage in his career was frequently asked to give speeches—and felt increasingly burdened by the task, doubting that he still had the energy and intellect to do them justice—he accepted on this particular occasion because he saw the event as an opportunity to highlight a pivotal moment in American history, the fiftieth anniversary of the ratification of the Constitution, which also fell around that time.

53. His speech, "The Jubilee of the Constitution," was so lengthy that only part of it could be delivered publicly. The full written version stretched to 120 pages and quickly sold more than 8,000 copies. Its title drew from the Jewish year of jubilee in Leviticus 25:10 (the verse embossed on the Liberty Bell). And it ended with a paean to the Jewish practice of ensuring remembrance of God's law through repeated rituals as symbolic of the United States's providential, divinely guided historical mission, which Adams saw as imitating that of ancient Israel.

54. "Fellow-citizens," Adams contended, alluding to the gold-covered ark that held the two tablets on which the Commandments were inscribed, "the ark of your covenant is the Declaration of Independence." In encouraging his listeners and readers to recommit to "the principles of the Declaration of Independence, practically interwoven in the Constitution of the United States"—including primarily that the

[45] Russell Kirk, *The Roots of American Order* (Regnery Gateway, 1991), 44.

government is meant to secure the natural rights of people, who created in the image of God—he cited Deuteronomy's divine advice:

> Lay up these principles, then, in your hearts, and in your souls—bind them for signs upon your hands, that they may be as frontlets between your eyes—teach them to your children, speaking of them when sitting in your houses, when walking by the way, when lying down and when rising up—write them upon the doorplates of your houses, and upon your gates—cling to them as to the issues of life—adhere to them as to the cords of your eternal salvation.

55. Adams was deeply aware of the Bible's articulation of a system of covenantal loyalty, and thought that a nation founded on liberty would be wise to heed this model. He expressed his hope that if the citizens of the United States were loyal to their guiding values like the Jewish people of old, "So may your children's children at the next return of this day of jubilee, after a full century of experience under your national Constitution, celebrate it again in the full enjoyment of all the blessings recognized by you in the commemoration of this day, and of all the blessings promised to the children of Israel … as the reward of obedience to the law of God."[46]

D. The Abolitionist Movement and Civil War Era

56. The abolitionists, like the Founders, saw themselves as living through a new liberation, as described in Exodus. Their vision rested on the broken chains of the ancient Israelite slaves, liberated by way of God's word and law. Spirituals with titles like "Go Down, Moses"[47] and "Didn't Old Pharaoh Get Lost"[48] were sung by countless cotton-pickers yearning for liberation. Harriet Tubman's authorized biography appeared under the title *Harriet Tubman: The Moses of Her People*.[49] And

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[46] Stuart Halpern, "John Quincy Adams and an American Reminder," *American Bible Society*, July 1, 2026. https://www.americanbible.org/engage/bible-blog/articles/john-quincy-adams-and-an-american-reminder/.

[47] "Go Down, Moses." *Official Site of Negro Spirituals*, https://www.negrospirituals.com/songs/go_down_moses1.htm.

[48] "Don't Old Pharoah Get Lost." *Official Site of Negro Spirituals*, https://www.negrospirituals.com/songs/didn_t_old_pharaoh_get_lost.htm.

[49] Sarah H. Bradford, *Harriet, the Moses of Her People* (Geo. R. Lockwood & Son, 1886).

Frederick Douglass, at an abolitionist rally on July 4, 1852, reminded Americans of the responsibility that lay in their freedom by explicitly evoking the Jewish festival, saying "This, to you, is what the Passover was to the emancipated people of God. It carries your minds back to the day, and to the act of your great deliverance; and to the signs, and to the wonders, associated with that act, and that day." He urged American slaveholders to rid themselves of the "blindness which seems to be the unvarying characteristic of tyrants, since Pharaoh and his hosts were drowned in the Red Sea."[50]

57. After Lincoln's assassination on Good Friday, April 14, 1865, which also fell during the Jewish holiday of Passover, he was often compared to Israel's liberator. "Like our own lawgiver, Moses," noted Sabato Morais a few days later in a sermon at Philadelphia's Congregation Mikveh Israel, Lincoln "brought a nation to the verge of the haven of peace, and, like him, [was] not allowed to participate in its consummation."[51]

58. Reverend John Falkner Blake of Christ Church in Bridgeport, Connecticut, told his flock, "I know the depth of your love for our murdered President, and therefore I ask you to weep with me to-day while we consider his late relations to us as a people. As I ponder over them, they seem to me to bear a striking analogy to those which Moses sustained to the children of Israel." He continued: "[W]e had all become slaves, and as God sent Moses to deliver the children of Israel from slavery, so, I believe, he sent Abraham Lincoln to deliver us."[52]

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[50] Frederick Douglass, "What to the Slave is the Fourth of July?" *National Consitution Center*, June 1852, https://constitutioncenter.org/declaration/primary-sources/what-to-the-slave-is-the-fourth-of-july.

[51] Sabato Morais, An Address on the Death of Abraham Lincoln, President of the United States, Delivered Before the Congregation Mikvé Israel of Philadelphia, on Wednesday, April 19, 1865 (Collins, 1865), 1.

[52] John Falkner Blake, "A Sermon on the Services and Death of Abraham Lincoln, Preached in Christ Church, Bridgeport, Conn., Easter Sunday, April 16th, 1865," *The Martyred President*, https://lincoln.digitalscholarship.emory.edu/blake-001/, 7.

59. Others echoed the sentiment. Reverend Charles S. Robinson of the First Presbyterian Church in Brooklyn, New York tried to capture the feelings of the freed slaves when he lamented, "I think, more than all, of the poor freedmen, when they hear of the President's death. How they will wonder, and will wail! They called him 'Father,' as if it were part of his name. Oh, they believed in Abraham Lincoln! They expected him, as the Israelites did Moses."[53] And Rev. Samuel Gorman of the First Baptist Church in Canton, Ohio noted that the late leader "will be remembered by his friends, as the Benefactor of our Republic and of our race. And how precious will be his memory to the millions whom he has helped to free! He will be to them as Moses has ever been to the Jews. This generation will tell of his greatness and goodness to the next, and so on, down to the end of time."[54]

60. Lincoln was succeeded by his Vice President, Andrew Johnson. Moses had been summoned by him, too. During the 1864 campaign, Johnson had denounced slavery before a gathering of African Americans in Nashville, and suggested that "as in the days of old, a Moses might arise who should lead them safely to their promised land of freedom and happiness."[55] Someone in the audience responded by shouting, "You are our Moses," to which Johnson responded: "Humble and unworthy as I am, if no better shall be found, I will indeed be your Moses, and lead you through the Red Sea of war and bondage, to a fairer future of liberty and peace." But Johnson later seemed to many to be an unworthy successor to the martyred Lincoln. By 1865, African American leaders like Lewis Hayden were bemoaning: "deliver us from such a Moses."

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[53] Charles S. Robinson, "The Martyred President: A Sermon Preached in the First Presbyterian Church, Brooklyn, N.Y., on the Morning of April 16th, 1865," *The Martyred President*, https://lincoln.digitalscholarship.emory.edu/robinson-001/, 10.

[54] Samuel Gorman, *Abraham Lincoln, Late President of the United States, Fallen in the Defence of His Country*, delivered April 16, 1868 to the First Baptist Church of Canton, OH (C. A. Alvord, 1865), 19.

[55] "I, Andrew Johnson, Do Hereby Proclaim Freedom, Full, Broad, and Unconditional to Every Man in Tennessee!", *National Park Service*, October 24, 1864, https://www.nps.gov/anjo/learn/historyculture/moses-speech.htm.

E. The 20th Century

61. Before and during his presidency, Theodore Roosevelt spoke often of his belief that the Ten Commandments were foundational to the American project.

62. In 1895, as police commissioner of New York City, Roosevelt responded to Comptroller Ashbel P. Fitch's letter to the *New York Tribune* criticizing him for his strict enforcement of a Sunday closing law.[56] According to Roosevelt, Fitch had misreported a conversation between the two men. Roosevelt wrote sarcastically, "Let me cordially commend him to Exodus, chapter xx, verses 2 to 17, inclusive. They contain the recital of certain archaic rules known as the Ten Commandments. The sixteenth verse is especially worth Mr. Finch's attention." Verse 16, the second-to-last of the Commandments, states, "You shall not bear false witness against your neighbor."

63. The next year, Roosevelt called out William Jennings Bryan's presidential platform promoting inflation through the coinage of silver as a violation of the Commandment "Thou shall not steal." He quipped: "There is a certain difficulty in arguing the issue of the campaign, the question of free silver. It is always difficult to make an elaborate argument about the eighth commandment. When a man quotes, 'Thou shalt not steal,' and another promptly replies by asking, 'Why not?' really the best answer is to repeat the commandment again. If a man cannot at the first glance see that it is as immoral and vicious to repudiate debts as it is to steal, why, it becomes quite a hopeless task to try to convince him by the most elaborate arguments."[57]

64. In 1898, when he was encouraged to pursue the governorship of New York, Roosevelt confessed his concerns. He asserted "with anything touching the

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[56] Carl J. Richard has detailed in his recent *So Help Us, God: American Presidents and the Bible*, (Rowman & Littlefield, 2025), 174.

[57] "Speech given by Theodore Roosevelt at Grand Rapids, Michigan," *Theodore Roosevelt Digital Library*, September 7, 1900, https://www.theodorerooseveltcenter.org/digital-library/o280811.

Eighth Commandment and general-decency, I could not allow any consideration of party to come in."[58]

65. In 1899, as governor, his advice for the students at Mount Pleasant Military Academy was, "I urge you to have the widest toleration in matters of opinion, but to have no toleration at all when it comes to matters of the Ten Commandments and the Golden Rule. These are fundamental, essential principles which must live in the heart of every American citizen and by which every man asking place or political power must be tested."[59]

66. In a December 30, 1900, address in Carnegie Hall to the Young Men's Christian Association, he again called out "the Decalogue and the Golden Rule," saying that they "must stand as the foundation of every successful effort to better either our social or our political life."[60]

67. In 1904, now seeking reelection as president, Roosevelt was advised to emphasize his devotion to the Constitution. Such loyalty, he thought, was so blatantly obvious, that he responded, "The only trouble is that I am ashamed to say it. It is a little like repeating my adherence to the Ten Commandments."[61]

68. In 1917, two years before his death, Roosevelt argued for the cultivation of the American spirit, inspired by ancient Israel. "The most perfect machinery of government could not keep us as a nation from destruction if there is not within us a soul," he believed. "No abounding material prosperity shall avail us if our spiritual senses atrophy. The foes of our own household shall surely prevail against us unless

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[58] "Roosevelt's Letter to Journalist Francis Ellington Leupp," *Arts and Architecture Quarterly East End*, September 3, 1898, https://aaqeastend.com/contents/theodore-roosevelt-nys-politics-1898-excerpts-from-bully-september-november/.

[59] Theodore Roosevelt, "At Mount Pleasant Military Academy, June 3, 1899," in *Public Papers of Theodore Roosevelt, Governor, 1899* (Brandow Printing Company, 1899), 331.

[60] "Address Before the Young Men's Christian Association, Carnegie Hall, New York, December 30, 1900," *The Works of Theodore Roosevelt, vol. 12* (P. F. Collier & Son, 1900), 262. Available online at: https://www.gutenberg.org/files/58821/58821-h/58821-h.htm#Page_262.

[61] "3167, to Nicholas Murray Butler," August 6, 1904, *The Letters of Theodore Roosevelt vol.* 4, Elting E. Morison, ed. (Harvard University Press, 1951), 884.

there be in our people a morality not very widely different from that preached by the seers and prophets of Judea when the grandeur that was Greece and the glory that was Rome still lay in the future."[62]

69. Roughly two and a half decades later, the Commandments also accompanied the fight against the Nazis. On March 26, 1945, in Washington, D.C., Vice President Harry S. Truman addressed the annual Passover service at the Jewish Welfare Board during WWII. The speech, broadcast to the Jewish men and women in the Armed Forces, praised both the miracle of Jewish historical survival and the contributions of Judaism to the West. It encapsulated how the story of the Exodus has left an indelible imprint on the American consciousness.

70. "Since biblical times," Truman began, "people of the Jewish faith have made great contributions to the moral code of mankind." He then described how, for centuries, the Jewish faith has served as an ethical beacon for humanity. "From the revelation of the Ten Commandments by Moses to the philosophical teachings of modern Jewish scholars," he continued, "there has been a constant search for a better way of life for the benefit of all." Fighting against the worship of "pagan idols," the Jews "preached eternal faith in one God—the God in whom we all put our trust."[63]

71. In 1950, in an "Address Before the Attorney General's Conference on Law Enforcement Problems," Truman remarked "The fundamental basis of this Nation's law was given to Moses on the Mount."[64]

72. Later, as president in 1952 Truman remarked at a synagogue dedication "On this cornerstone we see the two tablets of stone, with the Ten Commandments in

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[62] "Theodore Roosevelt, a Doer of the Word," *Divine Viewpoint*, compiled by Buddy Dano, 1, https://www.divineviewpoint.com/TR_Doer_of_Word.pdf.

[63] "Speech of the Honorable Harry S. Truman, Vice President of the United States, Annual Passover Service, National Jewish Welfare Board, Broadcast to the Jewish Men and Women in the Armed Forces from Washington, D.C.," *Truman Library Institute*, March 26, 1945, https://www.trumanlibraryinstitute.org/passover/.

[64] Available at the American Presidency Project, https://www.presidency.ucsb.edu/documents/address-before-the-attorney-generals-conference-law-enforcement-problems.

their ancient Hebrew form, a replica of the tablets Moses brought down from Mount Sinai. We should be thankful for the devout souls who have been true to these Commandments down through the ages. May God give you the strength, in the future, to hold these great principles aloft, as a light to those of your faith, and as a source of strength to this Nation in our struggle for freedom for all men, everywhere."[65]

73. The motif of connecting presidents with Moses and the Commandments hasn't abated in recent administrations.

74. *Saturday Night Live* aired a 1997 skit with Bill Clinton negotiating over the giving of the Ten Commandments ("Yeah, right. Look, Moses—hear me out on this one, okay? Is it technically adultery . . . ?").[66]

F. The 21st Century

75. George Bush cited the "truths of Sinai" as one of the moral guideposts of the United States in his second inaugural address,[67] and a popular joke during his time in office recounted the president seeing in a crowd a person who he thought was the Jewish leader. "Yes, I am Moses," the man replied, "but the last time I spoke to a bush, I spent 40 years wandering in the wilderness."[68]

76. "We are in the presence of a lot of Moseses," said then-candidate Barack Obama while speaking in Selma, Alabama, in front of civil rights pioneers.[69] He, in a different context, described how "Dr. Martin Luther King said on the day before he was killed, 'I may not get there with you. But I want you to know that we, as a people,

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[65] "Remarks on Laying the Cornerstone on the New Temple of the Washington Hebrew Congregation," *Truman Library*, November 16, 1952, https://www.trumanlibrary.gov/library/public-papers/330/remarks-laying-cornerstone-new-temple-washington-hebrew-congregation.
[66] "The 7th Commandment," *Saturday Night Live* (Season 23, Episode 12), 1997.
[67] Available at https://www.presidency.ucsb.edu/documents/inaugural-address-13.
[68] "Moses and President Bush," *Aish*, n.d., https://aish.com/11874/.
[69] "Remarks at the Selma Voting Rights March Commemoration in Selma, Alabama," *The American Presidency Project*, March 4, 2007, https://www.presidency.ucsb.edu/documents/remarks-the-selma-voting-rights-march-commemoration-selma-alabama.

will get to the promised land.' So just as Joshua carried on after Moses, the work goes on for all of you, the Joshua Generation, for justice and dignity; for opportunity and freedom."[70]

IV. Conclusion

A. Summarizing the Symbolic Symbolism

77. The Ten Commandments, then, have existed as a commonplace civic symbol symbolizing the rule of law since before the United States of America existed as an independent nation. The commandments are part and parcel of America's affinity for seeing its own story through the prism of biblical Israel, seeing its civic and political leaders as mirrors of Moses, and its sense of national mission as echoing that of the Israelite tribes after the Exodus as they headed to the Promised Land, freed from tyranny to enable them to obey God's law.

78. As Adam Kirsch recently argued in the *Atlantic*:

> Everywhere you look in American history, you will find the language, stories, and concepts of the Bible… The most obvious example is slavery, which both Black people and white people saw through a biblical lens…. Harriet Tubman was known as Moses for her work with the Underground Railroad. When President Abraham Lincoln discussed the fearful losses of the Civil War in his second inaugural address, he justified them as God's punishment for the sin of slavery, quoting Psalm 19: "The judgments of the Lord are true and righteous altogether." For us, the phrase "four score and seven years ago" immediately summons up the Gettysburg Address; for Lincoln's original audience, it would have sounded like a mournful reference to Psalm 90: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."
>
> … the titles of classic American novels are a catalog of biblical quotations: *East of Eden* (Genesis), *Absalom, Absalom!* (Samuel), *The House of Mirth* (Ecclesiastes), *The Sun Also Rises* (Ecclesiastes), *Song of Solomon* (the biblical book also known as "Song of Songs"). How can you

[70] Barack Obama, "Remarks of President Barack Obama to the People of Israel" *Obama White House*, March 21, 2013, https://obamawhitehouse.archives.gov/the-press-office/2013/03/21/remarks-president-barack-obama-people-israel/.

> understand *Moby-Dick* without knowing the story of Jonah and the whale, or appreciate the music of *Leaves of Grass* if you've never heard the rolling lines of the Psalms?[71]

79. This is not to say, of course, that the American government can or should compel enforcement of the Ten Commandments or biblical law, but rather that they as a symbol are an indelible part of our nation's story.

80. Just as no one has filed a legal objection to the Liberty Bell being emblazoned with a verse from the Hebrew Bible describing the Israelite concept of freedom—nor would be offended by its presence outside a courthouse—so too a monument to the Commandments, inscribed with verses from the same text, should be an image unobjectionable to Americans who understand our nation's historic affinity for the story of Israel and its laws.

B. The Ten Commandments Have Never Had an "Official" Version

81. The translation, numbering and presentation of the Ten Commandments at issue in this particular case is not problematic from a Jewish perspective for two reasons.

82. The first is that, as argued above, the presence of the list of Israelite laws has played a symbolic role, not as a legal mandate for Americans. The details of the specific wording, including how the commandments are counted, or how they are translated from the Hebrew original is largely irrelevant for purposes of the symbolic value.

83. By way of analogy, if the inscription on the Liberty Bell, taken from Leviticus 25:10, had read "Proclaim liberty throughout the land unto all the inhabitants thereof," as the American Standard Version, published in 1901 by Protestant scholars, has it, instead of what it actually reads, "Proclaim liberty

[71] Adam Kirsch, "The Bible Belongs in the Classroom," *Atlantic*, July 27, 2026.

throughout **all** the land unto all the inhabitants thereof," no one would likely notice, let alone raise an objection.

84. With regards to the argument that particular translations have denominational connotations, some have recently argued that the command that reads "Thou shalt not kill" is somehow "Protestant" whereas the Jewish version reads "You shall not murder." As my colleagues and I have noted recently in *First Things*[72]:

> It is the case that recent Jewish translations of this command use "murder" rather than "kill," but there are Jewish texts that use the latter. For instance, the *Catechism for Younger Children: Designed as a Familiar Exposition of the Jewish Religion*, a catechism for Jewish children written by Isaac Leeser and first published in Philadelphia in 1839, asks, "What is the Sixth Commandment?" The answer is: "Thou shall not kill." The answer is identical in the third edition of this work, which was published in 1856.
>
> The distinction between killing and murdering is hardly one made only by Jewish scholars and translators. The English Standard Version of the Bible, translated by Protestant scholars and published by Crossway in 2001, renders this commandment as "You shall not murder." Indeed, most (but not all) Christians understand the commandment to prohibit the taking, in the words of the 1921 Catholic *Catechism*, of "the life of an innocent person," but not a life taken "in self-defense," in "a just war," or through a "lawful execution of a criminal."

85. Indeed, the ArtScroll Stone Edition Chumash, which is the "dominant" Torah translation used in Orthodox Jewish synagogues today,[73] translates the Commandment as "You shall not kill."

86. From a Jewish perspective, the only "official" rendering would be the Hebrew original. The Hebrew text is what is read in synagogues across the United States and throughout the world. By definition, therefore, any translation is

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[72] Andrea Picciotti-Bayer, Stuart Halpern and Mark David Hall, "A Nonsectarian Version of the Ten Commandments," January 9, 2026. https://firstthings.com/a-nonsectarian-version-of-the-ten-commandments/

[73] Yosef Lindell, "The Story of the Synagogue Chumash," *Jewish Action*, https://jewishaction.com/jewish-world/history/the-story-of-the-synagogue-chumash/.

interpretation. Picking one English-language translation of a biblical passage does not violate the original text any more than a Rembrandt painting does in depicting Moses.

87. The Commandments, in fact, have never had one "official" rendering, as the Hebrew Bible lists them twice, once in Exodus and once in Deuteronomy. As the biblical scholar AJ Berkovitz has argued, "'the' Ten Commandments do not exist. Exodus 20:2–17 and Deuteronomy 5:6–21 each contain a different version of what God tells Moses on Mount Sinai. Is Moses enjoined to 'remember' the Sabbath, as in Exodus, or to 'guard' it, as in Deuteronomy?"[74]

88. Additionally, in Exodus, the commandment continues, "Remember the Sabbath day . . . you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities. For [in] six days the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and sanctified it." In Deuteronomy, it reads: "Keep the Sabbath day . . . you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your maidservant may rest like you. And you shall remember that you were a slave in the land of Egypt, and that the Lord your God took you out from there with a strong hand and with an outstretched arm; therefore, the Lord, your God, commanded you to observe the Sabbath day."

89. That is not the only commandment with different verbiage within the Bible itself. The fifth, in Exodus, reads "Honor your father and your mother, in order that your days be lengthened on the land that the Lord, your God, is giving you." In Deuteronomy, "Honor your father and your mother as the Lord your God commanded

[74] AJ Berkovitz, "Louisiana and the Twelve Commandments," *ARC Magazine*, November 20, 2024, https://arcmag.org/louisiana-and-the-twelve-commandments/.

you, in order that your days be lengthened, and that it may go well with you on the land that the Lord, your God, is giving you."

90. The tenth (in the conventional Jewish counting) differs as well. The first time it appears, it is as "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, his manservant, his maidservant, his ox, his donkey, or anything that belongs to your neighbor." The second time, it's "And you shall not covet your neighbor's wife, nor shall you desire your neighbor's house, his field, his manservant, his maidservant, his ox, his donkey, or anything that belongs to your neighbor."

91. That is to say that different wording for the Commandments is as old as the Commandments themselves. There is no concept within Judaism of either the Exodus or Deuteronomy version being more or less official than the other. Both are read aloud (in Hebrew, of course) in synagogues during the weekly cycle of Torah portions when the cycle arrives at that particular portion, a practice well over a thousand years old. Both appear in printed Hebrew Bibles widely available worldwide. When Jews look for what the Bible officially says, they look to the Hebrew text itself, which, as described above, contains two slightly different articulations of the Ten Commandments. Therefore, picking one translation for a monument, especially one with no pretensions of enforcement of the rules it states, is therefore unobjectionable from a Jewish perspective or any other. It is no different than choosing "Proclaim liberty throughout the land" over "Proclaim liberty throughout all the land." The monument is simply a reflection of a major throughline in American history, namely the country's self-perception as imitating the story of ancient Israel, as told in the book of Exodus specifically and the Bible generally.

92. As Rabbi Sacks noted in the previously mentioned essay, Jews can and should take pride in the impact their story has had on America and the West at large. As he wrote:

"It is no accident that the founders of America turned to the Hebrew Bible, or that successive presidents have done likewise, because there is no other text in Western literature that draws these themes – history, providence, covenant, responsibility, 'the exile and the stranger,' the need to fight for freedom in every generation – together in a vision that is at once political and spiritual… The Exodus is the inexhaustible source of inspiration to all those who long for freedom. It taught that right was sovereign over might; that freedom and justice must belong to all, not some; that, under God, all human beings are equal; and that over all earthly powers is the supreme power, the King of kings, who hears the cry of the oppressed and intervenes in history to liberate slaves. It took many centuries for this vision to become the shared property of the liberal democracies of the West… the Jewish people became the guardians of a vision through which, ultimately, 'all the nations of the earth will be blessed' (Gen. 12:3)."

Dated 8/14/26



Rabbi Dr. Stuart Halpern

Exhibit A

RABBI STUART W. HALPERN, EDD, MBA
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EXPERIENCE

Yeshiva University, New York, NY

Senior Advisor to the Provost (Chief Academic Officer) 2/2018-Current

- Design Centers, dual academic degrees, faculty symposia, community conferences, and online resources that bridge Jewish and general studies
- Serve as the advisor to the Provost and President on matters relating to fundraising, budgeting, and program design
- Oversee academic partnerships with faith-based universities
- Select and hire distinguished visiting faculty
- Enhance exposure for faculty through collaboration with partnering organizations
- Manage YU Press
- Represent the Provost to various constituencies, both external and internal
- With additional responsibilities as Deputy Director of the Straus Center for Torah and Western Thought, manage a staff of 6 dedicated to educating aspiring Modern Orthodox intellectual leaders through bridging the Jewish and Westerns canons

Transition Chief of Staff/Chief of Staff to the President 3/2017-2/2018

- Oversaw the operational and administrative affairs of the Office of the President
- Directed and coordinated special initiatives as initiated by the President
- Prioritized and managed the President's schedule to reflect the President's vision and priorities
- Managed the staff of the Office of the President
- Oversaw proper communication flow both within and from the Office of the President

Zahava and Moshael Straus Center for Torah and Western Thought – Assistant Director 5/2011-3/2017

- Managed operations for all programs and activities, including large-scale community lectures and seminars featuring notable American and international public figures, donor events, undergraduate courses and fellowships, rabbinic student seminars and academic conferences
- Oversaw annual million-dollar budget
- Administered strategic partnerships with funding organizations

- Managed staff, including Postdoctoral Fellow, Communications Associate, Resident Scholar and Research Assistant
- Assisted Director in identifying, cultivating and soliciting donors
- Worked with Director in crafting strategic vision for academic and community education offerings
- Designed communications strategy for online presence, advertising and print publications

Bernard Revel Graduate School of Jewish Studies – Assistant Director of Student Programming and Community Outreach

1/2009-3/2017

- Crafted comprehensive recruiting and marketing strategies; delivered lectures on numerous college campuses
- Oversaw community, student, and alumni education programs, including conferences, guest lecture series and donor events
- Co-directed dual-degree master's program with the Azrieli Graduate School of Jewish Education and Administration
- Managed Administrative Coordinator

Yeshiva University Press – Deputy Managing Editor
3/2015-3/2017

- Conceptualized, produced and edited works of Jewish scholarship featuring contributions from Yeshiva University faculty
- Identified, cultivated and solicited donors for select projects and series
- Coordinated the publication process and developed the marketing strategy

Yeshiva College – Academic Advisor
12/2011-10/2014

- Advised undergraduate students on academic coursework
- Oversaw peer tutoring program consisting of 125 student tutors; coordinated compensation and hiring selection process
- Guided and mentored students applying for competitive scholarships and fellowships; edited application documents and essays

Yeshiva College – Student Life Coordinator
9/2006-12/2011

- Organized Shabbat and holiday enhancement programming
- Coordinated new student orientation

- Managed student governance and club activities

Drisha Institute for Jewish Education, New York, NY

Assistant Director of Programming and Faculty Member
10/2008-3/2017

- Developed programming and overall strategy with Dean and Director of Operations
- Designed alumni engagement and marketing strategy
- Founded of numerous initiatives, including co-ed summer *Kollel* program for elite college students, *Drishat Shalom Fellowship* for young professionals, chavruta-matching program, and *Unpacking the Book: Scholarship Edition* author series presented in conjunction with the Jewish Book Council
- Taught in summer programs, continuing education classes and executive seminar
- Created, in partnership with JOFA, a Sukkah poster celebrating female Jewish educators

EDUCATION

- Rabbi Chaim Brovender – Rabbinic Ordination, 2017
- Touro University Worldwide – MBA (Non-Profit Management), 2016
- Yeshiva University, Azrieli Graduate School of Jewish Education and Administration – EdD, 2012
- Yeshiva University, Bernard Revel Graduate School of Jewish Studies – MA (Bible), 2009
- Columbia University, Teachers College – MA (Psychology in Education), 2006

- University of Pennsylvania – BA, magna cum laude (History major, English minor), 2005

PUBLICATIONS

Books

- *Two Nations Under God: How (Biblical) Israel Inspires America*, Encounter Books - upcoming, 2026. Received an NEH Chairman's Grant.
- *Jewish Roots of American Liberty*, co-edited with Wilfred McClay, Encounter Books, 2025. Received an NEH Chairman's Grant. Reviewed positively in the *Wall Street Journal*.
- *The Promise of Liberty: A Passover Haggada*, co-written with Jacob Kupietzky, Maggid Books, 2024
- Served as judge for "Word by Word" *Sefaria* contest for aspiring Jewish writers
- *Megadim* Issue 61 (2022); co-editor
- *Megadim* Issue 60 (2021); co-editor

- Halpern, Stuart W., *Esther in America*. NY: Yeshiva University Press and Maggid Books, 2020.
- Soloveichik, Meir Y., Holbreich, Matthew, Silver, Jonathan, and Halpern, Stuart W., eds. *Proclaim Liberty Throughout the Land: The Hebrew Bible in the United States: A Sourcebook.* NY: Yeshiva University Press and Toby Press, 2019. #1 Amazon Best Seller in Jewish History. Received coverage in the *Wall Street Journal*, the *Boston Globe*, *Tablet*, *Jewish Review of Books*, and the *Forward.*
- Halpern, Stuart W. ed., *Gleanings: Reflections on Ruth.* NY: Yeshiva University Press and Maggid Books, 2019.
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- Soloveichik, Meir Y., Halpern, Stuart W., and Zuckier, Shlomo, eds. *Torah and Western Thought: Intellectual Portraits of Orthodoxy and Modernity*. NY: Yeshiva University Press and Maggid Books, 2015.
- Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Shabbat Prayers from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Maggid Books, 2015.
- Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Weekday Prayers from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Maggid Books, 2014.
- Lamm, Norman, *Derashot LeDorot: A Commentary for the Ages: Deuteronomy*, Halpern, Stuart W. ed., NY: Yeshiva University Press, OU Press, and Maggid Books, 2014.
- Lamm, Norman, *Derashot LeDorot: A Commentary for the Ages: Numbers*, Halpern, Stuart W. ed., NY: Yeshiva University Press, OU Press, and Maggid Books, 2014.
- Lamm, Norman, *Derashot LeDorot: A Commentary for the Ages: Leviticus*, Halpern, Stuart W. ed., NY: Yeshiva University Press, OU Press, and Maggid Books, 2013.
- Lamm, Norman, *Derashot LeDorot: A Commentary for the Ages: Exodus*, Halpern, Stuart W. ed., NY: Yeshiva University Press, OU Press, and Maggid Books, 2013.
- Schnall, David J., Sokolow, Moshe, and Halpern, Stuart W., eds. *The Azrieli Papers Volume II: Commonplaces, Uncommon Research*. NY: KTAV and Yeshiva University Press, 2013.
- Lamm, Norman, *Derashot LeDorot: A Commentary for the Ages: Genesis*, Halpern, Stuart W. ed., NY: Yeshiva University Press, OU Press, and Maggid Books, 2012.
- Berkovitz, Abraham Jacob, Goldstein, Alec, and Halpern, Stuart W., eds. *Lexical Studies in the Bible and Ancient Near Eastern Inscriptions: The Collected Essays of Hayim Tawil*. NY: KTAV and Yeshiva University Press, 2012.
- Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Weekly Haftarah from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Koren Publishers, 2011.

- Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Weekly Parashah from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Maggid Books, 2010.

Articles, Journals and Book Chapters

- "The Forgotten Artist Who Fought Hitler with Faith," *Jewish Journal*, August 5, 2026
- "The Ironic Prayer that Helped Spark the American Revolution," *American Bible Society*, July 30, 2026
- "Framing the Faith of Maimonides," *Jewish Journal*, July 29, 2026
- "JFK on Israel in 1956 vs. Democrats Today," *Washington Post*, July 27, 2026
- "The Empty Plaza and the Eternal Bond," *Jewish Journal*, July 22, 2026
- "The Jewish Tree of Life and American Tree of Liberty," *Jewish Journal*, July 15, 2026
- "The Yiddish Letter of American Liberty," *Jewish Journal*, July 9, 2026
- "John Quincy Adams and an American Reminder," *American Bible Society*, July 1, 2026
- "Lincoln's Fast and Moses' Faith: A July Fourth Reflection," *Jewish Journal*, July 1, 2026
- "The Hot Dog's Jewish History," *Jewish Journal*, June 28, 2026
- "The Fourth of July and Jerusalem," *Aish*, June 21, 2026
- "Benjamin Franklin, Korah, and the Battle for the Constitution," *Jewish Journal*, June 17, 2026
- "The Courage of Jacob and Commitment to the Union," *Jewish Journal*, June 10, 2026
- Review: "Who Is American?: Belonging and the Question of Jewish Citizenship by Lila Corwin Berman," *Jewish Book Council*, June 8, 2026
- "'Edmond de Rothschild' Review: A Faith In the Cause," *The Wall Street Journal*, June 7, 2026
- "Democracy, Divinity and the Inherent Challenge of the Image of God," *Jewish Journal*, June 3, 2026
- Review: "A God-Shaped Nation: Five Hundred Years of Religion in America by Brook Wilensky-Lanford." *Jewish Book Council*, June 1, 2026
- "Rachel's Life in Pieces: REVIEW: 'When We See You Again' by Rachel Goldberg-Polin," *The Washinton Free Beacon*, May 31, 2026
- "The Sacred Ride of Francis Salvador," *Jewish Journal*, May 27, 2026
- "Shavuot, the Source of American Gratitude," *Jewish Journal*, May 20, 2026
- "'The God of Israel is Among Us,'" *American Bible Society*, May 14, 2026
- "The Remnant of Israel and the Meaning of Monticello," *Jewish Journal*, May 13, 2026
- "Trump's Shabbat Proclamation and America's Founding Promise," *Aish*, May 10, 2026
- "John Quincy Adams and Aaron, the High Priest of Harvard," *Jewish Journal*, May 6, 2026
- "The Talmudic Testimony of the United States and the Undying People," *Jewish Journal*, April 29, 2026
- "Trump administration officials are quoting the Bible, is it good for the Jews? – opinion," *The Jerusalem* Post, April 29, 2026
- "Two Nations Under God," *American Bible Society*, April 22, 2026
- "Teddy's Bear and the Birth of Israel," *Jewish Journal*, April 22, 2026

- "Israel's Minorities and Its National Mission: A Yom Haatzmaut Reflection," *Jewish Journal*, April 15, 2026
- "A Diary Amidst Division and the Fight for Freedom," *Jewish Journal*, April 8, 2026
- "Reconstruction Destruction: Review of 'Mordecai M. Kaplan: Restless Soul' by Jenna Weissman Joselit," *Commentary*, April 2026
- "The Legacy of Lincoln, and Passover, from Generation to Generation," *Jewish Journal*, March 31, 2026
- "A Plague on Both Your Houses," *ARC Magazine*, March 30, 2026
- "Frogs, and Locusts, and Lice, Oh My!," *Jewish Review of Books*, Spring 2026
- "A Persian Pesach?" *Jewish Journal*, March 25, 2026
- "Traversing Jewish History … in Reverse," *Jewish Journal*, March 18, 2026
- "'Out of the Sky' Review: Bravery in the Bonfires of War," *The Wall Street* Journal, March 17, 2026
- Review: "Living in Both Worlds: Modern Orthodox Judaism in the United States, 1945 – 2025 by Lawrence Grossman," *Jewish Book Council*, March 16, 2026
- "Chosen to Make America's Toys: REVIEW: 'Playmakers: The Jewish Entrepreneurs Who Created the Toy Industry in America' by Michael Kimmel," *The Washinton Free Beacon*, March 15, 2026
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- "The Snake, the Shepherd's Crook, and the Eye of the Sun: Uncovering the Haggadah's Hidden Meaning," *Jewish Journal*, March 4, 2026
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- "Sparking the Soul of Sacred Practice," *Jewish Journal*, February 19, 2026
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- "Chabad Undaunted — Then and Now," *Jewish Journal*, February 3, 2026
- "This Is My Fight Song, " *American Bible Society,* January 29, 2026
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- "The Covenantal Letter at Carnegie Hall," *Jewish Journal*, November 19, 2025
- "Abraham Lincoln's Akedah," *Jewish Journal*, November 12, 2025
- "The Jewish Roots of America's Tree of Liberty," with Wilfred McClay, *Wall Street Journal*, November 7, 2026
- "How to Build an Education," *Jewish Journal*, November 6, 2025
- "Baseball, the Bible and William Brewster," *Jewish Journal*, October 31, 2025
- "Jews vs. Rome," *Aish*, October 27, 2025
- "The White House and the Beginning of Wisdom," *Jewish Journal*, October 24, 2025
- "Imagining Early American Jews," *Wall Street Journal*, October 22, 2025
- "A River Runs Through It," *Jewish Journal*, October 17, 2025
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- "Flags of Faith," *Jewish Journal*, October 3, 2025
- "Our Rankings, Ourselves," *Free Beacon*, October 3, 2025
- "Between the Covers," *Arc*, September 30, 2025
- "Jonah, the Dovish Divine," *Jewish Journal*, September 27, 2025
- "Our Friend Teddy," *Commentary*, September 17, 2025
- "Water Gate and a Curious Rosh Hashana Custom," *Jewish Journal*, September 18, 2025
- "The Moderating Voice of those Who Moved," *Jewish Journal*, September 3, 2025
- "Old Isaiah and Proud Patriotic Judaism," *Jewish Journal*, August 7, 2025
- "Israel as Political Wellspring for the West," *Jewish Journal*, July 30, 2025
- "Nahmanides and Now," *Jewish Journal*, July 24, 2025
- "Rabbi Amital's Legacy and Today's Arguments," *Jewish Journal*, August 17, 2025
- "Worldly Wisdom and the Jewish Tradition of Translation," *Jewish Journal*, July 9, 2025
- "Battle Psalms of the Republic," *Commentary*, July 8, 2025
- "July 4th Guide," *Simchat Torah Challenge*, July 3, 2025
- "The 4th of July and Four Score," *Jewish Journal*, July 3, 2025
- "Patriots and the Promised Land," *American Bible* Society, July 2, 2025
- "July 4th and the Jewish Faith," *Aish*, July 1, 2025
- "God Shall Be One," *Jewish Journal*, June 12, 2025
- "Manifesto of Maccabee," *Jewish Journal*, June 5, 2025
- "Think Deeper, Live Better," *Aish*, June 3, 2025

- "The Return of Ruth," *Jewish Review of Books*, May 30, 2025
- "A Shavuot Story: How Ruth's Loyalty Inspired American Liberty," *Jewish Journal*, May 29, 2025
- "America's Founder and Israel's City of Faith," *Jewish Journal*, May 25, 2025
- "The Jewish Myth-Making African Adventurer," *Jewish Journal*, May 15, 2025
- "The Messiah and Meat Eating," *Jewish Journal*, May 8, 2025
- "The Zionist Spirit Behind the Tune Switch," *Jewish Journal*, May 1, 2025
- "The Key to a Strange Passover Custom," *Jewish Journal*, April 24, 2025
- "The 614th Commandment," *Aish*, April 24, 2025
- "Douglas Murray Defends Israel," *Aish*, April 22, 2025
- "The Unexpected Guest at the Painted Passover in Jerusalem," *Jewish Journal*, April 17, 2025
- "A Tale of Two Abrahams," *Free Beacon*, April 14, 2025
- "The Seder on Hitler Street," *Jewish Journal*, April 10, 2025
- "On Passover Do We Ask God to Pour Wrath or Love?" *Jewish Journal*, April 3, 2025
- "Passover's Impact on the American Story," *Aish*, April 1, 2025
- "The Book of Esther in the Age of Rembrandt: Review," *Wall Street Journal*, March 30, 2025
- "Dissecting the Origins of Dayenu," *Jewish Journal*, March 27, 2025
- "Judaism and AI," *Aish*, March 23, 2025
- "Dara Horn's Unexpected Passover Guide," *Jewish Journal*, March 20, 2025
- "An American Hero, No Longer Unsung," *Free Beacon*, March 17, 2025
- "When Haman Came to the New World," *Jewish Journal*, March 13, 2025
- "Purim's Underwater Icon," *Jewish Journal*, March 6, 2025
- "The Yale President's Guide to American Glory," *American Bible Society*, March 5, 2025
- "Holy Mother of Moses," *Jewish Journal*, February 27, 2025
- "The Whole of Holiness," *Jewish Journal*, February 21, 2025
- "Smile, Though Your Heart is Breaking," *Commentary*, February 15, 2025
- "The Time Magazine Essay that Saved Sinai," *Jewish Journal*, February 14, 2025
- "What the Mezuzah Marks in the Current Moment," *Jewish Journal*, February 6, 2025
- "Pharaoh's Daughter and the Fateful Bath," *Jewish Journal*, January 30, 2025
- "An Unlikely Safe Place for Jews," *Jewish Journal*, January 23, 2025
- "The Heaven-Granted Home," *Jewish Journal*, January 16, 2025
- "Of Monsters and Minyans," *Jewish Journal*, January 9, 2025
- "Hungry Like the Wolf," *Tablet*, January 4, 2025
- "Reflecting on Maoz Tzur's Rock of Salvation," *Jewish Journal*, January 3, 2025
- "Who is the Red One?" *Tablet*, January 1, 2025
- "Marking the Words of Maccabees," *Jewish Journal*, December 24, 2024
- "The Story of Gelt," *Tablet*, December 23, 2024
- "Native Tribes and Lost Jews," *Jewish Journal*, December 19, 2024 [Rockower Award Finalist]
- "The Sabbath and the Psalmist's Challenge," *Jewish Journal*, December 12, 2024

- "The Myriad Meanings of Jacob's Massive Ladder," December 5, 2024
- "Thanksgiving and John Adams' Affinity for Athletics," *Jewish Journal*, November 26, 2024
- "Laban, the Bible's Mr. White," *Jewish Journal,* November 20, 2024
- "CEOs and Commanders in Chief," *Jewish Journal*, November 13, 2024
- "This Veterans Day Remember this Jewish Dodger," *Jewish Journal*, November 6, 2024
- "Noah's Ark's Under-Appreciated Passengers," *Jewish Journal*, October 31, 2024
- "A Wedding Circle for Simchat Torah," *Jewish Journal*, October 24, 2024
- "Signs and Wondering,' *Tablet*, October 23, 2024
- "The Cliff-Hanging Symbolism of the Scapegoat," *Jewish Journal*, October 16, 2024
- "The Fantastic Four," *Tablet*, October 16, 2024
- "Splashing onto the Page," *Jewish Journal*, October 10, 2024
- "The Book of Jonah's Kingly Crossover," *Jewish Journal*, October 2, 2024
- "Adam, Eve, and the New Year's Etrog," *Jewish Journal*, September 26, 2024
- "Leadership and the Lord," *Jewish Journal*, September 19, 2024
- "Settling in Space," *Jewish Journal*, September 12, 2024
- "Tolkien's Timely Testimony," *Jewish Journal*, September 5, 2024
- "A Promised Land: Review," *Wall Street Journal*, August 29, 2025
- "Debating Diaspora Dynamics," *Jewish Journal*, August 27, 2024
- "The Ancient Art of Political Memes," *Jewish Journal*, August 20, 2024
- "Staircase to Heaven," *Jewish Journal*, August 15, 2024
- "Holding Fast," *Tablet*, August 12, 2024
- "Titus' Tiny Tormentor," August 8, 2024
- "The Inspiring Teaching of the Talmud's Tragic Woman," *Jewish Journal*, August 1, 2024
- "The Bronx Bombers Beat Hamas Rockets," *Wall Street Journal*, July 25, 2024
- "The Hebrew Bible in American History and Today's Headlines," *Jewish Journal*, July 24, 2024
- "The Golden Calf and Where True Meaning Lies," July 18, 2024
- "Jews in Blue," *Jewish Review of Books*, July 15, 2024
- "The Torah of Truman," *Jewish Journal*, July 11, 2024
- "What Churchill Knew," *Jewish Journal*, July 5, 2024
- "How Uncle Sam Became an American Icon," *Wall Street Journal*, June 29, 2024
- "A Letter on Liberty," *Jewish Journal*, June 27, 2024
- "Rereading Rahab During the Israel-Hamas War," *Jewish Journal*, June 20, 2024
- "Ruth and Hollywood's Foreign Founders," *Jewish Journal*, June 13, 2024
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- "Controversy and Covenant," *Jewish Journal*, June 6, 2024
- "The Resonance of Rabbi Goren's Prayer for Jerusalem," *Jewish Journal*, May 30, 2024
- "Words Forged Through Fire," *Jewish Journal*, May 16, 2024
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- "Shylock No More," *Jewish Journal*, April 11, 2024
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- "From Haman to Hamas," *Wall Street Journal*, March 22, 2024
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- "How Hebraic Heroes Inspired America," *Jewish Journal*, February 15, 2024
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- "Judaism's Dialectic Essence," *Jewish Journal*, January 24, 2024
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- "Who is the 'Red One'?" *Tablet*, December 8, 2023
- "The Unsung Hero of Hanukkah," *Jewish Journal*, December 7, 2023
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- "Trust the Science," *Jewish Journal*¸ November 23, 2023
- "What Hollywood Can Learn from the Ancient Rabbis," *Jewish Journal*, November 8, 2023
- "Today's Terahs," *Tablet*, October 27, 2023
- "Finding solace – and a new policy – in Israel," *Wall Street Journal Letters;* Oct. 10, 2023
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- "The buzzy novel 'Whalefall' offers a modern spin on the ancient Book of Jonah", September 21, 2023
- "The Shofar of Dreams," *Tablet* September 13, 2023
- "Why Everyone Loves Daniel," *Tablet*, August 9, 2023
- "The Food after the Flood," *Tablet*, July 26, 2023
- "The Shepherd of American Courage," *Tablet*, July 3, 2023
- "How the Eagle Became an Emblem of American Freedom," *Wall Street Journal*, July 1, 2023
- Ghostwrote 5 sermons for AIPAC's materials sent to 1,800 rabbis in 2023 and 2024
- "Moses in Missing," *Tablet*, May 25, 2023
- "Where She has Gone," *Jewish Review of Books*, May 23, 2023
- "The Dangers of Enthusiasm," *Rabbi Sacks' Covenant and Conversation: Family Edition*, April 14, 2023
- "America's Favorite Prophet," *Tablet*, March 31, 2023
- "The Joy of Purim – Alcohol Not Included," *Tablet*, March 2, 2023
- "A Comic Megillah?" *Jewish Review of Books*, March 1, 2023
- "Restoring the American Story," *Jewish Journal*, January 12, 2023
- "The Case for Safety in the Synagogue," *City Journal*, December 22, 2022
- "A Festival of Light for Dark Times," *Tablet*, December 20, 2022

- "The Presidential Traditions of Hanukkah," *Wall Street Journal*, December 17, 2022
- "Jacob in the Bosom of Abraham," *Jewish Review of Books*, November 17, 2022
- "What are the Jewish Roots of Thanksgiving?" *Jerusalem Post*, November 7, 2022
- "Why I Don't Observe Halloween," *First Things*, October 31, 2022
- "The Festival of Sukkot: Learning Empathy Through Exile," *The Biblical Mind*, October 11, 2022
- "The 2018 Super Bowl and the Meaning of Sukkot," *Tablet's The Scroll*, October 6, 2022
- "The Witness of Words," (with Tevi Troy) *First Things*, September 15, 2022
- "Now a Museum, the Synagogue was Meticulously Restored," *Jewish Review of Books*, August 4, 2022
- "Meet the 17th of Tammuz, the Perfect Post-COVID Holiday," *Tablet*, July 15, 2022
- "The Ambivalent Jewish View of Meritocracy," *Sapir* Summer 2022
- "Ruth's Message for Our Troubled Time," *Wall Street Journal Letters to the Editor*, June 4, 2022
- "Ruth Amid the Alien Corn" (with Tevi Troy), *First Things*, June 2, 2022
- "What Ruth and Lincoln Shared," *Tablet's The Scroll*, June 1, 2022
- "The Arab World's New Kosher Vacation Mecca," *Tablet's The Scroll,* April 18, 2022
- "The Book of Daniel's Rejection of Assimilationism," *Tablet's The Scroll*, March 15, 2022
- "By Heart" (Letter to the Editor), *First Things*, March 2022
- "Why America Needs a Sabbatical Year," (with Ari Bergmann) *Jewish Journal*, December 8, 2021
- "Using Ancient Stories to Navigate the Contemporary Marketplace," *Jerusalem Post*, September 30, 2021
- "Depths of Devotion," *Jewish Review of Books*, September 9, 2021
- "The Passion of the Passover" *Tradition*, Summer 2021
- "To Heal America, Take the Liberty Bell on Tour," *Tablet*, July 2, 2021
- "American Samson," *Tablet*, May 21, 2021
- "The Book of Ruth Taught Me that True Friendship Can't Be Explained," *The Jewish Week*, May 12, 2021
- "Gleaning the Wisdom of Ruth," *The Lehrhaus*, May 11, 2021
- "Counting the Omer, the anti-Peloton," *Tablet*, March 31, 2021
- "Stricken with Sympathy," *Jewish Review of Books*, March 22, 2021
- "Review: The Bible in the American Experiences," Society of Biblical Literature, March 18, 2021
- "The BEST: Democracy in America," *Tradition*, March 4, 2021
- "Esther in America," *First Things*, February 26, 2021
- "The Enduring Story of Esther in America," *Jewish Journal*, February 16, 2021
- "Chained Melody," *Tablet*, February 5, 2021
- "God at the Inauguration," *Wall Street Journal*, January 21, 2021
- "This unifying Bible verse used by MLK and Washington would be perfect for Biden's inaugural speech," *JTA,* Jan. 19, 2021
- "Reading Esther in Today's America," *Newsweek*, January 18, 2021

- "Why I Won't Let My Kids Watch That Very Special Christmas Episode," *Tablet*, December 18, 2020.
- "Lessons in Spiritual Mentorship: A Personal Reflection on the Legacy of Rabbi Lord Sacks," *YU Commentator*, Nov. 17, 2020
- "Memories of Rabbi Sacks," *Jewish Link*, Nov. 10, 2020
- "Why Humdrum Cheshvan is the Jewish Month We All Need Right Now," *Tablet*, October 20, 2020
- "The Fast for the Furious," *Tablet*, September 21, 2020
- "Jonah: The Sequels," *Jewish Review of Books*, Fall 2020
- "Simchat Torah, the Cain Mutiny, and Religious Responsibility," *YU Torah To-Go*, September, 2020
- "It's in the Gene(alogy): Family, Storytelling, and Salvation" *Conversations Journal*, August, 2020
- "Love Fest" *Tablet*, August 4, 2020
- "The Devil Made Him Do It: A Look at Aaron Koller's 'Unbinding Isaac'" *Jewish Standard*, July 16, 2020
- "Yeshiva President Rabbi Lamm, Harrison Ford, and Humility" *Jewish Journal*, June 8, 2020
- "Friendship in the Fields of Moab" *Jewish Review of Books*, May 27, 2020
- "How to Cure Loneliness" *Tablet*, May 27, 2020
- "How to Pray in a Plague" *Tablet*, May 1, 2020
- "Wondering When to Reopen? Better Call Saul" *Jewish Journal*, April 30, 2020
- "The Exodus, America's Ever-Present Inspiration" *The Lehrhaus*, April 13, 2020
- "Was Exodus a Trick?" *Jewish Review of Books*, April 2, 2020
- "Review: Stan Lee – A Life in Comics by Liel Leibovitz" *Jewish Journal*, March 24, 2020
- "Satan at the Seder" *Tablet*, March 22, 2020
- "Haman, Builder of Towers, Brother of Abraham?" *Jewish Review of Books*, March 5, 2020
- "Review: Esther – Power, Fate, and Fragility in Exile by Dr. Erica Brown" *Tradition*, March 2, 2020
- "American Purim," *Tablet*, February 25, 2020
- "Puritan Purim," *The Lehrhaus*, February 20, 2020
- "It's in the Gene(alogy): Family, Storytelling, and Salvation" and "You've Got a Friend in Me: Ruth and the Dynamics of Friendship" in Halpern, Stuart W. ed, *Gleanings: Reflections on Ruth.* NY, Yeshiva University Press and Koren Publishers, 2019.
- "'Pledge' of Allegiance," 929 English, February 5, 2019
- "What is Dew to You? An Examination of *Tefillat Tal*" in Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Holiday Prayers from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Koren Publishers, 2017.
- "The Battle was Over Before it Began: An Examination of Psalm 93 and its Place in the Shabbat Liturgy" in Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Shabbat Prayers from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Koren Publishers, 2015.

- "The First Paragraph of *Shema*: A Structural Analysis" in Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Weekday Prayers from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Koren Publishers, 2014.
- "*'Ki Shivatayim Yukam*': Rachav and the Seven Walls of Jericho" in Feldman, Daniel Z. and Halpern, Stuart W., eds. *From Within the Tent: Essays on the Weekly Haftarah from the Rabbis and Professors of Yeshiva University*. NY: Yeshiva University Press and Koren Publishers, 2011.

LECTURES AND TEACHING (SELECTED LIST)

- **Panel on *Jewish Roots of American Liberty***, Hillsdale, DC, August 24, 2026
- **"Jewish Roots of American Liberty," University of Denver**, August 18, 2026
- **The Bible in America: Impact in the Past and Now,"** Senate Hart Building, July 29, 2026
- **NEH Panel on America@250**, The White House, February 27, 2026
- **The Hebrew Bible's Ancient Avengers**, My Jewish Learning, summer 2026
- **Series on the Hebrew Bible's Impact on America**, Congregation Ahavath Torah, summer 2026
- **Constitution Day Lecture on the Hebrew Bible's Impact on America**, Pepperdine University, 2024-2026
- **Speaking tour in Melbourne, Sydney and Perth Australia**, delivered fourteen lectures in March, 2025
- **How the Jewish Bible Shaped America**, Azrieli Graduate School of Jewish Education, fall 2024
- **Truman Scholars Program** (Tikvah Fund, spring 2021-2026)
- **Begin Scholars Program** (Tikvah Fund, summer 2023)
- **Truman Scholars Program** (Tikvah Fund, spring 2022)
- **Tikvah Online Academy** (Tikvah Fund, fall 2021)
- **Tikvah Greet Speeches Course** (Tikvah Fund, summer 2021)
- **Tanakh Through a Modern Lens** (Pardes Institute in Jerusalem Tanach course, summer 2019)
- **New Approaches to the Book of Ruth** (Yeshiva University undergraduate course, spring 2017)
- **"A History of the Haggadah in Four Miraculous, Mysterious, Mischievous and Mystifying Medieval Manuscripts**" (Ophir Tours Pesach Program, Herzliya, Israel, April 23, 2024)
- "**A Ruth by Any Other Name: The Function of Names in Megillat Ruth**" (Ophir Tours Pesach Program, Herzliya, Israel, April 11, 2023; Young Israel of Ft. Lee, Ft. Lee, NJ, June 1, 2017; Young Israel of Hillcrest, Hillcrest, NY, May 22, 2017; Mt. Sinai Jewish Center, NY, NY, May 21, 2017; The Frisch School, Paramus, NJ, May 24, 2016)
- "**A Whale of a Tale: An Ancient Retelling of the Tail-End of Yonah**" (929 English, March 27, 2020; Young Israel of Hollywood, Hollywood, FL, Sept. 14, 2019; Kehillat Kesher, Tenafly, NJ, Sept. 22, 2018; Harvard Hillel, Cambridge, MA, October 9, 2016; Brandeis Orthodox Organization, Waltham, MA, October 9, 2016; Yale University Hillel, New Haven, CT, October 9, 2016; Young Israel of Jamaica Estates, Jamaica, NY, September 24, 2016; University of Pennsylvania Hillel, Philadelphia, PA, September 20, 2016; Skokie Valley

Agudath Jacob, Skokie, IL, September 17, 2016; Rutgers Hillel, New Brunswick, NJ, September 15, 2016

- "**Angels and Demons: The Akedah, the Exodus and a Pre-Rabbinic Midrash**" (Ophir Tours Pesach Program, Herzliya, Israel, April 27, 2024; YU Community Beit Midrash, February 19, 2020; Young Israel of Hollywood, Hollywood, FL, Sept. 14, 2019; Darchei Tzion, Modiin, Israel, Aug. 10, 2019; Herzog Tanach Yemei Iyun, Alon Shevut, Israel, August 8, 2019; Leisure Time Tours Pesach Program, Florence, Italy, April 20, 2019; University of Pennsylvania Hillel, Philadelphia, PA, October 24, 2019; LimmudNY, Princeton, NJ, February 19, 2017; Skokie Valley Agudath Jacob, Skokie, IL, September 17, 2016; University of Pennsylvania Hillel, Philadelphia, PA, March 19, 2016; Princeton University Hillel, Princeton, NJ, February 29, 2016; Columbia University Hillel, NY, NY, February 24, 2016; Rutgers University Hillel, New Brunswick, NJ, January 28, 2016; Young Israel of Hillcrest, Hillcrest, NY, January 9, 2016; Yeshiva University Midreshet Yom Rishon, NY, NY, January 4, 2016; Cong. Ahavath Torah, Englewood, NJ, April 10, 2015)
- "**Az Yashir and the Founding Myths of Israel's Ancient Neighbors**" (also titled: "**Under the Sea: Az Yashir as a Polemic Against Israel's Ancient Neighbors**") (Ophir Tours Pesach Program, Herzliya, Israel, April 10, 2023; The Bishop and the Rabbi podcast, April 14, 2022; Darchei Tzion, Modiin, Israel, Aug. 10, 2019; Leisure Time Tours Pesach Program, Florence, Italy, April 26, 2019; Drisha Institute for Jewish Education, NY, NY, March 23, 2017; Princeton University Hillel, Princeton, NJ, February 21, 2017; LimmudNY, Princeton, NJ, February 19, 2017; Columbia University Hillel, NY, NY, February 5, 2017; Skokie Valley Agudath Jacob, Skokie, IL, September 17, 2016; Cong. Ezras Israel, Chicago, IL, April 15, 2016; West Side Wednesdays, NY, NY, April 13, 2016; Yeshiva University Midreshet Yom Rishon, NY, NY, April 10, 2016; Yale University Hillel, New Haven, CT, March 28, 2016; University of Pennsylvania Hillel, Philadelphia, PA, March 19, 2016; Queens Jewish Center, Forest Hills, NY, April 21, 2014; Cong. Ahavath Torah, Englewood, NJ, April 16, 2014)
- **"The Bible in America"** (The Koren Podcast, season 2, episode 1)
- **"Damsel in this Dress: A Comparative Look at Esther and Ruth"** (YU Community Beit Midrash, February 26, 2020; Young Israel of Ft. Lee, Ft. Lee, NJ, June 10, 2019; Young Israel of Hillcrest, Hillcrest, NY, March 17, 2019; Cong. Ahavath Torah, Englewood, NJ, May 30, 2017)
- **"Elijah: America's Wonder-Working Prophet"** (Ophir Tours Pesach Program, Herzliya, Israel, April 25, 2024; Pepperdine School of Public Policy, Sept. 13, 2023)
- **"Esther and the Importance of Being Jerusalem-Based"** (The Bishop and the Rabbi podcast, February 25, 2021)
- **"Esther in America"** (Greenwich JCC, Greenwich, CT, March 21, 2024; Ophir Tours Pesach Program, Herzliya, Israel, April 7, 2023; London School of Jewish Studies, March 7, 2022; Kehillat Shaarei Yonah Menachem, Modiin, Israel, March 10, 2022)
- **"Esther Live: Lessons from the Megilla"** (Koren Live, with Dr. Erica Brown, February 14, 2021)
- **"Esther in America"** (Virtual Book Launch, Museum of the Bible, February 11, 2021)
- **"From Paschal Sacrifices to Sirloin Steaks: The Surprising Story of Why We Eat Meat"** (Ophir Tours Pesach Program, Herzliya, Israel, April 25, 2024)

- **"George Washington's Favorite Biblical Verse"** (Queens Jewish Center, December 5, 2020)
- "**Groundhog Day, Megillat Rut and Nighttime Seduction Scenes in Tanakh**" (also titled: "**Source Code and Sexual Deceit: An Analysis of a Scene in Megillat Rut in Light of Sefer Bereishit**" and **"Hollywood and Holiness Redeemed: The Book of Ruth's Cinematic Plot Twist")** (Ophir Tours Pesach Program, Herzliya, Israel, April 28, 2024; Kemp Mill Synagogue [Zoom], May 13, 2021; YCT Yemei Iyun, SAR High School, Bronx, NY, June 24, 2019; Mt. Sinai Jewish Center, NY, NY, June 6, 2016; Queens College Hillel, Flushing, NY, March 13, 2015; Rutgers University Hillel, New Brunswick, NJ, December 4, 2014; University of Maryland Hillel, College Park, MD, November 18, 2014; Cong. Ahavath Torah, Englewood, NJ, June 3, 2014)
- "**If I Forget Thee, O Uruk: the Mourning of Megillat Eicha in the Context of the Ancient World**" (also titled: **"Lamenting the Disrepair of Jerusalem: Eicha in Its Historical Context"**) (Darchei Tzion, Modiin, Israel, Aug. 10, 2019; Mt. Sinai Jewish Center, NY, NY, August 7, 2016; Drisha Institute for Jewish Education Executive Seminar, June 16, 2016; Cong. Ahavath Torah, Englewood, NJ, August 2, 2014)
- **"Immigrant Song: Ruth and the Politics of the Foreigner"** (LimmudNY, NY, NY, February 18, 2019; Idea Institute Summer Sandbox, Tenafly, NJ, August 7, 2018)
- "**Insider/Outside: An Examination of Ruth the Moabite in Light of Genesis**" (also titled: "**Re-Reading Ruth: Megillat Ruth in Light of Sefer Bereishit**") (Yeshiva University Bergen County Summer Series, Cong. Ahavath Torah, Englewood, NJ, June 15, 22, 29, 2016; Drisha Institute for celebratio, NY, NY, June 28, July 5, 12, 19, 26, 2016; Drisha Institute for Jewish Education, NY, NY, October 2, 9, 16, 23, 2013)
- "**Literary Echoes: Reading Tanakh Between the Lines**" (Drisha Institute for Jewish Education, NY, NY, June 3, 10, 17 and 24, 2013)
- **"Moses was the Washington of Israel: How the Prism of Passover Shaped the United States"** (Greenwich JCC, Greenwich, CT, April 18, 2024; Faith and Liberty Discovery Center, April 16, 2024; The Frisch School, April 15, 2024; Congregation Ahavath Torah, April 15, 2024; Young Israel of Jamaica Estates, Queens, NY, April 14, 2024; Ophir Tours Pesach Program, Herzliya, Israel, April 8, 2023)
- "**Passover Polemics: Judaism, Christianity and the Textual Fight Over Pesach**" (Cong. Ahavath Torah, Englewood, NJ, August 24, 2013)
- "**Pharaoh is my Shepherd? A Window into the Ancient Context of the Exodus**" (Ophir Tours Pesach Program, Herzliya, Israel, April 9, 2023; Cong. Ahavath Torah, Englewood, NJ, April 5, 2017)
- **"Royal Responsibility: Rabbi Dr. Norman Lamm on the Haggadah"** (Or Chadash, Melbourne, Australia, May 31, 2022)
- "**Rut Before Rut: A Case of Biblical Foreshadowing**" (Cong. Ahavath Torah, Englewood, NJ, May 30, 2015)
- **"Sister Act (Two?): An Analysis of Lot's Daughters"** (Cong. Ahavath Torah, Englewood, NJ, November 11, 2017)
- **"Smitten with Sympathy? The Unexpected Origin of a Curious Seder Custom"** (Ophir Tours Pesach Program, Herzliya, Israel, April 26, 2024)

- "**Tents and Testament: An Analysis of a Rather Strange Rashi**" (Cong. Ahavath Torah, Englewood, NJ, July 25, 2016)
- **"The Book Left Out of the Bible – And What it Teaches us About Shavuot"** (Kehillat Shaarei Yonah Menachem, Modiin, Israel, June 5, 2022; Cong. Ahavath Torah, Englewood, NJ, May 18, 2021)
- **"The Cain Mutiny: An Examination of the First Human Villain"** (Cong. Ahavath Torah, Englewood, NJ, September 29, 2018; Stern College, NY, NY, October 31, 2016; Yeshiva University Midreshet Yom Rishon, NY, NY, October 30, 2016)
- **"The Hebrew Bible's Ancient Avengers"** (George Fox University, Portland, OR, Sept. 12, 2023)
- "**The Invisible Spy and the Zealot Who Didn't Die: Two Ways to Read a Strange Tale of Pinchas**" (Young Israel of Jamaica Estates, Queens, NY, June 10, 2018; Cong. Ahavath Torah, Englewood, NJ, July 11, 2015)
- "**The Lion, the Pit and the Wardrobe: Daniel, Joseph, Esther and the Perils of Being a Diaspora Jew**" (Ophir Tours Pesach Program, Herzliya, Israel, April 11, 2023; Shomrei Hadath, London, UK [Zoom], February 18, 2021; YU Community Beit Midrash, February 5, 2020; YCT Yemei Iyun, SAR High School, Bronx, NY, June 23, 2019; Young Israel of Hillcrest, Hillcrest, NY, March 17, 2019; Cong. Ahavath Torah, Englewood, NJ, March 22, 2017; Stern College, NY, NY, March 2, 2016; Drisha Institute for Jewish Education, NY, NY, June 16, 2015; Yeshiva University Midreshet Yom Rishon, NY, NY, March 1, 2015)
- "**The List of 4 the Haggadah Doesn't Tell You About**" (Ophir Tours Pesach Program, Herzliya, Israel, April 6, 2023; April Kosher Travelers Pesach Program, Maalot, Israel, April 16, 2022; YU Community Beit Midrash, March 4, 2020; Leisure Time Tours Pesach Program, Florence, Italy, April 25, 2019; Yeshiva University Kollel Yom Rishon, NY, NY, April 7, 2019; Cong. Ahavath Torah, Englewood, NJ, April 30, 2016; Queens Jewish Center, Forest Hills, NY, April 23, 2016; Cong. Ezras Israel, Chicago, IL, April 16, 2016)
- "**This is my Fight Song: The Song of the Sea in a Comparative Historical Context**" (Cong. Ahavath Torah, Englewood, NJ, March 29, 2017)
- "**The Three Pillars of Jewish Education: Celebration, Conversation and Repetition**" (Religious Education Association Conference, July 11, 2023; LDS-Jewish Dialogue, March 11, 2021)
- "**Two Talmuds, Two Testaments: A Look at Teshuva in the Book of Yonah**" (Young Israel of Hollywood, Hollywood, FL, Sept. 14, 2019; Skokie Valley Agudath Jacob, Skokie, IL, September 17, 2016; Cong. Ahavath Torah, Englewood, NJ, August 22, 2015)
- "**Ve-Nahafoch-Who? (Part 1): Purim and the Joseph Narrative**" (Cong. Ahavath Torah, Englewood, NJ, March 15, 2014)
- "**Ve-Nahafoch-Who? (Part 2): Post-Purim Perspective and the Unfinished Business of Megillat Esther**" (Cong. Ahavath Torah, Englewood, NJ, March 22, 2015)
- "**What Do Bones Have to Do with Bentching? An Investigation into Birkat HaMazon on Shabbat**" (Young Israel of Hollywood, Hollywood, FL, Sept. 14, 2019; Darchei Tzion, Modiin, Israel, Aug. 10, 2019; Cong. Ahavath Torah, Englewood, NJ, June 9, 2019; Young Israel of Jamaica Estates, Jamaica, NY, September 24, 2016)

- "**You Can't Handle the Truth: Biblical Secret Identities and the Message of Yonah**" (Young Israel of Jamaica Estates, Jamaica, NY, September 24, 2016; Cong. Ezras Israel, Chicago, IL, April 16, 2016; Queens Jewish Center, Forest Hills, NY, September 26, 2014)