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"The Greatest Men Who Ever Lived." February 1950.

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Temple Emanuel

*Presents Its Fourth Annual
Midwinter Lecture Series on*

**"THE GREATEST MEN
WHO EVER LIVED"**

Four Prophets of Judaism

AMOS
HOSEA
ISAIAH
JEREMIAH

Four Consecutive Lectures by
RABBI HERBERT A. FRIEDMAN

*Friday Evenings at 8:15 o'clock
Temple Emanuel, Denver*



Series Begins Friday Evening
February 3, 1950



*Members, Their Families and Friends
are Cordially Invited*

Friday, February 3:

AMOS

A God of Justice

Amos spoke of social justice. He shed light on the rights of labor, the need for social security, the social concept of caring for the underprivileged. *What would he think of socialism, communism, the "welfare state" of today?*

Friday, February 10:

HOSEA

A God of Love

Hosea showed, by personal example, in his own life, the regenerative power of love. His wife became a harlot, and yet he forgave her and took her back. His was the highest kind of pure love. *What would he think of the unstable and easily dissolved marriage of today?*

Friday, February 17:

ISAIAH

A God of Peace

Isaiah made the famous statement about beating swords into plowshares, and spears into pruning-hooks. He urged men to replace their war-like ideas with a dream of eternal and universal peace. *What would he think if he were present today in the UN and heard the debates about atomic warfare?*

Friday, February 24:

JEREMIAH

A God of Faith

Jeremiah taught the notion of the personal God in whom man could repose his personal faith. Though living in a period of gloom and defeat, he still held out hope for the future. He sustained the weary and the doubtful. *What would he think of the cynicism, the indifference, the materialism which pervades our world today?"*

JUDAISM is the mother of religions, inspirer of the moral and ethical values of western civilization. Out of the source-spring of Jewish religious genius have come the ideals of mankind.

The Hebrew prophets are thus among the greatest men who have ever lived, for they have given the world its hope and its faith. A Christian scholar writes in Hastings' "Encyclopedia of Religion and Ethics":

"The prophets of Israel still maintain their distinctive place in the history of religion . . ."

Another writes:

"The Old Testament Prophets are dynamic figures who speak to our age with a tremendous challenge. No set of men in all literature presents a more colorful picture."

Rabbi Friedman has selected the Prophets for the theme of his Annual Series this year, because of the need for light in the world today, which is *"walking in darkness and dwelling in the shadow of death."* Men are looking for guidance, and it is always well, in periods of doubt and confusion, to consult again the eternal truths of the past.

Professor Moses Bottenwieser said: *"Today, when our faith is taxed to the utmost, when we are crushed in spirit because of the appalling tragedies we see enacted in the world, does it not behoove us to hearken back to the words of hope uttered by Israel's great prophets more than 2500 years ago, in order that there may be kindled in us a spark of that heroic faith which inspired them?"*

1. Historical background (750 BCE) - peace + prosperity, which have led to corruption + immorality

2. Personal setting of Amos - rough herdman, accustomed to contemplative life, solitary, attuned to nature.

3. Contrast between peacefulness of country and evil of city causes outburst vs. social injustices

4. Inveighed against all classes of society which oppressed poor, cheated the needy, stuffed themselves with greed, etc. - (Quote A, B, C, D)

SOCIAL CONCEPT OF CARING FOR UNDERPRIVILEGED

5. What is the "welfare state" of today?
(Quote FDR and TR, pages E, F)

6. What is socialism (of George Bernard Shaw - Fabian variety)? (Quote G, H)

WOULD THESE BE ACCEPTABLE TO AMOS? - YES

7. Police-state type of communism would be repugnant, because of denial of individual freedom.

SUMMATION

Amos felt there was a spiritual and ethical social responsibility of man for man. This has been the idealistic motivation behind all theories and suggestions of various political + economic instruments. It is man's responsibility to design that type of system which will best achieve the goal of social justice. This has been a primary concern of Judaism.
 (Quote Einstein)

Let our religion really teach us how to live and how to help our fellow-man to live, with sufficiency for all, instead of inequality and injustice.

2:6B-8

Because they sell the righteous for silver,
And the needy for a pair of shoes;
That pant after the dust of the earth on the head of the poor,
And turn aside the way of the humble;
And a man, and his father go unto the same maid,
To profane My holy name;
And they lay themselves down beside every altar
Upon clothes taken in pledge,
And in the house of their God they drink
The wine of them that have been fined.

5:11-13

Therefore, because ye trample upon the poor,
And take from him exactions of wheat;
Ye have built houses of hewn stone,
But ye shall not dwell in them,
Ye have planted pleasant vineyards,
But ye shall not drink the wine thereof.
For I know how manifold are your transgressions,
And how mighty are your sins;
Ye that afflict the just, that take a ransom,
and that turn aside the needy in the gate.
Therefore the prudent doth keep silence in such a time;
for it is an evil time.

AMOS AGAINST NOBILITY

6:1-6

Woe to them that are at ease in Zion,
And to them that are secure in the mountain of Samaria,
The notable men of the first of the nations,
To whom the house of Israel come!
Pass ye unto Calneh, and see,
And from thence go ye to Hamath the great;
Then go down to Gath of the Philistines;
Are they better than these kingdoms?
Or is their border greater than your border?
Ye that put far away the evil day,
And cause the seat of violence to come near;
That lie upon beds of ivory,
And stretch themselves upon their couches
And eat the lambs out of the flock,
And the calves out of the midst of the stall;
That thrum on the psaltery,
That devise for themselves instruments of music, like David;
That drink wine in bowls,
And anoint themselves with the chief ointments;
But they are not grieved for the hurt of Joseph.

AMOS AGAINST PRIESTS

5:21, 23, 24

I hate, I despise your feasts,
And I will take no delight in your solemn assemblies.

Take thou away from Me the noise of thy songs;
And let Me not hear the melody of thy psalteries.

But let justice well up as waters,
And righteousness as a mighty stream.

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AMOS AGAINST WOMEN

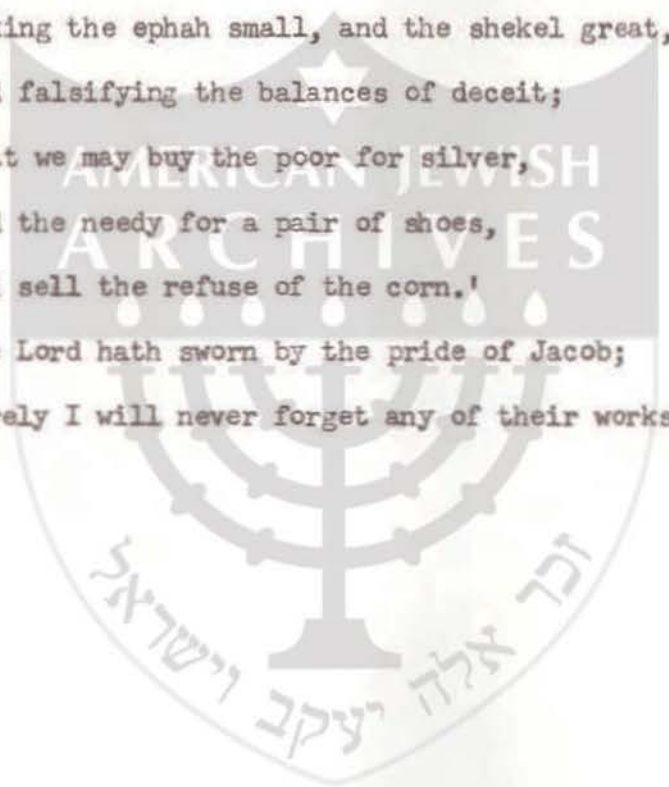
4:1-2

Hear this word, ye kine of Bashan,
That are in the mountain of Samaria,
That oppress the poor, that crush the needy,
That say unto their lords: 'Bring, that we may feast.'
The Lord God hath sworn by His holiness:
Lo, surely the days shall come upon you,
That ye shall be taken away with hooks,
And your residue with fish-hooks.

AMOS AGAINST RICH MERCHANTS

8:4-7

Hear this, O ye that would swallow the needy,
And destroy the poor of the land,
Saying: 'When will the new moon be gone, that we may sell grain?
And the sabbath, that we may set forth corn?
Making the ephah small, and the shekel great,
And falsifying the balances of deceit;
That we may buy the poor for silver,
And the needy for a pair of shoes,
And sell the refuse of the corn.'
The Lord hath sworn by the pride of Jacob;
Surely I will never forget any of their works.



E

Governor Franklin D. Roosevelt to New York State Legislature,
August 28, 1931 - very keynote of his social philosophy.

What is the State? It is the duly constituted representative of an organized society of human beings, created by them for their mutual protection and well-being. The "State" or the "Government" is but the machinery through which such mutual aid and protection are achieved. Our Government is not the master but the creature of the people. The duty of the State toward the citizen is the duty of the servant to its master. The people have created it; the people by common consent permit its continual existence.

One of these duties of the State is that of caring for those of its citizens who find themselves the victims of such adverse circumstance as makes them unable to obtain even the necessities for mere existence without the aid of others. That responsibility is recognized by every civilized nation.....

To these unfortunate citizens aid must be extended by Government, not as a matter of charity, but as a matter of social duty.

F

Theodore Roosevelt spoke at Osawatomie, Kansas (battleground of John Brown) in 1910, while Franklin D. Roosevelt was serving first term in New York State Senate. In crowd were many Civil War veterans and Theodore Roosevelt spoke principally to them, emphasizing their struggle to establish human rights above property rights. This speech was of great importance in shaping the structure of the New Deal.

"I stand for the Square Deal. But when I say I am for the square deal, I mean not merely that I stand for fair play under the present rules of the game, but that I stand for having those rules changed so as to work for a more substantial equality of opportunity and of reward for equally good service.....

The citizens of the U.S. must effectively control the mighty commercial forces which they themselves have called into being.....

The absence of effective restraint upon unfair money-getting has tended to create a small class of enormously wealthy and economically powerful men whose chief object is to hold and increase their power. The prime need is to change the conditions which enable these men to accumulate power which it is not for the general welfare that they should hold or exercise. We grudge no man a fortune which represents his own sagacity when exercised with entire regard to the welfare of his fellows.....We grudge no man a fortune in civil life, if it is honorably obtained and well used..... It is not enough that it should have been gained without doing damage to the country. We should permit it to be gained only so long as the

THEODORE ROOSEVELT

gaining represents benefits to the community. This, I know, implies a policy of far more active government interference with social and economic conditions in this country than we have ever had, but I think we have got to face the fact that such an increase in governmental control is now necessary.....

(The government) shall be interested primarily in human welfare rather than in property.....I believe in shaping the ends of government to protect property as well as human welfare. Normally, and in the long run, the ends are the same; but whenever the alternative must be faced, I am for men and not for property, as you were in the Civil War.

Socialism - (Webster) -

A political and economic theory of social organization based on collective or governmental ownership and democratic management of the essential means for the production and distribution of goods.

Marxian socialist - emphasizes the economic evils of capitalistic management, holds that labor creates value, that profit is mostly robbery, and that the proletariat must attain political power to remedy the evil.

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Communist denotes an extreme Marxian socialist, who would abolish property as well as profit.



Shailer Matthews (Dean of Divinity School of
University of Chicago)

quotes a Professor Kirkup as saying:

"The ethics of socialism are
closely akin to the ethics of
Christianity, if not identical
with them."

Walter Raushenbush, late professor at Rochester Theological
Seminary, would agree with this.



Albert Einstein:

(speaking on Jewish ideals)

"The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence. These are the 3 features of the Jewish tradition which make me thank my stars that I belong to it. (Because of the fanatical sense of justice, and because of the fundamental principle of the sanctity of life), it is no mere chance that the demands of socialism were for the most part first raised by Jews.

How strongly developed this sense of the sanctity of life is in the Jewish people is admirably illustrated by a little remark which Walter Rathenau once made to me in conversation: 'When a Jew says that he is going hunting to amuse himself, he lies.' The Jewish sense of the sanctity of life could not be more simply expressed."

HOSEA

1. Tell story of faithless wife and how Hosea took her back to show the power of love.
2. Look at marriage today - unstable, easily broken. (Statistics - A). Does this mean people don't know how to love anymore?
3. What are major causes of divorce? (Read B)
4. In most of these, we see the factors of impatience, selfishness, inability to understand the mate, absence of genuine sacrificial love. (Read C). This is case of regenerative love, similar to Hosea.
5. Give various opinions (D) as formulae for successful marriage - esp. Adler's advice. If the world today possessed more of the type of Hosea's love, more marriages would remain intact.

1948

Denver, Colorado

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Marriages
Divorces

5710
2553

1949

Marriages
Divorces

4976
2623



זכר אלה יעקב וישראל

I. Motives for Divorce Commonly Recognized

1. My mate is unfaithful
2. We are always quarreling
irritability from (a) ill health
(b) nervous exhaustion
(c) frustration
3. He isn't the man I married.
disappointment and disillusionment
4. We are badly adjusted generally
One-third of American couples never achieve good
sexual adjustment.
5. Her mother is always making trouble.
6. We fight about money
7. We have trouble about children
(a) childlessness
(b) rearing

II Motives Not Recognized

1. Father or mother fixation
2. Failure to grow up
3. Matrimonial monotony

C

"Case of army wife (husband away) who became pregnant. Accident - i.e. boredom, loneliness, drunk, unscrupulous friend, etc.

She told husband immediately and joined him at army camp. He met the crisis with self-control that not many men could have had. As the pregnancy developed, the wife became dangerously depressed and eventually determined to kill herself. The husband went to a marriage counsellor and through his advice the wife was placed in the hands of a skilled psychiatrist and obstetrician.

In place of a divorce, these two young people are now as metals fused together by intense fire. They have been tested to the utmost and not found wanting. If the reader thinks that the husband ought immediately to have divorced his wife, it is well to remember that genuine love is sympathetic and forgiving, as well as demanding and possessive. This tenacity of love commitment is the thesis of the Book of Hosea and nowhere in the Old Testament does spiritual discernment reach a higher level."

Ernest R. Groves

"Conserving Marriage and
the Family"

Pp 25,26

Chapel Hill, N.C.

D

"If you can think of your husband as a victim who requires understanding and sympathy rather than as a culprit who deserves punishment, it may help salvage your marriage."

Groves

"The formula of the spiritual relation is: So act as to elicit the best in others, in the process eliciting the best that is potential in thyself."

Binding ties are welcome in so far as they are necessary to unbind what is highest in us."

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Prof. Felix Adler

Catholic Church is opposed to divorce, and one reason offered is that if people knew they couldn't be divorced, they would be more careful about marriage.

"If persons contemplating marriage were persuaded that, once united, they were legally debarred from entering into a second wedlock, they would be more circumspect before marriage in the choice of a life-partner, and would be more patient afterward in bearing the yoke and in tolerating each other's infirmities."

James Cardinal Gibbons

ISAIAH

1. Isaiah's Ideal of Peace (2:2-4) (A)
2. Peace Depends Upon
 - a) Law
 - b) Morality
 - c) Inspiration
3. This Hope has been called The Messianic Goal of Mankind (B, C, D)
4. Fascism has taught the opposite - That war is glorious (E, F)
5. Religion must continue to strive for Peace, and should do so, not only with pious morality, but also by teaching specifically what political and economic steps must be taken. (G)
6. If Isaiah could hear the talk today about the A-bomb and the H-bomb, he would be appalled. He would rise in the UN and insist that it become a world government, which would effectively police and control destructive armaments.

2

7. This concept of world federation
is, in my mind, The only answer
to peace. (H)

8. Many Thinking people are coming to
this conclusion. Everyone is frightened.
Thomas Thomas. Robert Ruark. Einstein (I)

9. Einstein should certainly know. He
pleads for peace through world federation -
or else utter annihilation and oblivion.
Deariah would agree with him.

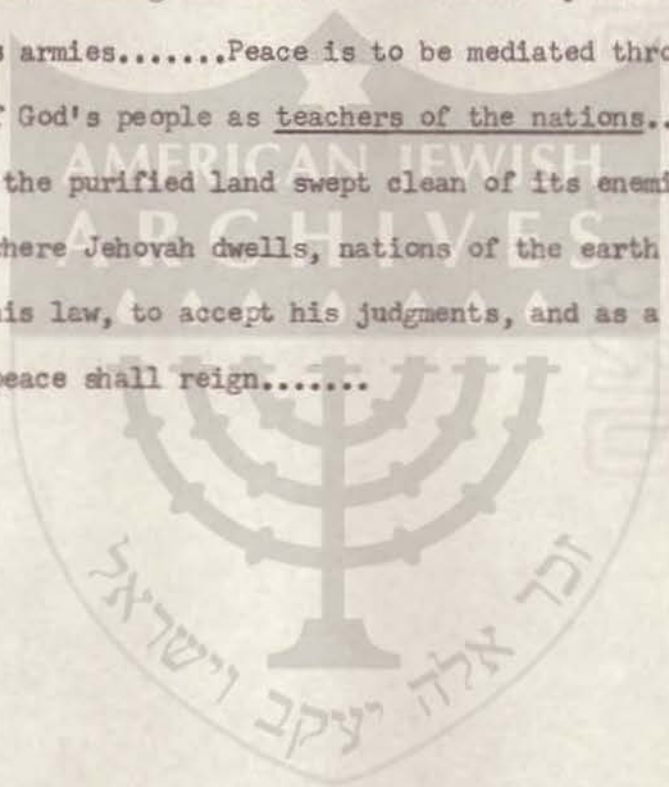
Isaiah 2:2-4

And it shall come to pass in the end of days,
That the mountain of the Lord's house shall be
established as the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many peoples shall go and say:
'Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths.'
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

Prof. George Stephen Goodspeed of
University of Chicago in
"Israel's Messianic Hope" says:

"To (Isaiah) Israel is not to be a nation conquering
the world and ruling all with a rod of iron by the might of
victorious armies.....Peace is to be mediated through the
efforts of God's people as teachers of the nations.....

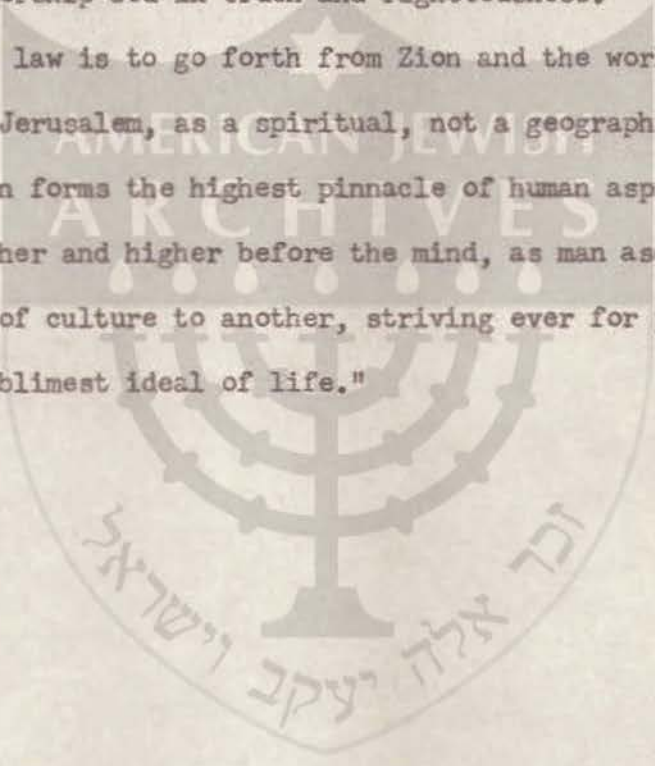
To the purified land swept clean of its enemies, to
Mt. Zion where Jehovah dwells, nations of the earth will come
to learn his law, to accept his judgments, and as a result
profound peace shall reign.....



Kaufman Kohler in "Jewish Theology"

"The great goal of Israel will be reached only by patient endurance and perseverance, confidently awaiting the fulfillment of the glorious prophecy that all the nations shall be led up to the mountain of the Lord by the priest-people, there to worship God in truth and righteousness.

The law is to go forth from Zion and the world of the Lord from Jerusalem, as a spiritual, not a geographical center. This vision forms the highest pinnacle of human aspirations, rising higher and higher before the mind, as man ascends from one stage of culture to another, striving ever for perfection, for the sublimest ideal of life."



"Religious foundations for enduring peace must rest finally upon justice and righteousness (i.e. law), not merely on vague hope and pious wish (i.e. mercy)."

Rabbi Victor Reichert

D

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"The most creative vision of mankind in our epoch is a world--- that has learned how to live in communal existence in peace. To develop men and women who can hold to this vision, on the tortuous course marked by war and revolution, must be a major concern of the great religious communions of our time."

Justin Wroe Nixon

Colgate-Rochester Divinity School

אלה יעקב וישראל

E

Alfred Rosenberg; chief Nazi philosopher -

"*Mythus des 20 Jahrhunderts*"

"Reverence for the soldier fighting for the honor of his people is the new sentiment of our time.....The German must recall his magnificent mysticism, reacquire and relive the spiritual greatness of Meister Eckhart, so that that man and the hero in the field-gray under his helmet shall become one and the same person. Then the road shall be opened for the German national religion of the future, the truly German Church and the uniform German national culture."

It was with such high-sounding mystical rubbish that the minds of German youth were turned away from Christian ethics to the worship of Aryan race and the glorification of war.



F

Mussolini

"Fascism discards pacifism as a cloak for cowardly
supine renunciation in contra-distinction to self-sacrifice.

War alone keys up all human energies to their maximum
tension and sets seal of nobility on those peoples who have the
courage to face it."

AMERICAN JEWISH
ARCHIVES



"The problem now is not to find out what are the religious foundations of an enduring peace. These are well known. "Das Wahre war schon laengst gefunden," Goethe tells us. The truth about the world's peace has been known ever since the Hebrew prophets and Jesus of Galilee spoke.

The problem is to give these insights power. Not what goodness is, but how to make it strong, is the task. We know perfectly well which political and economic measures-political and economic on the surface but at heart religious - would bring peace and security to the world. The problem is how to put them in the seat of authority, how to make them the actual moving forces of the world. All talk on the part of religious men which does not concentrate on that task is a disservice to religion for it keeps religion hollow and fatuous."

Henry Slonimsky

"The suggestion of world federation and citizenship has seemed an impractical one hitherto because it has not been entertained beyond a handful of intellectuals. But the historian knows that many ideas - such as monotheism, and large federated republics, and the abolition of slavery - once only the property of intellectuals, have, in the course of the centuries become common property. Sometimes, indeed, revolutions have existed in men's minds before they were effected in politics. That is what Chateaubriand meant when he said of the French Revolution that it "was accomplished before it occurred." A great personality sometimes is all that is needed to reveal that peoples are more ready than their governments for a great idea."

Louis Gottschalk
University of Chicago

An Open Letter to Acheson

Thomas Urges World Appeal to Ends Arms Race

By NORMAN THOMAS.

OPEN letter to Secretary of State Acheson: Like millions of Americans, I was greatly heartened by recent statements by Senators McMahon, Tydings and Vandenberg concerning the arms race. It seemed to me that out of them might come a bold appeal initiated by our government, to all peoples and governments of the world for an end of the arms race to universal death.



Thomas.

This would require supervision and enforcement of agreements by a strengthened United Nations. By ending the arms race, and only by ending the arms race, will money and resources be available in America and other countries for the kind of war on poverty which President Truman favors, and of which Senator McMahon eloquently spoke.

To transfer conflict from the plane of atomic war and the preparation for it, and begin a war against hunger and poverty in the world, is literally the only hope for mankind.

THIS hope has been tragically impaired by your recent lengthy statement to the effect that peace with Russia rests solely on United States' show of strength. By no means do I ask that our country should not show strength when I say there is no conceivable show of strength which can indefinitely prevent cold war from becoming atomic war, or guarantee us victory in that war.

In urging general disarmament down to a police level, neither I, nor any of the senators, has proposed unilateral disarmament. Neither am I urging peace by appeasement. It is a matter of record that I warned against that approach to peace at a time when it seemed that our government was following it at Yalta and Potsdam.

I am accepting your own general statements of facts and then quoting your own major contention: "We have seen time after time that the Soviet government can adjust itself to facts when facts exist."

That is well said. It follows that the American government and people should at once create a new set of facts for the man in the Kremlin by a bold, imaginative, but realistic appeal for the end of the arms race as the only hope of saving civilization and ultimately

perhaps, the human race from the destruction of hydrogen bombs, bacteriological agents, radar-guided missiles and airplanes faster than sound.

The weightiest possible statement on the nature of that destruction should be put before Stalin. He should be told that atomic war would be the midwife not of his kind of revolution—which we, of course, hate—but of general destruction and dark night.

We should find ways to let even his people, and certainly the peoples of Asia and Africa, as well as Europe, know that we temporarily the mightiest of nations, want to dedicate our science and resources to life and not death, and, therefore, that we advance concrete plans for disarmament under proper supervision. We must make it clear that if any government refuses, it and it alone is responsible for continuing the race to destruction.

PERHAPS you say this has been done. Not in the opinion of the peoples of the world. I have contacts with non-Communists in many lands and, without exception, they take our American protestations of love of peace with great reserve.

Europeans tell me that it is monstrous for any nation in western Europe in the age of hydrogen bombs to seek anything but neutrality as the only possible escape from destruction, whoever wins the next war. They anxiously point to our enormous expenditures, our leadership in the production of atomic bombs and our failure to propose a sound and comprehensive scheme of general disarmament in which the control of atomic energy for peace can be fitted.

I think that general suspicion goes beyond what is warranted by facts. But in itself it is a fact which the international Communist movement is exploiting with success all over the world.

You will not dispose of this fact by forensic argument, but only by trumpeting to the world our bold and practical plans for a universal end of the arms race and competition solely in the war against hunger and poverty.

Even if the men in the politico-bureaucracy should not immediately agree to our appeal, they would be put on the defensive to an extraordinary degree. The day might come sooner than we think when they would adjust themselves to the fact that plain people everywhere held them responsible for the race to destruction.

The Truman administration, congress and the American people have a solemn obligation to make this appeal in which alone lies hope for mankind.

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High Price Of Fright

By ROBERT C. RUARK

NEW YORK, Feb. 16.—The people are scared, now, scared spitless. That includes coarse fellows like me, as well as the high-frequency scientists like Einstein, the pappy of the A-bomb and the granddaddy of this new playtoy, the hydrogen bomb.

This fright really isn't so tough to analyze. You can hear it hashed up any old evening in the corner bar and grill, in the living room, in the pool-parlor. The fear is founded on a stark realization that the whole thing's got out of hand—that you can't bet very soundly any more on your own individual luck to duck the hard ball into the bleachers.



Most of us have sat in those bleachers, on occasion, and have seen people smitten on the head with a batted ball. In all my life no such ball ever dropped near me. I never caught one or ducked one. I carried this idea to London, during the blitz, and to other places where hard balls dropped from the skies. I found it comforting all the way.

Bombs splattered on the heads of people I knew, but it never occurred to me that I would field one with my scalp. Felt the same way about the potential employment of the atom bomb. If it hit New York, I would be in New Jersey. Or some other far place.

A flock of other people felt the same way. One of the best arguments in real-estate hawking around the Jersey-Connecticut-Pennsylvania area was placed on the pitch that the property was "out of the New York City atom area," a mythical subdivision embracing about 30 miles.

They never said what would happen if the vaguely expected bomb dropped short or carried high, but they sold real estate, all the same, on a fright quotient.

WITH the imminence of manufacture of the hydrogen bomb, this head-in-hole security has been whisked away. It is very much, now, as if one explosive ball were to be batted into the bleachers for every occupant of every seat, including the standees, and all balls were to be batted simultaneously and constantly.

The physicists who have created this panic now peep over their bifocals like a bunch of scared kids, frightened at a fire they have lit and cannot quench. They whine about its danger to the community, and Doctor Einstein creeps out of his ivory tower long enough to mutter that the H-bomb may poison the atmosphere and murder the entire world.

I am a bum chemist, but I know from high school that if water is composed of H-2-O, then there is twice as much hydrogen as oxygen around, and there is a passel of oxygen around.

AN JEWISH HIVES

THIS fearful fellow, Fuchs, the German psychopath, confesses calmly that he and his split personality have been trading off atom secrets to the Russians with the aplomb of a child swapping comic books behind the garage. The government has just issued a handy little report on the building of a semi-atom-proof love bower for everyman. A neutron-proof breakfast nook, oh, boy!

We have become hardened to the daily gabble and garble of the warriors and politicians, each serving his own fuzzy end. But when the high-domed folk who built these lethal contraptions rise and wring their hands, to a Wagnerian chorus of "what have we done?" I begin to twitch.

When the government starts telling you how to atom-proof your bedroom, and old Furry-Wuzzy crawls out of his sweater long enough to talk about killing off the world, then us non-scientific bystanders begin to buck and shy, like a spooked horse before a tumbleweed.

The scientists have reached the point of not trusting their own wisdom or even the mathematical symbols of their craft, if Einstein's testimony is any good.

So I, like a mess of other folk, am scared. I never liked calculus, and when the folks who did don't know what to do with it—well, unease can creep into the mind of anyone who likes to stay alive.

Jeremiah - Prophet of Faith

1. Life & Times of Jeremiah

a. National Gloom & Defeat

b. Personal Travail & Constant Retuff

(trial, pit, burning of his book, etc.)

2. Yet in spite of this, he sustained

The weary & The beaten (A) (Restoration
Prophecy - ch. 31)

3. What sustained him so that he could sustain others? His

personal faith (B)

4. What would he think of the cynicism, The indifference, The materialism which permeate our world today?

He would think it was due to a
lack of faith in a God or a God-Idea.

And he would be right.

People are cynical when they believe in nothing.

People are indifferent when they have no confidence.

People are materialistic when they grow colder & harder.

- 2
5. People could have faith if they wanted to. W^m James - "Will to believe" (c)
God & goodness could exist if man wanted them. Pascal. (c)

6. Jeremiah suggested that man could find faith by making a "New Covenant" with God - a covenant of the heart.

"Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel I will put my law in their inward parts, and in their heart will I write it; and I will be their God and they shall be my people: and they shall teach no more every man his neighbor and every man his brother, saying, 'Know Yahweh'; for they shall all know me..." (31:31 ff)

7. We must acquire this faith, else we shall never overcome cynicism, materialism & indifference. We must make the effort to establish the new covenant. It is like taking a leap in the dark (D)

Restoration Prophecies - chapter 31

"Yahweh appeared unto me from afar (saying)
"Yea, I have loved thee with an everlasting love:
Therefore have I continued lovingkindness unto thee,
O virgin of Israel....." (31:1ff).

Once more, in language that reminds us of Hosea, he hears God say:

"Is Ephraim my dear son? is he a darling child?
For as often as I speak against him, I do earnestly remember
him still:
Therefore my heart yearneth for him;
I will surely have mercy upon him, saith Yahweh" (31:20).

In all the Old Testament there is nothing tenderer and
lovlier than these restoration prophecies of Jeremiah; and yet
in them he abated not one jot of the stern demand for repentance
that he had been sounding throughout his ministry. For the people
of the future, he perceived, must pass through the gate of
penitence.

"I have surely heard Ephraim bemoaning himself (thus),
Thou hast chastised me, and I was chastised,
As a calf unaccustomed to the yoke:
Turn thou me, and I shall be turned;
For thou art my God.
Surely after that I was instructed, I smote upon my thigh;
I was ashamed and even confounded,
Because I did bear the reproach of my youth" (31:18-19).

It was this necessity for inward conversion that gave rise to
Jeremiah's teaching of the new covenant.

Jeremiah complained to God about the trials and difficulties he was undergoing, and asked that God chastise his tormenters.

"Pull them out like sheep for the slaughter,
And prepare them for the day of slaughter."

(12:3)

To this impatient cry for vindication God answered:

"If thou hast run with the footmen,
and they have wearied thee,
Then how canst thou contend with horses?"

(12:5)

It was a stern answer with no concession in it, not even comfort, but only an iron demand to cease complaining. These enemies are as nothing. God was imperious. He ignored Jeremiah's human weakness and tried to make him strong by forcing him back into the fray. Through such struggles, persecutions, loneliness, exhaustion and disappointments, Jeremiah came to realize that God was trying to make a better person of him, and he came to trust God with a great love.

"O Yahweh, my strength and my stronghold,
And my refuge in the day of affliction."

16:19

"Thy words were found and I did eat them
And Thy words were unto me a joy, and the rejoicing
of my heart

For I am called by Thy name

O Yahweh, God of hosts."

15:16

C

William James:

"The desire for a certain kind of truth brings about that special truth's existence."

(How many women's hearts are vanquished by the mere sanguine insistence of some man that they must love him! He will not consent to the hypothesis that they cannot).

Pascal:

Le coeur a ses raisons que le raison ne connait pas.
Human passions are stronger than technical rules of
logic.



"What do you think of yourself? What do you think of the world?.....These are questions with which all must deal as it seems good to them. They are riddles of the Sphinx, and in some way or other we must deal with them.

.....In all important transactions of life we have to take a leap in the dark.....If we decide to leave the riddles unanswered, that is a choice; if we waver in our answer, that, too, is a choice; but whatever choice we make, we make it at our peril. If a man chooses to turn his back altogether on God and the future, no one can prevent him; no one can show beyond reasonable doubt that he is mistaken. If a man thinks otherwise and acts as he thinks, I do not see that any one can prove that HE is mistaken. Each must act as he thinks best; and if he is wrong, so much the worse for him. We stand on a mountain pass in the midst of whirling snow and blinding mist, through which we get glimpses now and then of paths which may be deceptive. If we stand still we shall be frozen to death. If we take the wrong road we shall be dashed to pieces. We do not certainly know whether there is any right one. What must we do? 'Be strong and of good courage.' Act for the best, hope for the best, and take what comes.... If death ends all, we cannot meet death better."

Fitz James Stephens -

as found in William James

Religion as we shall conceive it is the acceptance neither of a primitive absurdity nor of a sophisticated truism, but of a momentous possibility - the possibility namely that what is highest in spirit is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives but enduringly in the universe itself. If this ^{possibility} / were an actuality, if there truly were at the heart of nature something akin to us, a conserver and increaser of values, and if we could not only know this and act upon it, but really feel it, life would suddenly become radiant. For no longer should we be alien accidents in an indifferent world, uncharacteristic by-products of the blindly whirling atoms; and no longer would the things that matter most be at the mercy of the things that matter least.

When we raise the question of the truth of religion, it is this momentous possibility that is at stake. We have a great hope shadowed by a great fear. The fear is that the belief in a cosmic power for good may have no other grounds than the yearning of cowering human hearts, and that the voice of God which has so often been heard may be no more than man's own cry mockingly echoed back to him by the encompassing void.

William Pepperell Montague
from
"Belief Unbound"

Such was the new covenant, which Jeremiah of all Israel's men of God was the first to conceive. Its notes are five in number:

1. INWARDNESS. Not material blessedness, a changed nature, plentiful harvests, peace with beasts and men; but something in the heart, that men should of themselves know and do right.

2. FELLOWSHIP WITH GOD. Again a possession of Jeremiah's own, for did he not belong to God and God to him?

3. IMMEDIACY. Needless for any one to say, Know Yahweh; intermediaries done away with, priests and prophets no longer required. How natural for a man who had lived alone with God!

4. UNIVERSALITY. They shall all know God. The new covenant would take effect in all without exception. It was to be made with the house of Israel, and yet in each it would be a personal sovereign experience, independent of rank and office, the common man having it as well as the prophet.

5. PARDON. Full and final pardon; the sin that had been "written with a pen of iron and with the point of a diamond" upon hearts and altars wiped clean forever; life a fresh page whereon to write better things in a wonderful new day! And sacrifices needed no longer; for that too seems implied, though Jeremiah says nothing of it.

Fleming James

"Personalities of the Old Testament"