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Reel
147

Box
51

Folder
99

Sinai, Olympus and Calvary, 1921.

LECTURE BY RABBI ABBA H. SILVER,
ON "SINAI, OLYMPUS AND CALVARY,"
AT THE TEMPLE, SUNDAY MORNING,
MARCH 13, 1921, CLEVELAND, OHIO.

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Sinai, Olympus and Calvary--the three mountain heights of revelation. None of these three represents an unusually high altitude as far as physical heights are concerned. Calvary is only a hillock; Sinai is not the towering mountain of our early imagination, ~~that the imagination of our childhood painted it to be~~; nor is Olympus that mighty heaven-reaching peak that we thought it to be when we studied the mythology of the ancient Hellenes. But these three mountains--Sinai, Olympus and Calvary--represent the three highest peaks in human thought. They represent three distinctive revelations, three distinctive attitudes to life and to the problems of life; three distinct messages unto the children of man.

These three peaks belong to the same mountain range; they reach up to the one aspiration--God; and they rise from the one common level--the soul of man. And yet between these peaks there are valleys which separate them, and each mountain peak is distinctive and separate, unique by itself. The revelation which came down from each of these may touch at one point or another the revelation of the other two; and yet each revelation^h has a personality, a

distinctiveness all of its own. And it is well that there be more than one truth in the world, and it is well that there be more than one revelation in the world. The same precious stone may have many facets, and the light may reach it from many sides.

Progressive truth is made possible through the meeting and the clashing of conflicting ideas, and the spark of human inspiration is born out of the friction of two opposing truths.

Religion is very much a matter of temperament. A philosopher once said a man is what he eats. That is not entirely true, but there is much of truth in it. The physical conditions--geography, climate, environment, have much to do with the qualities of one's mind, with the temperament of the individual, with the aspirations of the man that has religion. And so peoples that live in different parts of the world, under different physical circumstances, will evolve different God concepts and will receive different revelations.

I believe that there is not a religion upon God's earth that has not served the needs and has not satisfied the longings of God's children. I am not one who believes that my religion is the only true religion and that all other religions have no truth in them whatsoever. I do believe that the faith of Sinai has perhaps more of livable truth, more of practical truth, more of applicable truth, than the faith of Olympus or of

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Calvary. And yet I know that the faith of Olympus made beautiful the lives of hundreds of thousands of God's children in the days gone by; and I know that the faith of Calvary is making sweet the lives of millions of men today. But one is justified in having his attitude and preferring his revelations provided he credits the other man who has another revelation with sincerity, with honesty of motive, and is kindly and gentle and tolerant towards him.

It is difficult to summarize in a few words, ~~and in the brief space of time we have this morning,~~ the revelation of Sinai, the revelation of Olympus, and that of Calvary. To summarize a thing is to delimit it and circumscribe it, and, in a way, to do great injustice to it. Besides, these truths and revelations overlap one another, and they are the growth of centuries of historical development. ~~And so it is very difficult, especially since~~ These mountain revelations are often surrounded with clouds--the clouds of ages.

~~And~~ Yet it may be well to ask ourselves: what is the popular notion concerning these three revelations, that perhaps the instinctive sense of the people has given to the heart of these three revelations? When you speak of the revelation of Mt. Sinai what doctrine does that call up in your mind? Why, when one sees Mt. Sinai wrapped in clouds, with thunders rumbling round it, with lightening brightening the darkness, one hears the shofar blasts sounding, and then one hears a mighty voice--the voice of

the One Omnipotent, revealing His will and His law unto the children of men; a stern God, a stern law, a God who one must approach in reverence and in awe, because there is might, and there is wisdom, and there is eternity.

The revelation of Mt. Sinai speaks of God and of law.

When you speak of the revelation of Olympus, what picture does that call up in your mind? Why, a mountain bathed in sunlight, with graceful and beautiful gods moving about it; gods who are glorified and superb; human beings who while away the idle hours in song and dance, quaffing nectar and ambrosia. The revelation of Olympus speaks of beauty and the joyousness of life.

And when one thinks of Calvary and of the revelation there, one thinks of a suffering and a dying God; a crown of thorns, a bleeding heart. One thinks of a God drinking not nectar or ambrosia, but a cup of bitterness and gall; one thinks of a God nailed to a cross, crying in the bitterness and anguish of his soul: "My God, my God, why hast Thou forsaken me!" One thinks of tragedy, and human suffering, and sacrifice, and salvation.

These are three distinct God concepts, and three distinct attitudes, ~~as we shall see~~, to life. The God of Sinai is the stern judge of the world; the God of Sinai rules the world in wisdom and in might. One cannot approach Him in levity of spirit; one cannot brook His wrath and His anger. He is the God of Nature in her

sterner moods. He is the Ruler--the King.

The gods of Olympus--^{Sore}~~Job~~ and Apollo--are kindlier, more human dieties, subject to all the frailties of human beings, to all the moral lapses and weaknesses of human beings; an aristocracy^{al} of gods, who have their political arrangements and their intricacies, but beautiful gods and joyous gods, who are not concerned very much with the lives of mortals, who are not concerned very much with ethics, and morality, and justice.

The God of Calvary is a God who inspires love and pity, a God who inspires compassion, a God of tragedy, whose life belies the futility and the sinfulness of this world, and the promise of the glories of the kingdom come. He is the sadness of the world, and the misery of the world, and the compassion of the world.

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A few days ago I read a poem written by a Jew in Hebrew--a very beautiful poem--in which this poet complains bitterly about the religions ~~that~~ mankind is suffering under today, and asks for the return of that religion of light, and beauty, and ~~song~~, and freedom--the religion of Olympus. He pictures in his beautiful way the twilight of the gods on Mount Olympus; he pictures the time when song sounded in the little hamlet of Bethlehem, announcing the birth of the new Messiah, which song meant a dirge in the palaces and dwelling places of the gods of Olympus, because in the birth of this God--that Man of Sorrow--they saw the death of their own selves.

Pan, the god of life, and the god of love, and the god of laughter, must die, because the new God has come into the world. "What," says this poet, "has this new God brought into the world but self-denial, self-abnegation, monasteries, hermitages, nunneries, sorrow, sin, and the sense of sin, while all the beauty, and all the love and light and laughter which were associated with the gods of Greece have passed out of the world."

And this poet complains bitterly also about the God of the Hebrews--"the hidden God." He said, "When I grew older I sought my God; I asked for him; I wanted to love him, but I could not love a God whom I could not see."

Hellas gave unto mankind beautiful, graceful, charming gods, that they could see, and love, and worship. Israel gave unto the world an unknown God, a Spirit dwelling everywhere but nowhere. The God of Israel, says the poet, was born out in the wilderness, amidst the storms and the harsh winds of the wilderness, and so there is a God of anger, and a God of wrath, and a God who appears in thunder and in lightening. But the gods of Olympus were gods who came with sunshine, with smiles--the gods who moved with men kindly.

Apparently, then, there is a radical difference between these three revelations. If I were to try to express in single phrases the dominant thought, the chief characteristics of these three religions, I would say that the spirit of the Greek religion is stoicism, and the spirit

of the Christian religion is asceticism, the spirit of
pacifism, and the spirit of the Hebrew religion is
prophetism.

If I were to express the dominant thought of
these three religions, these three revelations, I would say
that the dominant thought of the Greek religion is fate,
and the dominant thought of Christianity is salvation,
and the dominant thought of Judaism is moral conduct.
The Greek religion had no dogma, no creed, ~~no priesthood~~, --
no hereditary priesthood, no prophets, ~~no preachers~~, no
sacred writings; it was a free religion and a beautiful
religion. It had its beautiful temples and its shrines;
its solemn ritual, its wonderful processions on the
occasion of festivals or great national holidays. But the
gods of the Greeks were not the gods that could satisfy the
inner longings of the human soul. They were glorified
human beings, and when a man came face to face with the
hard facts of life, as the ancient Greeks did, even as we
do today; when he was bruised and beaten by the untoward
and cruel vicissitudes of life, he could not go to his god
for comfort and solace, for cheer, for inspiration, because
they themselves were powerless and impotent, because they
themselves were the playthings of a fate which controlled
them, the gods themselves.

The gods were just as much subject to the fate and
the necessity of life as the human beings themselves. And
so the whole of life was overshadowed by this thought of a

blind, unyielding fate, against which the hands of mortals could but knock in vain. And so life, as one reads over the life of the ancient Greek, was not all the glitter and the joy and the laughter that we associated with it; it had its moments of deep solemnity and seriousness, and it had its moments of deep pathos.

Homer likens life to the seared and the withered leaves in autumn; no purpose to life; there could not be a purpose to life if all was fate, ~~and there was no destiny to human life; then~~ there was no far off definite event to which all men could strive and look forward, ^{never,} ~~then~~ there was no lift and inspiration in achievement, in aspiration, in struggle; ~~then~~ life was inevitably bound to sink to the dead level of a cold stoicism, even of a cynicism. And so the dominant thought of the ancient Hellos was stoic and cynic. There was nothing in life, and there was nothing in afterlife. After death, according to the religion of the ancient Greeks, men, both good and bad, lived a gloomy, shadowy, cheerless existence in some realm which they called hades; an existence without consciousness, ~~without purpose,~~ ^{an} existence without peace, without bliss. That was the attitude towards life resulting inevitably from the revelation of Olympus.

Now Christianity and the revelation on Calvary resulted in this attitude towards life: life is sinful and man is enmeshed in sin; man fell from grace away back in the early dawn of human history with the fall of Adam.

Ever since that first great disobedience men have labored under this original sin, and nothing that they themselves could do could free them from this mill stone, this yoke, this terrible, oppressive yoke of original sin; that life is sinful, that flesh is sinful--all matter is sinful; this world is just a vale of tears and suffering, only a preparatory stage to the world to come--the world of eternal bliss and perfection. It needed the sacrifice of a God himself to wash the sinful tribe of man clean of its sins.

Christianity resulted in holding constantly before the eyes and the minds of men the thought of sin, the consciousness of sin, of wickedness; ^{it} ~~and that~~ resulted in men denying life and the needs and the demands of this world, separating themselves from human relationships, from the concern of society, isolating themselves and trying to gain salvation through the purification of their souls by denying the demands of their bodies.

Christianity resulted in ^{Monasticism} ~~anathematism~~.

Christianity spread all over the world, especially during the Middle Ages, ^{and} ~~and~~ hermitages and nunneries and monasteries were established, where men and women tried in purity of spirit, in fine idealism, superb idealism, to gain that salvation which their spirit yearned ^{for} ~~after~~, but which ^{the attainment of which} ~~life~~ in ^{was} ~~this~~ world hampered them ^{by life in the world.} ~~in the attainment of it.~~ It was a religion concerned primarily with individual salvation, with the concern of the soul of the individual.

Now the revelation of Sinai resulted in an attitude entirely distinct from that of Olympus. I believe that it is a much more practical and saner and more satisfying attitude towards life. The revelation of Sinai stressed two ideas: first, ~~God~~; that God is not a vague abstraction, not a principle of the philosopher, not a metaphysical notion, but that God is a reality--living, omnipresent, personal, an all-powerful Creator, the great Architect of the Universe, whose spirit informs and controls and whose purpose is the destiny of the universe; a God not like unto the gods of Olympus--weak, mortal in a sense, subject to all the frailties and weaknesses of human beings, a god made in the image of man; ^{but} a good God that the mind of man, and the senses of man, and often the imagination of man, cannot reach and comprehend in His fulness and in His perfection; a God who can become the object of reverence, of worship, of awe--¹yes, of fear, in human life.

Men and women today speak with great trepidation and a certain hesitancy concerning the idea of fear as associated with Divinity. It is well to feel that we can love our God, that God is kind and forgiving, but it is also well to remember that we must fear our God; that he can punish; that he can visit the sins of the fathers upon the children; that there is a social responsibility that is handed down from one generation to another. It is well to feel that Nature and God have their sterner moods, even as they have their kinder moods of mercy, and compassion,

and forgiveness.

I think we have spoken too little in the last generation concerning the fear of God. The God of Sinai is a God to be revered. The gods of Olympus could be made fun of by Aristophanes; the Greek may speak lightly and with great levity, and fun, and humor concerning the shortcomings of his gods; Euripides may doubt the powers of the gods of Hellos, but no one can speak lightly and slightly of the God of Sinai.

And the revelation of Sinai speaks of law and conduct; it is a religion for men who live, who wish to live in life, in social life, in the world of men. It is not the religion of the man who runs away from the responsibilities of the world. Judaism has never said unto men that they ^{are} burdened with an original sin; that whatever they do or may hope to do cannot save them from the consequences of the one act of disobedience performed by one being ages ago.

Judaism says unto mankind: Life is made up of sin and of good, of light and of darkness, of sweetness and of bitterness. It is for man to hew for himself a pathway through life, and by dint of his own efforts and his own labors and sacrifices, fashion for himself a world of beauty in which he lives.

Judaism says unto the children of men: God has put sin and suffering and disillusionment in the world not to break us, not to crush our spirits, not to remind us of

our weakness, but to remind us of our strength, of our capacity for greatness, of our ability to take the cold, crude clay of life, and by the fingers of our own inspiration mold it into a shape of true divinity.

Judaism reminds man that in spite of the mortality of his body there is dwelling within him the spark of God's own fire. "The spirit of man is the light of God." The soul of man made in the image of God; ~~that~~ man is of God--Godly, ~~that~~ he himself may become a co-creator and co-worker in God's great scheme of creation.

Judaism aims to tell everyone of us that the hammer of our aspirations, striking forcefully upon the anvil of life, can fashion a new heaven and a new earth. Man need not go through life oppressed constantly with the consciousness of sin; and man need not look upon his beautiful body, that God gave him, in a spirit of repulsion, as though his body were the deadliest enemy of his spirit.

Judaism says unto man: purify your spirit through and by your body; live in the world, by the world, and for the world, and you will reach the heights of salvation. Judaism is concerned not so much with the salvation of your own soul, so that you may be prepared for the world to come; Judaism is concerned with the problem of how you can live in a spirit of amity and good will and righteousness with your neighbor, and that both of you and myriads like unto you may constitute a kingdom of heaven upon earth.

Judaism is concerned with social problems, with

problems of justice, with problems of politics, and with problems of economics. Judaism is concerned with problems of international relations, with group morality. A few days ago I heard a speaker say here from his pulpit that the need of society today is to emphasize not the thought of sinning by the individual, but the sinning by groups; that the greatest sins perpetrated today upon the human race were the sins not perpetrated by the individual man or woman, but by groups, by racial passions and racial antipathies, by racial ambitions. In each group the individual feels himself righteous because his group is committing the act in the name of some great ideal or some noble civilization.

Well, Israel caught the significance of that centuries ago. The New Testament has nothing to say concerning the relations of one nation to another. The thought of international morality does not enter the purview of the writers of the New Testament; but the works of the prophets are saturated with the thought that nations, even as individuals, are subject to the same immutable laws of righteousness. The prophet calls unto Ashtoreth, unto Assyria, Babylon, Egypt, Greece, Persia, and all the peoples to submit to the will of God, to abide by His will, for God is the judge of nations, even as He is the judge of men.

Judaism is prophetic, and prophetism means but two things--God and morality; God and good. Judaism is faith in God, in a living God, in a good God, but

in a righteous judge. And prophetism believes that God is the source of our moral life, ~~that~~ He revealed the moral law unto the children of men, and unto Him we hold a responsibility for our conduct upon earth.

Judaism is prophetic inasmuch as it has a mission unto the children of men. The Greeks never had missionaries; the Greeks never had apostles; the Greeks were never bothered with the problem of sending forth their light unto other peoples. Christianity had its missionairies; Christianity had its apostles. But the message they brought to the world was: "Repent ye, for the kingdom of God is at hand." Prepare yourself for the great cataclysm that is bound to come; that frightful revolution is at hand ^{which} ~~that~~ will destroy this world, its wickedness, its order, its arrangement, and will bring suddenly the new kingdom to come.

Judaism made of the whole people of Israel an apostle people and an apostolic race--a prophetic people. "Get thee out from thy land and from the home of thy people unto the lands that I will show thee." And preach the gospel of what? Of another world? No! Of another kingdom to come suddenly? No! "Do justice!" "Righteousness shalt thou pursue!" That is the prophetic message of Sinai.

And so when one meditates upon these three great revelations that have come to the world, one is prone to say that while each has been a boon and a blessing to

mankind; while Olympus has emphasized beauty and symmetry, and joy of life, and the joy of living, and while Calvary has stressed magnificently the thought of vicarious attainment, of dying that one may be reborn anew into a higher life, of love, of compassion, of pity in the world, one is prone to say, however, that as far as the organization of human society is concerned, as far as the foundations of our social life are concerned, as far as the problems of human relationships are concerned, the revelation of Sinai, speaking of God, of justice, of law, of righteousness, is perhaps the most essential, the most basic, the most applicable, the most needed revelation in the world.

Olympus belongs to mythology, and the gods of Olympus have long since left the mansions and the palaces; ~~Might~~ has fallen over the Pantheon.

The God of Calvary is worshipped by millions the world over, but the spirit of these millions is fast turning in hope to the spirit of the God of Sinai, to the spirit of the Old Testament, to the spirit of prophecy, because they have realized that the perplexing needs of life today can be satisfied not by a religion of asceticism, not by a religion of pacifism, not by a religion of mysticism, not by a religion which denies life and escapes from life, but by a religion which faces squarely all the problems of life and wrestles with them in the faith that God lives and that truth will ultimately triumph.

The spirit of the Hebrew, the spirit of Sinai,

is today marching triumphantly through the world.

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SINAI, OLYMPUS, AND CALVARY

Sermon, The Temple,
March ~~12~~, 1921

13

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These three peaks belong to the same mountain range; they reach up to the one aspiration--God; and they rise from the one common level--the soul of man. ~~and~~ Yet between these peaks there are valleys which separate them, and each mountain peak is distinctive and separate, unique ⁱⁿ by itself. The revelation which came down from each ~~these~~ may touch at one point or another the revelation of the other two; and yet each revelation ^{has} a personality, a

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These mountain revelations are often surrounded with clouds the clouds of ages.

~~And~~ Yet it may be well to ask ourselves ^{meaning} what is ~~the relation connecting these three revelations, that~~ the instinctive sense of the people has given to the heart of these three revelations. When you speak of the revelation of ^{Mount} Mt. Sinai what doctrine does that call up in your mind? ~~When~~ ^{Mount} When one sees ^{Mount} Mt. Sinai wrapped in clouds, with thunders rumbling round it, with lightning brightening the darkness, one hears the shofar blasts sounding, and then one hears a mighty voice--the voice of

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Q: is this accurate?

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Ever since that first ~~act~~ disobedience men have labored under this original sin, and nothing that they themselves ~~could~~ ^{can} do ~~could~~ free them from this mill stone, this yoke, this terrible, oppressive yoke of original sin, ~~the~~ ^{the} life is sinful, ~~that~~ ^{the} flesh is sinful, all matter is sinful; this world is just a vale of tears and suffering, only a preparatory stage to the world to come--the world of eternal bliss and perfection. It needed the sacrifice of a God ~~himself~~ to wash the sinful tribe of man clean of its sins.

Christianity ~~was at first~~ ^{was at first} ~~resulted in holding~~ constantly held before the eyes and the minds of men the thought of sin, the consciousness of sin, of wickedness, ~~and it resulted~~ ^{It led} ~~to~~ men ~~denying~~ life and the needs and ~~the~~ demands of this world, separating themselves from human relationships, from the concern of society, isolating themselves and trying to gain salvation through the purification of their souls by denying the demands of their bodies.

Christianity resulted in ~~monasticism~~ ^{monasticism} ~~Worldliness~~ ^{Worldliness} hampered the soul. Christianity spread all over the world, especially during the Middle Ages, ~~and~~ ^{and} hermitages and nunneries and monasteries ~~were established~~ ^{were established} where men and women tried in purity of spirit, in fine idealism, superb idealism, to gain that salvation ^{for} which their spirits yearned. ~~Christianity~~ ^{Christianity} ~~in this world hampered them in the attainment of~~ was a religion concerned primarily with individual salvation, with ~~the concern of~~ the soul of the individual.

~~The~~ The revelation of Sinai resulted in an ~~entirely~~ ^{and ~~salvage~~} attitude entirely distinct from that of Olympus. I believe that it is a much more practical and sane and ~~satisfying~~ satisfying attitude towards life. The revelation of Sinai stressed two ideas: first, ~~that~~ that God is not a vague abstraction, not a principle of the philosopher, not a metaphysical notion, but that God is a reality ^{living,} omnipresent, personal, an all-powerful Creator, the great Architect of the Universe, whose spirit informs and controls and whose purpose is the destiny of the universe; ^{and second, that God is} ~~a God not~~ like unto the gods of Olympus ^{weak,} mortal in a sense, subject to all the frailties and weaknesses of human beings, a god made in the image of man, ^{but} a good God that the mind of man, and the senses of man, and ^{even} ~~often~~ the imagination of man, cannot reach and comprehend in His fullness and in His perfection; a God who can become the object of reverence, of worship, of awe ^{and} ~~yes,~~ of fear, in human life.

Men and women today speak with great trepidation and a certain hesitancy concerning the idea of fear as associated with ~~Divinity~~. It is well to feel that we can love our God, that God is kind and forgiving, but it is also well to remember that we must fear our God; that he can punish; that he can visit the sins of the fathers upon the children; that there is a social responsibility that is handed down from one generation to another. It is well to feel that Nature and God have their sterner moods, even as they have their kinder moods of mercy, and compassion,

and forgiveness.

~~_____~~ We have spoken too little in the last generation concerning the fear of God. The God of Sinai is a God to be revered. The gods of Olympus could be made fun of. ~~Aristophanes~~ ^{spoke} ~~The Greek~~ ^{about} ~~speaking~~ lightly and with great levity, and fun, and humor ~~concerning~~ the shortcomings of his gods; Euripides ~~may~~ ^{ed} doubt the powers of the gods of Hellen^a, but no one can speak lightly and slightly of the God of Sinai.

~~The~~ revelation of Sinai speaks of law and conduct; it is a religion for men who live, who wish to live in life, in social life, in the world of men. It is not the religion of the man who runs away from the responsibilities of the world. Judaism has never said unto men that they ^{are} burdened with an original sin; that whatever they do or may hope to do cannot save them from the consequences of the one act of disobedience performed by one ^{man} ~~being~~ ages ago.

Judaism says unto mankind: Life is made up of sin and of good, of light and of darkness, of sweetness and of bitterness. It is for ~~man~~ to hew for himself a pathway through life, and by dint of his own efforts and his own labors and sacrifices, ^{to} fashion for himself a world of beauty in which ^{to} ~~live~~ live.

Judaism says unto the children of men: God has put sin and suffering and disillusionment in the world not to break us, not to crush ~~our~~ spirits, not to remind us of

our weakness, but to remind us of our strength, of our capacity for greatness, of our ability to take the cold, crude clay of life, ^{with} and ~~by~~ the fingers of our own inspiration mold it into a shape of true divinity.

Judaism reminds man that in spite of the mortality of his body there is dwelling within him the spark of God's own fire., "The spirit of man is the light of God." The soul of man ^{is} made in the image of God; ~~that~~ man is of God--Godly. ^{He} ~~that~~ He himself may become a co-creator and co-worker in God's ^{grand} ~~most~~ scheme of creation.

God, 12
Judaism aims to tell everyone of us that the hammer of our aspirations, striking forcefully upon the anvil of life, can fashion a new heaven and a new earth. Man need not go through life oppressed constantly with the consciousness of sin; and man need not look ^{with revulsion} upon ~~the~~ the beautiful body that God gave him, in a spirit of repulsion, as though this body were the deadliest enemy of his spirit.

Judaism says unto man: purify your spirit through and by your body; live in the world, by the world, and for the world, and you will reach the heights of salvation. Judaism is concerned not so much with the salvation of your own soul, so that you may be prepared for the world to come; Judaism is concerned with the problem of how you can live in a spirit of amity and good will and righteousness with your neighbor, ^{so} ~~and~~ that both of you and myriads like unto you may constitute a kingdom of heaven upon earth.

Judaism is concerned with social problems, with

problems of justice, with problems of politics, and with problems of economics. Judaism is concerned with problems of international relations, with group morality. A few days ago I heard a speaker say ~~that the need of society today is to emphasize not the thought of sinning by the individual, but the sinning by groups; that the greatest sins perpetrated today upon the human race were the sins not perpetrated by the individual man or woman, but by groups, by racial passions and racial antipathies, by racial ambitions.~~ ^{have been} ~~not~~ ^{not} In each group the individual feels himself righteous because his group is committing the act in the name of some great ideal or some noble civilization.

Well, Israel caught the significance of that centuries ago. The New Testament has nothing to say concerning the relations of one nation to another. The thought of international morality does not enter the purview of the writers of the New Testament; but the works of the prophets are saturated with the thought that nations, ~~even as individuals,~~ ^{as individuals are,} are subject to the same immutable laws of righteousness. The prophet calls ~~unto Ashdod, unto~~ ^{unto} Assyria, Babylon, Egypt, Greece, Persia, and all the peoples to submit to the will of God, to abide by His will, for God is the judge of nations, even as He is the judge of men.

Judaism is prophetic, and prophetism means but two things -- God and morality; God and good. Judaism is faith in God, in a living God, in a good God, but

in a righteous judge. And prophetism believes that God is the source of our moral life, ~~that~~ He revealed the moral law unto the children of men, and unto Him we hold a responsibility for our conduct upon earth.

Judaism is prophetic inasmuch as it has a mission unto the children of men. The Greeks never had mission^aaries; the Greeks never had apostles; the Greeks were never bothered with the problem of sending forth their light unto other peoples. Christianity had its missionairies; Christianity had its apostles. But the message they brought to the world was: "Repent ye, for the kingdom of God is at hand." Prepare yourself for the great **cataclysm** that is bound to come; ^a~~that~~ frightful revolution is at hand ^{which} ~~it~~ will destroy this world, its wickedness, its order, its arrangement, and will bring suddenly the new kingdom to come.

Judaism made of the whole people of Israel an apostle people and an apostolic race^a—a prophetic people. "Get thee out from thy land and from ~~the~~ home of thy people unto the lands that I will show thee." And preach the gospel of what? Of another world? No! Of another kingdom to come suddenly? No! "Do justice!" "Right^aeousness shalt thou pursue!" That is the prophetic message of Sinai.

And so when one meditates upon these three great revelations that have come to the world, one is prone to say that while each has been a boon and a blessing to

mankind, while Olympus has emphasized ^{the} beauty and symmetry, and joy of life, ~~and the joy of living, and while~~ Calvary has stressed magnificently the thought of vicarious ~~attainment~~ ^{atonement} of dying that one may be reborn anew into a higher life, of love, of compassion, ^{and} of pity; ~~in the world~~, one is prone to say, however, that as far as the organization of human society is concerned, as far as the foundations of our social life are concerned, as far as the problems of human relationships are concerned, the revelation of Sinai, speaking of God, of justice, of law, of righteousness, is perhaps the most essential, the most basic, the most applicable, the most needed revelation in the world.

Olympus belongs to mythology, and the gods of Olympus have long since left the mansions and the palaces; ⁱⁿ Night has fallen over the Pantheon.

The God of Calvary is worshipped by millions the world over, but the spirit of these millions is fast turning in hope to the spirit of the God of Sinai, to the spirit of the Old Testament, to the spirit of prophecy, because they have realized that the perplexing needs of life today can be satisfied not by a religion of asceticism, not by a religion of pacifism, not by a religion of mysticism, not by a religion which denies life and escapes from life, but by a religion which faces squarely all the problems of life and wrestles with them in the faith that God lives and that truth will ultimately triumph.

The spirit of the Hebrew, the spirit of Sinai, is today marching triumphantly through the world.