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150

Box  
53

Folder  
292

The role of Israel in the ancient world, 1927.



LECTURE BY ABBA HILLEL SILVER,

GIVEN ON

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AT

THE TEMPLE,

CLEVELAND, OHIO.

THE ROLE OF ISRAEL IN THE ANCIENT WORLD.

(RABBI SILVER: When the tribes of Israel emerged from the desert of Arabia, which was their original home, as well as the original home of all the Semitic people, and appeared on the frontier of Palestine or Canaan, bent upon its conquest--in other words) When the tribes of Israel first appeared on the scene of history, (the ancient world--the world lying between the Nile and the Euphrates dominated by the two great empires of Egypt and Babylonia--the ancient world was already very old in history and very far advanced in civilization.

(The first historic intimations we have of our ancestors come to us from the so-called <sup>Tel Amarna</sup> Hammurabi tablets, tablets which were discovered in 1887 near the banks of the Nile in central



Egypt and which date from the fifteenth century before the common era. Some of these tablets are in the form of letters which were sent to the kings of Egypt who ruled in Egypt in the fifteenth century from their officials and vassals in Palestine, and these letters tell of a group of marauding tribes known as the Hebrews who had appeared on the frontiers of Palestine and who threatened the dominion of Egypt in Palestine.

This was in the fifteenth century before the common era. By that time both Egypt and Babylonia had developed great civilization and great empires. (The plains of the Nile and the Tigris and the Euphrates were dotted with temples and cities.) The commerce of these two great empires had spread to the furthestmost parts of the then known world. Their arts and their literature had reached a high degree of ~~per-~~ <sup>development</sup> ~~fection~~. The ~~famous~~ <sup>well-known</sup> discoveries of works of art in the tomb of Tutankhamen have ~~given~~ <sup>date</sup> ~~evidence of Egypt's art at its highest point~~ of perfection coming from about this period <sup>approximately the time when the Hebrews enter history</sup> in the fifteenth century before the common era. And the pyramids <sup>of Egypt</sup> were built a thousand years before this time.



The code of Hammurabi, the code of <sup>King</sup> Babylonian civil and criminal law which <sup>Ham-</sup> murabi ~~had~~ compiled, date from the twenty-second century before the common era and gives evidence of a very highly developed legal system comparable in many ways to the legal system <sup>which we find</sup> ~~of~~ <sup>centuries later in</sup> the Bible.

( So that the <sup>in</sup> ~~con~~ception of our race as an historic race on the scene of history does not coincide with the <sup>in</sup> ~~con~~ception of the races of antiquity as great historic races. ) Our people was a rather late arrival on the scene of history.

I dwell upon this point in order to enable you to form a more accurate idea of the actual role which Israel played in the ancient world.

Israel found an old civilization and <sup>refashioned it</sup> ~~re-~~ <sup>moral and spiritual content</sup> ~~created it.~~ Israel found an old world and made it new.

The genius of our race <sup>itself</sup> ~~is in~~ evidence not so much in the creation of new values <sup>in the ancient world</sup> ~~in the~~ <sup>then</sup> ~~ancient world~~ but in <sup>the</sup> ~~the~~ transvaluation ~~of values~~ <sup>of the ancient world</sup>. It found much that was good in the ancient world and adopted it. It found much that was not good and rejected it. The originality of our people is to be discov-



ered not so much in the creation of something  
out of nothing--a ~~great~~ <sup>great</sup> ~~deed~~, by the way, which is  
really unknown in human history--~~not in the~~  
~~creation of something out of nothing~~, but in  
the ~~fashioning~~ <sup>in olding</sup> of old forms into new forms, in  
the crystalization of ideas, in the purifica-  
tion <sup>and sublimation</sup> of values, in the refinement of the social  
heritage which Israel <sup>had inherited</sup> ~~acquired~~ from the ancient  
world.

The land of Canaan into which our people  
came <sup>in</sup> ~~around~~ the fifteenth and fourteen centuries  
was the home of an old race of Canaanites, ~~and it~~  
was also the meeting place of many people, and  
many cultures, for <sup>Canaan or as it was known later was</sup> Palestine or Canaan is the  
natural highway of the Near East, ~~and it is the~~  
~~only~~ caravan highway which connects <sup>ed the great empires, antiquity</sup> Egypt on  
the Nile <sup>with Assyria and</sup> ~~and~~ Babylonia in Mesopotamia.

So that Palestine, from <sup>earliest times</sup> the beginning of  
~~time~~ <sup>antiquity</sup>, was the ~~natural~~ meeting place of ~~great~~ many peoples  
~~empires and great~~ cultures, a clearing house of  
ideas, as well as <sup>the</sup> battle ground of great empires.  
Now <sup>where</sup> our ancestors <sup>(migrating from the North,</sup> coming out of the desert  
where they had lived for countless centuries  
and cycles of time unknown to history) came into  
this meeting ground of peoples and cultures, <sup>and</sup> came in contact  
there to meet with new ideas <sup>new ways of life, and</sup> and new civiliza-  
<sup>new religious customs and beliefs</sup>



tion and new superstition and new religion  
and new manners and new customs, and the impact  
*then was tremendous.*  
~~upon the very sensitive and alert minds and~~  
~~souls of our ancestors was terrific, almost~~  
~~overwhelming.~~

~~The new civilization,~~ the more advanced  
civilization which they encountered almost  
assimilated them. It is <sup>a</sup> ~~the~~ rule in history  
that the lower civilization always succumbs  
to the higher civilization, even if the lower  
civilization is represented by a conquering  
people. ~~And Israel,~~ the tribes of Israel, *quite naturally*  
~~all came to take on the new coloring of the~~  
~~Canaanitish world and civilization, about them.~~ *its more advanced*  
~~And if these tribes had not possessed some~~  
inherent strength of their own, some *superior values* ~~irrefutable~~  
and irrepressible powers of their own, they  
would have ~~been completely submerged~~ *succumbed completely to* by the  
civilization into which they had come, ~~and they~~  
would have ~~been~~ *remained* known to history only as ~~much~~ *just another*  
~~as other Palestinian races are known to history,~~  
~~for instance,~~ *like* the Philistines, the Ammonites,  
the Ammorites and Edomites, races which lived *in Palestine*  
and had their day and ceased to be.

But, ~~among~~ *the Bene Israel,* these disunited tribes which  
had come ~~out of the great desert~~ there was *in Palestine*



~~possessed~~  
something which no amount of assimilation  
and dilution could destroy, something inherent,  
~~its own individuality~~, which refused to yield  
to the influences about it; ~~a~~ <sup>an inner</sup> power which was  
destined to make <sup>q</sup> that group of tribes a people  
which carved a new highway for civilization, a  
people which fashioned a civilization which  
eclipsed the <sup>notable</sup> ~~civilization~~ <sup>of the</sup> of Egypt and Babylonia.

~~Now, this power of this group of tribes,~~  
~~This~~ <sup>to</sup> power which this group of tribes possessed  
~~in~~ a degree superior to that of any other people  
in antiquity was not scientific or military  
or philosophic or aesthetic. Our ancestors  
excelled in none of these. Our ancestors ~~in~~  
~~the ancient world~~ made no ~~great~~ original contri-  
butions either to scientific thought or to  
military technique or to philosophic theory or  
to art, except <sup>in</sup> ~~the~~ literary art, ~~which in Israel~~  
~~was, after all, not an end in itself, but a~~  
~~means to an end, and that end was ethics and~~  
~~religion.~~ It is in <sup>the</sup> ~~this~~ realm of ethics and  
religion that ~~the~~ <sup>the</sup> genius, the inherent genius  
of the race manifested itself, ~~in its fullest.~~  
The ~~greatest~~ originality, the creative  
originality of <sup>these</sup> ~~these~~ desert people, is to be  
found in ~~their~~ <sup>to</sup> amazing sensitiveness to ethical



values, and in <sup>its remarkably</sup> ~~their~~ overwhelming spiritual and religious insights.

Now, all peoples of antiquity were religious. They all had their temples and shrines, their rituals and <sup>as</sup> ~~pomp and ceremony~~, and <sup>touch</sup> ~~religion~~ attached the lives of all peoples of antiquity at almost every point, and, yet, among ~~those~~ people in the ancient world did religion become so much a matter of the inner life of <sup>man</sup> ~~the human being~~ as among <sup>the people of</sup> Israel.

All peoples in antiquity possessed codes of ethics, <sup>and</sup> moral laws to guide them, but among no people in antiquity did <sup>the ethical ideal</sup> ~~ethics~~ assume that motivating, <sup>via</sup> ~~that~~ creating, <sup>and primary role</sup> ~~that~~ purposeful power in the <sup>religious</sup> ~~life~~ of <sup>man</sup> ~~a human being~~ as among the people of Israel.

(Religion in the ancient world and religious practices were looked upon as very important, as supremely important. Why? In order to retain the good will of the <sup>deity</sup> ~~deity~~ and to avoid disaster. But, in Israel religion became an end in itself, the supreme privilege and goal of human life, as we shall see in a moment.)

<sup>Religious observance</sup> ~~Ethics~~ among ~~the~~ ancient peoples was supremely important as a means of preserving law and order, ~~and~~ social stability and security; <sup>and happiness in an after-life.</sup>



but among <sup>In the desert</sup> Israel <sup>an imperative</sup> ethics became a driving impulse for social reformation, ~~a driving~~ impulse for an ever ~~and ever~~ more perfect <sup>society</sup> system of life, ~~a driving impulse for the~~ establishment of God's kingdom, which is a totally different type of ethics.

~~Out of the great desert world~~ Our forefathers came into the ancient world with a very simple and a very strong faith in a Creator and in a <sup>God</sup> Guardian whom they called Yahweh. <sup>They had the ready to Abraham who</sup> ~~the God who created them~~ <sup>(they were</sup> ~~not free from desert superstition for they~~ <sup>was the first to worship the God. They Moses</sup> ~~believed, in common with all primitive peoples,~~ <sup>and teachers who gave them</sup> ~~in superstitions and believed in magic, in~~ <sup>code of fundamental laws.</sup> ~~divination and in astrology and in all other~~ forms of superstition. But their religion was not burdened with ~~that~~ <sup>an</sup> elaborate ritualism, with ~~that~~ <sup>an</sup> hierarchy, with ~~that~~ <sup>an</sup> pomp and ceremony <sup>and sacrifices</sup> which attended and corrupted the religion of the great empires of the ancient world. Their faith was <sup>a</sup> simple <sup>faith</sup> And that strong and simple faith asserted itself even after these tribes came into Canaan and were in danger of becoming ~~tantalized and~~ corrupted by the glitter and pomp and ceremony and the highest immorality which attended the worship of the Canaanitish <sup>(idols)</sup>.



*In later times*

~~And there arose among these desert peoples~~ *then*

~~who had now become shepherds and herdsmen~~

~~and farmers in Palestine, there arose men,~~

unique personalities, *who interpreted the Code* ~~and titanic souls almost~~

*known for their laws and taught their way* ~~incomprehensible, there arose men among them~~ *spiritual*

*truths* ~~who told them certain things which were destined~~

to revolutionize the ~~spiritual and religious~~ *thought*

~~thinking of mankind.~~

They told them, in the first place, not

to yield to *what* ~~the superstitions~~ which they called

the superstitions of the heathen, not to be

afraid of the signs of heaven, not to have

recourse to magic and divination, the super-

stition *which* none of the great religions of antiquity ever was able to free itself ~~of.~~

They told them, ~~in the second place,~~ to abandon

*all* ~~their~~ idol worship, *the* ~~an~~ idolatry which engulfed

*entire* ~~the whole~~ ancient world, ~~not only in Egypt and~~

~~Babylonia, but the higher civilization of the~~

~~Greeks.~~ They told them not to seek God ~~and~~ *or*

~~not to worship him through~~ *in* an image. (I read

this morning the chapter of the prophet Jeremiah

where he refers to the image as the work of man, made

by the hand and cunning skill of a craftsman.)

They told them that God *can* ~~need~~ not be worshipped

through any physical intermediary; that God is



Spirit and, therefore, can be worshipped only in the spirit. (And they told the people, drawing their inspiration from the faith which had come to them out of the great desert world in which they had lived,) they told the people not to think of God as a physical phenomenon, as the sun or the moon or the storm or the cave or the fire, but to think of God rather as <sup>Creator and Ruler</sup> ~~the source~~ of all physical phenomena; ~~as the Creator and the ruler of them all,~~ and to think of God therefore as one, the supreme power and the supreme Mind of the human race.)

And, lastly, they told their people to think of God not only as the source of all physical phenomena in the universe but also as the source of all spiritual phenomena, as the source of morality; to think of God as the source of goodness and justice and truth and love. They told their people that God must be worshipped not through ~~physical things~~, through sacrifices or the offering of gifts, but through the <sup>just</sup> inner life, the <sup>God</sup> life of the soul. They <sup>made</sup> ~~identified~~ religion and morality. <sup>synonymous</sup> God cannot be coerced by magic or beguiled by sacrifices. ~~God~~ <sup>any</sup> ~~seeks the inner life of man.~~ God's relation to man is not through ~~the means~~ of external



ceremonials but through the <sup>correct</sup> moral relationship  
of one man to his fellow <sup>man</sup> ~~human~~ beings.

Now, <sup>that</sup> ~~the~~ idea was revolutionary in the  
ancient world. It was as revolutionary as the <sup>concept</sup> ~~idea~~  
<sup>that</sup> ~~idea of the revolution of~~ the earth <sup>revolved</sup> around the  
sun was <sup>to</sup> ~~in~~ the medieval world which had for  
centuries <sup>accepted</sup> ~~retained~~ the old Ptolemaic system.  
It was as revolutionary as Harvey's discovery  
of the circulation of blood. It was a complete  
revolution in the spiritual and in the religious  
thinking of <sup>men</sup> ~~the human race~~. The ancient world  
had religion, but regarded religion as something <sup>formal</sup>  
<sup>and</sup> quite external. It was a matter of performing  
certain prescribed <sup>ritual</sup> ~~ceremonial~~ acts which <sup>pleased the gods and</sup> brought  
about <sup>the</sup> ~~desired~~ results.

( These spiritual ideas brought a new revela-  
tion to mankind that religion has nothing to  
do with pomp and ritual and ceremonial acts but  
it is completely and entirely a matter of  
spiritual expression of the inner life of man,  
a matter of the soul of man at its highest  
expressing itself in the noblest type of conduct  
in social life.)

~~And out of the desert, my friends, these~~ <sup>ancestors</sup>  
~~tribes~~ <sup>from</sup> came <sup>when the story, history</sup> not only with a strong and simple  
faith which was destined to <sup>destroy</sup> ~~spell death to~~ all



the ~~heathen and~~ pagan faiths of antiquity  
and to <sup>usher in</sup> ~~begin~~ a new epoch in the spiritual <sup>progress</sup>  
~~advance~~ of the human race, but they also came  
with a strong love of freedom and human equality.

Their civilization <sup>of our forefathers</sup> ~~in the desert~~ was a <sup>very simple</sup>  
<sup>one.</sup> ~~crude civilization.~~ It possessed <sup>few</sup> ~~none~~ of the  
refinements, <sup>but was free of the corruptions</sup> ~~none of the ceremony and none of~~  
~~the glitter~~ of the great civilizations of the  
ancient world, ~~but it possessed none of its~~  
~~corruptions either or its oppressions and its~~  
~~exploitations.~~ Their simple, ~~crude~~ civilization  
was not built upon human slavery <sup>or upon Phoenician</sup> ~~and out of the~~  
<sup>and of his labor</sup> ~~sweat and blood of fellow human beings.~~ In the  
desert all men are equal. There are no kings;  
there are no potentates; there are no tyrants;  
there are no oppressors. <sup>They loved freedom.</sup> And ~~our ancestors~~  
~~lived through the untold prehistoric ages in~~  
~~the desert as a freedom-loving people, and the~~  
~~passion for freedom became part of its very life,~~  
~~ingrained in its mentality.~~ Every man knew his  
rights and was jealous of his rights, was jealous  
of his dignity as a human being, Every man was  
loyal to his tribe and his kinsmen and protected  
them in their rights and avenged their wrongs.

~~That is the law of the desert.~~

<sup>with their tradition of freedom</sup>  
~~And when these tribes came to Canaan and~~



<sup>then</sup> encountered a civilization which was richer  
and ~~which was~~ grander by far, but which had  
become corrupt and ~~decadent~~ because of the  
inevitable <sup>fact</sup> wickedness which <sup>attended</sup> ~~creeps~~ in with every  
rich civilization. ~~their crude civilization~~  
~~came into desperate conflict with the new~~  
civilization. And out of the struggle there  
evolved certain ideas of human rights and social  
justice which have since become the charter of  
all free peoples in the world.

The ancient world was ruled largely by  
despots and tyrants. The masses of the people <sup>possessed</sup>  
~~had~~ no rights. The kings were worshipped as  
divine beings. The masses were <sup>then</sup> ~~slaves to be~~  
~~used, to be exploited, to be sacrificed at the~~  
~~will of the tyrants.~~ Among these tribes <sup>which</sup>  
~~became the people of Israel~~ royalty was  
instinctively <sup>abhorred</sup> ~~suspected right from the very start.~~  
They had no kings ~~in the desert~~ and when they  
came to Canaan they wanted no kings and had none  
for centuries.

It was only when <sup>a</sup> ~~the~~ emergency forced them  
to unite and ~~to get themselves a king, the~~ <sup>an</sup>  
emergency which was brought about by the invasion  
of the <sup>powerful</sup> Philistine people, that they came to  
their prophet Samuel and said, "Give us a king."



Set a king over us". ~~And then~~ Samuel the prophet ~~who was their spokesman and~~ who represented the ~~very~~ genius of the race told the people, "Why do you want a king? Why do you want a ruler to oppress you, to exploit you, to make your sons and daughters his servants and slaves? You are free men. <sup>clinging</sup> ~~held~~ jealously to your freedom." <sup>But the people in their fear</sup> ~~the Philistines insisted.~~

<sup>nevertheless</sup> And when they finally got their king they never surrendered their <sup>own</sup> rights to their ruler.

Whenever their rulers overstepped the boundaries <sup>of what</sup> ~~of right~~, the people ~~at once~~ rebelled, and the

prophets were never afraid of the rulers. Nathan

<sup>King</sup> and <sup>clinger</sup> ~~clinger~~ <sup>King</sup> ~~clinger~~ defied David/Isaiah defied Ahab; Jeremiah <sup>denounced</sup> ~~defied~~ Zedekiah. The kings of Israel were <sup>denounced that</sup> ~~told~~ they

were just as much subject to the moral law as ~~were~~ their subjects.

~~These peoples,~~ <sup>Great</sup> these tribes had a ~~common~~ hunger for freedom, and so they set about <sup>checking</sup> ~~destroying~~ slavery in their midst. No Israelite could sell himself in perpetuity as a slave.

~~And~~ <sup>for</sup> anyone who loved his master so much that he wished to become his slave in perpetuity, ~~to~~ him the law in Exodus prescribed that he was to be taken to the door post of the house in the sight of ~~the~~ man and have his ear bored



as a mark of degradation and shame. ~~Come to~~  
~~me, children of Israel. Ye are not servants~~  
~~unto servants.~~

Now, this love of freedom was a new note  
in the ancient world. It was one of the great  
legacies of Israel to the ancient world. ~~They~~ <sup>Israel</sup> had <sup>been</sup>  
~~a people of slaves with slavery in Egypt, and they~~  
~~came out of the desert with great regard for the~~  
~~it with a hatred of servitude, and a passion for freedom~~  
dignity of every human being, and they insisted  
upon the rights of every human being, the rights

of the employee as against the employer, the  
right of <sup>the</sup> subject as against the king--yea, the  
right of man <sup>even</sup> as against God. Very often the  
prophets <sup>came to</sup> called God to judgment when they felt  
that ~~their moral rights as human beings were~~ <sup>God's law of justice</sup>  
~~violated.~~ <sup>He has not offered fairly. This is an</sup>

<sup>Law of justice</sup>  
That is why, friends, the conception of  
man in the Bible is the most exalted in the  
literature of the world. Man is made in the  
image of God. Think of Xerxes and Persia. Think  
of the ancient world where masses of the people,  
where men were taken by the hundreds of thousands  
and sacrificed at the whim of the tyrants, and  
then think of man as he is represented in our  
sacred literature. <sup>they maintained so</sup> Man made in the image of  
God <sup>His</sup> whose life is sacred and inviolable, so that  
Every act <sup>of</sup> wrong and injustice perpetrated



against human beings is not only a violation of the law of society but it is a violation of the law of God. It is sacrilege; it is blasphemy. ( It thwarts life; it thwarts the right of man which gives human beings the privilege of developing themselves to the highest and fullest and realizing the God that is in him.)

That exalted conception of man, ~~of the~~ <sup>one of</sup> human being, is Israel's supreme bequest to mankind. And that is why you find the prophets

of Israel championing the cause of the widowed, <sup>the orphan</sup> the poor, the <sup>deaf</sup> ~~dying~~ and the dispossessed of the <sup>earth</sup> ~~world~~. No where in the literature of mankind to this day do you find such eloquent, such exalted, <sup>and</sup> such magnificent championing of ~~the~~ cause of human rights, ~~of~~ the rights of every <sup>human being</sup> ~~one~~, even ~~the lowest and~~ the lowliest of God's children, as you <sup>find</sup> ~~see~~ in the pages of the Bible, ~~which this group of tribes fashioned out of the genius of its soul.~~

And strangely enough this self-centered people--for, most of the tribes in the desert are very much self-centered--regarded every other tribe as inherently hostile. Strangely <sup>In time this</sup> ~~enough this~~ <sup>people</sup> ~~group of tribes~~ came to embrace



in the circle of its goodwill the whole of  
mankind. Just as their God ceased to be <sup>the</sup> God of the tribe, a God of the desert or a God of Palestine and became the God of the <sup>whole of mankind</sup> universe,  
so the love of <sup>these</sup> people ~~for his fellow man~~  
extended beyond their <sup>own</sup> kith and kin, ~~beyond the~~  
~~tribe, beyond the boundaries of their homes,~~ and  
embraced all the children of God, <sup>a</sup> ~~in wonderful~~  
~~embrace of love.~~

Are we not all brothers? Hath not one  
God created us all? Why then should we feel  
treacherously one against the other?

<sup>This</sup> ~~That~~ too, my friends, <sup>was</sup> ~~is~~ a revolutionary  
idea. In the ancient world every man <sup>who</sup> ~~belonging~~  
to another people was <sup>potential</sup> ~~an~~ enemy. Even the Greeks,  
the <sup>most</sup> ~~civilized~~, <sup>of all ancient peoples</sup> ~~cultured~~ Greeks, considered all  
other people, <sup>as barbarians</sup> ~~than~~ Greeks as enemies. The stranger  
was not loved. The stranger was an enemy.

Israel embraced within its circles <sup>of justice and love</sup> ~~the~~  
stranger and sojourner and invited them all.

Ye shall not ~~suppress~~ <sup>it</sup> the stranger for ye were  
strangers in the land of Egypt.

From this exalted conception of <sup>humanity</sup> ~~goodwill~~,  
~~which is another great legacy of Israel in the~~  
~~ancient world~~ came the vision of peace, of the  
golden day yet to come when nations will beat



their swords into ploughshares and there ~~will~~ <sup>would</sup>  
be no more war. There is in this something  
even more than a ~~mere~~ vision for peace. The  
ancient world was static. The ancient world  
was either satisfied with things as they were  
or had learned to satisfy itself with conditions  
as they were. <sup>In Israel</sup> There was a driving, ~~resistless~~ <sup>an</sup>  
~~irrepressible power~~ <sup>entering on a better one, like</sup> which was never satisfied,  
with things as they were <sup>but</sup> ~~and~~ always looking  
forward to a better day, a new thought, a nobler  
and ~~securer~~ order of society. (And so they  
projected a Messianic day, a day in ultimate  
affairs which is not today or tomorrow nor a  
millennium hence, but a day which is always  
receding as we advance nearer to it, a day which  
tantalizes us to faster climbing, always  
improving and always perfecting ourselves.)

If I were, then, to sum up the role of  
Israel in the ancient world I would say (that  
Israel played the most significant and the most  
important role of any other people in the ancient  
world. It was a revolutionary role). <sup>that</sup> It revol-  
utionized the ~~whole~~ spiritual and moral ~~set of~~  
values of the ancient world. (It took its dreads,  
it took its beliefs and took its practices and  
threw them into the crucible of its genius and



mixed and) refined and purified them and gave back to mankind a new faith, <sup>and a new</sup> ~~or a renewed~~ set of concepts touching divinity and touching humanity.

~~In the second place,~~ it gave to mankind a ~~sacred right which has become the text and the~~ charter of human justice, of social righteousness, <sup>and</sup> of freedom. (Its role was the role of a pioneer, the role of a prophet challenging, calling, chiding the human race to advance, to knock off the shackles of ignorance, of superstition, to set forth upon a great pilgrimage to the dwelling place of life and of truth and of goodness.

This was the role of our people in the ancient world, the most significant of all.

In my next lecture we shall see that its genius did not spend itself in this great, titanic effort of revolutionizing the ancient world; that it was able to carry on and to influence the civilization of mankind for thousands of years thereafter. Next week we shall speak of the influence of Israel upon Christianity and Islam and Mohammedanism.



1. Old civilization (1887). <sup>Canaan.</sup> Late arrival. Recorded.  
- refinement of social heritage.  
① Canaan - summarized - Inherent Power -

2. Power - not scientific etc. - Creative  
originality - amazing reminiscences  
① All peoples of Antiq. - Religious  
- Rel. important -  
- 4 things -

3. Out of the desert - canon - strong, simple.  
- elaborate ritualism etc.

① There arose out of contact giants

A/ Superstitions - heaven - no rel.  
outgrow

B/ Idol worship - engulfed -

C/ Not as Phys. Theor. - One Source

D/ Source also of Sp. Union & Morality  
- Rel + Mor. Coerced

Revolutionary justice

E/ Highest Code of 4 things = Opposition  
sacrifice

F/ NOT best which - Freedom &

plemnary. No avocation of  
despot - Royalty suspected -  
David Nathan - it -  
Championed cause for ages



G.). Brotherhood, Peace.. Embryo world  
H). Universal - State - Hope.

4. Rev. role. Exile - Survival -  
- not decadent - Prophets -  
Christianity.

5. Jesus - Bible - & others.

6. Mohammedan. Talmud - Koran -  
- God.

7. Medieval - Carriers. Arabic 5c.  
before later. -

8. Reformation. Hebrew.

9. Antisemitism - O.T.

10. 19c. Reform, O.T. Socialism

11. Still about 2k. ago, & great  
influence. Helms, Helms, Helms