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God - and His Endless Revelation, 1937.

WRHS
GOD - AND HIS ENDLESS REVELATION

"To whom hath the arm of the Lord been revealed?"

By
Rabbi Abba Hillel Silver

At
The Temple

On
Sunday morning, April 11, 1937

7th in Series of lectures on "PROBLEMS OF HUMAN LIFE REFLECTED IN THE BIBLE".

In a small Turkish village, some years ago, south of the Dardanelles, some archaeologists carried on extensive excavations. To their great amazement and delight, they succeeded in uncovering, after they had removed a modern village, nine cities, one built on top of the other, the sixth of which is the famous city of ancient times - the city of Troy, dating from the eleventh century B.C. and about which Homer wrote in his epic poem, the Illiad.

Each one of these nine cities revealed its own distinctive architecture, its implements, utensils, vessels which were used in the particular city of that special strata in existence.

Now such layers, my friends, such strata you also find in a collection of ancient writing, like the Bible. During the thousand years that it took to write the books of the Bible, many cycles of civilization transpired so that the Bible reveals these strata, one on top of the other. A concept of God, for example, will pass through a whole series of layers from the most primitive at the bottom, to the most advanced at the top. And one overlaps the other.

The Bible faithfully records all the civilizations of ancient Israel and unless you approach the Bible from this point of view, this historical development point of view, you are likely to receive a fairly confused idea of what the writers of the Bible actually did think about God.

In common with all primitive peoples, our ancestors at first thought of God as children think of God - more or less in human form.

And so you will find in some of the Bibles, particularly in early race myths which Israel shared in common with all ancient people, God was represented more or less corporeally: "God walks in the garden in the cool of the evening. God smells the sweet savor of sacrifice of Noah." Human attributes are applied to God ^{all} except one attribute. There was never a goddess alongside of a God in the Bible of Israel. The sex motif was completely eliminated from the God idea of Israel. That, perhaps, marks a definite break in the religion of Abraham and his descendants from the the religion of Babylonia and all the other peoples of antiquity.

God is represented in terms of human attributes but steadily as we mount these layers in spirituality, we find a clarity, a purity of all anthropomorphic elements in the Bible.

By the time we reach the author of the Book of Deuteronomy, for example, which represents definitely the prophetic school in Israel, we find him taking particular pains in pointing out that God did not reveal himself in any form visible to the physical eye of man. "And God spoke to you out of the fire." You heard the sound of words, but you did not see any form - you only heard a voice.

When they reached the period of the prophets in the 8th, 7th, 6th centuries before the Common Era, we have already definitely established that the God of Judaism is purely a spiritual God who cannot be represented physically in any form. "To whom can you liken God? In what shape can you describe him? And so, a great prohibition is given to the people for all times. "Ye shall not make unto thyself an image of God."

The same development in the God idea of Israel one finds also when we come to think of the ethical nature of God in the early books of the Bible. God is represented as the God of rigid justice, of vengeance, a consuming fire. God is implacable in His retribution. God is the stern judge. When a generation sinned, God brought down a flood which wiped out a whole generation.

God is "Justice". But soon the ethical sense of the people becomes dissatisfied with this one-sided concept of God. God must have more than a rigid attribute - justice. "I am God and not a man." And therefore he finds through the ages the qualities of mercy, compassion. God is described as a "God of mercy, pity, forgiveness."

In that great 24th chapter of Exodus, we have a whole definition of the nature of God: "God is full of goodness, forgiveness." The quality of justice is augmented by the quality of mercy. And so, when that superb prophet of love and human compassion, Hosea, defines the relationship between God and Israel, he makes God say unto His people: "And I will betrothe thee unto me in justice and in righteousness but also in kindness and in mercy."

In the same way, in the earlier sources of the Bible, God was spoken of as the "man of war". God is the great thunderer. "Mountains melt like wax in the presence of the Lord." The voice of God heweth out flames. God is the mighty voice of nature. And it is an overwhelming voice.

But soon the religious sense of the people becomes dissatisfied again with this one-sided picture of God as merely a voice, power and they come to speak of God as "a God who brings to His people peace." "God blesses His people with peace." God becomes the friend of man, the shepherd: "The Lord is my shepherd - thou shalt not want," the one

who takes care of the widow, the orphan, the weak, the dispossessed.

Similarly in the parts of the Bible - the earliest parts - the worship of this God is reached in terms of ritual, in terms of cult. God is worshiped at altars. God is worshiped by bringing gifts to him - a very primitive conception of God. It is all confused in the lowest layers of the Bible. But soon the soul of Israel becomes dissatisfied with this idea of God as the recipient of human offerings and which the ancient world never transcended. Then we find the idea stressed and expressed until it becomes the dominant motif of the Bible.

"To what purpose is the multitude of your sacrifices unto Me?

Saith the Lord;

I am full of the burnt-offerings of

rams,

And the fat of fed beasts;

And I delight not in the blood
Of bullocks, or of lambs, or of he-goats.

When ye come to appear before Me,

Who hath required this at your hand,

To trample My courts?

Bring no more vain oblations;

It is an offering of abomination

unto Me;

New moon and sabbath, the holding of
convocations -

I cannot endure iniquity along with
the solemn assembly.

Your new moons and your appointed
seasons

My soul hateth;

They are a burden unto Me;

I am weary to bear them.

And when ye spread forth your
hands,

I will hide Mine eyes from you;

Yea, when ye make many prayers,

I will not hear;

Your hands are full of blood.

Wash you, make you clean,

Put away the evil of your doings

From before Mine eyes,

Cease to do evil;

Learn to do well;

Seek justice, relieve the oppressed,

Judge the fatherless, plead for the widow.

Thus speaks Isaiah.

And the prophet Micah said:

"Thou hast been told what is good
And what the Lord doth require of thee:
Only to do justly, and to love mercy, and to
walk humbly with thy God."

And so, my friends, when we reach the highest plateaux of religious insight and religious inspiration of the Bible, we come upon the monumental scriptural greatness of a God idea where God is one, universal, spiritual, a God of justice and of love, a God of plenary power and might but also a God of compassion and pity and love, a God whose worship is the inner life of man and whose high altars are the humble and the unselfish spirits of man. That is the God of the Bible at the highest level of its spiritual up-reaching.

Now, how does such a God reveal himself unto man? How does he make himself known unto the children of men? How do we know of his existence? How do we know His will? And here, again, we find layers of development in the Bible. In the early days, people thought God revealed himself in dreams. People thought they would arrive at the knowledge of the will of God by the method of casting lots, consulting the trees, the sages, waters, winds, or by consulting some mantics, possessed soothsayers or faith-healers - or that God revealed himself to them that hold communion with God. But they could think of nothing but of some physical medium in which they communed with the deity.

God reveals himself to man through his inner life, through his intellectual groping and contemplation, and through his spiritual brooding. That should not be a difficult thought to grasp. There are some people

that are gifted musically, whose ears are attuned to hear music meaningfully, thematically. The average ear of man can hear only a medley of sound but is utterly unconscious of the sounds of chords. A trained musical ear can hear harmony, meaning. But the untrained, unrefined ear, of course can hear little or nothing at all. That is true of the sculptor, the painter and the inspired scientist. These people can see design, pattern, logical sequence, harmony where the untrained eye, and the untrained mind and the uninspired soul can't see. We have the same eyes, but we can't see as much. We have the same ears, but we can't hear as much. That is what makes the so-called genius.

Similarly in a religious sense, a prophet, a saint, the mystic, the seer can see God. The average mortal can't see him or hear him. It is the souls and minds of these chosen ones which are attuned to the Universe so that they can feel the impact of God, the genius of God. Thus the Bible says: "God does nothing but what he reveals is a secret to His servant. Does that mean that just ~~those~~ because we can't be great musicians we can't appreciate music at all, that just because we can't be creative artists we cannot have any share in appreciating that which is esthetic? Not at all! Does it mean that because we are not mystics, soothsayers, that therefore God is removed forever from our hearts?

We can, if so we will, see dimly, of course. "God is surrounded with flowers and gardens. The eye of man as the eyes of the prophet cannot penetrate very far into the heart of the world. Nevertheless if we have eyes and use them, I mean the inner eye, we can get a sense of the presence of God in the world.

There are two ways to know God. One is to have a devout contemplation of God's world. "Lift up your eyes above and see who created all this." "Lift up your eyes from your little concerned every-day life and

and reflect, contemplate, brood and ask yourself: Who created all this?

The great drama of the suffering and confusions to which I have referred constantly, that great drama, majestic climax in four perfectly superb chapters wherein a whole pageantry of the Universe is made to pass before the tear-dimmed eyes of the suffering Job - all God's cosmos, the reign of law, God's providential care, the mystery of the human intellect - all that is in nature is made to pass before the eyes of Job as if to say to him: Job, all this means is that there is a God of justice, wisdom and kindness - a God of love. You belong to that world. Trust in God! Have confidence, Job, and all will be well with thee. Jeremiah, the Second Isaiah and particularly the Psalmists - they stressed that same thought which leads to an appreciation of the divine in the world. "The Heavens declare the Glory of God."

Most all men, from the beginning of time, were impressed by wonders of creation. Ancient man worshiped the sun, the moon, the stars, the winds, the storm. Judaism taught man not to worship these physical things. Judaism admonished man: Lift^{up}/your eyes to the Heavens and worship them. Judaism compelled man to look through nature to God, to worship not the physical manifestations but to worship the mind, the power, the life back of the whole physical being.

Thus, one of the ways of finding God is to see God through nature, not merely the nature of spheres and constellations and solar systems but also that nature which is even more miraculous and even more mysterious - the world within man himself. "I will give thanks unto Thee for I am fearfully and wonderfully made." To see God not only in Orion and Pliades but also to see God in your fireside, in your home,

in those whom you love. You will find him in your sorrows, in your laughter, in your terrors, in your hopes, in all the broken dreams of your mortal lives. That is what the teachers of the Bible tried to teach us. This is one way to know that there is a God, that there is a cosmos, and not a chaos.

And the other way is by contemplating the moral life of man, himself. There is not only a physical law. There is a moral law. There is a law of progress, a law of human evolution. History is a record of our upward climb from Egypt to the Promised Land, from ignorance to more and more knowledge, from slavery to greater and greater freedom, from poverty to more and more abundance, from war to greater and greater peace.

And in this steady slow upward climb, there is evidence of an unfolding purpose - God. That evidence is in every class to be sure as in the physical world, complete. The laws in the physical world are beyond any revision by man's choice or volition whereas the laws of the inner life of man are very much determined by human initiative, choice and volition. Nevertheless there is a law in the moral world and in all the idealism which exists in the human race - the "image of God in man."

Because there are men who dream of a better and a juster world, because there are men who will die in order to bring that better and juster world to pass, because there are men who will surrender things dear to them in order to ~~ease~~ ease the burden of others, because there are men who will share in the sorrows of others and rejoice in the happiness of others, because all about us there are constant daily manifestations of unselfish love, of heroism, of martyrdom - because of

these things we know that there is a spiritual order in the world and that man is more than coagulated clay in a sea of primordial slime. Because men will rise above suffering and tragedy, because men will rise to heights of exquisite altruistic love, because men will not be broken by poverty and wealth but, through poverty and wealth, seek the Kingdom of God, because men will not be satisfied to have war and will set about converting swords into ploughshares, because men will enter into the valley of the shadow of death and not be afraid, because men will find supremen happiness in the happiness of others, we know that there is a world which transcends the physical - the real world in which men who are fashioned in the image of God have their real habitations.

How to find God? If you want to find God, if you want to know him, don't go to the philosopher. He can give you scant help. No one can define that which is undefinable. No one can prove through logical syllogisms what is beyond the continent of life. If you want to know God, do not go to the scientists for he cannot give you wnat you ask of him. Scientists deal with the physical layer without.

If you want to know God, enter into the inner sanctuary of your own life, of your own mindand soul. If you want to reach God, build your own ladder up to him and on the rungs of it, climb day by day, year by year, through an act of human kindness one day, an act of self-mastery the next day, a deed of justice in the market place, a deed of love in the home, a turning away from self-seeking one day, a turning into self-perfection the next day. Climb, my brothers, climb, rung by rung, through self-discipline and uncertainty aspiration, contemplation and soon the world of dcubt and confusion/will recede and soon you will emerge from the clouds and soon music will ~~EMERGE~~ reach you from other spheres and soon life, a new life, a holy life will stream in upon you. In your confidence, in your hope, in your exaltation,

you will no longer be in doubt. You will no longer ask: Is there a God? You will be with him daily in his presence. That is what those Psalmists said:

"I have set the Lord always before. Whereupon I realized that He is at my right hand. Then I knew that I shall never be moved." That is the God of the Bible, my ~~fix~~ friends. That is the God of Israel, of mankind. And of this God the seers of our people always said: "The Lord is my light and my salvation. Of whom need I be afraid?"



1/ Hisarlik - diff. age - distinctive

2/ Such layers & strata you also find -
1000 - A concept like God will show
Older forms - overlaid -
From the most primitive to - records all
Tel - we, of to-day -

3/ In common - early ancestors - children
anthropo -

And so there are passages - rae. myths -
corporeal - "walking" "smelt"

Human attributes - the never - pained - Goddess
Steadily . - כו לו ונא - Back

Deuter . 2311 ה' ואלים אלאק האל - קול 223
אלק לאלים ואלוק אלקים האל - קול

Prophets - established - God cannot be
אלהו אדוניו אל - ויהי דבר אלהו

Prohibition - אלהו מסכה לו אלהו אק

4/ Rigid Justice - אל אלה - אל קול
אלה : impetuous retribution - Stern
Ruler - "Flood"

- כו אל אלק ואל - אול

Ex. 34.

אזר הדון וצב הירחיים
Israel אלהו אלק לו זלוק עולם - אלהו אלהו

5). ליל ה' - זלילה ה' - זלילה
 The Thunder. The warrior - terrifying
 ה' / זלילה / זלילה - Hearts out
 { ליל ה' - זלילה
ליל ה' - זלילה
Forgiveness - Goodness - Widow

6) Wordlight - ritual - alters - gifts
As we mount - rejected.
 מלאך - זלילה / זלילה
 Mirah - זלילה / זלילה

7). And so on High Plateaus of rel. insight
 + insight - "massive sculptural stateliness"
 of a God - spiritual - One - Just - Kind -
Full of Love - When wasp

8). How does such a God - reveal -
Dreams, divination, mantric, Angels
Communion -

ליל ה' - זלילה / זלילה
Love life - זלילה / זלילה

Some have more sensitive - They hear
True also of sculptor, painter, poet.

So in spirit. life - Prophet - Saint - Mystic

ליל ה' - זלילה / זלילה
 זלילה / זלילה

3/

9/ But Humble folks, too - doubly - 156

① Cosmos - the 102 in the poem the the
Drama of Suffering, doubt-ridden Job

● This is note of Jerusalem, 2nd hairs,

Psalms of the prophets prophets

A profound - will lead men to God

All men have stood in awe

אין אור נאם לך

10/ To see this Nature -

● "also - God who dwells - spheres but
"also - Man - "I will thank with thee
for I am wonderfully made fearfully
and wonderfully made"

Orion - Pericles - your home -

כך כה נאם לך אצלך - 30 אל - 11

11/ God reveals Himself also

② Moral life of man.

There is an ethical law -

● "a law of progress - fixed -
History is a record

upreaching - This is evidence

idealism - prophets of it

clear - Moses - וַיִּשְׁמַע מֹשֶׁה - Still further:
 Revelation at Sinai - (Deut.) takes pains to point out
 ● וְלֹא יִשְׁמַע מֹשֶׁה - וְלֹא יִשְׁמַע מֹשֶׁה
 with the hophots - it is established fact - that God
 cannot be described in any terms known
 to the physical eye of man - beyond reach
 of material representation - וְלֹא יִשְׁמַע מֹשֶׁה
וְלֹא יִשְׁמַע מֹשֶׁה.

And the prohibition is fixed for all time -
~~10 commandments~~ - וְלֹא יִשְׁמַע מֹשֶׁה

4/ In same way - in earlier sources God
 is rep. as וְלֹא יִשְׁמַע מֹשֶׁה - a God of rigid justice -
 ● Stern rules - implacable in His retribution.
וְלֹא יִשְׁמַע מֹשֶׁה - Later ages added the quality of
 Mercy & compassion to God. וְלֹא יִשְׁמַע מֹשֶׁה
וְלֹא יִשְׁמַע מֹשֶׁה.

And so in Ex. 34 - Thutser Attentive. וְלֹא יִשְׁמַע מֹשֶׁה
 His relation to men - וְלֹא יִשְׁמַע מֹשֶׁה and וְלֹא יִשְׁמַע מֹשֶׁה
Israel - וְלֹא יִשְׁמַע מֹשֶׁה - וְלֹא יִשְׁמַע מֹשֶׁה

5/ In the same way - in earlier sources - God
 is וְלֹא יִשְׁמַע מֹשֶׁה - וְלֹא יִשְׁמַע מֹשֶׁה

● God the Thunderer - The warrior - The
 Terrifying Nature Force - וְלֹא יִשְׁמַע מֹשֶׁה
וְלֹא יִשְׁמַע מֹשֶׁה - וְלֹא יִשְׁמַע מֹשֶׁה
 He becomes. וְלֹא יִשְׁמַע מֹשֶׁה
וְלֹא יִשְׁמַע מֹשֶׁה
 He is Forgiveness - Reconciliation - Goodness
 unbounded - וְלֹא יִשְׁמַע מֹשֶׁה

6- In earlier rel. world - H. is worshiped thru ritual - sacrifices - at altars - thru offerings - fast - born - by gifts & rites.

As we mount up to higher worlds, that in B - repeated. God must be worshipped in spirit - thus rises life & righteousness - and thus social conduct acceptable to a God who is more and more, phys. laws & Nature, but, its moral laws a GRH —

אם ה' רצ' לזכרונם - הו' זקל זאת מנצח בנצח
חיידי - חגלונם או' ידונם יאנוד נפל הו' לו א' צ' ר' ח
נא אמת נלא - א' ב' ל' צ' כ' פונם - יא' יא' א' - ו' ו' נ' מ
ד' מ' מ' א' - רחמ' ה' מ' הסוד ר' - ~~ח' מ' מ' א' י' מ'~~
מ' מ' מ' מ' מ' מ' מ' - מ' מ' מ' מ' מ' מ' מ' מ' מ' מ'
מ' מ' מ' מ' מ' מ' מ' מ' - מ' מ' מ' מ' מ' מ' מ' מ' מ' מ'
— הקוד א' - — And Mich

7. And so on the high platform of B. rel.
 insight + aspiration ^{we have} we have the exact
 concept of a God who is Spiritual,
 One and Universal - ~~the~~ Just and Kind,
 Full of Power but also of Peace - whose
 workshop is thus the God hfr, whose
 hfr actors are the hearts of men - and
 whose acceptable sacrifices are the
 humble and unselfish spirit of his
 children -

8. How does this God reveal Himself to the children?

Here again - earlier books - ~~suggest~~ tell of God
revealing Himself & making His will known to
chosen men in dreams - then divination -

• then angels - then spirits & lastly men
who became "possessed" - Communication with
God was sought for or received off in
some way or less attenuated physical
channel - a agency -

But this was negated sharply by
later thinkers & Bible - p 123 & 124
p 125 1st - 2nd.

- Rest. comes from inner life & urge -
from the thinking mind and the breathing
spirit - 22nd Nov 1911

Some have more sensitive ears & others. Some are great musicians who hear unannounced thematic music where others - not a theme or not faint - hear only a melody, some - or are not even aware of it, some about them -

This is the also a sculptor -
painter - poet - & unshorn student.

They see patterns, designs, significant
connections - harmonies - or 'logical
relations, within the unchaos of a universe.

● eye or mind - sees battle that is not -
worthy -

So in spiritual life - Prophets & Saints & mystics are the artists in that world. They capture the revelations.

They react to the impact of God (over)

But humbles felt too, an ear shut out
 from music of God: they, too can see
 God - dimly & obscure. - 1/12/20 / 12/21 / 1/22 -

● but, given the will to see, they, too, can
 catch the rever, the 'omnipresence' of God.

(1) Cosmos - 1/12/20 / 12/21 / 1/22

The drama of suffering, doubt-ridden,
 tortured Job is developed in 4 mag. chapters,
 at daybreak - wherein the wondrous and
 mighty Creation are sketched out as on
 a pageant for his tear-dimmed eyes -
 told to regard & take to heart - the ^{the universe} ~~the universe~~

the wisdom the presentment ^{the universe} ~~the universe~~
^{the hand of} ~~the hand of~~ the humble, - and reflect that
 it ^{is} ~~is~~ the ^{hand of} ~~hand of~~ God who created it all - a part,

wee and loving God who created it
 all - Therefore, have faith O man, man,
 Trust in Him - and despair not! -

This is the note sounded by Jeremiah,
 Second Isaiah - and ever taken up by
 prophets. 1/12/20 / 12/21 / 1/22

A profound, passionate, devout
 contemplation of the Universe - would lead men
 to God -

All men have stored in awe & nature,

● wonder & mystery - Ancient peoples
 actually worshiped sun - moon - stars -
 God. taught men not to worship them
 but to see in them the handiwork of
 a Spirit - 1/12/20 / 12/21 / 1/22 (D. 4.19)

To see this nature - Nature's God - and
 Man's God - the God who dwells not
 only in sphere ^{of} our tellables - but in
 the humble dwelling ^{place} of the heart of man -
 who created not only Orion & Pleiades
 but also ~~man & the universe~~ you
 have of you - and you & your beloved
 me - and all the joy of form, the
 laughter & tears - the hopes & disappointments
 of our mortal lives - that is what the
 teacher, the B. seeks to impart to
 us

כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי
 כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי כִּי

God reveals himself also - in moral
 life of men - There is an ethical law
 at work in lives of men & nations &
 history of race of mankind - There is
 a law of progress & development - not
 as fixed & certain as physical law -
 wherein man's free choice & action
 can play no role - but men nevertheless
 history is a record of the slow but steady
 upward climb of man - from ignorance
 to knowledge - from slavery to freedom
 from poverty to comfort from dread to
 security - ^{there is an} there is an ^{upward} ^{progress} ⁱⁿ ^{the} ^{world}
 advancing in moral life & way - Idealism
 = Image of God in man - Proof of God
 in the world -

man - for of all this work - man is the
most marvellous. "I will give thanks
unto Thee, for I am fearfully and
wonderfully made - wonderful are
thy works; and that my soul knoweth
right well" —



There is many ~~only~~ ^{places} in the world there evil-
The place called the ~~universe~~.

- Because we yearn for a fairer and
a purer world, because we will die to make
such a dream ^{unhappy} come true, because we
will surrender things dear to them for the sake
of easing the burden, other men, because
we share in the sorrow, other, and rejoice
in their happiness - because of all about us
are manifestations of pure, unselfish love,
of fidelity, of heroic heroism and
martyrdom - I know that God lives
and we are more than ^{conquered} they in

- a sea of pain & sorrow
 because men are about suffering and
 tragedy, because they men rise to heights
 of exultation and selfless love, because are
 not broken by poverty nor destroyed by
 wrath, but in ^{the} wealth & poverty, seek
 higher justice because men seek to fashion
 the ~~world~~ ^{world} ~~new~~ ^{new} ~~into~~ ^{into} place
 peace, here men wrest into the valley &
 the shadow ~~death~~ ^{death} and are not afraid,
 because men find their refuge in the Heaven
 in the Heaven other ~~is~~ ^{is} ~~known~~ ^{known} ~~that~~
 this is a fact and that men are the
~~men~~ ^{men} ~~sons~~ ^{sons} of God —

Q/ You want to know whether there

4

12/ Because men yearn - die -
surrender - share -
manifestations -
We know -
Clay -

13/ Bec. men rise
Suffering -
Love
Poverty - Wealth
War -
Death -
Happiness

WRHS



14/ If you want to know God
Philosophy -
Scientist -
Inside
Ladder - An act of kindness
a turning away -
Church, brother, Self description

And soon -

15/ I have set the Lord always before me -
He is at my right hand & shall not
leave me -

go up to the philosophy - He can
give you scant help - for he cannot
define what is indefinable or prove
what is really beyond reach of
logical syllogism - Go out to
the screen test - and ask him for
that which he cannot give. His
realm is the world of sense perception -
the objective world of reality. ~~90~~



Po 139

ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT
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GOD - AND HIS ENDLESS REVELATION

There are layers upon layers of God-concepts in the Bible from the primitive to the most advanced, but on the highest plateau of religious insight and inspiration we find in the Bible the massive sculptured stateliness of a God who is spiritual, one and universal, the source both of justice and love whose worship is the good life and whose high altars are the hearts of men.

How does this God reveal himself to men? Through a devout passionate contemplation of the universe and the moral life of mankind. The drama of the suffering and doubt-tortured Job is climaxed in four magnificent chapters wherein the whole majesty and glory of creation are unfolded like a ~~pageant~~ pageant before the tear-dimmed eyes of Job as if in answer to all of his doubts.

To see God through nature is the message of Job, Jeremiah, the Second Isaiah and of the Psalmist. "The Heavens declare the glory of God." And not only the ~~God~~ who dwells among the spheres and constellations, but in the equally mysterious heart and mind of men. "I will give thanks unto Thee for I am fearfully and wonderfully made." Not only the God who created Orion and Pliades but also the God who created our homes and firesides, all of our joy and sorrow, our laughter, our tears, our hopes and all the broken dreams of our mortal days.

God reveals himself in the history of men and nations in the progress of the race of man. The moral law is not as fixed and as readily discernable as the physical law wherein man's ^{choice} ~~joys~~ ^{volition} and ~~sorrows~~ can play no role. But it is sure nevertheless. Human history is the record of the slow but steady upward climb of man, from ignorance to knowledge, from slavery to

freedom, from poverty to abundance, from dread to security. In all this there is evidence of an unfolding purpose;

In human idealism there is the spirit of God. Because there are men who dream of a fairer and juster world, because there are men who are ready to die for such a dream, because there are men who will surrender things dearest to them for the sake of easing the burdens of other men, because there are evidences all about us in our daily lives of unselfish love, sacrificial fidelity, heroism and martyrdom, we know that there is a spiritual order and that there is a spiritual God who called it into being and that man is in the image of that God and therefore ^{is} ~~that~~ much more than coagulated clay in a sea of primordial slime.

Because men rise above suffering and tragedy, because men walk into the valley of the shadow of death and are not afraid, because men are not broken by poverty or destroyed by wealth but through poverty and wealth are seeking the Kingdom, because men will not abide in hate and war but are struggling with bleeding hands to convert swords into ploughshares, because there is love which is exquisitely selfless and men who find their supreme happiness in the happiness of others, we know that there is a world which transcends the physical - the real world in which men who are fashioned in the image of God have their real habitations.

Neither the philosopher nor the scientist can reveal God to man. Men must build their own ladders to reach up to God and upon their rungs climb day by day through acts of self-discipline and aspiration. Through unwieldy self-perfection one rises to a realization of the presence of God all about him.

"I have set the Lord always before me. Whereupon I realize that He is ^{at} my right hand. Then I knew that I shall never be moved."