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Prophetic Judaism, 1946.

WRHS



PROPHETIC JUDAISM

The first of a series of three addresses on the
general subject of "Judaism."

By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, March 10, 1946

In delivering these lectures on Judaism, it would be well that at the very outset we define the term, "Judaism." Judaism is the religion of the Jewish people. While the two terms Judaism and the Jewish people are closely related, they are not identical. There is a religion called Judaism, and there is a people called the Jewish people, or the people of Israel, (). A Jew can be a member of the Jewish people and not accept Judaism. He can be an atheist. There are many such people, unfortunately. There are many who are members of the Jewish people who are not in any way identified with the religion of the Jewish people. The Jewish people created and developed the religion called Judaism, but the two are not synonymous.

The Jewish people had a history in the past, and has today, ~~the~~ political, social, economic, cultural, which while strongly influenced by the fact of its faith, is nevertheless not exclusively that of the faith. In fact the first mention of the term, Jewish, in the Bible was with reference to the Jewish language which the people spoke in those days. And the history of the Jews of Western Europe today in the last century — Germany, Austria, Russia, Poland, the history of the Jews in Palestine today, the history of the Jews in the United States is not necessarily the history of Judaism, the history of ^areligion.

The confusion ^{is} due to ~~the~~ two factors. The term "Jewish" is collectively applied both to Jewish religion and to the Jewish people. Hence it is assumed that the two are synonymous. So when people today speak about the Jewish state, the possibility of creating a Jewish state, one automatically jumps to the conclusion that what is meant is a theocratic state, church and state, religion and government. This thought is furthest from the thought of those who advocate a Jewish state in Palestine.

Another ground for confusion is that the term "people" is necessarily taken in its narrow sense, that an historic people dwells in its own land. This, of course, is not necessary so. There are numerous peoples today who live as minorities, who live

in lands other than that of their original home. There are a number of minority groups today who do not live in their group centers.

As far as the Jewish people is concerned, they were a people long before they came to Palestine -- in ancient days, for hundreds of years, when they were exiled from Palestine to Babylon, in Egypt, when they returned to Palestine, and in all lands of the diaspora to this day.

The concept that the Jews are exclusively a religious sect, or a religious community is very recent and is quite inadequate and quite unnecessary. Unless you bear this simple fact in mind, you will get the whole history of the Jewish people out of focus. As we trace the history of Judaism from ancient to modern times, we shall see how ever-present were these two concepts -- separate but correlated -- the people and its religion.

I wish I could give a complimentary picture of Jewish life...Unfortunately I can't do that. These are the facts. The history of our people begins long before the history of Judaism, long before Judaism came on the scene of history. It begins with the story of a number of nomadic Semitic tribes living and wandering about in the great Arabian wilderness from which all Semitic peoples hail -- the Syrians, the Assyrians, the Babylonians, the Jews. In that vast wilderness our ancestors lived for unnumbered centuries and their life was very much like the life of the people living there today -- for the East changes but little.

And the religion of these, our first ancestors, was the religion they shared in common with all primitive peoples. They were heathen. They believed in what was known as animism, an indwelling spirit. They believed in totems and fetishes and tabus. They practised magic and were superstitious as were all the peoples of that time. Our ancestors shared that vast complex of original primitive ideas and practises, and these Hebrew tribes who wandered about in that wilderness for many many millennia also had a special tribal spirit whom they worshiped called "Yahweh", popularly known as "Jehovah." This deity is traced back to Abraham, who was the first

ancestor of that tribe. Yahweh was the supreme God and Guardian. His dwelling place was on a mountain, at Sinai, in the wilderness, and to him they sacrificed all.

Such were the humble beginnings of the religion of our people. We reached a sharp turning point with Moses and the exodus of our people from Egypt fifteen centuries Before the Common Era. These tribes had wandered into Egypt and they remained there for quite a number of centuries as slaves to the Pharaohs of Egypt. In the 15th Century B.C.E. something remarkable happened. A great leader appeared -- Moses -- who in the name of this God, Yahweh, redeemed his people out of slavery, out of Egypt leading them forward to a new career in history. This miracle of emancipation our forefathers never forgot. It becomes the most dominant motif in Jewish life, in Jewish religious thought, in Jewish national thought. This great leader, Moses, incontestably the greatest figure of all times, led them to Sinai, this dwelling place, so to speak, of Yahweh, and made a covenant between the people and Yahweh. The people accepted the law, the Ten Commandments of Yahweh and they pledged themselves forever to remain faithful to him and to him alone. The primitive religion of the desert, that superstitious complex of ideas is now purified and elevated through the genius of this great religious figure, Moses, charged with high ethical meaning -- "God is One." "God is spiritual." "God is opposed to wrong doing - "Thou shalt not murder. Thou shalt not steal. Thou shalt not commit adultery. Honor thy father and thy mother" -- a whole complex of exalted ethical ideals taking the place of primordial, the non-moral and unmoral religious practices of our forefathers.

In a real sense here Judaism begins. But Judaism has to fight its way for many centuries before it becomes established. Reaction set in almost immediately, even during the lifetime of Moses, when they turned to Aaron and said to him: Make for us a Golden Calf. They were again established in primitive idolatry. Our forefathers wandered for forty years until they reached the land of Canaan where

they found a populated settled country. They conquered the Canaanites and in a sense, were conquered religiously by them. The Canaanites, because they were an agricultural people, worshiped productive and reproductive deities. They worshiped agricultural deities -- sacred mountains, sacred trees, sacred altars and sacred stones. In every locality there were local deities and sacred prostitutions were practised in connection with these gods. As our forefathers, these invading Hebrews came into Canaan they adopted these baalim, without of course, surrendering Yahweh, the God who migrated with them and and who led them battle. They did what many people do. They synthetized the religion of the Canaanites with their own religion. ^P So Yahweh became the chief God, so to speak, in ancient history. Later on foreign deities were introduced and worshiped. When they intermarried, foreign gods were brought in and worshiped, the Astarte of Sidon, the Molech of Ammon. In fact in the first Temple of Jerusalem, in the great Temple which Solomon built there were vessels made to Baal, an Ashera. There were images of horses and chariots dedicated to the Sun. All these existed within the Temple dedicated to Yahweh -- only until the Revolution did this exist, to the time of Josiah, in 621 when the Temple was cleansed of all idolatrous symbols and practises.

^P Against this syncretism, there arose a group of men who over a period of a few hundred years, worked to purge and purify, to recapture the faith of Moses, to re-establish the covenant which the people made with Yahweh at the foot of Sinai. Over a period of years, from the 6th Century of the Common Era, Judaism emerges as a religion of Ethical Monotheis, strong and indefeasible. Polytheism and idolatry are forever expelled from the religion of Israel and the preponderent ethical concepts ever evolved by man became the legacy of Israel and its gift to mankind.

Now the earliest of the foes against syncretism was Elijah, who lived in the 9th Century B.C.E. It was he, who though terrible persecuted, waged relentless warfare on Baal and on the false priests and prophets. He demanded a sole allegiance to Yahweh. "How long will ye halt between two opinions? -- if the Lord be God, follow Him, but if Baal, follow him!"

Now the greatest men who led in the revolution against the false priests and against Baal were the prophets of Israel, the so-called "literary prophets" -- Isaiah, Jeremiah, Hosea, Micah and a number of others, the greatest religious teachers of all times. To them we owe Judaism. In a real sense we owe to them Christianity and Islam. For without Judaism there would be no Christianity. To them we owe the ethical standards of ^{the} Western world.

What was it they taught? What is prophetic Judaism? First they taught that God is One -- not a numerical One, not the one-ness of uniqueness, but the all comprehensive one-ness of the Creator of the whole universe, He who who sustains him, guides and directs him -- the one-ness of the artist and the object which the artist creates, the golden cup and the artist who visions and fashions the golden cup. This God is spiritual. He cannot be apprehended by man. He can not be fully apprehended by the mind of man. Therefore he cannot be represented in any physical form. He is not nature, but the creator of nature. Nature is the manifestation of God. God is not alone the God of nature. He is also the God of history. He is concerned with the affairs of humanity, the affairs of man, of nations. He is the all-powerful creator. At the same time he is very near to the hearts of all. He is King, but also Friend. He is Just, but also loving. He is the God of Israel because of this covenant which was made between Him and them. He is also the God of mankind.

One of the prophets proclaimed: "Are ye not as the children of the Ethiopians unto me, saith the Lord. Have I not brought up Israel out of the land of Egypt and the Philistines from Kaphtor, and Aram from Kur?"

God has been the God of history of all people quite as much as He has been the God of Israel and its history. "Have we not all one father? Hath not One God created us? Why do we deal treacherously every man against his brother profaning the covenant of our fathers?"

The prophets were the first Universalists of History -- One God. One

world. One Law. One Moral law. They did not believe in an amalgam of nations.

They did not preach the amalgamation of national groups in the world. Not at all.

They wanted all nations to band together in one international organization and dedicate themselves to moral law. Unlike the Gods of all other peoples of those days, and even of the most civilized people of those days -- the Greeks, the Babylonians -- who in many ways were far advanced of the Hebrew people in science, art philosophy, the God as proclaimed through the prophets was a not only a Moral God, a God who proclaimed the physical laws of nature and the moral laws of society, but He is a God of goodness, mercy, truth, forgiveness and compassion. And He created man to perfect himself and fulfil his destiny by practising goodness and truth and forgiveness and mercy. Therefore they proclaimed that the true worship of God is not in ritualism, in cult, in shrines, in altars, in sacrifices, but the doing of the will of God.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This is the way.

The prophets identified religion with ethics, and faith with moral conduct. The religion of man in those days, and unfortunately the religion of man even today, was concerned largely with building, bringing gifts and sacrifices of all kind.

Amos said: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the peace-offerings of your fat beasts. Take thou away from me the noise of your songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

And Isaiah said: "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 tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth; they are a trouble unto me; I am wary 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 judgment, relieve the oppressed, judge the fatherless, plead for the widow."

That was a new note in religious thought of that time, the utterly new/^{revolutionary} note of these prophets. Religion is therefore, "Love thy neighbor as thyself. Piety and Good deeds. Walk humbly with God. Do justice and mercy." That becomes the classic definition of Judaism from there on.

There was considerable social oppression in ancient times among all people. The life of the poor was terrible. The slaves were oppressed. There was hate, exploitation and lust. That was the order of the day all over the world. And the sensitive moral sense of Israel expresses itself through these pioneers, these religious prophets were the first to denounce that religion of cruelty and oppression and to demand an order of brotherliness, helpfulness, charity and compassion among all nations. And so we hear the voice of Amos saying: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the sheckel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell

the refuse of the wheat?"

The great Jeremiah time and again called on the people: "Behold ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and sear falsely, and offer unto Baal, and walk after other gods whom ye have not known and come and stand before Me in this house, whereupon my name is called, and say: 'We are delivered', that ye may do all these abominations? Is this house, whereupon my name is called, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the Lord."

One God, one human family. All must be brothers, all must help one another. All nations must live together in neighborliness and peace. The prophets of Israel were the first in the history of mankind to project the ideal of the oneness of God, disarmament, of an international organization for peace. That was twenty-six hundred years ago. This was repeated both in Isaiah and Micah. We do not know which was the author. Both lived at the same time — 760 B.C.E. twenty-six hundred years before the Second World War. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." "Nation shall not lift up sword against nation; neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; And none shall make them afraid."

On the facade which ^{was} ~~will be~~ erected by the United Nations Organizations which was ~~will be~~ established on these gracious shores were these words of Micah. They were the first out-reaching of the spirit of man for peace, of an international covenant.

There is so much I should like to say, but time will not permit. In closing I would like to say that the prophets believed in mankind. They believed that ultimately the earth shall be full of the knowledge of God. They were great optimists of mankind.

They believed in God and in a just God. The prophets loved their people. They were Jewish patriots, proud and loyal Jews. Even when they denounced their people as they did, it was only to help their people to become as great and exalted as they wished their people to become.

When their people suffered, when in 586 the Temple was destroyed, and their people exiled, these same prophets who spoke so loudly in such bitterness began to speak to their people with love and tenderness to build their morale. "Do not be God will help you rebuild. afraid...God has forgiven you." These ancient prophets were great nationalists, great Jewish nationalists. They were, if you will permit me to use this modern phrase, great Zionists.

Then there was no conflict between the preachings of one God and the survival of a people in their own land. These prophets who lived during the exile, in order to maintain the morale and spirit of their people which was going through the valley of the shadow of death -- a people shaken, who felt that God forsaken them came to them and said: "Through your very suffering you will become better fitted to be the servants of God...Now that you have passed through tribulations you understand better why God has chosen you to be His messenger in the world to bring his light to the world. These prophets of the exile preached the "mission of Israel." That is ~~how~~ how our religion of Judaism evolved from its very humble beginnings and reached the very pinnacle of spiritual excellence from the time of the prophets to this day more than twenty-five hundred years have passed.

Many changes have come over our religion. Many changes have come over the life of the political state of our people. The Jew and his religion came in contact with many other cultures -- Persian, Greek, Roman, Islamic. Judaism came, after a time, in conflict with two new religions, which in a sense strengthened Judaism. These religions were in a sense competitors of Judaism. Judaism had to make many adjustments as we shall see as we come to take up Rabbinic Judaism and Reform Judaism. It is amazing how this faith persisted in a hostile world and how it survived in a world of tyranny. But regardless of the numerous changes which took place, these

essentials of Judaism survived -- God and His moral law and Israel as a people, destined to live as the beacon of a great tradition, and endowed with an heroic national destiny.

Prophetic Judaism. This is the heart of Judaism. Rabbinic Judaism gave it application. Reform Judaism -- a modern effort to re-adjust Judaism again to new environment and to recapture much of the spirit of prophetic Judaism. Prophetic Judaism -- Rabbinic Judaism, we shall see, belong to one unbroken continuity. They are all Judaism ..and vital to the preservation.



1) Jud. is the rel. of the J. people:

while the two - Jud. + the J. people - are closely related - not identical.

There is a rel. called Judaism. There is a people called the J. people
or the people of Israel. - 110 L, p 8 - . A J. can be a member of
J. people. atheist -

The J. people created + developed the rel. called Judaism. It 2
are not synonymous.

The J. people had and has a history, political, social, econo. +
cultural, and so on which were strongly influenced by the
fact of its faith, is nevertheless not exclusively that, the
faith. ^{2, 3, 1, 2, 1 - + Language} West. Europe - Russia - Pal - U.S.

The confusion is due to 2 factors. The term "Jewish" is com-
applied both to the Jewish Rel. and to the Jewish people.

Unlike, say the Arab people and their Muslim Religion
(or the English people and their Christian Religion)

It was assumed to be synonymous. (J. State)

Again, term "people" is usually taken in its narrow sense.
- namely ^{that is} an historic group dwelling in its own land.

This is not necessarily so. There are numerous people living
as minorities in lands ^{other than their} their people origin.

As far as Jews are concerned - they were a people ^{before they} who
lived in Pal - Egypt - Babyl - and in all lands
of diaspora - to this day.

The concept of the Jews as exclusively a rel. sect or denomination
in community - is very recent - quite inadequate -
and quite unnecessary.

As we trace the history of Jew - from ancient to modern times ⁽¹²⁾
we shall see how ever-present were these two concepts -
separate but connected - the people and its religion!

2). The hist. of our people begins long before the prophetic religion
which we to-day call Judaism came into being.

It begins with the story of a group of nomadic Semitic tribes
~~living and~~ ^{about} wandering ⁱⁿ through the great Arabian wildernesses
from which all Semitic peoples hale. For that wilderness are
argued ancient lands for unnumbered centuries. Their life -
was very much - Beduin - for the desert changes very little

their religion - they shared in common ^{these were heathen} - animism - all
objects possess an indwelling spirit - they believed in
totems and ^{taboos} fetiches. They practiced magic & divination - all
the ~~poor~~ practices & superstitions common to primitive man.

They also had a special tribal deity ^(Abram) אברהם - He was their
supreme God & guardian. His dwelling place was ~~perhaps~~
a hill ^{Sinai} in that wilderness. To him the chief sacrifices
were offered.

Such was the heathen beginning of Judaism.
We reach a sharp turning point with Moses & the Exodus
in the 15 C. Tribes had wandered into Egypt.
Enslaved - Moses in name משה - redeems them
miracle of emancipation never forgotten
leads them to Sinai - make covenant ברית
and people - loyalty - allegiance - law - contributions

Descent rel. - elevated - surcharged with high ethical meaning - (3)
God is on - spiritual - idols - depend to Wray-dung.
Murder - Theft - immorality - conventions - rest - parents
Greatest rel. reformation of all times conspired - { pop of the land of the ancients }

3) Reaction - Centuries were to pass - of the past - { 3rd cent of the ancients }
Enter Canaan - settled agricultural peoples - conquered them - They worshipped production + reproduction forces of nature - the gods of fertility - In every locality there was a sacred ground with its own altar - where the various gods were worshipped - and sacred fructification was promoted !

Non-moral virtues deities -

In early Hebrews - adopted idols - without renouncing their own national god YHWH - god who inspired religion in them + led them on battle.

They syncretized ! YHWH and god in a Pantheon !

Later on foreign deities were also worshipped - imported Astarte of Sidon - Chemosh of Moab - Molech of Ammon.

Even in Jerusalem Temple in Jerusalem - there were vessels made to Baal - an Asherah - + up poles of horses dedicated to the Sun - + the chariots, the men - before Joshua - 621.

4) Against this syncretism - there arose a group of men

7) Thus genius of Israel - evolves without rel. of mankind " 2500 - many changes - cultures - ~~great~~ Persian, Greek
Roman - European - Christianity - Islam - Qin
rise to - + fall as conquered -
many adjustments - as we shall see
But unchanging - the essentials - God thus made law
and Israel as a people - destined to live as the
beaten ^{national} great nation, and endowed with an
heroic destiny.



FROM THE PRE-EXILIC PROPHETS

From the Book of Amos

Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat, ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink of the wine.

Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you as ye have spoken. Hate the evil and love the good, and establish judgment in the gate; it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of your songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the sheckel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat?

The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation, and I will make it as the mourning of an only son, and the end thereof as a bitter day.

FROM THE BOOK OF HOSEA

For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings.

FROM THE BOOK OF MICAH

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. ~~For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.~~

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

FROM THE BOOK OF THE FIRST ISAIAH

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 tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth: they are a trouble 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 judgment, relieve the oppressed, judge the fatherless, plead for the widow.

FROM THE BOOK OF JEREMIAH

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

FROM THE BOOK OF THE SECOND ISAIAH A Voice in the Wilderness

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Has thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

A PROMISE OF JOY AND PEACE

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.



7

18

Behold ye trust in lying words, that cannot profit.
Will ye steal, murder, and commit adultery, and swear
falsely, and offer unto Baal, and walk after other gods
whom ye have not known and come and stand before Me in
this house, whereupon my name is called, and say: "We
are delivered", that ye may do all these abominations?
Is this house, whereupon my name is called, become a den
of robbers in your eyes? Behold, I, even I, have seen it,
saith the Lord.

" Are ye not *as* the children of the Ethiopians unto me,
saith the Lord.

Have I not brought ~~Israel~~ up Israel out of the land of Egypt
And the Philistines from Kaphtor
And Aram from Kir?

***** ** **

Have we not all one father?

Hath not one God created us?

Why do we deal treacherously every man against his brother

Profaning the covenant of our fathers?

(5)

(B)

JUDAISM

The Temple takes pleasure in announcing a series of three lectures by Dr. Silver in connection with the Sunday Morning Services during the month of March.

March 10th	PROPHETIC JUDAISM
March 17th	RABBINIC JUDAISM
March 24th	REFORM JUDAISM

This series should prove helpful to those who desire to understand the fundamentals of our faith, its line of historic continuity, and the manner in which Judaism evolves and makes its adjustments to changing world scenes and new intellectual environments.

Dr. Silver is delivering this series in response to many requests. It should prove of especial interest to the younger men and women of the congregation, and to returning veterans.

Sunday mornings at 10:30.

Come and bring your friends.