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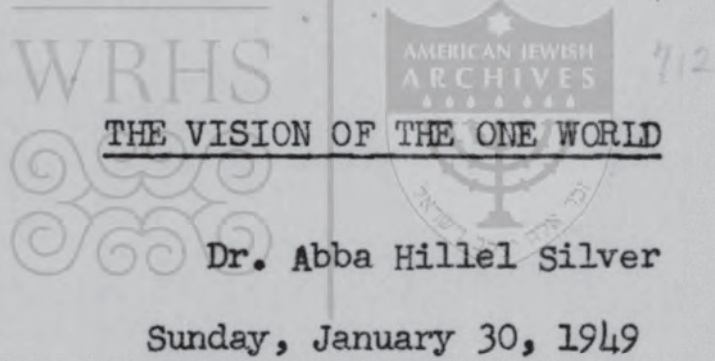
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The Vision of the One World, 1949.



Dr. Abba Hillel Silver

Sunday, January 30, 1949



When Israel proclaimed the ideal of the one God, it also proclaimed the ideal of the one world. The concept of one Creator meant not only that the whole physical universe is one, but that the whole of humanity is one. The physical universe is one, and that meant not only the earth and the planets and the solar system, but all the vast galaxies and oceans of suns and starfields - all of them in the infinite reaches of space have been created by one God and are governed by the laws fixed by the one Creator. "He commandeth the sun and sealeth up the stars. He alone stretcheth out the heavens," we read in Job, "and he alone made the Bear, Orion, the and the Chambers of the South."

Polytheism posited a pluralistic universe - a universe of separate spheres, each one governed by its own deity, and polytheism therefore also posited a world of men that was broken up into separate races, nations, peoples, and tribes, each one governed by its own deity and by numerous minor subsidiary deities. Judaism, on the other hand, in positing one universe, also posited one world of mankind created and governed by the one universal God, Judaism rejected polytheism; it rejected henotheism which is the belief of one God for each nation or race or tribe. Judaism rejected trinitarianism; it rejected dualism; it rejected every doctrine which tended to attenuate, lessen or qualify the absolute unity of God. For each such attenuation meant not only the lessening of God's omnipotence, but also introduced the idea of division in the universe, and this same concept, when it came to be reflected in ethics, meant a division in humanity, and that, Judaism would not accept.

One God, therefore, meant one humanity, one common faith, one father, one family. Monotheism, therefore, spelt brotherhood. And not only this - it meant something else. Just as the one God decreed one law for the physical universe, so He decreed one law for the spiritual world of man, binding upon all men, applicable to all men, sovereign over all men. Not only is there one humanity, but all races within that



humanity are subject to the same moral law - none is a favorite - none is beyond it.

There is unity in nature; there is unity in mankind. Of course, there is infinite variety in nature and although we do not understand ultimate reality, and although we cannot explain the how and why of physical phenomena, but we can only plot the laws which govern the relationship between phenomena and nature, and although the best science can do is to attempt to get a mathematical description of these relationships, nevertheless ~~science~~ science has given us a realization that beyond all the variety in nature, there is a fundamental one-ness. We know now that even matter and energy are one and interchangeable. In the self-same sense, although there is invinite deficiency in mankind, although men are differently endowed by inheritance so that no two people are alike, nations differ, races differ, masses differ, men differ, but underlying all this deficiency is a basic unity so that one moral way of life is binding upon all of them. King and subject alike, white and black alike, young and old alike - this is what Judaism taught.

Our great religion did not wish nor attempt to wash out these differences in mankind. In fact, it placed considerable value and importance upon individuality both in man and in men collectively. Judaism had no quarrel with the fact that the garden of humanity is planted with a vast variety of flowers. Rather, it welcomed this variety and multiplicity and colorfulness in the life of mankind. "Men differ," say the Rabbis, "in voice, in appearance, in intelligence, in opinion. Blessed is God who would not make all men alike."

But Judaism simultaneously proclaimed that however much men differed, they all are made in the image of God. Adam, the first man, was created out of the dust of the earth which God gathered from the four corners of the earth, and dust possessed of all the colors of the earth, so that wherever man is, he is the creation of God made in the image of God. And therefore, each human being, however much he differed



from his neighbor - from all his neighbors - he is worthy of dignity and respect. The Rabbis say that whenever a man walks, there precedes him a troop of the Angels of God who proclaimed:

Every man is worthy of respect and social equality. God created only one man although he could have created a half-dozen or an infinite number of men so that in the future no one will have the right to say, "I come from better stock than you do." And similarly as regards national entities, Judaism never advocated a sort of international amalgum. Quite the contrary. All nations were created by God, and each has its function to perform in the world. Each is distinctive and is worthy of that distinction and can use that distinction for the common good. But simultaneously Judaism urged that all nations learn to harmonize their interests and live in peace, to cooperate internationally for the common good so that all of them become one society. "To do thy will of whole heart."

For the ideal of the one world as preached by our great historic faith does not call for an amorphous cosmopolitanism, or one universal language, or for one centralized world government, one uniform religion for all mankind. Rather does it call for a peaceful coordination and adjustment among all nations and peoples, making full allowance for those individual forms of life which, because of historic associations, nations and peoples cherish and desire to perpetuate.

Let me now illustrate from our great religious writings these basic ideals of Judaism concerning the one world, an ideal far from realization even in our own day. In fact, it seems to be further of realization in our day than in the days of long ago. Take this idea of the one father or one family. That is not just a principle or an attractive idea - that imposed tremendous moral obligation upon a human being. Take, for example, if one member in a community waxes poor. In the pagan world a poor man was rejected, thrust aside. He had forfeited his claim to be a respected



member of society. That was the concept prevalent in the whole ancient world.

Judaism appeared on the scene and proclaimed a universally new idea derived from the basic idea of the one world that a poor man is still a man, but he is your brother even though he be poor, and therefore, the Bible says, "If your brother become poor, you must help him so that your brother may live with you and in your midst." Judaism was the first great religion to legislate for the protection of the poor man. When a man harvested, he was required to leave certain portions of his field for the poor. A special tithe was set aside for the poor, and the matter of defending the poor was one of their chief concerns. There was a fierce sense of fraternity, of brotherly responsibility in the preachments of the prophets. One society - rich and poor alike - native or stranger. Judaism rejected that conception of iron curtains between peoples and nations. God was God of all mankind, of the native and stranger.

And so we read in the Bible: "Thou shalt not oppress the stranger for ye nor the soul of the stranger ."

In none of the literature of mankind in ancient days do we find such a mandate - "Love the stranger." But that is Judaism. To other people the stranger was the barbarian. To the Jew he was a brother. One society, rich and poor, citizen or stranger, wise or simple. "A man should not say," declared the Rabbis, "I will love the wise, but I will despise the ignorant. Rather should a man say, I will love all of them." No snobbery, no false pride, no hierarchies in human relationships. All belong to one family. Furthermore, our immortal religion taught mankind that this is one world not only for the Jew, but also for the non-Jew. The Jewish people in olden days was a small people surrounded by nations all about who were their enemies. In a sense, that was true of all peoples of antiquity. But this little people of Judea was particularly harassed because it differed from the whole world in that it rejected polytheism, idolatry, and maintained a new revolutionary faith of one God



and incurred the hostility of all the people about, so that it was natural for the Jews to be hated by their neighbors. Nevertheless, Judaism taught that the God of Israel is also the God of all the Gentiles and that the Jews have no special claim upon God, that all nations are alike, and so we read in the Prophets: "Are ye not like the Ethiopians in my sight, O children of Israel. Did I not bring up Israel from the land of Egypt, but also the Phillistines from Caphtor and the Syrians from Kis."

God intervened in the history of all peoples. Israel was a chosen people only because of the fact that within Israel first the idea of the one spiritual God was manifest. Israel was chosen not for special favors, but for religious leadership to become, according to Isaiah, "like unto the Gentiles". What was given to Israel by the peculiar circumstance of having been the first to conceive of the one world was not a diadem of Jewels, but a crown of thorns, for leadership means suffering and a double measure of moral responsibility.

But in all else all nations are alike in the sight of God. There was a wicked people in ancient days and a wicked city of Nineveh. It was the enemy of Israel, and God had directed that that city shall perish for its sins, but the people of that city rebelled. And Jonah went to that city and admonished them for their sins. Jonah did not want to go, but if you recall that magnificent story, God said unto Jonah, "You have great pity upon a little blade which grew up overnight and perished in a day because it gave you a measure of protection from the heat of the sun, but should I not have pity over the great city of Nineveh? They are my children just as much as the children of Israel, and even when a wicked people must pay for its wickedness, they are still God's children." When the Egyptians were drowned, the Angels broke into song, according to the Rabbis. "Finally they are receiving their just deserts." God said unto them: "My handiwork are drowning in the sea and ye sing songs."



It is an amazing attitude towards other people and even towards enemies. You will recall that perfectly astounding colloquy between God and Abraham concerning Sodom and Gomorah. God decided to destroy the cities of Sodom and Gomorah, And this Jew, Abraham, who had no particular interest in these cities, pleads with God: "Great God, will you not save the city of Sodom if you find in it 50, or 40, or 30, or 20, or 10 righteous people?" He begs of God to save a wicked and enemy people. That is the spirit of Judaism.

I read you this morning that magnificent prayer of Solomon on the occasion of the dedication of the new Temple in Jerusalem, and you recall that verse, and I challenge you to find a similar thought in the literature of any people: "Moreover concerning the stranger that is not of thy people Israel. If a stranger of a far country/for Thy name's sake shall come and pray towards this house, hear Thou in heaven this dwelling place and do according to all that the stranger calleth Thee for. At the time that the King and his father build a central sanctuary to the God of Israel, the King thinks of the stranger who may have great needs of his own for which he should like to pray to the unknown God of Israel, and Solomon begs of God that he should do according to all that the stranger "calleth Thee for". "For my house is a house of prayer for all people." That is Judaism. No differences among people, no superior races or inferior races. But no superiority and inferiority in the sight of God. Judaism welcomed any man, regardless of race, who sought to be admitted as a proselyte into the house of Israel. And some of the foremost leaders of our people from David and Akiba were descendants of men and women who were not of the race and the house of Israel. And Rabbi Jeremiah said that even if one is not a proselyte and remains a Gentile, "A Gentile who lives a godly life is like a High Priest." "Whence can you know that a Gentile who practices the Law is equal to the High Priest? Because it says, Which if a man do, he shall live through them. And it says, This is the Law of man. It does not say: The Law of Priests, Levites, Israelites, but, This is the Law of man, O Lord God. And it does not say, Open the gates, and let the Priests



and Levites and Israel enter, but it says, Open the gates that a righteous people may enter; and it says, This is the gate of the Lord, the righteous shall enter it. It does not say, The Priests and the Levites and Israel shall enter it, but it says, The righteous shall enter it. And it does not say, Rejoice ye, Priests and Levites and Israelites, but it says, Rejoice ye righteous. And it does not say, Do good, O Lord, to the Priests and the Levites and the Israelites, but it says, Do good, O Lord, to the good. So even a Gentile, if he practices the Law, is equal to the High Priest."

So we infer that even a Gentile is equal to the High Priest. "I call Heaven and Earth to witness that whether it be Gentile or Israelite, man or woman, slave or handmaid, according to the deeds which he does will the spirit of God rest on him." One world, one family, one moral law - that is why Judaism was the first religion of mankind to preach the universal peace. Where else do you find this passionate call for men to lay down their arms, put an end to war, to unite in one international organization under the sovereignty of God? That is exactly what Isaiah and Micah taught. They were the first to give mankind the conception of a United Nations. It all stems from this conception of one God, one humanity.

Well, today we are far from having even approximated this tremendous ethical concept of Judaism. Never was the world so divided as it is today, not only in two hostile camps, but in several - divided as though in the East there was a different God and here another God - two irreconcilable worlds, gods fighting one another. Time and again the world of man was divided because they forgot the concept of one God. In our own country, the North and the South. And so the nation was plunged into blood for years trying to solve a problem which never should have been created if the law of Judaism had been observed. A divided world between capital and labor, between private ownership and communism which men think can only be solved by war which never solves anything, and still further divides mankind.



And so today we are of the two worlds of the East and the West, the Soviet Union and the United States, and hardly do we hear a still small voice of this ethical ideal which is the only true ideal which can bring salvation and healing to mankind. It is in an institution like the United Nations that the vision of the one world is expressing itself ever in our own day. "How beautiful and how pleasant it is for brethren to dwell together in unity." That is Judaism.





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## THE VISION OF THE ONE WORLD

Sermon, The Temple, January 30, 1949

When Israel proclaimed the ideal of the one God, it also proclaimed the ideal of the one world. The concept of one Creator meant not only that the whole physical universe is one, but that the whole of humanity is one. The physical universe is one, and that meant not only the earth and the planets and the solar system, but all the vast galaxies and oceans of suns and starfields <sup>that is</sup> all ~~of them~~ in the infinite reaches of space have been created by one God and are governed by the laws fixed by the one Creator. "He commanded the sun and sealeth up the stars. He alone stretcheth out the heavens," we read in Job; "and he alone made the Bear, Orion, the <sup>Pleiades</sup> ~~Pleiades~~ and the Chambers of the South."

Polytheism posited a pluralistic universe — a universe of separate spheres, each one governed by its own deity. Polytheism therefore also posited a world of men that was broken up into separate races, nations, peoples, and tribes, each one governed by its own deity and by numerous minor subsidiary deities. Judaism, on the other hand, in positing one universe, also posited one <sup>human race</sup> ~~world~~ created and governed by the one universal God. Judaism rejected polytheism; it rejected henotheism, which is the belief <sup>in</sup> of one God for each nation or race or tribe. Judaism rejected trinitarianism; it rejected dualism; it rejected every doctrine which tended to attenuate, lessen, or qualify the absolute unity of God. For each such attenuation meant not only the lessening of God's omnipotence, but also introduced the idea of division in the universe, and this same concept, when it came to be reflected in ethics, meant a division in humanity, and that, Judaism would not accept.

One God, therefore, meant one humanity, one common faith, one father, one family. Monotheism, ~~the~~ spelt brotherhood. And not only this — it meant something else. Just as the one God decreed one law for the physical universe, so He decreed one law for the spiritual world of man, binding upon all men, applicable to all men, sovereign over all men. Not only is there one humanity, but all races within that humanity are subject to the same moral law; none is



a favorite, none is beyond it.

There is unity in nature; there is unity in mankind. Of course, there is infinite variety in nature. We do not understand ultimate reality; we cannot explain the how and why of physical phenomena. We can only plot by <sup>the</sup> laws which govern the relationship between phenomena and nature; nevertheless science has made us realize that beyond all the surface variety in nature, there is a fundamental oneness. Even matter and energy are one and interchangeable. In the self-same sense, there is infinite diversity in mankind; men are differently endowed, no two people are alike, nations differ, races differ, masses differ, men differ, but underlying all this diversity there is a basic unity, so that one moral way of life is binding upon all. King and subject alike, white and black alike, young and old alike ~~and~~ are under the same law this is what Judaism taught.

Our religion did not wish to wash out these differences between men. In fact, Judaism placed considerable value and importance upon individuality both in man and in men collectively. Judaism had no quarrel with the fact that the garden of humanity is planted with a vast variety of flowers. Rather, it welcomed this variety and multiplicity and colorfulness in the life of mankind. "Men differ", say the rabbis, in voice, in appearance, in intelligence, in opinion. Blessed is God who would not make all men alike."

But Judaism simultaneously proclaimed that however much men differed, all are made in the image of God. Adam, the first man, was created out of the dust which God had gathered from the four corners of the earth, and of dust possessed of all the colors of the earth, so that wherever man is, he is the creation of God and made in the image of God. Each human being, however much he differed from his neighbor from all his neighbors is worthy of dignity and respect. The rabbis say that whenever a man walks, a troop of angels precede him, proclaiming: "Make way for the image of the Holy One, blessed be He."

Every man is worthy of respect and has a rightful claim <sup>to</sup> in social equality. God created only one man, <sup>a</sup> although he could have created <sup>a</sup> half dozen or an infinite number,



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so that ~~in the future~~ no one ~~will have~~ the right to say, "I come from better stock than you do." Similarly, as regards national entities, Judaism never advocated international amalgam. Quite the contrary. All nations were created by God, and each has its function to perform. Each is distinctive and is worthy of that distinction, and can use that distinction for the common good. But simultaneously Judaism urged that all nations harmonize ~~and~~ their interests and live in peace, cooperate internationally for the common good so that all might become one society. "To do Thy will with a whole heart." The ideal of the one world as preached by our historic faith does not call for an amorphous cosmopolitanism, or for one universal language, or for one centralized world government, or for standardized religion. It does call for peaceful coordination and adjustment among nations and peoples, making full allowance for those individual forms of life which, because of historic associations, nations and peoples cherish and desire to perpetuate.

Let me now illustrate from our writings these basic ideals of Judaism concerning the one world, and ideal far from realization even in our own day. In fact, it seems to be further from realization in our day than in the days of long ago. Take this idea of the one father ~~and one~~ or one family. It is not just an attractive idea it imposed tremendous moral obligation upon a human being. For example, if one member in a community waxed poor, ~~the pagan world~~ rejected him and thrust him aside. Impoverished, he had forfeited his claim to be a respected member of society.



member of society. ~~That was the concept prevalent in the whole ancient world.~~

Judaism appeared on the scene and proclaimed <sup>his dignity.</sup> ~~the basic idea of the one world that~~

<sup>man</sup> A poor man is still a ~~man~~ He is your brother even though he be poor, <sup>and</sup> therefore, the Bible says, "If your brother become poor, you must help him so that your brother may live with you and in your midst." Judaism was the first great religion to legislate for the protection of the poor, ~~man~~.

When a man harvested, he was required to leave certain portions of his field for the poor. A special tithe was set aside for the poor, and the matter of defending the poor was <sup>a</sup> ~~one of their~~ chief concerns. There was a fierce sense of fraternity, of brotherly responsibility in the preachments of the prophets. One society - rich and poor alike - native or stranger. Judaism rejected that conception of iron curtains between peoples and nations. God was God of all mankind, of the native and stranger.

← And so we read in the Bible: "Thou shalt not oppress the stranger, ~~for ye were strangers in the land of Egypt.~~"

← In none of the <sup>other</sup> literature of mankind in ancient days <sup>do</sup> we find such a mandate. ~~"Thou shalt not oppress the stranger."~~ But that is ~~Judaism~~. To other people the stranger was <sup>a</sup> the

barbarian. To the Jew he was a brother. One society, rich and poor, citizen or stranger, wise or simple. "A man should not say," declared the Rabbis, "I will love the wise, but I will despise the ignorant. Rather should a man say, I will love all of them." No snobbery, no false pride, no hierarchies in human relationships. All belong to one family. Furthermore, <sup>this</sup> ~~our immortal religion taught mankind that this~~ is one world not only for the Jew, but also for the non-Jew. The Jewish people in olden days was a small people surrounded by nations ~~all about~~ who were their enemies.

In a sense, that was true of all peoples of antiquity. But this little people of Judea was particularly harassed, because it differed from the <sup>rest of the</sup> whole world in <sup>rejecting</sup> ~~that it~~ <sup>and</sup> ~~rejected~~ polytheism, <sup>in</sup> idolatry, and maintained a <sup>new</sup> revolutionary faith <sup>in</sup> of one God.



*This faith incurred  
incurring thereby  
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the hostility of all the people about, so that it was natural for the Jews to be hated by their neighbors. Nevertheless, Judaism taught that the God of Israel is also the God of all the Gentiles and that the Jews have no special claim upon God, ~~that all nations are alike, and so we read in the Prophets:~~ "Are ye not like the Ethiopians in my sight, O children of Israel? Did I not bring up Israel from the land of Egypt, but also the Philistines from Caphtor and the Syrians from Kir?"

God intervened in the history of all peoples. Israel was a chosen people only ~~because of the fact that~~ *it was* within Israel ~~first~~ *that* the idea of the one spiritual God ~~was~~ *first* manifest. Israel was chosen not for special favors, but for religious leadership to become, according to Isaiah, *"a light"* ~~"like"~~ unto the Gentiles. What was given to Israel by the peculiar circumstance of having been the first to conceive of the one world was not a diadem of jewels, but a crown of thorns, for leadership means suffering and a double measure of moral responsibility.

~~But~~ In all else all nations are alike in the sight of God. There was a wicked people in ancient days ~~and a wicked city of Nineveh.~~ *in the* Nineveh. ~~It~~ *should* was the enemy of Israel, and God had directed that that city ~~shall~~ perish for its sins, ~~but the people of that city rebelled.~~ ~~And~~ Jonah went to that city and admonished them for their sins. Jonah did not want to go, but if you recall, ~~that magnificent story,~~ God said unto Jonah, *"*You have great pity upon a little blade which grew up overnight and perished in a day because it gave you a measure of protection from the heat of the sun, ~~but~~ *ing, according to legend,* Should I not have pity over the great city of Nineveh? They are my children just as much as the children of Israel, ~~and~~ *"*Even when a wicked people must pay for its wickedness, they are still God's children. When the Egyptians were drowned, ~~the~~ *is* the Angels broke into song, ~~according to the Rabbis.~~ *rebuked* "Finally they are receiving their just deserts." God ~~said unto~~ them: "My handiwork ~~is~~ drowning in the sea and ye sing songs."



Here is an amazing attitude towards other peoples and especially towards one's enemies.

You will recall that perfectly astounding colloquy between God and Abraham concerning Sodom and Gomorrah. God decided to destroy the cities of Sodom ~~and~~ and Gomorrah. And

this Jew, Abraham, who had no particular interest in these cities, pleads with God:

"Great God, will you not save the city of Sodom if you find in her fifty or forty or thirty or twenty or ten righteous people?" He begs of God to save a wicked ~~and enemy~~

people, <sup>an enemy.</sup> That is the spirit of Judaism. You will recall that magnificent prayer of

Solomon on the occasion of the dedication of the new Temple in Jerusalem, and the verse:

"Moreover ~~something~~ concerning the stranger that is not of thy people Israel. If a stranger of a far country for Thy name's sake shall come and pray towards this house, hear Thou in heaven this dwelling place and do according to all that the stranger calleth

Thee for." At the time that <sup>Solomon</sup> ~~the King~~ and his father build a central sanctuary to the

God of Israel, <sup>Solomon</sup> ~~the King~~ thinks of the stranger who may have needs of his own for which

he should like to pray to the unknown God of Israel, and Solomon begs of God that He

should do according to all that the stranger "calleth Thee for". "For my house is a house of prayer for all people." That is Judaism. No superior races or inferior races.

No superiority or inferiority in the sight of God. Judaism welcomed any man, regardless

of race, who sought to be admitted as a proselyte <sup>into</sup> ~~the~~ the house of Israel. <sup>4</sup> Some of the foremost leaders of our people, even David and Akiba, were descendants of men and women

who were not of the house of Israel. Rabbi Jeremiah said: "A gentile who lives a

Godly life is like a High Priest." Whence can you know that a gentile who practices

the Law is equal to the High Priest? Because it says, 'Which if a man do, he shall live through them'. And it says, 'This is the Law of man.' It does not say: 'the Law of

Priests, Levites, Israelites', but 'This is the law of man, O Lord God.' And it does

not say, 'Open the gates and let the Priests and Levites enter,' but it says, 'Open the gates that a righteous people may enter', and it says, 'This is the gate of the Lord,

the righteous shall enter it.' It does not say, 'The Priests and the Levites and ~~and~~

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say, 'Rejoice ye, Priests and Levites and Israelites,' but it says, 'Rejoice ye righteous.' And it does not say, 'Do good, O Lord, to the Priests and the Levites and the Israelites,' but it says, 'Do good, O Lord, to the good.' So even a gentile, if he practices the Law, is equal to the High Priest." So we infer that even a gentile is equal to a High Priest. "I call heaven and earth to witness that whether it be gentile or Israelite, man or woman, slave or handmaid, according to the deeds which he does will the spirit of God rest on him." One world, one family, one moral law <sup>in</sup> Judaism was the first religion of mankind to preach the universal peace. Where else do you find this passionate call for men to lay down their arms, put an end to war, to unite in one international organization under the sovereignty of God? That is exactly what Isaiah and Micah ~~taught~~ taught. They were the first to give to mankind the conception of a United Nations. It all stems from this conception of one God, one humanity.

Well, we are far from having even approximated this tremendous ethical concept of Judaism. <sup>has been</sup> Never was the world so divided as it is today, not only in two hostile camps, but in several, divided as though in the East there <sup>were one</sup> ~~was a different~~ God and here <sup>a different</sup> another God, two irreconcilable worlds, gods fighting one another. Time and again the world has been divided because men forgot the concept of one God. In our own country, the North and the South forgot, and the nation was plunged into blood to solve a problem which never would have been created if the law of Judaism had been observed. How foolish are those who believe that the divisions between capital and labor, between private ownership and communism, represent differences between men which can only be solved by war. War never solves anything; war only divides mankind still further.

Today we are of the two worlds, the East and <sup>the</sup> West, the Soviet Union and the United States, and we hardly hear the voice of this ethical ideal which can alone bring salvation and healing to mankind! "How beautiful and how pleasant it is for brethren to dwell together in unity." That is ~~the~~ Judaism.



## THE VISION OF THE ONE WORLD

The Temple, January 30, 1949

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Polytheism posited a pluralistic universe - a universe of separate spheres, each one governed by its own deity, and polytheism therefore also posited a world of men that was broken up into separate races, nations, peoples, and tribes, each one governed by its own deity and by numerous minor subsidiary deities. Judaism, on the other hand, in positing one universe, also posited one world of mankind created and governed by the one universal God, Judaism rejected polytheism; it rejected henotheism which is the belief of one God for each nation or race or tribe. Judaism rejected trinitarianism; it rejected dualism; it rejected every doctrine which tended to attenuate, lessen or qualify the absolute unity of God. For each such attenuation meant not only the lessening of God's omnipotence, but also introduced the idea of division in the universe, and this same concept, when it came to be reflected in ethics, meant a division in humanity, and that, Judaism would not accept.

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humanity are subject to the same moral law - none is a favorite - none is beyond it.

There is unity in nature; there is unity in mankind. Of course, there is infinite variety in nature and although we do not understand ultimate reality, and although we cannot explain the how and why of physical phenomena, but we can only plot the laws which govern the relationship between phenomena and nature, and although the best science can do is to attempt to get a mathematical description of these relationships, nevertheless ~~since~~ science has given us a realization that beyond all the variety in nature, there is a fundamental one-ness. We know now that even matter and energy are one and interchangeable. In the self-same sense, although there is infinite deficiency in mankind, although men are differently endowed by inheritance so that no two people are alike, nations differ, races differ, masses differ, men differ, but underlying all this deficiency is a basic unity so that one moral way of life is binding upon all of them. King and subject alike, white and black alike, young and old alike - this is what Judaism taught.

Our great religion did not wish <sup>to</sup> nor attempt to wash out these differences in mankind. In fact, it placed considerable value and importance upon individuality both in man and in men collectively. Judaism had no quarrel with the fact that the garden of humanity is planted with a vast variety of flowers. Rather, it welcomed this variety and multiplicity and colorfulness in the life of mankind. "Men differ," say the Rabbis, "in voice, in appearance, in intelligence, in opinion. Blessed is God who would not make all men alike."

But Judaism simultaneously proclaimed that however much men differed, they all are made in the image of God. Adam, the first man, was created out of the dust of the earth which God gathered from the four corners of the earth, and dust possessed of all the colors of the earth, so that wherever man is, he is the creation of God made in the image of God. And therefore, each human being, however much he differed



from his neighbor - from all his neighbors - he is worthy of dignity and respect.

The Rabbis say that whenever a man walks, there precedes him a troop of the Angels of God who proclaimed: *"Make way for the image of the Holy One, blessed be He."*

Every man is worthy of respect and social equality. God created only one man although he could have created a half-dozen or an infinite number of men so that in the future no one will have the right to say, "I come from better stock than you do." And similarly, <sup>regarding</sup> as regards national entities, Judaism never advocated a sort of international amalgam. Quite the contrary. All nations were created by God, and each has its function to perform in the world. Each is distinctive and is worthy of that distinction and can use that distinction for the common good. But simultaneously Judaism urged that all nations learn to harmonize their interests and live in peace, to cooperate internationally for the common good so that all of them become one society. "To do <sup>Thy</sup> will of whole heart."

For the ideal of the one world as preached by our great historic faith does not call for an amorphous cosmopolitanism, or one universal language, or for one centralized world government, one uniform religion for all mankind. Rather does it call for a peaceful coordination and adjustment among all nations and peoples, making full allowance for those individual forms of life which, because of historic associations, nations and peoples cherish and desire to perpetuate.

Let me now illustrate from our ~~great~~ religious writings these basic ideals of Judaism concerning the one world, an ideal far from realization even in our own day. In fact, it seems to be further of realization in our day than in the days of long ago. Take this idea of the one father or one family. <sup>It</sup> That is not just a principle or an attractive idea - <sup>it</sup> that imposed tremendous moral obligation upon a human being. Take, ~~For example~~, if one member in a community waxed poor, <sup>in</sup> the pagan world ~~a~~ <sup>he</sup> ~~poor man~~ was rejected, thrust aside. He had forfeited his claim to be a respected



member of society. That was the concept prevalent in the whole ancient world.

Judaism appeared on the scene and proclaimed a universally new idea derived from the basic idea of the one world that a poor man is still a man, but he is your brother even though he be poor, and therefore, the Bible says, "If your brother become poor, you must help him so that your brother may live with you and in your midst." Judaism was the first great religion to legislate for the protection of the poor man. When a man harvested, he was required to leave certain portions of his field for the poor. A special tithe was set aside for the poor, and the matter of defending the poor was one of their chief concerns. There was a fierce sense of fraternity, of brotherly responsibility in the preachments of the prophets. One society - rich and poor alike - native or stranger. Judaism rejected that conception of iron curtains between peoples and nations. God was God of all mankind, of the native and stranger.

And so we read in the Bible: "Thou shalt not oppress the stranger for ye nor the soul of the stranger, *for ye were strangers in the land of Egypt*."

In none of the literature of mankind in ancient days do we find such a mandate - "Love the stranger." But that is Judaism. To other peoples the stranger was the barbarian. To the Jew he was a brother. One society, rich and poor, citizen or stranger, wise or simple. "A man should not say," declared the Rabbis, "I will love the wise, but I will despise the ignorant. Rather should a man say, I will love all of them." No snobbery, no false pride, no hierarchies in human relationships. All belong to one family. Furthermore, our immortal religion taught mankind that this is one world not only for the Jew, but also for the non-Jew. The Jewish people in olden days was a small people surrounded by nations all about who were their enemies. In a sense, that was true of all peoples of antiquity. But this little people of Judea was particularly harassed because it differed from the whole world in that it rejected polytheism, idolatry, and maintained a new revolutionary faith of one God.



and incurred the hostility of all the people about, so that it was natural for the Jews to be hated by their neighbors. Nevertheless, Judaism taught that the God of Israel is also the God of all the Gentiles and that the Jews have no special claim upon God, that all nations are alike, and so we read in the Prophets: "Are ye not like the Ethiopians in my sight, O children of Israel. Did I not bring up Israel from the land of Egypt, but also the Phillistines from Caphtor and the Syrians from Kish." Kish."

God intervened in the history of all peoples. Israel was a chosen people only because of the fact that within Israel first the idea of the one spiritual God was manifest. Israel was chosen not for special favors, but for religious leadership to become, according to Isaiah, <sup>a light</sup> "Like unto the Gentiles". What was given to Israel by the peculiar circumstance of having been the first to conceive of the one world was not a diadem of <sup>Jewels</sup>, but a crown of thorns, for leadership means suffering and a double measure of moral responsibility.

But in all else all nations are alike in the sight of God. There was a wicked people in ancient days <sup>in the</sup> and a wicked city of Nineveh. It was the enemy of Israel, and God had directed that that city shall perish for its sins, but the people of that city rebelled. And Jonah went to that city and admonished them for their sins. Jonah did not want to go, but if you recall that magnificent story, God said unto Jonah, "You have great pity upon a little blade which grew up overnight and perished in a day because it gave you a measure of protection from the heat of the sun, but should I not have pity over the great city of Nineveh? They are my children just as much as the children of Israel, and even when a wicked people must pay for its wickedness, they are still God's children." When the Egyptians were drowned, the Angels broke into song, according to the Rabbis. "Finally they are receiving their just deserts." God said unto them: "My handiwork are drowning in the sea and ye sing songs."



It is an amazing attitude towards other people and even towards enemies. You will recall that perfectly astounding colloquy between God and Abraham concerning Sodom and Gomorah. God decided to destroy the cities of Sodom and Gomorah, And this Jew, Abraham, who had no particular interest in these cities, pleads with God: "Great God, will you not save the city of Sodom if you find in it 50, or 40, or 30, or 20, or 10 righteous people?" He begs of God to save a wicked and enemy people. That is the spirit of Judaism.

I read you this morning that magnificent prayer of Solomon on the occasion of the dedication of the new Temple in Jerusalem, and you recall that verse, and I challenge you to find a similar thought in the literature of any people: "Moreover concerning the stranger that is not of thy people Israel. If a stranger of a far country/Thy name's sake shall come and pray towards this house, hear Thou in heaven this dwelling place and do according to all that the stranger calleth Thee for. At the time that the King and his father build a central sanctuary to the God of Israel, the King thinks of the stranger who may have great needs of his own for which he should like to pray to the unknown God of Israel, and Solomon begs of God that he should do according to all that the stranger "calleth Thee for". "For my house is a house of prayer for all people." That is Judaism. No differences among people, no superior races or inferior races. But no superiority and inferiority in the sight of God. Judaism welcomed any man, regardless of race, who sought to be admitted as a proselyte into the house of Israel. And some of the foremost leaders of our people from David and Akiba were descendants of men and women who were not of the race and the house of Israel. And Rabbi Jeremiah said that even if one is not a proselyte and remains a Gentile, "A Gentile who lives a godly life is like a High Priest." "Whence can you know that a Gentile who practices the Law is equal to the High Priest? Because it says, Which if a man do, he shall live through them. And it says, This is the Law of man. It does not say: The Law of Priests, Levites, Israelites, but, This is the Law of man, O Lord God. And it does not say, Open the gates, and let the Priests



and Levites and Israel enter, but it says, Open the gates that a righteous people may enter; and it says, This is the gate of the Lord, the righteous shall enter it. It does not say, The Priests and the Levites and Israel shall enter it, but it says, The righteous shall enter it. And it does not say, Rejoice ye, Priests and Levites and Israelites, but it says, Rejoice ye righteous. And it does not say, Do good, O Lord, to the Priests and the Levites and the Israelites, but it says, Do good, O Lord, to the good. So even a Gentile, if he practices the Law, is equal to the High Priest."

So we infer that even a Gentile is <sup>equal</sup> ~~equal~~ to the High Priest. "I call Heaven and Earth to witness that whether it be Gentile or Israelite, man or woman, slave or handmaid, according to the deeds which he does will the spirit of God rest on him." One world, one family, one moral law - that is why Judaism was the first religion of mankind to preach the universal peace. Where else do you find this passionate call for men to lay down their arms, put an end to war, to unite in one international organization under the sovereignty of God? That is exactly what Isaiah and Micah taught. They were the first to give mankind the conception of a United Nations. It all stems from this conception of one God, one humanity.

Well, today we are far from having even approximated this tremendous ethical concept of Judaism. Never was the world so divided as it is today, not only in two hostile camps, but in several - divided as though in the East there was a different God and here another God - two irreconcilable worlds, gods fighting one another. Time and again the world of man was divided because they forgot the concept of one God. In our own country, the North and the South, <sup>did</sup> And so the nation was plunged into blood for years trying to solve a problem which never should have been created if the law of Judaism had been observed. A divided world between capital and labor, between private ownership and communism which men think can only be solved by war which never solves anything, and <sup>only</sup> still further divides mankind.



And so today we are of the two worlds of the East and the West, the Soviet Union and the United States, and hardly do we hear a still small voice of this ethical ideal which is the only true ideal which can bring salvation and healing to mankind. It is in an institution like the United Nations that the vision of the one world is expressing itself ever *and again* in our own day. "How beautiful and how pleasant it is for brethren to dwell together in unity." That is Judaism.

