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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

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That men are not equal, 1952.



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WHERE JUDAISM DIFFERS

III. That Men Are Not Equal

February 24, 1952

In my previous two discourses in this series on WHERE JUDAISM DIFFERS, I pointed out wherein Judaism differed from some of the religions and philosophies of mankind in its attitude towards man's salvation and the enjoyment of life. This morning I wish to discuss with you Judaism's approach to the subject of human equality. Here, as on the first two subjects, Judaism took a distinct and pioneering, and in many ways, a differing and challenging position.

Many people seem to assume today that most everybody today believes in human equality. This, of course, is not the case. Even among those who do profess to believe in it, there are ever so many who fail to practice it. If the acceptance of it were as universal as many seem to believe, there would not be so much of bigotry and intolerance in our world, so much of hate and conflict, so much of discrimination and segregation. There would be no need for a Brotherhood Week, such as we are celebrating this week, to remind men of their essential equality and identity, and of the importance of cooperating as equals for the common good.

We have but recently emerged from a world war against a foe whose basic philosophy was that men are not equal; that there are superior and inferior races; and that it is the right of the master race to rule and exploit all others. Fascist and Nazi governments and peoples proclaimed that race differences were as decisive as the differences between species, that there are pure races and mongrel races, and that the mixture of races produces inferior offspring. "All the human culture," said Hitler, "all the results of art, science and technology that we see before us today are almost exclusively the creative product of the Aryan." Accordingly, the German government and people under Hitler set themselves up as the authorized representative of this pure Aryan race, and proceeded to a military conquest of the world and to the extermination of those races of whose biologic fitness they did not approve, and to the subjugation of all others.



The fact that science knows of no pure race, and is not aware that the mixture of races necessarily produces inferior stock, did not deter this "herren-volk" from drenching the world in blood, and from slaughtering millions of men, women and children at the behest of their perverted racialism.

And it should be noted, dear friends, and with apprehension that the closing years of the 19th century and the early decades of the 20th century, the most progressive scientifically, the most advanced period in human history - that it was exactly these years which witnessed a startling and sweeping expansion of these ideas of racial gradations and differences, ideas which people had come to think had been relegated to the forgotten limbo of a dead and distant past. But apparently these ideas had not disappeared at all. They were very much alive and active in the present. Governments of great states were proclaiming them, philosophers were justifying them, rabble-rousers were propagandizing them, and the whole world went to war over them. And in spite of the defeat of Naziism in Europe, these very same ideas and doctrines of human inequality have again quite recently been proclaimed by an important government, the government of South Africa.

But one need not go far from home or across the seas to find evidences of it. We can see it in our own civic and political, in our own social and economic life here at home - and they tell quite a different story about our American way of life from the one which we would like the world to applaud and emulate. If everything were in order here, we would not require FEPC legislation in our states, or measures in Congress to insure civil rights, which Congress has been reluctant to pass.

Now, the equality of all men was not only not accepted in the ancient world or in the medieval world, but it has not been fully accepted in the modern world. Even slavery, the grossest expression of human inequality, was not abolished in our world until quite recently; in the British Empire in 1833, in the United States in 1863, and it still exists in practice even though legally prohibited in more than one country in Asia and Africa. The millions of Russian serfs were not emancipated until 1861.



Thus, the truths which the Founding Fathers of our country held to be self-evident, "that all men are created equal and that they are endowed by their Creator with certain unalienable rights", were never really self-evident to any important section of mankind at any time. On the contrary! They were supremely revolutionary ideas which had to fight their way in the world against ancient custom and practices, against deeply rooted religious and metaphysical conceptions, against vested interests and power, against pseudo-scientific biologic theories, and all kinds of rationalizations. And they are still disturbing and revolutionary ideas in our day.

The empires and peoples of antiquity, dear friends, were completely stratified societies. Take the caste system of India. It is nearly 3,000 years old. It probably began when the Aryan invaders conquered India and subjugated the indigenous population and reduced them to slavery. Conqueror and conquered belonged to different races. Quite naturally, therefore, the conqueror asserted the superiority of his race, and the conquered had to accept the status of an inferior race. Then religion soon sanctioned this distinction and revealed that these differences were ordained at the very beginning of things and were eternal, so that caste became religious custom and religious law. Accordingly, India developed a caste system in its most complete form on earth. From a basic four-caste system of priests and nobles, cultivators and artisans and serfs, it soon proceeded by a process of fission to subdivide into some 800 castes. The higher castes were composed, of course, of the elite, the privileged, the "twice born". The lower castes were composed of the contaminated ones, the "untouchables". "A low caste man dared not touch or even approach a Brahman." And from these bounds of caste there is never any escape. The chasm which separated men was impassable. To break these bounds of caste was accounted as the unpardonable sin.



Buddhism which arose in India in the 6th century before the common era opposed this caste system and tried to teach a gospel of humane equality, but the caste system has survived among the hundreds of millions of Hindus to this day.

Ancient Egypt showed tendencies in the same direction of caste, though not to the same extent. Greece, in its classical hey-day, in the 5th and 4th centuries before the common era, was racially sharply exclusive. The Greeks regarded themselves superior to other peoples whom they called "barbarians". Especially after the Persian wars, when the Greeks defeated the greatest empire then known, did this feeling of inherent superiority spread among them, and because they felt themselves to be superior, they claimed the rights over others peoples. Thus, the great Greek dramatist, Euripedes, declared: "It accords with the fitness of things that barbarians should be subject to Greeks, for Greeks are free men and barbarians are slaves by nature."

Both Plato and Aristotle, the two greatest minds of the ancient world, denied human equality and justified human slavery, as originating in the very structure of the universe. Plato encouraged a feeling of contempt for slaves as a class, and Aristotle argued: "Others affirm that the rule of a master over slaves is contrary to nature, and that the distinction between slavery and free men exists by law only, and not by nature; being an interference with nature is, therefore, unjust. There is no difficulty in answering this question on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary but expedient; from the hour of their birth some are marked out for subjects, others for rule. Such a duality exists in living creatures but not in them only; it originates in the constitution of the universe; even in things which have no life there is a ruling principle as in musical harmony. It is clear that some men are by nature free and others slaves, and that for these latter slavery is both expedient and right... The art of war is a natural art of acquisition, for it includes hunting, an art which we ought to practice against wild beasts, and against men who, though intended by nature to be governed will not submit; for war of such a kind is naturally just."



Ancient Sparta divided its population into three categories: citizens, Helots (serfs) and slaves. It was only later on in the Hellenistic Age, which Alexander the Great ushered in, that is, in the three centuries preceding the common era, that in order to preserve a large Graeco-Oriental empire, it became necessary to fuse many races and peoples to create, as far as possible, a common culture - it was only then that Greek exclusiveness slowly gave way to a broader and more tolerant view, to a greater cosmopolitan outlook, and to the glimmerings of the conception of the unity of mankind.

Ancient Rome divided its population into patricians, plebians, and slaves. Organized for war and continuously engaged in war, it needed a large slave population to provide food and to replace its own citizens who were away fighting, or those preferred a life of idleness at home. It has been estimated that in the beginning of the common era, there were probably 20 million slaves in the Roman empire, three slaves to every free inhabitant, and the master had the power of life and death over the slaves and the right of torture. The harshness of their treatment of the slaves led not infrequently to bitter slave uprisings and rebellions, as was the case with Eunus and Trypho and Spartacus in Sicily in the first century before the common era. It was not until later in the common era that an improvement set in in the lot of the Roman slaves, and that the law stepped in to give the slaves some measure of protection, and it was not until the days of Claudius and Caracalla in the third century of the common era that the right of citizenship was extended to all free men in the Roman empire.

In the middle ages there was widespread serfdom under feudalism, and a classified, rigidly stratified society in which nobleman and priest possessed privileges which were denied to the peasants and the serfs.



When the middle classes began to emerge in Europe in the 17th and 18th century, with the emergence of modern capitalism, they reached out for a new theory to justify their claims to equality with the other privileged estates, and to free them from feudal and clerical and monarchical restrictions, and they found this theory in what has come to be known as "Natural Rights", a theory so ably propounded by the Englishman, John Locke, and by the Frenchman, Jean Jacques Rousseau. According to this theory of natural rights, no one class possessed rights on the basis of status. Human rights were rooted in the very nature of man. All men possessed these rights unalienably, by virtue of their humanity. All men were therefore equal. There is no hierarchy of political privilege. These ideas played a powerful role in the American Revolution and in the French Revolution.

But - and this is important to remember - while this principle of natural rights was held to be universal in its application, actually it was severely restricted. For example, even among those who signed the Declaration of Independence, which said that "we hold these truths to be self-evident, that all men are created equal", there were those who owned slaves and felt no ideologic contradiction in the proclamation in the idea of natural rights and in their practice of holding slaves, because in the very centuries when the middle classes were emerging to power in the modern world, colonialism was also developing, and colonialism went hand in hand with human slavery. And to justify the enslavement of human beings and the denial to them of these natural rights which the white man proclaimed as being "self-evident" and inherent to the very structure of society, the theory was propounded or revived that the races whom the white man was exploiting was not in the same category at all with the white race. They were biologically inferior, almost as if they belonged to another species, for whom the natural rights were never intended. It was maintained, as Plato and Aristotle did among the ancient Greeks, that there are men who by nature are free, and those who by nature are slaves, and the former are to be treated as ends in themselves, but the latter only as means, as instruments are treated or as beasts of burden are treated.



The point that I am endeavoring to make is that the idea of human equality is a very revolutionary idea in society, not at all generally accepted either in ancient times or medieval times or modern times. Now, Judaism challenged all the caste ideologies of the ancient world. Judaism challenged the racial exclusiveness of the Greeks. Judaism rejected all apologetics for slavery and war. Judaism recognized no caste, knew of no "untouchables", proclaimed one law for the native-born and for the stranger, limited the term of service of a Hebrew servant to six years, and in all ways taught the faithful to respect the soul of the stranger, "not to oppress him or wrong him for ye were strangers in the land of Egypt."

There is, of course, no clear injunction in the Bible against slavery. Judaism any more than Christianity did not at the outset denounce slavery as such and demand its abolition. It was too indurate a part of the universal social system, too much ingrained in the way of life and in the accepted culture of the day. No frontal attack upon the institution was as yet possible. But Judaism never approved of it or justified it or advocated it, or proclaimed it as a law of God or of nature, as did Plato and Aristotle. In every way it sought to mitigate its evils and soften its harshness. Thus, for example, Jewish law required that a slave who suffered bodily injury at the hand of his master must forthwith be set free. In place of contempt for the slave, it called for genuine sympathy. It encouraged the emancipation of individual slaves and the redemption of captives.

The prophet Jeremiah, you may recall, brought the word of God to King Zedekiah after the latter had made a covenant with all the people to set their slaves free, but afterwards had turned and brought them back into subjection. The prophet said, "Therefore, thus saith the Lord! Ye have not hearkened unto Me, to proclaim liberty, every man to his brother, behold, I proclaim for you a liberty, saith the Lord, unto the sword, unto the pestilence and unto the famine; and I will make you a horror unto all the kingdoms of the earth."



Judaism was aware of the moral corruption both to master and slave which slavery brings to pass, and warned against it. And of course, in the sight of Israel's God, there was neither master nor slave, but equal human beings, children all of the One God, the Father of all.

Judaism, my friends, is an exalted code of moral conduct, and at the root of all morals must be a sense of human dignity. ~~And~~ Otherwise, there can be no morality. Judaism proclaimed that man was made in the image of God, every man, all men. In the creation of Adam, the first man, reads one of the legends of the Rabbis, God took dust from the four corners of the earth, and the dust was of various colors - red and black and white - to indicate the essential unity of all mankind. All men are in one man, and the one man reflects the image of the one God. God created only one Adam so that in the future, say the Rabbis, no one will be able to say, I come from better stock than you do.

Men differ, of course, in their physical and in their mental equipment, but not in their essential humanity. Nations differ in their backgrounds, their aptitudes, their opportunities, but not in any organic sense, not with reference to any hierarchy of status or privilege.

Thus, for example, the Jewish people, through its teachers and seers - Abraham, Moses and the great host of prophets - gave mankind its first vision of the one spiritual God and the high ethical principles of justice and love and brotherhood and peace. They had every right to feel themselves in some way superior. Yet, this did not confer any special privileges upon them, only special duties and responsibilities which go with the role of any leadership in the world. They were not chosen for favors, but for difficult tasks. The prophet Amos made that unmistakably clear to the people of his day. "Are you not as the children of Ethiopia unto Me, O children of Israel, saith the Lord. I brought Israel out of Egypt, but I also brought the Philistines from Caphtor and the Syrians from Kir." Now, the Philistines and the Syrians were



the traditional enemies of Israel. The Ethiopians were generally despised. Nevertheless, the great porphet tells his people that Yahweh is also the God of these other nations, that He guides their destinies also, and that in His sight, they and Israel are all alike. What a sharp contrast this view of the Jewish prophet Amos is that of the Greek philosophers who divided and ~~and~~ separated the nations of the earth into superior Greeks on the one hand, and inferior barbarians on the other!

The prophet Jonah thought that his mission of salvation was intended only for Jews. When God sent him to the sinful city of the heathens, the city of Nineveh, a city and a people feared and hated by the Jews, with a warning to them in order that the city and its inhabitants might be saved, Jonah fled to Tarshish, but God brought him back to his mission - God brought him back to the insight that six score thousand men and women of Nineveh that cannot discern between right and wrong were also God's children and deserving of His forgiveness and of His love. God is the God of all nations! "My house shall be called a house of prayer for all peoples."

Merit, worth, greatness must be earned and may be forfeited. They are not initially bestowed nor forever secure to any nation, to any race, to any group, to any individual by nature or by nature's God. "A non-Jew who studies and practices the teachings of the Torah is like unto the High Priest in the Temple," declared the famous Rabbi Meir. And another Rabbi declared: "God saith: I call heaven and earth to witness, whether it be Jew or Gentile, man or woman, slave or free, according to their deserts, according to their merit, will the spirit of God rest upon them."

Paul's

This recalls/great preachment. "There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." Christianity, the daughter-religion of Judaism, taught the Jewish doctrine of the love of man and the unity of mankind, and not the pagan doctrine of the glory of race. To the Athenians, Paul declared: "The God that made the world and all the nations therein... hath made of one blood all nations of men to dwell on the face of the earth."

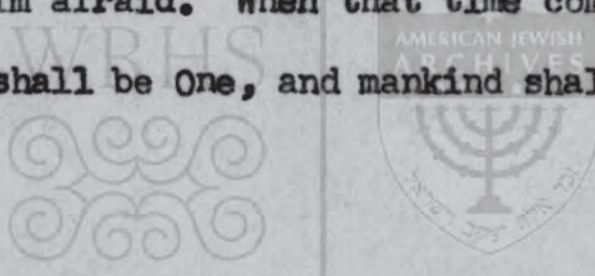


My dear friends, there were no "twice-born", privileged Brahmins in ancient Israel. Moses prayed: "Would that all the people of the Lord were prophets." When the priests, whose function it was to attend to the sanctuary and to teach the law to the people, when they tended to become an aristocracy, and allocate to themselves special privileges, the prophets denounced them roundly, and in later centuries, the lay teachers, the Pharisaic Rabbis revolted and curbed their powers and their prerogatives. They declared that all the laws of priestly purity were applicable also to all laymen. From their long nomadic experience prior to their entrance into Canaan, from their many, many centuries of wanderings in the wilderness as nomadic tribes where no sharp class distinctions ever existed, the Jews carried over with them to their settled life in Palestine a lot of freedom and a lot of equality which survived through all the subsequent centuries. They were the first to proclaim this doctrine of human equality in the world. Israel never tolerated the despotic absolute rule which was so characteristic of ancient, Asiatic monarchs. The Kings of Israel were subject to the law of the Torah, which sharply circumscribed their authority, and they were subject also to the surveillance and frequently to the condemnation of the prophets when the Kings transgressed the moral law. Saul and David and Ahab and Zedekiah and other kings felt the sharp lash of the prophets' rebuke time and again. There were no God-Kings in Israel, as there were in Egypt and in other countries. No sacrifices were ever offered to the images of emperors in Israel.

All classes - King, priest, nobleman, commoner - all were subject to the same moral law of God. And it is this universal law of God which obliterates those ~~big~~ distances, those alienating proscriptions which men, races and societies set up so frequently in order to insure for themselves special privileges and superior status. And it is this law of justice, love, freedom and equality which Judaism first proclaimed to the world, which, it is our faith, will ultimately triumph in the world. The road of its ~~own~~ progress has been and will continue to be terribly difficult. There will be many road-blocks. This ideal will be violently resisted and opposed



as it has been all through the ages. It will suffer checks and set-backs, as it has in our own day. But as God lives, it is destined to triumph in the end, giving in the end and at long last to all men that which they need most for the fullest and the happiest realization of their lives and their powers - equality, equality before the law; equal administration of justice; political equality, universal suffrage and truly representative government; equality of opportunity with careers opens to talent and to the honest worker, regardless of his creed or his race or his color; and finally, social equality, where all men will be regarded as members of one family, brothers - when that time comes, the mission of Judaism will have been fulfilled. When that time comes, nations "will beat their swords into ploughshares"; when that time comes, men will live in security, everyone under his vine and under his fig tree, and none will make him afraid. When that time comes - "On that day the Lord shall be One and His name shall be One, and mankind shall be one."





1/ In my previous two discourses <sup>in this series</sup> I pointed out wherein Judaism differed from some, the religion and philosophy, centered in its attitude ~~towards~~ <sup>towards</sup> ~~man's~~ <sup>man's</sup> salvation and the enjoyment of life. This morning I wish to discuss with you Judaism's approach to the subject of human equality. Here, as ~~are~~ <sup>are</sup> the first two ~~subjects~~ <sup>subjects</sup> Judaism took a distinct <sup>and pioneering</sup> ~~and in many ways~~, a different ~~attitude~~ <sup>attitude</sup> ~~than many of the great religious and moral philosophers of the past~~.

2/ ~~Many people~~ <sup>Many people</sup> seem to assume that most everybody ~~even~~ <sup>to-day</sup> believes ~~that~~ is human equality. This of course is not the case! Even among those who ~~do~~ <sup>do</sup> profess to believe in it, there are even so many who ~~do not~~ <sup>fail to</sup> practice it. If the acceptance, I mean ~~were as universal~~ <sup>as they imagine</sup>, there would not be so much bigotry and intolerance in our world, so much hate and conflict, so much discrimination and segregation. There would be no need ~~for an organized~~ <sup>for an organized</sup> brotherhood ~~world~~ <sup>world</sup> to remind men, their essential human equality and identity and ~~of the importance of co-operating~~ <sup>of the importance of co-operating</sup> as equals for the common good.

3/ We have ~~just~~ <sup>but recently</sup> emerged from a world war, against a foe whose basic philosophy was that men are not equal. That there are superior and inferior races ~~and that~~ <sup>and that</sup> it is the right of the master race to rule and exploit ~~the~~ <sup>all</sup> ~~others~~ <sup>others</sup>. ~~and that it is the duty of the latter to submit to the~~ <sup>that it is the duty of the latter to submit to the</sup> ~~domination of the former~~ <sup>domination of the former</sup>. ~~The Fascist and Nazi governments~~ <sup>The Fascist and Nazi governments</sup> ~~have proclaimed the doctrine that race~~ <sup>have proclaimed the doctrine that race</sup> differences are as ~~great~~ <sup>decisive</sup> as differences between species, that there are pure races and mixed races, and that the mixture



of races produces inferior offspring. "All the human culture," said Hitler, all the results of art, science and technology that we see before us to-day are almost exclusively the creative product of the Aryan. Accordingly the German Government and people under Hitler, set themselves up as the <sup>authorized</sup> representatives, this pure Aryan race and proceeded to a military conquest, the world and to the extermination of those races, whose biologic fitness they did not approve, and to the subjugation of all others.

The fact that science knows of no pure race, and is not aware that the mixture of races necessarily produces inferior stock, did not deter this "herren-volk" from drenching the world in blood, and from slaughtering millions of men, women and children at the behest of their perverted racialism.

It should be noted that the closing years of the 19c, and the early decades of the 20<sup>th</sup> witnessed a startling and sweeping expansion of these ideas of racial differences and gradations. Ideas which people had come to think had been relegated to the forgotten limbo of a distant past. Apparently they had <sup>disappeared</sup> ~~not~~ at all. They were very much alive in the present. Governments of great states were proclaiming them, philosophers were justifying them, rabble-rousers were propagandizing them and the world went to war over them. These doctrines of human inequality have again, quite recently, been reformed by the government of South Africa, in spite of the defeat of Nazism in Europe.

5. But one need not go far from home and across the seas to find evidence of it. We can see it in our own civic, political, social and economic life here at home — and they tell quite a different story about our American way of life. <sup>from</sup> ~~the~~ <sup>the one</sup> which we would like the world to emulate and imitate. <sup>to</sup> ~~to~~ <sup>in order</sup> ~~in order~~ <sup>here</sup> we would not require FEPC legislation in our states, or measures in Congress to assure civil rights which Congress has been reluctant to pass.



Both Plato and Aristotle, the 2 greatest minds of ancient Greece, divided human equality and justified human slavery as originating in the very structure of <sup>the universe</sup> ~~the universe~~ Plato encouraged a feeling of contempt for slaves as a class. Aristotle agreed! (Quote)

Ancient Sparta divided its population into 3 categories ① Citizens ② Helots = serfs and ③ slaves.

It was only in the Hellenistic Age which Alexander the Great ushered in, in the three centuries preceding the Roman era, when, in order to preserve a <sup>large Greek Empire</sup> ~~great empire~~, it became important to <sup>have and</sup> ~~to~~ fuse many peoples and create, as far as possible, a cosmopolitan culture, that Greek exclusiveness slowly gave way to ~~more~~ broader and more tolerant views, to a new cosmopolitan outlook, and to the conception of the unity of mankind.



The equality of all men was not only ~~not~~ accepted in the ancient world, or in the medieval world; it has not been accepted in the modern world. Even slavery, the grossest expression of human inequality, was not absolutely until quite recently; in Great Britain in 1833; in our country in 1863 - and it still exists in France. It was even the legally prohibited in more than one country in Asia and Africa to the present day. The serfs of Russia were not emancipated until 1861. Thus the faith which the founding fathers of our country held to be self-evident 'that all men are created equal' - were never really self-evident to any important section of mankind at any time. They were revolutionary ideas which had to fight their way in the world against ancient customs and habits, against deeply rooted religious and metaphysical conceptions, against vested interests and entrenched power, against pseudo-scientific anthropological theories and rationalizations. They are still a disturbing and revolutionary ideas in the world today.

7. The emphasis on unity was completely forgotten.

8. Take the caste system of India. It is nearly 3000 yrs old. It probably began when the Aryan invaders conquered India and segregated the indigenous population and reduced them to slavery. Conquerors and conquered belong to different races. Naturally the conqueror asserted the superiority of his race and the conquered had to accept the inferior status of his race. Religion sanctified this distinction and revealed that it was ordained at the very beginning of time and eternal, and permanent. Therefore, so that it became religious custom and law. India developed the caste system











all men possessed those rights, inalienable, by virtue of their humanity. (6)  
~~Among them in the right of equality.~~ All men are equal. There  
is no hierarchy of political privilege. These ideas played  
a powerful role in the American and French Revolutions.  
But while these principles <sup>of Natural Rights</sup> ~~was~~ <sup>was held to be</sup> universal, its application  
was <sup>however</sup> ~~restricted~~. <sup>E.g.</sup> Even among those who signed the  
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be treated as Ends in themselves the latter <sup>merely</sup> as means. -  
as instruments <sup>treated</sup> ~~on a~~ <sup>as means of burden</sup> ~~lower plane~~ <sup>off</sup>.  
8. Judaism challenged <sup>all</sup> the caste ideologies, the ancient  
world, the racial excommunications, the Greeks, ~~the~~ and ~~rejected~~  
all the apologies for slavery and war.



Judaism recognized no caste, knew of no "untouchables," proclaimed one law for the native born and for the stranger, limited the term of service for an Hebrew servant to six years, and in all ways taught the faithful to respect the soul of the stranger - "not to oppress him or wrong him" for ye were strangers in the land of Egypt."

There is no clear injunction in the Bible against slavery. Judaism any more than Christianity, did not at the outset denounce slavery as such and demand its abolition - It was too indurate a part of the <sup>universal</sup> social system too much ingrained in the way of life and in the ~~for~~ accepted culture, the day. No frontal attack upon the institution was as yet possible. But Judaism never approved it, or justified it, or advocated it for did Plato and Aristotle. In every way, it sought to mitigate its evils and soften its harshness. Thus, for example, ~~Judaism~~ Jewish law required that a slave who suffered bodily injury at the hand of his master must forthwith be set free. In place of contempt for the slave, it ~~encouraged~~ <sup>called for</sup> genuine sympathy. It encouraged the emancipation of individual slaves and the redemption of captives. The prophet Jeremiah brought ~~to~~ this word, the Lord to King Zedekiah after he had made a covenant ~~to~~ with all the people to set all their bondmen free, and but after words ~~they~~ <sup>they</sup> turned and brought them back into subjection - "Therefore thus saith the Lord: Ye have not hearkened unto Me, to proclaim liberty, every man to his brother, behold, I proclaim for you a liberty, saith the Lord, unto the man, unto the perishable and unto the famine; and I will make you a horn unto all the kingdoms, the earth (Jer. 34).



Judaism was aware, the moral corruption both to master and slave which slavery brings to pass ~~and the slaves~~ and ~~was~~ <sup>wayed</sup> ~~against~~ <sup>against</sup> it. And in the right, Israel's God, of course there was neither master nor slave, but <sup>equal human beings</sup> children all of His ~~the~~ on God - the Father, all.

9). Judaism is an exalted code of moral conduct, and at the root of all morals must be a sense of human dignity. Judaism proclaimed that man was made in the image of God - every man all men. In the creation, Adam, the first man, reaches on, the legend, the Rabbi, God took dust from the 4 corners, the earth and the dust was of various colors - red and black and white - to indicate the essential unity of all mankind. All men are in one man - and the one man reflects the image of the one God. God created only one Adam so that in the future no one will be able to say I come from better stock than you do.

Men differ, of course, in their physical and mental equipment but not in their essential humanity.

Natures differ in their backgrounds, their aptitudes and their opportunities, but not in <sup>any</sup> basic ~~positions~~ status ~~and~~ in any hierarchy of privilege.

10). The Jewish people, through its teachers and <sup>peers</sup> ~~prophets~~, Abraham, Moses and the great ~~prophets~~ <sup>prophets</sup>, gave mankind ~~the~~ its first vision, the ~~one God and the~~ one spiritual God - and the high ethical principles of justice, love, brotherhood and peace. Yet this did not confer any special privileges upon Israel - only



special duties and responsibilities - which go with the role of any <sup>any one must choose for himself but for tasks</sup> leadership in the world. The prophet Amos made that unmistakably clear to the people of his day: "Are ye not as the children of Ethiopia unto me, O children of Israel? saith the Lord. Have I not brought up Israel out of Egypt, but also the Philistines from Gath and the Syrians from Kir?" The Philistines and the Syrians were the traditional enemies of Israel - and the Ethiopians are generally despised. Nevertheless the great prophet tells his people that Yahweh is also the God of these other nations, that He guides their destinies also, and that in His sight, they and Israel are all alike. What a sharp contrast this view of ~~the~~ the Jewish prophet Amos is to that of the Greek philosophers who divided and separated the nations, the earth into superior Greek on the one hand, and inferior barbarian on the other!

The prophet Jonah thought that his mission of salvation was only for the Jews. When God sent him to the sinful city of Nineveh with a warning, that it might be saved - he fled to Tarsheish. But God brought him back to his mission and to the insight that the six score thousand men and women of Nineveh, that cannot discern between right and wrong, <sup>were</sup> also God's children - deserving of His forgiveness and His love. - God is the God of all nations!

Mercy and worth and greatness must be learned and may be forfeited. They are not initially bestowed, nor premier secured to any nation, a race, a group or individual, by nature or by natures God. A non-Jew who studied and followed the teachings, the Torah is like unto the High Priest in the Temple, declared the famous R. Meir.



11/ Another Noble declared: I got parched.  
I call heaven and earth to witness, ~~declared on the Noble~~, ~~be~~  
~~be~~ whether it be Jew or Gentile, man or woman, slave or free,  
according to their deserts - will the spirit, God rest upon them.  
This ~~recalls~~ ~~recalls~~ ~~recalls~~ Paul's great proclamation: "There is  
neither Jew nor Greek, neither bond nor free, neither male  
nor female, for ye are all one in Christ Jesus." Christianity,  
the daughter-religion of Judaism, taught the Jewish  
doctrine, the love of man and the unity of mankind, not the  
pagan ~~and heathen~~ doctrine, the slavery of race: To the  
Athenians, Paul declared: "The God that made the world  
and all nations therein... hath made, one blood all nations  
of men to dwell on the face, the earth!"

12/ There were no "twice-born," privileged Brahmins in ancient  
Israel. Moses prayed: "Would that ~~all the~~ <sup>all the</sup> people, the Lord  
were prophets!" When the priests, whose function it ~~was~~ <sup>was</sup> to  
attend to the sanctuary and to teach the ~~law~~ <sup>law</sup> to the people,  
tended to become an aristocracy - the prophets denounced  
them, ~~and~~ <sup>and</sup> in later centuries, the lay teachers, the Pharisees, <sup>Kohens</sup>  
revolted and curbed their powers and prerogatives. They  
declared that all laws of priestly ~~ritual~~ purity were  
approachable also to laymen -

13/ From their long, nomadic experience prior to their entrance  
into Canaan, - from their wandering, <sup>as nomadic tribes when</sup>  
no sharp class distinctions exist, the Jews <sup>carried over</sup> brought with them  
~~nothing~~ <sup>nothing</sup> <sup>nothing</sup> of freedom and equality which marked  
all subsequent centuries. Israel never tolerated



