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The song which the redeemed sang, 1952.

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THE SONG WHICH THE REDEEMED SANG

April 13, 1952

My dear Friends, Passover is a holiday of song. The Seder Service, you will recall, is one joyous cantata from beginning to end. On the Sabbath of the Passover week we read in our synagogues the "Shir ha-Shirim", the Song of Songs, the most beautiful of all love lyrics in all the literature of mankind. And also the majestic song found in the Book of Exodus, Chapter XV, the song "By the Sea", the song which Moses and the children of Israel sang after they crossed the Red Sea and found themselves in safety and in freedom - that song which was sung to the accompaniment of timbrels and dancing by Miriam and all the women of Israel, to the stirring refrain, "Sing unto the Lord, for He is highly exalted; the horse and the rider hath he cast into the sea". That song, too, that victory hymn, "Az Ya-shir", is especially chanted in our synagogues on the festival of Pesach.

The Rabbis say an interesting thing, that this "Song by the Sea" was actually the very first song which was sung to God since the beginning of creation by the people of Israel. Adam sang no song unto God, nor did Abraham who was rescued from so many dangers, nor Isaac, nor Jacob who was delivered from Esau and from the Dark Angel with whom he wrestled through the night. None of them sang the song unto the Lord, but the children of Israel, once they found themselves on the shores of the Red Sea after their deliverance, for the first time they burst forth into song. It was the new song which the redeemed sang, a new song heretofore unheard in the world.

Pesach is a holiday of song. It is, first of all, a festival of spring, and spring is the time of singing. You will recall that beautiful verse in the Song of Songs:

For, to, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of singing is come.

The whole world greets the coming of spring. Spring is resurrection. It is the rebirth of nature, a new life, a new hope. The whole cycle of creation begins anew. Everywhere there is the song of blossoming and budding, flowering and burdgeoning, the song of birds, the music of flowing waters. The sun shines and warms, the heart of man is stirred to a strange and joyous, tremulous ecstasy, which seeks release in song.

And so, Pesach is a holiday of song. Even as winter reminds one of death, so spring reminds one of deathlessness, immortality. Spring proclaims the welcome message that **life** does not end in death, but in rebirth, in eternal renewal. The Creator of nature, God, is a God of life. **Death** is a cold mystery of annihilation, but God has revealed to us time and again in the annual cycle of nature's renewal the glowing miracle of reborn life. "Therefore, let none despair in the face of death". And so, you will recall those beautiful words found in the Book of Isaiah, rare and beautiful words:

Thy dead shall live, their dead bodies shall arise -
Awake and sing, ye that dwell in the dust,
For thy dew is as the dew of light,
And the earth shall bring the shades to life again.

God will swallow up death forever
And the Lord God will wipe away tears from off all faces.

And so, Pesach is a holiday of song. It marks again not only the springtime in nature, but it marks also the springtime in the history of our people. It marks a new birth of freedom for Israel, the liberation which launched it upon its marvelous career in history. "This day you are going forth to freedom in the month of spring." It was in the springtime of the year that Israel went forth from Egypt. And so the springtime in nature corresponded with the national springtime. The long winter, the centuries-old winter of servitude, of enslavement, finally ended in a spring of freedom. And so, the two became merged in the consciousness of our people. The festival of physical resurrection and the festival of national resurrection; nature's rebirth and Israel's rebirth.

And so the matzo, ~~or~~ the bread of affliction which our fathers ate when they left Egypt and the unleavened cakes of the first harvest of the new cycle became one in the minds of the people. And the pascal lamb which our forefathers ate on the eve of their departure from Egypt in their haste, and the sacrifice of the firstlings of the sheep in the spring of the year - they, too, became one. Nature and history united to compose the triumphant song which is Pesach. The time of our deliverance, deliverance from the death of winter and deliverance from the long winter of our national enslavement.

It is no wonder, dear friends, that Moses and the children of Israel sang when they found themselves at last free after 400 years of slavery. It is only in very rare moments in a people's life that its soul bursts forth into such rhapsody. It is only when a people experiences the exaltation of some great new beginning, some escape from a long and galling tyranny, from a life of degradation to a new status and a new dignity. It is only when a sort of a tidal surge of new hopes sweep into the life of a people that it sings, as our forefathers sang when they found themselves free at last out of Egypt in a new world, in a new shining day of promise. And as you read that great hymn found in the 15th chapter of the Book of Exodus, you can almost hear the majestic strophes of that great drama. You first catch the echoes of the ancient dread, and of the terror of the oppressor and of the destroyer, who is bent upon pursuing the people, overtaking them, destroying them, only to end as lead in the depths of the sea. You could almost hear the sound of the breaking of the chain. You could almost hear the cry of release of the soul of a people, ~~and~~ rising from the slave pens along the Nile and from underneath the lash of the task-master, and bursing forth in strength and confidence into a vast exaltation of freedom. You could almost hear the pace and the stride of the great host beginning its heroic march which was destined to take it to many lands and across many seas and into many strange vicissitudes, but which was also destined to take it always to greatness.

Into this trumpet song, the Israelites poured all their pride and all their hopes and all their faith, and all that was eternal in them. Hence, the Rabbis said that that song which begins with two words, "Az Yashir", which really means, they said, not that Moses and the children of Israel sang that song, but that the children of Israel will sing that song always in the future, "Az Yashir", not "Az Shar". That song was prophetic, they said, of all the future life of the people - that song will always remain new. Redemption would always come to the people after its periods of slavery and degradation.

And so, you will recall on Seder evening a mysterious person hovers over that ancient and beautiful ceremony, a mystic personality, the personality of Elijah, the prophet, for whom a special cup of wine was set aside on the Seder table, and for whom the doors are flung wide open during the service, inviting him to come in. Elijah, the forerunner of the Messiah, the herald of freedom and emancipation not alone for the people of Israel, but for the whole of mankind; the Messianic faith of the good day to come, of the light that will grow unto the perfect age. Elijah, the prophet, symbolizes this eternal song of hopefulness. A thousand years after the destruction of the second Temple, the great Hebrew poet, Halevi - Judah Halevi, who lived in Spain in the midst of terrible persecution, wrote a song whose first words are, "Where is the God of Elijah? Why doesn't He manifest Himself? Why doesn't redemption come?"

Well, 900 years were to pass before the God of Elijah made answer to that question, when in our own lifetime the God of redemption appeared unto the people of Israel. The State of Israel was reestablished after nearly 2,000 years, and the ingathering of the exiles began and "the redeemed began to sing anew a new song." A strange history, a strange and prophetic song.

Now, what does this song say, this "Az Yashir"? Well, it's not a song of vengeance. The children of Israel, when they left Egypt, did not express their anger and their wrath against the Egyptians who had enslaved them and their forefathers for four centuries and invoked imprecations upon them. It's not a song of vengeance at all. In fact, the Rabbis say that when the children of Israel finally crossed the Red Sea, the angels wanted to burst forth into song, a song of triumph, and God said unto them, "My handiwork is drowning in the sea, and will you sing songs?" There was not a motif of vengeance or national triumph in that song. It is a song in praise, not of the people of Israel, but in praise of God. It doesn't extol Israel. It extols God. "I will sing unto the Lord for He is exalted." "It Thy hand, the Lord, that is exalted in might."

If the people felt that they possessed any strength at all or that in the future they would possess any strength at all to face their trials and tribulations and all the vicissitudes of fortune, that strength came to them from God. "My strength and my song is God." And it is God who guided them, and it is God who will guide them throughout their history. That you find in that song, too. "Thou wilt lead in Thy mercy those people whom Thou hast redeemed." God's providential guidance of the people of Israel throughout its history - that is the refrain of this great song.

And finally, that their destiny under God is not to subdue enemies, not to conquer territories, not to rule other nations. "God will lead them to His holy sanctuary, that sanctuary which Thy hands, O Lord, have established." Theirs is to be a spiritual destiny, a "habitation of holiness". They were redeemed, not in order to enslave others, but to redeem others, to become "a light unto the nations". "Never, never forget Egypt," our people was admonished, a dozen times through the Bible and the books of Moses, through the prophecies of the great prophets of later centuries, is this theme stresses, emphasized, over and over again. "Remember, you were a slave in the land of Egypt." Therefore, help to emancipate other slaves. Be just to strangers because you were a stranger in a strange land. The redeemed must become the redeemer of mankind.

They must bring about a condition of society where righteousness and justice will be the share of all men, and where God alone will rule, and that's the epitome of the song. "God will rule forever and ever."

The Rabbis say that the children of Israel sang that song because they were inspired by the Holy Spirit. They saw their destiny clearly because they believed in it firmly and because they believed, they sang. "They believed in God and in His servant Moses; then they sang. Because of the faith which was theirs, they were privileged to sing the song."

But songs, my friends, are frequently forgotten and both words and melody grow dim, especially when the heart no longer believes and the inspiration is no longer there. The saddest thing in our lives is that the songs of our youth are forgotten in our maturity and in our old age, and our heart becomes emptied of song and the fires of spring burn low unto extinction. And "then there is nearness in our soul." Blessed are those who remember in their old age the songs of their youth.

Now, the great man Moses wanted the people of Israel to remember, never to forget the great song of their destiny, the shining covenant of their immortality. God did not want them to forget. We read in the Book of Deuteronomy,

Now, therefore, write this song and teach it to the children of Israel, and have them repeat it, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swore unto their fathers, flowing with milk and honey, and they shall have eaten their fill, and waxen fat, and turned unto other gods, and worshipped them and despised Me, and broken by Covenant, then it shall come to pass, when many evils and troubles are come upon them, that this song shall confront them as a witness.

Are you ever confronted by your youth? Does a stray melody of your youth ever come into the rush or the monotony or the drabness or the complacency of your maturing life? The children of Israel did not wait 40 years until they came into the promised land to forget their song. Three days after they left Sinai and came into the wilderness of Shur and found no water, and a little later they came to Marah

where they found ~~little~~ bitter water, they forgot their song, their song of gratitude and thanksgiving and confidence and faith, and they began to murmur against Moses, saying, "What shall we drink?" and grumbling and complaining and threatening apostasy and rebellion replaced the song of freedom. There was no more faith and so there was no more song.

I read you this morning out of two magnificent psalms, from the 150 psalms of the Book of Psalms, psalm 105 and 106. Both of them are built around the theme of the exodus, what preceded it from the days of the patriarchs, and what followed it, and the two psalms taken together describe this transformation, this ~~metastasis~~ metastasis, if you will, if a great song of faith and of a great heroic mood which sinks into course and strident discord, and into triteness and banality and worse.

Psalm 105 speaks of God's marvelous works for Israel, all the marks of favor which he showed them, how though few in number, he suffered no man to do them wrong. For their sake he reproved kings and redeemed them from Egypt; how He brought forth His people with joy and His chosen ones with singing; he He led them and fed them in the wilderness and gave them a land for their possession, "that they might keep His statutes and observe His laws."

But, they had done iniquitously. They dealt wickedly. They gave no heed to these wonders. They remembered not the multitude of his mercies. And then Psalm 106 proceeds to recount all the acts of backsliding, or murmuring, of idolatry, of lust, of jealousy, of defilement which are recounted in the Torah, so that the Lord was constrained to surrender them into the hands of their enemies and to punish them.

Yes, the people of Israel frequently forgot their spring song. All peoples do. They sink low through their iniquity. And in the case of Israel, they rise again; they arose again - always they arose. Never did they entirely forget the burden of their historic psalm. It haunted them and reclaimed them. "In the night the song is with me." They returned, time and again, chastened and repentant to their covenant and to their mission.

It was not easy, my dear friends, for a people to substitute the yoke of the law for the yoke of Pharaoh, or to realize that physical liberty without spiritual self-liberation is really another form of slavery. Moses tried to teach them that. He told them that the purpose of their emancipation was that they may worship God and become leaders of men in the service of God. Soon after he led them out of Egypt, he brought them to the foot of Mt. Sinai and gave them a law, a moral law, to guide them in their new life of freedom, to discipline them in their new life of freedom. But they failed to understand him. All they wanted was to be free, to do what they wanted. They wanted food, they wanted drink, they wanted ease, they wanted comfort. They were not willing to pay the price for freedom. They were not willing to make any sacrifices for freedom. Given food and drink and a few less lashes, they would have been satisfied to remain in the slave pens of Egypt. They were restive under restraint. They were impatient of hardships. They were disloyal to leadership. They simply did not know what freedom is. They did not realize that freedom, too, imposes burdens upon men. Bonds of love - that is, self-willed and self-imposed and gracious bonds, but bonds nevertheless, and without these bonds there is no freedom - only license and anarchy and chaos and despotism and enslavement.

Man must always be a servant. His choice is whether he wants to be a servant of man, or a servant of God. Man must always serve. His decision is whom to serve, what to serve. The greatest of all Hebrew poets, whom I mentioned a moment ago, Yehuda Halevi, in one of his magnificent songs, wrote: "Those who are the slaves of time, of the temporal, of the material, of the physical - they are the slaves of slaves, but the slave of God, he alone is free. Therefore, whatever other men may seek as his lot in life, my lot will be God, my soul declared."

Our age, dear friends, is being torn and tortured with this issue of freedom. Two world wars were waged in our life time to achieve it and to defend it, and there is less of freedom in the world today than in many generations because most people don't understand what freedom is and how to achieve it and what to pay for it.

Let those who wish to preserve freedom or to win it, let those who wish to keep the song of freedom in their hearts remember. The first and foremost freedom must be grounded in a great faith. You must believe. Believe in a God of freedom, then you will fight for freedom.

The great Thomas Jefferson perhaps understood the philosophy of democracy more than any other American who wrote our Declaration of Independence. Thomas Jefferson declared, "Can the liberties of a nation be thought secure when we have removed their only firm basis - a conviction in the minds of the people that their liberties are the gift of God?" It is only as people come to understand that the liberties which we have are a gift of God, that to preserve their liberties we have to serve in the spirit of God, that freedom will abide among men.

We must make sacrifices for freedom. Freedom and fleshpots do not always go together. "Offer the sacrifices of justice." It is only as mankind will make those sacrifices which justice demands that freedom will endure - justice to the underprivileged, to the wronged, to the oppressed, to the poverty stricken, to the backward peoples of the earth - only as we learn to make sacrifices to raise them to higher levels of humanity and wellbeing, only as we establish justice in our own gates, as we abolish poverty, the dangers of unemployment and economic insecurity and discriminations among men, only as we serve God and the things of God, will liberty come to endure in our midst.

What the world needs today, my dear friends, in this age of pessimism, seeming hopelessness, in this winter of our discontent, is anew springtime, a new spring song. That spring song will not come to the hearts and to the lips of men unless it wells up from a rediscovered faith. If people will return to the main-springs of the inspiration of all that is noble and good and durable in society - God and the law of God, then freedom will come to be the possession of all men. Then all the redeemed of the world will sing a new song of humanity and peace, of justice and of brotherhood.

1) Noo is a holiday of Song - Seder one joyous cantata from beg. to end. - on the Sabbath of Pessach - עשרה נדר - the most beautiful love lyric of all literature is read in our synagogue - the majestic song, עשרה נדר - found in the Bible - Ex. Chap. 15 - which Moses and the children of Israel sang after they crossed the Red Sea to safety - the song which was sung to the accompaniment of timbrels ~~and dancing~~ ^{and} ~~as~~ ^{and} ~~the~~ ^{and} women of Israel danced to its stirring refrain: "Sing unto the Lord, for He is highly exalted; the horse and the rider hath He thrown into the sea" - this victory hymn is ~~also~~ ^{especially} chanted in our synagogues on Noo festival.

2) The rabbis say that this Song by the Sea was repeated the very first song which was sung to God, from the ~~very~~ ^{time} ~~beginning~~ ^{the} ~~beginning~~ ^{time} of the creation, the world. (1) Adam (2) Abraham, Isaac, Jacob - but ~~not~~ ^{on} ~~the~~ ^{the} shores, Red Sea - after their deliverance - for the first time the children of Israel burst forth with song to God their deliverer. It was עשרה נדר - a new song - heretofore unheard in the world.

3) Why Noo is a holiday of Song? It is, first, all, the festival of Spring - and Spring is a time of singing:
"For lo, the winter is past,
"The rain is over and gone;
"The flowers appear on the earth;
"The time of singing is come"
The whole world meets the coming Spring. It is resurrection, the rebirth of nature - ~~not only a new dress - but a new spirit~~ ^{a new life, a new hope}. The cycle of

creation begins anew - Every when there are blossoming, ~~the~~ ^{spring & holiday are} ~~of~~ ^{flowers} and fragrance, the song of birds, the music, flowing water; ~~renewed from the~~ the sun shines, the heart is ~~beautified~~ ^{uplifted} and its ~~own~~ ^{own} ~~inner~~ ^{inner} ~~and~~ ^{and} ~~soul~~ ^{soul} ~~is~~ ^{is} ~~in~~ ⁱⁿ ~~spring~~ ^{spring} - and 2000 is a ^{holiday of song}

4/ Even as winter reminds us of death, so spring reminds us of deathlessness, of immortality. ^{sph. modains the welcome message} Life does not end in death, but is reborn - in eternal renewal. The creator, Father, God, is a God of life - Death is ~~the~~ ^{the} cold mystery of ^{in the} ~~consequence~~ ^{personal cycle of renewal} but God, has ~~revealed~~ ^{revealed} to us, again and again, the ^{living miracle} of eternal life. Therefore, let none despair.

"The dead shall live, ~~their~~ ^{their} ~~dead~~ ^{dead} bodies shall arise -
Awake and sing, ye that dwell in the dust -
For they sleep in the dew of life -
And the earth shall bring forth the shadow to life."

"God will swallow up death for ever
And the Lord God will wipe away tears from off all faces"
- and so too is a holiday

5/ ^{many more} ~~2000 is a holiday of confident song - it is a holiday~~
than ~~spring~~ ^{in nature} ~~what is the season of rebirth~~ ^{but not only in}

~~2000~~ marks also the Springtime in our people's history -
It ~~was~~ marks the "new birth of freedom" for Israel, ^{the generation} which ~~launched~~ ^{launched}
it upon its marvellous career as a nation. ^{1948, 1949, 1950}
2000 2000. It was in the Springtime, the year that Israel

went forth from E.g. - Spengler is hater confronted with it hated to
Spengler - The long, centuries-long Winter of its seemingly ended as
winter press in a spring of freedom - and the two became
one - the physical remembrance and national remembrance
became merged - hater's rebirth and Israel's rebirth! The

② 31 - the bread of affliction and the strengthened rituals, the poor,
harvest, the year's cycle became one; the porch law, and the
remembrance, the findings, the sheep in the spring became one; hater's

and history united to capture the triumphant song of PS 2 -

11/11/15 - the time of an deliverance from the dark
Winter, and the long Winter of our displacement.

6/ No wonder Moses and the children, Israel saw - when
they found themselves at last free after 400 yrs. of slavery.

1) When children & Is. finally crossed the Red Sea - pursuers -
and knew ere to be truly free they burst forth into song!
Moses & the chil. Is. are told song this song - and
Miriam "took a timbrel in her hand, and all the women went out
after her with timbrels and with dances" and she led them in singing
this song ^{recorded in Ex. 15} whose melody is: "Song unto the Lord, for He
is highly exalted, the horse and the rider hath He thrown into the
sea. It is a major hymn of ^{drumphant} ~~triumph~~ and for themselves
of Jews it has been read and chanted ^{daily & festival prayers} in an ^{air} ~~place~~ ^{place}, ^{unhappily}
throughout the world. It is referred to a 12th also 2nd
pillar.

2) It is a 7-line ode with 24. emphasis on Passover.
It is the song of Passover.

3) Antinous Vates - Italian - composed a glorious poem
beg. with ^{1st} ^{2nd} ^{3rd} ^{4th} ^{5th} ^{6th} ^{7th} ^{8th} ^{9th} ^{10th} ^{11th} ^{12th} ^{13th} ^{14th} ^{15th} ^{16th} ^{17th} ^{18th} ^{19th} ^{20th} ^{21st} ^{22nd} ^{23rd} ^{24th} ^{25th} ^{26th} ^{27th} ^{28th} ^{29th} ^{30th} ^{31st} ^{32nd} ^{33rd} ^{34th} ^{35th} ^{36th} ^{37th} ^{38th} ^{39th} ^{40th} ^{41st} ^{42nd} ^{43rd} ^{44th} ^{45th} ^{46th} ^{47th} ^{48th} ^{49th} ^{50th} ^{51st} ^{52nd} ^{53rd} ^{54th} ^{55th} ^{56th} ^{57th} ^{58th} ^{59th} ^{60th} ^{61st} ^{62nd} ^{63rd} ^{64th} ^{65th} ^{66th} ^{67th} ^{68th} ^{69th} ^{70th} ^{71st} ^{72nd} ^{73rd} ^{74th} ^{75th} ^{76th} ^{77th} ^{78th} ^{79th} ^{80th} ^{81st} ^{82nd} ^{83rd} ^{84th} ^{85th} ^{86th} ^{87th} ^{88th} ^{89th} ^{90th} ^{91st} ^{92nd} ^{93rd} ^{94th} ^{95th} ^{96th} ^{97th} ^{98th} ^{99th} ^{100th} ^{101st} ^{102nd} ^{103rd} ^{104th} ^{105th} ^{106th} ^{107th} ^{108th} ^{109th} ^{110th} ^{111th} ^{112th} ^{113th} ^{114th} ^{115th} ^{116th} ^{117th} ^{118th} ^{119th} ^{120th} ^{121st} ^{122nd} 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would ① ~~about~~ God yes men to pass - before the Lord, Eljah ⑥
 answered that question - new state, Israel was established -
 Ingathering Exiles - וְיִגְדְּלֵם בְּיָמָיו -

8). What does an find in that story על, ית - ?

Not Vengeance - לֹא כִּדְמוּתָם -

② In praise, in heartfelt praise of God - not extolling עצ -
 but God - לֹא בְּעֶלְזָה - for He is
 exalted - וְלֹא בְּעֶלְזָה - וְלֹא בְּעֶלְזָה - They have...

③ If the people possesses any strength at all - a will power it
 - it is, God - וְלֹא בְּעֶלְזָה

(c) It is God who has guided them and will guide them
 through history: וְלֹא בְּעֶלְזָה

(d) Their destiny under God - is not to subdue enemies, to
 conquer territories, to rule over nations
 "God will lead them to His holy sanctuary" וְלֹא בְּעֶלְזָה

Their will be a sp. destiny - a "habitation of holiness"
 (וְלֹא בְּעֶלְזָה)

They were redeemed - not to enslave others, but to
 redeem others - וְלֹא בְּעֶלְזָה

(e). To bring about a condition of peace when God
 and God alone shall rule. וְלֹא בְּעֶלְזָה

— וואס זיצט איר אהער און זענט איר
— זענט איר אהער און זענט איר

- And the inspiration is no longer there.
The saddest thing in our lives is that the days of our youth are forgotten in our maturity as an old age - and our hearts are emptied of joy and the fires of things have been
low unto extinction. - and "there is banners in our souls"

And God did not want them to forget it.

to come upon them, that this you shall confront them as a witness. - Are you ever confronted by your youth? Does a song melody of your youth - ever assist you in the work of the cross? -

② They did not wait 40 years, until they came into the promised land, before they forgot the song - Three days after they

left Sinai and came into the wilderness { there - and found (8
no water - and a little later they came to Marah, they could not
drink, the waters for them were bitter - they forgot their song
of gratitude, thanksgiving, supplication and faith - and they began
to murmure against Moses - saying "What shall we drink?"
grumbling, complaining, threatening, rebellion replaced
the song of freedom. There was no more faith - and there was
no more song -

9/. There are 2 magnificent psalms - psalm 105 and 106 - (I
read part of them to you this morning) - which describe this
transformation, this intertwining of a great song of faith, of a great
heroic word - into ~~confusion and disorder~~ discord, into bitterness and banality
and worse.

Both psalms are built on the theme, the Exodus - what
preceded it ~~and what followed it~~ ^{from the past} - they remind the many
wonders, from which God showed to Israel - his marvellous
acts, his covenant with them - how, the few in number he
supplied no man to do their work, "for their sake he refused kings -
how he redeemed them from Egypt, and led them in the wilderness
and fed them how he brought forth his people with joy, his chosen
ones with rejoicing - how he led them and fed them in the wilderness
and gave a law for their possession - "that they might keep his
statutes and observe his laws."

But - they had done unjustly, they dealt wickedly -
they gave no heed to his wonders. They remembered not
the multitude, the mercies. And Psalm proceeds to recount
all the acts of rebellion, apostasy, unbelief, disobedience -

self imposed and prison bonds - but bonds were there - without them (10)
 there is no freedom - only bees and anarchy + chaos and disorder.
then again -

Man must always be a servant. His choice is whether
 to be a servant of man, or a servant of God.

Habermas -

- אדם אינו יכול להיות חופשי לחלוטין
 - אדם יכול להיות חופשי רק באמצעות אחרים
 - אדם יכול להיות חופשי רק באמצעות אחרים
 - אדם יכול להיות חופשי רק באמצעות אחרים

11). Our Age is being torn & tortured over this issue of Freedom.
 - Two world wars were waged to achieve or defend it
 - There is less of it in world to-day than in many generations
 - Let those who wish to save it - win it - who want the
Survival of Freedom in their lives - must be prepared
by a Strong Faith - אמונה - is a soul of Freedom

Thomas Jefferson: "Can the liberties of a nation be thought secure when
 we have removed their only firm basis - a conviction in the minds
 of the people that their liberties are the gift of God?"

(a) Mark Saenger for it - Freedom & Faith do not
 always go together -

- אדם יכול להיות חופשי רק באמצעות אחרים - justice - establish the security, Freedom
 - Self-restraint - tolerance - compassion - good-will -

(b) hold we are a new people to do faith - then the day will come
back to the heart of the redeemed -