



## Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series IV: Sermons, 1914-1963, undated.

---

Reel  
164

Box  
59

Folder  
907

More questions - more answers, 1953.



828  
MORE QUESTIONS - MORE ANSWERS

November 1, 1953

There were very many interesting and penetrating questions submitted to me on the basis of the address which I delivered to the Friday evening circles of the Mr. and Mrs. Club two weeks ago on "What is Judaism." You recall that I discussed a number of them last Sunday morning. I will touch upon some more of these questions this morning, but I'm afraid that I will not be able to exhaust all the questions which were submitted.

A very interesting questions among many was this - "Can we Separate the Doctrines of Judaism Which you Discussed with Us from Judaism as a Way of Life; Can we Separate, in other words, Theory from Practice?" Well, for purposes of discussion you can, of course, just as you can separate man's mind from man's body. We wish to discuss the human intellect, or we wish to discuss the human body - but actually in life itself the two are inseparable. The mind functions, as far as man is concerned, so long as it functions through a body, a human organism. You can discuss the doctrines and the tenets of Judaism independently of the practices of Judaism; but actually they are inseparable. Judaism is a complex of teachings aimed to guide men in their daily conduct. Judaism is a set of ideas to be expressed in ethical and moral pursuits. And it is also a set of religious ideas which can be perpetuated, taught, and in a way exemplified through a set of practices and customs and ceremonies which have been developed through the long history of Judaism. Total Judaism, therefore, is all of this - its doctrine, its ethics, its religious observance. Now they do not all have the same measure of importance, naturally, but they're all of them important. Music is something apart from the brass or the reed or the string instruments which are played in an orchestra. In a sense music is a life of its own; it's an idea of its own; its an idea originally in the mind of the composer. But you



cannot have music unless you use the instruments to produce the music. And so my answer to the question, "Can We Separate Doctrine from a Way of Life," I would say you can do it only theoretically, not actually or in practice and one shouldn't try to do it.

Another very interesting question was - "Why Doesn't the Jewish Religion Do Missionary Work; Why Doesn't it Carry on Activity Among Other Peoples and Other Faiths?" Well, that's a very interesting question. There was a time when Judaism did a great deal of missionary activity, especially during the time of the Second Commonwealth - that is, between the sixth century before the Common Era and, say, the first or second century after the Common Era. Very early in that period we find in the Bible, in the second Isaiah, who lived in the sixth century before the Common Era, the idea expressed that Judaism ought to be a light unto the nations. And the foreigners who joined themselves to the Lord, we read in the Book of Isaiah, the foreigners who joined themselves to the Lord to minister to Him, to love the name of the Lord, and to be his servants, "these will I bring to my holy mountain and make them joyful in my house of prayer though my house shall be called the house of prayer to all peoples." And there must have been many foreigners from the Gentile world who joined themselves unto the Lord - who accepted Judaism. This may account for the rapid increase in the Jewish population in those centuries. And proselytes or converts to Judaism were welcomed by the Jewish people, as is illustrated in that beautiful story of the Book of Ruth in the Bible. Ruth was not a Jewess - Ruth belonged to a foreign people. She was a member of the people of the Moabites, but she accepted Judaism. You will recall what she said to her mother-in-law, after Ruth's husband died: "Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God shall be my God." And the interesting thing about it is that according to Jewish tradition, she was the ancestress of King David, the most beloved dynasty among the Jewish people which is traced to King David, traces back to a non-Jewess who was converted to Judaism.



Following the victory of the Maccabees in the second century before the Common Era, which was the only successful revolt on the part of any people against the great power at that time, the spirit of the Jewish people received a tremendous infusion of confidence, of pride, and as a result the missionary activity among our people was intensified tremendously. And throughout the Hellenistic world, that is throughout the Greek world, in the second century before the Common Era and in the first century before the Common Era, the Jews you will remember no longer lived merely in Palestine but lived throughout the Greek empire. There were many Jews in Asia-Minor, there were hundreds of thousands of Jews in Egypt; there were Jews in Italy; there were Jews in Mesopotamia; throughout the Persian empire, and all of these Jews who were loyal to their Judaism carried on a tremendous missionary activity among the heathens and the pagans of their day and made many converts to Judaism. The pure faith of Judaism, its high moral code, its spiritual home life, made a great appeal to the pagan world. Many of these pagans became what is known as semi-proselytes "

" , those who revealed God, that is, men and women who abandoned polytheism, who abandoned idolatry, who accepted the belief in the one God and the seven basic moral teachings of Judaism but who were not prepared formally to accept the whole of the Jewish discipline. They remained the proselytes, the "gates" as they were called, the " who though not officially members of the Jewish community were yet looked upon with great favor by the Jewish people and were regarded to all intents and purposes as privileged to enjoy all that a full-fledged Jew was entitled to in his relationship to his faith and to his God. Of these the Rabbis said: "

" , the righteous among the heathen will have the same portion in the world to come as the full-fledged member of the household of Israel. There were others, of course, who became full converts to Judaism; among them we have record of a royal family of Adiabene, an allearned estate in Mesopotamia, who



converted to Judaism; became very devout, made pilgrimages to Jerusalem; sent annual tribute, gifts, to the Temple.

In the New Testament we have an indirect tribute to this effective missionary activity on the part of the Jews; when Jesus describes in the Pharisees and says that they traversed land and sea to make one single proselyte. We know from the classic writers among the Romans how effective this propaganda of the Jews was in the highest Roman society and how many of them accepted Judaism. In fact, the first Greeks to whom Paul wanted to preach Christianity, as he saw it, were these semi-proselytes who had originally been converted from paganism to the adherence to basic Jewish teachings. And in the synagogues are the full-fledged converts to Judaism. In Antioch, in Koren, and elsewhere; that's where Paul first preached his doctrines. And it's interesting to note that even after the destruction of the Second Temple in 70 of the Common Era, and even after the terrible disasters which overtook the people in the second century of the Common Era, the second century of the Common Era, the famous age of the Antonines, of the Emperor of Rome, of which century the famous historian Gibbons says that it was the happiest and most prosperous period in the history of the human race, that the Jewish people in that century was one of disaster and dark tragedy. In the year 115 massacres of Jews took place in Egypt, in Cypress, in Mesopotamia, elsewhere and, of course, in 135 of that century the last great rebellion of the Jews against Rome under Bar Kochba took place; the Jewish rebellion was crushed in blood and fire; the last vestiges of Jewish national life were wiped out and the terrible so-called Hadrianic persecutions, the persecutions under Emperor Hadrian set in. In spite of this series of disasters which overtook the household of Israel, both in Palestine and in the Diaspora, in that century the Jews carried on a most energetic missionary activity in the Greco-Roman world. The Rabbis were very favorably inclined towards proselytes, one of them said Israel was scattered among the nations only that they might make many proselytes.



There are famous names in Jewish history who were heathens converted to Judaism. The famous Aquila who translated the Bible into Greek in the second century was a convert to Judaism. Onkelos, a great Rabbi, a Tana of the second century to whom is attributed the Aramaic translation of the Bible was also a convert to Judaism. The famous poets and scholars Shemaiah and Abtahin who were the head of the Sanhedrin in the first century before the Common Era came from non-Jewish stock and even the great Rabbi Akiba was said to have been descendant from non-Jews. The decline in this missionary activity of our people came with the increasing persecution of the Jewish people; came with the intensified Adriatic persecutions which ultimately stemmed from the Christian church when it became the official church of the Roman Empire under Constantine in the fourth century of the Common Era.

Jews began to give up the effort to proselytize because they were forbidden under pain of severe penalties, ultimately even under the penalty of death, to make converts to Judaism, and the Jewish people was confronted, of course, in subsequent centuries with the greater problem - not of making proselytes - with the problem of survival - of remaining alive - it was a small scattered minority people in a great world, hostile to them. In spite of that, we find all through the middle ages references to individuals who were converted to Judaism and one outstanding example of a whole group - the Khazars - a people in southeastern Russia who in the 8th century of the Common Era was converted, at least the nobility, converted as a body, to Judaism. And they remained Jewish for about two hundred years until the Kingdom of the Khazars was overrun by the Slav kingdom of Kiev, the atonomy was destroyed and that was the end of that very interesting Slavic-Jewish people in the early middle ages. We make an occasional proselyte today and they're welcome but there are only two ways of doing missionary work aren't there. One is to go out actively and preach your doctrine and make converts. The other is to do missionary work for your faith by example. " " , that nations may follow your light and your leading. Which is the more successful



way is a question of technique; certainly one way may be more successful quantitatively - it is a question whether it is equally successful qualitatively.

The same problem confronts us today with the matter of teaching democracy. Some people think of democracy, American democracy, in terms of a work-shop for democratic experiments worked out here which might serve as an example, as a guide to other peoples to do likewise. That is the conception of the early founders of the American republic - that here shall be worked out the great principles of democracy in life, in government, in human relationships - let the world see what a wonderful thing democracy can be - let them do likewise.

Another conception of missionary work for democracy is that which has become more popular in our day, namely, to go out in a sort of crusade, to every part of the world, to crush dictatorship wherever it arises, and specifically to carry out an activity in all parts of the world in behalf of democratic ideals. It is not yet certain which is the more effective. The danger of a crusade is that your own ideas in the process of the crusade may become diluted when a democracy has to join hands with a Franco and a Tito in order to defend democracy. It is unwillingly diluting its clear democratic principles. There is a danger of syncretism which Judaism feared greatly which goes with missionary activity. And then, of course, you might become so zealous in your crusade that you become a persecuting zealot. That's what happens in many missionary religions - they gave people the choice - accept the crescent or death - accept the cross or death - or discrimination - or disabilities. There are dangers involved in zealous, active, missionary activity for a faith. And of course, according to Judaism, as I have indicated earlier, one need not become a Jew in order to "be saved" - to use that expression "to be saved." Judaism never had a monopoly on heaven; never claimed to have a monopoly on heaven. I'm agreed to say that our principal concern today, the principal concern of Judaism and of Jewish leaders, is not to do missionary work among non-Jews but to do missionary work among Jews. To have Jews accept Judaism and practice Judaism;



live by it, in heart. And if they can do that, they've got a great religious community, a fine religious community, motivated by the highest ideas of our religion. We may by example do educational or inspirational work in the world.

Another interesting question submitted was - "If Judaism is a Religion which Stresses Individualism - Why the Emphasis on Group Worship?" I wonder whether the questioner wanted some excuse for staying home on Sunday morning. If Judaism is a religion which stresses individualism, why the emphasis on group worship? Well, individualism is not isolationism. To be a real individual is to know how to work with people and to associate with them for mutual well-being. When we pray we should not pray only for ourselves but for all of us, "

", bless us, O Lord, all of us, together, as one, a community. We belong to a community. When we attend public worship we join with a religious community. We come to a congregational house of worship where the setting, the fellowship, the music, the environment are all conducive to a worship among the spiritual reflections and meditations, " ,  
from a dark course. And public worship is an opportunity to receive instruction in Judaism, in religion, in life, through a sermon, through preaching; through good worship we may celebrate festivals and special occasions which have a good significance as well as significance for ourselves. Private prayer, of course, important to Judaism is emphasized, both private prayer and public prayer. They are not mutually exclusive, but no man should wish to be alone with spiritually, "  
", in the midst of a congregation will I praise thee, O Lord.

A group of interesting questions submitted had to do with the teaching of religion to children. "How Should we Introduce our Children to the Idea of God?" An important question. We should introduce our children to the idea of God through family prayer - through beautiful religious ritual and observance - through "  
" - through the recitation of Grace - through the



observance of Sabbath and holidays - through the giving of charity in the name of God. In other words, through doing the things rather than of talking about them. Let the religious need come to pervade the life and soul of the child for doing religiously motivated and religiously beautiful acts. When the child questions you about that - then tell him all that he is able to grasp, remembering that the child is not too poor to understand what is after all the most profound and difficult idea in the world - the idea of God. In our prayers this morning we said; "God, thou art beyond our comprehension." The wisest of all men abound without a full knowledge of God. Tell a child all that he is prepared to grasp. There are many things besides theology which a child is not prepared to grasp; a child of 6, or 8, or 10, is not prepared for calculus or for electronics or for many other difficult ideas of physics or chemistry - he will grow up to it - his mind will mature - he'll be ready for deeper and profounder insights.

Tell the child when he questions you about God that God created everything, Himself is uncreated, all that we have comes from God, our life, the life of our dear ones, our food, our homes, God loves us all and wants us to love one another, to be fair to one another, to share with one another, to speak the truth to one another, God will help us in trouble and in sickness. There are many interesting books which have been written to enable parents to speak of God and of the Bible to children, in terms which the children can approximately grasp though not entirely because the whole subject is one that no one can entirely grasp. There is an interesting little booklet, "Let's Talk About God", intended to help parents talk about God, hopefully and inspiringly to children. This is out of our Library. There's another brochure, "Abraham Who Sought God." There are many such volumes available, and parents have used them.

Another question in this connection that was asked was, "Children Think of God as a Person - Should we Discourage This?" Why, not at all; you couldn't discourage it if you tried. Children and many adults want personalized almost everything. Their not ready yet for abstract thoughts, of metaphysical speculation,



but a kind of growth and of education. For example, in our own Bible there is much which we call anthropopathy, where the authors of the Bible speak of God in human terms; personalized, " ", the Torah spoken in the language of human beings; it may be easier for them to approximate an understanding. But when you speak to them of God as a person they think of God as a person - let it be of a God whose personality is one of kindness and love, compassion, helpfulness, friendliness, not of harshness, cruelty, a forbidden God, " ", God is good to all, " ", and His mercy extends to all his creation - that's what a child can be taught and he'll grasp, "The Lord is my Shepherd, I shall not want."

What should we tell our children about the truthfulness of the Bible - how do you reconcile the story, for example, of Adam and Eve, with the theory of evolution? Well, why should you try to reconcile it. The child is not ready for the theory of evolution. The child is very ready for a legend, a beautiful legend - he thinks in those terms - and is helped by them, and he will outgrow them when the time comes, they will slip off quite by themselves. In the Bible which is the literature of the Jewish people covering the period of a thousand years, you will find ideas about God which are eternally true; you will find ideas about ethics and morality which are eternally true; you will find historical documents about the history of the Jewish people which are historically verifiable; you will also find in the Bible, especially in the Book of Genesis, legends, fables, romances, myths - such as one finds in the literature of all ancient peoples. They should not be taken literally, of course, they should be told to the children as folk-lore which children like, and they have pedagogic value for children. Children live in a make-belief world and fairy tales and legends and fables intrigue them. One should not be troubled about the factual criterion; the boundaries as between the actual and the fanciful are not yet drawn for children. They're not important for them yet. It will come later and the transition will hardly be noticeable. Tell the children these beautiful legends



of the Bible - Adam and Eve - Noah's Ark - Jonah and the Whale - they're ancient legends rich in poetry; so rich that one of the greatest poets of the English language, John Milton, could take the story of Adam and Eve and build one of the great classics of English literature of it, which we to this day can read and be deeply stirred and moved by it. The fact isn't the important thing - it's the meaning - it's the idea. Not one of the great writings of Shakespeare is built on a fact; and we don't go to Shakespeare to find out whether Hamlet really lived or didn't live or whether King Lear is a real person or not - or whether the fairies in Shakespeare and the angels referred to there, and all supernatural things are really so - what difference does it make. We go to Shakespeare for the profound human insights, for the meaning, for the poetry. And in these beautiful legends of the Bible you'll find tremendous meaning and poetry, and as the children grow up the meanings will remain with them - the story itself will be assigned its proper place in the mental and cultural library of the adult.

There were one or two questions asked which have to do with our our Temple service to which I want to devote a minute or two, because I have a minute or two to devote to it. One was, "Why do we have Services only Nine Months a Year?" Actually what the questioner meant was - Why do we have Sunday Morning Services Nine Months a Year? We have Friday evening services twelve months a year. The Temple is open the year-round and the Friday evening service is intended not merely for mourners - there's nothing about the mourners in the Friday evening service except the traditional Kaddish which we recite at every service. This is a beautiful service to usher in the Sabbath. We have preaching services on Sunday morning for about nine months in the year, and I feel highly flattered that they want twelve months in the year. In the olden days Rabbis used to preach two or three times a year - that is when people didn't require so much preaching as they do today. I tell this young man that if he will attend regularly the services nine months a year, on Sunday morning, I will give him



special dispensation for the remaining three months, providing he comes to the Friday evening service.

Another question asked was - "Why Do we not Bring our Children to the Services like some Religions Do?" Well, actually, all of our children from the fifth grade up, that is from 9 years and up who are in our School, have a regular Sabbath morning service of their own here in our Temple the same as you do, and a very beautiful and impressive Sabbath morning service with Choir and with the reading from the Torah, and with a Sermon. They are welcome to attend that service from 11:00 to 12:00 every Sabbath morning here in The Temple. These children are welcome to come if their parents wish to bring them also on Sunday morning - they're more than welcome - some do come. The younger children, up to the age of nine, have their own religious services on Sunday morning when they attend Sunday School in Mahler Hall and Assembly Service, regular service, with a word or two by the Rabbi, and these children are too young to feel at home in an adult service such as we have here and it's quite adequate. These children are also free to attend all of our Holiday Services with their parents and worship with the family. Our High School boys and girls have a service of their own in the Chapel every Sunday morning and once a month they join us here in The Temple. There is ample opportunity to worship, if people will avail themselves of it.

And so I close with this request that was made to mention some books which contain - books on theology especially. Well, now, on every subject which I discussed this morning and last Sunday morning, there are numerous books available - books for scholars - books for laymen - books for juniors - every subject. They are available in our Temple Library and I would suggest that our people develop a good custom of reading a Jewish book. Our people are readers - no doubt about it - the Jews read. Jews want to exercise their minds; Jews want to know, but I'm afraid so many of us spend so much time on reading which is



a failure, on best sellers, on the things which are a sensation for a month or a year and then are dead as a door-nail. I advise you to read classics which have endured for thousands of years and have nourished the mind and the spirit of man throughout all these long centuries - which have stood the test of time - which are the bread and the wine of the human mind and soul. And I suggest that you read about these fundamental doctrines and teachings of our religion in very readable books that are available. Books are being written every year on Jewish history and Jewish theology and Jewish customs and practices. Cultivate the habit of reading Jewish books and of adding to your library in your home a Jewish book from time to time. That should be part of the ornament of the Jewish home - a shelf of Jewish books. Every Jewish home ought to have a Jewish Encyclopedia; there are one-volume Encyclopedias, there are twelve-volume Encyclopedias. If you want to know something, don't remain in ignorance of it - reach up to the Encyclopedia and look it up - you'll be amazed at how much satisfaction you will derive from your increasing knowledge about the most wonderful religion of mankind - the oldest - the richest - the one which has given life to two of the other great religions of mankind. Why should you remain in ignorance of it? The knowledge is available.

I'm very happy that my discussion of "What is Judaism" has stimulated the interest these questions are indicative of it - I hope that it will stimulate further pursuit in terms of reading.

The first question which I discussed this morning, "Can we separate the doctrines of Judaism from Judaism as a Way of Life", suggested to me that perhaps I should devote my sermon next Sunday morning to a person who personifies the Jewish way of life. In whom these ideals and doctrines of Judaism, which I discussed, are in a most beautiful way illustrated in conduct, in actual life, and that person is no other than the first Jew who ever lived, who was himself born a



non-Jew, and became a Jew and the founder of our religion, and the founder of our people, about whom you read this week on Sabbath morning in our Torah - "Abraham, the Friend of God." So I will sort of epitomize the discussions of the last two weeks next Sunday morning by way of illustrating these tenets of Judaism in the life history of the first Jew - "Abraham."





1/ Why doesn't the J. Rel. do missionary work?

A most interesting question.

Can we speak of (1) doctrine discourse - for J. Rel. as a very high

There was a time when it did. During Second Commonwealth.

DT. Isaiah - 60 - "a light unto the nations"

"And the foreigners who join themselves to the Lord - to ministers to Him, to love the name, the Lord, and to be His servants, ... these will I bring to my holy mountain, and make them joyful in my house of prayer ... for my house shall be called a house of prayer for all peoples."

(a) There must have been many who, from among the Gentile world, "joined themselves" unto the Lord. - May account for rapid increase of population

(b) Welcome "Ruth" - Moabitess - Ties with King David.

(c) Maccabean Period - <sup>conf. successful</sup> wide diaspora Hellenistic world - active propaganda <sup>54 letters</sup> <sup>traces</sup>

many converts = ① Pure faith - Morals - Home life

① Some "1/101" - semi proselytes - not entire ceremonial law observance - without formal conversion

② Others - full converts - Royal Family of Adiabene - <sup>Hell.</sup> Antiochus on Tigris River - Queen

and her sons - Left -

~~③ Josephus mentions - Tiberias, Ptolemais, Caesarea~~

③ N.T. - travers land and sea to make one single proselyte

④ Synagogues - Paul and James the proselytes -



(a) Even after destruction - 2c. Ag / Antiochians -

Isidore - "the happiest and most prosperous period in the history of the human race" -

For Jews - no, disaster & dark tragedy - Antiochians - 115.

extermination - Egypt, Cyrene, Cyprus, Memphis

Rabbi Kochba - Hadrian's persecution

- highest arches of Roman society.

(e) Favorable attitude, Rabbi Talmud - "Israel was scattered among the nations only that they might make many proselytes"

(f) - Trans., Bible into Greek - Agrippa - 2c.

Another - Onkelos, <sup>a Tanna</sup> described by Rabbi Samual I - (2c)  
to whom is attributed Aramaic - Penta

Rabbi Samual b. Jordan

Shemuel and Abba - 1c BC. <sup>Hebrew, Sanhedrin, Babylonian</sup> pros. proselyte

2/. Decline set in with increasing persecution - and when Christian Church became general - Constantine

- forbidden to make proselytes

- same up the effect - Babylonian - Magians -

Islands

- struggle to survive - occasionally

(a) Khazars - S.E. Russia - (8c) - Bulgar - large portion  
nobody adopted Jud - 10c. end - Ruman



3. Occasional proselytes to-day - Welcomed.

- (2 ways) ① out-actively - Proaching
- ② By Example - pld pld n bnd

- Jud. lived in 1st - Last 15C  
- which is more successful - in Transalpyt quaker  
- behind me - not quantitatively - but qualitatively

- Democracy - workshops -  
- Crusade -

- Danger | Crusade - dilemma - Frango - Tito

- Danger of Secretism -

② Persecuting Zealot - possible conversion  
- Cross - meant as death - and a way  
to be saved - by himself  
to work hard - stand

~~4th~~ ~~5th~~ Jews' principle Concern should be  
Jews accept Judaism - live by it  
4th 5th drift unite accept 4th

1) On Worship - "If Jud. is a rel. which thorow  
individualism, why the emphasis on Group worship?"

Excuse -  
Individualism is not isolationism - To work with people  
associate with them for mutual well-being  
When we pray - not for ourselves only 4/10 1/6 - 1/11 - 1/12  
We belong to a community - When we attend public  
worship - we join with an rel. community -  
We come to a comm. House, worship - setting - falling  
more - conscience - Prayer Right thoughts



Sermons - instruction - Festivals celebrated - Private home (14)  
no man should walk like a lion wolf spiritual - no  
ג'דולי ג'דולי ג'דולי - "In the unity of the congregation."

6/- "Why do we have services - 9 a.m. a year?"  
What is meant - Tuesday morning services - also Hotel  
Friday Eve - year round - 12 mos - Temple for  
year round - Not for Mourners  
Preaching services - Sunday 9 a.m. - Feel highly flattered  
- 9 a.m. is not enough - (1/1/1) -  
In Home days Rabbi preached 2-3 times a year:  
9 a.m. flights - will attend regularly 9 a.m. -  
special dispensation - invites them to Fri. Service

7/. Why do we not bring our children to the services at home  
religion do?  
all our children - from 5th grade up - 9 or 10 - have them  
on Sabbath morning services - Beachfront  
Free to come, welcome to come, with their parents  
also to Sunday morning services - Encourage  
Young children - then our rel. assemblies Sunday  
can be young for adult services - Friday  
EVE'S

It's days throughout year -  
High School - Chapel - one Sunday in Temple



8/ How should we introduce our children to the idea of God? 15

- Through <sup>Family</sup> Prayers - through beautiful rel. ritual observance.

- Every Prop - Love - Sabbath - holidays - Ceremony -

- Then giving charity in name of God.

- Then doing - not so much then talking about God!

① When child questions about God - tell him - ~~is the created everything~~ - which we see, and have  
Tell him all that he is able to grasp - not prepared for  
any profound - calendars - ~~electronic~~ - ~~computer~~ - ~~any~~ only with  
~~years~~ and maturity - ~~Sp. maturity~~ ~~dealing with years + things~~  
knowledge / God - wisest / men die without full

Created everything - Himself uncreated, eternal

all that we have came from Him - our life, <sup>other lives</sup> ~~our~~

we are, our food, our houses - ~~we are them~~  
God loves us all - and wants us to love one another

- to be fair <sup>to another</sup> / to share <sup>with us</sup> / to ~~be~~ thank the God <sup>to another</sup> ~~to another~~  
- God writes for us -

② Books - End

9/ Children think of God as a person should we discourage this?

Not at all! For content of our mind -

Children, and many adults, will personally everything /

- They are not ready for abstract thoughts -

that will come with growth and education

There is much anthropomorphism in Bible - our  
father of the thot & God - Person - 12 12 12 12  
12 12 12 12



(1)

→ conclusion - 180°

18/

N/.

①

(4)

Ch

not finished

The



