About these translations and transcriptions

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They are offered so readers can explore and compare these catechisms. They are not a scholarly edition. Anyone quoting or citing these texts for research should work from the original printed books.

Translator's Note

This is an English translation of Eduard Kley, *Edut Adonai: Catechismus der Mosaischen Religion* (Berlin: Maurer'sche Buchhandlung, 1814), the first edition of the catechism Kley later revised completely; that revision was reprinted in 1850. It was made from a digitized copy of 116 page images. The copy is in the National Library of Israel (shelfmark S 69 B 1645) and carries a Jewish Cultural Reconstruction bookplate. Kley's preface is undated. A publisher's announcement bound in at the end is signed "Berlin, August 1814". The Hebrew title, *Edut Adonai* ("the testimony of the Lord"), comes from Psalm 19:8, which Kley prints as the book's epigraph.

Layout. The book is a catechism of numbered questions and answers, arranged in ten Sections and an Appendix on the ceremonial law. Question numbering starts again with each Section, as in the original. Grey numbers in square brackets, e.g. [37], mark where each page of the original begins, so the translation can be checked against the German. The page numbers in the Contents also refer to the original edition. Words that Kley set in spaced type for emphasis are given in italics. The 1814 printing has a number of misnumbered questions, for example two questions numbered 30 and three numbered 6. They are kept as printed and explained in notes.

Proof-texts. After most answers Kley prints biblical or rabbinic proof-texts in smaller type. Here they appear indented and in smaller type, with the citation in bold. They are translated from Kley's own German wording, not taken from a standard English Bible. Citations have been converted to standard English form ("5 B. M. 10, 12" becomes Deut. 10:12). Where a printed citation is evidently wrong, it is kept as printed and the likely correct reference is given in a note.

Notes. Kley's own footnotes are labelled "Kley's note." All other footnotes are the translator's. They are kept brief and cover printing errors, period terms, sources and doubtful readings. They should be checked before being relied on for publication.

Condition of the scan. The scans are faint in places and were digitally enhanced for reading. No page of the text is missing. Library labels, stamps and blank endpapers have been left out of the translation.

Terminology. Terms are translated the same way as in the companion translation of the 1850 edition, so the two can be compared directly. *Mosaische Religion* is "the Mosaic religion"; *Glückseligkeit* is "happiness"; *Moralgesetz* is "moral law"; *Ceremonialgesetz* is "ceremonial law"; *die zehn Gebote* is "the Ten Commandments." Note that the 1850 edition speaks instead of "the Ten Utterances." *Buße* is "repentance." The Hebrew legal terms Kley adds in parentheses (*Mitzvot*, *Chukkim*, *Mishpatim*, *Torot*) are kept.

עֵדוּת יְהוָה

Catechism[1]

of the

Mosaic Religion

by

E. Kley.

Berlin, 1814.
Published by the Maurer Bookshop.

Translated from the German

[1]The Hebrew title, *Edut Adonai*, means "The Testimony of the Lord," taken from Ps. 19:8 (the epigraph overleaf), where Kley renders it "Gottes Zeugniß."

[II] *God's teaching is perfect, refreshing the soul;*
God's testimony is eternally faithful, making fools wise;
Upright are the LORD's precepts, gladdening hearts;
Pure is his commandment, enlightening dim eyes.
The fear of God *is pure, enduring forever;*
God's judgments are eternal truth, righteous all together.

(Ps. 19:8–11.)

[III] [Foreword]

Many are the plans that spring up in the human heart; God's counsel alone endures forever![2]

Only from the purest source of life, only from God, the Most High, can and must the pure water of life of *God's teaching* flow, which refreshes the soul; whereas murky and impure springs stir up nothing but mud and filth. The Spirit that through His *Let there be* called the universe forth out of nothing, that revealed itself to Mo[IV] ses and the prophets — God's Spirit is eternal, and what He proclaims is eternal truth; — but what time alone has brought forth is lost again in the stream of time! — Far from coming with the trumpet, to gather admirers near and far by its loud blast, this *teaching of God* will instead find many adversaries, who will close their ears and eyes to it because in their hearts they serve a strange god. But hail to it, if it finds adversaries and enemies! — Hail to it, for then it is the *testimony of the Lord*, and its word is God's. — As certain as it is that the holy edifice of the religion of the fathers in Israel is now damaged and crumbling, so certain is it also that the obstinate and sluggish builders are the more numerous, who would rather watch it fall than [V] shore it up. But *tomorrow* — and the *Eternal will make known who belongs to Him* — and *whatever is holy and divine He will bring near to Himself*.[3] The pure light of truth will disperse the smoky haze of every impure fire and enlighten dim eyes.

Many shall be purified and cleansed and refined, but the wicked shall act wickedly, and none of the wicked shall understand; but the wise shall understand![4]

And so may this teaching, O God, bear witness to You and proclaim aloud the truth of Your holy word through *Moses*; may it, with Your help, spread the fear of God and purity far and wide; then I fear nothing, though my adversaries were legions! — Truth alone and what is divine will [VI] I proclaim to Your glory, as long as there is breath in me.

The Lord is mine, I fear nothing!
What can man do to me? —
The Lord is mine and stands by me: —
I shall look in triumph on my foes!

Ps. 118:6–7. —

[2] Echoes Prov. 19:21.

[3] Adapted from Moses' words to Korah and his company, Num. 16:5.

[4] Dan. 12:10, quoted without reference.

[VII] # Contents

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[1] First Section: Of Religion in General

1. What is religion?

Religion is the doctrine of a Being exalted above all things, and of the relationship in which we stand to this Being.

2. What is this exalted Being called?

God! And religion means: *the doctrine of God!*

3. What is the purpose of religion?

It makes human beings good and leads them to perfection and to happiness.

4. What is happiness?

The state of a highest, constant and pure joy.

[2] **5. Is such a state desirable for a human being?**

Yes, for all his thoughts and strivings are directed toward obtaining this state for himself.

6. In what does happiness consist?

In inner peace with oneself, in tranquility of conscience, and in the joys that our consciousness gives us.[5]

7. What is conscience?

Conscience is the voice of God within us, which judges our actions; conscience speaks in unison with religion.[6]

8. What is the content of religion?

Teachings and instructions on how we may come to know God and His will, in order to become good and happy.

9. What, then, does it mean to *have religion?*

Not only to *know* and *believe* these teachings and instructions, but also to *practice* them and *live* by them.

10. From what are these teachings drawn, or what are the sources of religion?

1) *Nature*, or *God's work*;

2) *Revelation*, or *God's word*.

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[5] "In den Selbstfrieden" — printed with "den" for grammatically expected "dem"; translated as meant.

[6] "gleichlautend" — literally "sounding alike," i.e. in agreement with religion.

[3] **11. What do you understand by *nature*?**

The visible world that we perceive around us, or else the whole of creation. — *God is known from His works!*

12. What is this knowledge of God called?

Natural religion.

13. What is revelation?

God, the Lord, has made His will known to us directly through *Holy Scripture*.

14. What is Holy Scripture?

A collection of books written through divine inspiration, to show us the way to happiness.

15. How is Holy Scripture to be regarded?

As God's word, sent to us from heaven, which teaches us to act in a way pleasing to God.

16. What do we call this doctrine?

Revealed religion.

17. Must revealed religion agree with natural religion?

Certainly; both come to us from God and through reason; they cannot contradict each other.

[4] **18.But what is taught to us neither by nature nor by revelation?**[7]

This is called irreligion, superstition, false belief.[8]

19.Do all human beings profess *one* religion?[9]

No; there are various religions, which nevertheless all agree in this: that there is one Supreme Being, whom human beings must serve through divine worship.

20. In what do they differ?

Human beings are not of one opinion about the divine word, and do not serve the Lord in the same manner.

21.From where does this diversity arise?

From the various traditions of divine revelation which each people claims to have received from its ancestors.

22.What, then, will religion mean in this *particular* sense?

The *faith* with which a people clings to the revelation handed down to it, and acts according to the teachings founded upon it.

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[7]Printed "geleht," evidently a misprint for "gelehrt" (taught).

[8]"Afterglaube" — a period term for spurious or counterfeit belief, near-synonym of "Aberglaube" (superstition).

[9]The question number prints as "10" on the scan, evidently a damaged or misprinted "19."

23. Must one quarrel about religion?

No. — Faith rests on conscience [5] and is each person's own affair. It is wrong to despise anyone, or even to hate him, because he is of a different faith from ours.

Second Section: Of the Mosaic Religion in Particular

1. To which faith do you profess allegiance?

I profess the faith in the revealed *Mosaic religion*, which I hold to be the true, pure and genuine doctrine of God.

2. Are you most deeply convinced of the truth of your faith?

I am most deeply and completely convinced of it.

3. On what grounds?

The *Mosaic religion* is founded on a revelation which God caused to take place *directly*, *before the eyes of an entire people*, through rare wonders and signs.

[6] **4. What is the principal distinguishing mark of the Mosaic religion?**

It teaches that there is only one God, and that this God is incorporeal and indivisible.

5. Whence the name *Mosaic religion*?

Through *Moses*, son of Amram, of the house of Levi, God, the Lord, gave the divine law of revelation.

> ***Mal.* 3:22** Remember the teaching of my servant *Moses*, to whom I gave laws and statutes at Horeb for all Israel.[10]

6. Was the divine Being not already known and worshipped before *Moses*?

The patriarchs already, and earlier also *Noah* and *Enoch*, had known God, the Lord, and served Him.

> **Gen. 5:24** Enoch walked with God and was here no more, for God had taken him away. —
>
> **Ibid. 6:9** Noah was a righteous and pious man in his generation; Noah walked with God.

7. Who were the patriarchs?

The first ancestors and forefathers of the Israelite people: *Abraham, Isaac* and *Jacob*.

> **Exod. 3:6** And He (God) said: I am the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob. —

[7] **8. Why is Abraham named as the first?**

Abraham was the first to enter into a covenant with God, the Lord.

> **Gen. 17:3–4** And Abraham fell on his face, and God spoke with him as follows: It is I! Behold, my covenant is with you; you shall become the father of many nations.

[10] Hebrew verse numbering; Mal. 4:4 in most English Bibles.

9.In what did this covenant consist?

The circumcision of every male was the covenant of consecration which Abraham concluded with God, the Lord, for himself and his descendants forever.

> **Gen. 17:10** This is my covenant, which you shall keep, between me and you and your children after you: you must circumcise every male. —

10. Was this covenant extended by the patriarchs?

Only the family, and whatever belonged to it, was taken into this covenant.

> **Gen. 17:23** And Abraham took his son Ishmael and all those born in his house and all whom he had bought with money, every male among the people of his house, and circumcised the flesh of their foreskin on that very same day, as God had spoken with him. —

11. Did God, the Lord, reveal Himself to the patriarchs?

God appeared to the fathers at times in night [8] visions and obscure dreams, in order to make His will known.

> **a) Gen. 14:1** After this event the word of the Lord came to Abraham in a vision, as follows: Fear not, Abraham! I am your shield; your reward is great.[11]
>
> **b) Gen. 46:2** And God spoke to Israel in a night vision and said: Jacob, Jacob! And he answered: Here I am!

12. Under what name did the Godhead reveal itself?

God appeared to them under the name *Shaddai*, the Almighty, He who is sufficient unto Himself.[12]

> **a) Gen. 17:1** God appeared to Abraham and said to him: I am God *Shaddai*; walk before me and be pious.
>
> **b) Exod. 6:2–3** 2. God spoke with Moses and said to him: I, the Eternal! 3. I appeared to Abraham, Isaac and Jacob as God *Shaddai*.

13. How did the patriarchs worship God *Shaddai*?

They feared God and believed His word faithfully and truly; they built altars to honor Him, and trusted in His omnipotence.

> **a) Gen. 15:6** And he (Abraham) believed in God, and He reckoned this to him as virtue.
>
> **b) Gen. 35:14–15** 14. And Jacob set up [9] at the place where He had spoken with him a pillar of stone, and poured a drink offering upon it, and oil. 15. And Jacob called the place where God had spoken with him: *Beth-El* (House of God).

14.Did this faith maintain itself with equal strength among the descendants?

No; in Egypt Jacob's tribe had to suffer oppression and servitude, and there this faith was gradually lost.

15. By what means was the faith reawakened?

God, the Lord, raised up His servant and prophet *Moses*, who freed Israel through wonders never before seen and led them out of Egypt.

> **Exod. 14:31** Israel saw the great power which God had exercised in Egypt, and the people feared the Eternal, and they believed in God and in His servant Moses.

---

[11] Printed "1 B. M. 14, 1"; the verse quoted is Gen. 15:1.

[12] Kley's gloss "der sich selbst genug ist" reflects the traditional rabbinic etymology of Shaddai as "she-dai," "He who is sufficient."

16. Was Moses' task thereby completed?

This was only the beginning of his divine mission.

17. For what further purpose was Moses chosen by God?

Moses led Israel into the second, eternal covenant with the Lord.

> **Deut. 5:4–5** 4. Face to face God spoke with you on the mountain out of the midst of [10] the fire; 5. I stood at that time between God and you, to proclaim to you the word of the Eternal, for you were afraid of the fire and did not go up the mountain.

18.In what did this second covenant consist?

Israel took upon itself and its descendants forever the law of the holy religion.

> **Deut. 5:2–3** 2. The Eternal, our God, made a covenant with us at Horeb; 3. not with our parents alone did the Eternal make this covenant, but with all of us who are alive here.

19. How was this covenant concluded?

God, the Lord, descended upon *Sinai* and pronounced the holy law; and the people cried: *We will do and obey!*[13]

> **Exod. 19:20** And the Eternal, God, descended upon Mount Sinai, onto the top of the mountain, and God called Moses to the top of the mountain, and Moses went up. —

20. What is this covenant called?

The covenant at Horeb; the revelation and lawgiving at Sinai. It is the holiest of all revelations.

21. Why is this the holiest?

1) Here God revealed Himself to the entire people.

> [11] **Exod. 20:15** And all the people perceived the voices and the flames, and the sound of the *shofar*, and the smoking mountain.[14]

2) The ten words of the covenant were written on two tablets of stone with the finger of God.

> **Exod. 31:18** When He (God) had finished speaking with Moses on Sinai, He gave him the two tablets of the testimony, tablets of stone, written with the finger of God.

3) The testimony was kept, as the holiest thing, in the Ark of the Covenant.

> **Exod. 40:20–21** 20. He (Moses) took the testimony, laid it in the ark, put the poles on the ark, and placed the cover on top of it. 21. He set the ark in the dwelling and hung the curtain before the ark of the testimony, as the Lord had commanded him. —

22. Where did the remaining revelations take place?

Likewise on Sinai, where the Lord spoke with Moses so that he might communicate it to the people.

> **Exod. 24:12, 18** 12. And the Eternal said to Moses: Come up to me on the mountain and remain there: I will give you the tablets of stone, the teaching and the commandment which I have written, to instruct them. 18. And Moses went into the cloud and ascended the mountain, and so Moses remained on the mountain 40 days and 40 nights.

---

[13] Echoes Exod. 24:7, "na'aseh ve-nishma" ("we will do and we will hearken").

[14] Kley follows the German (Luther) verse numbering; in English Bibles this is Exod. 20:18.

[12] **23. But once Israel had moved on from Horeb?**

Then God spoke with Moses in the Tabernacle.

> **Num. 7:89** When Moses came into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the cover that is on the ark of the testimony, between the two cherubim, and thus the command was given to him.

24. How did God reveal Himself to Moses?

Face to face, mouth to mouth, God the Lord spoke with Moses.

> **Num. 13:6–9** 6. And He (God) said: Hear my words: to a prophet among you I, God, make Myself known in a vision; I speak with him in a dream. 7. Not so my servant *Moses*, who is faithful in all my house. 8. Mouth to mouth I speak with him, and he beholds the *Lord* in His form, not in dark words or riddles.[15]

25.What, then, are we to consider Moses to be?

Moses is the greatest of all prophets and lawgivers. Moses is the benefactor of the whole human race, and ours in particular.[16]

26. In what respect is he the greatest prophet?

Holy Scripture testifies of him thus:

> **Deut. 34:10** And there arose no [13] prophet again in Israel like Moses, who knew the Eternal face to face.

27. How is this to be understood?

Moses was the first to proclaim the true, one and incorporeal God, and taught about Him among the people of Israel.

28. Under what name did Moses proclaim the Godhead?

יְהֹוָה*)*[17] *(Adonai) is the name of the eternal, infinite Being who* was*,* is *and* will be *from eternity to eternity.*

> **Exod. 3:14** And God said to Moses: I am who I eternally am. He said: Thus shall you say to the children of Israel: *I am* (eternal) sends me to you.

30.In what respect is Moses the greatest lawgiver?[18]

His laws are founded for ever with divine power and wisdom.

30. In what respect is he the benefactor of the whole human race?

Moses was the first to bring the doctrine of God down from heaven, and he taught the children of men to act in a way pleasing to God. All later prophets and teachers of God followed him.

[14] **31.In what respect is he our benefactor in particular?**

The teaching that Moses commanded us is an inheritance of the congregation of Jacob (Deut. 33:4.)

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[15]Printed "4 B. M. 13, 6—9"; the passage is Num. 12:6–8.

[16]The full stop after "Gesetzgeber" (lawgivers) is missing in the print; supplied here.

[17]**Kley's note:** Because of its holiness, this name of God may never be pronounced.

[18]Numbered "30" in the print, as is the following question; no question 29 appears.

32. What are the main articles of the Mosaic doctrine?

First. Belief in one, sole God and in divine providence.

Second. Belief in the law revealed by God through Moses and the prophets.

Third. Belief in a retributive justice for good and evil after our death. —

Third Section: Of God and His Attributes

1.What is the first article of faith?

I believe truly and certainly that there is a God who created the heavens and the earth and all [15] that fills them; I believe that God the Lord governs and sustains the universe and determines the destiny of every creature.

2. Are you convinced of the existence of God?

I am fully convinced of it. Nature came into being, or was created; so there must also be an author who caused it to come into being.

> **1) Gen. 1:1** In the beginning God created heaven and earth.
>
> **2) Isa. 40:26** Lift up your eyes on high and see: who has created all this? He who leads out their hosts by number, and calls them all by name.

3.Could not chance have brought forth the universe?

No. Chance can have no order; but the world is governed according to laws.

> **1) Jer. 31:35** Thus says the Lord, who made the sun to be the light of day, who gave the moon and the stars their law, to give light by night, who stirs up the sea so that its waves roar; the Eternal of Hosts is His name.
>
> **2) Ps. 148:3–7** 3. Praise Him (God), sun and moon; praise Him, all you shining stars. 4. Praise Him, you highest heavens, you waters above the heavens. 5. Let everything praise the [16] name of the Eternal, for He commanded and they *came to be*. 6. And He sustains them for ever; He gave a law that is not to be transgressed.

4. Can we see the Godhead?

No; God is a spirit and not visible to human eyes.

> **Exod. 23:25** And He (God) said (to Moses): You cannot behold my face, for no man sees me as long as he lives.[19]

5. What is meant by a spirit?

A living, invisible being endowed with power, reason and understanding.[20]

6. How is such a being recognized?

Again, through the spirit. God reveals Himself to our spirit.

> **Ps. 139:14** I thank you that I am so wonderfully made; incomprehensibly wonderful are your works; this my soul knows well.

[19]Printed "2. B. M. 23. 25"; the passage is Exod. 33:20.

[20]"Witz" in the period sense of wit, mental acuity.

7. Through what does God reveal Himself to our spirit?

1) Through creation. God is visible in His works.

Ps. 19:1 The heavens declare the glory of God, and the firmament proclaims the work of His hands. —[21]

2) Through Holy Scripture. God is known from His holy word.

Ps. 109:7 He shows His ways to Moses, His deeds to the sons of Israel.[22]

[17] **8. What do we perceive from God's work and word?**

God is the all-perfect Spirit.

Num. 16:22 The Eternal is the God of the spirits and of all flesh. —

9. What do you understand by "*the most perfect Spirit*"?

In the divine Being, power, wisdom and will are found in the highest degree. God possesses all perfections without limitation.

a) Exod. 15:11 Who among the mighty is like you, O Eternal! who is so glorious, so holy as you? — Worker of wonders! awesome in praise! —

b) Jer. 10:6–7 6. Who is like you, O God! You are great, and your name is great in might. 7. Who should not fear you, King of the nations! It is your due, for among the wise of the nations and in all kingdoms there is none like you.

c) Job 12:10 With Him are wisdom and might; to Him belong counsel and understanding.[23]

10. What are these perfections called?

God's attributes and ways.

2 Sam. 22:31 O God! His way is perfect, the word of the Eternal is pure; He is a shield to all who trust in Him.

[18] **11. What does Holy Scripture teach about the essence of God?**

1) God is a *one*, *unique* Being. Nothing exists apart from Him.

a) Deut. 6:4 Hear, O Israel! The Eternal, our God, is one God!

b) Isa. 45:5–7 I am God and there is none else; apart from me there is no power; Creator of light and of darkness, of welfare and of evil — I, God, have made all this.

2) God is an *eternal* Being. He had no beginning and can have no end: He *was*, *is* and *will be*.

a) Isa. 44:6 Thus says the Lord, Israel's King and Redeemer: I, God of Hosts, I am the first and the last, and apart from me there is no power.

b) Ps. 92:2 Before the mountains came to be, before earth and world were created, you were God, from eternity to eternity.[24]

3) God is a self-subsistent, unchangeable Being. He exists and lives through Himself and remains ever the same.

a) Ps. 102:26–29 26. The earth, which you founded of old, the heavens, the work of your hands: 27 they pass away, but you remain; — they grow old like a garment; you change them, and they are changed. 28. But you remain the same; your years are without end.

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[21] German verse numbering; Ps. 19:2 in English Bibles.

[22] Printed "Ps. 109, 7"; the verse is Ps. 103:7.

[23] The verse number is faint and may read 10 or 16; the wording matches Job 12:13 and 12:16.

[24] Printed "Ps. 92. 2"; the verse is Ps. 90:2.

b) Mal. 3:6 I, the Eternal, am unchangeable, and you sons of Jacob! shall not cease.

[19] **12. What does Holy Scripture teach about the attributes of God?**

1) *God is almighty*; He *can do what He wills*. —

Ps. 33:6, 8, 9 6. By the word of the Eternal the heavens came into being, by the breath of His mouth all their hosts. 8. Let all the world fear the Lord; let every inhabitant of the earth tremble before Him. 9. For when He speaks, it comes to pass; — when He commands — there it stands! —

1) *God is all-wise!* He attains the best ends through the best means.[25]

Job 28:12–24 12. Wisdom, where shall it be found? Where is the seat of understanding? 13. No man knows its worth; it is not to be found in the land of the living; 21. it is hidden from the eye of every living thing, concealed from the birds of the air: 24. God knows its way; He knows its place.

13. Where do we perceive His all-wisdom?

The things in creation are joined with one another like the rings of a chain; the end of the one is the means to another.

Prov. 3:19 The Lord founded the earth with wisdom, and established the heavens with understanding.

[20] **14. What else does Holy Scripture teach about the attributes of God?**

3) *God is omnipresent.* — There is no point, either in heaven or on earth, where God's presence does not act and live.

a) Ps. 139:7–10 7. Where shall I go from Your spirit, where flee from Your presence? 8. If I climbed up to the heavens, You are there; and if I made my bed in the underworld, I would find You; 9. if I took the wings of the dawn and stayed at the farthest end of the sea: 10. even there Your hand would lead me, even there Your right hand would take hold of me.

b) Jer. 23:23–24 23. Am I then a God only near at hand, and not also a God from afar? says the Eternal. 24. Can a man hide himself so secretly that I would not see him? says the Eternal. Do I not fill heaven and earth? says the Lord. —

4) *God is omniscient!* Nothing is so secret and hidden that God does not know it.

a) Jer. 17:10 I, God, search the hearts and test the reins, to give to each according to his ways and according to the fruit of his deeds.

b) Ps. 139:1–5 1. Lord! You search me and know it. 2. I sit, I rise up: it is known to You; You discern from afar what I think. 3. You have measured out my going and my lying down, and You see all my ways. 4. There is no word that hovers on my tongue — You, Lord! You already knew it fully. —

[21] 5) *God is all-just!* With Him it is not a person's standing that counts but the deed; He loves the good and hates evil.

a) Deut. 10:17–18 17. For the Eternal your God is the God of gods, the Lord of lords, the great, mighty, awesome God, who does not judge by a person's standing and takes no bribe. 10.[26] He secures justice for the orphan and the widow; He loves the stranger and gives him food and clothing.

b) Ibid. 32:4 The Rock of protection! His work is without flaw, for all His way is justice; a God of faithfulness, without crookedness, just and fair is He.

c) Ps. 5:5 For You are not a God who delights in wanton arrogance; with You wickedness finds no shelter. —

6) God is all-good, all-gracious and all-merciful: He loves all His creatures, He gives us more than we deserve, and He forgives us when we have sinned. —

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[25] Numbered "1)" again in the print; evidently 2) is meant.

[26] Printed "10."; verse 18 is meant.

a) Exod. 34:6–7 6. The Eternal passed before his (Moses') face and proclaimed: God is an unchangeable, eternal Being, an almighty God, all-merciful and all-gracious; long-suffering, of infinite kindness and faithfulness.[27] He preserves His goodness to the thousandth generation, forgives iniquity, transgression and sin.

b) Ps. 145:9, 15–16 9. The Lord is good to all, and has compassion on all His works. 15. The eyes of all [22] wait upon You, and You give them their food in due season. — 16. All-gently You open Your hand and satisfy every living thing with kindness. —

15.Does God possess still more perfections?

No human thought can conceive them all, no tongue can name them.

Ps. 106:3 Who can utter the greatness of the Eternal, who can proclaim all His praise? —[28]

16. What new attribute is this?

God is the all-holy Being. There is nothing imperfect in Him.

Isa. 6:3 Holy! holy, holy! Eternal of Hosts! the whole earth is full of His glory!

Ibid. 40:25 To whom would you liken me, that I should be equal to him? says the *Holy One!*

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Fourth Section: Of the Relation of Man to God

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1. In what relation do we stand to the Supreme Being?

God is our Father; we are His children. —

a) Num. 14:1 You are children of the Eternal, your God.[29]

[23] **b) Isa. 63:16** For You are our Father; Abraham knows nothing of us, Israel (Jacob) does not acknowledge us; You, the Eternal, are our Father; our *Redeemer* from eternity is Your name.

c) Ibid. 64:7 Now, Lord: You are our Father! we are the clay, You are our potter, we are all the work of Your hands

2. What follows from this on God's side?

God loves us as a father does and wants nothing but what is best for us. All the goods of the earth exist for our benefit.

Gen. 1:28–29 28. And God blessed them and said to them: Be fruitful and multiply, and fill the earth and take possession of it; rule over the birds of the sky and over every living creature that creeps upon the earth. 29. God said: Here I give you every plant that bears seed over the whole earth, and every tree that has fruit bearing seed; these too shall be for food.

3. What does this relation demand on our side?

Love awakens love in return; kindness produces thanks. We must love God as our Father and benefactor and thank Him for His goodness.

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[27]Kley renders the divine name (YHWH YHWH) interpretively as "an unchangeable, eternal Being," in the manner of the Mendelssohn-school translations.

[28]Printed "Ps. 106, 3"; the quoted verse is Ps. 106:2.

[29]Printed "4 B. M." (Numbers); the verse quoted is Deut. 14:1.

Ps. 136:25–26 25. He gives food to all flesh; His goodness endures forever. 26. Give thanks to the Lord of heaven; His goodness endures forever.

[24] **4. By what means can we show God our love?**

When we use God's gifts for the best purpose.

5. How can we thank God?

When we feel deeply how good the Supreme Being is toward us.

Ps. 103:1–2 1. My soul! bless the Lord, and all that is within me, (praise) His holy name! 2. My soul! thank your God and do not forget His benefits. —

6. How do these feelings express themselves?

In prayer.

7. What is prayer?

The raising of one's thoughts to God, in order to pour out our heart before Him.

Ps. 62:9 O people! Trust in Him (God) at all times, pour out your heart before Him! God is our refuge.

8. Do we pray only to give thanks?

We also pray when we are in distress, or when we have sinned.

Ps. 142:2–7 2. With a loud voice I cry to the Lord, with a loud voice I plead with God. 3. I pour out my complaints before Him, I tell Him my sorrow. 6. I cry, Lord! to You; You are indeed my refuge, my portion in the land of the living.

[25] **9.Is prayer necessary to our nature?**

Joy and sorrow would weigh down our heart if we could not pray.

a) Ps. 107:1 Give thanks to the Lord, for He is kind; His goodness endures forever.

b) Ps. 118:5 In my distress I called upon the Deity, and it answered me with wide room.

10. Is prayer beneficial to us?

Prayer makes us cheerful, content with God, and gives us trust in His help.

Ps. 13:6 And I trust in Your grace; my heart rejoices in Your salvation; I sing to the Lord, for He deals kindly with me.

11. Does God hear the prayer of man?

Yes, when it is offered in truth and from the depths of the heart.

Ps. 145:18–19 18. The Lord is near to all who call Him; to all who call upon Him in truth. 19. He does what the God-fearing desire; He hears their supplication and sends them help.

12. What does it mean to *call upon God in truth*?

We must keep in our heart what we vow with our lips.

Deut. 23:24 What has gone out of your lips you shall keep and fulfill, as you have freely vowed with your mouth to the Eternal, your God. —

[26] **13. What is the purpose of prayer?**

We are to sanctify ourselves by stepping before God, our Lord.

Exod. 19:22 And those who step before the Lord shall sanctify themselves. —

14. What does it mean: we are to sanctify ourselves?

God is the most perfect, holiest Being; we are to strive to become like God.

> **a) Lev. 19:1–2** 1. And God spoke to Moses as follows: 2. Speak to the congregation of the children of Israel and say to them: You shall be holy! for I am holy, the Eternal, your God;
>
> **b) Exod. 19:6** And you shall be to me a kingdom of priests and a holy nation. —

15. Can man become like God?

He already is so by his very nature. God created man in His image.

> **Gen. 1:27** God created man in His image, in the image of God He created him; male and female He created them.

16. What do you understand by *the image of God*?

God has imparted to man a living power from His spirit; this is the *soul*.

> **Gen. 2:7** And the Eternal, God, formed man from the dust of the earth, and [27] breathed into his nostrils living breath, and so man became an *ensouled* creature. —[30]

17. What is man, considered as a spiritual being?

Man is endowed with power, wisdom and goodness; through these he becomes an image of his Creator.

18.In what does man's power consist?

Man has free will to do good or evil.

> **Deut. 30:15** See, I now set before you life and good, death and evil.

19.In what does man's wisdom consist?

Man has *reason*, to distinguish the true from the false and the good from the evil.

> **Gen. 3:5** For the Lord knows that as soon as you eat of it (of the tree of knowledge), your eyes will be opened, and you will be like divine beings, knowing good and evil.

20.In what does man's goodness consist?

Man has a *heart* and a *conscience*, to *will* the good and to *shun* evil.

> **Deut. 30:19** I call heaven and earth to witness against you: I have set before you [28] life and death, blessing and curse: choose life, so that you and your descendants may live happily. —

21. Has man remained in God's image?

No; he has stepped out of the state of innocence and purity.

22.What is man's present condition?

We are now all of us sinners.

> **Eccl. 7:20** There is no one on earth so righteous that he does only good and never sins. —

[30] "Seine Nase" is capitalized as printed, as though referring to God, but the sense is "his (man's) nostrils." "Beseeltes Thier" (literally "ensouled animal") renders nefesh ḥayyah.

23. Where does this condition come from?

The fall into sin of our first parents plunged the whole human race into the state of sin.[31]

a) Job 14:4 Can anything pure come from the impure? — Surely not one.

b) Isa. 43:27 Your first father sinned, and your spokesmen transgressed against me.

24. What is the nature of man in this present condition?

Man is subject to an innate inclination toward evil and an aversion to the good.

a) Gen. 8:21 The desire of the human heart is evil from youth onward.

[29] **b) Ps. 51:7** Behold, I was begotten in sin, in sin my mother conceived me.

25. What is sin?

Everything that is against God's commandment, whether action or inclination.

26. Where does sin come from?

Our flesh, or our body, which was formed from dust, is subject to sensual drives, frailties and weaknesses.

a) Ps. 103:14 He knows our frame; He remembers that we are but dust.

b) Job 10:9–12 9. Remember that You formed me like clay and let me return to dust. 10. You poured me out like milk, and let me curdle like whey; 11. clothed me with skin and flesh, wove me through with bones and sinews.

27. Can we escape sin?

Sin entices us at every step, but we must master it.

Gen. 4:7 Sin crouches at the door; its desire is toward you, but you shall master it.

28. By what means can we master sin?

Through virtue and through the fear of God.

[30] **29.What do you understand by this?**

1) Our free will must obey reason.

2) Our free will must follow the voice of God and conscience.

30.In what, then, does the virtue of man consist?

In reason winning the victory over passion, the spirit over the flesh, duty over inclination.

Prov. 16:32 Better one who is slow to anger than a hero; and one who is master of himself is better than a conqueror of cities.

31.In what does the fear of God consist?

We are to fear God, the Lord, above all things, so that we do only His will and hold fast to Him.

Deut. 10:20 You shall fear the Eternal, your God; Him you shall serve and to Him you shall cleave.

32. What is God's will toward us?

We are to keep God's commandments, which He has given us for our own good.

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[31] "Sündenfall" (the Fall) is a markedly Christian theological term; its use here is characteristic of this first edition.

Deut. 10:12–13 12. Now, Israel! what does the Eternal, your God, require of you, but that you fear the Eternal, your God, with all your heart and with all your soul, walk in all His ways, love Him and [31] serve; 13. namely, that you fulfill the commandments of God and His laws, which I (God) lay upon you today for your own good.

33. What does this mean: *for our good*?

The fear of God leads us toward our destiny.

Eccl. 12:13 Fear God and keep His commandments, for this is the whole destiny of man.

34. What is our destiny?

Perfection, and likeness to God.

Deut. 18:13 You shall be perfect with the Eternal, your God.

35.How do we attain likeness to God?

We must know God, search out His ways, or attributes, and order our conduct accordingly.

a) Prov. 3:6 In all your ways acknowledge Him (God); He will direct your paths.

b) Deut. 13:5 The Eternal, your God, you shall follow, Him you shall fear, His commandments you shall keep, His voice you shall obey, Him you shall serve, and to Him you shall hold fast.[32]

36. What, accordingly, does God's omnipotence teach us?

We should not presume upon our own strength nor despair in our powerlessness; we should fear no one more, and trust no one more, than God, the Almighty.

[32] **a) Ps. 118:6** The Lord is mine, I fear nothing; what can man do to me?

b) Ibid. 146:3–6 3. Do not trust in the great, nor in the son of man, who has no help; 4. his spirit leaves him, then he returns to the earth, then his plans are at an end. 5. Happy is he who has the God of Jacob for his help, who sets his hope on the Lord his God.

37. What does God's perfect justice teach us?

We should, like God, be just in all that we do and leave undone; we should, without respect of persons, love the good and hate evil. —

a) Deut. 16:19–20 19. You shall not pervert justice nor show respect of persons; you shall take no bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. 20. Justice, justice shall you pursue, that it may go well with you.

b) Ps. 11:7 The Lord is just and loves justice; the upright shall behold His face.

38. What does God's perfect goodness teach us?

We should, like God, think and act with kindness and love.

Lev. 19:33–34 33. When a stranger sojourns in your land, you shall not oppress him; 34. the stranger who dwells with you [33] shall be to you as the native among you; you shall love him as yourself. —

38.What do God's perfect grace and mercy teach us?[33]

As God, the Lord, has mercy on His creatures, so should we practice mercy toward our fellow creatures.

a) Prov. 14:21 The sinner despises his neighbor; happy is he who has mercy on the needy.

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[32]The print reads "Dein Ewigen," evidently a misprint for "Dem Ewigen" ("the Eternal," dative).

[33]The question number 38 is printed twice (pp. 32 and 33); the numbering then continues 39, 40, etc.

b) Ibid. 19:17 He who is gracious to the poor lends to the Eternal; his good deed will be repaid him.

39. What do God's eternity and unchangeableness teach us?

God never changes His love toward us; so we too should persevere all our lives in obedience and in faith toward God.

a) Num. 23:19 God is not a man, that He should lie, not a son of earth, that He should change His mind; should He say something and not do it, promise something and not fulfill it?

b) Deut. 6:1–2 1. These are the commandments, statutes, and ordinances which the Eternal, your God, has commanded to teach you; 2. so that you may fear the Eternal, your God, and that both you and your son and your grandson keep all His decrees and commandments as long as you live.

[34] **40. What does God's omniscience teach us?**

We should do good and avoid sin even when no one sees it; the eye of the Lord sees everything we do.

a) Ps. 33:13–16 13. From heaven the Eternal looks, He gazes upon all the children of men; 14. from His firm throne He observes all the inhabitants of the earth. 15. He who formed the hearts of them all also marks all their doings.

b) Ibid. 138:6 Exalted is the Eternal, and He beholds the lowliest from afar, as well as the highest.

41. What does God's omnipresence teach us?

God is everywhere ready to help wherever we call upon Him; but the sinner, too, stands everywhere before God and before his own conscience.

a) Exod. 20:21 In every place where I cause My name to be mentioned, I will come to you and bless you.

b) Job 34:22 There is no darkness, no gloom, where evildoers can hide themselves.

42. What does God's perfect wisdom teach us?

When we cannot search out God's ways, we should trust the Lord unconditionally, for He does all things well and wisely.

Prov. 3:5, 7 5. Trust in the Lord with all your heart and do not rely on [35] your own reason. 7. Do not consider yourself wise; fear the Eternal and avoid evil.

43. What further does God's perfect wisdom teach us?

Human wisdom is vain and foolish if it is not founded on the fear of God.

a) Ps. 111:10 The beginning of wisdom is the fear of God; to walk accordingly is true prudence; it brings imperishable praise.

b) Job 28:28 And He (God) said to man: Let the fear of God be your wisdom, and let avoiding evil be your understanding.

44. How does Holy Scripture speak of divine and human wisdom?

The hidden things belong to the Eternal our God; but what has been revealed is for us and our children, that we may fulfill all the words of this teaching. (Deut. 29:23.)[34]

45. What is this teaching?

The divine law through Moses and the Prophets.

[34] As printed; the verse quoted is Deut. 29:28 (Hebrew numbering; 29:29 in English Bibles).

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[36] Fifth Section: Of the Law Revealed through Moses

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1.What is the second article of faith?

I believe truly and with certainty that God, the Lord, revealed Himself on Mount Sinai to the entire Israelite people and pronounced the holy Ten Commandments; I believe that God, the Lord, communicated to His servant Moses the whole teaching that has been handed down to us from him; I believe that Moses and the Prophets after him were men of God.[35]

2. What do you understand by the revealed law?

The 24 books of the ancient Scripture, which we call the old covenant with the Lord through Moses and the Prophets.

> **Deut. 28:69** These are the words of the [37] covenant which the Eternal commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He had made with them at Horeb.

3. What do you understand by the whole teaching of Moses?

Moses left us a written law and is said to have handed down to us an oral one.

4. What is the written law?

The five books of the teaching, which Moses wrote down at God's command.

> **Deut. 31:9** And Moses wrote down this whole teaching and delivered it to the priests, the sons of *Levi*, who carried the ark of the covenant of the Lord, and to the elders of Israel.

5. What is the oral law?

An interpretation of the written law which is said to have been transmitted from Moses by oral tradition.

> **Avot 1:1** Moses received the law on Sinai and handed it down to Joshua, Joshua to the elders, these to the Prophets, and these to the men of the Great Assembly.

6. Where are these traditions found?

In the *Mishnah* and *Gemara*.

7.What does the written law of Moses contain?

1) The moral law.

[38] 2) The ceremonial law.

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[35] "göttliche Männer," literally "divine men"; the sense is men inspired by or sent from God.

8. What is the moral law?

Commandments and prohibitions to which the Mosaic religion obligates us as human beings (Mitzvot).[36]

> **Num. 15:39–40** 39. You shall remember all of God's commandments and keep them, and not follow after your heart and your eyes, which lead you astray. 40. You shall be mindful of My commandments and do them, so that you may be holy to your God.

9. In what is this law grounded?

In the heart and in the divine nature of the human being.

> **Deut. 30:11–15** 11. For this commandment which I give you now is not hidden from you, nor far off; 12. it is not in heaven, that you might say: Who will go up to heaven for us to bring it down and let us hear it, so that we may practice it? 13. Nor is it beyond the sea, that you might say: Who will cross the sea for us to fetch it and acquaint us with it, so that we may practice it? 14. Rather, the matter is very near to you; you have it in your mouth and in your heart, that you may practice it.

10. What is the ceremonial law?

Laws which the Mosaic religion imposes on us solely as its confessors. (Chukkim.)[37]

> [39] **Deut. 4:5–6** 5. See, I have taught you statutes and ordinances, as the Eternal, my God, commanded me, that you should observe them in the land which you are entering to possess. 6. Observe them well and keep them, for this will be your wisdom and understanding in the sight of the nations; when they hear the various laws, they will say: This great nation is wise and understanding indeed.

11. In what is this law grounded?

In the special relationship of our ancestors with God.

> **Deut. 4:7–8** 7. For where is there a nation so great that gods show themselves so near to it as the Eternal, our God, is whenever we call upon Him? 8. And where is there a nation so great that it has such just ordinances and laws as this teaching which I set before you now?

12.Does the Mosaic teaching contain still other laws?

There are still other Mosaic laws, which, however, no longer obligate us.

13. Which are these?

1) Political laws (Mishpatim).[38]

2) Ecclesiastical laws and ordinances (Torot).[39]

14.What is meant by a political law?

A law that obligated our ancestors as citizens of the Israelite state.

> [40] **Deut. 12:1** These are the statutes and ordinances which you are to observe carefully in the land which the Eternal, the God of your fathers, has given you to possess, at all times, as long as you dwell on this earth.

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[36]Kley's transliteration "Mizwoth" (Hebrew mitzvot, "commandments").

[37]Kley's transliteration "Chuckim" (Hebrew chukkim, "statutes," traditionally the laws whose reason is not self-evident).

[38]Kley's transliteration "Mischpatim" (Hebrew mishpatim, "ordinances, judgments").

[39]"Kirchliche": literally "church-related"; Kley uses the period term for laws of the Temple cult and priesthood. "Thoroth" is his transliteration of Hebrew torot ("instructions," used in Leviticus for the sacrificial and purity rules).

15. Which are political laws?

The law of tax levies (Exod. 30:11–17); the law concerning household servants and slaves (Exod. 21:1; Lev. 25:1 ff.); the laws of war (Deut. 20 ff.); and several others of the kind.

16. What is an ecclesiastical ordinance?

Institutions concerning the worship of God in the great Temple at Jerusalem.[40]

> **Deut. 12:13–14** 13. Take care that you do not offer your sacrifices in every place that you see; but at the place which the Eternal will choose in one of your tribes, there you shall bring your sacrifices, there you shall perform everything that I command you.

17. Which are such ecclesiastical ordinances?

The laws of sacrifice (Lev. chs. 1–11); the service of the priests and Levites (Lev. 16; Num. 1:48–54); the heave-offering (Exod. 25); the great assembly of all Israelites in Jerusalem three times a year (Exod. 35:23)[41]; and many others.

[41] **18. Why are these two kinds of laws no longer binding on us?**

We no longer form a state of our own, and we no longer have a common Temple.

19. Which are the holiest laws?

The moral laws are the holiest. —

20. Why do you call them the holiest?

These are the eternal laws, which admit of no alteration; on the observance of these laws rests our bliss and our eternal salvation.

> **a) Deut. 11:26–29** — 26. See, I set before you today the blessing and the curse: 27. the blessing, if you obey the commandments of the Eternal, your God, which I now command you. 28. But the curse, if you do not obey the commandments of your God and turn aside from the way that I now prescribe to you.[42]
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> **b) Prov. 6:23** — The commandment is a lamp, the teaching a light, and moral doctrine the way to life.

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[42] Sixth Section: Of the Moral Law

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1.What does the moral law teach.

It teaches us our duty.

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[40] The print has the misprint "Jerusalnm."

[41] As printed; the thrice-yearly pilgrimage law is at Exod. 34:23 (cf. 23:17).

[42] Kley cites vv. 26–29 but quotes only vv. 26–28.

2. What is our duty?

We must do everything that God requires of us?[43]

3.By what means do we take on duties?

We take on duties together with our life, through the covenant into which we have entered with God.

4.Toward whom do we have duties.

1) Toward God, through whom we live.

2) Toward our fellow human beings, with whom we live.

3) Toward ourselves, or toward our own life.

[43] **5. Can these duties be separated from one another?**

They are all bound up and united with one another by the bond that ties us to God, the Lord.

6.What is this bond called.

The love of God.

7. How is this to be understood?

1) We are to love God, the Lord, above all things.

2) We are to love God in our neighbor.

3) We are to love God in ourselves.

8. What is the chief commandment concerning the love of God?

Hear, O Israel! The Eternal, our God, is one God! And you shall love the Eternal, your God, with all your heart and with all your soul and with all your strength.

Deut. 6:4–5

9. How are we to love God with *all our heart*?

God is our highest good; to Him alone we are to attach our *desires*, and fear Him in our heart.

Deut. 10:20 — The Eternal, your God, you shall fear, Him you shall serve, to Him you shall cleave, and by His name you shall swear.

[44] **10. How are we to love God with *all our soul*?**

We are to direct all our *thoughts* toward God; we are to keep only God and His holy word always before our eyes.

a) Deut. 6:6–7 — 6. The words that I now command you shall remain always in your heart. 7. You shall impress them upon your children and speak of them when you sit at home or are on a journey, when you lie down, and when you rise up.

b) Ps. 16:8 — I keep the Eternal always before my eyes; He stands at my right hand, I cannot be shaken.

[43] The question mark at the end of this answer is as printed, evidently a misprint for a period.

11. How are we to love God with all our strength?

We are to serve God, the Lord, with all our strength through *deed and action*.

> **Deut. 26:16** — This very day the Eternal, your God, commands you to fulfill all these laws and precepts, that you keep them and *do* them with all your heart and with all your soul.

12.In what does the service of the Lord consist?

In God-fearing and pious works.

13.What is the chief commandment concerning love of neighbor?

(Lev. 19:18.) You shall *love your neighbor as yourself*. — What [45] you do not wish to be done to you, do not do to anyone else either.[44]

14. How are we to love God in our neighbor?

We are to revere in our fellow human being the image of God, and love our brother.

> **Mal. 2:10** — Have we not all one Father? One God created us; why then should we deal faithlessly with our brother and destroy the covenant of our fathers?

15. How are we to love God in ourselves?

We are to keep God's image within us always pure and unblemished; we are to be holy.

> **Lev. 20:7** — And you shall sanctify yourselves, so that you become holy, for I am the Eternal, your God?[45]

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Seventh Section: Of the Ten Commandments

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1. What are the Ten Commandments?

Ten holy utterances that God, the Lord, revealed to the people of Israel on Sinai.

> [46] **Deut. 4:12–13** — 12. God spoke with you out of the midst of the fire; you heard audible words,[46] but perceived no form, only the voice. 13. He Himself declared to you His covenant, which He commanded you to keep, namely the Ten Commandments; these He afterward wrote on two tablets of stone.

2. As what are the Ten Commandments to be regarded?

The Ten Commandments are the eternal foundation pillars of the divine law, erected for all times and generations.

> **Deut. 5:3–4** — 3. Not with our fathers alone did the Eternal make this covenant, but with all of us who are alive here. 4. Face to face the Lord spoke with you on the mountain out of the midst of the fire. 5. I stood between God

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[44]The second sentence, appended without a citation, is the negative form of the Golden Rule attributed to Hillel (BT Shabbat 31a).

[45]The final question mark is as printed, evidently a misprint.

[46]Printed "vornehmliche Wort" ("principal/distinguished words"), very likely a misprint for "vernehmliche Worte," "audible words" (Hebrew qol devarim); translated in that sense.

and you at that time to proclaim to you the word of God? for you were afraid of the fire and had not gone up the mountain.[47]

3.On what ground do you believe this?

The Ten Commandments are the testimony of the Lord, eternally true and just.

Ps. 19:8–9 — 8. The teaching of God is perfect, refreshing the soul; His testimony is ever faithful, making fools wise; 9. the Lord's precepts are upright, gladdening the heart; the Lord's commandment is pure, brightly enlightening the eyes,

4.What do the Ten Commandments contain?

The first four teach us our duties to[47] ward God, the last six our duties toward our neighbor.

5. What is the wording of the first commandment?

I am the Eternal, your God, who led you out of the land of Egypt, out of the house of slavery: you shall have no other gods besides me.

6. What does this commandment teach us?

We are to love and fear and honor God above all things, for God is the one and only, the most mighty Being, and our greatest benefactor.

Deut. 4:35–40 — 35. It has been shown to you, so that you may know: the Eternal is the true God, and there is none besides Him. 36. From heaven He let you hear His voice, to teach you discipline, and on earth He showed you His great fire; His words you heard out of the midst of the fire. 37. Therefore, because He loved your fathers and took delight in their descendants, He led you out of Egypt before Him with His great power. 39. Know it, then, and take it well to heart, that the Eternal alone is God, in heaven above and on earth below, and there is no one else.[48]

7. What is the wording of the second commandment?

You shall not make for yourself any image, any form of what is above in heaven, or be[48] low on the earth, or in the water beneath the earth; you shall not worship them or serve them.

8. What does this commandment mean?

We are to love and fear the invisible God and worship Him in spirit.

Deut. 4:15–16 — 15. Take good heed, as you value your lives: you saw no form on the day the Eternal spoke with you from *Horeb* out of the fire: 16. so that you do not go astray and make yourselves an idol, a sculpted form, the figure of a man or a woman.

9. What is forbidden by this?

We are not to practice idolatry, whether gross or subtle.

10. When do we commit gross idolatry?

When we worship or render divine honor to any being in nature other than the Eternal, our God.

a) Lev. 26:1 — Make no idols for yourselves, set up no image or monument for yourselves, and place no stones bearing pictorial carving in your land for worship, for I, the Eternal, am your God.

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[47]The citation reads vv. 3–4, but v. 5 is also quoted. The question mark after "word of God" is as printed, evidently a misprint for a comma or semicolon.

[48]Kley cites vv. 35–40 but quotes vv. 35–37 and 39.

b) Deut. 4:19 — That you do not lift your eyes to heaven and look upon the sun, the moon, the stars, and the whole host of heaven, and let yourself be led astray into worshiping them and doing them divine service.

[49] **11. When do we commit subtle idolatry?**

When we fear anything in nature more than God, when we place more trust in anything than in our heavenly Father.

Deut. 8:11–19 — 11. Take care that you do not so forget the Eternal, your God, as not to keep His commandments, ordinances and laws, which I prescribe to you today. 12. It may be that you eat in abundance, that you build yourself fine houses and dwell in them; 13. possess cattle and sheep in plenty, silver and gold in quantity, and in general increase in wealth of every kind. 14. That your heart then not grow proud, and you forget the Eternal, your God, who led you out of the land of Egypt, out of the house of slavery. 17. That you not say in your heart: my power and strength have gained me this wealth; 18. but that you remember the Eternal, your God, for it is He who gives you the power to gain this wealth, so that He may keep His covenant which He swore to your forebears, as is happening this day.[49]

12.What does the second commandment further say?

It further says: for I, the Eternal, your God, am a zealous God, who visits the sins of the fathers upon the children and grandchildren to the third and fourth generation, if these hate me; but who shows grace to the thousandth generation to those who love me and keep my commandments.

[50] **13. What does this teach us?**

God is just in punishing, and all-merciful in forgiving.

Ps. 50:6 — His anger lasts a moment, His favor a lifetime.[50]

14. What is the wording of the *third* commandment?

You shall not take the name of the Eternal, your God, in vain, for the Eternal will not leave unpunished whoever utters His name falsely.

15. What does this commandment teach?

We are to hold God, the Lord, so holy and fear Him so greatly that we never use His name except for our sanctification.

16. What is forbidden by this?

We are not to swear or curse in the name of God, not to lie and deceive, or even practice sorcery.

a) Lev. 19:12 — You shall not swear falsely by my name and thereby profane the name of your God: I, the Eternal! —

b) Ibid. 19:31 — Do not turn to necromancers and soothsayers, do not seek to defile yourselves by them: I, the Eternal, your God!

17. How may the name of God be used?

1) When we call upon God in prayer.

[51] **Ps. 105:1–4** 1. Give thanks to the Lord, proclaim His name, make His deeds known among the peoples. 2. Sing, play the lyre to Him, speak of His wonders. 3. Glory in His holy name, so that the hearts of those who worship God may rejoice.

[49]Kley cites vv. 11–19 but quotes vv. 11–14 and 17–18.

[50]Printed "Ps. 50, 6"; the verse quoted is Ps. 30:6.

18. When else may the name of God be used?

2) When we are called upon by the judge to take an oath.

> **1 Kings 8:31** If someone sins against his neighbor, and he lays an oath upon him to bind him, and the oath comes before your altar, in Your house: —

19. What is an oath?

A statement or obligation in which we call upon God as witness to the truth and as avenger of untruth.

> **1 Kings 8:32** Then hear it in heaven, and do justice to your servants, condemning the wicked and bringing his conduct upon his own head, but vindicating the righteous and rewarding him according to his righteousness.

20. Who acts against this commandment?

Whoever takes an oath contrary to the truth and to his inner conviction, or conceals the truth.

> [52] **a) Lev. 5:1** If a person sins in that he hears an oath by which he is adjured; so too, if someone is a witness who has seen or heard something and does not report it, he shall bear his sin.
>
> **b) Ps. 25:3–6**[51] 3. Who may ascend the mountain of the Lord, who may enter His holy place? 4. He who has clean hands and a pure heart, who does not affirm perjury, who has never sworn deceitfully. 5. He receives rich blessing from the Lord, just reward from the God of his salvation.

21.What is perjury?

Failing to fulfill an obligation once undertaken or a statement once made. *Perjury is punished by God.*

> **a) Deut. 29:18–21** 18. A person who, on hearing this curse of the oath, blesses himself in his heart and says: "It will go well with me if I follow the conceit of my heart and add drunkenness to thirst": 19. such a one the Eternal will never be willing to forgive; the wrath of God and His zeal will blaze against such a man, every curse written in this book will settle upon him, and God will blot out his name from the earth; 20. He will single him out from all the tribes of Israel for misfortune, in accordance with all the oaths recorded in this book of teaching.[52]
>
> **b) Ps. 15:4–5** Who swears to his own hurt and yet keeps it — 5. whoever does such things shall abide forever.

[53] **22. What are the words of the fourth commandment?**

Remember the Sabbath day, to keep it holy. — Six days you shall labor and do your work; but the seventh day is a Sabbath to the Eternal, your God; then you shall do no business, neither you, nor your son, nor your daughter; neither your manservant, nor your maidservant, nor your cattle, nor the stranger who dwells within your gates.

23. What does this commandment teach?

We should hold God, the Lord, so holy and fear Him so that we do not profane His day of rest, which He instituted.

> **a) Exod. 20:11** For in six days God created the heavens and the earth, the sea and all that fills them, and on the seventh day He rested; therefore God blessed the Sabbath day and hallowed it.
>
> **b) Lev. 26:2** Observe my Sabbath days and revere my sanctuary, I the Eternal!

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[51] So printed; the verses quoted are Ps. 24:3–5.

[52] The verse numbers printed within the quotation (18–20) follow the Hebrew numbering, which corresponds to Deut. 29:19–21 in most English Bibles.

24. What is the Sabbath?

The Sabbath is a sign of the covenant between us and our Creator, by which we sanctify ourselves.

> **Exod. 31:12–18** 12. The Eternal spoke to Moses as follows: 13. Speak to the children of Israel and say: Above all things you shall [54] observe my Sabbath days, for this is a sign between me and you for your descendants, so that it may be known that I, the Eternal, sanctify you. 16. The children of Israel shall observe the Sabbath, and keep the Sabbath among their descendants as an everlasting covenant. 17. Between me and the children of Israel it is a sign forever, for in six days God created heaven and earth, and on the seventh He rested.

25. How should we sanctify ourselves on the Sabbath?

We should sanctify ourselves by resting from all work and business and by contemplating God's work and word.

> **Exod. 31:14** You shall keep the Sabbath, for it is holy to you; whoever profanes it shall be put to death; whoever does any craftsman's work on the Sabbath day, that person shall be cut off from the midst of the nation.

26. What are the words of the fifth commandment?

Honor your father and your mother, that you may live long and that it may go well with you on earth.

27. What does this commandment teach?

We should love and fear God in our parents, so that we regard their will as equal to the divine will, and neither anger nor grieve them.

> **a) Exod. 21:15, 17** 15. Whoever strikes his father [55] or his mother shall be put to death. 17. Whoever reviles his father or his mother shall be put to death.
>
> **b) Lev. 19:3** Let everyone revere his father and his mother and observe my days of rest, I, the Eternal, your God!
>
> **c) Prov. 6:20–23** 20. Keep, my son, the commandments of your father, and do not let go of the teaching of your mother. 21. Bind them together upon your heart, put them as an ornament around your neck. 22. When you walk, it will accompany you; when you lie down, it will watch over you; and when you wake, it will speak with you.

28. What do you consider this commandment to be?

The holiest duty of man. Parents stand in God's place, to do us good.

> **a) Deut. 27:18**[53] Cursed be he who holds father or mother in contempt.
>
> **b) Prov. 30:17** The eye that mocks the father and scorns obedience to the mother — must not the ravens of the brook peck it out and the young eagles devour it?[54]

29. How do we honor our parents?

Through love, obedience and gratitude.

> **Prov. 10:1** A wise son is his father's joy; a foolish child is his mother's grief.

30. What else does this commandment teach?

We should love and fear God in our teachers and educators, in our masters [56] and superiors: we should honor older persons, so that we do their will and obey them at all times.

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[53] So printed; the verse quoted is Deut. 27:16.

[54] The question mark is as printed; the biblical verse is a statement.

a) Prov. 5:7–15 7. Now, children, listen to me; do not depart from the words of my mouth, 11. so that you need not groan at the end, when your flesh and your goods come to an end, 12. and say: How I hated discipline! How I did not obey the voice of my teachers, nor lend a willing ear to my educators! 14. I nearly came into every misfortune, before all the assembly and congregation.

b) Lev. 19:32 You shall rise before a gray head, you shall honor the presence of an old man, and thereby revere your God; I, the Eternal.

31. What important duty follows directly from the fifth commandment?

Love for our fatherland.

32. What do you understand by fatherland?

Not only the land where we were born, but rather the land where we enjoy freedom, protection and the benefit of the laws.

33.What is this commandment?[55]

We should love our fatherland and be attached to it in such a way that we use all our powers for its good.

Jer. 29:7 Seek the welfare of the city to which I have sent you, and pray for it to the [57] Lord, for in its well-being you too will fare well.

34.What does this duty require of us?

Love, loyalty and obedience toward the ruler and the authorities of the land; the ruler has been appointed by God as our head and in God's stead.[56]

a) Prov. 24:21 My son, fear God and the king, and do not mix with the rebellious.

b) Ibid. 20:1[57] Like channels of water are the hearts of kings in the hand of the Lord; He directs them wherever He wills.

c) Exod. 22:27 You shall not revile a divine being, nor curse the ruler among your people.[58]

35. What are the words of the sixth commandment?

You shall not murder.

36. What does that mean?

We should love and fear God in His image, so that we hold the life of our fellow human being as holy as our own and do not injure it.

Gen. 9:6 Whoever sheds the blood of a human being, his blood shall be shed in return, for in the image of God He created man.

[58] **37. What is forbidden by this?**

1) Suicide.

2) Murder of one's neighbor.

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[55]So printed ("Was ist dies Gebot?"); the sense is "What does this commandment require?"

[56]Printed "an Gottes Staat," evidently for "an Gottes Statt" ("in God's stead"), as on p. 55; "Staat" means "state."

[57]"Das." = Daselbst, "ibid." (Proverbs); the verse quoted is Prov. 21:1.

[58]Hebrew verse numbering; Exod. 22:28 in most English Bibles. "Göttliches Wesen" renders Hebrew elohim, here often understood as "judges."

38. What does Scripture understand by murder?

1) Direct murder or manslaughter; the life that God the Lord has given we may take neither from ourselves nor from others.

Exod. 21:12 Whoever strikes a person so that he dies shall be put to death.

2) Indirect murder. We may inflict no harm or suffering of any kind on our neighbor or on ourselves, whether in body or in soul.

39.How in body?

We should not strike, wound or otherwise physically chastise anyone, nor let him go hungry or thirsty.

Lev. 24:19 Whoever injures his fellow human being, to him shall be done as he has done.

40. How in soul?

We should not grieve and persecute anyone through quarreling and strife, through anger and hatred, through mockery and abusiveness, through ingratitude and disloyalty, through vindictiveness and mercilessness, and so shorten his life.

a) Lev. 19:17–18 18.[59] Do not hate your bro[59] ther in your heart; you may reprove your neighbor, but do not hold his offense against him. 18. You shall not take revenge, nor bear anger against the children of your people; love your neighbor as yourself, I, the Eternal!

b) Deut. 23:16 You shall not hand over to his master a servant who takes refuge with you from his master.

c) Prov. 3:28–31 28. Do not say to your neighbor, "Go, and come again; tomorrow I will give," when you have it with you. 29. Do not devise evil against your neighbor who dwells peaceably with you. 30. Do not quarrel with anyone without cause, when he has done you no harm.

41. What are the words of the seventh commandment?

You shall *not commit adultery*.

42. What does this mean?

We should love and fear God, so that we hold holy and do not violate the covenant of marriage, concluded in a holy place.[60]

43. What does this commandment teach us?

Husband and wife, whom God the Lord has joined together through His priest, should live faithfully and in harmony, and destroy neither their own covenant nor anyone else's.

Gen. 2:24 Therefore a man leaves his father and his mother and cleaves to his wife, and they become as one flesh.

[60] **44. What else does this commandment teach?**

We should love and fear God, the Lord, in ourselves, so that we live chastely and modestly in thought and speech, in gestures and in dress.

a) Exod. 20:25 You shall not go up by steps onto my altar, so that your nakedness is not exposed.[61]

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[59]So printed; the words quoted here are verse 17.

[60]Printed "Sätte," evidently a misprint for "Stätte" ("place").

[61]Hebrew verse numbering; Exod. 20:26 in most English Bibles.

b) Deut. 22:5 No woman shall wear a man's articles, and no man shall put on a woman's garment, for whoever does such things is an abomination to the Eternal, your God.

45. What are the words of the eighth commandment?

You *shall not steal*.

46. What does that mean?

We should love and fear God, the Lord, in our neighbor, so that we do not take away our neighbor's property and inheritance, but hold it holy and inviolable.

Ps. 115:16 The heavens are the Lord's heavens, and the earth He gave to the children of men.

47. What does Scripture understand by stealing?

1) We should commit no open theft or robbery; we should use no false measure and weight and no false goods in our trade, and should not publicly [61] defraud anyone, or withhold from him his wages and property.

a) Lev. 19:11–14 11. You shall not steal, nor deny anything to one another, nor lie to one another; 12. you shall not swear falsely by my name and thereby profane the name of your God; I am the Eternal. 12.[62] You shall not withhold anything from your neighbor, nor rob him; you shall not keep the day laborer's wages with you overnight until morning.

b) Ibid. 35, 36 35. You shall do no wrong in judgment, in measure of length, in weight, or in dry measure:[63] 36. you must have just scales, just weights, a just bushel measure and a just liquid measure; I am the Eternal, your God, who brought you out of the land of Egypt.

48. What else does Scripture understand by stealing?

2) We shall commit no secret theft, nor theft by cunning, lies and fraud, nor by usury and self-interest; we shall not conceal stolen goods, nor seize lost property for ourselves.

a) Deut. 22:1–4 1. If you see your brother's ox or sheep gone astray, do not withdraw from them; you shall bring them back to your brother. 3. You shall do the same with his donkey, with his garment, and likewise with every lost thing that your [62] brother has lost and you have found; you may not conceal it.

b) Ibid. 24:10–14 10. If you have lent your neighbor something, you shall not go into his house to take a pledge from him. 11. You shall stay outside, and the man to whom you lend shall bring your pledge out to you. 12. If he is a poor man, you shall not lie down to sleep keeping his pledge with you; 13. at sunset you shall give him back the pledge, so that he may sleep under his own cover and bless you: it will be counted to you as virtue by the Eternal, your God.

49. Does property mean only possessions?

Other goods too — honor, one's good name, peace of mind, and a person's thoughts and words — are his property. —

50. What, then, is forbidden by this?

We shall neither revile nor slander anyone, nor play the hypocrite, nor whisper tales into people's ears;[64] we shall not betray or disclose secrets entrusted to us, nor talk anyone over or cajole him.

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[62] So printed; the verse quoted is Lev. 19:13.

[63] "Haufenmaaß," literally "heap measure," i.e. a measure of bulk or capacity.

[64] "Ohren blasen," a period idiom for tale-bearing or insinuating gossip.

a) Prov. 20:19 He who reveals secrets goes about as a slanderer; do not mix with those who persuade with their lips.

b) Ibid. 25:9 Settle your quarrel with your neighbor, but do not reveal another's secret.

[63] **51. What is the *ninth commandment*?**

You shall not bear false witness against your neighbor.

52. What does this mean?

We shall fear and love God, the Lord, so that we make no false statement or testimony against our neighbor, but speak the truth and what is right.

Deut. 19:16–20 16. If a false witness rises up against someone to accuse him of a transgression, 17. both men who have the dispute shall stand before the Eternal, that is, before the priests and judges who will be in those days. 18. If then the judges investigate thoroughly, and the witness has testified falsely and given false testimony against his neighbor, 19. you shall do to him as he had in mind to do to his brother, and remove the evildoer from your midst.

53. What is forbidden by this?

We shall not judge falsely in court, nor slander nor blacken another's name; we shall not be false, nor proud and vainglorious toward our neighbor.

a) Exod. 23:1 Do not accept a false report; do not side with the evildoer to be a witness for injustice.

b) Lev. 19:16 You shall not go about as a slanderer among your people; do not stand [64] back when your neighbor is in danger; I am the Eternal!

c) Prov. 6:12–15 12. A godless person, a harmful man, goes about with a crooked mouth. 13. He winks with his eyes, scrapes with his feet, points with his fingers. 14. With perversity in his heart he devises evil, and stirs up strife at all times.

d) Ibid. 16:5 A proud heart is an abomination to the Lord.

54. What is the tenth commandment?

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, household servants, cattle, or anything else that belongs to your neighbor.

55.What is this commandment?[65]

We shall fear God, the Lord, and love Him in our neighbor and in ourselves, so that we banish from our heart every evil inclination and every thought directed at another's property.

a) Zech. 7:9, 10 9. Thus says the Lord: render just judgment, show kindness and mercy to one another; 10. do not oppress the widow and the orphan, the stranger and the poor; and let no one devise evil in his heart against his brother.

b) Ps. 4:5 Tremble, and do not sin; reflect in your hearts upon your beds, and be still. —

[65] **56. Can a mere thought do harm, then?**

Certainly; inclinations become desires, and desires pass over into deeds.

Mic. 2:1, 2 1. Woe to those who plot mischief, who hatch evil upon their beds; at daybreak they carry it out, because the power is in their hands. 2. They lust after another's field and seize it, after other people's houses and take them away; they do violence to man and house, to master and property.

[65] So printed ("Was ist dies Gebot?"); the parallel questions elsewhere read "What does this mean?"

57. What does Scripture understand by coveting?

We shall not give ourselves over to any sensual lust or inclination; we shall not harbor vain wishes, but think on what is divine, so that we do not sin.

a) Num. 15:39, 40 39. You shall not follow your heart and your eyes, which lead you astray. 40. So that you may be mindful and keep my commandments and be holy to your God.

b) Ps. 119:11 In my heart I keep your word, so that I may not sin.

58. What is forbidden by this?

We shall not be *envious*, nor *grudging*, nor *jealous* in our heart toward our neighbor, but content with what the Lord has given us.

Ps. 37:1–8 1. Do not be jealous of the good fortune of the wicked; do not envy evildoers. 2. They will be [66] mown down like grass; they wither away like the green plants of the field. 3. Trust in the Lord, do good; remain in the land and walk in faith; delight yourself in the Lord, and He will give you whatever your heart desires.[66] 5. Commit your ways to the Lord, trust in Him; He will surely bring it to pass. 6. He will bring forth your right like sunlight, your innocence like the bright noonday. 7. Look to God with confident heart and wait for Him; do not be envious of the fortunate man who acts in arrogance. —

Eighth Section: Of the Divine Kingdom on Earth, or of the Kingdom of the Messiah

1. What do you understand by the divine kingdom on earth?

A time will come when the whole earth will be one single, great kingdom, in which all human beings will serve the one and true God.

Zech. 14:9 The Eternal will be king over the whole earth; on that day the [67] Eternal will be acknowledged as the *one Being*, and His name as one.

2.On what is this hope founded?

The Lord has promised it to us through the mouth of His prophets.

3.Who will found the divine kingdom on earth?

The Messiah, or the Anointed of God, from the house of David, after whom it is also called the kingdom of the Messiah.

2)[67] **Isa. 11:1–11** 1. A shoot will come forth from the stock of Jesse, and a branch will spread out from its roots; 2. upon him will rest a spirit of wisdom and insight, a spirit of prudence and courage, a spirit of knowledge and of the fear of God; he will be inspired by the fear of God, will not judge by what his eyes see, nor decide by what his ears hear. 4. He will judge the poor with righteousness, and guide the needy of the land with equity; with the scepter of his mouth he will strike the earth, with the breath of his lips he will slay wickedness. 5. With virtue he will gird his hips, and with *faith* his loins. 10. On that day the root of Jesse will rise up as a banner for the nation; peoples will stream to him, and his gift will be honor.

b) Zech. 6:12, 13 12. Thus says the Eternal of Hosts: there will be a man [68] named *Shoot*: for from him will spring forth the one who will build the Temple of the Lord; 13. he will erect the Temple of the Lord, will assume

[66]The last clause is Ps. 37:4, printed here without its verse number.

[67]So printed; evidently for "a)", as the next proof-text is marked "b)".

majesty, will sit and rule upon his throne; he will also be a priest upon his throne, and a peaceful disposition will prevail between the two (dignities).

4. What will result from the founding of this kingdom?

The one true religion, refined sevenfold, will spread over the whole earth and fill all hearts; all human beings will acknowledge God as the heavenly Father and love one another as brothers.

a) Zeph. 5:9[68] Then I will change for the peoples a clear language, so that they all call upon the name of the *Eternal* and serve Him with one shoulder.

b) Joel 3:1, 2[69] 1. Afterward I will pour out my spirit upon every creature; your sons and daughters will prophesy, your old men will have dreams, and your young men will see visions. 2. Even upon the menservants and the maidservants will I pour out my spirit in those times.

6.What will the Messiah [do] for Israel in particular?[70]

He will lead Israel into a new covenant with the Lord, and, by the conversion of [69] humankind, bring about the forgiveness of sins with the Lord.[71]

Jer. 31:31–36 31. Days will come, says the Eternal, when I will make a new covenant with the house of Israel and Judah, 32. not like the covenant that I made with their fathers when I took them by the hand to lead them out of Egypt, which covenant they destroyed, so that I had to rule over them; 33. but let this be the covenant that I will make with the house of Israel after those days: — I will place my teaching within them, write it upon their hearts; I will be their God and they will be my people. 34. No longer will one teach his neighbor or his brother, saying: *know the Eternal!* for all will know me, from the least to the greatest, says the Lord, for I will forgive their sins and remember their faults no more.

6. What will the outward condition of this kingdom be?

Peace and concord will reign everywhere and forever; God's blessing will pour out over all.

a) Mic. 4:3, 4 3. He will judge between many peoples, and set mighty nations right far and wide; they will turn their swords into plowshares, their spears into sickles; nation will no longer lift up the sword against nation, and war will no longer be taught as a science. 4. [70] Each will dwell undisturbed under his vine, under his fig tree, for the word of the Lord promises it.

b) Isa. 66:24, 25[72] 24. It will come to pass that I will answer before they even call; I will hear while they are still pleading. 25. Wolf and lamb will graze together in harmony, the lion will eat straw like the ox, the serpent's food is dust: nothing evil and nothing destructive will happen on all my holy mountain, says the Eternal.

6. When will the time of the divine kingdom come?

The day is known only to the Lord; by virtue and the fear of God we can bring these times about more quickly.

a) Zech. 14:7 There will be one day, known only to the Lord, neither day nor night. At evening time there will be bright light.

b) Isa. 56:1–8 1. Thus says the Lord: observe justice and practice virtue, for my salvation is near at hand, and my righteousness is ready to be revealed. 2. Happy the man who does this, the son of man who holds fast to it; who keeps the Sabbath unprofaned and guards his hand from doing any evil. 7. Then I will bring them to my

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[68] So printed; the verse is Zeph. 3:9.

[69] Hebrew verse numbering; 2:28–29 in most English Bibles.

[70] Question numbering jumps from 4 to 6 here, and "6" is printed again for the next two questions; numbers are reproduced as printed. The verb is also missing in the German ("Was wird der Messias für Israel insbesondere?"), presumably "thun" (do).

[71] "Bekehrung der Menschen": the turning (repentance) of people, not religious conversion in the confessional sense.

[72] So printed; the verses quoted are Isa. 65:24–25.

holy mountain and gladden them in my house of prayer: their burnt offerings and peace offerings will rise fragrant and pleasing upon my altar, for my house will be called a house of prayer for all peoples.

[71] Ninth Section: Of Continued Existence after Death

1. How does the third article of faith read?

I believe truly and certainly that God the Lord created my soul, which lives within me, immortal; that after my death He will awaken me again to life out of the grave; that He will reward or punish me according to my deeds on earth, and will give me eternal life in Him, my God and Lord. —

2. By what right do you believe in a reward and punishment after death?

In this life virtue is often abased, and wickedness raises its head high. But God the Lord is all-just and rewards each according to his works.

Eccl. 7:15 There is a righteous man who [72] perishes in his righteousness, and there is a villain who lives long in his wickedness.

3. What does this article teach us?

We are to persevere in the good and follow virtue with zeal, even if it is not recognized on earth. God's eye sees it and weighs our life on a just scale.

a) Eccl. 12:14 For the Godhead brings all deeds to judgment, everything hidden, whether it be good or evil.

b) Ps. 62:13 Grace, Lord, is found with You alone; You reward each[73] according to his works.

4.On what is this hope founded?

I believe firmly and truly that my soul does not die, but lives on after death.

Ps. 16:9–10 Therefore my heart rejoices, my glory exults; even my flesh will rest secure. 10. For You do not abandon my soul to the tomb; You do not let Your pious ones see corruption.[74]

5. Are you convinced of this belief?

Yes. Reason and religion teach me the same thing.

6.How does reason do so?

God, the all-good Being, did not[75] [73] create us for this short life, full of toil and misery; — a better life awaits us beyond the grave.

Ps. 90:10 Our lifetime lasts seventy years, and at most eighty; the greater part of it is toil and sorrow; swiftly cut off, we fly away.

7. How does religion do so?

Through Holy Scripture. God created man in His image; this divine element in man, his soul, is eternal like God.

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[73]The print reads "edem" (the initial j has dropped out); read "jedem," "each."

[74]Psalm verses throughout are cited by the Hebrew numbering (e.g. Ps. 16:9–10, 51:3–7, 68:3–4), which often differs by one from English Bibles.

[75]The print reads "nich" at the foot of p. 72; read "nicht," "not."

Ps. 48:15 For this God is our God forever; He leads us beyond death.

8. What is death?

The separation of the soul from the body.

Eccl. 12:7 The dust returns to the earth as it was, but the spirit returns to God who gave it.

9. How is this life to be regarded?

This life is a preparation for eternal life. — "Prepare yourself in the antechamber, so that you may enter the palace worthily"; — so the wise rabbis compared the two worlds. (Tractate Avot.)[76]

10. Is the other world also the better one?

Yes, for there is life in God and eternal happiness.

[74] **Ps. 16:11** You make known to me the path of life; fullness of joys is before Your face, bliss at Your right hand forever.

11.What follows from this?

All that is earthly is vain; riches avail nothing on the day of wrath; virtue alone rescues from destruction.

a) Eccl. 1:1 Vanity of vanities, says the Preacher, all is vain[77]

b) Prov. 6:22 When you walk, it (virtue) will accompany you; when you lie down, it will guard you; when you awake, it will speak for you.

12. Which is the day of wrath?

The great day of the Lord, or the last of all days, the day of the general resurrection.

13. What is the resurrection?

The reunion of the souls of the departed with their bodies.

Ezek. 37:11–13[78] 11. He (God) said to me: Son of man! these bones are from the whole house of Israel; it was they who said: our bones are dried up, our hope is lost, we are destroyed forever. 12. Therefore prophesy to them as follows: thus says the Eternal: behold, I open your graves and bring you up out of them to me. 14. I put My spirit in you, that you may live [75] and remain on your own soil; then you will perceive that I, the Eternal, have promised it and also carry it out, says the Lord!

14. Why do you call this the day of wrath?

On this day the Lord will hold judgment over all the world and give reward and punishment according to desert.

a) Zeph. 3:8 Therefore wait for me, says the Eternal, until I arise in time and my judgment gathers the peoples and brings the kingdoms together, to pour out upon them my fury, the whole wrath of my countenance; for by the fire of my zeal the whole earth shall be consumed.

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[76]Avot 4:16 (4:21 in some editions): "This world is like an antechamber before the world to come; prepare yourself in the antechamber so that you may enter the banquet hall."

[77]The quoted words are Eccl. 1:2; the print cites 1:1.

[78]The final digit of the range is uncertain in the scan (this typeface's 3 and 5 are much alike); it may read 11–13 or 11–15. Verse 14 is quoted, so 11–14 is the passage meant.

b) Dan. 12:2–3 2. And many of those who sleep in the dust of the earth shall awake: these to eternal life, and those to shame and everlasting disgrace. 3. The wise shall shine like the brightness of heaven, and those who have spread much virtue shall shine like the stars forever and ever.

15. When will the time of the resurrection come?

This has not been revealed to us. Yet the great day of the resurrection is connected with the kingdom of the Messiah.

Dan. 12:9–13 9. And He said: go, Daniel, for the matters are closed up and hidden until the time of the end. 10. Many will be purified, refined, and preserved, and [76] the godless will act godlessly, and the wicked will not heed it; but the wise will take note. 12. Happy is he who waits and reaches one thousand three hundred and thirty-five days. 13. But you, Daniel, go your way until the end comes, and rest, that you may rise at the end of days.

16.What changes will proceed from this time?

Holy Scripture[79] says that the present form of the earth will pass away.

Zeph. 1:14–17 14. The great day of the Lord is near and hastens greatly; when the cry of the day of the Lord resounds, then the Lord himself will cry out bitterly. 15. A day of wrath is that day, a day of anguish and oppression, a day of calamity and despair, a day of darkness and gloom, a day of clouds and mist. 16. A day of the *shofar* and the trumpet against the fortified cities and the highest strongholds. 17. Their silver and gold will not save them on the day of the Lord's wrath, and in the fire of His zeal the whole earth shall be consumed, for He will make a terrifying end of it all, together with the inhabitants of the earth.

17.What state then awaits us?

A blessed life in God the Lord awaits the pious and God-fearing; they will [77] enjoy heavenly delight and eternal bliss and dwell in God's image with the Lord.

Ps. 17:15 I shall behold your face in righteousness; awakening, I shall delight in your divine form.

18. What state awaits the godless?

Damnation in the kingdom of darkness befalls the godless; they remain excluded from blessed communion with the Lord.

a) Ps. 1:5 Therefore the wicked do not stand in judgment, nor sinners in the congregation of the pious.

b) Ps. 68:3–4 3. As wax melts before the fire, evildoers perish before God. 4. But the righteous will be joyful; they exult before the Lord and spend days full of delight.

Tenth Section: Of Repentance

1. By what means can the wicked man escape punishment?

Through conversion or through repentance.

Zeph. 2:1–4 1. Gather yourselves and come [78] here, O hostile people: 2. before the sentence goes forth, so that you are driven away like chaff; before the fearful fury of the Eternal breaks in upon you, before the day of the Lord's wrath draws near to you. 3. Seek the Lord, you humble of the land, you who await His judgment; seek righteousness, seek humility, that you may remain hidden[80] on the day of the Eternal's wrath.

[79]The print reads "Dir" for "Die," a misprint.

[80]The print reads "vrborgen," a misprint for "verborgen," "hidden."

2. What is *conversion*?

When the wicked man turns away from sin and turns to God, then the Lord lets grace and mercy prevail.

a) Jer. 3:12–13 12. Go and proclaim these words toward the north and say: return, you faithless Israel! then I will not let my face fall against you, for I am all-merciful, says the Lord, and will not be angry forever. 13. But acknowledge your sins as well, that you have transgressed against the Eternal, your God.

b) Ezek. 18:23 Do I then desire the death of the sinner, says God the Lord? Truly, if he turns away from his conduct, then he may live.

3. By what means does repentance take place?

1) Through remorse.

Isa. 55:6–7 6. Seek the Lord while He may still be found; call upon Him while He is still near. 7. Let the wicked forsake his way, the sinner his intent; let him return to the Eternal, that He [79] may have mercy on him: to our God, who is great in forgiving.

2) Through prayer.

1 Kings 8:46–51[81] 46. When they sin against You — for there is no man who does not sin — and You are angry with them and give them over to their enemies, so that he carries them away captive to the enemy's land, whether far or near; 47. but if they turn back to You in the land where they are captive, turn back and implore You in the land of their captivity, and say: we have sinned, we have transgressed, we have done wrong; 49. oh then hear in heaven, in Your eternal dwelling, their supplication and their prayer, and uphold their cause. 50. Forgive Your people who have sinned against You, all their misdeeds that they have committed against You.

3) Through godly and pious works.

Ezek. 18:21–22 21. If the wicked man turns back from all the sins he has committed, and henceforth keeps all my laws, practices justice and virtue, he shall go on living and shall not perish. No misdeed he has committed shall be remembered against him; because of the virtue he will henceforth practice, he shall live.

4.What is remorse as a means to repentance?

Remorse is a holy grief and sorrow of the soul which recognizes the sins it has committed.

[80] **Ps. 51:3–7** 3. Have mercy, God! on me according to Your grace; according to Your great goodness blot out my guilt. 5. For I acknowledge my transgression; my sins are ever before me. 6. That against You, Only One! I have sinned, and done what is evil in Your eyes.

5. How does true remorse show itself?

Not through outward signs of mourning, but in the contrition of the heart, which humbles itself before the Lord.

a) Joel 2:13[82] Rend your hearts and not your garments, and return to the Lord your God, for He is gracious and merciful, long-suffering and of great goodness, and holds back the evil.

b) Ps. 51:19 The sacrifice that pleases You is a broken spirit; a bowed and contrite heart, O God, You do not despise.

6.What is *prayer* as a means to repentance?

The spoken confession of the sins committed and the vow of a better way of life.

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[81] Printed "3. B. d. K." ("Third Book of Kings"), the Vulgate-style reckoning in which 1–2 Samuel are 1–2 Kings; the passage is 1 Kings 8:46–51. Verse 48 is not quoted.

[82] Printed "Joel 2, 23"; the verse quoted is Joel 2:13.

a) Ps. 32:3–6 3. When I kept silent, my bones wasted away through my ceaseless cry of anguish. 5. Therefore I confess my sins to You, I do not hide my transgression; I think: I will confess my misdeed to the Lord, and You forgive the guilt of my sins.

b) Neh. 1:5–11 O Lord! God of heaven! great, mighty and awesome God, who [81] keeps faithfulness and covenant with those who love him and keep his commandments. 6. May your ear be attentive and your eye open to hear the prayer of your servant, which I now pray day and night for your servants, the children of Israel, confessing the sin of Israel which we have committed, in which I and my father's house have sinned. 7. We have acted wrongly against you; we have not heeded the commandments, the laws and the ordinances, as you gave them to your servant Moses. 11. O God! let your ears be attentive to the prayer of your servant, to the supplication of your servants, who so gladly wish to revere your name. —

7. What is the last means of repentance?

God-fearing and pious works. — Fasting and praying alone are of no help if they do not lead to the improvement of one's life.

Isa. 1:14–17 14. Your new moons and fast days I hate; they are a burden to me, I can bear them no longer. 15. When you fold your hands, I turn my eye away from you; even if you pray ever so much, I do not hear, for your hands are full of blood. 16. Wash yourselves and become pure; put away the evil from your deeds, shun what is wicked before my eyes.

8. What is repentance meant to bring about in a person?

1) Repentance is meant to improve our way of life.

[82] **Isa. 1:17, 18** 17. Learn to do good, seek justice, help the oppressed, secure justice for the orphan, and plead the cause of the widow. 18. Come then, let us reason together, says the Eternal: though your sins be blood-red, they shall become white as snow; and were they deep red like crimson, they shall become like wool.

2) Repentance is meant to cleanse our heart of sins.

Ezek. 18:31, 32 — 31. Cast away from you all the iniquity that you have committed, and make yourselves a new heart and a new spirit; why would you perish, O house of Israel! 32. For I have no pleasure in the ruin of the one who dies, says God, the Lord! — so turn back and live.

3) Repentance is meant to gain for us this grace of the heavenly Father.

Ps. 51:11–15 11. Hide your face from my sins and blot out my iniquities! 12. Create in me a pure heart, O God! renew a steadfast spirit within me. 13. Do not cast me away from your presence; do not take your holy spirit from me. 14. Restore to me the joy of your salvation; let the spirit of gentleness sustain me.[83]

9. Which day of the year is dedicated to general repentance?

The tenth of the seventh month (Tishri) [83] is dedicated to the atonement of sins (Yom Kippurim.)[84]

Lev. 23:26–28 — 26. The Eternal spoke to Moses as follows: 27. Yes, on the tenth day of the seventh month is the Day of Atonement; then you shall have a holy assembly and you shall keep a fast day. 28. On this day you shall do no work, for it is the Day of Atonement, on which you are atoned for before the Eternal, your God.

10. What is the purpose of this day?

On this day we are to abstain from all sensual pleasures, in order to live in spiritual communion with the Lord; on this day we are to sanctify ourselves through true repentance.

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[83] Verse numbering follows the German (Hebrew) count, one higher than in most English Bibles (Ps. 51:9–13 there). Kley cites through v. 15 but quotes only through v. 14.

[84] "Tischri", "Jom Kippurim" (and "Nissan" below) are set in Roman type within the Fraktur text. Yom Kippurim ("Day of Atonements") is the biblical/liturgical form of the name Yom Kippur.

Lev. 23:31, 32 — 31. You shall do no business; this shall be an everlasting law for your descendants wherever you may dwell. 32. Let it be to you the greatest Sabbath, and you shall fast on the ninth of the month, in the evening: from evening to evening you shall keep this day of rest.

11. Are all sins forgiven on this day?

No: sins that one has committed against God alone are forgiven on this day, if one truly repents of them.

Lev. 16:30 — For on this day he makes atonement [84] for you, to cleanse you: *of all your sins before God you shall be clean.*

12. Which sins are not forgiven on this day?

Sins that one has committed against one's neighbor and against oneself.

13. How can we make amends for these?

Through redoubled striving toward a virtuous way of life.

Isa. 58:5–10 5. Is this a fast pleasing to me, when a person torments himself all day long, when his bowed head sways like a reed, when he wraps himself in sackcloth and ashes? Do you call this a fast, a day acceptable to the Lord? 6. No, truly, this is a fast pleasing to me: loosen the chains of vice, set free those whom you have bound; set the fettered at liberty, lift every yoke from the shoulder. 7. Break your bread for the hungry; to the wretched and the afflicted open your house; when you see someone naked, clothe him; do not withdraw from one who is your own flesh. 8. Then your light will break forth like the dawn, your healing will spring up quickly; then your virtue will walk before you, God's majesty will receive you. 9. Then you call, God hears you; then you plead, He says: Here I am![85]

[85] **14. What teachings follow from this, by way of conclusion?**

1) God has bound a person's happiness to that person's virtue.

Ps. 37:37 Keep integrity, look only to what is right; in the end it brings bliss as its reward.

2) It depends on ourselves how we become happy in this life and blessed in the next.

Ps. 34:13–16 — 13. Who is the man who has desire for life, who loves his days, to behold happiness? 14. Guard your tongue from evil, your lips from deceitful speech. 15. Turn from evil, do good; seek peace and pursue it.[86]

3) True fear of God and religion are to consist not in our words but in our deeds.

15.How does David sing with regard to this teaching?[87]

Who may, O Lord, dwell in your tent,

Who rest upon your holy mountain? —

He who walks in integrity, does what is right,

Speaks truth from the heart;

Never slanders with his tongue,

Never does evil to his neighbor,

[85]Kley cites through v. 10 but quotes only through v. 9.

[86]German (Hebrew) verse numbering, corresponding to Ps. 34:12–14 in most English Bibles; Kley cites through v. 16 but quotes only through v. 15.

[87]A rhymed paraphrase of Psalm 15; rendered here line by line without rhyme.

Never reviles his fellow man,

Pays no regard to the contemptible,

[86] Honors those who fear God.

Swears to his own hurt and — keeps it. —

He who lends money without usury,

Incorruptibly protects the innocent: —

Whoever does such things will abide forever! —

Amen.

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[87] Appendix: Of the Ceremonial Law

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1. What is the ceremonial law?

Duties which the Mosaic religion lays upon us in particular, as its adherents.

2.On what is this law founded?

On the history of the Mosaic religion and of the Israelite people.

3. What is its purpose?

These events are to remain in our constant remembrance and to be handed on to the generations to come.

> **Ps. 105:5–11** 5. Remember the wonders that He has done, the signs and the sayings of His mouth. [88] 6. you descendants of His servant Abraham, sons of Jacob, His chosen ones. 10. He established it for Jacob as a law, for Israel as an everlasting covenant.

4. What are the principal events to which the ceremonial law points?

1) The exodus of our ancestors from Egypt.

2) The divine revelation of religion at Sinai.

3) The destruction of the Solomonic kingdom and Temple.

5. What is to remind us of the departure from Egypt?

a) The Sabbath day.

> **Deut. 5:15** You shall remember that you were a slave in Egypt and that the Eternal, your God, brought you out from there with a strong hand and a mighty arm; therefore He has commanded you to keep the Sabbath day.

b) Several festivals or holy days.

6. What are these festivals?

1) The Passover festival, or the Festival of Unleavened Bread.

2) The Festival of Tabernacles.

7. What is the Passover festival?

For seven days, in remembrance of [89] the great events in Egypt, we are to eat unleavened bread.

> **Exod. 12:15, 17** — 15. Seven days you shall eat unleavened bread. 16. You shall carefully observe the unleavened bread, for on this very day I brought your hosts out of Egypt; therefore you shall observe this day as an everlasting law.[88]

8. When is the Passover festival celebrated?

In the first month (Nisan), from the fourteenth to the twenty-first day.

> **Exod. 12:18** — In the first month, on the fourteenth day of the month, you shall eat unleavened bread until the twenty-first of the month.

9. Which are the holy days proper?

The first and the seventh day of the Passover festival.

> **Exod. 12:16** — On the first day there shall be a holy assembly, and on the seventh day there shall be a holy assembly for you, and no work may be done on them; only what serves anyone as food, that alone may be prepared for you.

10. What is the Festival of Tabernacles?

For seven days we are to sit in tabernacles and remember the departure of our forefathers from Egypt.[89]

> [90] **Lev. 23:42, 43** — 42. Seven days you shall dwell in booths; whoever is native in Israel shall dwell in booths. 43. So that your future generations may know that I made the children of Israel dwell in booths when I brought them out of Egypt, I, the Eternal, your God! —

11. When is this festival celebrated?

From the fifteenth day of the seventh month (Tishri) until the twenty-second. The first day, as the beginning, and the eighth day, as the conclusion of the festival, are holy days.

> **Lev. 23:33–37** — 33. The Eternal spoke to Moses as follows: on the fifteenth day of the seventh month is the Festival of Tabernacles, seven days, in honor of the Eternal. 35. On the first day is a holy festival proclamation; then you shall do no work. 36. For seven days you shall celebrate in honor of the Eternal, but on the eighth day there shall again be a holy celebration for you; this is the conclusion; then again you shall do no work.

12. What further laws are founded on the departure of the Israelites from Egypt?

The prohibition on eating various foods.

> **Lev. 11:44, 45** — 44. I am the Eternal, your God: you must therefore keep yourselves holy, so that you may be holy, for I am the Holy One: you shall not defile yourselves through any creeping creatures [91] that move upon the earth. 45. For I am the Eternal, your God, who brought you out of Egypt to be your God. You must therefore be holy, for I am holy.

13. What is founded on the revelation and the giving of the law?

1) The Feast of Weeks.

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[88] Printed "2 B. M. 12. 15, 17."; the second verse quoted, though numbered "16" in the text, corresponds to Exod. 12:17.

[89] "Lauberhütten" (leaf-booths) here and below, alongside the more usual "Laubhütten"; both mean the sukkah. "Eltern" (literally "parents") is used here in the older sense of "forebears".

2) The reading of the Shema.

3) The tefillin.

4) The mezuzah.

5) The tzitzit.

14. What is the Feast of Weeks?

Seven weeks after the feast of Passover we are to celebrate the feast of the divine revelation.

> **Deut. 16:9–10** 9. Seven weeks shall you count for yourself. 10. Then you shall keep the Feast of Weeks in honor of the Eternal, your God.

15. When is this feast celebrated?

The sixth day of the third month (Sivan) is a holy day consecrated to the Lord.

> **Exod. 19:1** In the third month after the exodus of the children of Israel from Egypt, on this day they came to the wilderness of Sinai.

16. What is the reading of the Shema?

In our daily morning and evening prayers we are to read the chief commandment of the Mosaic [92] religion, which begins: Shema Israel! (Hear, O Israel), and thereby remind ourselves of the whole revealed law.

> **Deut. 6:4–8** "Hear, O Israel! The Eternal, our God, is one God; 5. And you shall love the Eternal, your God, with all your heart and with all your soul and with all your strength." — 6. The words that I now command you shall remain always in your heart. 7. You shall impress them upon your children and speak of them when you sit at home or are on a journey, when you lie down and when you rise up.[90]

17.What are the tefillin?

We are to wear the chief commandment of the Mosaic teaching, as a sign of the covenant at Horeb, in a band around the arm and the forehead.

> **Deut. 6:8** You shall bind them as a sign upon your hand, and wear them as a frontlet between your eyes.

18. What is the mezuzah?

We are to write this chief commandment of God on the doorposts of our houses, so that we may have God before our eyes on going in and going out.

> **Deut. 6:9** Write them upon the doorposts of your house and upon your gates.

19.What is the tzitzit?[91]

We are to wear woolen fringes for viewing on the corners [93] of a garment, so that by looking at them we may think of the holiness of the revelation and not sin.[92]

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[90]Printed "5. M. 6, 4—8" (the "B." is omitted). Verse 8 is quoted separately under Q. 17.

[91]Kley spells the word "Ziziss" in the list under Q. 13 and "Zizis" here; similarly "Schmah," "Thefilin," "Mesusah," "Schofar," set in roman type within the Fraktur. Standard modern transliterations are used in the translation.

[92]"Schaufäden," literally "threads for looking at," Mendelssohn-school rendering of tzitzit (cf. Num. 15:39, "that you may look upon it").

Num. 15:39–40 39. Let this serve you as fringes, that you may see them and remember all the commandments of God and do them, and not follow after your heart and your eyes, which lead you astray. 40. You will thereby be mindful of my commandments and keep them, and be holy to your God.

20. Which ceremonies are founded on the destruction of Solomon's kingdom and Temple?

The fasts, or days of repentance.

21. What is fasting?

On certain days of the year we are to sanctify ourselves, by abstaining from all sensual pleasures, for the improvement of our conduct and for the fear of God.

Joel 2:12 Even now, says the Eternal, return to me with fasting, weeping, and lamentation.

22. What does fasting signify?

It is meant to be the outward sign of repentance, which, however, without inner contrition is no true repentance.

23.Which are the fast days?

1) The seventeenth of the fourth month (Tammuz).

[94] 2) The ninth of the fifth month (Av).

3) The tenth of the seventh month (Tishri).

4) The tenth of the tenth month (Tevet).

Zech. 8:19 Thus says the Eternal of Hosts: the fast day of the fourth, the fifth, the seventh, and the tenth (month) shall become for the house of Judah joy and gladness and festive days; only love truth and peace.

24. Which among them is the holiest?

The tenth of the seventh month (Tishri), which is called the Day of Atonement; this day was instituted by the Lord as the holiest observance and as a general day of repentance.

25. What significance do the others have?

They are days of mourning, consecrated to the memory of our ancestors, their kingdom, and their Temple.

26.What else belongs, besides these, to the ceremonial law that is meant to remind us of important events?

1) The shofar.

2) The reading of the Book of *Esther* at the feast of Purim.

27. What is the shofar?

Through the sound of the shofar [95] (horn) we are to remind ourselves of the Lord's covenant with Abraham.

28. On which day?

On the first of the seventh month (Tishri), or the first day of the year, we are to assemble for a holy observance.

Lev. 23:23–26 23. The Eternal spoke to Moses as follows: 24. Say to the children of Israel as follows: on the first day of the seventh month you shall have a day of rest, on which [the horn] is blown as a memorial and a holy festival proclamation is held. 25. You shall do no work then.[93]

29. What is the feast of Purim?

On the 14th and 15th of the twelfth month (Adar) we are to celebrate a feast and, by reading the Book of Esther, gratefully remember the benefaction by which the Lord at that time saved all Israel from destruction.[94]

Esther 9:27–30 27. The Jews confirmed it and took it upon themselves not to transgress it, for themselves and their descendants and for all who join them, that they would observe these two days every year as prescribed and at the same time. Those days are remembered and celebrated in every generation, in every family, in every province, and in every [96] city. These days of *Purim* shall never vanish among the Jews, and their memory shall never die out among their descendants.[95]

30.By what is this feast distinguished?

By generous gifts to the poor and needy.

Esther 9:22 To observe these days with feasting and joy, so that each sends gifts to his neighbor and distributes gifts to the needy.

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[93]The citation reads "23—26," but the quotation ends with verse 25.

[94]Printed "Ador."

[95]Kley keeps the Hebrew "Jehudim" (Yehudim) for "Jews" here, as in Mendelssohn-school renderings of Esther. The quoted text runs only through verse 28, though "27—30" is cited.

[Publisher's advertisement, printed on the unnumbered leaves after p. 96]

Announcement

Published by the *Maurer* bookshop is also the work that has been received with undivided approval for the past year and a half:

Edifications,

or

God's Work and Word!

A Work
Primarily
for Israelites;
for the
Awakening of a Religious Mind;
by
Eduard Kley and C. S. Günsburg.[96]

While it cannot be denied that there have been at all times among the Israelites, and still are in present times, men who have not only shown the greatest interest in Judaism but have also achieved much toward its purification and consolidation, it was nonetheless for the most part subjects of polemics and exegesis that they discussed and treated. Of books of devotion and edification, however, suited not only to men but also to women, indeed to every heart that feels the need to converse with its Creator or to contemplate the word of Holy Scripture in its manifold relations, there has hitherto been a complete lack. To remedy this lack, the work announced above has appeared and continues to appear in weekly sheets. It bears the name *Edifications* in the widest sense of the word; for *sermons*, *reflections on the weekly Torah portion from the Bible*, *devotions*, *prayers*, *hymns*, *sayings*, wise teachings and legends from the Talmud make this work one of the richest in content of its kind. — The authors must have succeeded in finding the right tone, the golden mean, since their work is read with equal interest by readers of every class, by Israelites and non-Israelites, and has been introduced in several schools as a religious reader. If this must now be a gratifying and encouraging development for the editors, they ascribe it less to themselves and their own merit than to the eternal, pure, and sublime Word of *God*, to which they strictly adhere, and which has guided them aright from their youth through the mazes of unbelief that surround them on every side. —

If several in *Israel* have been found who could not bear to hear the voice of truth, and who were displeased by some issues precisely because of this earnest admonition, they betray by this very fact that they are the ones who most ought to take these truths to heart, and that it was precisely for them that these pages were written. They are hopeless invalids who will not take medicine because it tastes

[96]Carl Siegfried Günsburg (Günzburg), Kley's collaborator in the Berlin reform circle; the periodical "Die Erbauungen" appeared in Berlin from 1813.

bitter to them. — Yet the voices of such people cannot and will not lead the editors astray, but rather spur them on all the more to strive ever further for the approval of the *Lord* and of His devout servants.

To this end we also call upon all capable men who are eager to spread what is godly and pious to support us with their contributions and to further this work to the best of their ability.

The modest price of 2 Reichstaler Courant for a complete annual volume of 48 sheets in four parts makes it of general benefit for smaller congregations and schools. Subscribers outside Berlin may apply either directly to the *Maurer bookshop* in Berlin or to the bookseller in their own town, and will receive it in quarterly parts, or in monthly ones if expressly requested. —

So may the Lord long grant us His aid, and the strength to proclaim His name and His holy Word in Israel!

Berlin, August 1814.

The Editors.