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Translator's Note

This is an English translation of Eduard Kley, *Edut Adonai: Katechismus der mosaischen Religionslehre*, third, completely revised edition (Leipzig: Heinrich Franke, 1840). It was made from a digitized copy of 206 page images of the copy in the Frankfurt city library (Stadtbibliothek). Kley's foreword is dated Hamburg, Nisan 5599 (spring 1839). The first edition appeared in 1814. The Hebrew title, *Edut Adonai* ("the testimony of the Lord"), echoes Psalm 19:8: "The testimony of the Lord is sure, making wise the simple." This issue prints that verse, with Ps. 19:9–10 and Ps. 93:5, as a motto after the title page.

Layout. The book is a catechism of numbered questions and answers, arranged in ten Sections and a Conclusion. Question numbering starts again with each Section, and in a few places within one, exactly 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.

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, because his renderings are often free and sometimes reflect his reading of the verse. Citations have been converted to standard English form ("5 B. M. 32, 7" becomes Deut. 32:7). Kley's verse numbers, which follow the Hebrew Bible, are kept; they sometimes differ from English Bibles by a verse. 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, rabbinic and liturgical sources, and doubtful readings. They should be checked before being relied on for publication.

Relation to the 1850 printing and the companion translations. The 1840 and 1850 printings of the third edition are the same setting of type: a page-by-page comparison of the two scans (by machine reading of the Fraktur text, then checking doubtful places against the page images) found the same text on the same pages throughout, with no difference beyond scan quality. Only the title page differs (Heinrich Franke, 1840; Friedrich Voigt, 1850), and the 1850 copy lacks the motto page. The 1850 printing is therefore best understood as a later issue of these 1840 sheets. Accordingly, this translation uses the wording of the companion translation of the 1850 printing throughout, so that the two read identically and both match the terminology of the 1814 translation (see Terminology below). Two things are new here: the motto page, and printed page 96 (questions 27–29 of the Sixth Section), which is missing from the 1850 scan and has been translated from this copy.

Terminology. Some terms are rendered consistently throughout. *Mosaische Religion* is "the Mosaic religion"; *Religionslehre* is "religious doctrine"; *Glaubenslehre* is "doctrine of faith." *Grundartikel* is "fundamental article" (Kley organizes the doctrine of faith around three: God, revelation and retribution). *Vorsehung* is "providence"; *Vergeltung* is "retribution"; *Heiligungsmittel* is "means of sanctification"; *die zehn Aussprüche* is "the Ten Utterances" (Kley's term for the Decalogue, after the Hebrew *aseret ha-dibberot*). Where Kley writes biblical names in Hebraized forms (*Moscheh*, *Jisrael*, *Mizrajim*), the usual English forms are used. The same terms are used in the translations of the 1814 first edition and the 1850

printing, so the three can be compared line by line. Where the 1814 text has "the Ten Commandments," "moral law" or "ceremonial law," the difference is Kley's own.

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עֵדוּת יְהוָה

Catechism

of

Mosaic Religious Doctrine

by

Dr. E. Kley.

Third, completely revised edition.

Leipzig

Published by Heinrich Franke.

1840.

Translated from the German

[Motto page][1]

The teaching of the Lord, so perfect,
refreshes the soul;
the testimony of the Lord, so true,
makes the foolish wise. —
The precepts of the Lord, so upright,
gladden the heart;
the commandments of the Lord, so pure,
enlighten the eyes;
the fear of the Lord, so clean,
endures forever.
Ps. 19:8–10

Your testimonies are very sure;
holiness befits your house,
O Lord, for all time.
Ps. 93:5

[1] Ps. 19:8–10 and Ps. 93:5, translated from the German verse rendering printed on this page. The first passage contains the words from which the book takes its Hebrew title, Edut Adonai, "the testimony of the Lord."

[Library stamp:] Stadtbibliothek Frankfurt am Main

[III] Foreword

Since the first edition of this little work (1814) a full twenty-five years have passed,[2] and I look back across this span of time, and up to God, with the most heartfelt gratitude — to God, whose grace has ruled so gloriously over the German fatherland and over Israel. How much has taken an entirely different shape, and for the better; how entirely different is the situation of the Israelites, both in their outward relations and in their inner life. Even if in both respects the results do not everywhere fully match the expectations and efforts, the presence of a new life, in youthful vigor and development, cannot be denied; and where these are, there is hope and prospect — the finest prospect for the feeling friend of humanity and for the active worshipper of God: hope and prospect of the progress of humanity. And who would not stake everything on this hope, and do everything for this prospect that his feeble strength allows! And there is still much to be done! [IV] What a multitude of writings has issued from the efforts to improve the outer and inner life of Israel; in what numbers have textbooks of religion followed one another in this quarter-century! Yet whoever observes the age and its results in this last respect with sympathetic interest, even if only as a spectator, still finds much to be desired. The sacred fire, flaring up too quickly, has spread itself over a wide circumference instead of gathering, as its nature requires, at one center, and what it has gained in extent it has lost in inner strength and glow. It could not fail to happen — especially given the simultaneous striving for civic advantages — that many a foreign substance caught fire from it and, burning in a foreign element, communicated itself to the movement, enlarging the flames, to be sure, but also clouding their purity. Hence among us, too, the unhappy appearance of the shadow side: after so short a time we too already see the parties *publicly* armed, and the ignorant multitude does not know what it has to expect from this battle of its learned champions. And if one looks [V] at the points around which the dispute turns — a dispute that already, so early, threatens the new life with destruction — one is tempted to cry out with the prophet (Jer. 23:28): "What has the straw to do among the pure grain?" Has our holy, venerable religion then no pure grain at all to offer to our contemporaries; has it only to thresh empty straw, endlessly, which, however often it is turned this way and that, however artfully it is exploited, remains straw — indigestible food? Whatever can become an object of dispute and strife bears, in my judgment, least of all the character of *religion and religiosity*, which stands above all doubt and outside all dispute, which indeed aims only at peace, reconciliation and union, and which, where it cannot attain these, will not convert vehemently and by force, but rather, like Abraham (Gen. 13:8–9), let each go his own way, to the right or to the left. — "The way of the righteous is like the shining star that moves onward and gives light until the day is certain." (Prov. 4:18)[3] The certain day, however, is the full light of conviction, which casts no shadow, and whose effect is quiet and [VI] noiseless, but penetrating and enduring. — Having long withdrawn from such a public stage of activity, and contenting myself with the share I may count as mine in the rebirth of this life, as well as with the practical work that still, unchanged, keeps me fully occupied in the twofold sacred service of the school and the pulpit,

[2] Twenty-five years from 1814 points to 1839, matching the Hebrew date (5599) at the end of this foreword; the foreword was evidently written for the third edition of 1839 and is printed with this 1840 issue of the third edition (and again, unchanged, in the 1850 issue).

[3] Kley's rendering of Prov. 4:18 (usually "the path of the righteous is like the light of dawn, shining ever brighter until full day"); his wording "until the day is certain" leads into the next sentence's "the certain day."

demanding all my hours and strength, I nevertheless did not wish to evade the call that came to me for a third edition[4]; indeed, I held it a sacred duty least of all to evade it now, when a quarter-century offers itself for retrospect and survey. And so the work was undertaken alongside the already full measure of daily professional labors and despite the disturbances of a health no longer so robust, in trust in the help of the Lord, who knows my service, and in the awareness that I, today as formerly, seek nothing but the honor of our religion (Deut. 4:5–8) and the spiritual welfare of my brethren in faith, [VII] whose advancement I consider still more urgent and necessary than the attainment of civic advantages. — That this edition is a completely revised one will be evident at first sight; whether, and to what extent, it is a more perfect one must be decided by the judgment of those for whom it was made. *Perhaps*, despite coming twenty-five years later, it still comes too early; but this reproach would be a mark of honor. Who has ever worked for his age without himself having hurried ahead of it? Furthest ahead of the age, after all, is still God's Word itself, which, so ancient already in its truths, teachings and promises, is to this very hour not yet universally recognized, fulfilled and realized. — A second "perhaps" is this: this work, along with many others, might be relegated to the domain of *Neology* (the doctrine of innovation), and its author — though nothing depends on him — to the ranks of the *Neologists*.[5] This foreign word is now frequently in people's mouths and on their pens, used to cast suspicion on the purest endeavors and the most estimable personalities; it is the bogey on religious ground — as similar ones are in other fields — with which one seeks to frighten [VIII] and confuse the ignorant multitude, so that, in fear and loathing, with eyes closed and without examining, they cross themselves as before a ghost, in order to flee it or, better, to fight it. But fortunately the light of day is now too bright for the fear of ghosts to be successfully encouraged. If only earlier ages had always had such fear and similar loathing of Neology — truly, we would be better off today; we would not now need to clear away what real Neology and real Neologists of those days smuggled in, against the command of Scripture (Deut. 13:1),[6] as new and alien matter, and what, because it has grown rather old, now causes so much resistance. It is, alas, only too true what a wise and pious man — even though he does not belong to our confession — says: "Religion, in its revelation, is a healthy, manly body (and, I add, surely animated by the most perfect spirit); but our textbooks have made a skeleton of it."[7] Judging by what is now labeled Neology — and this must console us for the present — *Moses and the Prophets*, were they to return to earth today, would appear as the worst Neologists of all, [IX] and — it is dreadful to say, but so it is — according to the most recent ordinances in a South German kingdom,[8] as well as in many other communities, they would apply in vain for a post as Israelite teachers of religion. — A third objection might perhaps be found in the fact that the presentation does not always keep the young exclusively in view, but often reaches beyond them. Intended to serve for the instruction of the young, it took this form as if of its own accord under my working hand, since I

[4]**Kley's note:** The second edition, owing to particular circumstances that do not belong here, had remained unchanged, bearing the year 1814.

[5]"Neologie," a term borrowed from contemporary Protestant controversy for rationalist theological innovation, was used polemically in the 1830s against Jewish reformers such as Kley.

[6]In the Hebrew numbering, Deut. 13:1: "You shall not add to it nor take away from it" (12:32 in many English Bibles).

[7]The source of this quotation has not been identified.

[8]Probably a reference to state regulations of the 1830s (e.g., in Bavaria or Württemberg) governing the qualification and appointment of Jewish religious teachers and rabbis; the specific ordinance is not identified here.

regarded every question first of all as addressed to myself, and believed I had to give my innermost conviction as the answer. Indeed, a *catechism* may well soon become necessary not for the young alone but for older people as well, and *confirmation* may be no less needful for the adult generation than for the one still growing up, so that all those who can and will reflect may at last come to clarity and certainty within themselves about what Israel — in accordance with the mission and task that have been given it on earth, and with the promise that accompanies us on this mission — has *to believe, to do and to hope*, [X] and not only what, but how it is to be accomplished, in order to fulfill the task and complete the mission. It is no small glory of our teaching in particular that it neither recognizes nor will permit any distinction between initiated and uninitiated, between laity and priests, between those who stand inside and those who stand outside. All chosen, all called, all priests, all prophets, all holy: this was its original intention, this will be its final goal. Thus the first as well as the last, the lowest as well as the highest — and so also youth as well as age, the ignorant as well as the wise. A religion for those not yet of age and another for those of age, a religion for the educated and another for the uneducated, is a contradiction in itself; and a textbook that the minor learns by heart because he must, but whose propositions the person who has come of age and is mature in mind feels compelled to interpret differently, to smile at, to reject entirely, or even only to modify in part, was from the outset no religious book, and its author, even if with pious intent, [XI] was not honest, not acting in God's way. Present the highest first, as God did with humanity, which also had its childhood; nonetheless, the highest of revelation comes first, so that the whole future life, however far and however high it may reach, can develop, nourish itself and grow on this highest, up to its completion. —

What I still have to say about the form is, in brief, the following. According to the original plan, the doctrine of duties ought to have followed the doctrine of faith; but space — which in any case exceeds the limits of the earlier editions — as well as the time allotted to me would not permit it, and I did not wish to dash it off superficially. Perhaps I shall be granted the opportunity to let this section follow separately soon. In the main, the duties are indicated in the 6th and 7th Sections, as well as in the Reflections,[9] and their systematic arrangement could be none other than that of the holy mountain: righteousness, love, holiness.[10] — For the same reason of space and time I saw myself obliged, in the last Section, merely to give the scriptural references, not to quote [XII] the verses themselves; an omission that teachers and pupils can easily make good through the use of the German Bible translations, which will now, it is hoped, soon become general. — The answers, I know, have often turned out longer than the strictest catechetics would approve; but their completeness was meant to spare me many explanations and hints for the teacher, for which the book itself was not the place; in any case, the sensible teacher will know how to multiply the questions here and to split and divide the answers there.

And now *may* the Lord our God grant to this endeavor too, as to the earlier one, the grace he has promised to his word of truth generally: "that it shall not go out empty, nor remain without effect and fruit, but shall accomplish that for which it is sent: to give seed to the sower and food to the one who

[9] "Beherzigungen" (things to take to heart): apparently Kley's name for hortatory passages within the catechism.

[10] The allusion to "the holy mountain" (Sinai, or perhaps Zion/Ps. 15) is not made explicit; the reading is uncertain.

eats" (Isa. 55:10);[11] so that soon — even if not yet in any one place — the congregation may form which God with good pleasure calls his sanctuary, in which his name is named to his glory. —

Hamburg, at the beginning of the spring month 5599. K.[12]

[11] Kley's paraphrase combines Isa. 55:10 and 55:11.

[12] "Frühlings-Monat" (spring month) renders Nisan; the beginning of Nisan 5599 fell in mid-March 1839.

[XIII] # Contents

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⁂

[1] First Section: Of Religion in General

⁂

1. What is religion?

Religion is the acknowledgment and veneration of a supreme and most perfect Being, exalted above all things.

2. What do we call this Being?

God! When I proclaim the name of God, give glory to our God! (Deut. 32:2.)[13]

3. What do you think of when you hear this name?

God is the author, creator, and preserver of the whole universe; he is also my creator and preserver.

> **Neh. 9:6, 7** It is you, O God, you alone; you have made the heaven, the heaven of heavens and all their host, the earth and everything that is in them, and you preserve them all.

4. On this ground, what else can you call God?

Behold, he is the *Lord of the world* for all that is created; he is *King* and *Ruler* over all that exists.

> [2] **1 Chron. 29:11** Yours, O God, is the greatness and the strength and the glory and the victory and the majesty; yours, O God, is the dominion, and you exalt yourself as head over all.

5. In what relation do all beings stand to God?

They are *creatures* of his power, *works* of his hands, which came forth through his will and are governed by his will.

> **Ibid. 29:12** You rule over all; in your hand are might and strength, and it lies in your hand to make all things great and strong.

6. And how do these beings conduct themselves?

All beings in creation, from the greatest to the least, are unchangeably devoted to the will of God, in order to fulfill it in obedience; *all beings serve the dominion of God*, and his law is the rule by which they come and go, live and act.

> **a) Ps. 33:6–9** By the word of the Lord the heavens came into being, by the breath of his mouth all their hosts. Let all the world fear the Lord; let every inhabitant of the earth stand in awe of him. Truly, he speaks, and it comes to pass; he commands, and it stands there.
>
> **b) Ibid. 104:29, 30** You turn away your face, they vanish; you take away their breath, they perish and return to their dust. You send forth your breath, they are created, and you renew the face of the earth.

7. What might one, in a certain sense, call this conduct?

In the widest sense of the word it could be called the *religion of beings*, this service their *divine service*, this unchangeable obedience [3] their *worship of God*, through which they proclaim God's dominion and pay homage to him as Lord of the world.[14]

---

[13] Citation as printed; the verse quoted is Deut. 32:3.

[14] "Gottesdienst" means both "service of God" and, in ordinary usage, a "worship service"; Kley plays on both senses here and in Q. 22.

a) Ps. 103:15–22 God has established his throne in heaven, and his dominion rules over all. Praise the Lord, you his angels, mighty in strength, who carry out his word, obedient to the voice of his word; praise the Lord, all you his hosts, his servants who do his will; praise the Lord, all his works, in all places of his dominion; O my soul, praise the Lord, Hallelujah![15]

b) Ibid. 148:1–6 Praise the Lord from the heavens, praise him in the heights; praise him, all his angels, praise him, all his hosts; praise him, sun and moon, praise him, all you stars of light; praise him, heaven of heavens, and you waters above the heavens. Let all things praise the name of the Lord, for he commanded and they were created, and he preserves them forever; *he gave a law that is nowhere transgressed*.

c) Neh. 9:6 The hosts of heaven worship You.

8. What is accomplished through this conduct?

God's purpose is attained, which is the *preservation and continued existence of the world*, the *perfection of the whole*, and the *well-being of individual beings*.

Gen. 1:31 And God saw all that he had made, and behold, it was *very good*.

9. What do you call *good*?

Everything is called good that is as it ought to be, according to the destiny its Creator has given it and in keeping with the purpose for which it exists. All beings in creation are good, for they fulfill their destiny.[16]

10. Does this hold true of man as well?

Man, as a creature of God, likewise has [4] the destiny of becoming good and perfect; indeed, he is destined for religion more than any other being.

11. Why he more than any other?

1) Because he is the most excellent creature on earth;

2) Because he is distinguished by special faculties for the good;

3) Because he shows a special longing for well-being.

12. What makes him the most excellent creature on earth?

His spiritual, supersensible nature, through which he is able to subdue and master his earthly, sensual nature.

a) Ps. 8:5–7 What is man, that you are mindful of him, the son of Adam, that you take notice of him? You have made him little lower than the angels, have crowned him with honor and dignity; you make him ruler over the works of your hands and lay all things beneath his feet.

b) Ibid. 115:15, 16 Blessed are you of the Lord, who made heaven and earth; the heaven is the Lord's heaven, but the earth he gave to the children of men.

13. What are his special faculties for the good?

Man has *understanding* and *reason*, for knowing good and evil and for distinguishing the true from the false; man has *conscience*, a sure feeling for right and wrong; above all, man has *freedom* of the will, by virtue of which he can choose the one or the other.

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[15] Citation as printed; the verses quoted correspond to Ps. 103:19–22.

[16] "Bestimmung" (destiny, vocation, appointed purpose) is a key term of Enlightenment religious thought (cf. Spalding's "Bestimmung des Menschen"); rendered "destiny" throughout.

[5] **14. What do you understand by the longing for well-being?**

It is the drive toward *happiness*, which is planted deep in the human breast; it is common to all people, and all the imaginings and strivings of his thoughts and all the wishes of his heart are directed toward it.[17]

15. What is happiness?

The state of the highest, purest, and most lasting joy.

16. To what does this drive point?

That man also has the destiny of becoming happy. God would not have placed this drive within us if he had not wished to make us partakers of happiness.

17. What do you conclude from this?

That the two destinies stand in close connection: that man can become *happy* only when he becomes *good* or *perfect*; and the better we become, the more perfectly we fulfill our destiny, the greater the measure of our bliss.

18. Accordingly, what is the destiny of man?

Like all beings according to their nature, so he, through his particular nature, is to arrive at the acknowledgment of God's dominion; he is to pay homage to God *consciously* and in *freedom*, and to submit to his law with the same obedience with which [6] the other beings follow the law *unconsciously* and *by necessity*; he is *to attain religion, and through it perfection and happiness*.

a) Deut. 30:20 This is your life and the length of your days.

b) Prov. 3:17, 18 She (religion) is a tree of life to those who hold fast to her, and those who lean upon her are blessed; her ways are ways of pleasantness, and all her paths are welfare.[18]

19. What is to come of this?

The perfection of the human world and its highest and lasting welfare; this is the keystone that is at last to bring creation wholly to completion, once all people acknowledge God and belong to his kingdom.

Zech. 14:9 The Lord will be King over the whole earth.

20. Does man fulfill this destiny of his?

Man often does not become as perfect, and therefore not as happy, as could and should be the case.

21. What is the cause of this?

Man does not always make the right use of his advantages.

---

[17] "Tichten und Trachten" echoes the German Bible's phrase for the "imagination of the thoughts" of the heart (Gen. 6:5; 8:21).

[18] Kley's order reverses the biblical verses (v. 18 before v. 17) and glosses the feminine subject (Wisdom in the original) as "religion."

22. What is the right use?

1) By means of his reason and understanding he is to know God and God's will; — *knowledge of God*.

2) In consequence of this knowledge he is to subordinate his own [7] free will to the divine will, in order to follow it; — *service of God*.

3) On every occasion he is to let his conscience remind him of this knowledge and this service. — *Conscientiousness*.

> **1 Chron. 28:9** My son, *know* the God of your father and serve *him* with a *whole* heart and a *willing* mind.

23. And what is the whole called of which the above form the parts?

Fear of God, piety, religiosity.

> **Eccl. 12:13** Fear God and keep his commandments, for this is the whole of man.

24. What, then, does it mean for a person *to have religion*, *to be religious or pious*?

To know God, to search out his will, to act and live according to this will, and through such a life to acknowledge God's dominion over oneself, to worship God.

25. May knowledge and practice be separated?

No. Knowledge is the beginning, but not the whole. *Not study is the main thing, but deed.* (Avot 1:17.) Whoever knows God's will and does not follow it lowers himself beneath all the beings that follow it without knowing it.

26. But what of deed without knowledge?

It is impossible, for it would be something that had no beginning. In man, knowledge must [8] come first; *the ignorant person can never be pious*. (Avot 2:5.)[19]

27. How does man arrive at knowledge?

Through religious doctrine, which seeks to enlighten his *reason*, to awaken his *conscience* and bring it to awareness, and to act upon his free *will*, so that it decides for what is good and divine.

28. Where does this doctrine come from?

From God himself. He who assigns their courses to the sun, the moon, and the stars, who prescribes their law to the earth and the seasons, who teaches the bird its flight through the air, he also teaches us the way we are to walk and the work we are to do.

29. What else, therefore, may religious doctrine be called?

Divine doctrine: not merely instruction about God, but also proceeding from him.

30. And leading where?

To religion, and hence back again to God. On its acceptance rests the covenant with God.

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[19] Avot 2:5 (2:6 in some numberings): "lo am ha-aretz hasid," "an ignorant person cannot be pious."

31. By what paths do we receive this instruction?

1) Through nature, or *God's work*.

2) Through revelation, or *God's word*.

32. What do you understand by nature?

The world of visible things, which we perceive with our [9] senses. God is known from his works.

> **Ps. 19:1–4** The heavens tell the glory of God, and the firmament proclaims the work of his hands. Day pours forth teaching to day, night speaks knowledge to night. No speech, no words, their voice is not heard at all: yet over the whole earth their string resounds, and their discourse to the end of the world.[20]

33. What do we call this knowledge of God?

The doctrine of natural religion.

34. Is this instruction not sufficient by itself?

No; nature is a mute teacher, and her signs are open to differing interpretations; but man needs unambiguous, clear instruction, and this is imparted to him by revelation.

35. What is revelation?

God has made known the knowledge of his essence as well as of his will through his word in Holy Scripture; through it man received *openly and completely* what before was *dark and imperfect*.

36. What do we call this knowledge?

The doctrine of revealed religion.

> **Ps. 19:8–10** The teaching of the Lord is perfect, refreshing the soul; the testimony of the Lord is faithful, making the foolish wise; the precepts of the Lord, so upright, rejoice the heart; the commandment of the Lord, so pure, enlightens the eyes; the fear of the Lord, so clean, endures forever; the utterances of the Lord are truth.

37. How is Holy Scripture to be regarded?

As God's word, sent to us from heaven, [10] in order to bear witness to God among us and to show us the way to a pious and blessed life.

> **Ps. 119:105** Your word is a lamp to my foot and a light on my path.

68. Must the doctrine of natural religion agree with that of revealed religion?[21]

Certainly; the source of both is God, and God cannot contradict himself in his works and his words; each explains the other, and understanding of the one leads to a better understanding of the other.

39. But what results when one departs from the one doctrine or the other?

From such departure arises *irreligion*: *unbelief* on the one side, *superstition* or *false belief* on the other.[22]

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[20] Kley numbers the verses in the German Bible fashion; in Hebrew numbering these are Ps. 19:2–5.

[21] So numbered in the original; a misprint for 38.

[22] "Afterglaube" (literally "after-belief" or "counterfeit belief") is a period near-synonym of Aberglaube, denoting spurious or perverted belief.

40. Is there only one religion, or several?

In its inner essence there can be only one religion, just as its instruction, whether from nature or from revelation, can flow from only one and the same source; but there are several and differing expressions of it.

41. In what do these expressions make themselves known?

In the various *confessions and forms of faith*.

42. Where does this diversity come from?

From the various traditions of divine revelation, which in the course of time have been handed down along various paths.

[11] **43. In what do the confessions and forms differ?**

People are not of one mind about the divine word; consequently they also do not have the same institutions and means for the outward worship of God.

44. On what, then, does a confession (of faith) rest?

On the faith with which its adherents are devoted to the divine revelation handed down to them by their ancestors, and act according to the teachings founded upon it.

> **Deut. 32:7** Remember the days of old, consider the years of generation after generation; ask your father, he will tell you, your elders, they will instruct you.

45. When is the confession of our faith true and genuine?

When faith lives not merely in words alone, but also in heart and conscience as conviction, and when this conviction makes itself known through our whole life.

> **Hab. 2:4** The righteous lives by his faith.

46. How, accordingly, does the righteous person conduct himself?

He clings with firm, unchanging loyalty to his faith from birth until death.

47. But what attitude does he observe toward differing confessions?

Respect and tolerance. As wrong as it is to abandon or deny one's own faith, just so wrong is it to induce another to do so by persuasion or compulsion; much less may [12] we disdain, despise, or even hate, wound, and persecute anyone because he lives by a faith other than our own. Faith, as inner conviction, rests on conscience and is each person's own concern.

48. What is the concluding proposition of this Section?

Religion is the goal and destiny of man; *faith and confession* are the way to this goal. Whoever strives toward the goal on *his own* way with earnestness and zeal is accompanied by God's good pleasure already on the way, and whoever reaches the goal finds at the goal salvation and bliss.

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Second Section: Of Mosaic Religious Doctrine in Particular

⁂

1. To what faith and confession do you belong?

I profess the faith in the revealed *Mosaic* religious doctrine, which I hold to be the true, pure, and genuine divine doctrine.

2. Is this faith your inner conviction?

Yes, I am most deeply and completely convinced of it.

[13] **3. On what grounds?**

On external and internal grounds.

4. What do you understand by external grounds?

The various circumstances and facts that accompanied the revelation of this doctrine.

5. And what are internal grounds?

Those that arise from the content of the doctrine itself.

6. Name the most important of these external facts.

1) The preparation that preceded this doctrine;

2) The revelation itself, through which it was introduced into the world.

3) Its preservation down to this very hour.

7. Where do you find these facts?

In sacred history, in the life of the Israelite people, which is at the same time the history of the religion itself; this history is the oldest, and at the same time the continuing, testimony to its divinity and truth.

> **Ps. 78:1–7** Hearken, my people, to my teaching; incline your ear to the words of my mouth. I open my mouth in a parable, I will make known sayings from of old; what we have heard and known, what our fathers have told us, we will not hide from their children, nor from the later generation, proclaiming the praise of the Lord and his might and the wonders that he did. *He set up a testimony in Jacob and gave a teaching in Israel*, which he commanded our fathers to make known to their children, so that later generations might know them, the children yet to be born; that they too might rise and tell their children, and set their trust in God, and not forget the deeds of God, and keep his commandments.

[14] **8. What do you understand by the *preparation*?**

The arrangements that the Lord had made in order to gain entry for his doctrine on earth and to prepare its way.

9. Where do these arrangements begin?

Already in the earliest antiquity, with the *patriarchs*.

> **Prov. 8:22–30** The Lord possessed me (Wisdom) as the beginning of his way, before his works of old. From eternity I was sovereign, from the very beginning, from the origins of the earth. When the depths were not yet, I was born, before there were springs abounding in water; before the mountains were sunk in place, before the hills, I was born; before he had yet made land and space and the primal matter of this globe. When he prepared

the heavens, I was there, when he measured the deep with his compass; when he gave the sea its law, so that the waters should not pass its shores, when he laid the foundations of the earth, then I was beside him as a ward, was his delight day by day, playing before him at all times, playing in the realm of his world, and *my delight was with the children of men*.

10. Who were the patriarchs?

The primal ancestors and forefathers of the Israelite people: *Abraham*, *Isaac*, and *Jacob*; these, and even earlier *Enoch* and *Noah*, had already recognized God and served him.

a) Gen. 5:24 Enoch walked with God and was here no more, for God had taken him away.

b) Ibid. 6:9 Noah was a righteous and blameless man in his generation; Noah walked with God.

11. From where did they draw this knowledge?

From nature around and above them, from the heart and conscience within them.

[15] **12. Did God reveal himself to the patriarchs?**

God at times appeared to the fathers in night visions and dreams in order to make his will known to them.

a) Gen. 15:1 After these things the word came to Abram in a vision, as follows: Fear not, Abram! I am your shield; your reward is great.

b) Ibid. 46:2 God spoke to Israel in a night vision and said: Jacob, Jacob! And he said: Here I am!

13. Under what name did they know the Deity?

God appeared to them under the name *Shaddai*, the Almighty, the one who is sufficient unto himself.[23]

a) Gen. 17:1 God appeared to Abram and said to him: I am God *Shaddai*.

b) Exod. 6:2–3 God spoke with Moses and said to him: I, the Lord! I appeared to Abraham, Isaac, and Jacob as God *Shaddai*.

14. And how did the patriarchs worship God Shaddai?

As the highest power of heaven and earth; they feared God and believed his word faithfully and confidently; they built altars in order to worship him outwardly, and devoted to him a complete, childlike obedience.

a) Gen. 14:22 Abram said to the king of Sodom: I lift up my hand to the most high God, the Creator of heaven and earth.

b) Ibid. 15:6 Abram *believed* in God, and He counted it to him as righteousness.

c) Ibid. 12:8 There he built an altar and called upon the name of the Lord.

[16] **d) Ibid. 22:1** It came to pass after these events that God tested Abraham and said to him: Abraham, Abraham! And he said: Here I am!

15. Why is Abraham named as the first?

With him the Lord first concluded the covenant of religion.

16. To what did this covenant bind?

To a walk before God, to perfection and piety, for him and his descendants.

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

a) Gen. 17:1, 2, 7, 8 *Walk before me and be perfect*, and I will set my covenant between me and you, and multiply you exceedingly; I will establish my covenant between me and you and your descendants after you, throughout their generations, as an everlasting covenant, to be a God to you and to your descendants after you.

b) Ibid. 18:19 For I have known him, so that he may command his children and his household after him to keep the way of the Lord, to practice virtue and justice, so that the Lord may bring upon Abraham what he has promised concerning him.

17. Did this covenant also have an outward sign?

Yes; the circumcision of every male was the outward sign, as was the bestowal of the name.

Gen. 17:4, 5, 11 It is I; behold, my covenant is with you, that you shall become the father of a multitude of nations. And your name shall no longer be called *Abram*; your name shall be *Abraham*, for I have made you the father of a multitude of nations. You shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you.

18. How, then, may Abraham be regarded?

As the starting point of religion, as the *father of faith and of the faithful*.

Isa. 51:1–2 Hearken to me, you who pursue righteousness, you who seek the Lord: look to the rock [17] from which you were hewn, to the deep well from which you were dug; look to Abraham your father, to Sarah who bore you. For he was one alone when I called him, but I blessed him and multiplied him.

19. Did those revelations have a religious doctrine as their content?

No; within the narrow circle of the family, the covenant, along with the piety it demanded, was passed down from the father only to the children and members of the household.

20. What was the content of the revelations?

They concerned the particular affairs and destinies of their lives, as well as trials of their faith and obedience.

Gen. 12:1–4; 15:1–16; 22:1–2; 26:2–5; 28:13–16; 31:3; 35:9–12; 46:1–4

21. When did the covenant with God also make a doctrine necessary for religion?

When Jacob's descendants had spread out into a numerous people.

22. Where did this happen?

In Mizraim (Egypt), where they had gone as strangers for a temporary stay, but had soon fallen into oppression and bondage.

Num. 20:15 Our fathers went down to Mizraim, and we dwelt in Mizraim a long time; and the Egyptians dealt harshly with us and with our fathers.

23. Do you count this sojourn as part of the preparation as well?

Certainly; through the fire of affliction in this iron furnace, the children of Israel were to be awakened more joyfully to the faith, which had already begun gradually to be lost, and to be led more perfectly to the know-[18] ledge of the most high God; the dawn was now to be followed by the day.

24. By what means did this happen?

Through the redemption from Mizraim and what immediately followed it.

Jer. 11:3–5 Thus says the Lord of Israel: Cursed be the man who does not heed the words of this covenant, which I commanded your fathers on the day I brought them out of the land of Mizraim, out of the iron furnace.

Then I said: Hearken to my voice and do all that I command you; you shall be my people, and I will be your God, so that the oath I swore to your fathers may be fulfilled.

25. How did the redemption take place?

God raised up his servant *Moses* and sent him as the messenger of his help, as the instrument of his power; through him the Deity proclaimed itself anew, performed never-before-seen wonders and signs upon Mizraim and its ruler, and led Israel to freedom with a strong hand, without a sword-stroke or bloodshed.

26. Under what name did Moses proclaim the Deity?

Under the name *the eternal, infinite Being, who was, is, and will* (Adonai), which means: [24]יְהֹוָה *be* from eternity to eternity.

Exod. 2:13–15[25] Moses said to God: Behold, I come to the children of Israel and tell them, "The God of your fathers sends me to you," but they will ask me: "What is his name?" What shall I tell them? [19] God said to Moses: *I am who I am*; and he said: Thus shall you say to the children of Israel: *I am* (אהיה) sends me to you. And God said further to Moses: Thus shall you speak to the children of Israel: יְהֹוָה, the God of your fathers, the God of Abraham, Isaac, and Jacob, sends me to you; this is my name forever, this my designation from generation to generation.

27. How is the redemption to be regarded?

As a revelation of God before the eyes of the whole world; just as in nature through his *wondrous works*, so here God had shown himself through his *wondrous deeds* to be the Lord of the worlds.

28. And what did this revelation bring about?

Faith and trust in the mightiest, most gracious, and eternal Helper, as well as in the visible instrument he made use of.

Exod. 14:31 Israel saw the great power that the Lord had exercised upon Mizraim, and the people feared the Lord, and they believed in the Lord and in his servant Moses.

29. Did it end there?

No; the *deeds of his power* were followed by the *word of truth and wisdom*, so that *knowledge* might join itself to *faith*.

a) Ps. 107:43, 45[26] He led his people out with joy, his chosen ones with jubilation, so that they might keep his statutes and observe his teaching.

b) Ibid. 109:9[27] He sent redemption to his people and commanded his covenant forever; holy and awesome is his name.

30. How did this happen?

In the revelation at Horeb, in the giving of the law [20] at Sinai. It is the center of all revelation.

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[24]**Kley's note:** Because of its holiness, this name of God is never pronounced as written, but always as Adonai (the Lord).

[25]Printed "2 B. M. 2. 13—15"; the passage quoted is Exod. 3:13–15.

[26]As printed; the verses quoted are Ps. 105:43, 45.

[27]As printed; the verse quoted is Ps. 111:9.

31. Why do you call it the center?

All earlier revelation was the preparation for it; all later revelation is a development from it.

32. What distinguishes this revelation from all others?

It was *universal* and *immediate*. It took place in the sight and with the participation of the whole people.

33. Why was this distinction granted to it?

Through it the doctrine of revelation was introduced; it is that doctrine's foundation; therefore all were to experience and witness it, in order to bear testimony to its truthfulness.

> **a) Exod. 19:9** The Lord said to Moses: Behold, I come to you in a thick cloud, so that the people may hear when I speak with you, and may also believe in you forever.
>
> **b) Deut. 5:21** Behold, the Lord our God has shown us his glory and his greatness, and we have heard his voice out of the midst of the fire; this day we have experienced that God can speak with man and man remain alive.

34. What was the content of this revelation?

The Ten Utterances of the covenant, which, later written on two tablets of stone, were called quite specifically *the Testimony of God*.

> **a) Exod. 31:18** When he had finished speaking with him on Mount Sinai, he gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.
>
> [21] **b) Deut. 4:12–13** The Lord spoke to you out of the midst of the fire; you heard a voice of words, but perceived no form, only a voice. He declared to you his covenant, which he commanded you to keep, the Ten Utterances, and wrote them on two tablets of stone.

35. Why are they called Utterances of the covenant?

On the content and basis of these words the Lord concluded with Israel the covenant of religion for all time.

> **Deut. 5:3–4**[28] The Lord our God made a covenant with us at Horeb; not with our fathers alone did he make this covenant, but with all of us who are living here today.

36. To what did this covenant bind?

Through free acceptance of the divine doctrine, Israel, as the first people, was to acknowledge the sovereignty of God, dedicate itself to his service, and thereby enter into a *special* relationship to the Lord.[29]

> **a) Exod. 19:5** And now, if you will obey my voice and keep my covenant, you shall be my own special possession among all peoples, for all the earth is mine.
>
> **b) Deut. 26:16–19** This day the Lord your God commands you to fulfill these statutes and ordinances; you shall keep and do them with all your heart and all your soul. You have this day *acknowledged* the Lord, that he is your God, that you will walk in his ways, observe his statutes, commandments, and ordinances, and obey his voice. And the Lord has this day *acknowledged* you, that you shall be his own special people, as he has promised you; that he will set you high above all the peoples he has made, for praise and renown and glory, so that you shall be a holy people to the Lord your God, as he has promised.

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[28] As printed; the passage quoted corresponds to Deut. 5:2–3.

[29] "eigenthümlich" here renders the biblical segullah ("treasured possession"), as the proof-texts that follow show.

[22] **37. How is this special relationship more precisely described?**

Israel receives the destiny of a *firstborn* in God's great family of peoples, of a *priestly kingdom* within the community of the entire body of God's *servants*, of a *holy people*, in order to found the kingdom of God on earth.

a) Exod. 4:22 Thus says the Lord: Israel is my firstborn son.

b) Ibid. 19:6 You shall be to me a kingdom of priests and a holy people.

c) Lev. 25:55 For the children of Israel are servants to me; they are my servants, whom I brought out of the land of Mizraim; I am the Lord your God.

d) Jer. 2:3 Israel is holy to the Lord, the firstfruits of the harvest.

e) Ps. 114:1–2[30] When Israel went out of Mizraim, the house of Jacob from a barbarous people, Judah became his sanctuary, Israel his dominion.

38. In what sense the firstborn?

In the family of the household, he is the first to be taught, raised, and especially called by the father, in order to help teach and raise the father's other children.

39. What is to be understood by a kingdom of priests?

What the priests are to the other members of a congregation, Israel was to be among the other peoples of the earth: from it, through the preservation and practice of the divine doctrine, the light and knowledge, the salvation and blessing of religion were to go forth to all peoples, so that the kingdom of God might become universal.

[23] **a) Deut. 4:6–8** You shall keep and practice it (the divine doctrine), for it is your wisdom and your understanding in the eyes of the peoples, who will hear all these statutes and say: Surely this great nation is a wise and understanding people. For what great people is there that has gods so near to it as the Lord our God is whenever we call upon him? And what great people is there that has such righteous statutes and ordinances as this whole teaching, which I set before you today?

b) Isa. 2:2–3 And it shall come to pass at the end of days that the mountain of the house of God shall be established at the top of the mountains, and exalted above the hills, and all nations shall stream to it. Many peoples shall go and say: Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways, so that we may walk in his paths; *for out of Zion shall go forth the teaching, and the word of the Lord from Jerusalem*.

c) Ibid. 51:4 Listen to me, my people; my nation, give heed to me! For teaching goes forth from me, and I will make my justice arise as a light to the peoples.

d) Mal. 2:7 For the lips of the priest guard knowledge, and teaching is sought from his mouth; truly, he is a messenger of the Lord of Hosts (Zebaoth).

40. May we be proud of our election?

In no way whatsoever; rather, it must move us to humility before the grace of God and to a doubled zeal for duty, in order to show ourselves worthy of it. It befits the firstborn in the family, the priest in the congregation, not to be proud, but to strive with doubled zeal in fulfilling his calling.

Deut. 7:6–9 Truly, you are a holy people to the Lord your God; the Lord your God has chosen you to be his own special people out of all the peoples on the face of the earth. Not because you are *more* numerous than all peoples did the Lord take delight in you and choose you, for you are the *least* among all peoples; but because [24] the Lord loves you, and because he will keep the oath he swore to your fathers, has he brought you out with a strong hand and redeemed you from the house of bondage, from the hand of Pharaoh, king of Mizraim. Know,

[30] Printed "Ps. 114. 112.", evidently a misprint for 114, 1. 2.

therefore, that the Lord your God is the true God, the faithful God, who keeps covenant and grace with those who love him and keep his commandments, to the thousandth generation.

41. How, accordingly, may the covenant at Sinai be regarded?

On the one hand, as the confirmation (Confirmation) and extension of the covenant with Abraham (made at birth);[31] on the other hand, as the covenant of heaven with earth, as the covenant of God with humanity, as the covenant for time and eternity.

42. How was this covenant concluded?

Heaven descended in its clouds upon Mount Sinai, and the Lord pronounced the holy law of religion; and the people cried out with one heart and one voice: *All the words that the Lord has spoken we will do and obey*. (Exod. 19:8; 24:3–7.)

43. Did this revelation contain the entire doctrine?

No; the rest of the doctrine was imparted to the people through *mediated* revelation by Moses, whom the Lord had chosen for this and the people had commissioned for it.

a) Exod. 20:15–16 The whole people perceived the voices, the flames, the sound of the shofar, and the smoking mountain; the people saw, trembled, and stood far off. They said to Moses: You speak with us, and we will listen; let God not speak with us any further, lest we die.

[25] **b) Deut. 5:24** Go near and hear all that the Lord our God will say; and you shall speak to us all that the Lord our God will speak to you; then we will hear and do it.

44. And where did the remaining revelations take place?

Likewise at Sinai, where Moses received the Law from the Lord.

Exod. 24:12, 18 The Lord 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. Moses went into the midst of the cloud and went up the mountain; Moses was on the mountain forty days and forty nights.

45. And when Israel had moved on from Horeb?

Then the Lord revealed himself to Moses in the Tent of Meeting.[32]

Num. 7:89 Whenever Moses entered the Tent of Meeting to speak with him, he heard the voice speaking to him from above the cover that was over the Ark of the Testimony, from between the two cherubim, and thus the command was given to him.

46. In what manner did God reveal himself to Moses?

In a more perfect manner than formerly to the patriarchs and later to the prophets, in a manner that stood to the others as waking stands to dreaming. "As a friend speaks to a friend, face to face, mouth to mouth" (Exod. 33:11): thus Scripture describes the clarity and truth of the revelation that was granted to Moses above all others.

Num. 12:6–9 And God said: Hear my words: if there is a prophet among you, I, God, make myself known to him in a vision, I speak with him in a dream. Not so my servant Moses; in all my [26] house he is the one proven faithful; mouth to mouth I speak with him, and he beholds the Lord, not in riddles.

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[31] Kley glosses "Bestätigung" with the loanword "Confirmation," likely alluding to the confirmation ceremony then being introduced in Reform-minded German congregations, set against the covenant of circumcision entered at birth.

[32] "Stiftszelt," literally "tent of the covenant/foundation," Kley's rendering of the ohel mo'ed (Tabernacle, Tent of Meeting).

47. What, then, are we to regard Moses as?

Moses is the first and greatest of all prophets and lawgivers; Moses is the most perfect instrument that the Lord made use of for religion on earth; he is the benefactor of the whole human race, and of his own people in particular.

48. In what respect is he the greatest of all prophets?

Holy Scripture itself testifies of him thus: *There arose no prophet again in Israel like Moses, whom the Lord knew face to face.* (Deut. 34:10.)

49. In what respect is he the most perfect instrument?

Through him alone God proclaimed the whole doctrine of revelation, which is therefore called by the Lord himself the *Teaching of Moses*.

> **a) Deut. 4:44** This is the teaching that Moses set before the children of Israel.
>
> **b) Mal. 3:22** Remember the teaching of my servant Moses, to whom I commanded at Horeb statutes and ordinances for all Israel.[33]

50. How are the other prophets to be regarded?

As men likewise filled with the spirit of God, whose revelation, however, was not meant to bring any new doctrine. The prophets only led back to Moses and urged the fulfillment of what the Lord had taught through Moses.

[27] **51. In what respect is he the benefactor of the whole human race?**

Through him the spring was dug and opened from which all later teachers and teachings have drawn.

52. 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); unchanged and unadulterated it has been *handed down* through centuries from our fathers to us; unchanged and unadulterated it is still today our way to life and to salvation; in it we still faithfully preserve God's primal covenant with the human race, in order to *hand it down* in turn to future generations.

> **Isa. 59:21** And as for me — this is my covenant with them, says the Lord: my spirit that is upon you, and my word that I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' children, says the Lord, from now on and for ever.

53. What emerges as the concluding proposition of this chapter?

The Mosaic religious doctrine has proven its divinity from its first origin and throughout its entire course; its preparation, like its proclamation, is a divine institution, created not for time but for eternity; divine was the power that it proved in those who confessed it, for it is not Israel that has preserved it, but it that has preserved Israel through the length of the ages, over the whole surface [28] of the earth and under the hardest fates that can ever befall human beings; it is therefore the true word of God, which endures for ever, which will also henceforth be our life and the length of

[33] Mal. 3:22 in Hebrew numbering; 4:4 in most English Bibles.

our days, which we are to preserve in faith and carry out in fidelity until all that it contains shall be fulfilled.

a) Isa. 40:8 The grass withers, the flower fades, but the word of our God endures for ever.

b) Ibid. 44:24–26 Thus says the Lord, your Redeemer, who formed you from the womb: I, the Lord, am he who makes all things; I stretch out the heavens, I alone; I arch the earth by my might; who frustrates the signs of the lying prophets and puts the diviners to shame, and turns the wise backward, so that their knowledge becomes folly; but who confirms the word of his servant and brings the counsel of his messengers to fulfillment.

c) Mal. 3:6 Truly, I, the Lord, do not change, and you, sons of Jacob, do not come to an end.

54. What do you call that which it contains, in one word?

Its *content*, which teaches even more convincingly than the outward facts that it is a testimony of God.

55. How, then, does this twofold testimony run?

1) this doctrine is divine because it comes from God;

2) this doctrine comes from God because its content is divine.

Deut. 13:2–4 If a prophet or dreamer arises among you and gives you a sign or wonder, and the sign or wonder of which he spoke to you also comes to pass, yet he says: Let us go after other gods, which you do not know, and let us serve them: [29] then you shall not listen to the words of this prophet or dreamer, for the Lord your God is testing you, to bring to light whether you love the Lord your God with all your heart and with all your soul.

56. What forms the content of the Mosaic religious doctrine?

1) *Truths* for knowledge and taking to heart, or the *doctrine of knowledge*, also called the *doctrine of faith*;

2) Commandments and prohibitions for observance, or the *doctrine of duties*.

⁂

The Doctrine of Faith

⁂

1. What does the doctrine of faith contain?

Truths for knowledge and taking to heart, which have been revealed to us by God.

Deut. 34:36, 39 [as printed] It has been shown to you, so that you might know that the Lord is God and there is none besides him. From heaven he let you hear his voice, to instruct you, and on earth he let you see his great fire; you heard his words out of the midst of the fire. *Know it therefore today and take it to heart*, that the Lord is God in heaven above and on earth below; there is no other.[34]

2. What belongs to the knowledge of a truth?

That it be evident to our understanding and our reason, and that it compel us, by way of reflection and conviction, to accept it.

[30] **a) Ps. 49:21** A man in all his splendor who has no insight is like the dumb beasts.

[34] Printed "5 B. M., 34. 36, 39"; the verses quoted are Deut. 4:35, 36, 39 — evidently a misprint.

b) Prov. 2:3–6 If you inquire of reason, lift up your voice to understanding, if you desire it like silver and search for it as for treasures: then you will understand the fear of God and find divine knowledge; for the Lord gives wisdom, from his mouth come knowledge and reason.

c) Ibid. 9:10 The knowledge of the Holy One is reason.[35]

3. And what belongs to taking it to heart?

That, as a consequence of this knowledge, our heart also incline toward accepting this truth, and our will gladly yield itself to its influence.

Prov. 23:22 [as printed], 26 Buy truth and do not sell it — wisdom, discipline, and reason. My son, give me your heart, and let your eyes delight in my ways.[36]

4. What will knowledge and taking to heart bring about?

First, agreement between truth and conviction within us; then, agreement between our inner conviction and our outward conduct or life.

Prov. 2:10–14 When wisdom has entered your heart and knowledge has become pleasant to your soul, reflection will watch over you, reason will guard you, to save you from the way of evil, from people who speak perversities; who forsake the paths of uprightness to walk in ways of darkness; who rejoice in doing evil and exult in the perversity of the wicked.

5. With what subjects do the truths of the doctrine of faith deal?

1) With God's essence and attributes;

2) With God's will, or the divine Law;

[31] 3) With the good or evil consequences that the fulfillment or transgression of the divine word has for human beings.

6. What do we call these three principal parts?

The fundamental or principal articles of our faith: *God; revealed Law; retribution of good and evil through reward and punishment.*

⁂

Third Section: Of God's Essence and His Attributes

(First Fundamental Article)

⁂

1. Does revelation teach that there is a God?

No; it already presupposes this belief. Nature and life, reason and the heart, above all the entire content of revelation, the doctrine itself — everywhere one hears only the same voice: there is a God, who lives and brings all this about.

a) Gen. 1:1 In the beginning God created the heaven and the earth.

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[35] "der Heiligen," literally "of the holy ones," following the Hebrew plural qedoshim, traditionally understood of God.

[36] Printed "23. 22, 26"; the first verse quoted is Prov. 23:23.

b) 1 Sam. 2:6, 7 The Lord kills and makes alive, he brings down to the grave and brings up again; the Lord makes poor and rich, he brings low and lifts up.[37]

c) Isa. 40:26 Lift up your eyes on high and see: who created this universe? He who leads out their hosts by number and calls them all by name.

d) Ps. 8:2, 3 Lord our God, how mighty is [32] your name in all the earth, while your majesty shines in the heavens. Through the mouth of children and infants you establish your kingdom, because of your adversaries, to bring the enemy to silence.

e) Ibid. 147:19, 20 He declared his words to Jacob, his statutes and ordinances to Israel; he has not done so for any other nation — ordinances otherwise unknown.

2. Which truth revealed about God, then, stands first?

The truth of the *one and only, indivisibly one God*.[38] *Hear, O Israel: the Lord our God is one only, indivisible God!* (Deut. 6:4.) Thus runs the first and most important word in the Israelite's confession of faith.

3. Why do you consider this the first and most important?

God himself made this truth the root of the whole tree of life and laid it as the foundation at Sinai in his first utterance, which runs: *You shall have no other gods besides me.* (Exod. 20:3.) With this truth the realm of darkness, the deceit of idolatrous rule, takes flight; with it the realm of light opens, the new creation of the kingdom of God begins; on this truth rest Israel's teaching, Israel's life and mission; it was and is the distinguishing mark of our confession, and will one day become the center around which all the families of the earth are to gather.

a) Isa. 42:6–8 I, God, call you to salvation and hold you fast by the hand, I keep you and appoint you as a covenant people, as a light to the nations, to [33] open blind eyes, to bring the bound out of confinement, those who dwell in darkness out of the dungeon. I am the Lord, that is my name; and my glory I give to no other, nor my praise to idols.

b) Ibid. 43:10, 11 You are my witnesses, says the Lord, and my servants whom I have chosen, so that you may know and believe me and understand that it is I; before me no god was formed, and after me there shall be none. I, I am the Lord, and besides me there is no helper.

c) Ibid. 45:18–23 For thus says the Lord, the Creator of the heavens, the very God who formed the earth and established it; he did not create it to be a waste, he formed it to be inhabited. I am God and there is no other. Not in secret have I spoken, not in a dark corner of the earth; I did not say to Jacob's descendants: Seek me in vain. I, the Lord, spoke truth, declared what is right. Assemble and come, draw near all together, you survivors of the nations! Without understanding are those who carry about their wooden image, who pray to a god that does not help. Declare and come nearer, let them take counsel all together: who made this known from ancient times, who announced it long ago? Was it not I, the Lord, besides whom there is no god? A God, truthful and saving — there is none besides me. By myself I swear, truth goes forth from my mouth, a word that does not return, that to me every knee shall bow, every tongue shall swear. —

4. What does it mean: God is an only being?

There is no second who might stand at his side or be compared with him; nothing apart from him is God. The Highest must be only one.

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[37] Printed "2. B. Sam." (2 Samuel); the passage is 1 Sam. 2:6–7 (Hannah's song).

[38] Kley distinguishes "einzig" (only, unique — there is no other) from "einig" (one in himself, undivided); see Q 4–5 below.

5. And what does it mean: God is *one* (indivisible)?

His essence is one in itself, simple and indivisible; in God neither plurality, nor separation, nor contradiction is conceivable.

a) Deut. 32:39 See now that it is I, and there is no god beside me; I, I kill and make alive, I wound and I heal, and no one delivers from my hand.[39]

[34] **b) Isa. 45:6, 7** I am the Lord and there is no other, Creator of light and of darkness, of well-being and of evil; I, God, have made all this.

6. How are we to take this truth to heart?

1) From the *only* God comes all our salvation; to this only one are due our acknowledgment, adoration, and worship; to him alone let our service be dedicated.

a) Exod. 22:19 Whoever sacrifices to gods, other than to the Lord alone, shall be put under the ban.[40]

b) Deut. 10:20 The Lord your God you shall fear, him you shall serve, to him you shall hold fast, and by his name you shall swear.

2) In faith in the *indivisibly one* God let our life become one, whole and undivided: to him the *whole* heart, to him the *whole* soul, to him the *whole* strength, of body as of spirit, for he is the God of the spirits and of all flesh.

a) Deut. 6:5 And you shall love the Lord your God with all your heart, with all your soul, and with all your might.

b) Ibid. 18:13 You shall be whole and undivided with the Lord your God.

3) The confessor and servant of the only, indivisibly one God sees in heaven and earth only One world of God, in time and eternity only One divine existence, but most especially in the human world only One family of brothers and sisters, who are to form a single whole in love and unity.

a) Ps. 100:1–3 Shout for joy to the Lord, all the world; serve the Lord with gladness, come before him with jubilant song. Know that the Lord is God; he has made us, we are his, his people, the flock of his pasture.

b) Mal. 2:10 Have we not all One Father, [35] has not One God created us? Why then should we act faithlessly, one against another, profaning the covenant of our fathers?

7. Which truth stands next to this one?

God is an *incorporeal, spiritual* being.

8. What does this mean?

God cannot be perceived by the senses; he has neither shape nor form, neither bodily attributes nor characteristics; he is free of human passion and weakness.

Exod. 33:18, 20 And he (Moses) said: Let me behold your glory! And God said: You cannot behold my face, for no human being sees me and lives.

9. How, then, are the bodily expressions in Scripture to be understood?

As figurative expressions, which have their ground in the imperfection of the human manner of expression, in order to adapt themselves to the understanding of the hearer.

Prov. 1:5, 6 Let the wise hear and increase what he has received; let the discerning acquire thoughts, to understand parable and interpretation, the words of the wise and their figures.

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[39] Printed "4 B. M." (Numbers); the verse is Deut. 32:39.

[40] Exod. 22:19 in Hebrew numbering; 22:20 in most English Bibles.

10. How are we to take this truth to heart?

We can only think and believe *that* God is, and should not try to puzzle out *what and how* he is; we can take neither an image from all of nature nor a conception from our own mind by which to think of him; we can grasp him only insofar as he himself has revealed himself to us.

a) Exod. 20:4 You shall not make for yourself any image or any likeness of what is in heaven above, what is [36] on earth below, or what is in the water beneath the earth; you shall not bow down to them nor serve them.

b) Deut. 4:15–19 So take good care for your souls' sake, for you saw no form of any kind on the day the Lord spoke to you at Horeb out of the midst of the fire: that you not degenerate and make for yourselves a graven image, the likeness of any figure, the form of any man or woman; that you not lift your eyes to heaven and look upon the sun, the moon, and the stars, the whole host of heaven, and be led astray to worship and revere them.

11. What, then, does the worship of the true God require?

We must worship him in spirit, and not in sensory ways, if we wish to worship him in truth; to know him, to love him, to obey him — that is the true worship of God.

a) 1 Sam. 15:22, 23 To obey is better than sacrifice, to heed better than the fat of rams. Disobedience is a sin like sorcery; defiance is idolatry and image-worship.

b) Hos. 6:6 I desire love, not sacrifice; knowledge of God is better than burnt offerings.

12. What significance, then, does outward worship of God have?

It is the sensory means that our imperfect nature needs in order to attain to the supersensible character of that spiritual worship of God. Prayer has meaning and value only when mind and heart rise up in devotion to the Lord.

a) Isa. 29:13 This people draws near with its mouth and honors me with its lips, but its heart is far from me; and their fear of me is a human commandment learned by rote.

b) Ps. 84:3 My soul longs and yearns for the courts of the Lord, where my heart and my flesh exult to the living God.

[37] **13. What further does revelation teach about God's essence?**

God is an *eternal*, *self-subsistent*, *unchangeable* being.

14. What does it mean: God is *eternal*?

He had no beginning and can have no end; time does not apply to him; he was, is and will be, as his name יהוה signifies.[41]

a) Isa. 44:6 Thus says the Lord, Israel's King and its Redeemer, the Lord of Hosts: I am the First, and I the Last.

b) Ps. 92:2, 4[42] Before the mountains came into being, before earth and world were created, you were God from eternity to eternity. A thousand years in your eyes are like yesterday when it has passed, like a watch in the night.

15. What does it mean: God is *self-subsistent*?

He is, and he effects all things, through himself; the world needs him, but he does not need the world for his existence, for his greatness and perfection; dependence on any being whatsoever has no place in him.

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[41] Kley follows the common explanation of the Tetragrammaton as combining the forms "was, is, will be" (hayah, hoveh, yihyeh).

[42] Printed "Ps. 92"; the verses quoted are Ps. 90:2, 4.

Ps. 50:9–13 I take no bull from your house, no he-goats from your flock, for mine is all the game of the forest, the cattle on a thousand hills. If I were hungry, I would not tell you, for mine is the world and all that fills it. Do I eat the flesh of bulls, or drink the blood of goats?

16. What does it mean: God is *unchangeable*?

In essence, being and action God remains for ever, under all circumstances, equal to himself, always the same. Change has no place in him.

a) Isa. 51:6 Lift up your eyes to heaven, and look down to the earth below: truly, the heavens will vanish [38] like smoke, the earth will fall apart like a garment and its inhabitants die away like gnats; but my salvation shall be for ever, and my righteousness shall never be shaken.

b) Jer. 31:35 Thus says the Lord, who appoints the sun as the light of the day, who has given laws to the moon and the stars to shine by night, who stirs up the sea so that its waves roar, Lord of Hosts is his name: if these laws depart from me, says the Lord, then shall the seed of Israel also cease to be a people before me for all time.

17. What is the lesson to be taken to heart from these truths?[43]

1) The counsel of the Lord stands for ever, the thoughts of his heart for all generations. Happy the people whose God is the Eternal, happy the people he has chosen for his own possession! (Ps. 33:11, 12.) Eternity is assured to the good; the good brings eternity to its completion.

2) God does not need me: whether I serve him or not, I benefit or harm only myself.

Job 35:6–8 If you sin, what do you effect against him, and if your transgressions are many, what do you do to him? If you are righteous, what do you give him, or what does he receive from your hand? Your wickedness concerns people like yourself, and your righteousness the children of men.

3) Toward the Unchangeable let my mind be unwaveringly directed! If changeableness is my nature, let it lead me only to growing perfection, never backward.

a) Jer. 5:22, 23 Will you not fear me, says the Lord; will you not tremble before me, who made the sand the boundary of the sea, an everlasting barrier that it does not pass? Its waves roar, yet they cannot prevail; its billows surge, yet they do not pass over it. But this people has a fickle, rebellious heart; they turn aside and go away.

[39] **b) Ps. 16:8** I keep the Lord always before my eyes; he is at my right hand, I do not waver.

18. What is connected with these truths?

God's *faithfulness and truthfulness*. His word does not deceive; his promise remains in force and is surely fulfilled, however late. On the Truthful One I build securely as on a rock; therefore I hope in his promise and fear his threat at all times.

a) Num. 23:19 God is not a man, that he should deceive, nor a son of Adam, that he should reconsider: should he speak and not act, promise and not fulfil?

b) Deut. 7:9, 10 Know, then, that the Lord your God is the true and faithful God, who keeps the covenant and the grace for those who love him and keep his commandments, to the thousandth generation, but who repays those who hate him to their face, to destroy them; he does not delay with the one who hates him, he repays him to his face.

19. Which truth follows next?

God is the *most perfect spirit*.

[43] "Beherzigung" — the practical taking-to-heart of a doctrine; Kley uses it as a recurring heading-question for the devotional application.

20. What is meant by a spirit?

A living but invisible being endowed with *power*, *reason* and *will*.

21. What, accordingly, is the most perfect spirit?

In the divine being are found power, reason and will, or *might*, *wisdom* and *goodness*, in the highest degree; God possesses all perfections without restriction, limit or measure.

a) Exod. 15:11 Who is like you among the mighty, Lord! who is equal to you, glorified in holiness! Worthy of adoration in praise, worker of wonders!

[40] **b) Ps. 36:6, 7** God, your love reaches to the heavens, your faithfulness to the clouds, your perfection is like mighty mountains, your judgments a boundless deep.

c) Ibid. 147:5 Great is our God, of infinite power; his reason is beyond number.

22. What do we call these perfections?

God's *ways* or *attributes*.

a) Exod. 33:13 Make your ways known to me, that I may know You.

b) 2 Sam. 22:31 O God! his way is perfect.

23. What is understood by these ways?

The visible traces or effects of the invisible divine Spirit, through which alone God can reveal himself to man and man can come to know the Godhead.

Exod. 33:22, 23[44] It shall come to pass, when my glory passes by, that I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see what is behind me, but my face cannot be seen.

24. Where are these ways to be perceived?

1) In the *works* of God, *nature*; 2) in the *deeds* of God, *history* or *human life*; 3) in the *word* of God, *Holy Scripture*.

Ps. 103:7 He makes his ways known to Moses, his deeds to the children of Israel.

25. Can you name these perfections of God?

a) From his might: God is *almighty*; b) from his wisdom: God is *all-wise*, *omnipresent*, *omniscient*; c) from his goodness: God is *all-good*, *all-gracious*, *all-merciful*; d) from wisdom [41] and goodness: God is *all-just*; e) from the union of them all: God is *holy*.

26. What does it mean: God is *almighty*?

He can do whatever he wills, and nothing is impossible for him. All the forces in nature work at his bidding, obey his command, carry out his will.

a) Num. 11:23 Should the hand of the Lord be too short?

b) 1 Sam. 14:6 Nothing hinders the Lord from helping, whether by many or by few.

c) Ps. 115:3 Our God is in heaven; whatever he wills, he does.

d) Dan. 4:32[45] And all the inhabitants of the earth are accounted as nothing, and he deals according to his pleasure with the host of heaven and the inhabitants of the earth, and there is none who can stay his power and say to him: What are you doing?

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[44] Printed "2 D. M.", evidently a misprint for "2 B. M." (Exodus).

[45] Hebrew/German verse numbering; Dan. 4:35 in most English Bibles.

27. How will you take this truth to heart?

All power is granted by God; he can take it back at his pleasure. Could I ever arrogantly defy others, relying on my own power and strength? Should I be able to rely on human beings, however mighty? Have I reason to despair in a bad situation, to fear the power of fate or of men, so long as I can call God my strength? Nothing bad can befall me, but also nothing good can succeed for me, without God. With the fear of God I harbor no other fear; with trust in God I can never be put to shame.

a) Deut. 8:11–18 Take care not to forget the Lord your God so far as not to keep his commandments, ordinances and statutes which I command you this day. When you eat in abundance, build and live in fine houses, [42] possess many cattle and sheep, silver or gold in plenty, and increase in wealth of every kind, then let not your heart become proud so that you say in your heart: My power and the strength of my hand have gained me this wealth; but remember the Lord your God, for it is he who gives you the power to gain wealth.

b) 2 Sam. 2:2–4[46] There is no rock like our God. Do not speak so proudly, let no defiance escape your mouth, for the Lord is a God of thoughts, and by him actions are weighed. He breaks the bows of the mighty, and the powerless gird themselves with strength through him.

c) Isa. 40:28–31 Do you not know, have you not heard? The Lord is an everlasting power, the Creator of the ends of the earth.[47] He does not tire, he does not grow faint; his understanding is unsearchable. He gives strength to the weary, and to the powerless he increases might. Boys grow tired and faint, and young men stumble; but those who wait for God renew their strength; they spread their wings like eagles, they run and do not grow faint, they walk and do not tire.

d) Jer. 17:5–7 Thus says the Lord: Cursed is the man who relies on human beings and makes flesh his strength, and whose heart turns away from the Lord. He shall be like a solitary one in the steppe, and shall not see it when good comes; he dwells in parched places, in the wilderness, on salty ground that is not inhabited. Blessed is the man who trusts in the Lord, whose confidence is the Lord.

Ps. 18:2, 3, 32–36

Ibid. 118:6

Ibid. 146:3–6

28. What does it mean: God is *all-wise*?

In everything that God wills and creates, he has the best intentions and ultimate purposes, and chooses the best means and ways for carrying them out. His reason is unsearchable, his insight beyond all human conception; his gaze penetrates into the most distant future and into the innermost nature of things, and his counsel alone endures.

[43] **a) Isa. 40:13, 14** Who directs the spirit of God, who is his counsellor to instruct him? With whom does he take counsel, that one should teach him and instruct him in the path of justice, show him knowledge and the way of understanding?

b) Ibid. 55:8, 9 Truly, my thoughts are not your thoughts, and your ways are not my ways; for as the heavens are high above the earth, so high are my ways above your ways and my thoughts above yours.

c) Job 28:12–23 Wisdom, where shall it be found, where is the seat of understanding? No human knows its worth; in the realm of the living it is not to be found; it is veiled from every living eye, hidden from the birds of the air; God alone knows its way and knows its place.

[46] Printed "2 B. Sam."; the passage (Hannah's song) is 1 Sam. 2:2–4.

[47] Printed "Erdengänzen", evidently for "Erdengränzen" (ends/borders of the earth).

29. How does the lesson of this truth run?

Trust in the Lord with all your heart and do not rely on your own understanding; (Prov. 3:5) *commit your lot to the Lord and trust in him; he will make it well*. (Ps. 37:5) If God's ways are incomprehensible to me in my short-sightedness, I do not find fault, I do not presume to correct, I follow quietly wherever his counsel leads me! God sees! (Gen. 22:14)[48] He sees for me where I see nothing; if only I let his wisdom govern, I am well advised.

Ps. 36:10 With you is the fountain of life; in your light we too see light.

30. What does it mean: God is *omnipresent*?

There is no point, either in heaven or on earth, where God's presence does not live and work; God is in every place, and the whole universe is filled with his glory.

Jer. 23:23, 24 Am I a God only near at hand, says the Lord, and not a God from afar? Can anyone [44] hide in secret so that I do not see him, says the Lord? Do I not fill heaven and earth, says the Lord?

31. How will you take this to heart?

God is present to me in each of his works; everywhere I stand before God and under his watch: how could I ever feel lonely and forsaken, and quail with fear? But also, how could I dare to sin in such holy nearness? What does it profit the evildoer if he flees from one region to another, or by suicide from one world into the other? He does not escape God.

a) Exod. 20:21[49] In every place where I cause my name to be mentioned, I will come to you and bless you.

b) Ps. 139:7–10 Where shall I go from your spirit, where shall I flee from your presence? If I climbed up to the heavens, you are there; if I made my bed in the netherworld, behold, you are there; if I took the wings of the dawn and settled at the farthest end of the sea, even there your hand would grasp me, your right hand would seize me.

c) Job 34:21, 22 His eyes are directed on the ways of man, and he sees all his steps; there is no darkness and no shadow of death where evildoers could hide.

32. What does it mean: God is *omniscient*?

God knows everything, even the most secret and hidden; the most distant future as well as the nearest present, the deepest interior as well as the outer surface. Everywhere he is, he also sees, as spirit.

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

b) Ps. 33:13–15 From heaven the Lord looks down, he sees all the children of men; from his firm seat he watches [45] over all the inhabitants of the earth; he who formed all their hearts also takes note of all their doings.

c) Prov. 15:3 In every place are the eyes of the Lord, beholding the evil and the good.

33. How will you take that to heart?

God does not see as man sees: man looks on the outward appearance, but God looks on the heart (1 Sam. 16:7). It is not enough if I merely *appear* outwardly pious; I must *be* inwardly pious and God-fearing in order to gain God's favor. Even far from human sight, in the remotest corner, in the darkness of night, I must shun sin and practice the good, for in both cases my witness is surely

[48] Alluding to the name "Adonai-yir'eh" ("the Lord sees/will provide") given to the place of the binding of Isaac.

[49] Hebrew numbering; Exod. 20:24 in most English Bibles.

there in heaven, and he who knows me is on high. (Job 16:19) The secret sinner is unmasked before God; quiet virtue, unrecognized by the world, is proven true before him.

a) Ps. 139:1–5 Lord! you search me and know; you know my sitting down and my rising up, you discern my thoughts from afar; my going and my lying down you see, and you are familiar with all my ways. There is no word on my tongue but, behold, Lord, you already knew it fully.

b) Avot 2:2[50] Consider three things well — keep them always before your eyes: — then sin has no power, — surely, then you never go astray. — So mark what is above you: — an *eye* that sees everything, — however great, however small it be here, — however secretly it happens; — an *ear* such as no one has, — that hears even thoughts; — a book in which every deed — is recorded according to its worth. (Avot 2:2.)

34. What does it mean: God is *all-good*, *all-gracious*, *all-merciful*?

God wills and does good to all his creatures; God gives us more than we deserve; God's [46] beneficence extends even to the sinner, to whom he grants forgiveness.

a) Ps. 145:9, 15, 16 The Lord is good to all, and his mercy extends over all his works. The eyes of all wait upon you, and you give them their food in due season; you open your hand and satisfy every living thing with favor.

b) Ibid. 103:2–14 My soul! praise the Lord and forget not all his benefits; who forgives all your sins, heals all your diseases; who redeems your life from destruction, crowns you with grace and compassion. Merciful and gracious is the Lord, long-suffering and abounding in grace; he does not deal with us according to our sins, nor repay us according to our guilt. As far as the morning is from the evening, so far does he remove our transgressions from us. As a father has compassion on his children, so the Lord has compassion on those who fear him.

35. By what common name can you designate this?

God is *love*; benevolence is his disposition, beneficence is his working, inexpressible, without limit or end. Whatever comes from him is the expression, the sign, of this love.

Ps. 36:6–9 Lord! your love reaches to the heavens, your faithfulness to the clouds; man and beast you help, Lord! How precious is your love to the children of men, who take refuge in the shadow of your wings; they refresh themselves on the abundance of your house, you give them drink from the stream of your bliss.

36. How will you take this great thought to heart?

With the prophet, who says: "I will recall the love of God, the praise of the Lord, for all that the Lord has done for us, and the great goodness toward the house of Israel which he has shown it according to his compassion and according to his infinite [47] love." (Isa. 63:7) — Where should I begin, where could I end, to praise God's love worthily? Happy is the human being, who alone among all earthly creatures can think and feel it: God is love! From the first hour of existence to the last breath, human life is a chain of blessings and benefits, to which only a coarse heart can remain unmoved. As God's beneficence is without end, so let my gratitude, my thanks, be also.

Ps. 92:1, 2 It is precious to give thanks to the Lord, to sing praise to your name, O Most High; to proclaim your grace in the morning and your faithfulness in the nights.

37. What do you call "without end"?[51]

Even when things go badly and sadly for us, when we walk rough paths of thorns and must weep tears of sorrow, God has not ceased to love us, even though it seems so; even evil he sends and

[50] Printed "Aboth. 2. 2."; the saying (Rabbi Judah the Prince: "Consider three things and you will not come into the hands of sin...") is Avot 2:1 in standard numbering. Kley renders it as a rhymed German verse.

[51] Kley's question picks up "ohne Aufhören" ("without end/ceasing") from the preceding answer: in what sense is God's love unceasing?

turns to our salvation: therefore let the pious give thanks for evil as heartily as for good. — And when our days, good as well as bad, one day come to an end: God's grace does not come to an end, his compassion does not cease; this I take to heart, and therefore I hope (Lam. 3:21, 22): then too his love will lead me across into other worlds and provide for my welfare:

a) Deut. 8:5 Know in your heart that, as a father chastises his son, so the Lord your God chastises you.

b) Job 2:10 Shall we receive only the good from God and not be willing to receive the bad? God has given, God has taken: blessed be the name of the Lord!

[48] **c) Ps. 23:4** Even if I must walk in the valley of the shadow of death, I fear no evil, for you are with me: your rod and your staff are ever my comfort.

38. What does it mean: God is *just*?

God gives to each what is due to him; he does not regard the person, but the deed alone; the good he loves and rewards, the evil he hates and punishes, wherever he finds it.

a) Deut. 10:17, 18 The Lord your God is the God of gods, the Lord of lords, the great, mighty, awesome God, who shows no partiality and takes no bribe; who secures justice for the orphan and the widow, and loves the stranger, giving him bread and clothing.

b) Ibid. 32:4 The Rock of protection! his work is perfect, all his ways are righteousness, a God of faithfulness, without wrong, just and fair is he.

39. How will you take this to heart?

Truly, the Lord is just and loves justice; the upright shall behold his face. (Ps. 11:7) As I love in God the eternal benefactor, so I will acknowledge and fear in him the eternal judge. According to justice the harvest follows the sowing, retribution follows every deed. In my conscience I hear in advance the verdict of the highest Judge and the judgment to come, terrifying to one conscious of guilt, but a joyful hope to the pure. Let my life be such that I may look forward with joy to the harvest; *I shall behold your face in righteousness.* (Ps. 17:15)

a) Gen. 18:25 Shall not the Judge of all the earth do justice?

b) Ps. 126:5, 6 Those who sow in tears shall [49] reap with rejoicing; there he goes forth, the sower, weeping under the burden of his seed, but he will come with rejoicing, bringing in his sheaves.

c) Eccl. 11:9; 12:14 Rejoice, young man, in your youth, and let your heart be glad in the days of your young manhood; walk in the ways of your heart and in the sight of your eyes; but know that for all this God will bring you into judgment. For God will bring every deed into judgment, concerning everything hidden, whether it be good or evil.

40. What does it mean: God is *holy*?

He is the *sum of all perfections, and there is no imperfection in Him.*

a) Isa. 6:3 Holy, holy, holy is the Lord of Hosts; the whole world is full of His glory.

b) Isa. 40:25 To whom will you liken Me, that I should be equal to him? says the *Holy One*.

c) Ps. 68:25 They behold Your going, O God, the going of my God and my King in the sanctuary.

41. Does God possess still more perfections?

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

Ps. 106:2 Who can utter the greatness of the Lord, who can proclaim all His praise?

42. How will you take this to heart?

"Behold, I am too insignificant; what shall I answer? I lay my hand upon my mouth" (Job 40:4). For You, O God, silence is the greatest praise. But happy is the one whom You choose and bring

near to You, that he may dwell in Your courts (Ps. 65:2, 5). Happy am I that I call the Holy One of Israel my God; let Him be my glory, let Him be my [50] God; to belong wholly to the Perfect One be my faithful striving, be the goal of my thoughts.

43. What is the concluding statement of this rich Section?

It is lofty, pure truth that my spirit recognizes; it is lofty, pure truth that my mouth confesses: but only if I take it to heart, and both keep it and prove it true in my life, do I *truly believe*, can I in truth call myself an Israelite.[52]

⁂

Fourth Section: Of Divine Providence

⁂

1. Where does the knowledge of God's ways lead us?

To faith in the *providence of God*.

2. What do you understand by providence?

The attention and care which the divine Being bestows on the preservation and welfare of the world He created.

> **Zech. 4:10** The eyes of the Lord range over the whole world.

3. What other word can you use for this?

The divine governance of the world.

> **Ps. 96:10** Proclaim among the nations: God reigns! Thus the world stands firm; it does not totter.

[51] **4. What, then, does faith in God's providence comprise?**

The conviction that God not only once created the universe, but also continually preserves it through His guidance; that He orders the times and their events, directs occurrences and destinies; that His care embraces not merely the *whole* but also the *individual*, extending to the *least* of His creatures as to the *greatest*.

> **a) Ps. 113:5–8** Who is like the Lord our God, who is enthroned so high and looks down so far, in heaven and on earth? He raises the poor from the dust, lifts the needy from the dunghill, to seat him beside princes, beside the nobles of His people.
>
> **b) Ps. 138:6** For the Lord is exalted, and He regards the lowly, and perceives the haughty from afar.
>
> **c) Dan. 2:21, 22** God changes times and seasons, deposes kings and sets up kings, gives wisdom to the wise and understanding to those who have insight; He reveals what is deep and hidden, He knows what is in the darkness, and the light dwells with Him.

5. From where do you draw this conviction?

The divine governance of the world reveals itself in the course of nature and in the phenomenon of human life; above all I can draw it from the history of Israel.

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[52] "bewahre und bewähre" is a wordplay: "keep (preserve)" and "prove (put to the test, show to be genuine)."

6. How so in the course of nature?

It is still the same God today who has been from the beginning; God daily renews His work of creation.[53]

a) Gen. 8:22 As long as the earth endures, seedtime and harvest, frost and heat, summer and winter, day and night shall not cease.

[52] **b) Job 12:7–10** Only ask the beasts, they will teach you; the birds of the sky, they will tell you; or speak to the earth, it will teach you; the fish of the sea will recount it to you: who would not recognize in all this that the hand of the Lord does this, in whose hand is the soul of every living thing, and the spirit of all human flesh.

7. How so in the course of human life?

From my entry into existence to life's end, I behold with wonder the provisions that a higher hand has made for my preservation and welfare.

Ps. 139:13–16 You formed my inmost parts, sheltered me in my mother's womb. I thank You that I am so wonderfully distinguished; wondrous are Your works, this my soul knows well. None of my bones was hidden from You when I was made in secret, woven in the depths of the earth. Your eyes saw me as an unformed embryo; in Your book were recorded all the days that were to be mine, when not one of them yet existed.

8. Can you name some of these provisions?

The parental home and the bond that binds me forever to my parents; the whole structure of the human body; the aptitudes and powers of the mind; the ordinary nourishment and development of the human being; the extraordinary preservation in unusual circumstances.

a) Ps. 22:10, 11 Truly, You drew me out of my mother's womb, You were my trust at my mother's breast. On You I was cast from my mother's womb; even then You were my God.

b) Job 19:26 From my flesh I behold God.

c) Job 32:8 Truly, there is a spirit in man; the breath of the Almighty gives them understanding.

d) Ps. 104:27, 28 All hope in You, that You give them [53] their food in due season; You give it to them, they gather it; You open Your hand, they are sated with good.

e) Job 5:19, 20 From six troubles He rescues you, and in the seventh no evil touches you; in famine He redeems you from death, in war from the power of the sword.

9. Where does God's providence show itself in an extraordinary way?

In individual persons distinguished by their destinies, as in ancient times in *Noah*, *Joseph*, *Moses*, *David*, *Daniel*; but on the whole especially in the guidance of the people of Israel.[54]

Ps. 78, 105, 106, 107

10. What do you understand by this guidance?

The whole path from Egypt onward, since Israel became a people, down to this very hour, is so remarkable, indeed so wondrous, that even the dullest understanding cannot fail to recognize in it the working of divine providence. That Israel still exists today, that it has been preserved despite all tyranny and persecution, so as to experience a kindlier age after so many tribulations and terrors, is the most irrefutable testimony for the faith: *behold, He neither slumbers nor sleeps, the Guardian of Israel!* (Ps. 121:4.)[55]

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[53] Echoes the morning liturgy (Yotzer blessing): "who in His goodness renews each day continually the work of creation."

[54] Kley uses the Hebrew name forms "Noach" and "Moscheh" (Moshe).

[55] Kley consistently uses Hebrew forms of names: "Mizrajim" (Mitzrayim) for Egypt, "Jisrael" for Israel.

a) Lev. 26:44, 45 But even then, when they are in the land of their enemies, I will not despise them nor reject them so as to destroy them and break My covenant with them, for I, the Lord, am their God. I will remember for them the covenant with the ancestors whom I brought out of the land of Egypt before the eyes of the nations, to be their God.

b) Jer. 29:11 Truly, I know the thoughts that I think concerning you, says the Lord; thoughts of [54] peace, not of evil, to give you a future and a hope.

11. What, then, do you consider faith in providence to be?

It is the most sublime faith for the human being, the soul and blessedness of the Israelite. *In Your hand, O God, are my times!* (Ps. 31:16.) In this awareness lie comfort and hope, peace and a sure support in all circumstances of life.

Ps. 119:52 When I remember Your governance from eternity, O Lord, I am comforted.

12. What does this faith exclude?

Whoever believes in divine providence may believe neither in *chance* nor in a fixed *predestination*; both are errors, the one *unbelief*, the other *superstition*.

a) Eccl. 1:14, 15 I observed all the doings that are done under the sun; behold, all is vanity and a striving after wind; what is crooked cannot be made straight, and what is lacking cannot be supplied.

b) Eccl. 9:2 All things befall all alike: one chance befalls the righteous and the unrighteous, the good and the pure as the impure, the one who sacrifices as the one who does not sacrifice; the pious has the same fate as the sinner, the one who swears as the one who shuns an oath.

13. And what does right faith teach?

In God's hand are our times and destinies; but in our choice lie our dispositions and actions, which God, however, foresees and knows.[56]

a) Deut. 11:26 Behold, I set before you this day the blessing and the curse.

b) Deut. 30:19 I call heaven and earth to witness against you this day: I set before you life and [55] death, the blessing and the curse; choose life, so that you may live, you and your descendants.

14. How, then, does God's guidance appear in the human world?

As a governance of the tenderest fatherly love, of unceasing beneficence, but also of the strictest justice, which leaves nothing unpunished.

a) Isa. 49:15 Can a woman forget her nursing child, so as not to have compassion on the child of her own body? Even should such a one forget, I will not forget you.

b) Isa. 54:10 Truly, the mountains may depart and the hills totter; but My love shall not depart from you, and My covenant of peace shall not totter, says your Compassionate One, God.

c) Lev. 26:23, 24 And if by these things you are not corrected by Me, and walk contrary to Me, then I too will strike you sevenfold for your sins.

15. But where does evil and misfortune come from?

It usually springs from our evil deeds; God has not ordained this for us, but we ourselves have created it for ourselves.

[56] Compare Avot 3:15: "All is foreseen, yet freedom of choice is given."

16. How are such evils to be regarded?

As the consequence or punishment of our folly, which, although they cause pain, always bear witness to God's fatherly love.

> **Lam. 3:38, 39** Out of the mouth of the Most High do not come evils, but only good. Why does a person complain in life? Let each one complain about his sins.

17. In what way are they good?

Because they make amends for guilt and have the purpose of creating new well-being once amends have been made.

[56] **18. What, then, will the pious person do?**

He will receive without murmuring the sufferings and evils laid upon him by justice and love, bear them with patience and resignation, but examine and amend his way of life.

> **a) Prov. 3:11, 12** Do not despise the discipline of the Lord, my son! and do not be resentful at His reproof; for whom the Lord loves He chastens, and wishes him well, as a father does his child.
>
> **b) Lam. 3:40** Let us examine and search our ways and return to the Lord.

19. Is there not also undeserved suffering?

Yes; such sufferings are trials, for which amends come later in the good for which they were the preparation, as night prepares the day and winter the spring.

> **Deut. 8:16** He leads you through adversity in order to test you and to do you good in the future.

20. What were such trials in ancient times?

The sojourn of the children of Israel in Egypt, the journey of the fathers through the wilderness, the sufferings of David, of Job, etc.

21. What is a trial?

Outward experience of whether we are inwardly faithful to God or not.

> **Deut. 8:2** Remember the whole way that the Lord your God has led you, now these forty years, through the wilderness, to make you suffer, to test you, so that it might be known what was in your heart, whether you would keep His commandments or not.

[57] **22. How are we to conduct ourselves in this?**

To withstand the trial courageously, joyfully and steadfastly, so as not to turn undeserved suffering into deserved suffering.

23. What should encourage us in this?

God's justice does not test us beyond our strength; God's love helps us to prevail and endure. The sooner and more perfectly we prove ourselves, the more quickly the trial ends, and the more complete is the recompense in good.

> **a) Ps. 34:20, 21** Many are the sufferings of the righteous, but the Lord rescues him from them all; He guards all his bones, not one of them is broken.
>
> **b) Ps. 118:18, 21** The Lord has chastened me, but He has not given me over to death; I thank You that You humbled me; You have become my help.

24. Are only adverse destinies to be called trials?

Fortunate ones too are a touchstone of our faith, of our inner disposition as well as of our outward conduct.

25. How is this to be understood?

The good fortune that providence sends us is not the reward of virtue but an encouragement to virtue. God's love anticipates us with such proofs and wills that we should merit it through good conduct.

> **Deut. 9:6** Know that it is not for your righteousness that the Lord your God gives you this good land to possess, for you are a stiff-necked people.

[58] **26. How will the Israelite prove himself in such trials?**

Whoever recognizes in the good he enjoys the blessing hand of providence will let himself be bound still more closely to God through love, and the more fortunate he is, the better he will become. Whoever shows himself unworthy of the blessing, from him God's justice will withdraw it and call him to account for its misuse.

> **Deut. 28:47, 48** Because you did not serve the Lord your God with joy and gladness of heart when everything was in abundance, you shall have to serve your enemies, whom the Lord will send against you, in hunger, thirst, nakedness and want of all things.

27. Is trust in providence alone already sufficient?

No; we must also do our part, as far as lies within our power and understanding, since much in the turning of our destinies depends on ourselves.

> **Ps. 37:3–6** Trust in the Lord, and do good; abide in the land and cherish faithfulness; take delight in the Lord, and He will give you whatever your heart desires; roll your lot upon the Lord and trust in Him, He will do it well; He will bring forth your innocence like the light, and your right like the bright noonday.

28. But if a person does not do his part?

Then he has a false, vain trust. That is not called *trusting God* but *tempting God*.

> **Deut. 6:16** You shall not tempt the Lord your God, as you tempted Him at *Massah*. (Exod. 17.)

29. What do you understand by the last expression?

A person tempts God who, expecting extraordinary help, either wantonly [59] puts himself in danger, or at any rate fails to seize the means of rescue that providence so often sends us by ordinary ways. Let no one rely on miracles, unless all our power has melted away and nothing remains but to hope in God alone.

> **Deut. 32:36** The Lord will judge His people and have regard for His servants, when He sees that their strength is gone, gone is all that was guarded and fortified.

30. But what must our conduct then be?

Trust in the Lord and *do good*. Whoever seeks help from God may seek it only in ways that are pleasing to Him, not by forbidden means. We should rather perish than depart from virtue in order to save ourselves or ease our situation.

> **Job 27:3–6** As long as breath is still in me, and the breath of God in my nostrils, my lips shall not speak wrong nor my tongue devise deceit; until I die I will not let my innocence be taken from me; I hold fast to my virtue and will not let it go.

31. For what reason?

When need is greatest, God's help is often nearest. To depart from God in the very moment when we need Him most and He is nearest to us means to turn our back on help close at hand and to rush toward certain ruin.[57]

> **Job 27:8–10** For what is the hope of the false, even if he should gain, even if God should grant him his will? Will God hear his cry when anguish comes upon him? Can he take delight in the Almighty, call upon God at all times?

[60] **32. How does divine providence show itself with respect to our actions?**

God's love watches over the righteous and the good that he does, corrects his errors and averts the dangers into which he might fall through ignorance and through no fault of his own; God's justice protects innocence against the assaults of malice and overthrows the wicked through his own wickedness.

> **a) Ps. 19:13, 14** Unwitting errors, who can discern them? Keep me clean from hidden sins. Hold back Your servant also from willful ones, that they may not rule over me; then I shall be blameless and remain free of great transgression.
>
> **b) Ps. 37:23–33** By God the steps of a man are made firm when he delights in His way. And though he fall, he is not cast down, for God upholds his hand. The wicked lies in wait for the righteous and seeks to kill him; but the Lord does not leave him in his power, nor condemn him when he is judged.[58]
>
> **c) Ps. 7:15–17** Behold, whoever broods on wrong, is pregnant with mischief, gives birth to deceit; he digs a pit, hollows it out, and falls into the ruin he himself prepared. His mischief returns upon his own head, his violence comes down upon his own crown.
>
> **d) Ps. 9:17** The Lord makes Himself known in executing justice, when the wicked is ensnared in the work of his own hands. O sublime thought![59]

33. What is explained by what has been said so far?

The puzzling phenomenon that it often goes ill with the good on earth, while it often goes well with the wicked.

> **a) Job 21:7–15** Why do the wicked live so happily, grow strong and increase in power? Their offspring stand firm with them, and their descendants before their eyes; their houses are safe from fear, God's scourge [61] does not touch them. Rejoicing to the sound of timbrel and harp, merry at the sound of the flute, they spend their days in well-being and at last sink into the realm of the dead in an instant. Yet they say to God: depart from us, we want to know nothing of your ways; what is the Almighty, that we should serve him, what does it profit us to worship him?
>
> **b) Eccl. 7:15** I have seen everything in the days of my vanity: there is a righteous man who perishes in his piety, and there is a wicked man who lasts long in his wickedness.
>
> **c) Ibid. 8:14** There is a vanity that takes place on earth: that there are righteous people to whom it happens as befits the deeds of the wicked, and wicked people to whom it happens as belongs to the deeds of the righteous.

34. Why is this phenomenon to be called puzzling?

Because at first sight it appears to contradict the providence of God. Many a person has already been shaken in his faith by it and has become a doubter.

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[57] "Wenn die Noth am größten, ist Gottes Hilfe am nächsten" is a common German proverb.

[58] Kley cites vv. 23–33 but quotes only selected verses (approx. vv. 23–24, 32–33).

[59] "O des großen Gedankens!" renders the Hebrew "Higgayon. Selah" at the end of Ps. 9:17, interpreting "higgayon" as "meditation, thought."

Ps. 73:1–15 The highest good for Israel is God, for those who are pure of heart. As for me, my feet had almost stumbled; a little more and my steps would have slipped. Already I began to envy the godless, when I saw the good fortune of the wicked, how no torment binds them until their death, how fresh is their vigor. When mortals toil, they are not there; the suffering of humankind does not touch them. Behold, these are the wicked, and fortunate from of old, they are great in wealth. So then in vain have I kept a pure heart and washed my hands in innocence; I am plagued all day long, and every morning brings some new distress. I had almost thought as they do; I had almost faithlessly forsaken the generation of your children.

35. How can the puzzle be solved?

If we look not at the *appearance* but at the truth and the *underlying reason*.

Ibid. vv. 16, 17 I pondered to understand what seemed to me a misery, until I entered the sanctuary of God and learned to perceive the end.

[62] 36. What reasons do you find to explain it?

1) Not everyone whom *we* take to be *good* is good, nor is everyone whom we take to be *bad* bad.

1 Sam. 16:7 Man sees only what is before the eyes, but God looks upon the heart.

2) Not everyone who possesses the goods of fortune is *happy*, just as the lack of them is not always to be called *misfortune*.

a) Prov. 15:16, 17; 17:1 Better a little in the fear of God than great treasures with inner unrest; better a dish of greens with love than a fatted ox with hatred; better dry bread with peace than a house full of feasts with strife.

b) Job 15:20 ff A wicked man lives in constant dread, and in the few years allotted to the evildoer, a voice of terror ever sounds in his ears; even in the deepest peace he fears that the enemy will fall upon him; he does not dare come forth out of the darkness; he is forever anxiously watching for the sword.

3) The good fortune of the wicked lasts only a short time; the suffering of the righteous is a brief moment, followed by lasting delights.

a) Ps. 37:7–11 Be still before God and wait for him; do not be envious of the fortunate one, of the man who carries out his arrogance. Leave off anger, forsake wrath; do not fret, it leads only to harm. For the wicked will be cut off, but those who hope in God shall possess the land. A little while, and the evildoer is no more; you look about for his place, and he is no more. But the patient shall inherit the land and delight in lasting well-being.

b) Ibid. 92:7, 8, 13 The senseless man does not recognize it, the fool does not understand this: when the wicked flourish like grass and all evildoers spring up, it is so that they may perish forever. But the righteous flourishes like the palm and grows tall like the cedar on Lebanon.

4) Good fortune often becomes a snare to the wicked and turns into his misfortune; affliction makes the [63] pious better, refines him as fire refines gold, and serves for his salvation.

a) Eccl. 5:12 There is a grievous sickness that I have seen under the sun: riches kept by their owner to his ruin.

b) Ps. 18:28–36 You help the humble people and bring down haughty eyes; you light my lamp, Lord, my God, you illumine my darkness. O God, his way is perfect, the word of the Lord is pure; he is a shield to all who trust in him. You give me your salvation as a shield, your right hand upholds me, your humbling makes me great.

5) *There is no man on earth so righteous that he does only good and never sins* (Eccl. 7:20); but neither is anyone so bad that he has not done some good. The just and gracious God rewards even the wicked for the little good he has done through earthly prosperity, and punishes even small transgressions in the good through temporal ills. After this balancing, the former has full punishment, the latter untroubled bliss to expect as his portion.

Ps. 73:21–26 When my heart seethed and I was pierced within, then I was a fool, ignorant; I was like a beast before you. But now I remain with you always; you hold my right hand; you guide me with your counsel and afterward lead me to glory. What could I desire in heaven besides you, what here on earth besides you! Though my flesh and my heart waste away, the rock of my heart and my portion is *God forever*.

37. What can you sum up as a concluding statement?

Nature, human life, and the history of the Israelites bear a threefold testimony: we live under the watch of an all-knowing providence, under the protection of an ever-active providence, in a realm where God is at once Lord, Father, and Judge. Threefold, too, let our taking this truth to heart be.

[64] **38. And what is it?**

1) To God alone be the glory, who alone has the power, wisdom, and love to help and to save. We may address our prayer to no one but God; to him alone should we turn.

> **Ps. 121** I lift up my eye to the heights: from where shall my help come? My help comes from the Lord, who made heaven and earth. He will not let your foot stumble; he does not slumber, your guardian. The Lord is your guardian, he is your protection at your right hand. By day the sun shall not strike you, nor the moon in anxious nights. The Lord guards you from all evil, he preserves your soul; the Lord guards your going out and your coming in from now on and forever.

2) We should do only what is incumbent on us to do according to God's will and according to our strength, and commit the rest to God; he will surely make it well.

> **Ps. 58:11, 12** Then the righteous rejoices, for he beholds retribution, and man says: truly, the pious man does have fruit; truly, God is indeed Judge on earth.
>
> **Ps. 91**

3) Whatever the present may bring us, we should accept with love and gratitude; *he is the Lord, let him do what is good in his eyes*; this shall also be good in our eyes. If the past does not explain the present, the future will explain it, *to proclaim that the Lord is just, my rock of refuge, and there is no fault in him* (Ps. 92:16).

> Lord! as you will, into your hands I commit my fate; whether it begins or ends, I lift my gaze upward; you can send only what is good. —[60]

⁂

[65] Fifth Section: Of the Doctrine, or the Revealed Word of God

(Second Fundamental Article)

⁂

1. Where does faith in providence lead us next?

To faith in the doctrine revealed by God, or in the word of God through Moses and the prophets.[61]

> **2 Chron. 20:20** Believe in the Lord your God, and you shall be established; believe in his prophets, and you shall prosper.

2. How are you led there?

Among all the arrangements that providence has made for our salvation, the revelation of the divine doctrine is the greatest and most comprehensive, since through it God wishes to lead, educate, and form us toward religion.

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[60] A short devotional verse quoted without attribution; printed in small type like a proof-text but with no citation.

[61] "Moscheh" in the German, Kley's Hebraizing transliteration of Moses; rendered "Moses" throughout.

Deut. 31:9–13 And Moses wrote this teaching and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel. And Moses commanded them as follows: at the end of seven years, at the appointed time of the Shemittah (release) year, at the Feast of Booths, when all Israel comes to appear before the presence of the Lord your God in the place that he will choose, you shall read this teaching in the presence of all Israel, in [66] their hearing. Assemble the people, the men, the women, the children, and your stranger who is within your gates, so that they may hear and learn and fear the Lord your God, and observe to do all the words of this teaching. And their children, who as yet know nothing, shall hear and learn to fear the Lord your God all the days that you live upon the earth.

3. How, then, does the doctrine of God appear?

As a testimony of God in general and of divine providence in particular. It testifies that God wishes to provide not only for our earthly welfare but also for our spiritual salvation, for our eternal happiness; it testifies that God embraces in this provision not merely the individual but the whole; it testifies that this provision has been at work since the beginning of the world and will be at work until the end of days.

a) Deut. 8:3 Man does not live by bread alone, but by everything that proceeds from the mouth of the Lord does man live.

b) Ibid. 29:9–14 You stand this day, all of you, before the Lord your God: your heads, your tribes, your elders, your officers, every man in Israel; your children, your wives, and your stranger who is in your camp, from the hewer of wood to the drawer of water, to bring you into the covenant of the Lord your God, which the Lord makes with you this day, so that he may establish you this day as his people and He may be a God to you, as he swore to your fathers Abraham, Isaac, and Jacob. Not with you alone do I make this covenant, but with him who is here, standing with us before the Lord our God, as well as with him who is not here with us this day.

c) Mic. 4:1–5 It shall come to pass in the latter days that the mountain of the house of God shall stand firm at the top of the mountains and be exalted above the heights, and peoples shall stream to it, and many nations shall come and say: come, let us go up to the mountain of the Lord and to the [67] house of the God of Jacob, that he may teach us of his ways and we may walk in his paths; for out of Zion shall go forth the teaching and the word of God from Jerusalem. Truly, all peoples may yet walk, each in the name of its gods; we walk in the name of the Lord our God, forever and ever.

4. What, then, is your confession concerning this second fundamental article?

I believe, that is, I recognize it as truth, that God revealed himself to human beings already in the earliest ages in order to lead them, through knowledge of his will, to religion and thereby to salvation; in the word of this revelation I recognize God's word and God's doctrine.

Ps. 119:68, 125, 130, 135 You are good and do good; so teach me your statutes. I am your servant; instruct me, that I may know your testimonies. The opening of your mouth spreads light, it gives understanding to the simple. Let your face shine upon your servant, and teach me your statutes.

5. On what is this truth founded?

Before the revelation, the night of error and delusion was spread over the generations of the earth; and even today the peoples whom the revelation of God has not yet reached walk in the same night. Instruction such as the revelation brought could not spring from the human mind; it had to originate from God himself, and the human mind can only receive it.

a) Isa. 60:2–3 Arise and shine, for your light has come, and the glory of the Lord has risen upon you. For behold, darkness covers the earth and dark night the nations, but over you the Lord shines, and his glory is seen over you. And [68] the peoples shall walk by your light, and kings by the radiance that has risen upon you.[62]

b) Job 32:8 Truly, there is a spirit in man, but it is the breath of the Almighty that first gives them understanding.

[62] Printed citation "Jes. 60. 2,—3."; the quoted text begins with v. 1.

6. In what way did God impart his instruction?

To us *mediately*, through human beings. Early on God chose men distinguished by wisdom and virtue to be teachers of humankind; these he filled with his spirit and consecrated as his instruments; these he taught his word *immediately*, so that they might impart it by commission and in the name of God.

> **a) Ps. 25:12, 14** Who is the man who fears the Lord? He himself teaches him the way he should choose. The secret of the Lord belongs to those who revere him, and his covenant, to make it known to them.
>
> **b) Dan. 9:8, 10** O God, ours is the shame of face, for our kings, princes, for our fathers and all of us, who have sinned against you and have not listened to the voice of the Lord our God, to walk in his teachings which he gave us through his servants, the prophets.

7. Why did God not make the revelation universal?

Because not all are equally gifted in spirit and capable of receiving directly from God, and the ordinary person learns better from other people. Universal, though for Israel alone, was the revelation at Sinai.[63]

> **Isa. 6:8–10** And I heard the voice of the Lord saying: whom shall I send? And I said: here I am, send me! And he said: go and say to [69] this people: you hear, but do not understand; you see, but do not perceive. Hardened is the heart of this people, its ears deaf, its eyes blinded, so that it does not see with its eyes, does not hear with its ears, and does not take note in its heart.

8. What do we call these men?

Prophets, Nevi'im; as Saul once stood out bodily (1 Sam. 10:23), so they towered spiritually above the mass of the whole people and stood nearer to the Godhead.[64]

9. What, then, are the prophets?

Servants and instruments of the divine spirit with which they were filled; messengers and proclaimers of the divine commission, which spoke out of their mouths and which they could in no way evade.

> **Isa. 61:1, 2** The spirit of the Lord, my God, is upon me; the Lord has consecrated me; to bring glad tidings to the suffering he sends me, to heal wounded hearts, to proclaim liberty to the captives, the opening of the prison to the bound, to proclaim a year of grace from the Lord and a day of retribution from our God.

10. Did they also prophesy the future?

As often as the nature of their commission required it; but this was not the chief purpose of their mission.

11. What was this chief purpose?

To preserve the doctrine of God, revealed through Moses, in its purity; to exhort their contemporaries to the true worship of God, to the acknowledgment of his sovereignty, in order to make the kingdom of God on earth enduring.

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[63] **Kley's note:** More on this has already been treated in the 2nd Section.

[64] "Nebiim" (Hebrew nevi'im, "prophets") is printed in roman type in the original.

[70] **12. Was this necessary?**

Yes, for Israel very often either did not observe the doctrine of the Lord at all, or else observed it in a manner which, contrary to the spirit of God, was in no way able to promote life and salvation. In such times the Lord raised up his messengers, who contended against the prevailing spirit of unbelief or superstition and proclaimed, in the true spirit of God, what is good and what God requires of man.

Isa. 1:11–20;
Jer. chs. 1, 2, 7;
Ezek. 2:1–7; 3:4–10;
Mic. 6:6–8;
Zech. chs. 7 and 8;
Mal. 1:6–12, and many others

13. With whom, then, does prophecy proper begin?

With Moses, the man of God; he was the *father of the prophets*; through him the doctrine proper and the whole doctrine (Torah) was revealed.

Deut. 31:24–27 When Moses had finished writing the words of this teaching in a book to the very end, he commanded the Levites who carried the ark of the covenant of the Lord as follows: Take this book of the teaching and place it beside the ark of the covenant of the Lord your God, that it may remain there as a witness against you; for I know your rebelliousness and your stubbornness; behold, while I am still alive among you, today, you are rebellious against the Lord; how much more after my death!

14. How, then, does prophecy appear?

As a divine institution which appeared only in Israel and which came into being together with the revelation at Sinai, to serve it for guidance and development.

Deut. 18:13–20 You shall be wholehearted with the [71] Lord your God. For those nations whom you are driving out listen to soothsayers and sorcerers; but as for you, the Lord your God has not granted you such things. A prophet from your midst, from your brothers, like me, will the Lord your God raise up for you; him you shall obey. Just as you asked of the Lord your God at Horeb, on the day of the assembly, when you said: I do not wish to hear any longer the voice of the Lord my God, nor to see this great fire any more. Then the Lord said to me: they have done well to speak so. A prophet I will raise up for them from the midst of their brothers, like you; I will put my words in his mouth, and he shall speak to them all that I command him. And it shall come to pass that whoever does not obey my words which he shall speak in my name, of him I will require it. But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.

15. What emerges clearly from this passage of Scripture?

That the same divine spirit with which Moses was permeated in its full abundance was to pass on to the prophets who followed after him; and so indeed it came to pass with the first 70 elders, who were chosen by the Lord while Moses was still alive, with the immediate successor of Moses, down to the last prophet, through whom the Lord still had this admonition given: "Remember the teaching of my servant Moses, to whom I gave at Horeb statutes and ordinances for all Israel." (Mal. 3:22)[65]

a) Num. 11:16, 17, 25 And the Lord said to Moses: gather for me 70 men from the elders of Israel whom you know to be elders and officers of the people; you shall bring them into the Tent of Meeting, that they may stand

[65] Mal. 3:22 in Hebrew verse numbering; 4:4 in most English Bibles.

there beside you; I will come down and speak with you there, and I will take of the spirit that is upon you [72] and lay it upon them; they shall bear the burden of the people with you, and you shall not bear it alone. And the Lord came down in a cloud and spoke to him, and took of the spirit that was upon him and gave it to the 70 elders; and it was, as soon as the spirit had come upon them, they prophesied.

b) Ibid. 27:18, 20 And the Lord said to Moses: take Joshua, son of Nun, a man in whom there is spirit; lay your hand upon him, and put some of your dignity upon him, so that the whole congregation of the children of Israel may hearken.

c) Josh. 1:7, 8 Only be very strong and firm, to observe and to do according to the whole teaching that my servant Moses commanded you; you shall not turn from it to the right or to the left, so that you may succeed wherever you go. This book of the teaching shall not depart from your mouth; you shall reflect on it day and night, so that you take care to do all that is written in it; for then you will prosper on your ways, and then you will succeed.

16. How, then, must the prophets be regarded?

As guardians of the holy doctrine, as of the holy people to whom it was granted; as keepers and preservers of the divine spirit of revelation; as the true shepherds, sent by the chief Shepherd in heaven to lead his flock on earth in the right ways. In Moses and the prophets lies the content, kernel, and spirit of the revealed doctrine.

a) Jer. 6:16–19 Thus says the Lord: stand by the ways and look about you; ask for the ancient paths, which way is the good one? And walk in it, and you will find rest for your souls. But they said: no, we will not walk in it. And I set watchmen over you: listen well to the sound of the shofar! But they said: no, we will not listen. Hear then, O land! I am bringing calamity upon this people, the fruit of their own devising; for they have not heeded my word, and my teaching they have despised.

[73] **b) Ezek. 33:7** You, son of man! I have set you as a watchman for the house of Israel; as you hear the word from my mouth, you shall warn them on my behalf.

c) Ibid. 34 The word of the Lord came to me as follows: Son of man! prophesy concerning the shepherds of Israel; prophesy and say to them: Thus says God, the Lord: woe to the shepherds of Israel, who have fed themselves! Should not the shepherds feed the flock? But you eat the fat, you clothe yourselves in the wool, you slaughter the fatlings, and the flock you do not feed; the sickly you do not strengthen, the sick you do not heal, the wounded you do not bind up, the strayed you do not bring back, and the lost you do not seek out; with harshness you rule them, and with force. So they are scattered, because they have no shepherd, and become food for all the beasts of the field, since they are scattered. My sheep wander over all the mountains, on every high hill and across the whole face of the land, and no one asks, no one searches for them. Now I am here and ask after my sheep and review them; as a shepherd reviews his flock, so will I review my sheep and rescue them from all the places to which they were scattered on the day of cloud and dark weather; they shall no longer be a prey to the nations, the beast of the land shall not devour them, they shall dwell securely and no one shall frighten them; I will raise up for them a planting of renown, they shall no longer be given over to hunger in the land and shall no longer bear the reproach of the nations. They shall know that I, the Lord, their God, am with them, and they are my people, the house of Israel. Yes, you are my sheep, the flock of my pasture! You are human, I am your God, says God, the Lord.

17. How are the prophets divided?

Into *earlier* prophets (rishonim)[66], that is, those whose life and work Scripture merely reports, but transmits nothing of their speeches and prophecies; and into *later* prophets (aharonim), whose prophecies and speeches have survived through time as holy monuments of their holy [74] work for all ages.

[66] Hebrew rishonim, "first/former," and aharonim, "later," the traditional names of the Former and Latter Prophets; Kley transliterates "rischonim" and "acharonim."

18. Where does prophecy end?

In the time of the Second Temple. *Haggai*, *Zechariah* and *Malachi* were the last, with whom prophecy was closed.

19. Why, then, was it closed?

Because through this great succession the right understanding of the divine will and of his revelation had been sufficiently disclosed for all the future, so that Israel, in the dispersion that was later decreed upon it, could walk securely in this light.

20. Is this the entire source of divine instruction?

Next to the Teaching of Moses and the prophetic books there are also Writings (Ketuvim), composed by men who, though not prophets in the above sense of the word, were nevertheless so inspired by God's holy spirit that their words and teachings too must count for us as God's word; and thereby the direction toward a pious and godly life is grounded for us threefold.

21. Name, accordingly, the entire source of divine instruction for the Israelite.

1) Torah, or the Teaching itself; 2) Nevi'im, or the Prophets, for the understanding of its spirit; 3) Ketuvim, holy writings for the furtherance and edification [75] of a truly pious disposition and way of life. — These 3 parts form the written word of the Teaching, or of God's revelation, in Holy Scripture (the Bible).

22. How else is Holy Scripture divided?

Into 24 individual books, in the following order:

A) Torah contains the 5 books of Moses (*Pentateuch*).

B) Nevi'im contain:

1) the earlier prophets: 1 book Yehoshua (Joshua); 1 book Shofetim (Judges); 2 books Shemuel (Samuel); 2 books Melakhim (Kings).

2) the later prophets: 1 book Yeshayahu (Isaiah); 1 book Yirmiyahu (Jeremiah); 1 book Yehezkel (Ezekiel); 1 book of the 12 minor prophets, namely: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

C) Ketuvim contain: 1 book Tehillim (Psalms); 1 book Mishle Shelomoh (Proverbs of Solomon); 1 book Job; 1 book of the 5 Megillot: Shir ha-Shirim (Song of Songs of Solomon), Ruth, Ekhah (Lamentations of Jeremiah), Kohelet (Ecclesiastes of Solomon), Esther; 1 book Daniel; 1 book Ezra; 1 book Nehemiah; 2 books Divre ha-Yamim (Chronicles).[67]

[76] **23. Are there still other writings belonging to religious doctrine?**

Yes; there are also *later-written books* (Apocrypha), as well as an *oral teaching*, an interpretation of the written Teaching, which is said to have been handed down by oral transmission (tradition) from Moses and the prophets to the teachers of the law (*Mishnah* and *Gemara*). These books, too,

[67] As printed, the "1 B." / "2 B." counts add up to more than 24; the traditional count of 24 treats Samuel, Kings, Chronicles and Ezra–Nehemiah each as one book.

contain much that is excellent for instruction, but they can no longer be regarded as the revealed word of God or counted as Holy Scripture.

> **Avot 1:1** Moses received the Teaching at Sinai and handed it down to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the Great Assembly.

24. How, then, is the truth of faith concerning the revealed word of God stated?

In the 24 books of Holy Scripture I recognize the simple, unadulterated, pure word of God, from the beginning of revelation to its close; in them flows the spring of living water for all times and generations; in them is contained everything that God requires of man, everything that is needed for our destiny toward religion and happiness.

25. And how will you take this knowledge to heart?

With the words of the holy psalmist: "Happy are those who are wholehearted in their way, who walk in the Teaching of the Lord; happy are those who keep his testimonies, who seek him with all their heart. [77] Praised be You, Lord, that you have taught me your law! I rejoice in walking according to your testimonies as over all riches. My portion is, I say, O Lord, to keep to your word. The Teaching of your mouth is more precious to me than thousands of gold and silver. Your word is a lamp to my foot and a light on my path; therefore I swear, and will keep it, to observe the utterances of your perfection. Great well-being comes to those who love your Teaching; they can never stumble. May your hand be my help, for I have chosen your precepts; Lord, I long for your help, for your Teaching is my delight." (Ps. 119)

26. To what further reflection does this passage of Scripture lead in turn?

1) *Praised be you, God, who have taught me your law!* To God alone is honor due, as the author of the Teaching, by whom it was bestowed; him alone may the Israelite revere, not the instrument through which he accomplished it. Yet in Moses I recognize the most faithful servant of his Lord, the confidant of God, the loving leader of his people, the friend of humankind as a whole; he and the prophets after him are the proven messengers of the divine will, and what the Lord speaks to me through their mouth I recognize as the pronouncement of his counsel.

2) *The Teaching of your mouth is more precious to me than thousands of gold and silver.* [78] Not by its outward power and splendor, not by the number of its adherents, not by the earthly, incidental gain it may afford, will I value this Teaching, but by the pure, rich content that refreshes the soul and gladdens the heart, that is perfect and makes perfect; by the blessing of salvation that it has established, still establishes, and, according to God's promise, will establish for all eternity.

27. What follows immediately upon this truth of faith?

The conviction that the Teaching of truth is unchangeable and will endure forever. Times change and pass away, and with them everything that belongs to time changes and passes away. God, with his holy word, endures forever; he does not pass away and does not change.

> **a) Isa. 51:6–8** Lift up your eyes to heaven, and look at the earth below; truly, the heavens will vanish like smoke, the earth will wear out like a garment, and its inhabitants will die off like gnats; but my salvation shall be eternal, and my perfection shall not be shaken. Listen to me, you who are intimate with righteousness, people with my Teaching in your heart: do not fear the reproach of mortals, and do not be dismayed at their reviling, for the moth will devour them like a garment, and the worm will consume them like wool; but my righteousness shall be eternal, and my salvation for all generations.

b) Ps. 119:142 Your perfection is perfection forever, and your Teaching is truth.

28. What testifies to its eternity and unchangeableness?

1) God's perfection and unchangeableness; 2) the perfection of the Teaching itself.

[79] **29. How so, God's perfection?**

The Most Perfect can create only what is perfect, the Eternal only what is eternal, the Unchangeable only what is unchangeable. Just as the law of visible creation is fixed forever and nature does not become something else, so the law of life and the way of salvation are given to man forever, and the Teaching that reveals both can never in eternity become a new or different one. God would have to contradict himself, or be able to become more perfect himself.

Ps. 119:89–91 Lord! eternal is your word, established in heaven; your faithfulness endures for ever and ever; you founded the earth and it stands firm; so everything still stands today according to your decree, for everything must serve you.

30. How so, the Teaching itself?

Because it meets, in the most satisfying way and for all eternity, every requirement of religion as well as every need of man for his destiny.

31. What are these requirements and needs?

1) The *truth* of this Teaching satisfies the highest requirements of reason; never in all eternity will there be a reason that could deny or refute these revealed truths;

Ps. 119:160 The chief of your word (its first principle) is truth; eternally unchangeable is every utterance of your perfection.

2) *Conscientiousness*: its teachings also satisfy the requirements of the strictest and most watchful conscience; there will never be a conscience [80] that can lay claim upon a person beyond these requirements.

Ps. 119:3, 11 Those who walk in his ways do not the least wrong; in my heart I keep your word, so that I may never sin against you.

3) *The welfare of civil society*: and this can never endure more lastingly and securely than in following and practicing its commandments, which require truth and justice, harmony and peace, love and virtue as the condition of well-being. Only because Israel did not fulfil these conditions did it have to perish as a polity.

a) Deut. 11:8–9 You shall observe the whole commandment that I command you today, so that you may become strong and come in and possess the land, and so that you may live long upon the soil that the Lord swore to your fathers to give to them and to their descendants, a land where milk and honey flow.

b) Zech. 8:14–17 Thus says God, the Lord: just as I resolved to do you harm when your fathers angered me, and I did not relent, so I intend again in these days to do good to Jerusalem and to the house of Judah. Do not be afraid. But this is what you must do: speak the truth, each with his neighbor; let truth and justice and peace prevail in your gates. Do not devise in your heart harm against your neighbor, and do not love a false oath, for all these are what I hate, says the Lord.

4) This Teaching grants light to the mind, peace to the heart, blamelessness to life; it bestows equanimity amid the changes of fortune, strength and victory in temptation, compensation in privation, comfort in the deepest suffering, and even joyfulness amid the agonies of death and martyrdom: thus it has proven itself through millennia as a power of God, and millions [81] have joined with the holy singer in the confession: "*Had your Teaching not been my delight, I would*

have perished in my misery." (Ps. 119:92) How could it ever lose this power, or when would there live people on earth who would not stand in need of this power's help?

32. How will you take this to heart?

"The fear of God is pure, enduring forever; the utterances of the Lord are truth, righteous altogether, more desirable than gold and precious ore, sweeter than honey and the honeycomb. Your servant too is enlightened by them; in keeping them there is great reward." (Ps. 19:10–12) Therefore I will guard them like the apple of my eye, and through them establish my earthly welfare and my eternal salvation; may they help me to a happy life here and a blessed life there.

33. Is the Teaching of Moses still the same, unchanged?

In all its truths and precepts that have eternal validity for earthly welfare and eternal bliss, it is still the same; but some ordinances and commandments have long since ceased to be in force and are no longer binding on us.

34. Does this not contradict the unchangeableness of this Teaching?

By no means; God's Teaching also contains commandments and prohibitions that could not, and were not meant to, last forever.

[82] **35. For what reason?**

Because they related only to *the time* in which, *the soil* on which, and *the particular circumstances and conditions* under which the Teaching was first introduced. As time and soil, circumstances and conditions changed, these ordinances too had either to cease entirely or to take a different form.

36. Can this not be counted against it as a deficiency?

No; it is precisely its perfection that, alongside the eternal and imperishable, it also embraces things that are by their nature changeable and perishable. Even as dead monuments of a long-vanished age they still testify to the perfection of him who commanded them, who in his creations, whether they last millennia or only a few days, is equally perfect and worthy of adoration.

37. Could God in his wisdom not have prevented this?

He did not will it. God would not be the all-wise and all-knowing Being, he could not have given his Teaching for human beings, or could not have created man for continual self-perfection, had he wished to make these commandments unchangeable as well; this Teaching would have been not a living but a dead one; God's revelation would not have been an eternal one for all times and generations, but a new revelation would always have had to follow the older one.

[83] **38. What testifies to this?**

1) God's eternal work of creation. Just as the Lord formed this his work so that, *once* created, it goes on working forever (Gen. 2:3), just as he placed in it the power to form from itself something else in place of what time carries away, so in creation he revealed for the human spirit only the One Teaching, so that it may work forever with the same power, to create and to form. According to eternal laws the eternal Spirit of the worlds creates the same thing here as there.

2) Time and circumstances are sent and shaped by God; in time God's voice speaks, in circumstances God's hand governs, over everything that must obey the call of the time and submit to change.

3) God would not have scattered Israel throughout the whole world had he not willed that these ordinances, which had fulfilled their time and achieved their purpose, should cease, while the rest should prove themselves all the more gloriously and forever before the whole world, for which they were destined. Through the dispersion Israel was to testify that God's Teaching is a seed that thrives and creates life in every soil, under every form of government, in every change of the times, and under all conditions and circumstances.

39. What are such ordinances called?

Local, temporal, ceremonial, and ritual laws.

[84] **40. What is a *local law*?**

One that was given for a particular place, that is, for the land of Palestine.

41. And what is a *temporal law*?

A law that was given for the particular period during which Israel would form an independent state.

42. What else might such laws be called?

Political laws, which comprised the civil relations and rights of the Israelite state of that time.

43. Why are these no longer binding on us?

Because we no longer constitute a state of our own, and no longer have authorities and judges of our own; because we regard the laws of the land to which we belong as God's laws, and its authorities as appointed over us by God; and because we neither can nor may follow two different codes of national law.

44. But what is a ceremonial and ritual law?

Ecclesiastical[68] ordinances, customs of worship, which were instituted for the outward worship of God and were meant to serve the Israelite as means of sanctification.

45. What do you understand by means of sanctification?

Sensory stimuli and outward practices, which stand in such a relation to the true worship of God that comes from a pure heart and a virtuous, holy way of life that they are meant to awaken, quicken and further [85] our sense for what is divine and holy within us; such means of sanctification are meant to lead us to the sanctification of life.

46. What do you count among these laws?

All those that related to the former Temple in Jerusalem and its worship, those whose purpose was the strictest separation from idolaters and their abominations, and other similar ones.

[68] "Kirchlich," literally "church-related"; nineteenth-century German Jewish writers commonly used it for synagogal or religious-institutional matters.

47. Why have these lost their validity?

Because with the destruction of the one universal Temple that worship ceased forever; because we no longer live among idolaters; and finally, because a good many others, as means of sanctification, no longer stand in such direct relation to religion that they could produce sanctification of life; hence, as mere empty customs, they are without value.

48. Have these precepts ceased entirely?

Many have ceased completely, but many have been given a different form in accordance with the times and the prevailing circumstances.

49. Through whom did the Lord let this come about, after revelation had been closed?

Through the teachers of his people, through the sages and scholars of Scripture, who, when it was time to act for the Lord, did what was right, what the time demanded, and according to the spirit of God, which guided them in doing so.[69] Thus the elders worked in their [86] times, thus the Men of the Great Assembly,[70] the teachers of the Oral Law in various ages. So God has left it to the teachers of every age to shape and create for their time what is to be shaped and created through the ever-working power of the eternal spirit.

50. And what is this spirit?

It is the spirit of the Lord, which spoke through Moses[71] and the prophets; it is the eternally unchangeable one; it is the never-failing spring from which one must draw ever anew; it is the guiding rule that leads safely for all eternity; it is the measure for all the forms the times take. Every teacher in Israel ought to become a follower in the spirit of Moses and the prophets, as the seventy elders were then, and as Moses himself wished it of all with the words: "*Oh, that the whole people of the Lord were prophets, that the Lord would put his spirit upon them!*" (Num. 11:29.)

51. How could such a wish be fulfilled?

If, in this spirit of God and according to the word of his teaching, we know God, serve him, and uphold the covenant that he established with our fathers forever. For it is this spirit that first brings us into the eternal covenant, into constant union with God; it shows us the right, eternal relationship to God, the right, eternal conduct toward God.

> **Ezek. 36:26, 27** I will give you a new heart, and a new spirit I will put within you; I will remove the heart of stone from your body [87] and give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes and to observe my ordinances and to do them.

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[69] "When it was time to act for the Lord" echoes Ps. 119:126 ("It is time to act for the Lord"), the verse the rabbis invoked to justify extraordinary legal measures (cf. Mishnah Berakhot 9:5).

[70] Hebrew Anshei Knesset ha-Gedolah, the body that rabbinic tradition places between the last prophets and the early sages (Avot 1:1).

[71] Kley uses Hebraizing name forms throughout (Moscheh, Jisrael, Jaakob, Ephrajim, Mizrajim, Jeruschalajim); these are rendered with their standard English equivalents.

Sixth Section: Of the Relationship of Man to God

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

God is our Father; we are his children.

a) Deut. 14:1 You are children of the Lord your God.

b) Isa. 63:16 Truly, you are our Father; Abraham knows nothing of us, Israel (Jacob) does not acknowledge us: you, O Lord, are our Father; our Redeemer from eternity is your name.

c) Isa. 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 and wants nothing but our good; his guidance is a father's guidance, his blessing is a father's blessing.

a) Gen. 1:28 And God blessed them (human beings) and said: Be fruitful and multiply and fill the earth, and subdue it; rule over the fish of the sea, over the birds of the air, and over every living thing that moves upon the earth.

b) Deut. 32:6–12 Do you thus repay the Lord, base and unwise people? Is he not your Father, who acquired you, who made you and established you? Truly, God's portion is his people, Jacob the lot of his possession; he found it in a desert land, in the wasteland [88] of fearful howling; there he encircled it, cared for it, guarded it as the apple of his eye. As the eagle watches over its nest, hovers over its young, spreads its wings, takes them and carries them on its pinions: so the Lord alone leads this people, and no foreign god with him.

c) Jer. 31:3, 9, 20 With boundless love I have loved you; therefore I have led you with the bond of love. Weeping they go forth; in kindness I escort them, I lead them by streams of water, on a straight, level road on which they can never stumble; for I am a father to Israel, and Ephraim is my firstborn. A dear son to me is Ephraim, a child of delight. Whenever I speak of him and remember him, my heart beats for him, full of love and compassion, says the Lord.

3. What does this relationship require on our side?

Love awakens *love in return*; *kindness* produces *gratitude*. We in turn should acknowledge God as our Father and belong to him as children.

a) Mal. 1:6 The son honors his father, and the servant his master: if then I am a father, where is my honor? And if I am a master, where is my reverence? says the Lord of Hosts.

b) Mal. 3:17 They shall be mine, says the Lord of Hosts, a treasured possession for the day that I am making, and I will have compassion on them as a man has compassion on his *son who reveres him*.

4. How do you regard this relationship?

As the greatest distinction with which God has honored us; to live in this relationship is our most beautiful destiny; in it lies the highest bliss for us.

5. And what, accordingly, can you assert?

Whoever becomes the best child of God, whoever preserves the childlike disposition most purely and cultivates it most faithfully, will attain his destiny most perfectly, [89] and will have the richest share in the glory as well as in the bliss of his heavenly Father.

Ps. 84:4–13 The bird finds its home, the swallow her nest, where she places her young; and I, Lord of Hosts, at your altars, my King and my God! Happy are those who dwell in your house and praise you without ceasing. Blessed the man whose strength is in you; blessed those who have highways in their hearts; they pass through the valley of Baca and make it a spring; even the autumn downpour is a blessing to them. So they go from strength to strength until they appear before God in Zion. Truly, one day in your courts is more precious to me than a thousand I might otherwise choose; I would rather linger on the threshold of my God's house than dwell in the

tents of wickedness. For God, the Lord, is sun and shield; the Lord grants favor and honor and withholds no good from those who walk in perfection. Lord of Hosts! Happy the man who trusts in you.

6. What is the childlike disposition?

Gratitude, *love* and *obedience*.

7. How can we thank God?

We thank God for his countless benefits:

1) When we recognize and feel deep within how good the Supreme Being is toward us;

2) When we do not fail to offer words of thanks in prayer;

3) But in the most beautiful way, when we make the best use of the gifts of his kindness.

a) Ps. 13:6 And I trust in your grace; my heart rejoices in your help; I sing to the Lord, for he deals kindly with me.

b) Ps. 92:2, 3 It is precious to give thanks to the Lord, to sing praise to your name, Most High; to proclaim your love in the morning, and your faithfulness even late in the night.

[90] **c) Ps. 116:12–14** How shall I repay the Lord for all his kindness to me? I lift up the cup of salvation and call upon the name of the Lord; my vows I will faithfully pay to the Lord in the presence of all his people.

8. What is the best use of God's gifts?

That they help to further our own good and the good of our fellow brethren, that they gladden and bless us and other children of God.

a) Prov. 22:9 One with a benevolent eye is blessed, for he gives of his bread to the poor.

b) Job 29:11–16 Whoever's ear heard of me called me happy, whoever's eye saw it bore witness for me, that I rescued the poor man who pleaded, the orphan who had no helper. The blessing of the lost came upon me; I made the widow's heart rejoice. I was eyes to the blind, I was feet to the lame, I was a father to the needy.

9. In what does love of God consist?

In striving to become like God. Children should become like their father.

10. What does it mean to become like God?

To become perfect, as our heavenly Father is.

Deut. 18:13 You shall be perfect (whole) with the Lord your God.

11. Can man become like God?

Certainly; man has already been created in God's image.

Gen. 1:26, 27 And God said: Let us make a human being in our image, in our likeness, that they may rule over the fish of the sea, over the birds of the heavens, over the cattle, over the whole earth and over everything that stirs upon the [91] earth. And God created the human being in his image; in the image of God he created them; male and female he created them.

12. What do you understand by the image of God?

God breathed his breath of life into man; we are spirit of God's spirit.

Gen. 2:7 And God, the Lord, formed man of dust from the ground and breathed into his nostrils the breath of life, and man became a living soul.

13. What, then, is man, regarded as a *spiritual* being?

Man is endowed with *power*, *wisdom* and *goodness*; through these he becomes the likeness of his Creator.

14. In what does the power of man consist?

In man's free will, which can hold sway without limit in the inner world, as God does in the vast universe, determining only itself.

> **Deut. 30:19** I call heaven and earth to witness against you today: life and death I set before you, blessing and curse; choose life, so that you may live, you and your descendants.

15. In what does the wisdom of man consist?

In the knowledge and understanding of good and evil.

> **Gen. 3:4** For God knows that when you eat of it your eyes will be opened, and you will be like divine beings who know good and evil.[72]

16. And in what does the goodness of man consist?

In the heart, which God created receptive to the good and formed for benevolence and love; in [92] nothing more than in love and goodness can man become like God.

> **a) Ps. 25:10** All the paths of the Lord are goodness and faithfulness for those who keep his covenant and his testimonies.
>
> **b) Ps. 26:2, 3** Test me, O Lord, and try me, refine my reins and my heart; truly, your goodness is always before my eyes, and I walk in your faithfulness.

17. Is this enough for likeness to God?

No; obedience is required alongside love.

18. What does Scripture call this obedience?

Following in God's ways; children should follow their father in conduct and deed; only in this following does likeness to God become real.

> **Deut. 10:12, 13** Now, Israel! what does the Lord your God require of you, but that you fear the Lord your God with all your heart and with all your soul, walk in all his ways, love him and serve him; namely, that you fulfill the commandments of God and his statutes, which I command you today, for your own good.

19. How, then, do we attain likeness to God?

We must come to know God's mind and way, and order both our disposition and our conduct accordingly.

> **a) Deut. 13:5** You shall follow the Lord your God, fear him, keep his commandments, obey his voice, serve him and hold fast to him.
>
> **b) Prov. 3:6** In all your ways acknowledge him, and he will make your paths level.

[93] **20. Which of the divine ways are especially suited to be followed?**

God himself designates them in a revelation to his servant Moses at his request.

> **a) Exod. 33:13, 18, 19** Moses said to the Lord: Make your ways known to me; I want to know you, so that I may find favor in your eyes; and he said further: Let me see your glory! And God said: I will make *all my*

[72] The verse quoted is Gen. 3:5 in standard numbering; the citation is given as printed.

goodness pass before you and proclaim the name of the Lord before you, *how I am gracious to whom I am gracious, and how I show compassion to whom I show compassion.*

b) Exod. 34:6, 7 And the Lord passed before his (Moses') face, and it proclaimed: *Lord, Lord! God, gracious and merciful, long-suffering, of boundless kindness and faithfulness, who keeps love to the thousandth generation, who forgives sin and transgression and guilt; but who also leaves nothing unpunished, but remembers the sin of the fathers upon the children and children's children, upon the third and fourth generation.*

21. How can you briefly summarize this revelation of God?

In *love and justice*; they are the eternal pillars on which the throne of the divine government of the world rests; *love and justice* God himself calls his glory, and they too are to make up man's glory; love and justice God calls his ways, on which he reveals himself to human beings: in following these ways man attains God's good pleasure, attains likeness to God.

Ps. 89:15 Right and justice are the foundations of your throne; love and faithfulness abide before your face.

[94] **22. How can the way to likeness to God be described figuratively?**

As the way to the heights, as the mountain of the Lord, in climbing which we draw nearer to God. The foot of the mountain is called *justice*, the *middle* of the mountain is called *love*, the *summit* of the mountain is called *holiness*.

Ps. 15 Lord, who shall dwell in your tent, who shall rest on your holy mountain? He who walks blamelessly, does what is just and speaks truth in his heart; who never slanders with his tongue, who does no evil to his neighbor and brings no disgrace upon his fellow man; who pays no regard to the contemptible but honors those who fear God; who swears to his own hurt and does not change; who does not lend his money at usury and takes no bribe against the innocent. Whoever does these things shall never be shaken.

23. What, then, does the domain of justice comprise?

Like our God, as he is, we should be just and impartial toward all without distinction or respect of persons, just in mind and judgment as in deed and action, so that we give or leave to each his own, what is due to him, what he rightly calls his own.

a) Deut. 16:19, 20 You shall not pervert justice, not show partiality, and not take bribes; for the bribe blinds the eyes of the wise and twists the words of the just. Justice, justice shall you pursue, that you may live.

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

24. What else belongs to the domain of justice?

Equity.[73] To be just as God is, we would have to have God's wisdom and omniscience. [95] Therefore, where we lack wisdom and insight, especially when it concerns others, we should yield from the strictest right and let love already prevail. With equity we first enter the domain of love.

25. What motto guides you in the domain discussed so far?

Strict right toward myself, equitable leniency toward others. What you do not want done to you, do not do to another; what you wish others to do to you, do that to others first.

a) Exod. 22:20–23 You shall not wrong or oppress the stranger, for you were strangers in the land of Egypt. You shall not oppress a widow or orphan. If you do oppress them, and they cry out to me, I will hear their cry; my anger will blaze, I will slay you with the sword, so that your wives become widows and your children orphans.

b) Deut. 10:19 You shall love the stranger, for you were strangers in the land of Egypt.

[73] "Billigkeit": fairness or equity, the tempering of strict right by reasonableness.

26. And what does love comprise?

A great, glorious, gladdening, richly blessed domain that leads ever higher upward in various stages. Justice has its fixed limit in the law and its fulfillment; love has no limit; it does more than the law prescribes; its measure is the infinity of God's love.

> **Song 8:6, 7** Mighty as death is love; its embers are embers of fire, divine flames. Many waters cannot quench love; even rivers do not sweep it away. If someone would offer all the wealth of his house for love, he would only be scorned.

[96] **27. Describe this domain more precisely.**

As God loves all his creatures without distinction or exception, so we must love all our fellow human beings without distinction of nation, of faith, of rank; as God is gracious and merciful, so we should love not only those who are our equals, but also those who stand far beneath us, the animals; our enemies, who have done us evil, we should meet in love — long-suffering, like God, full of grace and faithfulness, forgiving guilt and sin and failing; as God has mercy on sinners, so even the greatest sinners, who are enemies of God and of humankind, are not to be excluded from our compassion. *Hatred*, the opposite of love, may not rule in our heart against any creature that God permits to live on earth. You may *hate* only the evil deed, never the person who committed it: so you will become like God in love; so "you will *walk after the Lord in his ways and cleave to him*."[74]

28. To where do these stages lead?

Into the highest domain of spiritual and divine life, into the domain of *holiness*.

29. What do you understand by holiness?

The sum of all the perfections of which we are capable by our nature, and to which God has called us in his image.

> **Lev. 19:1, 2** The Lord spoke to Moses as follows: Speak to *the whole congregation* of the children of Israel and say to them: You shall become holy, for I am holy, the Lord your God.[75]

[97] **30. Can a human being be holy?**

Only the One God, who is the sum of all perfection without any imperfection whatsoever, can *be holy*; a human being can only strive to draw ever nearer to this infinite perfection.

> **a) 1 Sam. 2:2** No one is holy like the Lord.
>
> **b) Job 15:14, 15** What is man, that he should be pure, the one born of woman, that he should be righteous? Behold, even in his holy ones he puts no trust, and the heavens are not pure in his eyes.
>
> **c) Eccl. 7:20** There is not one person on earth so righteous that he does only good and never errs.

31. What is this striving called?

The striving *to become holy* is called *sanctification*, and the means to it are called *means of sanctification*.

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[74] An echo of Deut. 13:5 ("After the Lord your God you shall walk … and to him you shall cleave"); compare Deut. 28:9.

[75] Printed "3 B. M. 19. 12."; the verses quoted are Lev. 19:1–2.

32. Can you describe this striving toward perfection in another way?

Yes, it is the striving toward virtue, the steep path that leads upward.

a) Prov. 12:28 On the path of virtue is life; the direction of its way is immortality.

b) Ibid. 15:24 For the wise, the way of life leads upward, so that he may escape destruction below.

33. But are there not various virtues?

In the proper sense there is only One virtue, just as there can be only One truth and One divinity; the various virtues or perfections are only rays of this One light, through which different colors come into view. *Holiness* carries this light within itself, and it shines and works wherever it is given any opportunity.

[98] **Prov. 4:18** The path of the righteous is like the shining star that moves onward and gives light until the day is certain.

34. What, then, will holiness encompass?

The *entire domain* of the good and the divine, as well as the *whole person*, walking within this domain and pressing on to its very highest summit.

Ps. 119:1–3 Happy are those who are *whole* in their way, who walk in God's teaching; happy are those who keep his testimony, who seek him with their whole heart, who also do no wrong, since they walk in your ways.

35. What do you understand by the *entire* domain?

To become holy and to live a holy life, it is not enough to do the one thing and refrain from the other, or to will what is divine at one time but not at another; rather, to strive for the divine *everywhere* and *always*—that is what it means *to sanctify oneself*.

a) Lev. 6:6 A perpetual fire shall burn upon the altar and not go out.[76]

b) Ps. 73:23, 24 I am continually with you; you hold my right hand; you guide me by your counsel and lead me to the goal of glory.

c) Eccl. 7:18 It is good that you take hold of this, yet do not let your hand go from that either; for the one who fears God comes through with them all.

36. And what do you understand by the whole person?

To become holy, it is not enough to do good outwardly; the disposition too must be good, the heart pure, the will sincere and blameless; the good must be done for its own sake, that is, because it brings us nearer to the holy God. *A pure hand, a sincere heart, an unfalsified mouth*: this is holiness that may show itself before God.

[99] **Ps. 24:3–6** Who shall ascend the mountain of the Lord, who shall stand in his holy place? The one who has clean hands and a pure heart, who does not lift up his soul in vain and has never sworn deceitfully: he receives rich blessing from the Lord, just reward from the God of his salvation. Such be the generation that inquires after him; such be those who seek your face—such be Jacob. Selah.

37. To what level, then, can likeness to God rise?

A life full of righteousness and love, flowing from a pure, innocent heart filled with God, is the crown of the tree of life, with which a human being reaches to heaven and comes nearest to the

[76] Hebrew verse numbering; Lev. 6:13 in most English Bibles.

Godhead. And just as the highest bliss is in God, because he is the Holiest and Most Perfect, so the person whom the path of sanctification leads into God's nearness becomes blessed.

> **Ps. 73:25–28** Whom have I in heaven? And beside you I desire nothing on earth. Though my flesh and my heart waste away, the rock of my heart, my portion, is God forever. Those who withdraw from you are lost; whoever turns away from you to go whoring after strangers. As for me—the nearness of God is such bliss to me!

38. When is the most favorable time for what is holy?

If life is to become whole and perfect, then the time of youth, which still allows a person little to do, must be used to shape the inner self into a sanctuary, into a temple of God. Once the holy is firmly founded within, it will later work outward with full strength; once the seed of the holy has taken root deep within, then holy [100] deeds of love and righteousness will be the beautiful fruits that this light brings to ripeness from all the seeds of life.

> **a) Ps. 119:9–11** How shall a young man keep his way pure? By holding to your word. With my whole heart I sought you; you did not let me stray from your commandment; in my heart I keep your word, so that I may not sin against you.
>
> **b) Prov. 22:6** Train the boy as his way requires: even when he grows older, he will not depart from it.

39. What helps us to begin and to complete this path?

The love of the child for the Father: the love of God. From this pure source everything flows; from it life proceeds. Therefore the one who confesses the one God, the Israelite, is given, directly together with the chief truth of his faith, the chief commandment for his conduct, in which everything is contained.

> **Deut. 6:4–9** *Hear, Israel, the Lord our God is a single, one God. And you shall love the Lord your God with your whole heart, with your whole soul and with your whole strength.* The words that I now command you shall lie upon your heart; you shall impress them upon your children and speak of them when you stay in your house, when you walk on the way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a frontlet between your eyes; write them on the doorposts of your house and on your gates.

40. What does it mean to love God with *one's whole heart*?

All the feelings, inclinations, and desires of our heart should leap upward like flames, [101] glowing for God, so that we *will* only what pleases him; let God rule our hearts.

41. What does it mean to love God with *one's whole* soul?

All the thoughts of our soul should be directed toward God; let him alone hover before the eye of our spirit. Let God fill and permeate our mind. This is the inner person.

42. And what does it mean to love God with *all* one's strength?

Deed and *word* should correspond to will and thought, and so the outer person should unite with the inner. Let every power of life belong in love to God and his service.

43. What is the concluding statement of this chapter?

As children of God, likeness to God is our task and our destiny; but likeness to God is synonymous with perfection and holiness. Hence the covenant word to Abraham: "walk before me and be whole, perfect;[77] hence the covenant word at Sinai: "you shall be to me a kingdom of priests and

[77] Gen. 17:1. The closing quotation mark is missing in the print.

a holy people."[78] This highest thing is at the same time the simplest. *It has been told you, O man, what is good, and what the Lord requires of you: it is nothing other than to do justice, to practice love, and to walk humbly with your God*; (Mic. 6:8) in humility the holy life is perfected; there is no other holiness for human beings here on earth. Just as simple is the [102] means: love God *wholly and undivided*. Thus you will attain the highest; thus you will accomplish the hardest!

⁂

Seventh Section: Of the Ten Utterances of the Covenant

⁂

1. What rests upon this relationship with God?

The upholding of the divine covenant.

> **Ps. 103:13, 17, 18** As a father has compassion on his children, so God has compassion on those who revere him; the love of the Lord is from eternity to eternity upon those who fear him, and his righteousness reaches to children's children, to those who keep his covenant and remember his precepts to do them.

2. In what way is this to be understood?

The conduct incumbent upon us as a consequence of our relationship to God accords entirely with the content of the covenant which God, the Lord, made with our fathers and with us.

3. What do you call the content of the covenant?

In the broader sense it is the entire teaching of revelation, proclaimed to us through Moses[79] and the prophets; in the narrower sense it is the ten words or Utterances of the covenant, which the Lord himself proclaimed directly, and which form the entrance to the teaching of revelation.

[103] **4. Why did God proclaim only these Ten Utterances directly?**

1) Because the people felt themselves unable to hear more directly. (Exod. 20:16; Deut. 5:20–30).[80]

2) Because these 10 words contain the foundation of all religion whatsoever;

3) Because they aim in particular at the welfare of human society;

4) Because in them, brief as they may seem, everything is nonetheless contained that is needed for the right knowledge of God and for the true worship of God. To comprehend everything in few words is divine wisdom. —

[78] Exod. 19:6.

[79] Kley uses the Hebrew form "Moscheh" (Moshe) throughout.

[80] Hebrew verse numbering; Exod. 20:19 and Deut. 5:23–33 in most English Bibles.

5. Is their great importance also marked outwardly?

Yes; they alone, of all the utterances of the Lord, were written on two tablets of stone and kept as the holiest thing in the Ark, which for this reason was called the Ark of the Covenant; they above all are called *the Testimony of the Lord*.

> **a) Exod. 31:18** He gave Moses, when he had finished speaking with him on Sinai, the two tablets of the Testimony, tablets of stone, written with the finger of God.
>
> **b) Ibid. 40:20, 21** Moses took the Testimony, placed it in the Ark, put the poles on the Ark, laid the cover on top of it, set the Ark in the Tabernacle, and put the curtain before the Ark of the Testimony, as the Lord had commanded him.

6. How, then, are these Ten Utterances to be regarded?

As the ten eternal, unshakable foundations on which the covenant between God and human beings [104] rests for all times and generations; with them the dominion of God in the human world, the kingdom of God on earth, was *founded*; with them, when the inner construction is completed, the temple will have taken shape that will embrace all humanity within itself and will make the whole earth into God's kingdom.

> **Hab. 2:14, 20** The earth shall become full of the knowledge of the glory of the Lord, as the waters cover the sea. The Lord is in his holy temple: — be silent before him, all the world!

7. What do you understand by the inner construction?

These 10 Utterances are, as it were, only the headings of just as many chapters rich in content—chapters of truth, righteousness, and piety—through whose faithful fulfillment one can attain being whole with the Lord, or perfection, to which religion seeks to lead us.

> **Deut. 6:24, 25** The Lord commanded us to keep all these statutes, to fear the Lord our God, so that it may go well with us all our days and our life be preserved, as is the case today. It will be righteousness (perfection) for us if we take care to do this whole commandment before the Lord our God, as he has commanded us.

8. What is the content of the 10 covenant words?

The first *four* comprise our conduct toward God, the founder and Lord of the covenant; the remaining *six* concern conduct toward our fellow human beings, the members of the covenant.

9. How does the first covenant word read?

I am the Lord your God, who brought you out of the land of Mizrayim,[81] [105] *out of the house of slaves; you shall have no other gods before my face.*

10. What does this Utterance proclaim?

The highest truth, revealed to the earth from the opened heavens; it is the first truth of our faith: *God's unity*. God, whom Israel recognizes as its highest benefactor, who formed it into a people for himself, is the only living, the only true God; his are the heavens, his the earth, the whole creation reveres him: let humankind and the human world also revere him as the One and true God.

[81] Kley uses the Hebrew name Mizrajim (Mitzrayim) for Egypt.

11. And what does this covenant word demand?

The destruction, forever, of idolatry, the gross as well as the subtle; the renunciation, forever, of all polytheism and idol-worship.

> **Isa. 2:17, 18** And the pride of man shall be bowed down, the haughtiness of men shall be brought low: the Lord alone shall be exalted on that day, and the idols—they shall vanish away entirely.

12. What do you call gross idolatry?

A worship such as prevailed generally in ancient times and in part still prevails now: when we acknowledge some being or some force of nature as our God, when we put the creature in place of the Creator and pay to the former the reverence that is due only to the latter.

> **a) Lev. 26:1** Make no idols for yourselves, set up no image for yourselves, and do not permit stones with figured inscriptions in your territory for worship; for I, the Lord, am your God.
>
> [106] **b) Deut. 4:19** That you not lift up your eyes toward heaven and look at the sun, the moon, and the stars and the whole host of heaven, and let yourself be led astray to revere them and render them divine worship.

13. But what is subtle idolatry?

When we, although confessors of God, nevertheless fear something more than him, place our trust in something more, let ourselves be ruled more by anything, or obey anyone more, than God.

> **Deut. 33:8–10** And of Levi he (Moses) said: Your *Thummim* and *Urim* befit the pious one, whom you tested at Massah, with whom you strove at the waters of strife; who says of his father and of his mother, "I did not see them," who does not acknowledge his brothers and knows nothing of his children, (when it matters,) so that they may keep your word and guard your covenant.

14. What may be counted under this heading?

Every superstition that rules us, every craving or passion that we serve as slaves, every love for human beings, fear of or hope in human beings, for whose sake we set the covenant with God aside: these are strange gods before his face.

> **a) Lev. 19:31** Do not turn to necromancers and soothsayers, and do not seek to defile yourselves through them; I am God.
>
> **b) Deut. 8:12–18** You might enjoy abundance, build fine houses and live in them; your cattle and flocks might multiply, and all that you have increase: then let not your heart become proud so that you forget the Lord your God, who led you out of the land of Mizrayim, out of the house of slavery; let you not say in your heart, "My own strength and the might of my hand have created this wealth for me," but remember the Lord your God, [107] for it is he who gives you the strength to acquire wealth, so that he may uphold his covenant, as is the case this day.
>
> **c) Ibid. 13:7–9** If your brother, your mother's son, or your son, your daughter, or the wife of your bosom, or the friend of your soul entices you secretly, saying: "Let us go and serve other gods," whom you have not known, neither you nor your fathers, of the gods of the peoples round about you, near or far, from one end of the earth to the other: you shall not consent to him and shall not obey him.[82]

15. How does the second covenant word read?

You shall not make for yourself an image, nor any form of what is in the heavens above, on the earth below, or in the water beneath the earth; you shall not bow down to them and shall not serve them.

[82] Hebrew verse numbering; Deut. 13:6–8 in most English Bibles.

16. Does this word not mean the same as the preceding one?

By no means; one could have only the One, true God and yet make for oneself an image and form of him, and worship him under an image. But this cannot and must not be.

17. For what reason?

Because God is the sum of all perfection. Every copy is only an imperfect expression of the original, even within the realm of visible things—how much more so of invisible and spiritual ones. Even for One single perfection a visible likeness would be impossible; how much less for the most perfect being of the Godhead.

> **Isa. 40:25** To whom will you liken me, that I should be equal to him? says the *Holy One*.

[108] **18. What, then, does this covenant word proclaim?**

The second, equally exalted truth: God's spirituality and perfection. The only God is at the same time the most perfect; he alone is holy.

19. What does this word demand?

We are not to form any image of the divine being, whether wholly or in part, whether outwardly or inwardly. Every image of this kind, even if not brought before the eye, even if only in conception and imagination, would be a self-made god; such an image would likewise be idolatry.

20. What in particular must be counted under this heading?

Every false belief, every religious delusion that conceives and depicts God with human weaknesses or even passions, as well as every act of worship performed as a result of such delusion in order to make oneself pleasing to him. Not to think about God at all is not as bad as to think of him falsely.

> **Eccl. 5:1, 6** God is in heaven, and you are on earth; therefore let your words (and thus also your thoughts) be few. For with many dreams comes nonsense, and so too with many words. So fear only God.[83]

21. And how shall we think of God rightly?

When we know him as he has revealed himself in Scripture concerning his essence and his governance.

22. What is attached to these two Utterances?

The following addition: *For I, the Lord your God, am a zealous God, who* [109] *visits the sin of the fathers upon the children and children's children, upon the third and fourth generation of those who hate me; but who shows grace to the thousandth generation of those who love me and keep my commandments.*

23. What does this addition say?

The eternal God requires unity, wholeness; the most perfect God demands perfection in the way we are to belong to him. Every sin is a partial falling-away, every act of idolatry a transgression of the covenant, which the Most Holy in his zeal can neither tolerate nor leave without evil

[83] Hebrew verse numbering; Eccl. 5:2, 7 in most English Bibles. The parenthesis is Kley's gloss.

consequences, just as faithful upholding of the covenant does not remain without happy consequences.

> **Josh. 24:19, 20** Joshua said to the people: You will not be able to serve the Lord, for he is a holy God, a zealous God; he will not tolerate your iniquities and sins. If you forsake the Lord and serve foreign gods, he will in turn do you harm and consume you, after having done you good.

24. What else must be noted about this addition?

The love of God, so different in punishing and in doing good: there, to the third and fourth generation, and even then only if "*they hate me*;" here, to the thousandth generation, that is, without end.

> **Ps. 30:6** His anger is for a moment, his favor for a lifetime.

25. How, then, does God himself characterize our conduct?

To live according to the covenant means: to love him and keep his commandments; to act contrary to the covenant means: to hate him.

[110] **26. What does the third covenant word say?**[84]

You shall not misuse the name of the Lord your God, for the Lord will not leave unpunished whoever misuses his name.

27. What does this word signify?

The path from heaven to earth that connects God with us.

28. How do you understand this?

Since it is impossible to form an image of God or to perceive him with the senses, nothing remains to us but his name by which to think of him; God's name is the only sensible designation for his spiritual being. In conferring his name upon us, as a father does upon his children, God also confers upon this name, for us, his entire holiness.

> **a) Deut. 28:9, 10** The Lord will establish you as a holy people to himself, as he has sworn to you, if you keep the commandments of the Lord your God and walk in his ways; then all the peoples of the earth will see that the name of God is called upon you, and they will stand in awe of you.
>
> **b) Jer. 14:7–9** If our sins testify against us, O God, act for your name's sake. Our backslidings are indeed very many, and we have sinned against you; yet you are the hope of Israel, its helper in every time of distress. You are indeed God in our midst, your name is called upon us: O, do not forsake us.
>
> **c) Ps. 115:1** Not to us, not to us, but to your name give glory, because of your grace and faithfulness.

29. What, then, do you consider God's name to be?

The highest thing in religion, for it is equivalent to God's being. But the highest [111] is to lead only to the highest, to sanctification, and is not to be profaned by misuse.

> **Lev. 21:6** They shall be holy to their God and not profane the name of their God.

[84] "Bundeswort" (literally "word of the covenant") is Kley's term for each of the Ten Utterances.

30. What constitutes misuse of the divine name?

Tacitly, every sin, every outrage, is already a profanation of the divine name; this profanation becomes explicit when, in those cases where God's name is meant to serve us as a special means of sanctification, we use it for what is false and deceitful. (לשוא)[85]

31. What are these special cases?

1) Prayer; 2) the swearing of an oath.[86]

32. What is prayer?

The invocation of the divine name, with which we lift up our spirit to God and pour out our heart before him.

> **Ps. 113:1–4** Hallelujah! Praise, you servants of the Lord, praise the name of the Lord; may the name of the Lord be praised from now on and forever; from the rising of the sun to its setting may the name of the Lord be praised; exalted above all peoples is the Lord, his glory extends above the heavens.

33. What is required here?

That what our lips utter in naming the divine name agree with what the mind thinks and the heart feels.

> **Eccl. 5:1** Do not be rash with your mouth, and let your heart not be hasty to bring forth a word before God.

[112] **34. When is God's name named *in vain* in this case?**

Prayer without devotion, prayer in thoughtlessness, without understanding or feeling what one prays, is *vain* prayer.

35. But what is *false* prayer?

Prayer accompanied by sinful thoughts, prayer with the intention of deceiving through the appearance of holiness, promising and vowing to God in prayer and afterwards not fulfilling the vow: this is profanation of the divine name and turns prayer (תְּפִלָּה) into blasphemy (תִּפְלָה).[87]

> **a) Deut. 23:22–24** When you make a vow to the Lord, you shall not delay in paying it, for the Lord your God will require it of you, and it will be sin in you. If you refrain from vowing, it will not be sin in you. But what has gone out of your lips you shall keep and do, as you have freely vowed with your mouth to the Lord your God.
>
> **b) Ps. 50:16–22** To the wicked God says: What have you to do with reciting my laws and taking my covenant in your mouth? You hate discipline and cast my words behind you. When you see a thief, you join him, and your portion is with adulterers; you give your mouth free rein for evil, your tongue forges deceit; where you sit, you speak against your brother; you put a stain upon your mother's son. These things you do; and were I silent, you would think I was like you: therefore I rebuke you and set it before your eyes. Mark this, you who forget God! lest I snatch you away with none to rescue.
>
> **c) Eccl. 5:4, 5** Better that you do not vow than that you vow and do not pay. Do not let your mouth lead you into sin, and do not say to the messenger that it was an error. Why should God be angry at your voice and destroy the work of your hands?

[85] Hebrew *la-shav*, "in vain / for falsehood," the key word of the Third Commandment (Exod. 20:7).

[86] German "der Schwur oder Eid," two near-synonyms for "oath"; rendered simply as "oath" below.

[87] Wordplay: *tefillah* "prayer" vs. *tiflah* "unseemliness, folly" (cf. Job 1:22; Jer. 23:13), which differ only in vocalization.

[113] **36. What is an oath?**

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

> **1 Kings 8:31, 32** If someone sins against his neighbor, and an oath is laid on him to make him swear, and the oath comes before your altar in this house: then hear it in heaven and do justice to your servants, condemning the guilty and bringing his conduct upon his own head, but justifying the righteous and rewarding him according to his righteousness.

37. Why do you call the oath a means of sanctification?

When the truth of someone's guilt or innocence is so hidden that it cannot be brought to light by human beings, we can demonstrate our guiltlessness or innocence through the oath, by pronouncing the name of the all-knowing, omnipresent, and all-just God, who knows what is most hidden, who knows the deepest secret, who protects innocence and does not tolerate wrongdoing, as surety for the truth of our statements or for the sacred keeping of our obligation.

> **Exod. 22:9, 10** If someone gives his neighbor a donkey or an ox or a lamb or any animal to keep, and it dies, or is injured, or is carried off, but no one sees it, then an oath of the Lord shall be between the two of them that he has not laid hands on his neighbor's property; and the owner shall accept it, and the other shall not pay.

38. How can God's name be misused here?

1) through a vain or needless oath;

2) through a false oath.

[114] **39. What is a needless oath?**

As soon as the truth is evident and demonstrable in some other way, or as soon as people already believe our mere assurance; in general, when we swear for the sake of trivial matters, without the most pressing occasion, that is, without being called upon to do so by the authorities, it is, though a true oath, nevertheless a vain and needless one.

40. But what is a false oath?

When the name of God is invoked for untruth, falsehood, lies, and deceit, in order to present them as truth and innocence; likewise, when the obligation undertaken by the name of God is not actually kept.

> **Lev. 19:12** You shall not swear falsely by my name and so profane the name of your God; I am the Lord.

41. What is the false oath called in another word?

Perjury; it is the highest profanation of the divine name, a mockery of God's power, justice, and mercy, a denial of the Holy One of Israel; whoever commits perjury confesses himself that he has no part in God and his covenant. Perjury, even if it should remain undiscovered, is punished by God and singled out for the greatest misfortune.

> **a) Deut. 29:17–20** Let there not be among you a root so full of poison and wormwood, a person who, on hearing this oath-curse, blesses himself in his heart and says: All will be well with me if I follow the willfulness of my heart, so as to heap drunkenness upon thirst. The Lord will not be willing to pardon such a one; the anger of God and his zeal will blaze against such [115] a man, every curse written in this book will settle upon him, and the Lord will blot out his name from the earth; he will single him out for misfortune from all the tribes of Israel, according to all the curses of the covenant recorded in the book of this teaching.

b) Zech. 5:1–5 And again I lifted up my eyes and looked; behold, a flying scroll. And he said to me: What do you see? I said: I see a flying scroll, its length twenty cubits, its breadth ten cubits. Then he said to me: This is the curse that goes out over the whole land; for just as the thief here has remained unpunished, so the perjurer there has remained unpunished. Therefore I send it forth, says the Lord of Hosts, that it may enter the house of the thief and the house of him who has sworn falsely by my name; it shall remain in his house and destroy it together with its timber and stone.

42. How long does the binding force of an oath last?

Until its fulfillment; only fulfillment can release an oath; therefore it even passes on to descendants, as the examples in Scripture show.

Gen. 50:25 and Exod. 13:19. — Josh. 9:15–21 and 2 Sam. 21. — 1 Sam. 20:42 and 2 Sam. 21:7

43. And how far does the binding force of an oath extend?

To its entire content, as we have sworn it; no reservation, no mental reservation, may take place; whatever cannot be kept must be expressly stated beforehand. An oath, even if we were induced to it by cunning and deceit, even if sworn to our own greatest harm, must be fulfilled. "*Whoever speaks truth as in his heart, whoever swears to his own harm and does not change,* [116] *whoever does these things will never be shaken.*" (Ps. 15.)

44. Can you also name examples of this from sacred history?

Yes; Abraham's servant (Gen. 24:1–9); the spies at Rahab's (Josh. 2:12–21); Joshua and the Gibeonites (ibid. 9); Jephthah's vow (Judg. 11:30–39); David and the woman of Tekoa (2 Sam. 14:11); David toward Shimei (ibid. 19:24); and others besides.

45. What further demand does the third covenant word include?

We are to sanctify the name of God on earth, that is, make it holy and glorious. Just as profanation of the divine name is the highest sin, bringing the highest punishment in its wake, so sanctification of the divine name is the highest thing we can accomplish in the covenant with God, and at the same time the highest gain that God's name can grant us.[88]

Lev. 22:31, 32 You shall observe my commandments and do them; I am the Lord. You shall not profane my holy name; I will be sanctified in the midst of the children of Israel; I am the Lord, who sanctifies you.

46. How can *we* sanctify God's name?

If we let the name of God, which we bear by virtue of his covenant, so work upon us that for his sake we joyfully undertake the hardest things and sacrifice everything, even life itself, to seal our faithfulness to his covenant: then we thereby not only demonstrate the dominion of the [117] Holy One over us, but also bring it about that others acknowledge this dominion and revere God as the Holy One.

a) Lev. 10:3 This is what the Lord says: Through those who are near to me I will be sanctified, and before the whole people I will be honored.

b) Num. 20:12 The Lord said to Moses and Aaron: Because you did not believe in me, to sanctify me before the eyes of the children of Israel, therefore you shall not bring this assembly into the land that I have given them.

[88] Kley here renders the rabbinic concepts *chillul ha-Shem* (profanation of the Name) and *kiddush ha-Shem* (sanctification of the Name).

47. To whom does this demand apply above all?

To Israel, the covenant people, to whom has fallen the task of securing this acknowledgment, this sanctification, for God's name among the peoples of the earth to which the Lord has led them.

> **a) Ezek. 36:23** I will sanctify my great name, which is profaned among the nations, which you have profaned among them, and the nations shall know that I am the Lord, when I am sanctified through you before their eyes.
>
> **b) Ibid. 38:23** I will show myself great and holy and be known before the eyes of many nations; they shall know that I am the Lord.

48. What does the *fourth* covenant word say?

Remember the day of rest, to keep it holy. Six days you shall labor and do all your work; the seventh is a day of rest to the Lord your God: then you shall do no manner of work, you and your son and your daughter, your manservant and your maidservant, your cattle and your stranger who is within your gates. For in six days the Lord made heaven and earth, [118] *the sea and all that is in them, and on the seventh day he rested: therefore the Lord blessed the day of rest and hallowed it.*

49. What does this word proclaim?

The path from earth to heaven that in turn connects man with God.

50. How is this to be understood?

In God's name, which he permits us to bear, the Lord binds himself to us, in order to be a God to us; in the day of rest, which he has instituted for us, we are to bind ourselves to him, to be a people to him.

51. What does the Lord himself call the day of rest?

A sign of the covenant between him and us. That we are not merely earthly-born but of divine nature, that we have to nourish not merely a transient existence but an eternal life, that we belong to a higher relationship, a holy bond: to this we attest through this sign. After the name of God, the day of rest is the most important means of sanctification in the covenant with God.

> **Exod. 31:12–17** The Lord spoke to Moses as follows. But you, speak to the children of Israel: You shall surely observe my days of rest, for it is a sign between me and you for your descendants, by which it may be known that I, the Lord, sanctify you. You shall keep the day of rest, for it is a holy thing for you; whoever profanes it shall be put to death; whoever does any work on it, that person shall be removed from the midst of his people. The children of Israel shall observe the day of rest, keeping the day of rest [119] for their descendants as an everlasting covenant. Between me and the children of Israel it shall be a sign forever, for in six days the Lord had made heaven and earth, but on the seventh he had ceased and attained his goal.[89]

52. What is the purpose of the day of rest?

It is to tie ever more firmly the bond that ties us to God, the covenant that exists between us and God; it is to sanctify us and lead us to everything good and divine, up the holy mountain, nearer to the Godhead.

> **Isa. 56:3, 6, 7** Let the stranger who joins himself to God not say: The Lord will exclude me from his people. The strangers who join themselves to the Lord, to serve him, to love the name of the Lord, and to be his servants, everyone who keeps the day of rest without profaning it, and who hold fast to my covenant, these I will bring to

[89] Kley's "gefeiert und sein Ziel erreicht" paraphrases Hebrew *shavat va-yinnafash* (Exod. 31:17), usually rendered "rested and was refreshed."

my holy mountain and make joyful in my house of prayer; their burnt offerings and sacrifices shall be acceptable on my altar, for my house shall be called a house of prayer for all peoples.

53. What does this covenant word require?

Remembering the day of rest, we are to remain mindful of our higher destiny for religion, as of everything it requires of us; we are to work and be active for six days, as our destiny likewise demands, but the seventh day, which God has hallowed, we are also to hallow on our part.

54. How can we hallow it?

By distinguishing it in particular from the workdays, above all by giving ourselves over to the influence it is meant to have on us: let it be dedicated to the composure, strengthening, refreshment, and sanctification of our soul. (וַיִּנָּפַשׁ)[90]

[120] **55. Is resting from work sufficient for this by itself?**

No; it is a day of rest and not of idleness; such rest would be like the night's sleep, which already follows every day's work. The Sabbath, which is most suited to advancing our life, also has an activity, but one peculiar to it.

56. Of what kind must this be?

Every activity that brings us nearer to the Godhead, whether through knowledge of God in our mind or devotion of our heart, or through the divine service of pious works in our life, is not only permitted; it is required by the covenant with God, of which the day of rest is the sign.

57. And accordingly, by what is the day of rest profaned?

1) by the ordinary business of the six workdays; 2) just as much by complete idleness, which is never able to sanctify; 3) by indulging in sensual pleasure and gluttony, for it is a day of higher enjoyment; 4) most of all by sinning, whether in the heart through evil desire, or with the mouth through the sinful word, or through the evil deed: for it is a day of sanctification, not of sinning.

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a) Isa. 56:1, 2 Thus says the Lord: Observe justice and practice virtue; truly, then my salvation is near to come, and my righteousness ready to be revealed. Happy the man who does this, and the son of man who holds fast to it, who guards the Sabbath so as not to profane it, who keeps his hand from *doing any evil.*

[121] **b) Ibid. [Isa.] 58:13, 14** If you hold back your foot on the Sabbath, so that you do not pursue your affairs[91] on my holy day; if you call the day of rest a delight and honor it as hallowed to God, if you honor it by not going your (ordinary) ways, not pursuing your trade, and not speaking wanton words: then you will have delight in the Lord; I will let you ride upon the heights of the earth, let you enjoy the heritage of your father Jacob; truly, the mouth of the Lord promises it.

58. Should not every day of life have this purpose?

Certainly every day should be consecrated to the Lord and bring us nearer to perfection; yet earthly business, like earthly pleasure, often leads us away from God. For this reason the day of rest, standing between two weeks, is meant to exert a sanctifying influence on the past days as well as

[90] "And he was refreshed" (Exod. 31:17), literally connected with *nefesh*, "soul"; Kley cites it as the scriptural basis for the Sabbath as refreshment of the soul.

[91] **Kley's note:** The word in the original text also expresses wishes, desires, and endeavors in general.

on those to come, so that our ordinary work and our daily pleasures, too, may become pleasing to God. This is the blessing that God has placed in the day of rest; this the sanctifying power he has bestowed on it; this the rest in which we, in likeness to God, are to survey the work that is done and to see the work still to be done before us in the light of its completion.

> **Gen. 2:1–3** When the heavens, the earth, and all their host were completed, and God had completed on the seventh day his work that he had made, God rested on the seventh day from all his work that he had made; God blessed the seventh day and hallowed it, for on it God rested from all his work *that God had created, so that it might continue to work.*[92]

[122] **59. What is connected with this Utterance of the covenant?**

The celebration of the other festivals and days of the Lord as well, which contain the same call to our sanctification, but which in addition are for the most part meant to recall particular benefits and blessings of divine guidance.

> **Lev. 23:1, 2** The Lord spoke to Moses as follows: Speak to the children of Israel and say to them: The festivals of the Lord, which you shall proclaim as the call to sanctification, these are my appointed seasons. (There follow the Sabbath, as the first and most important, and then the other festival days.)[93]

60. Does the Sabbath not also have such a particular reference?

Yes; in the repetition of the Ten Utterances of the covenant it is commended as a remembrance of the Exodus from Egypt, through which Israel was led out of the slavery of human tyranny into the free and perfect service of God's dominion.[94]

> **Deut. 5:15** You shall remember that you were a slave in the land of Egypt, and the Lord your God led you out from there with a strong hand and an outstretched arm; therefore the Lord your God has commanded you to keep the day of rest.

61. How does the fifth Utterance of the covenant read?

Honor your father and your mother, that you may live long upon the land which the Lord your God gives you.

62. What begins with this Utterance?

From here on the Utterances of the divine covenant concern our conduct toward our fellow [123] human beings; and it begins with the narrowest human circle, with the most intimate relationship, which after our relationship to God is the holiest.

63. Which relationship is this?

That of children to their parents. God placed the parents next to himself on the tablets of the covenant, and thereby bestowed on them the first rank and the highest dignity among human beings.

> **Lev. 19:3** Let each one revere his mother and his father, and you shall keep my days of rest; I am the Lord.

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[92] Kley renders the Hebrew la'asot (Gen. 2:3, lit. "to make/do") as "um fortzuwirken," "in order to go on working," an interpretive translation implying ongoing creation.

[93] Kley renders mikra'ei kodesh ("holy convocations") as "the call to sanctification," echoing his answer to Q. 59.

[94] Kley uses the Hebrew-derived forms "Mizrajim" (Egypt), "Jisrael" (Israel), and "Moscheh" (Moses) throughout; standard English forms are used in this translation.

64. How are father and mother to be regarded?

As the visible representatives of God: not only the authors of our earthly life, but also chosen and charged by God to do us good, to raise and guide us toward our purpose; in them and through them we are to learn, already in earliest youth, to know, love, and revere the invisible Father in heaven.

> **Prov. 1:8, 9** My son! Listen to your father's discipline and do not forsake your mother's teaching; they are a graceful ornament for your head and a necklace for your neck.

65. What, then, does this Utterance proclaim?

We are to honor God in his representatives, by regarding their will as equal to the divine will and willingly following their guidance as we would God's.

> **Prov. 6:20–23** Keep, my son, your father's commandment and do not forsake your mother's instruction; bind them upon your heart always, tie them around your neck. When you walk, it will lead you; when you lie down, it will watch over you; and when you awake, it will speak with you.

[124] **66. And what does God require for the parents?**

The same that we owe to him: *reverence*; and this reverence is gratitude, love, obedience.

> **Prov. 10:1** A wise child gladdens the father; a foolish one is his mother's grief.
>
> **Ibid. 23:22–25** Obey your father who begot you, and do not despise your aged mother; acquire truth, and do not sell wisdom, discipline, and understanding. The father of a righteous man rejoices, and he who has begotten a wise son is glad of him. So may your father and your mother rejoice, and she who brought you into the world exult.

67. What is incompatible with reverence?

That we should cause the authors of our life, our earliest and most faithful benefactors on earth, any distress, offense, or injury. What the name *Noah* meaningfully says, "this one will comfort us in our work and in the toil of our hands" (Gen. 5:29), every child should be to its parents: at first their comfort and their hope, later their joy, their reward, their support.

> **a) Prov. 17:25** A foolish child brings grief to the father and bitterness to her who bore him.
>
> **b) Ibid. 19:26** A degenerate, shameful son ruins his father and drives away his mother.

68. What is especially noteworthy in the fifth Utterance?

That a great reward is promised here for right conduct; in the repetition of the Utterances of the covenant (Deut. 5:16) we read the further addition: "*and that it may go well with you.*"

69. How is this to be explained?

Parental discipline is the foundation and the [125] beginning of all future and wider relationships, just as *the fear of God is the beginning of wisdom* (Ps. 111:10). Whoever honors father and mother is accompanied beneficially by their blessing throughout his whole life, and "*when they forsake him, the Lord takes him up*" (Ps. 27:10). But if one does not hold his father's head venerable, will he follow the invisible Guide? If one does not hold his mother's face holy, what else will be holy to him? Contempt toward parents draws a curse through the whole of one's future life.

> **a) Exod. 21:15, 17** Whoever strikes his father or his mother shall be put to death. Whoever curses his father or his mother shall be put to death.
>
> **b) Deut. 27:16** Cursed is he who holds his father or his mother in contempt.
>
> **c) Prov. 20:20** Whoever reviles father or mother, his lamp will go out in the blackest darkness.

d) Ibid. 30:17 An eye that mocks a father and scorns a mother's old age, the ravens of the brook shall peck it out, the young eagles shall devour it.

70. What else does the fifth Utterance of the covenant include?

The whole family circle that forms around father and mother, in which they are the center: stepparents, siblings, relatives.

71. What is required toward them?

Whoever honors father and mother must, out of regard for them alone, apart from any other reasons, observe just, loving, and pious conduct toward all members of the family. My stepfather is my mother's husband, my stepmother is my father's wife; brothers and sisters are [126] my parents' children; and whoever is close and dear to my parents, let him be so to my heart as well. (Joseph is the finest example of both: of the most childlike reverence and the tenderest love for his brothers.)

Ps. 133 Behold, how fine and lovely it is when brothers (relatives) dwell together thus. Like precious oil upon the head, flowing down upon the beard, upon the beard of Abraham,[95] like the dew of Hermon that descends upon the mountains of Zion; truly, there the Lord commands the blessing, life forevermore.

72. And what follows immediately upon the parental home?

The school; it complements the parental home in the work of forming human beings; the two together are the nurseries of life, and parents and teachers are like a person's two hands, both needed for one and the same work.

73. What, accordingly, is required toward teachers?

They share with the parents the toilsome and anxious task; thus the same reverence is due to them, the same obedience, the same love, the same gratitude.

a) Prov. 5:7–14 Come then, children! Listen to me, and do not depart from the words of my mouth, lest at the end you must groan, when your flesh and blood are consumed, and say: Ah, how I hated discipline, how my heart spurned reproof! I was disobedient to the voice of my guides, and did not incline my ear to my teachers. How quickly I fell into every misery, in the midst of the assembly and congregation.

b) Avot 4:12 Let your reverence for your teacher border on reverence for Heaven.[96]

74. Are the narrower circles thereby closed?

No; the circle widens, and with it the domain and the conduct.

[127] **75. And to what?**

To masters and superiors, who are later called, in place of parents and teachers, to continue forming and advancing one's life.[97]

76. And what conduct is required here?

The person is different, the office is the same: so duty and conduct must also remain the same.

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[95] So printed ("Abrahams"); the Hebrew of Ps. 133:2 reads Aaron. Evidently a printer's or author's slip.

[96] Mishnah Avot 4:12 (4:15 in some editions), a saying of R. Elazar ben Shammua: "let the fear of your teacher be like the fear of Heaven."

[97] "Lehrherren": the masters to whom apprentices were bound.

77. What important relationship also belongs unconditionally under the fifth Utterance of the covenant?

The relationship to the fatherland. It is the enlarged paternal home, the enlarged family for the grown person; the paternal home and the school prepare us first of all for the fatherland, and the fatherland's children are our brothers and sisters.

78. What do you understand by fatherland?

Not only the land where we were born, but rather the land where, for our life and work, we find freedom, protection, and the benefit of the laws, and, when we ourselves are unable to work, support and care.

79. What do we owe the fatherland?

Gratitude, love, unchanging loyalty, as to the paternal home, with all our heart, with all our soul, with all our might.

80. In what will these show themselves?

1) In reverence and love toward the ruler and the authorities of the land; they are appointed by God as our head and, like parents, are his visible representatives.

> [128] **a) Exod. 22:27** You shall not revile a divine being (the authorities), nor curse the prince among your people.[98]
>
> **b) Prov. 24:21** My son! Fear God and the ruler, and do not mingle with the rebellious.
>
> **c) Eccl. 10:20** Do not curse a king even in your thoughts, and do not curse one above you in your bedchamber; for the bird of the heavens will carry off the voice, and that which has wings will make the word known.
>
> **d) 1 Chron. 16:22** Touch not my anointed ones.

2) In joyful and punctual obedience to the laws and ordinances of the authorities; the laws of the fatherland are to be regarded as equal to the divine laws.

> **Deut. 17:8–11** If a matter is beyond you for judgment, between blood and blood, between claim and claim, between injury and injury, of the disputes within your gates: then you shall arise and go to the place which the Lord your God will choose; you shall go to the priests, the Levites, or to the judges who will be in those days, and inquire, so that they may declare to you the verdict of the decision. Then act according to the word that they declare to you from the place which the Lord will choose, and take care to do entirely as they instruct you. In full accordance with the instruction they give you and the judgment they tell you, you shall act, and not turn aside from the word they tell you, to the right or to the left.

3) In striving to apply all our powers, abilities, and means to the good of the fatherland, never to its detriment. "*Seek the welfare of the city to which I have exiled you, and pray for it to the Lord, for in its well-being you too will be well*" (Jer. 29:7). Thus the prophet exhorts the children of Israel on behalf of Babylon, where they lived as captives: [129] how much greater the obligation where Israel enjoys the same blessings as all the children of the fatherland.

[98] Hebrew elohim here, which Kley glosses as "Obrigkeit" (authorities, magistrates), following traditional interpretation.

81. But where the latter is not the case?

Stepparents and stepsiblings have the same claims on my conduct as natural ones. Then let filial faithfulness and brotherly duty come first and help me win a child's rights and a brother's love; let patience and hope help me to overcome.[99]

> **Prov. 21:1, 2** Like streams of water are the hearts of kings in the hand of the Lord; he directs them wherever he wills. Every man's way seems right to him, but God tests the hearts.

82. Where do we arrive now?

At the widest circle, the largest family, that is, humanity. From here on the Utterances of the covenant refer to all human beings without exception or distinction.

83. How does the sixth Utterance of the covenant read?

You shall not murder.

84. What does this Utterance require?

Holding life sacred. Life is the first and highest gift that the heavenly Father has bestowed on us in his image; let it be holy and inviolable to us, in ourselves as in others.

> **a) Gen. 9:5, 6** But your blood, as concerns your life, I will require; from the hand of every living thing I will require it; and from the hand of man altogether, from the hand of a man, his brother, will I require the life of a man. Whoever sheds human blood, by man shall his [130] blood be shed in turn; for in the image of God he made man.
>
> **b) Num. 35:33, 34** You shall not defile the land in which you are, for blood defiles the land, and the land cannot be forgiven for the blood that was shed in it except by the blood of the one who shed it. And you shall not make unclean the land in which you dwell, in which I abide; for I, the Lord, abide in the midst of the children of Israel.
>
> **c) Ezek. 35:5, 6** Because you bore an everlasting enmity and delivered the children of Israel to the sword in the time of their calamity, in the time when their guilt was at an end: therefore, as I live, says the Lord God, I will make you blood, and blood shall pursue you; since you did not hate blood, blood shall pursue you.
>
> **d) Prov. 6:16, 17** There are six things that the Lord hates, a seventh is an abomination to his soul: haughty eyes, a lying tongue, hands that shed innocent blood.

85. Why do you call life the first and highest good?

Because it is the condition of all others, and without it we can partake of no other good, whether bodily or spiritual.

86. What, then, does this requirement encompass?

1) *Suicide*, 2) *the murder of one's neighbor.*

87. And what do you understand by murder?

1) *Direct murder*, or manslaughter. Life, over which God alone is Lord and Master, we may take neither from ourselves nor from our fellow human being.

> **Exod. 21:12, 14** Whoever strikes a man so that he dies shall be put to death. If a man acts wickedly against his neighbor, to slay him by treachery, you shall take him even from my altar, that he may die.

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[99] The answer as printed speaks of stepparents and stepsiblings, although the question follows directly on Q. 80 about the fatherland. The analogy (fatherland as stepparent where equal rights are lacking) seems implied, but this is a reading of Kley's sense rather than his words.

[131] 2) *Indirect murder.* We may inflict no harm or suffering on ourselves or on any other person, whether to body or to soul, by which life is shortened and death brought on.

Deut. 22:8 When you build a new house, you shall make a parapet around your roof, so that you do not bring bloodguilt upon your house if anyone should fall from it.

88. How, in the body?

Through beating, wounding, hunger, thirst, corporal punishment, sensual excess.

Prov. 7:25–27 Therefore, my children, obey me, and attend to the words of my mouth. Never let your heart incline to her (lust's) ways; never stray onto her path. For many are the victims she has brought to their fall, numerous are those she has slain. Her house is the way to the grave, leading down to the chambers of death. (Exod. 21:20.)[100]

89. How, in the soul?

Through passion and vice, which I must avoid if only because they undermine health and life: through anger, hatred, ingratitude, faithlessness, jealousy, revenge, cruelty, offense, seduction, and the like.

a) Lev. 19:17, 18 You shall not hate your brother in your heart; you shall not take revenge or bear anger against the children of your people; you shall love your neighbor as yourself; I am the Lord.

b) Deut. 27:24, 25 Cursed is he who strikes his neighbor in secret; cursed is he who takes a bribe to kill a life, innocent blood.

c) Ps. 31:11 My life wastes away in sorrow, my years in sighing; my strength sinks through my sin, and my bones decay.

[132] **d) Prov. 10:27** The fear of God increases one's days; the years of the wicked are cut short.

e) Job 5:2 Surely anger slays the fool, and jealousy kills the simple.

90. Is this enough for holding life sacred?

Justice says: you shall not rob, shorten, or injure life; love demands: you shall strive, as far as it lies in your power, to save, preserve, and prolong life.

a) Lev. 19:16 Do not stand idly by the blood of your neighbor.

b) Ezek. 33:6 But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes a life from among them: that one has been taken away in his guilt, but his blood I will require from the watchman's hand.

c) Ps. 72:12–14 He rescues the needy who cries out, the poor who has no helper; he spares the poor and needy, and the life of the needy he saves; from oppression and violence he redeems their life, and their blood is precious in his eyes.

d) Prov. 24:11, 12 Rescue those consecrated to death, those doomed to destruction. Would you hold back, saying: We knew nothing of it! Truly, he who weighs your heart takes note, and he who guards your soul knows it and repays each person according to his deeds.

91. How does the seventh commandment read?

You shall not commit adultery.

[100] So printed; the parenthetical reference to Exod. 21:20 (on striking a slave) appears to belong with the mention of corporal punishment in the answer rather than with the Proverbs passage.

92. What does this Utterance proclaim?

Holding sacred morality and innocence, that is, true honor. Morality and innocence form the highest treasure in life and are our highest glory, our true honor before the holy God.

[133] **93. To what does this utterance refer first of all?**

To the marriage covenant. This covenant, instituted by God and concluded before God so that it might be indissoluble, is a sanctuary that is to be desecrated neither by the spouses themselves nor by any third party.

a) Lev. 20:10 Whoever commits adultery with the wife of a man, with the wife of his neighbor, shall be put to death, the adulterer and the adulteress.

b) Mal. 2:13–14 And a second thing you do as well: tears cover the altar of God, weeping and sighing, so that He no longer turns to the offering nor accepts it with favor from your hand. You ask: over what? Over this, that God was witness between you and the wife of your youth, toward whom you have become faithless, she who is your companion and the wife of your covenant.

94. Is this the whole demand?

This is justice. Love demands: spouses should beautify and perfect each other's lives through love and faithfulness, through harmony and good temper, through forbearance and help, through virtue and piety; for the husband is the wife's, and the wife the husband's, most precious possession and finest ornament of honor.

a) Gen. 2:18, 24 And God, the Lord, said: it is not good that the human being should be alone; I will make him a helper, at his side. Therefore let a man leave his father and his mother and cleave to his wife, so that they become one being.

b) Prov. 18:22 Whoever has found a wife has found a good thing and obtained favor from the Lord.

c) Ibid. 31:10–12 A woman of worth, who can find her? Her value is more precious than pearls. Her husband's heart rests secure [134] in her; he lacks no gain. She does him only good, never evil, all the days of her life.

95. Does this covenant utterance apply only to married people?

No; it applies also to those who live outside of marriage.

96. And how does it read in that case?

You shall not be unchaste, not indecent.

97. What does this mean?

From our youth onward we should preserve purity and innocence, morality and modesty as the finest dowry for life, in inner feeling and thought, but also outwardly in speech, gestures, and dress; like Joseph of old, we should resist and flee every seduction with the words: "*How could I do such a great evil and sin against God!*" (Gen. 39:9)

a) Exod. 20:23 You shall not go up by steps to my altar, so that your nakedness may not be exposed upon it.

b) Deut. 22:5 A man's gear shall not be found on a woman, and a man shall not dress in a woman's garment, for whoever does such a thing is an abomination to the Lord your God.

98. How does the eighth covenant utterance read?

You shall not steal.

99. What does this utterance proclaim?

The holding sacred of every other kind of property as well.[101] What God has given to our neighbor must be inviolable to us and may not be taken away.

[135] **Ps. 115:16** The heavens are the Lord's heavens; the earth He gave to the children of Adam.

100. What is comprehended under stealing?

1) We must commit no open theft or robbery, and use neither false measure nor false weight nor false goods in our trade; we must not injure anyone by force, nor withhold from the worker his earned wage or from the owner his property; and we must faithfully repay loans.

a) Lev. 19:11–13, 35–36 You shall not steal, nor deny, nor deal deceitfully, one with his neighbor; you shall not oppress your neighbor nor rob him; the wage of the hired laborer shall not remain with you overnight until morning. — You shall do no wrong in judgment, in measure of length, in weight, or in measure of quantity; you shall have true scales, true weights, a true bushel and a true liquid measure; I am the Lord, who brought you out of the land of Mizrajim.[102]

b) Jer. 22:13 Woe to him who builds his house by wrong and vaults his upper rooms by injustice; who makes his brother work for nothing and does not pay him the wage of his labor.

c) Ezek. 18:7–9 Whoever has never oppressed anyone, has returned to the debtor his pledge, has never committed robbery, but has given his bread to the hungry and covered the naked with his garment; whoever has not lent his money at interest, has never taken usury, has held back his hand from every wrong, and practices true justice between man and man: such a one walks in my statutes and observes my ordinances, to practice them in truth; he is a righteous man, he shall live, says God the Lord.

d) Hab. 2:9–11 Woe to him who strives after shameful gain for his house, to build his nest on the heights, to save himself from the hand of misfortune. [136] You have devised shame for your house; for the stone cries out from the wall, and the rafter answers from the timber.

e) Ps. 37:21 The wicked borrows and does not repay.

101. What further is understood under stealing?

2) We must also not make ourselves guilty of secret or concealed theft, through cunning, lies and deceit, through usury and self-interest; we must not conceal stolen goods, nor seize lost property for ourselves.

a) Exod. 22:24 If you lend money to my people, to the poor man beside you, do not be to him like a creditor; you shall not lay biting interest upon him.

b) Lev. 25:17 You shall not take advantage of one another; you shall fear your God; I am the Lord.

c) Deut. 22:1–3 If you see your brother's ox or sheep gone astray, do not withdraw from them; you shall bring them back to your brother. So shall you do with his donkey, with his garment, and so with every lost thing that has gone missing from your brother and been found by you; you may not conceal it.

d) Deut. 27:17, 19 Cursed is whoever moves his neighbor's boundary; cursed is whoever perverts the justice due to the stranger, the orphan and the widow.

e) Prov. 10:2 The treasures of wickedness profit nothing, but righteousness delivers from death. (Ibid. 11:1.)[103]

f) Ibid. 23:10–11 Do not move ancient boundaries, and do not enter the fields of orphans, for their Redeemer is mighty; He will plead their cause against you.

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[101] "Heilighaltung" — literally "keeping holy"; Kley uses the same term for the sanctity of life, marriage, property and speech across the Ten Utterances. Rendered "holding sacred" throughout.

[102] "Mizrajim" — Kley's transliteration of the Hebrew name for Egypt (Mitzrayim).

[103] Printed "Das. 11. 1." Prov. 11:1 concerns false balances; the parallel to the verse just quoted ("righteousness delivers from death") is Prov. 11:4, which may be what is meant.

102. Does property mean only possessions and goods?

Other goods too — a good name, peace of mind, indeed a person's thoughts and words — are his property, which we may just as little injure or lay hands on.

[137] **103. What follows from this?**

We must curse, revile or slander no one; we must not flatter and dissemble, talk others round, cajole, or lead astray; we must not disclose secrets entrusted to us or other hidden matters; in short, we must undertake nothing by which those spiritual goods might be stolen from our neighbor or diminished.

a) Lev. 19:14 You shall not curse a deaf person (one who is absent), and you shall not put a stumbling block before a blind person (one who is inexperienced); you shall fear your God; I am the Lord.

b) Deut. 27:18 Cursed is whoever leads a blind person astray on the road.

c) Prov. 20:19 Whoever reveals a secret goes about as a talebearer; and do not associate with one who persuades with his lips.

d) Ibid. 25:9 Conduct your dispute with your neighbor (openly), but do not reveal another's secret.

104. Can a transgression of this kind be made good again?

Yes: by restoring what was robbed and taken, making good the damage, supplying what is lacking, satisfying one's neighbor, willingly bearing the penalty imposed, and so, first of all, reconciling one's conscience; then God too will allow Himself to be reconciled.

a) Exod. 21:37 If someone steals an ox or a lamb and slaughters or sells it, he shall pay five oxen for the ox and four sheep for the lamb. (Ibid. v. 33 – ch. 22:14.)

b) Lev. 5:21–26 If someone sins and transgresses against God by denying to his fellow a thing entrusted or deposited with him, or robs [138] and oppresses his neighbor; or finds something lost and denies it, or swears falsely about anything a person may do, thereby sinning — when it happens that he has sinned and incurred guilt, he shall return the plunder he took, or what he extorted, or the deposit entrusted to him, or the lost thing he found; he shall repay it in its principal amount and add a fifth part besides; he shall give it to the one to whom it belongs on the day of his confession of guilt. And his guilt offering he shall bring to the Lord, etc.

105. Does holding property sacred refer only to that of others?

No, also to our own, which God has given us as His blessing. What in the one case is called *purloining* is in the other *squandering*.[104] Whoever squanders God's blessing and gifts takes them from those who could and should enjoy them.

106. Is the holding sacred of property thereby exhausted?

No; we must not only refrain from taking or diminishing what belongs to our neighbor; it is our duty to recover for him with all our strength what is his, to protect him by counsel and deed from loss and harm, indeed to help him preserve and increase his property. Whoever neglects to do so sins like one who does harm himself.

[104] Wordplay in the German: "entwenden" (to purloin, take away) and "verschwenden" (to squander, waste).

107. How does love speak here?

Justice says: what is mine shall be mine, and what is yours shall be yours; love, by contrast, says: what is yours shall be yours, but what is mine shall also be yours, as soon as you need it. (Avot 5:10)[105]

[139] **Ps. 37:21** The wicked borrows and does not repay; the righteous is charitable and gives.

108. What, accordingly, may be counted here?

The whole realm of charity. Whoever has the means to give and refuses, takes from the needy that to which they have a just claim. Avarice and stinginess are no less a sin against property than squandering.

a) Lev. 19:9–10 When you reap the harvest of your land, you shall not reap the corners of your field entirely, nor gather the gleanings of your harvest. You shall not glean your vineyard! You shall leave them for the poor and the stranger; I am the Lord your God. See also Deut. 24:19–21.

b) Isa. 58:6–8 Loosen the fetters of wickedness, burst the bonds of subjugation, set the oppressed free, and tear apart every yoke; break your bread for the hungry, bring the afflicted needy into your house; when you see someone naked, clothe him, and do not withdraw from one who is your own flesh; then your light shall break forth like the dawn, and your healing shall spring up quickly; your righteousness shall go before you, and the glory of the Lord shall gather you in.

c) Prov. 21:13, 21 Whoever stops his ear at the cry of the poor will himself plead and find no answer. — Whoever pursues righteousness and love finds life, virtue and honor.

109. Where does the next covenant utterance lead?

After purity of *deed* with respect to life (6), to morality and honor (7), and to property otherwise (8), the ninth covenant utterance leads us nearer and nearer to perfection: to the *holding sacred of the word*.

[140] **110. And how does it read?**

You shall not bear false witness against your neighbor.

111. What do you understand by this?

Neither in court[106] nor in any other way, orally or in writing, should we put forth false testimony or untrue speech against or about our neighbors, but rather speak what is right.

a) Exod. 23:1 Do not spread a false rumor; do not side with the wicked to be a witness for injustice.

b) Deut. 19:16–20 If a false witness rises against someone to accuse him of a transgression, then both men who have the dispute shall stand before the Lord, that is, before the priests and judges who will be in those days. When the judges have examined carefully, and behold, the witness has testified falsely and borne a lie against his brother, then you shall do to him as he intended to do to his brother, and you shall remove the evildoer from your midst.

c) Jer. 9:3–8 Beware, each of the other; do not rely on a brother, for one's own brother trips you up, and the friend goes about as an accuser. They only mock, one with another, and never speak the truth; they have trained their tongue to speak lies; they can go no further in perversity. You dwell amid deceitful people; in their deceit they refuse to know me, says the Lord. Therefore I will refine and test them; what else should I do with my people? Their tongue is a cutting arrow, every word a deceit; with his mouth one speaks kindly to his neighbor,

[105] Kley adapts Mishnah Avot 5:10 (5:13 in some editions), where "mine is mine and yours is yours" is called the middle trait (or the trait of Sodom) and "mine is yours and yours is yours" the trait of the pious.

[106] **Kley's note:** Here, in any case, the witness's testimony is bound up with the oath.

and in the ambush of his heart he sets a trap for him. Should I not [141] punish this, says the Lord, not avenge myself on such a people?

d) Prov. 14:25 A truthful witness saves lives; a lying witness deceives.

e) Ibid. 19:5 A false witness does not go unpunished, and whoever spreads lies cannot escape.

112. What is demanded here?

Truth in everything we say or write. Every lie, untruth, slander, defamation, every expression of hypocrisy, flattery, boasting or pride is a false witness, by which we deceive others and dishonor ourselves.

a) Lev. 19:16 You shall not go about as a slanderer among your people.

b) Ps. 26:4 I do not sit with false people; with hypocrites I have nothing to do.

c) Ibid. 34:13–14 Who is the man who desires life, who loves his days, to see good? Guard your tongue from evil, your lips from deceitful speech.

d) Prov. 6:16–20 There are six things that the Lord hates, etc. A false tongue, a false witness who spreads lies and sows strife among brothers.

113. Does bearing witness consist only in the word?

No; by glances and gestures, as well as by one's whole outward bearing, one can bear true or false witness.

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

b) Ibid. 16:5 Every haughty heart is an abomination to the Lord and will surely not go unpunished.[107]

[142] **114. What does love demand with regard to the word?**

More than merely refraining from what is harmful and shameful; it demands the practice of the opposite virtues: integrity, honesty, sincerity. It demands every good use, for our neighbor's benefit, that we can make of our word in speech and writing. *Death and life are in the power of the tongue.* (Prov. 18:21) Bring life and not death; so love wills.

a) Prov. 12:13–22 An incautious word is a dangerous snare; the righteous escapes this danger. Through the fruit of one's mouth one enjoys good. Whoever proclaims what is right spreads trust, but a false witness has deceit. There are words like dagger thrusts; the speech of the wise is healing. A truthful mouth endures forever, a lying tongue scarcely a moment. Deceit is in the heart of those who devise evil; those who counsel peace create joy. False lips are an abomination to the Lord, but those who keep faith are His delight.

b) Ibid. 31:8–9 Open your mouth for the mute and for the cause of all the helpless; open your mouth, judge justly, and take up the cause of the poor and the needy.

115. What now still remains?

Purity of the heart, of the inner self, by which perfection — the whole human being — is completed; to this the *tenth* covenant utterance leads us.

116. How does it read?

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, his manservant, his maidservant, his ox, [143] *his donkey, or anything else that belongs to your neighbor.*

[107] "Hand zu Hand" renders the Hebrew idiom yad le-yad (Prov. 16:5), traditionally understood as "assuredly."

117. What is demanded here?

In order to reach the goal of perfection, we must banish from our inner selves even the desire and craving for another's property, even the thought of harming our neighbor.

a) Zech. 7:9–10 Thus says the Lord: render true judgment, show kindness and mercy to one another; do not oppress the widow and the orphan, the stranger and the poor, and let none of you devise harm against his neighbor in his heart.

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

118. What in particular must be counted here?

Envy, grudging, jealousy, greed, self-interest, vanity, and other sensual cravings.

a) Num. 15:39–40 You shall not follow after your heart and your eyes, after which you go whoring, so that you may remember and do all my commandments and be holy to your God.

b) Prov. 1:19 Such are the ways of everyone greedy for gain; it takes the life of its owner.[108]

119. Can mere desire, a mere thought, really do harm?

Certainly; desires become passions and pass over into deeds; if they remain desires and do not harm others, they harm ourselves.

a) Mic. 2:1–2 Woe to those who devise mischief, who brood over evil on their beds; at daybreak they carry it out, as soon as the power is in their hands; they lust after another's field and seize it, after others' houses and take them away; they do violence to man and house, to master and property.

[144] **b) Ibid. 14:30** A contented heart is health to the body; envy is gnawing rot in the bones.[109]

c) Ibid. 28:22 The envious man is greedy for wealth; before he notices it, disgrace overtakes him.

120. May we then have no desire at all in our hearts?

Not evil desire, but good desire, certainly. There are permitted wishes, things pleasing to God, enough of them in which we may take our delight. Evil desire, satisfied or unsatisfied, robs us of inner peace and does not let us be happy; delight in the good makes us content in outward things and rich in inward goods.

a) Isa. 57:20–21 The wicked are like the troubled sea that cannot rest, whose waters churn up mire and filth; there is no peace, says my God, for the wicked.

b) Ps. 1:1–5 Happy the man who does not walk in the counsel of the wicked, does not linger on the way of sinners, does not sit where scoffers sit; but his delight is in the teaching of God, and on God's teaching he meditates day and night. He shall be like a tree planted by streams of water, which yields its fruit in due season, whose leaves never wither, and whatever he undertakes prospers.

121. How else can you describe this delight in the good?

As *delight in God*. Delight in the Lord, and He will give you whatever your heart desires. (Ps. 37:4) You will then desire only what pleases God, and what He gives will satisfy you; if I delight in the Lord, I have everything I could wish for: *joy* for the heart, *peace* for the soul, and *happiness* for life.

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[108] Printed "Eiger," evidently a misprint for "Eigner" (owner), matching the Hebrew of Prov. 1:19.

[109] Printed "Das." (ibid.), but the verse is Prov. 14:30, not Micah; likewise the next citation is Prov. 28:22.

[145] **122. What concluding statement does this Section have?**

In the Ten Utterances of the covenant I recognize once again the whole path to perfection, from the first knowledge of God to the innermost purity and blamelessness; the whole mountain of the Lord, which is righteousness, love, holiness; the whole human being as he ought to be: of clean hands, clean lips and a pure heart; in them I see love of God and love of one's neighbor perfectly contained; here are the conditions of virtue and of religion, through which God has bound Himself to us, and in the fulfillment of which we remain *eternally* bound to God.

> **Hos. 2:21–22** I betroth you to Me forever; I betroth you to Me through virtue and justice, through love, through mercy; I betroth you to Me through faithfulness: thus you shall know the Lord.

Eighth Section: Of the Retribution of Good and Evil

(Third Fundamental Article)

1. What does the third fundamental article of our doctrine treat of?

Of the consequences which the fulfillment or transgression of the divine covenant must have for us.

[146] **2. What do you understand by consequences?**

The effects which proceed from our actions and must appear, sooner or later, after them.

3. Of what nature are these consequences?

Of the same nature as the action itself: good brings good consequences, but evil brings evil consequences; as the ancient proverb says: from the wicked comes wickedness (1 Sam. 24:14).[110]

4. How may these consequences be regarded?

As retribution, the reward of our deeds.

> **Prov. 12:14** The recompense of a man's hands is given to him.

5. What does Scripture call these consequences?

It is *blessing* that is promised for the observance, and curse that is promised for the transgression, of the divine covenant.

> **a) Deut. 7:12–17** It shall come to pass, because you obey these precepts, heed them and practice them, that the Lord your God will keep for you the covenant and the grace which He swore to your fathers; He will love you, bless you and multiply you, etc.
>
> **b) Ibid. 11:26–28** Behold, I set before you this day the blessing and the curse: the blessing, if you obey the commandments of the Lord your God which I command you this day; the curse, if you do not obey the commandments of the Lord your God, and turn aside from the way which I command you this day, to go after other gods whom you do not know.

[110] Kley's citation "1. B. Schem." = First Book of Samuel; the verse is 1 Sam. 24:14 in Hebrew numbering (24:13 in most English Bibles). The proverb is attributed there to "the ancients".

6. What, then, is the fundamental truth of this article?

There is an accounting, a judgment and a retribution for all human action, be it good or [147] evil; reward or punishment awaits us as the consequence of our conduct.

> **Isa. 1:18–20** Come now, let us reason together, says the Lord; if you are willing and obey, you shall enjoy the good of the land; if you refuse and are rebellious, I will let the sword devour you; truly, the mouth of the Lord has promised it.

7. Are you convinced of this truth?

Just as certainly as of the preceding ones, with which it stands in necessary connection and inseparable union.

8. What is this connection?

God, the Ruler, Governor and Lawgiver of the world, is also the Lord and Lawgiver of human beings; but the human being has freedom of will, by virtue of which he can either submit to God's dominion or withdraw from it: therefore God must attach the most weighty consequences to the one kind of action as to the other, for without these differing consequences God's law would be as good as nonexistent for human beings, and then the Lawgiver Himself would also be without significance; without accounting and retribution the covenant, which is founded on God's dominion and our obedience, would not be binding, and would accordingly be in itself worthless and purposeless.

9. How, then, can you regard this fundamental article?

As the keystone of the whole of religious doctrine, as of religion itself, in which all the truths of our faith have their common point of departure.

[148] **10. How would you describe retribution more precisely?**

As the fruit for which our actions are the sowing: as the sowing, so too the fruit of the harvest.

> **Isa. 3:10–11** Praise the righteous, for it is well with him; he shall enjoy the fruit of his deeds. Woe to the wicked, it is ill with him, for the work of his hands shall be repaid to him.

11. Of how many kinds is this fruit?

It is earthly and temporal, but also spiritual and eternal; it is fruit that grows for the individual human being, but also fruit that is to fall to the share of all humanity.

12. What do you understand by earthly and temporal fruit?

The friend of virtue, the righteous and pious worshipper of God, fares well even on earth and in this temporal life; the blessing reveals itself to him in his earthly affairs, in the health of his body, in the prosperous progress of his business, in the well-being of his household, in a long and happy old age, etc.

> **a) Exod. 23:25–26** If you serve the Lord your God, He will bless your food and your drink; I will remove sickness from your midst; no woman who miscarries and none who is barren shall be in your land, and I will fill up the number of your days.
>
> **b) Deut. 28:1–14** It shall come to pass, if you obey the voice of the Lord your God, to observe and to do all His commandments which I command you today, that the Lord will set you high above all the nations of the earth; all these blessings shall come upon you and overtake you: blessed are you in the city, blessed are you in the field;

blessed [149] is the fruit of your body, the fruit of your ground, the fruit of your cattle; blessed is your bread and your kneading trough; blessed are you in your coming in, blessed in your going out, etc.

13. Name also the spiritual and eternal fruit.

Joy in the good, contentment with oneself, the approval of conscience, serenity of soul, the love and respect of all good people, but above all the approval and good pleasure of God, together with the awareness of one's growing perfection: these are the invisible but richer blessing with which God rewards His worshippers even here below.

a) Hos. 10:12 Sow for yourselves unto righteousness, and reap according to the measure of grace; break up your fallow ground, for it is time to seek God, until He comes and rains righteousness upon you.

b) Ps. 31:20 How great is Your goodness, which You keep in store for those who revere You, which You prepare for those who trust in You, in the sight of the children of men.

c) Ibid. 36:8–10 How precious, O God, is Your loving-kindness, so that the children of men take shelter in the shadow of Your wings; they refresh themselves with the abundance of Your house, You give them drink from the river of Your delights, for with You is the fountain of life; in Your light we see light.

14. And what follows from the opposite conduct?

Not only are God's blessings withheld, but their opposite, in earthly and in spiritual things, is the fruit of a perverse sowing.

a) Hos. 10:13 You plow wickedness and reap misdeeds; you eat the fruit of lies.

b) Prov. 1:29–33 Because they hate knowledge and do not choose the fear of God, will have none of my counsel, despise all my reproof, they shall have to feed on the fruit of their conduct and be sated with their own devices; for the unruliness of fools kills them, and the complacency of the foolish destroys them. But whoever listens to me shall dwell secure, at ease from the fear of misfortune.

[150] **c) Prov. 22:8** Whoever sows injustice will reap misfortune; the rod of his own wickedness destroys him.

15. How would you take this truth to heart?

With the words of Scripture: "In the morning sow your seed, and until evening do not let your hand rest." (Eccl. 11:6.) As much as I entrust to the present as seed, so much sure hope do I plant in life; and even if the fruit ripens slowly, "the waiting of the righteous shall be joy" (Prov. 10:28); and even "those who sow in tears shall reap with rejoicing. He goes forth weeping who bears the burden of the seed; yet he comes with rejoicing when he brings in his sheaves." (Ps. 126:5–6.)

16. Where is the future in which the harvests of the good will ripen?

On earth it is promised to all humanity in the time of the Messiah; for the individual, the harvests will blossom beyond the grave, in the land of life.

17. What do you understand by the time of the Messiah?

The time of the divine kingdom on earth. A time will come when the whole earth will form a single great kingdom, in which God's dominion will be universally acknowledged, and all, from the rising of the sun to its setting, will pay homage to the Lord of the world in pure worship and true service.

a) Isa. 59:19–20 And they shall fear the name of the Lord in the west, and His glory at the rising of the sun; for He will come like a pent-up [151] stream; the spirit of the Lord carries the banner. And the Redeemer comes for Zion, and for those in Jacob who turn back from transgression, says the Lord.

b) Zech. 14:9 The Lord shall be King over the whole earth; on that day the Lord shall be one and His name one.

18. In what way will this come about?

The earth will become full of the knowledge of the Lord, as the waters cover the sea (Hab. 2:14); the one true religion, as God revealed it from His mouth, in His covenant, will spread over the human world, sevenfold refined, free of human ordinance and human delusion, and will sanctify all the relations of society; all human beings will recognize the only and one God as their Father and will love one another as brothers, heartily and sincerely.

a) Joel 3:1–2 And it shall come to pass after this that I will pour out My spirit upon all flesh; your sons and daughters shall prophesy, your old men shall have visions in dreams, and your young men shall see visions. Yes, even upon the menservants and maidservants will I pour out My spirit in that time.[111]

b) Zeph. 3:9 Then I will turn to the peoples a pure language, that they may all call upon the name of the Lord and serve Him with one accord.

19. And what will be the outward condition of this kingdom?

Peace and concord will reign everywhere and endure forever. Hatred and malice will have fallen silent, persecution and oppression vanished, the kingdom of wickedness, arrogance and darkness sunk into the eternal night of oblivion; God's dominion will unite all that is created [152] into One covenant, to do His will with a whole heart, and God's blessing will pour out far and wide over all. Earthly welfare and spiritual salvation will be secured to humanity forever.

a) Isa. 32:17 And the work of righteousness shall be salvation, and the effect of righteousness shall be quiet and security forever.

b) Ibid. 65:21–25 They shall build houses and inhabit them, plant vineyards and eat their fruit. They shall not build and another inhabit, not plant that another may enjoy; for as the age of the tree is the age of My people, and My chosen ones shall long use the work of their hands. They shall not labor in vain nor bring forth for transience, for they are a seed blessed by God, and their offspring with them. It shall come to pass that before they call I will answer, while they are still speaking I will hear. Wolf and lamb shall graze together, the lion shall eat straw like the ox, and dust shall be the serpent's food; nothing bad and nothing destructive shall happen on all My holy mountain, says the Lord.

c) Mic. 4:3–4 They shall turn their swords into plowshares and their spears into sickles; nation shall no longer lift up sword against nation, nor shall they learn war any more. Everyone shall dwell under his vine, under his fig tree, and none shall disturb him; truly, the mouth of the Lord has promised it.

20. How can you regard this time?

As the completion of humanity for religion, as the completion of religion for humanity. Then humanity will have reached the destiny for which God created it, and religion the purpose for which God gave it. God's intentions from the beginning will be fulfilled, Israel's mission from Sinai onward (Exod. 19:6; [153] Isa. 42:6) will be accomplished, and even the promise of the earliest covenant, with Abraham (Gen. 12:2–3), will be confirmed. Indeed, only in the completion of humanity will God's creation truly complete itself: all good and perfect that the Lord has made.

a) Jer. 31:31–35 Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not like the covenant which I made with their fathers on the day I took them by the hand to lead them out of the land of Egypt, which covenant they broke, although I had the right of possession over them, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My teaching within them, *write it upon the tablets of their heart*; I will be their God, and they shall be My people. And no longer shall anyone teach his neighbor, or anyone his brother, saying:

[111] Hebrew chapter numbering; Joel 2:28–29 in most English Bibles.

Know the Lord! for they shall all know Me, from the least to the greatest, says the Lord; for I forgive their sins and will remember their faults no more.[112]

b) Isa. 65:17–19 Behold, I create a new heaven and a new earth, and the former things shall not be remembered, nor come to mind any more. But be glad and rejoice forever in what I create; for behold, I create Jerusalem a joy and her people a delight. And I will rejoice over Jerusalem and be glad over My people, and no more shall be heard in her the voice of weeping and the voice of lamentation.

21. When will this time be?

The year, day and hour are known only to the Lord; yet God's promise does not deceive, and fulfillment is certain. Much depends on ourselves, whether this time is postponed further or brought about more quickly.

[154] **Isa. 55:10–11** Truly, just as the rain and the snow come down from heaven and do not return there, but water the earth, make it fruitful and cause it to sprout, and give seed to the sower and bread to the eater: so is My word that goes forth from My mouth; it does not return to Me empty, but does what I willed and successfully accomplishes that for which I sent it.

22. How is it brought about more quickly?

The more individual human beings, families and smaller circles perfect themselves toward a righteous, pious and godly life, the more quickly and effectively will the divine penetrate into the wider circles and through the whole.

Isa. 54:13 All your children taught of the Lord, and great is the welfare of your children.

23. What must happen to that end?

As one day proclaims the glory of God to another, and one night declares this knowledge to another (Ps. 19); as one season hands over its work to the next for further completion, so must every generation of humankind itself labor at this great work, and hand it on, further advanced, to the following generation, so that it may reach its goal swiftly and happily.

a) Isa. 40:3–5 A voice calls: In the wilderness clear the way of the Lord, make level in the desert a highway for our God. Let every valley be raised, and every mountain and hill be brought low; let the crooked be made straight and the rough places plain: then the glory of the Lord will be revealed, and all flesh together shall see it, for the mouth of the Lord has promised it.

b) Ps. 145:4, 10–13 One generation praises Your deeds to another and proclaims Your might. Lord, all Your creatures give thanks to You, and Your pious ones bless You; they speak of the glory of Your dominion [155] and tell of Your greatness: Your kingdom is a kingdom for all eternity, and Your dominion is in every generation.

24. Upon whom, above all, is this incumbent?

Israel, above all, has the obligation, for with Israel the kingdom of God was founded; Israel therefore also has the hope and the promise of bringing it to completion; the kingdom of God alone is the ground of Israel's election and of its preservation until now.

Isa. 49 Hear me, you islands! Listen to me, you peoples far away! God called me from the womb, from my mother's lap He named my name, and said to me: You are My servant, Israel, through whom I glorify Myself. And now, I had said: For nothing have I toiled, on emptiness and vanity have I spent my strength. But my right is with the Lord and my wage with my God. But now says the Lord, who formed me from the womb to be His servant, to bring Jacob back to Him, and that Israel be gathered to Him; He says: It is too slight a thing that you should be My servant to raise up the tribes of Jacob and bring back the survivors of Israel; I set you as a light to the nations, that My salvation may reach to the ends of the earth. Thus says the Lord, the Redeemer of Israel, his

[112] Kley transliterates the names in his German rendering ("Jisrael", "Jehudah", "Mizrajim" = Egypt); translated here by their usual English forms. The opening quotation mark before "es werden" is printed without a closing counterpart.

Holy One, to the one despised by men, abhorred by the nations, the slave of tyrants: Kings shall see and arise, princes shall fall down, for the sake of the Lord who is faithful, for the sake of the Holy One of Israel, who has chosen you, etc.[113]

25. Where are this obligation and hope expressed?

We express them in our daily prayer, which begins: Ngalenu leschabeach![114]

[Aleinu] "It is our duty to praise the Lord of all and to give glory to the Creator of the beginning, who has not made us like the nations of the lands, not made us like the families of the earth, who has not made our portion like theirs, nor our lot like that of their great multitude. We revere, worship and acknowledge [156] the King of kings, the Holy One, praised be He, who stretched out the heavens and founded the earth, who is gloriously enthroned in heaven and whose majesty rules mightily in the highest heights; He is our God, there is none else; in truth, He is our King, and besides Him there is none." —

[Aleinu] "Therefore we hope in You, Lord our God, soon to behold the glory of Your dominion, that abominations will be banished from the earth and the vain idols will vanish; that the world will be perfected through the dominion of the Almighty, and all children of flesh will call upon Your name; that all the wicked of the earth will turn to You, that all the inhabitants of the world will recognize and understand that to You alone every knee must bend, to You alone every tongue must swear. Before You, Lord our God, they will kneel and fall down, they will give honor to the glory of Your name, they will all take upon themselves the yoke of Your dominion, and You will soon reign over them forever; for Yours is the kingdom, and You will reign in glory for all eternity, as it is written in Your teaching: The Lord shall reign for ever and ever!" (Exod. 15:18.)

26. What will that time bring to Israel in particular?

Rich compensation for all the mourning, suffering and sacrifice it has had to endure as a consequence of its election and mission; but the richest and most blissful reward in the awareness of having accomplished, as a people of servants of God, the highest thing in the world, and also in the recognition of the world, which will have come to share in this highest good.

a) Isa. 60:15–22 Whereas you were forsaken and hated, and no one passed by you, I will make you an eternal splendor, the delight of future generations: I will make peace your overseer and righteousness your magistrates. Violence shall no more be heard of in your land, nor devastation and ruin within your borders; you shall call your walls "*Salvation*," and your gates "*Praise*." No longer shall the sun be your light by day, nor shall the moon give you light for brightness: [157] the Lord will become an everlasting light for you, your God your glory. Your sun will set no more, and your moon will not grow dark, for God will be an everlasting light for you, and the days of your mourning are at an end. And your people — they are all righteous, and they shall possess the land forever, shoots of my planting, the work of my hands, for my glorification. The least shall become a thousand, the smallest a mighty nation. I, the Lord, will swiftly accomplish it in its time.

b) Ibid. 61:6–11[115] And you shall be called priests of God; people will say of you, "servants of our God"; you shall share in enjoying the wealth of the nations, and in their glory you shall exalt yourselves. For your disgrace you shall receive twofold recompense, and instead of mockery they shall rejoice over their portion; in their land they shall possess a double share; everlasting joy shall be theirs. For I, the Lord, love justice, hate robbery and villainy, and I give them their reward faithfully, and I make an everlasting covenant with them. And their lineage shall be known among the nations, and their offspring in the midst of the peoples; all who see them shall acknowledge that they are a lineage blessed by the Lord. For as the earth brings forth its shoots, and as a garden makes its seed spring up, so God, the Lord, makes righteousness and glory spring up before all the nations.

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[113] No verse numbers are printed; the passage corresponds to Isa. 49:1–7, somewhat abridged.

[114] Hebrew ʿAleinu le-shabbeaḥ ("It is our duty to praise"), the Aleinu prayer concluding each daily service; Kley's "Ngalenu" renders the ʿayin as "ng" after the Western Sephardic/Portuguese convention. Printed in roman (Antiqua) type. The paragraphs that follow are his German rendering of the prayer's two parts.

[115] "Das." (daselbst, "ibid.") refers to the book cited in the preceding proof-text on the previous page; the passage is Isa. 61:6–11.

27. How will you take this truth to heart?

For my part, and to the best of my ability, I will strive to be able to say to myself: if all were as I am, then the time of the Messiah would have to be near at hand.

> **Isa. 56:1** Thus says the Lord: observe justice and practice virtue, for my salvation is near to come, and my righteousness ready to be revealed.

28. And until that time comes?

I will hope and work according to the encouragement of the wise Fathers:

> **Avot 2:15, 16**[116] The day is short, the work is great, the workers so sluggish; rich is the reward, and the master of the work [158] presses on and on for haste. You alone cannot complete the work that is incumbent upon all; yet neither are you free to hold yourself back, indifferent. Faithful is the Lord to whom you dedicate yourself; he will surely pay you; the more done, the more gain awaits you in the future. But mark this: *the true reward of piety is given only by a life to come.*

⁂

Ninth Section: Of Retribution in Eternal Life

⁂

1. Where, then, does the individual human being enjoy the fruit of his deeds?

Human life is too short to accomplish the whole, and therefore also too short to enjoy it. The fruit of the whole can be enjoyed only by the community as a whole, which endures on earth forever. What the individual has done ripens for his enjoyment in another life beyond the grave, which we call eternal life.

2. What, accordingly, is necessarily bound up with belief in retribution?

Belief in the immortality of the soul, or the eternal continuance of our spirit.

3. How is this belief expressed?

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 [159] *to life from the grave; that he will reward or punish me in that life according to my deeds on earth.*

4. Does Scripture teach the immortality of the soul?

Not expressly and specifically, just as little as it specifically teaches the existence of God. Where everything proclaims it with one accord, no special revelation is needed to teach it.

5. Are you nonetheless convinced of it?

Yes, for in all my previous knowledge I find ground and testimony for this conviction as well.

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[116] Avot 2:15–16 in Kley's numbering; in many modern editions 2:20–21 (Rabbi Tarfon: "The day is short, the work is great..." and "It is not up to you to finish the work..."). Kley gives a free, expanded rendering.

6. Name these grounds or testimonies.

1) God *created* man *in his image* and breathed into him the breath of life from himself (Gen. 1:27; 2:7): this image, which can only be the soul, this breath of life, which can only be the spirit, is immortal, eternal like God. Soul, spirit: what else would be the "portion of God from above, the heritage of the Almighty from on high"? (Job 31:2)

2) *God created man for completion*: here below, however, only perfecting, not completion, is possible; that can be attained only in another life.

3) *God is our Creator, our Father*: but the Creator cannot abandon his work to destruction, still less the Father his child.

4) God wishes to lead us by his laws to wisdom [160] and virtue and righteousness: such perfect laws for so short and imperfect a life, which we must often leave before it has even come to proper practice, would not be the work of wisdom.

5) God is Lord of worlds and eternities; his love and providence have more for us than the single dwelling place of this earth, more than this temporal existence, in which to pasture us, to lead us, to bless us, to make us blessed.

6) Finally, God is the just Judge and Requiter of our deeds, which, however, do not always find, and cannot always find, reward and punishment here on earth; rather, virtue is often abased here, and wickedness lifts up its head: how could God's providence ever permit this, if retribution did not await elsewhere?[117]

7) Virtue, righteousness, holiness are a spiritual, eternal possession; their enjoyment, too, must be spiritual and eternal; virtue and righteousness cannot be worthily and fittingly rewarded by what is earthly, transient, and lowly, but only by what is imperishable.

8) Happiness, the yearning implanted in us by God, which is meant to lead us to perfection, because only in perfection do we find it; bliss, the true reward of the pious, which he seeks all the days of his life, is [161] not on earth, but only in the hereafter, where perfection is to be found.

9) In all of God's world there is nowhere annihilation, nowhere cessation, but only transformation; everywhere life comes out of death, and out of decay God's breath creates the new form of a fresh existence: should this alone not happen thus with us human beings? — No, with such testimony my faith stands firm: *I shall not die, but I shall live!* (Ps. 118:17)

7. What, then, is death?

The separation of the soul from the body; death opens the gate through which we pass from the imperfect world into the better and perfect one.

> **Eccl. 12:7** And the dust returns to the earth as it was; and the spirit returns to God, who gave it.

8. Is death, then, to be called an evil?

None of God's wise arrangements, least of all one so universal, can be called an evil; rather, it is death that puts an end to all other evils. Only to one's own guilt does death become a messenger of terror; the pure will behold in him the angel of peace.

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[117] **Kley's note:** See Section 4, Question 36.

a) Gen. 46:30 And Israel said to Joseph: now I may die, since I have seen that you are still alive.

b) Isa. 57:1, 2 The righteous man passes away, and no one takes it to heart; the men of piety are gathered in, without anyone perceiving that the righteous man is taken away from the evil to come. Peace comes; they rest upon their beds, and it comes to meet them.

[162] **9. Must the other world also be the better one?**

Yes, for only there is life truly in the nearness of God. If this nearness is already so blissful here, how much more so there, where no imperfection will hinder life, no fetter will confine it, no suffering will cloud it.

10. Do we know anything more specific about the life in the hereafter?

No; just as we are not to make an image of God, because we cannot make one, so the Lord has revealed nothing to us about the hereafter, because here, in our earthly limitation and as creatures of the senses, we can have no correct conception of a purely spiritual life.

Ps. 17:15 In righteousness I shall behold your face, and on awakening I shall be fully satisfied with your divine form.

11. How, then, is this world to be regarded?

As the preparatory school for a better life, as the scene of labor and sowing for future harvests, as the time of training in a foreign land for the certain return home. "*Prepare yourself in the vestibule, so that you may worthily enter the palace.*" (Avot 4:17[118])

Deut. 29:28 The hidden things belong to the Lord our God, but what has been revealed belongs to us and to our children forever, namely, that we keep all the words of this teaching.

12. But what has been revealed to us?

"That God will bring every deed into judgment, everything hidden, whether good or evil" (Eccl. 12:14); [163] "that treasures of wickedness will then be of no help, and riches of no use on the day of wrath, but that righteousness will deliver from death." (Prov. 10:2; 11:4) On that great day of judgment our life will be weighed according to its true worth; the reckoning that we so often await in vain here will take place justly, and the many riddles that are incomprehensible to us here will be resolved satisfyingly.

13. What will the reward and the punishment be?

Since we are not to do good and serve the Lord like self-seeking servants, for the sake of reward or out of fear of punishment, nothing has been revealed about this either. For this world, let the earthly well-being that the word of God so richly promises be enough for us. Yet we can infer from the beginning to what follows, from the part to the whole.

14. How do you understand this?

Here on earth is the beginning not only of life but also of judgment and retribution, before the inner judgment seat of conscience. What the righteous man and what the wicked man feel here within themselves is a foretaste from that world; what is here only part and beginning will there

[118] Avot 4:16 in many modern editions (Rabbi Jacob: "This world is like a vestibule before the world to come").

be whole, infinite, boundless. Whatever the place may be called where we shall live, infinite bliss must await the righteous; the lot of the wicked can only be the deepest misery.

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

[164] **b) Ibid. 68:3, 4**[119] As smoke is blown away, as wax melts before the fire, so evildoers perish before God. But the righteous shall be joyful; they exult before the Lord and spend days full of delight.

15. What is connected with what has been said?

Belief in the resurrection of the dead.

16. What is the resurrection?

The reunion of the souls of the departed with their bodies in a completed state. Progress toward completion is also the goal of *the* world to which the body belongs; renewal of youth awaits even the perishable shell.

Isa. 26:19 Your dead shall live, my corpses shall rise! Awake and rejoice, you who rest in the dust, for your dew is a dew of life, and the earth shall give birth to the shades again.

17. When will the time of the resurrection come?

This point in particular is dark and hidden, like the whole of the future; only hints have been given to us. It is enough for us to hope and to fear in the belief in continued existence and immortality, and accordingly to make use of the present with wise care.

a) Ps. 16:9–11 Therefore my heart rejoices, my glory exults: even my flesh will rest secure; truly, you do not abandon my life to the grave, you do not let your pious ones see destruction; you make known to me the path of life; fullness of joys is before your face, bliss forever at your right hand.

b) Dan. 12:2–11[120] And many of those who sleep in the dust of the earth shall awaken, these to everlasting life, and those to everlasting disgrace. But the wise shall shine like the brightness of the heavens, and [165] those who have led many to righteousness, like the stars, forever and ever. But you, Daniel, conceal these words and seal the book until the time of the end. And he said: go, Daniel, for the matters remain closed and sealed until the time of the end. Many will be purified, refined, and preserved; but the godless will act godlessly, the wicked will pay no heed; but the wise will understand.

18. How will you take this word to heart?

With the wise I will attend to the end; with the wise I will say to myself daily: "If I do not care for myself, who would care for me? And if I do not care now, when would it ever happen?" (Avot 1:14) How the future shapes itself for me depends, after all, on this care. Not for any pleasure on earth would I one day purchase disgrace and misery for myself in eternity; but to share the delight of the righteous, to win the prize of virtue, let no struggle be too hard for me, no privation too harsh, no sacrifice too costly.

19. And what concluding principle follows for the future?

"Let your heart not envy sinners, but [be zealous] in the fear of God at all times; truly, there is a future, and the thread of your life will not be cut off." (Prov. 23:17, 18) "Surely there is fruit for the righteous; truly, there is a God who judges on earth!"[121] (Ps. 58:12) "And this God is our God

[119] "Das." (ibid.) = Psalms; Ps. 68:3–4 in Hebrew verse numbering.

[120] So printed ("12. 2 — 11"); the passage quoted is a selection from Dan. 12:2–4 and 9–10.

[121] The printed text repeats "es" across a line break ("es es giebt"), a typesetting dittography.

for all time; he leads us beyond death." (Ps. 48:15) "Upon me rests what I have vowed to you, and I will render thanks to you, that you rescue my life from death and my [166] foot from slipping, that I may walk before you, O God, in the light of life." (Ps. 56:13, 14) I will give thanks in the holy faith of the Israelite and pray:

"Blessed be our God, who created us for his glory, separated us from those who go astray, gave us the teaching of truth, and planted eternal life within us; may he open our heart to his teaching, may he place love and fear of him within us, that we may do his will and serve him with a perfect heart, so that we may not toil for what is vain nor labor for the terrors of transience. May your good pleasure lead us to follow your laws in this life, so that we may become worthy to live to see, to behold, and to inherit the good and the blessing in the years of the messianic age and in the life of the world to come, so that [my] glory may sing praise to you and not cease. Lord, my God! forever will I give thanks to you!" (Conclusion of the prayer *Uba lezijon goël*[122]).

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Tenth Section: Of the Means of Sanctification

⁂

1. What do you understand by means of sanctification?

External stimuli that are meant to come to the aid of our striving for sanctification.

Exod. 19:22

[167] **2. In what way?**

By awakening and enlivening, nourishing and cultivating in us the sense for the holy.

3. Why do you call them means?

Because they are only the way, the mediation, to the holy, not sanctification itself.

4. In what does sanctification itself consist?

In Zedakah[123], righteousness, virtue, perfection, which is the purpose and the true task of our life, and which we can attain only by observing all of God's commandments directed to that end.

Deut. 6:25

5. What, accordingly, is the aim of the means of sanctification?

They are meant to make this practice easier for us, to smooth the way for the holy to reach us, and thus to become supports of our faith as well as of our virtue.

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[122]Kley's German rendering of the passage beginning "Barukh Eloheinu shebra'anu likhvodo" in the prayer U-va le-Tziyon go'el ("A redeemer shall come to Zion," Isa. 59:20), recited near the end of the morning service; it closes with Ps. 30:13, "so that [my] glory may sing to you and not be silent; Lord my God, I will thank you forever."

[123]Hebrew tsedakah, "righteousness"; printed in roman (Antiqua) type within the Fraktur text.

6. Does a human being need such supports?

Yes, for the practice of virtue is made difficult for us in many ways; mighty obstacles stand in the way of our striving for perfection through sin.

7. What is sin?

Everything that is contrary to God's commandment and holy order.

8. Where does sin come from?

From our sensual, earthly nature; in our [168] heart, alongside the drive toward the good and the divine, there dwells also the inclination toward the sensual.

Gen. 8:21

9. Is a sensual drive, then, already a sinful one?

Not in and of itself; but it becomes sinful as soon as it conflicts with the divine commandment and seeks to exercise its power over us in such a way that we forget God in order to obey it.

10. By what does it obtain such power?

Through the outer world, whose allure acts on the sensual drive within: sometimes it is the things of the world that entice us with their pleasure, sometimes people who lead us astray by their example and fan the slumbering spark within us into a bright flame.

11. What are these intensified flames called?

Desires, *passions*, *lusts*, and *vices* form the strange fire[124] that defiles and consumes our inner dwelling, which is meant to be a temple of the Lord.

Lev. 10:1, 2

12. What is the consequence of this?

That they soon break forth from within into outward life, in order to wreak harm and ruin there as well, as *sin*, *transgression*, *crime*, and *outrage*.

Gen. 6:5–8

[169] **13. Of how many kinds, then, can sin be?**

Threefold: like virtue and perfection, so too is their opposite: the *bad deed*, the *bad word*, the *bad heart*.

Prov. 6:13–19

14. Can we escape sin?

Yes; sin does indeed lure us at every step, but we can and should master it.

Gen. 4:7

15. By what means can we master it?

By this: that our free will, which stands between the two drives, decides for what is good and divine; joined with it, the good prevails in the struggle with evil.

[124] An allusion to the "strange fire" (esh zarah) of Nadab and Abihu, Lev. 10:1–2, cited below.

Deut. 30:19
Eccl. 4:9–10

16. What is needed for this?

That from the outer, sensory world, which holds so much allurement and incitement to sin for us, there should also come into us awakenings and incitements to sanctification, which not only counterbalance sin but give the good the upper hand. Such outward incitements are the means of sanctification.

Num. 15:37–41

17. How, accordingly, can the means of sanctification be regarded?

At the same time as *means of healing*. What medicines are to the bodily life, these are to the higher life: an essential requirement for restoring or strengthening health.

[170] **18. What must they be like, as such?**

They must be capable of acting upon our inner, spiritual condition in such a way that through them health, healing and well-being (שָׁלוֹם)[125] are truly furthered. Without this influence they are not only superfluous and useless; like all medicines, they can even have a harmful effect.

19. In what way harmful?

In that we, made indifferent by continued ineffective use, take them for sanctification itself, and in spite of practicing them do not press further upward, but go on sinning.

Isa. 1:10–18
Ibid. 29:13
Jer. 7:1–19

20. And how must they be used?

Diligently, to be sure, yet never with the outward sense alone, but always with the inner sense directed toward God, in faith and trust in the great heavenly Physician who has prescribed them for us.

Exod. 15:26

21. What is this inner direction toward God called?

Devotion; it is the condition without which no means of sanctification avails.

22. Which are the foremost means of sanctification?

They have already been named: *prayer* and the *celebration of the days of rest*[126]; the others are connected with these.

[125] Kley glosses "Heil" (well-being, salvation) with Hebrew shalom.

[126] **Kley's note:** See Section 7, the third and fourth commandments.

23. What is prayer as a means of sanctification?

What sacrifice (קָרְבָּן) was in earlier times: drawing near to God;[127] in prayer the soul soars upward,
[171] and spirit and heart are lifted to the Creator and Sustainer of life.

Ps. 42:9;
84:3

24. Is prayer necessary for us?

Yes; even apart from the general purpose of sanctification, it is a particular benefit to our life. Joy as well as sorrow would weigh down our inner being if we could not pour out our feelings and emotions; and before whom should we do so sooner and more gladly than before God, our truest friend?

Ps. 62:9;
107:1
Ps. 118

25. How many kinds of prayer are there?

1) General prayers, whose content is the praise and glorification of God, the adoration and veneration of His majesty; 2) particular prayers, which besides the above have a particular content as well.

Ps. 33, 95, 96, 97, 98, 99, 100, 111–113, 145–150

26. What is the particular content?

According to the various occasions of our life, we pray to give thanks for good received (prayer of thanksgiving), or when we are in distress (petition), or when we have sinned (prayer of repentance).

1) Ps. 103, 118
2) Ps. 102, 120, 121, 141–143
3) Ps. 6, 32, 51, 130

27. 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

[172] **28. To which prayer are we most often moved?**

To the *prayer of thanksgiving*; for God does not cease to do us good daily, hourly.

Ps. 136
139, vv. 14–18
Ps. 146

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

When, during prayer, the heart, and afterward the *deed*, agree with the word that we address to God, then there is truth in our prayer.

[127] Kley plays on the root of korban, "that which is brought near."

30. And how does the answering of prayer show itself?

If not always directly in outward things, then surely through the beneficial effects that we experience inwardly. Serenity of soul, contentment with God, trust in God's help, humility, patience, resignation, comfort and courage, light and counsel, but above all the resolve and the strength to remain faithful to God and His covenant: these are the blessed effects of our drawing near to God.

Gen. 32:8–14;
— Exod. 32:11–14
1 Sam. 1:9–21;[128]
2 Sam. 12:13–23;
2 Kings 19:14–20;
ibid. 20:1–7
Ps. 4, 6, 23, 32

31. What, then, is the chief requirement in prayer?

Not the number of prayers, not the quantity of words, not the language in which we offer them, but solely the devotion of the one who prays, which permits no alien thought between us and God.

Ps. 35:9–10
Ibid. 150:6

32. When is the most favorable time for prayer?

For the need of the heart every time is [173] favorable, for God is always ready to let Himself be found, whenever and as often as we seek Him; yet morning, noon and evening are, daily, the most natural occasions for prayer.

Num. 28:3–4
— Isa. 55:6
— Ps. 92:2–3
— Deut. 8:10
— Ps. 119:62

33. And which place is most favorable for it?

Wherever we step with devotion, we stand in God's presence; yet one's own house and the public house of God are most conducive to pure devotion.

Exod. 20:21
Isa. 66:1–2

34. Which means of sanctification follow from this?

1) domestic, 2) public devotion or worship of God.

[128] Printed simply "Schem. 1, 9–21" (no book number); the passage (Hannah's prayer) is 1 Samuel.

35. What is domestic devotion?

The house of the Israelite, the witness and scene of such great grace as God grants, should also be the witness and scene of thanksgiving and veneration toward Him; the place where God comes so near to us should also often lead us into His presence.

Ps. 128
— Job 1:5

36. And what must domestic devotion bring about?

The house should in all other respects too be a dwelling of the Lord, a holy temple; the house, sanctified by devotion and prayer, may not be profaned in any other way.

Deut. 23:15
Ps. 101

37. But what is public devotion?

The congregation of Israel assembles, wholly or [174] in part, for common worship of God in a place consecrated exclusively to this purpose, called the house of God.

Exod. 25:8;
33:7–11
— Deut. 12:5, 26
Ps. 26:8, 12;
68:27;
111:1

38. Is taking part in it necessary?

Certainly: domestic devotion alone does not suffice for sanctification.

39. For what reason?

In the house of God, consecrated wholly and in all its parts to devotion, there is not, as so often at home, disturbance and hindrance; in the house of God, devotion in the company of fellow worshippers becomes more heartfelt, more solemn, more blessed; but of inestimable value is the instruction in God's word, which I can seek and find in this place.

Ps. 29:9;
84:2–11;
122:1;
Deut. 31:10–13

40. What new means of sanctification is connected with this?

Diligent and devout reading of Holy Scripture.

41. What is meant by this?

I should not content myself with the instruction in the house of God, but should myself read and reflect upon God's word in His teaching of revelation.

Josh. 1:8
— Ps. 1:2
— 119:1–18

42. For what reason?

The instruction of youth is too meager for the wealth of such treasures; a child's lack of understanding is too great for such depth of truth and wisdom; and the [175] danger of sin, temptation and seduction increase with the years: should not light, strength and wisdom grow as well? Where do I find protection and weapons for faith, for virtue, if not in God's rich word of life?

Ps. 119:50, 92, 113, 115, 162, 165

43. How must this practice be carried out?

Not in an unintelligible but in an intelligible language, thoroughly, with reflection, and in longing for truth and knowledge, which makes one more perfect.

Prov. 1:1–8

44. Which passages are especially suited to it?

Precious and lovely is God's teaching in all its parts from beginning to end; yet above all it is those which remind me of my faith and of the covenant with God, which admonish me to duty and obedience and warn me against sin.

45. What do you count among these?

The chief confession and chief commandment of our faith, which begins with the words שְׁמַע יִשְׂרָאֵל (Deut. 6:4–9), daily, morning and evening; the binding of Isaac (Gen. 22:1–19);[129] the exodus from Egypt and the feeding of Israel in the wilderness (Exod. 14:30–16:36); the establishment of the divine covenant at Horeb (Deut. 5); the Lord's exhortation to faithfulness (Deut. 11:13–21). In addition, in the morning a short verse, in the evening a [176] pious psalm, and on Sabbaths and festivals the corresponding passages.

46. To which means of sanctification do we now come?

To the celebration of the festivals.

47. What is their purpose?

Their general purpose is the sanctification of life; their particular purpose is the remembrance and commemoration of God's benefactions.

Lev. 23:1–2

Ps. 111:4

48. To what does the remembrance point?

Partly to nature, as God's eternal work, partly to Israel's history, as God's eternal deed, from which the blessings of the Lord still come to us as human beings and as Israelites.

49. How are the festivals divided?

1) Into festivals or holy days proper; 2) into half-festivals; 3) into days of commemoration.

[129] Kley writes "die Opferung Jizchaks," literally "the offering of Isaac."

50. Which do you call festivals proper?

Those on which, as on the Sabbath, business is to rest and the ordinary day's work is to cease.

51. What are they called?

1) The Festival of Unleavened Bread (Pessach); 2) the Festival of Weeks (Schabungoth);[130] 3) the New Year festival (Rosch haschanah); 4) the Day of Atonement (Jom Kippurim); 5) the Festival of Booths, also the Harvest Festival (Succoth), with the Concluding Festival (Schemini Ngazereth).

Lev. 23

[177] **52. From what does the first take its name?**

From the unleavened bread (Matzoth), which is to be eaten in remembrance of its origin.[131]

Exod. 12

53. What is this remembrance?

The going forth of Israel from the bondage of Egypt to the freedom and independence of a nation of its own, out of the service of human dominion into the service of God's dominion. This remembrance of the origin of all Israelite life is for us the first and most important; not only through this festival, but in many other ways as well, indeed daily, it is to be kept fresh.

Exod. 13:1–16
— Lev. 22:31–33;
ibid. 25:47–55;
26:1–13

54. When is this festival celebrated?

In the first month, that is, the spring month (Nissan), in which nature in the present, no less than history in the past, reveals God's power and fatherly grace in the work of redemption.

Exod. 13:4;
Deut. 16:1;
Ps. 104:30–31

55. How long does this festival last?

Seven days, from the 15th of this month to the 21st; yet only the first and the last are holy days proper.

Lev. 23:5–8;
Deut. 16:3, 8

[178] **56. From what does the Festival of Weeks take its name?**

From the 7 full weeks that elapse between it and Pessach, counted from Pessach's second day.

Lev. 23:15–16

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[130] Shavuot; Kley's "ng" renders the Hebrew ayin in the Portuguese/Sephardic-influenced manner, as also in "Ngazereth" (Atzeret).

[131] **Kley's note:** The name *Pesach*, which properly belongs only to the eve, was borne by the former sacrifice; for its occasion and meaning see the same place.

Deut. 16:9–12

57. When is it celebrated?

On the sixth of the third month (Siwan), that is, the 50th day from Pessach.

58. To what remembrance does it lead us?

In ancient times and in the Promised Land it was the festival of first fruits, a celebration of God's earthly blessings in the first harvest; for us it is the festival of the giving of the Law on Sinai, the anniversary of the founding of the divine covenant at Horeb, a remembrance of the spiritual and bodily blessings that we enjoy from that founding for earth and heaven.

Exod. 19:1
Lev. 23:17–22
Deut. 16:9

59. From what does the Festival of Booths take its name?

From the booths in which the Lord caused our fathers to dwell during their forty years' journey through the wilderness; this festival is to call to remembrance God's beneficence in the wondrous guidance and preservation of Israel during the pilgrimage.

Lev. 23:39–43

60. Is this the only remembrance?

No; this festival is at the same time also, for us, the thanksgiving festival for the year's harvests, through which the heavenly Father no less nourishes and sustains us, guiding us kindly and mercifully on our [179] pilgrimage through the wilderness of this life into the land of promise.

Deut. 16:13–15

61. When is this festival celebrated?

In the seventh month (Thischri), from the 15th of the month, for 7 days, of which only the first is the holy day proper. Immediately attached to it, however, is the eighth day as a distinct, independent celebration, and it bears the name *Concluding Festival* (Schemini chag ngazereth).

Lev. 23:34–36
Num. 29:35
Neh. 8:18

62. Why is this celebration called the Concluding Festival?

Because with it the series of festivals that begins with Pesach is concluded.

Lev. 23:37–38

63. Why have you named these 3 festivals first, out of order?

Because in the earlier national life of Israel they were the chief festivals, on which all males were commanded to appear in person before the Lord in the common Temple.

Exod. 23:14–17
Ibid. 34:18–23
Deut. 16:16–17

64. What is the New Year festival?

Although it has no historical, national remembrance, it is nonetheless called above all the Day of Remembrance (Jom hasiccaron); here the remembrance concerns not the Israelite but the human being.

Lev. 23:23–25

65. What is this remembrance?

Our relationship to the Lord of the world, as human beings in general and as Israelites in particular; our [180] work and our mission, to which we are called in consequence of this relationship; the perfecting of humanity for the kingdom of God on earth, toward which it is to ripen over time; the grace of God and His faithfulness, with which He has kept the covenant with us; the deficiency of our conduct, with which we have answered God; the swift flight of our earthly years and the future of eternity with its reckoning and retribution: these are the remembrances which the turn of the year, with holy, deep earnestness, is to awaken through its solemn sounds.[132]

66. When is the New Year celebrated?

On the new moon, or the first day of the 7th month (Thischri); the seventh among the new moons was especially distinguished for this remembrance.

Num. 10:10
Ibid. 29:1

67. What is connected with the New Year?

The most important and holiest festival for the human being, to which the New Year forms, as it were, the entrance: the *Day of Atonement*.

68. From what does it take its name?

From its purpose, which the Lord has given it; it is consecrated to repentance and the atonement of sins.

69. When is it celebrated?

On the tenth of the same month; these 10 days together are called the Ten Days of Repentance.

Lev. 16:29–31;
23:26–32
Num. 29:7–12

70. What are half-festivals?

Those days which are marked out as festive only in the worship of God, [181] but on which work and business need not cease.

71. Which are the half-festivals?

1) The days of the New Moon; 2) the intermediate days in the festival weeks of Pesach and Sukkot.

[132] "Feierliche Töne" presumably alludes to the sounding of the shofar.

72. What is the day of the New Moon?

A day of remembrance, of repentance and atonement for the smaller division of time, as those others are for the greater. Given our short life, which often can count only by months, let the Israelite not wait for the longer periods, but use the shorter intervals for his sanctification.

Num. 10:10
28:11–15

73. Which are the days of remembrance?

1) The days of Purim, or of the Lots; 2) the days of Hanukkah, or the Dedication of the Temple; 3) the anniversary of the destruction of Jerusalem.

74. Which are the days of Purim?

The 14th and 15th of the twelfth month (Adar).

75. In remembrance of what were they instituted?

They celebrate the fortunate deliverance of Israel from general destruction in the days of *Mordecai* and *Esther*.

See the whole Book of *Esther*

76. Whence the name Purim?

From the lot (*Pur*) which the arch-enemy *Haman* had cast in order to destroy Israel, but which the Lord turned to the rescue of the innocent and to Haman's own downfall.

Esther 9:24–28

[182] **77. When are the days of Hanukkah?**

Eight days from the 25th of the ninth month (Kislev).

78. To the remembrance of what are they dedicated?

To the struggles and victories of the Hasmoneans (Maccabees), who heroically rescued Israel from the most arrogant of enemies, who strove to annihilate the faith, and restored civil as well as religious freedom.

See the two Books of the Maccabees

79. Whence the name Hanukkah?

From the dedication of the desecrated Temple and altar, by which the glorious achievement was celebrated in those days (1 Macc. 4).

80. When is the day of remembrance of the destruction?

The 9th of the fifth month (Av) is dedicated to the downfall of the Israelite kingdom, to the destruction of the common Temple,[133] to the memories of a sorrowful past that followed upon this day, and likewise to the hopes of a better future.

See the Lamentations of Jeremiah

[133] German "des allgemeinen Tempels" – literally "the general/universal Temple," i.e. the one central Temple of the whole nation, as distinct from local synagogues or "temples" in Kley's Reform usage.

81. What are these hopes?

That Israel's time of suffering, punishment and trial will, through the grace of the Lord, soon come to an end; that through full recognition in the lands to which it now belongs it will no longer miss its former fatherland, and through the purification of its religious constitution to its original purity and dignity will no longer miss the Temple that has perished, but will rather find rich compensation for both; and that it will see this day, like the [183] other days of mourning, transformed into festive days according to the promise of the Lord.[134]

Isa. 40:1–8
Zech. 7:1–10
8:16–19
Lam. 5:20–22

82. Which among all these days do you consider the most important?

The Day of Atonement; it is called the Sabbath of Sabbaths, the highest day of rest, the most important observance.

Lev. 16:31
23:32

83. For what reason?

It is dedicated to repentance and atonement; repentance, however, is indisputably the most important means of sanctification, just as forgiveness of sins is the highest benefaction that our life requires and that we can receive from the Lord.

Ps. 103:1–5

84. What is repentance?

Conversion, turning back, return from the path of sin. When a person turns away from sin and back again to God, the Lord will let grace and mercy prevail, forgive the sins, and reconcile the sinner.

Isa. 1:16–18
55:6–9
Jer. 3:12, 13
Ezek. 18:23
Hos. 14:2–10

85. By what means does repentance take place?

1) Through *remorse*, or *recognition*; 2) through *prayer*, or *confession*; 3) through actual *turning back*, or *amendment of one's way of life*.

86. What is remorse?

A holy sorrow and grief of the soul, [184] by which it feels itself deeply moved on account of the guilt it has incurred.

[134] Kley's sentence is compressed: "sein ehemaliges Vaterland" is the object of "vermissen" paired with the full civic recognition in the present homelands, and "den untergegangnen Tempel" with the purification of the religion. The closing promise alludes to Zech. 8:19, cited below.

Ps. 6 and 51

87. From what does remorse arise?

From the awareness that God is just and that the guilt is ours alone; from the shame and the inner blushing before ourselves; from the feeling of unworthiness before God; and likewise from the recognition of the consequences to which we must fall prey through estrangement from God.

Dan. 9:4–19
Neh. 9:33
Ps. 130:3

88. How does true remorse show itself?

Less through outward signs, more through the spirit's inner mourning over itself, in the contrition of the heart that humbles itself before the Lord.

Joel 2:12, 13
Ps. 51:19

89. And what is prayer, as the second part of repentance?

The sincere longing to regain the lost nearness to God, the confession of the fault committed, and the solemn pledge of a better way of life.

Isa. 59:1, 2
Ps. 6:3–5
32:3–6
Prov. 28:13
Neh. 1:5–11

90. What is the last part of repentance?

To fulfil this pledge, no longer to commit the same sin, to make an actual turn toward the good, and to remain henceforth on the path of virtue. *Whoever confesses and forsakes (sin) finds mercy*, finds atonement.

Ezek. 18:21–32

[185] **91. What is atonement?**

God, mindful that we are but dust, and having compassion like a father on his children, blots out the fault that separated us from him, and with the fault the burning anguish of the soul; he extends to us his faithful father's hand to raise us from our fall, and draws us once more into his holy nearness, in which we again gain his favor, inner peace of soul, and the strength to renew our life.

Isa. 43:25
44:22
Ezek. 36:25–27
Ps. 51:9–14

92. Are the consequences of sin also removed along with repentance and atonement?

The inner ones certainly, the outer ones not always; rather, it belongs to the essence of true repentance to bear these, should they be imposed upon us, with patience and resignation as a complete settling of the guilt.

93. But how must the forgiveness of sins work inwardly?

Toward the purification of the heart, the suppression of desires and passions, caution and attentiveness on our way, a more receptive hearing of reason, conscience and religion, and a redoubled striving after holiness in the future. A pure heart, a steadfast spirit, a firm, victorious will are the companions of the truly reconciled person.

Ezek. 18:31

Ps. 51:12

94. Does the Day of Repentance atone for all sins?

No; only sins against God and against [186] ourselves; for sins against our fellow human beings we must first have made amends to that person and been reconciled with him beforehand.

Lev. 16:30

Ezek. 33:15, 16

95. Does the Day of Repentance also have an outward sign?

Yes, abstinence from sensual pleasures, or fasting.

Jonah 3:1–10

96. In what respect is this a sign of repentance?

Our sins spring from sensuality; when, in repenting, we abstain even from permitted pleasures, indeed from those necessary for life, we prove the strength of our higher nature, the power of free will, the mastery of the spirit over the body, which are required for the practice of virtue, and we furnish ourselves and others with proof that we could all the more readily resist every illicit desire, and all the more easily renounce every culpable pleasure, if only we earnestly willed it.

97. What follows from this?

That fasting as an outward sign can have value only when the inner fasting, the suppression of desires and lusts in general, follows upon it and completes repentance in the amendment of life.

Isa. 58:1–12

98. Should we wait until the Day of Atonement to repent?

No; the pious person never postpones a good deed, least of all sanctification through repentance.

[187] **99. When is the most favorable time?**

Immediately after the sin has been committed: then remorse is deepest, longing for God most sincere, resolve most vivid, and the raising of oneself up most natural. The pious person does not let guilt stay with him overnight, and does not lie down to rest without first knowing himself reconciled with God, with his conscience, and, where it is possible, with his fellow human being as well.

100. Are there other times as well?

The close of every period of time or circumstance of life, every gloomy day of life, every dark night of suffering is suited to lead the spirit back to itself and to God, to examine one's way of life, and to sanctify ourselves in faith as well as in action.

Lam. 3:40–42

Eccl. 7:2

101. How will you take this to heart?

Not when sin leaves me, but when I leave sin, do I repent; only as long as I possess the strength and means to make amends does repentance avail; only in this life, in which we can choose blessing or curse, can I also choose for myself the blessing of repentance and atonement. If the free choice of evil leads me to sin, the free choice of the divine must in turn lead me to repentance. Thus, following the counsel of an ancient teacher (Avot 2:6),[135] I will turn to God at least one day before my death; but since I do not know this one day, every day shall count for me as such.

102. What is the concluding statement of this chapter?

How much God has done for us, how greatly he has [188] eased the way so that we can follow his call: "*Be holy, for I am holy, the Lord your God!*"[136] — Prayer and devotion, temple and altar, Bible and edification, festivals and holy seasons, repentance and atonement: how glorious are the *means*, how incomparably more glorious are the *ends* that I can attain through them. Should I not use them as diligently as ever I can? Guard against the small sin, and the greater cannot arise; cultivate the smallest virtue, and a thousand new seeds of life will sprout from it. With all the pious of my faith I will honor the means by whose help they "go from strength to strength, until they appear one day before their God in Zion" (Ps. 84:8);[137] with the pious psalmist I will at the same time count on God's assistance and pray to the Lord (Ps. 19:12–14):[138] "*Unwitting faults—who can discern them? Keep me clean from hidden sins; and hold back your servant from willful ones too; let them not rule over me. Then I shall be blameless and remain free of great guilt. May the words of my mouth and the striving of my heart be pleasing before you, Lord, my rock and my redeemer!*"

⁂

[189] Conclusion

Question

How will you sum up the whole in conclusion?

Answer

It can be reduced to the following propositions:

[135] The saying of R. Eliezer, "Repent one day before your death," is found at Avot 2:10 in most current editions (numbering varies; Kley prints 2. 6). The reasoning that follows—since one does not know that day, every day should count as such—is the Talmud's gloss in BT Shabbat 153a.

[136] Lev. 19:2 (cf. Lev. 11:44), not cited by Kley.

[137] The printed text has only the closing quotation mark here; the quotation evidently begins at "go from strength to strength" (German "gehen von Kraft zu Kraft").

[138] German verse numbering; Ps. 19:13–15 in the Hebrew text.

1. God

Everything that is called by my name, for my glory have I created it, formed it and made it (Isa. 43:7). Can the human being be the only exception to this religion, which all beings practice?[139] Shall the life of my people not count for as much as the life of a tree (ibid. 65:22)? No, the people I have formed for myself shall and will recount my praise (ibid. 42:21).[140] Thus says God, the Lord.

2. Doctrine of Revelation

"*God willed it for the sake of his perfection; therefore he made the Teaching* (Torah) *great and glorious* (Isa. 42:21). Greater and more glorious than any creature in God's world can the human being form himself through the Teaching: yet the Teaching is not letter and word; it is spirit and life, struggle and victory; let struggle and victory be waged not over dead letters, but for life and its greatness and glory." "Israel! You strive with divine beings and with men for pre-eminence [190], and you can prevail" (Gen. 32:29)![141] Thus speaks Revelation.

3. Retribution

"*The end of a matter makes everything understandable: fear God and keep his commandments, for this is the whole of man*" (Eccl. 12:13)! But the end follows the beginning, and the hereafter stands over against this world. O man, you who still walk today between the two: to fear God and keep his commandment is the whole of man. "There on the mountain of the Lord it will be revealed" (Gen. 22:14). "Morning—it is the morning of the future—and the Lord will make known who belongs to him and who is holy, that he may bring him near to himself; and in whomever he takes pleasure, him will he bring near to him" (Num. 16:5). Thus speaks the future that judges and requites.

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Printed by C. P. *Melzer* in Leipzig.

[139] "Religion" here in the sense of the service and glorification of God rendered by all creation.

[140] Printed "Das. 42. 21."; the verse quoted is Isa. 43:21.

[141] Printed "(1 B. M. 32. 29).!" with the numeral 32 slightly unclear (it could be read 82); Gen. 32:29 is the verse meant.