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Translated into English by Claude from the digitized copy (Universitätsbibliothek Frankfurt am Main) of Dr. S[amuel] Herxheimer, יסודי התורה. Israelitische Glaubens- und Pflichtenlehre für Schule und Haus, fifth unaltered edition (Bernburg: F. W. Gröning, 1843; first edition 1830), printed in German Fraktur. Numbers in grey brackets mark the beginning of each printed page of the original. Herxheimer's numbered paragraphs are given with their numbers in bold; his proof-texts are set as indented quotations. "Hymn" (Lied) refers to Johlson's hymnal; "H. G. L." apparently to the Hamburg Israelite hymnal (1833). Footnotes are Herxheimer's own unless they begin "Translator:".

[p. —] יסודי התורה[1]

Israelite Doctrine of Faith and Duties

for

School and Home.

By

Dr. S. *Herxheimer*,

Ducal Chief Rabbi of the Land at Bernburg.[2]

Here is seed for you!

Gen. 47:23.

Fifth, unaltered edition.

Bernburg.

Published by the Bookshop of F. W. Gröning.

1843.

[p. —] Preface to the First Edition.

A systematic doctrine of faith and duties which acquaints the young and the (still uninstructed) adults with the *essence* of their ancestral religion, with *light and warmth*, as comprehensibly and as *briefly*, yet as *completely* as possible, and *in keeping with the times*: such a work is indispensable to the religious and moral elevation of Israel, and is urgently demanded by the age. The composition of such a work, however, meets with the greatest difficulties. How can so narrow a garment be fitted to so much existing material, to so large a body? How are material and expression to be chosen so as to work at one and the same time against two opposed religious views, and even against a third, amphibious one, as it were? These and other difficulties explain why no such work has yet appeared. How far I have succeeded in supplying one herewith may be judged by those who have studied Israelite theology not superficially, who have themselves had to give instruction and are acquainted with the souls of children, and who, moreover, know precisely the needs of the time as well as the whole public for which this work is intended. At least I may bear myself the

[1] Translator: *Yesode ha-Torah*, "Foundations of the Torah"; the phrase is also the title of the first section of Maimonides' *Mishneh Torah* (Hilkhot Yesode ha-Torah).

[2] Translator: "Herzoglichem Landes-Rabbiner": Landesrabbiner (chief rabbi of the territory) of the Duchy of Anhalt-Bernburg.

witness that I have carefully tested every sentence in the light of Israelite theology, and have taken counsel of the better [p. IV] spirit of the age, as well as of my ten years' experience in religious instruction and the teaching of the young.

The expert critic, moreover, will hardly fail to recognize how I have everywhere sought to promote an enlightened and heartfelt piety; how I have throughout brought the practical to the fore; how, while constantly keeping in view the greatest possible brevity, I was nevertheless not too brief where it was a matter of working against those popular peculiarities and impurities of which one might say, "These are your gods, O Israel!"[3] or where the religious and moral feeling is most deeply affected, e.g. p. 18 ff., on the impression that death, this "Professor Moralium,"[4] makes upon us, etc.

That I have not chosen the usual dialogic form of instruction, in which the teacher, who has to put the often dull and empty questions to the child, must appear to himself as well as to the child as a machine, while on the other side the pupil is led to learn the answers by heart without soul, the expert will approve, I trust, also because this work is intended for adults as well; to append questions on the contents to each smaller section for review, however, will hardly appear inexpedient.

As regards the use of this work, I would ask the teacher above all to explain both the propositions and the biblical proof-verses so exactly that the pupil fully grasps them, and can then also easily learn them by heart and retain them; for they ought at all times to come forth readily from memory, now to snatch him from the [p. V] claws of sin, now to appear as soothing angels in distress. The biblical *stories* indicated must also each time be narrated exactly, and their relation to the paragraph concerned properly set forth; it is precisely through these living examples from sacred history that the dead skeleton of the catechism first receives life. In general, the teacher must never forget that religious instruction must live and move in the Bible if it is not to fall into dogmatic rigidity. Finally, the hymns carefully cited at each § from the beautiful Israelite hymnal of *Johlson* (Frankfurt, 3rd ed.)[5] must also be explained and learned by heart; they complete and illuminate the § concerned, and are an essential means of furthering the religious and moral life.

What might be said about the system and contents of this work, about the manner and arrangement of the material, as well as about the necessity of a more purposeful and timely religious instruction in our schools, and about its scope and character, would exceed the narrow limits of this preface; I therefore close with the wish that the present work may contribute to the Israelite's "walking

[3]Translator: Exod. 32:4 (the golden calf).

[4]Translator: Latin, "professor of morals."

[5]Translator: Joseph Johlson (1777–1851), teacher at the Philanthropin in Frankfurt am Main; his Israelite hymnal (*Israelitisches Gesangbuch*, also titled *Shire Yeshurun*) went through several editions. "Hymn" (Lied) numbers throughout refer to it.

before God"[6] with clear eye and warmed heart, being pleasing to his fellow men, useful to the fatherland, and himself happy.

Eschwege, 7 October 1830.
The Author.

[p. VI] Preface to the Second Edition.

That the first, large edition of the present work was so soon entirely sold out had to encourage me to the speediest preparation and the greatest possible improvement of the present second edition, as did the very favorable judgments and opinions of competent Israelites and Christians, both published and privately communicated to me, and in particular also the use which here and there the advocates of the *emancipation* of the Israelites (especially several deputies in the Diet of the Estates at *Dresden*, cf. Nos. 311 and 313 of the Supplement to the *Leipziger Zeitung*, 1834)[7] have made of this work for their purpose. The improvements in it, with respect to the addition of verses, notes, more complete §§, prayers, and especially of examples from sacred *history*, and to the careful marking of those words in each proposition on which the stress must be laid for the pupil's better understanding, are so numerous that the type here had to be set considerably closer than in the first edition, so as not to increase the number of sheets at the expense of the price. To the learned friends whose suggestions I have everywhere taken into account, so far as was practicable with a book already in use and not contrary to my own experience, I hereby give my warmest thanks. May this work now continue to do good, [p. VII] contribute to the welfare of the children of my people, and "find favor and good will in the eyes of God and men."[8]

Bernburg, 29 February 1836.
Herxheimer.

Preface to the Third Edition.

That the second, large edition of the present work was also already sold out had to make me feel all the more the duty of working at its improvement, the more young souls draw from it the teachings which form, for their whole life, the foundation of their blissful faith, their upright conduct, their philanthropic disposition and their eternal salvation. I have therefore corrected and expanded here and there, added many an important note as well as several Bible verses and hymn verses, and almost throughout also indicated the relevant hymns from the beautiful Hamburg Israelite Hymnal (Hamburg 1833),[9] which the commendable unselfishness of the publisher

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[6]Translator: cf. Gen. 17:1.

[7]Translator: the Diet (Landtag) of the Kingdom of Saxony, meeting in Dresden; the *Leipziger Zeitung* was the official Saxon newspaper.

[8]Translator: Prov. 3:4.

[9]Translator: the hymnal of the Hamburg Reform Temple (*Allgemeines israelitisches Gesangbuch*, Hamburg 1833), cited in the text as "H. G. L." (Hamburger Gesangbuch, Lied = Hamburg Hymnal, hymn).

permitted, although the number of sheets, determined by the low price, had thereby to grow somewhat.

Perhaps the present work has enjoyed so wide a circulation especially because in it the simple and sublime commandment, corresponding to philosophy [p. VIII] as to pure Mosaism, *to honor and to love God, and, as His image, every human being and oneself*, is made the basis of the doctrine of faith and governs the doctrine of duties through and through; and because this is set out so clearly and simply for comprehension and memory that the pupil has before his eyes at a single glance the whole picture of the circle of his duties in those threefold relations.

So may this work, then, with the help of Him who is to be honored and loved above all, further help to spread the spirit of reverence and love for God and man, toward the ever-increasing emancipation of Israel from within and from without.

Bernburg, 7 May 1840.

Preface to the Fifth Edition.

This fifth edition, like the fourth, appears *unaltered*, so as not to cause any disturbance in instruction through the differences between the various editions in the children's hands. Only, many Bible verses have here been *put in brackets*, in order to indicate to some teachers that the pupil might be spared *learning* them *by heart*.

Bernburg, 5 January 1843.
Herxheimer.

[p. —] Table of Contents.

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[p. —] Introduction.

1) *Belief* in God, together with the *dispositions*, *hopes* and *actions* that accord with this belief, is called *religion*. (Hymns 119–122. H. G. L. 114–118.)

2) That there is a God is shown already by *conscience*: namely, the feeling in every human being that something is right or wrong, and the fear and sorrow *before* and *after* every evil deed, as well as the inner gladness *before* and *after* every good deed. Surely, that is the voice of *God*! (Hymn 90.)

> The wicked flee when no one pursues them, but the righteous are bold as a young lion. (Prov. 28:1.)
>
> Vice itself pursues sinners; the pious are already rewarded by their virtue. (Ibid. 13:21.)
>
> Is it not so? If you do right, you can lift up your eyes. (Gen. 4:7.)
>
> Had you a paradise on earth, and were conscious of wrong, it would become a hell to you; for hell would be in your breast. Amid its torments you would gladly exchange a kingdom for peace.

3) The whole *visible world*, too, convinces us of the existence of God. For the *heavens* with their countless suns and stars, the *earth* with all that lives and grows on it, the unspeakable *wisdom* with which everything in the world is *ordered*, must come from a *living*, wise Creator (God), since nothing can arise of itself.

> The heavens declare the glory of God, the firmament proclaims the work of His hands. (Ps. 19.)
>
> [p. 2] Lift up your eyes on high and see: who created these? He who brings out their host by number calls them all by name. From Him, the Almighty and All-powerful, not one of them escapes. (Isa. 40:26.) (Here the story of creation, Gen. 1.) (Hymns 46–50. H. G. L. 1–3.)

4) Therefore all peoples, too, believe in God; and even the earliest peoples, for all their idolatry, still always believed in something divine above them.

> From the rising of the sun to its setting the name of the Lord is praised. (Ps. 113:3.) (Hymn 226.)

5) But just as those peoples practiced idolatry, because man by his weak, erring understanding alone cannot attain to the true religion, so we too would not have attained to the true knowledge of God and of His will, had not God Himself *revealed* Himself to us.

> Only the (revealed) teaching of God is perfect. (Ps. 19:8.) (Hymn 128. H. G. L. 119.)

6) The Scripture in which this revelation is contained is therefore a *Holy Scripture*, since it is no *common* human work, but comes from the *All-Holy* Himself. (Hymn 125.)

7) For this reason alone, too, let this Scripture be holy and *venerable* to us: that for thousands of years it has given millions of people comfort, virtue and happiness; and that it has always been preserved in Israel as a sanctuary from which no persecution or death could turn it away. (Hymn 127.)

> Were not Your teaching my comfort, I would long since have perished in my misery. (Ps. 119:92.)

8) It is a duty to read *often* in this Holy Scripture with *reverence* and a *devout* mind; then it unfailingly gives firmness in faith, strength for virtue, courage in suffering. (H. G. L. 125.)

> This book of the teaching shall never depart from your mouth; occupy yourself with it day and night, so that you do what [p. 3] is written in it; then you will be happy in all your ways, and wise. (Josh. 1:8.)

9) We must especially read in the Holy Scripture that which relates to man's destiny and the circumstances of his life. In all reading, however, one must bear in mind that the Holy Scripture was written at a *time* from which the present time is very *different*. Thus, for example, in the Holy Scripture tolerance and friendship toward certain peoples are forbidden to the Israelites, because these might lead them astray to idolatry; whereas it is rather our duty to respect and to love the

peoples of the present time who worship the one God and practice virtue and love of mankind. (Exod. 23:31, 33.)

> The pious of all peoples have a share in the world to come and its bliss. (Talm. Sanhedrin 11.)[10]

10) Many *laws* and *expressions* of the Holy Scripture relate to the land of Palestine and the *Israelite state*, and are therefore no longer applicable among us now; e.g. the laws of sacrifice, of the priests and of the Temple; the expressions "You shall not muzzle the ox when it treads out the grain,"[11] and the like.

Deut. 12:1.

> These are the laws and ordinances which you shall observe, to carry them out in the land which the Eternal, the God of your fathers, gives you to possess, as long as you live upon this earth. (Deut. 4:5.)[12]

11) The *expressions* of the Holy Scripture that relate to *God* must be understood not according to their letter and literal sense, but according to their *figurative* sense. When, for example, it says in Num. 12:8, "Moses beheld the form of God," the sense is: God made Himself clearly known to Moses. When it says "hand of God," "God wrote," etc., this is always to be understood in a divine and not a human manner.

[p. 4] **12)** The Holy Scripture is divided into three parts:

I. תורה (Torah: teaching, law), namely: the five books of Moses;

II. נביאים (Nevi'im: Prophets), namely:

a) נביאים ראשונים (Nevi'im rishonim: Former Prophets); these are the books 1) Joshua, 2) Judges, 3) Samuel, 4) Kings.

b) נביאים אחרונים (Nevi'im aḥaronim: Latter Prophets); these are the books 5) Isaiah, 6) Jeremiah, 7) Ezekiel, and 8) the twelve Minor Prophets (namely: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).

III. כתובים (Ketuvim: the remaining Writings), namely: 1) Psalms, 2) Proverbs of Solomon, 3) Job, 4) Song of Songs, 5) Ruth, 6) Lamentations, 7) Kohelet (Ecclesiastes), 8) Esther, 9) Daniel, 10) Ezra and Nehemiah, 11) Chronicles.

Together, 24 books.

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[10] Translator: i.e. chapter 11 (Perek Ḥeleq) of tractate Sanhedrin in the Babylonian ordering; the saying derives from Tosefta Sanhedrin 13:2 (cf. BT Sanhedrin 105a).

[11] Translator: Deut. 25:4.

[12] Translator: so printed. The bare reference "Deut. 12:1" stands on its own line before the quotation; the quoted words are in fact Deut. 12:1 (with an echo of 4:5).

Note. Besides these 24 *holy* books, the *apocryphal* writings, especially the books of *Sirach*, *Wisdom* and *Maccabees*, also deserve attention, since they contain much that is instructive for faith and life. Their authors were Israelites, and their original language is Greek.[13]

13) The first part of the Holy Scripture, the Torah, which contains the *Word of God* most completely, is further divided into 54 readings, according to the number of Sabbaths in the year, because every Sabbath at the morning service one such reading is held in order (*Sidrah*), so that young and old may hear and follow God's word. (Neh. 8:2–8.)

> You shall read this teaching aloud in the presence of all Israel; you must assemble the whole people: men, women and children, together with the stranger who is within your [p. 5] gates; so that they may hear and learn to revere the Eternal your God, and carefully observe all the words of this teaching. (Deut. 31:11–12.)

14) Since everything that Holy Scripture teaches concerns either *belief* or *conduct*, religious teaching is divided into two principal parts, namely *Doctrine of Faith* and *Ethics* (Doctrine of Morals).

15) The Doctrine of Faith instructs us:

1) concerning *God*;

2) concerning *eternal life*;

3) concerning *divine revelation*.

Ethics instructs the Israelite concerning his duty and obligation:

1) toward *God*;

2) toward *himself*;

3) toward *his fellow men*.

[13] Translator: Herxheimer's generalization; Sirach and 1 Maccabees were originally composed in Hebrew.

Questions for Review, Clarification and Supplementation of What Has Been Said

What is religion?

In how many ways can we convince ourselves of God's existence?

How do we convince ourselves of it through conscience?

How through the outer world?

What does Holy Scripture say about this?

Is belief in God found even among the idolatrous peoples?

For what purpose has God also revealed Himself and His will in a special way?

Why is the Scripture that contains the divine revelation a holy Scripture?

How and why is it a duty to read in Holy Scripture?

What must one especially read in Holy Scripture?

What must one bear in mind when reading Holy Scripture?

What examples prove that many expressions in Holy Scripture are not to be taken literally?

How is Holy Scripture divided?

Recite for me the individual books of Holy Scripture!

How is the teaching that we learn from Holy Scripture divided?

About what does the Doctrine of Faith instruct us?

What does Ethics contain?

[p. —] # Part One

Doctrine of Faith

The righteous man lives by his faith.
(Hab. 2:4.)

First Section. Of God, His Attributes and Works

O God, let me behold Thy glory!
(Exod. 33:18.)

1) From my inner self, from the visible creation and from Holy Scripture I know that everything comes from a higher Being, whom we call *God*. (See Introduction §§ 2, 3, 5.) The attributes and works of this God are contained in the first fundamental doctrine of my Israelite faith.

2) *The first doctrine of faith* reads: *There is one only, eternal, spiritual and supremely perfect God, who has created all things, preserves all things and governs all things.*

3) Nothing in the world is more necessary and more important for me to know than this; for on it hang my only comfort, my peace and my eternal bliss: therefore I must make this clear to myself[14] and order all my dispositions and actions accordingly.

> Make Thy ways known to me, O God! Let me know Thee, that I may continue to find favor with Thee! (Exod. 33:13.)

[p. 7] **4)** God is *one*; that is: there is no God besides Him; there is nothing that is like Him.

> Hear, Israel! The Eternal, our God, is one only eternal Being. (Deut. 6:4.)
>
> Know and take well to heart that the Eternal *alone* is God, in heaven above and on the earth beneath, and there is none else. (Ibid. 4:39.)

5) The knowledge that God is one brings it about, 1) that we hope for and implore help and support, and our temporal and eternal welfare, from no human being or any other creature, but *from Him alone*; (Hymn 132.)

> To *one* God only, to *one* alone bend the knee!
> So cries out Reason into human life,
> In harmony with our God's teaching.
> To *one*, to *one* alone shalt thou give thyself.
> Let this be and remain the jewel of thy faith,
> Thy pride and thy hope for evermore.

6) it brings it about, 2) that we regard and love all men as but *one family*, all together as children of *one* Father and as our *brothers*, since there is but *one* God for all.

> Have we not all *one* Father? Did not *one* God create us? Why should brother be faithless toward brother? (Mal. 2:10. Hymns 323–326; H. G. L. 7–10.)

7) God is *eternal*; that is: He is without beginning and without end, and remains the same to all eternity.

> The globe of the earth, which Thou didst found of old; the heavens, the work of Thy hands; they pass away — Thou remainest. They wear out like a garment. Thou changest them; they are changed. But Thou remainest eternally the same; imperishable are Thy years. (Ps. 102:26–28.)

---

[14] as is done in the following paragraphs.

I, the Eternal, am unchangeable. (Mal. 3:6.)

8) The knowledge that God is eternal fills us with *trust* in God, since He indeed remains eternally and unchangeably the same in His goodness toward us and our own.

Lord, Thou art our refuge from age to age. (Ps. 90:1. Hymns 18–20; H. G. L. 11–15.)

9) God is a purely *spiritual Being*; that is: He cannot be perceived by our senses, [p. 8] He is not, like a body, limited by space and time, and has no attribute whatsoever that belongs to a body.

You saw no form of any kind of the Eternal when He spoke with you out of the fire on Mount Horeb. (Deut. 4:15.)

With whom will you compare God, what form ascribe to Him? (Isa. 40:18.)

10) The knowledge that God is purely spiritual causes us not to seek to bribe God by sensual means, as one would a man, and to join with our outward worship of God the *inward, spiritual* worship, i.e. sanctification of mind and conduct.

Only fear the Eternal and serve Him in *truth*, with your whole *heart*. (1 Sam. 12:24.)

To practice virtue and justice pleases the Eternal more than sacrifice. (Prov. 21:3.)

"For this people" etc. (Isa. 29:13.)

11) God is *supremely perfect*, means: He possesses all good attributes in the highest measure.

Who can utter the glory of the Eternal, who proclaim all His praise? (Ps. 106:2. Hymns 21–25.)

Great is God and highly praised; unsearchable is His greatness. (Ps. 145:3.)

12) Of God's sublime attributes we have chiefly to note those which Holy Scripture names for us; namely: God's *omnipotence*, *wisdom* and *goodness*; God's *omnipresence* and *omniscience*; God's *justice*, *holiness* and *truthfulness*.

13) God is *almighty*; that is: He can do all that He wills, and nothing is impossible for Him.

Our God in heaven can do whatever He wills. (Ps. 115:3.)

14) God must be almighty, for He has indeed brought forth this immeasurably great world with its millions of creatures out of nothing, and also preserves them all.

[p. 9] O eternal God! Thou hast made heaven and earth with Thy great power and with Thy mighty strength. Nothing can be impossible for Thee. (Jer. 32:17.)

15) The knowledge of God's omnipotence leads us 1) to *reverence* for God;

Let all the world fear the Lord, let every inhabitant of the earth stand in awe of Him! For when He speaks, it comes to pass; He commands, and it stands fast. (Ps. 33:8–9.)

16) it leads us 2) to *obedience* toward God, whose will millions of worlds and creatures obey, and whom no power can hinder when He wills to punish us;

> God appeared to Abram and said: I am the Almighty; *walk before Me and be pious*. (Gen. 17:1.)

17) it leads us 3) to *hope* and *trust* in God, even in the greatest distress, where no man can help.

> God said to Moses: Should the hand (power) of the Eternal be too short (too slight)? (Num. 11:23.)

> In distress I call upon God; . . . the Lord is mine, I fear nothing; what can man do to me? (Ps. 118:5–6. Hymns 187, 191.) See also Ps. 146:3–6.

18) God is *all-wise*; that is: He knows how to order everything in the best and most purposeful way; He is the highest Reason.

19) We recognize God's wisdom in the regular *order* in which sun, moon and stars run their course; in the unspeakably artful *formation* of every plant and every animal, but especially in man, in the wonderful structure of his *body*, his limbs and organs of sense, as well as in the still more wonderful power of his *soul*, and in the guidance of his *destinies*.

> Sublime are God's works; suited to all their purposes. (Ps. 111:2.)

> Lord, how great, how manifold are Thy works! Thou hast ordered them all with wisdom; the earth is full of Thy riches. (Ps. 104:24.)

[p. 10] **20)** The knowledge of God's wisdom leads us 1) to *humility* and *modesty*, so that we are never so presumptuous as to find fault, with our weak understanding, with God's arrangements and dispensations;

> Woe to him who will contend with his Maker! Let the potsherd (man) contend with other potsherds of earth (men); but can the clay say to its potter: What makest Thou there; Thy work has not the right shape! (Isa. 45:9. See also ibid. 55:8–9.)

21) it leads us 2) to *trust* in God, so that we never despair, since our life lies in the hand of the eternal Wisdom.

> Commit unto the Lord, etc. (Ps. 37:5.)

The story of Joseph: Gen. 37. (Hymns 30–34.)

22) God is *all-good*; He gives *all* His creatures, out of *pure* love, what is *truly* good for them; He is the all-gracious Father of *all* men.

> To *all* the Lord is beneficent; He has compassion on all His works. (Ps. 145:9.)

> As a *father* has compassion on his children, so the Eternal has compassion on those who revere Him. (Ps. 103:13.)

23) We recognize God's goodness 1) from the fact that He created and preserves the world *unconstrained*, and not for His own sake, but solely for our welfare.

> If you are pious, what do you give Him thereby, or what does He receive from your hand? (Job 35:7.)

24) *Secondly*, our *health* and *nourishment*, every *joy* of our senses, of our mind and of our heart — eternal life, revealed religion — are clear proofs of God's goodness.

> Life and grace Thou grantest me, and Thy watchful care preserves my breath. (Job 10:12.)
>
> All-bountiful, Thou openest Thy hand and satisfiest every living thing with good. (Ps. 145:16.)

25) *Thirdly*, we recognize God's goodness from His *forbearance* and *patience*, with which He bears with the sinner, so that he may have time for reflection and amendment.

> [p. 11] The Eternal is unchangeably the eternal Being, an almighty God, all-merciful and all-gracious, *long-suffering*, of infinite kindness and faithfulness; who keeps His kindness even unto the thousandth generation, who forgives iniquity, transgression and sin, but who lets nothing pass unpunished. (Exod. 34:6–7.)

26) *Fourthly*, we recognize God's goodness from His merciful *forgiveness* of our sins, when we have truly amended ourselves.

> He deals not with us according to our sins, nor requites us according to our iniquity. As a father, etc. (Ps. 103:10, 13.)

27) The knowledge of God's great goodness leads us: 1) to *gratitude* and *love* toward God;

> Give thanks to the Eternal, for He is good; His goodness endures forever. (Ps. 136:1.)
>
> How great is the Almighty's goodness!
> Is he a man, whom it does not move?
> Who, with a hardened heart,
> Stifles the thanks that are His due?
> No, to take the measure of His love
> Be ever my greatest duty!
> The Lord has never yet forgotten me;
> Forget Him not, my heart, either.

28) it leads us 2) to *resignation* to the will of God and to *trust* in God; for:

> The Eternal chastens only out of love, as a father who would correct his son (Prov. 3:12), and
>
> God's goodness has no end, His mercy never ceases. (Lam. 3:23.)

29) it leads us 3) to universal *love of mankind*, so that we are kind and merciful toward all men, like our Father in heaven;

> The Eternal, your God, shall you follow (imitate). (Deut. 13:5.)

30) it leads us 4) to *compassion* toward *animals*, as the all-good Creator also cares for them.

> He gives the cattle their fodder; the young ravens that for which they cry. (Ps. 147:9.)
>
> The righteous man has compassion on his beast, but the wicked is cruel. (Prov. 12:10. Hymns 35–45.)

[p. 12] **31)** God is *omnipresent*; that is: God is and works in all places.

Note. We recognize God's omnipresence 1) from His working everywhere, 2) from the fact that, as a spiritual Being, He is confined in no space.

> Though one hide himself ever so secretly, should I therefore not see him? says the Lord. Is it not I who fill heaven and earth? (Jer. 23:24.)

32) God is *omniscient*; that is: God knows even the most hidden things; thus all the thoughts, wishes, words and deeds of men; everything that was, is and will be.

> Lord, Thou searchest me and knowest all; whether I sit or rise, it is known to Thee; Thou discernest from afar what I think; Thou hast measured out my path and my lying down, and art acquainted with all my ways; before a word hovers on my tongue, Thou, Lord, hast already known it wholly. (Ps. 139:1–4.)

33) We recognize God's omniscience: 1) from the *creation* and *preservation* of the world; for since all things have their origin and continuance from God, He must also know everything about them exactly.

> Shall He not hear who implanted the ear? He not see who forms the eye? (Ps. 94:9.)

34) *Secondly*, because God is a just Judge, He must also know everything exactly.

> Thou, Lord! great in counsel, mighty in execution, whose eyes are directed upon all the ways of men, to repay each one according to his conduct and according to the fruit of his deeds. (Jer. 32:19.)

35) The knowledge of God's omnipresence and omniscience keeps us from sin, even if we could conceal it from all the world.

> He sees my ways, counts all my steps. (Job 31:4.)
>
> I set the Eternal always before my eyes; He stands at my right hand, I cannot be moved. (Ps. 16:8.)
>
> Whither shall I go from Thy spirit, whither flee from Thy presence? If I climbed up to the heavens, Thou art there, and if I made my bed in the netherworld, I would find Thee. If I took the wings of the dawn, to rest at the uttermost part of the sea; [p. 13]
> there too Thy hand would lead me, there too Thy right hand would grasp me. And if I said: Let darkness cover me! then night itself would become light around me. Darkness darkens

nothing before Thee; night shines like the day, and light and dark are alike to Thee. (Ps. 139:7–12.)

36) *Secondly*, it fills us at all times with *courage*; for since God knows everything and is everywhere with us and around us, we can always and everywhere be confident and without fear.

> And though I walk in the valley of the shadow of death, I walk without fear, for Thou, God, art with me. (Ps. 23:4.)

37) *Thirdly*, it fills us with *zeal* and persevering courage for the good cause; for even if men misjudge us, the Omniscient nevertheless knows our inner self. (Hymns 135–142; H. G. L. 16–21.)

> My shield is with God, who stands by the upright in heart. (Ps. 7:11.)
>
> Even now my witness is in heaven, my eyewitness on high. (Job 16:19.)

38) God is called *just* because He *rewards* the good, but *punishes* evil, if no amendment follows, *without respect of persons*.

> For the Eternal, your God, is the God of all gods and the Lord of all lords, the great, mighty and awesome God, who judges without respect of persons and takes no bribe, who secures justice for the orphan and the widow. (Deut. 10:17.)
>
> The Creator! His work is without flaw; all His ways are just; a God of faithfulness without crookedness, just and upright is He. (Deut. 32:4.)

39) We recognize God's justice 1) from our *conscience* (Introduction § 2); 2) from *biblical history*, which tells us of the Flood, the destruction of Sodom, the destruction of Jerusalem and several other examples of God's justice. Even the obdurate *Pharaoh* said in the end:

> *God is just*; but I and my people are wrongdoers. (Exod. 9:27.)

[p. 14] **40)** I recognize God's justice 3) from my *own experience*, which convinces me daily that good never remains unrewarded, evil never unpunished.

> Let the sinner do evil a hundred times and meet with forbearance, still I am firmly convinced: bliss is surely the lot of the pious, because he fears God; but it will not go well with the evildoer even in his few, shadowlike days, because he does not regard God. (Eccl. 8:12–13.)

41) The knowledge of God's justice leads 1) to *obedience* toward God's law and deters us from evil;

> For God will bring every deed into judgment, even what is hidden, whether it was good or evil. (Eccl. 12:14.)
>
> So let the fear of God be upon you! Take heed and do right, since with the Eternal our God there is no injustice, no respect of persons and no bribery. (2 Chron. 19:7.)

2) it *calms* us in sufferings, because we have surely deserved them;

> Thou art *just* in all that has come upon us; Thou hast dealt faithfully, but *we* have sinned. (Neh. 9:33.)

3) it *consoles* us with the just compensation in eternal life.

42) God is *holy*; that is: He loves and wills only what is right and good, but hates everything that is wrong and evil.

> Thine eyes are pure, Thou canst not look upon evil, canst not behold wrong. (Hab. 1:13.)
>
> Holy, holy, holy is the God of Hosts; the whole earth is full of His glory. (Isa. 6:3.)

43) We recognize God's holiness from *conscience* and *Holy Scripture*; for both are holy laws: so God, the Lawgiver, must also be holy.

44) This knowledge of God's holiness must spur us on to keep the holy law that we have in our heart [p. 15] (conscience) and in Holy Scripture, in order thereby to become like the *All-Holy*.

> Speak to the children of Israel and say to them: You shall be holy, for I, the Eternal your God, am holy. (Lev. 19:2. Hymns 143–145.)

45) God is *truthful*; that is: His word is true, and what He promises comes to fulfillment.

> Grass withers, the flower fades; but God's word stands forever. (Isa. 40:8.)
>
> Know that the Eternal, your God, is a true God, a faithful God, who keeps His covenant and shows grace to those who love Him and keep His commandments, unto the thousandth generation. (Deut. 7:9.)

46) God must be truthful, for as the Omniscient He *knows* what is true; as the All-Holy He *wills* the truth; and as the Almighty He *can* always keep His word.

> God is not a man, that He should deceive; not a son of earth, that He should reconsider; should He speak and not do? He *speak* and not fulfill? (Num. 23:19.)

(Example of God's truthfulness: the fulfilled promise to Abraham that his descendants should receive Canaan. Gen. 15:18.)

47) The knowledge of God's truthfulness leads us: 1) to *love of truth*, because otherwise we would be unlike God and unworthy of His image. (§ 341.)

48) *Secondly*, to *hope* in the fulfillment of the divine promises, and to *fear* of the threatened punishments if we do evil.

Questions for Review

What are the proofs of God's existence?

How can one say in brief words what God is?

Why is it necessary for us to know this?

What does "God is one" mean?

To [p. 16] ***what disposition does this knowledge lead us?***

Which passages of Holy Scripture instruct us about this?

What do we understand by God's eternity?

How do the passages of the Bible about it read?

What feelings does it awaken in us?

What does "God is a spiritual Being" mean?

What does Holy Scripture say of it?

What does this knowledge bring about in us?

What attributes of God does Holy Scripture name for us in particular?

What do we understand by God's omnipotence?

How do we convince ourselves of it?

What disposition does the knowledge of God's omnipotence plant in our heart?

How does the Bible instruct us about this?

What do we conceive by the wisdom of God?

How do we convince ourselves of it?

What impression does this knowledge make on us?

(Let the teacher continue questioning in this manner.)

God's Works

Hear and be attentive, consider the divine wonders!
Job 37:14.

49) Among God's *works* and *wonders* we have chiefly to note: 1) the *creation*, 2) the *preservation*, 3) the *government* of the world.

50) *Creation* is a wondrous work of God, for everything that is has come to be out of nothing, and solely through the will of God, which is incomprehensible to us and a wonder.

> God spoke: Let there be — and there was. (Gen. 1:3.)

51) The *preservation* of the world is a work of God, a wonder: for it is incomprehensible how everything in the world passes away, and yet everything remains in its order, as from the beginning.

> If Thou turnest Thy face away, they vanish; Thou takest away their breath — they return to their former dust. Thou sendest forth Thy breath — they come into being; thus Thou ever renewest the face of the earth. (Ps. 104:29.)
>
> Incomprehensibly wonderful are Thy works; that my soul knows well. (Ps. 139:14. See also ibid. 148:5; Gen. 8:22. Hymns 46–57.)

[p. 17] **52)** The *government* of the world is a wonder, a work of God; for God directs and guides everything, and yet we do everything of our own free will. (See § 278, Note.)

Note. God's government extends not merely to man's *actions*; rather, He also determines his *destiny*, *life* and *death*.

> Every step of man God determines; what does man understand of his way! (Prov. 20:24.)

(The story of Joseph — the birth of Moses are wondrous dispensations of the divine government of the world.)

53) The knowledge that God is the Creator, Preserver and Ruler of the world gives us the comfort that there is no true evil in the world, since everything comes from God the Almighty, from whom only good can come.

> God surveyed all that He had made, and found it very good. (Gen. 1:31.)

54) With all things that we call evils we must therefore bear in mind: 1) that they break our frivolity (e.g. illnesses), or compel us to use our powers, and so *educate* us and make us truly happy.

> My child, do not hold God's chastening lightly, nor murmur when He punishes you; the Eternal chastens only out of love, as a father who would correct his son. (Prov. 3:11–12.)
>
> Before I had to suffer, I often went astray; but now I keep Thy commandment. (Ps. 119:67.)

55) *Secondly*, it must be borne in mind that what is an evil for the individual can be a benefit for the whole (e.g. that *Joseph* was sold into Egypt).

> Though you indeed intended to do me evil, yet God turned it to good, to bring about what is happening now: to preserve a great people. (Gen. 50:20.)

56) The preservation and government of the world together are called divine *Providence*, or *Für-*
[p. 18] *sehung*, *care*,[15] because God, in His preservation and government of the world, cares for the welfare of every individual in the world. See the verses to §§ 22 and 24.

57) This knowledge, that God's Providence extends to *all things*, *even to the individual and the least* in the world, gives every pious person the comfort that God's fatherly eye does not overlook him either and does not forsake him; and so, even should things always go ill with him in this world, he nevertheless looks full of trust to God's mercy *in that eternal life*. (Hymns 153–166, 488–491; H. G. L. 55–71.)

What are God's principal works?

Why do we regard creation as a wondrous work of God?

Why the preservation of the world?

Why the government of the world?

How do the Bible passages about the creation, preservation and government of the world read?

What benefit does the knowledge that everything comes from the Creator and from divine Providence have for us?

How can the evil in the world be explained, since only good can come from God?

What, then, still remains to the unfortunate man who has no hope left at all in this world?

Second Section. Of Eternal Life, or the Immortality of the Soul

How great is that bliss which Thou keepest in store for those who revere Thee!
Ps. 31:20.

58) *The second doctrine of faith* reads: *The soul of man is immortal and lives on eternally after the death of the body, where it is rewarded or punished by God according to its deserts.*

59) Whoever believes in God must also believe in an eternal life, if only because God is *just*, *good* and *holy*.

[p. 19] **60)** *Firstly*, because God is *just*, he will judge in another world what here, as it seems, has not been judged, since here it often goes well with the wicked and often ill with the pious:

> I have seen all manner of things in the days of my vain existence: the righteous perished in their righteousness, the godless endured in their wickedness. And I thought in my heart: the

[15] Translator: Herxheimer glosses *Vorsehung* ("Providence," literally "fore-seeing") with the coinage *Fürsehung* ("seeing on behalf of") and *Fürsorge* ("care, provision"), playing on *für*, "for."

Eternal will judge the righteous and the wicked; for every being has its destiny, and every deed finds its reward — there. (Eccl. 7:16[16]; 3:17.)

(For example, *Abel* was pious and was slain by Cain, which would be contrary to God's justice if there were no requiting eternity. — So too it would be contrary to God's justice if in war, earthquake, contagious diseases, and peril of fire and water the innocent must suffer with the guilty, if not in eternal life . . . .)

"Far be it from thee, O God, to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked should be alike; far be it from thee! Shall not the Judge of all the earth do justice?" (Gen. 18:25.) (Hymn 103. H. G. L. 112.[17])

61) *Secondly*, because God is *good*, he will not have placed in our hearts the ardent wish for eternal life in order to deceive us, but will surely fulfill it.

Verily! there is a future; what thou hopest for then endures for ever. (Prov. 23:18.) (Hymns 102, 105.)

62) *Thirdly*, because God is *holy* and wills that man too should become holy, there must be a life in which man truly becomes holy, since in this life, even if he does not die early, he always remains but a beginner in the good. (Hymn 311.) See above, § 44.

For there is no one so pious on earth that he does only what is good and never sins. (Eccl. 7:20.)

63) This life, then, is only the *beginning* of eternal life. Here is *preparation*, there completion.

We are strangers here before thee, sojourners, as were all our forefathers. (1 Chron. 29:15.)

This world is, as it were, the antechamber to the world to come; [p. 20]
prepare thyself well in the antechamber, so that thou mayest be admitted into the palace. (Aboth 4:16.)

64) *Death* is accordingly only a *separation* of the body from the soul, which lives on.

The dust returns to the earth from which it came; but the spirit soars up to God, who gave it. (Eccl. 12:7.)

65) The soul of the pious finds its reward after death in an eternal bliss, just as the soul of the sinner then finds its punishment.

Before thy face is fullness of joys; at thy right hand — bliss for ever. (Ps. 16:11.) (Hymn 310. H. G. L. 113.)

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[16]Translator: Luther-Bible verse numbering; Eccl. 7:15 in the Hebrew and in modern English Bibles.

[17]Translator: "Lied" refers to the hymns of Johlson's Israelite hymnal (Frankfurt, 3rd ed.), "H. G. L." to the hymns ("Lieder") of the Hamburg Israelite hymnal (*Hamburger Gesangbuch*, Hamburg 1833), as explained in the prefaces.

66) The thought of death 1) takes from us our pride in the glories of this earth, and also causes us not to strive too much after them; for:

> In death man takes no treasures with him; his glory does not follow after him. (Ps. 49:18.)
>
> Our lifetime lasts 70 years, at the most 80; that of which we are proud is but toil and sorrow; for swiftly it is cut off — and so we fly away. (Ibid. 90:10.) (Hymns 306, 309.)

67) The thought of *death* encourages us 2) always to live so that we are ready to die at any moment, and on our deathbed (like *Hezekiah*) to be able to plead:

> O Eternal! remember that I have walked before thee in uprightness and with a whole heart, and have done what is pleasing to thee. (2 Kings 20:3.) (Hymn 308.)
>
> I hold fast to virtue, I do not let go; for none of my days do I feel the pangs of conscience. (Job 27:6.)
>
> If I take no care *now*, when would there be time, when? (Aboth 1:14.) (See § 246.)

68) The thought of *eternal* life moderates 1) our fear of death; for if we have done good, death is only the *transition* to the blessed life.

> Then shall thy light break forth like the dawn, and the welfare of thy soul spring forth; then shall thy virtue go before thee, and the glory of God shall receive thee. (Isa. 58:8.)
>
> The upright man is confident even in his death. (Prov. 14:32.)

[p. 21] **69)** The thought of eternal life fills us 2) with *gratitude* toward the Creator, who created man not (like the animal) merely for the earth, but, as *his image*, *for eternity*.

> Give thanks to the Eternal, for he is good; his goodness endures *for ever*. (Ps. 136:1.) (H. G. L. 109.)

70) The thought of eternity makes us 3) *more loving* and gentler toward our fellow men; for they all, even the *poor*, even our present *servants*, are our equals there; we must make them our friends for our life together there.

> *There* the small is equal to the great, the slave free from his master. (Job 3:19.)

71) *Fourthly*, this thought grants us *comfort* at the passing of our loved ones, since we shall *see them again* in that life.

> David said: Now that my child is dead, why should I still fast? Can I call it back to life? *I go to it*, but it does not return to me. (2 Sam. 12:23.) (Hymn 474.)

72) The thought of eternity and retribution shall, finally, deter us from every evil intention, with the cry: Sinner! Sinner! thy deeds follow thee into eternity — before the judgment seat of the Most High.

Before him (the Most High) there is no wrong, no forgetfulness, no respect of persons and no bribery. Know that there everything is reckoned; and let not thine evil desire persuade thee that the grave will be a place of refuge for thee; for without thy will wast thou created and born; without thy will thou livest and diest, and without thy will thou must one day render account before the King of all kings, the Holy One — blessed be he! (Aboth 4:29.) (Hymn 304.)

I will then strive above all
After the kingdom of eternity,
And esteem virtue higher
Than the greatest fortune of time.
Blessed am I still at the grave,
Because my existence brings me no regret.
Still I call in the night of the grave:
Cares, flee! a Father watches!

[p. 22] ***What is the second doctrine of faith of the Mosaic religion?***

How does God's justice convince us that there must be an eternal life?

How God's goodness?

How God's holiness?

What does Holy Scripture say about this?

How does this earthly life relate to eternal life?

What is to be understood by death?

What follows after death?

What does Holy Scripture teach about this?

In what way does the thought of death make us humble, and why moderate in our striving after possessions?

What more does it bring about?

Why does the thought of eternal life take from us the fear of dying?

How does it promote our gratitude toward God?

How does it promote our love toward men?

How does it comfort us at the death of our relatives?

By what means does it keep us from sins?

How do our sages express themselves on this in* Aboth*?

73) Holy Scripture also promises us a *revival* (*resurrection*) *of the dead* (תחית המתים, "revival of the dead").

> Thy dead shall live again, the corpses shall rise; awake and exult, you who rest in the dust. (Isa. 26:19.)
>
> Thou, Daniel! go thy way to rest, until thou shalt rise when thy turn comes at the end of days. (Dan. 12:13.) (Hymn 28, vv. 6, 7.)

74) *How* and *when* this resurrection will be is known to God alone. *We* have only to search and to act according to what has been *revealed* to us.

> Hidden things are reserved to the Eternal, our God; but what is *revealed* concerns us and our children: namely, to keep all the words of this Torah. (Deut. 29:28.)

Section Three: Of Revelation

75) The *third* doctrine of faith is: *God has revealed himself* (his attributes and his holy will) *on Mount Sinai and through the prophets*[18], especially [p. 23] *through Moses, as is written in Holy Scripture, which we still possess.* See Introduction, § 5.

76) The *most significant* revelation was that on Mount *Sinai*, where God made known the Ten Commandments to the entire Israelite people in the most solemn manner.

(Here the story of the revelation: Exod. 19 and 20.)

77) The most important things for us in the story of the revelation on Sinai are the three words:

1) Exod. 19:6. *Ye shall be unto me a priestly kingdom and a holy people.*

2) V. 8. *The entire nation spoke with one voice: All that the Eternal has spoken we will do.*

3) V. 9. *The nation shall hear it when I speak with thee, and believe thee for ever.*

78) *Israel shall be a holy priestly people* means: it shall *preserve* and *spread* the true worship of the one God among the peoples of the earth.

> I will be sanctified through you before the eyes of the nations. (Ezek. 20:41.)
>
> We sanctify thy name in the world. (In the *Kedusha* prayer.)

79) That this is the *destiny of Israel* is proved, first, by 1) its *laws* and *institutions*, which aim at *separating* Israel from the idolatrous nations.

> Follow not the laws of the people that I am driving out before you. (Lev. 20:23. See also Deut. 7:3 ff.)

80) *Secondly*, it is proved by the laws and institutions which aim *at constantly reminding* us of the worship *of the One*; for example, the Sabbath, the Temple, the sacrifices, the fringes, etc.

(See Rashi on Num. 16:6; Abarbanel on the sacrifices, in his preface to Leviticus.)[19]

[p. 24] **81)** *Thirdly*, it is proved by Israel's *fortunes* and *history*; for through the wanderings and various places of residence, from Abraham on down to the dispersion of the people among all the nations, the worship of the one God was preserved and spread ever further.

> God said to Abraham: Go forth from thy native land . . . Abraham passed through the land . . . and taught in the name of the Eternal. (Gen. 12.)

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[18] *Prophets* is the name for the chosen pious men to whom God has revealed (i.e., made known) himself.

[19] Translator: Rashi on Num. 16:6 contrasts the many cults of the nations with Israel's one God, one Torah, one altar and one high priest; Isaac Abarbanel (1437–1508) discusses the purpose of the sacrifices in the introduction to his commentary on Leviticus.

Jethro said: Blessed be the Eternal, who has rescued you Israelites from the power of the Egyptians and of Pharaoh. Now I know that the Eternal is greater than all divine beings. (Exod. 18:10.) (See also Josh. 2:10–12; Dan. 6:26.)

The Kingdom of the Messiah

82) *The time when the true worship of the one God will be so widespread on earth that all nations with one accord glorify the Father of all, love one another as brothers, and through brotherly love, fear of God and virtue will be happy — is called the time of the Moshiach, or the kingdom of the Messiah.*

They shall then turn their swords into ploughshares and their spears into sickles; nation shall no more lift up the sword against nation, and they shall no more learn war. Undisturbed shall everyone then dwell under his vine and fig tree, for the Eternal of Hosts promises it. (Micah 4:3, 4.)

The Eternal shall then be recognized as King of all the earth; then the Eternal shall be recognized as One, and his name shall be the One. (Zech. 14:9.)

For then will I change (the speech) of the nations into a purified speech, that they may all call upon the name of the Eternal and serve him with one accord. (Zeph. 3:9.)

(Knowledge of God shall then fill the earth as waters cover the bed of the sea. (Isa. 11:9.))

(Therefore we hope, O Eternal our God! soon to behold the glory of thy might; abominations shall then be banished from the earth, and idols shall be rooted out; through the [p. 25] kingdom of the Almighty the world shall be perfected, and all the children of flesh shall call upon thy name.) (In the *Alenu* prayer.)

83) *When* this time will be is known only to the All-knowing. But we should hope in the goodness of God, and hasten the fulfillment of his promises through brotherly love, fear of God and virtue, as far as lies within us.

Hope, Israel, in God, for with God is goodness, and with him is much redemption. And he will redeem Israel from all its sins. (Ps. 130:7.) (Hymn 214, v. 3, and Hymn 301.)

84) The *second* important word in the story of the giving of the Law shows that we are obliged *to remain faithful to the divine Law and not to fall away from the religion of our fathers.*

The Eternal, our God, made a covenant with us at Horeb; not with our fathers alone did the Eternal make this covenant, but also with us, who are all here alive. (Deut. 5:2, 3.)

85) Should, therefore, seductive *people*, earthly *advantage* or frivolous *sophistries* seek to turn us away from our inherited religion, we must stand these *tests* with the firm resolve to live and to die in the religion in which divine Providence has caused us to be born.

For the Eternal, your God, *tests* you, to bring to light whether you love him, the Eternal your God, with all your heart and all your soul. (Deut. 13:4.)

(*Abraham* lived among nothing but idolaters and did not deny his faith!)

86) The All-loving has also made faithfulness to the inherited religion easier for us by commanding us to do only what the teachers of the Law of each age decide and ordain in religious matters *for the moment* (הוראת שעה, "a ruling for the hour") *for the sake of preserving the religion*.

> [p. 26] According to the teaching that they give thee, and according to the judgment that they declare to thee, shalt thou act, and from what they say thou shalt turn aside neither to the right nor to the left. (Deut. 17:11.)

87) For the teachers of the Law and of religion may, *when the circumstances of the time make it necessary*, *for God's sake* abolish a custom or ordain a new one.

> *Jephthah* could demand of his contemporaries the same obedience that *Samuel* required of his. (Talmud, Rosh Hashanah fol. 25.)[20]

88) The *third* important word in the story of the revelation at Sinai shows that we are to believe for ever *that Moses was a true prophet and sent by God.*

89) The belief in Moses' divine mission rests 1) on the fact that his contemporaries, as well as all subsequent generations of Israel, had the most complete *trust* in him and held him to be a divine messenger.

> Draw thou near (said the people to Moses), hear all that the Eternal, our God, will say; then report to us again all that the Eternal will speak with thee: so will we accept it and do accordingly. (Deut. 5:24.)
>
> (We have sinned against thee, O God, and have not kept the commandments and statutes which thou didst charge thy servant *Moses*. (Neh. 1:7.))
>
> Remember the teaching of *Moses*, to whom I gave at Horeb statutes and ordinances for all Israel. (Mal. 3:22.)

90) We believe in Moses' divine mission 2) because he publicly performed undeniable *miracles*, so that even the neighboring peoples knew them and had to confess that the God of Israel is the true God.

> The interpreters of picture-writing said to Pharaoh: This is the finger *of God*! (Exod. 8:15.)
>
> There arose not again in Israel a prophet like Moses, with whom the Eternal had dealt face to face; in respect of the signs and *wonders* which the Eternal sent him to perform in the land of Mizrajim against Pharaoh, [p. 27]
> his servants and all his land, and in all the mighty and fearful deeds which Moses did before the eyes of all Israel. (Deut. 34:10–12.)

[20] Translator: BT Rosh Hashanah 25b ("Jephthah in his generation is like Samuel in his generation").

(Moses said: By this shall ye know that *the Eternal has sent me* to do all these things, and that I have done nothing of my own heart's prompting: if, etc. (Num. 16:28 ff. See also Josh. 2:9–11; 24:17.))

91) *Thirdly*, because he (Moses), as a poor fugitive, freed an entire people from a four-hundred-year slavery, and out of a nation of slaves made a civilized, independent nation, and gave it a holy Law and a land of its own.

92) *Fourthly*, because he *foretold* future things which have come to pass *exactly*; for example:

Tomorrow shall this sign take place . . . When it is *midnight*, I will show myself in Egypt. (Exod. 8:19; 4:4.[21]) *The Eternal will scatter you among all the nations.* (Deut. 28:64.)

93) *Fifthly*, he relates everything in his books with *honest love of truth* and sincerity, and does not conceal the faults of his people and of his relatives, not even his own shortcomings. For example, how he first had to learn from *Jethro* how to judge the people (Exod. 18:13); — how he lacked trust in God at his *mission* to Egypt (ibid. 5:22), — at the *quails* (Num. 11:11), — at the *waters of strife* (ibid. 20:7); — how he erred in the *circumcision* of his son (Exod. 4:24).

94) *Sixthly*, his books contain *teachings* about God and duty which *comfort*, *ennoble* and *make us happy* if we hold to them; for example, the teachings of the *unity of God*; of God's *all-mercifulness*; — or the commandments to *love God with all one's heart and one's neighbor as oneself*; — to be *humane* and *merciful* [p. 28] toward the *poor*, *widows* and *orphans*; toward *slaves*, *animals*, etc. (Hymn 124.)

95) The words of the *other prophets* too (e.g., Isaiah's, Jeremiah's) are true, and everything that they wrote in their books with regard to religion is of divine origin; for they *agree* with Moses, and they too proved their divine mission through *miracles*, *prophecies* and *integrity*.

96) If, therefore, *something* in the books of Holy Scripture should be incomprehensible to us, we must not reject them, but must seek *explanation*, and must hope that on *repeated reading* everything will gradually become clear to us, if we earnestly pray to God:

Good and gracious God! teach me to understand thy Law; open my eyes, that I may behold the hidden things in thy teaching! (Ps. 119:68, 18.)

Be not wise in thine own eyes. (Prov. 3:7.) (Hymn 131, 4.)

[21] Translator: "4, 4" is evidently a misprint for Exod. 11:4 ("About midnight will I go out into the midst of Egypt").

What is the third doctrine of faith?

What does **prophet** *mean?*

What does **revealed** *mean?*

Which was the most important revelation?

In which word in the story of the revelation is the destiny of Israel expressed?

In what does this destiny consist?

How do we convince ourselves from our laws that this is the destiny of Israel?

And how from our history?

What is understood by the time of the Moshiach?

How does Holy Scripture express itself about this time?

When will the messianic time be?

Why may we not fall away from the religion of our fathers?

What does Holy Scripture say about this?

What should we consider when we are tempted to depart from the religion of our fathers?

By what means can and should we make the keeping of our religion easier for ourselves?

Where does God command us to do this?

Which passages in Holy Scripture and the Talmud, and which examples, prove that the teachers of religion may, according to circumstances, abolish a custom or ordain a new one?

What is the word in the story of the giving of the Law according to which we must believe for ever in Moses' divine [p. 29] *mission?*

By what means do we convince ourselves that Moses was really sent by God?

What are the words of Holy Scripture concerning each of these proofs?

On what is our belief founded that the other prophets too were messengers of God?

What, then, have we to do when something in the books of Holy Scripture is obscure and incomprehensible to us?

How should we pray to God on that account?

Of the Talmud

97) The *Talmud* seeks to show *how the Torah is to be interpreted* and followed. For example, *what kind of* fruit it actually is with which we are to appear at divine service on the Feast of Tabernacles according to the Law; likewise it says in the Law: of thy cattle thou shalt slaughter *as* I have commanded thee. But the *how* is nowhere stated in the Law; therefore the Talmud shows it.[22]

98) The Talmud contains:

1) Laws which, according to the view of the teachers of the Talmud, were communicated orally by Moses himself (e.g., the more precise make-up of the *tefillin*) (*Halacha lemosche mesinai*);

2) Laws which are *derived* from the written Law according to certain rules of interpretation (*middos*); (both kinds of laws the teachers of the Talmud regard as divine — דאורייתא, "from the Torah");

3) *Ordinances* which the later teachers of religion at each time considered necessary *according to the needs of the time* (*tekanos*);

4) Ordinances which serve the written Law as a kind of *fence* (*Geder*, *Sjag*) and are meant to prevent its transgression; (these ordinances, 3 and 4, are not to be regarded as divine — דרבנן, "of the Rabbis"); [p. 30] 5) *Legends* and explanations, instructive sayings and parables, which relate to faith, morals and history (*Hagada*).

99) The Talmud was for a long time transmitted from mouth to mouth, from teacher to pupil, from father to son; therefore the Talmud is called the *oral teaching*, תורה שבעל פה ("the Torah that is by mouth") — but the Law which Moses already wrote down is called the *written teaching*, תורה שבכתב ("the Torah that is in writing").

100) But the oral teaching too was written down by *Rabbi Judah ha-Nasi* about 150 years after the destruction of the Second Temple, which work, in 6 parts, is called the *Mishnah*. — No book of this Mishnah work contains so many pure teachings of wisdom and virtue as the Mishnah *Aboth* (called *Sayings of the Fathers*).

101) About 250 years later, explanations of the Mishnah were again collected and recorded by *Rabina* and *Rav Ashi*, which collection is called *Gemara*. — Mishnah and Gemara together are called the *Talmud* (Teaching).

[22]Translator: The fruit is the *etrog* (Lev. 23:40, "the fruit of a goodly tree"); the slaughtering verse is Deut. 12:21.

What is the purpose of the Talmud?

What are its contents?

Why is the Talmud called the oral, and the books of Moses the written, teaching?

When *and by* whom *were the Mishnah and Talmud written down?*

102) Although all the laws of the Torah are from God, yet only the *Ten Commandments* were made known by God himself to the whole people with so much solemnity, because they comprise almost all the other laws and form the foundation of the *covenant* between God and Israel.

> [p. 31] (Deut. 4:13: God himself proclaimed to you his *covenant*, which he commanded you to keep, namely:)

The Ten Commandments

103) *The first commandment* reads: I am the Eternal, thy God, who brought thee out of the land of Mizrajim, out of the house of bondage.

104) This commandment stands at the beginning as an introduction, as it were; for it contains the *fundamental doctrine* of our religion, namely: *that there is a God and Ruler of the world*, whose Law we are bound to keep, if only out of gratitude for the redemption from Egypt.

105) *The second commandment* reads: Thou shalt have no other gods before my face. Thou shalt not make thyself an idol, nor any likeness of what is in heaven above, or on the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the Eternal, thy God, am a jealous God,[23] who visits the transgression of the fathers upon the children, grandchildren and great-grandchildren, namely of those who hate me, but who shows grace to the thousandth generation of those who love me and keep my commandments.

106) This commandment *forbids every kind of idolatry*; that is: everything that *turns away* from the *one*, purely *spiritual* God; for example, when one worships any being other than God as divine; or when one thinks of God under any form and with bodily attributes; or when one fears or hopes *too much* from spirits, men, riches and other things (and therefore not enough from *God*).

> Pay no heed to any *superstitious* omen, and be no observers of times. (Lev. 19:26.)

[p. 32] *Like the superstitious Haman: Esth. 3:7.*

> *Thou must hold wholly to the Eternal thy God.* (Deut. 18:13.)
>
> Thus says the Eternal: Cursed be the man who relies only on men, who makes flesh his strength, and whose heart turns away from the Eternal. But blessed is *he* who trusts in the Eternal. (Jer. 17:5, 7.)

[23] To whom the keeping of his commandments is not a matter of indifference.

107) *The third commandment* reads: Thou shalt not misuse the name of the Eternal, thy God, for the Eternal will not leave unpunished him who misuses his name.

108) This commandment commands us *to keep the name of God holy*, and not to use it in any such way as would violate reverence for God. (§§ 134–142.)

109) *The fourth commandment* reads: Remember always the day of rest, to keep it holy. Six days mayest thou labor and do all thy business, but the seventh day is a day of rest in honor of the Eternal, thy God. On it thou shalt do no work, neither thou thyself, nor thy son, nor thy daughter, thy manservant, thy maidservant, nor through thy cattle or through the stranger who dwells within thy gates. For in six days the Eternal made heaven, earth and sea, together with all that is in them, and on the seventh he rested. Therefore the Eternal blessed the day of rest and declared it holy.

110) This commandment *commands* us *to distinguish the seventh day* in bodily and spiritual respects *from the other weekdays*. (§§ 196–201.)

111) *The fifth commandment* reads: Honor thy father and thy mother, that thou mayest live long upon the land which the Eternal, thy God, gives thee.

112) This commandment *commands* us: next to *God*, the invisible Creator and Benefactor, — the visible [p. 33] Creator and benefactor, to honor our parents. (§ 361–364.)

113) The *sixth commandment* reads: You shall not murder.

114) This commandment forbids us *to shorten human life* (contrary to duty). (§ 327, 328.)

115) The *seventh commandment* reads: You shall not commit adultery.

116) This commandment forbids *married persons* to *violate the holy covenant of marital fidelity and love*. (§ 282, 359.)

117) The *eighth commandment* reads: You shall not steal.

118) This commandment forbids us to appropriate a thing that does not belong to us. (§ 331–334.)

119) The *ninth commandment* reads: You shall testify nothing against your neighbor as a false witness.

120) This commandment forbids *giving false testimony* against our neighbor (in court or elsewhere). (§ 336, 337, 341.)

121) The *tenth commandment* reads: You shall have no desire for your neighbor's house; you shall have no desire for your neighbor's wife, for his manservant, for his maidservant, for his ox, for his donkey, or for anything that your neighbor possesses.

122) This commandment forbids even *the desire for our neighbor's property*; for evil desire is the root of the evil deed. (§ 278, 331–334. H. G. L. 121, 122.)[24]

Why were precisely the Ten Commandments proclaimed with particular solemnity?

How does the first commandment read?

How do the 2nd, 3rd, 4th, etc. read?

What is the content of the first commandment?

What do the 2nd, 3rd, 4th, etc. forbid?

[p. —] # Part Two

Ethics

Hold fast to instruction, do not let go;
keep it, for it is your life.
(Prov. 4:13.)

Section One. Duties toward God

123) *Duty* means: what we ought or ought not to do.

124) The disposition that we ought to have toward God is called *piety*; whoever has it is called *pious*.

125) This pious disposition toward God *arises of itself* when one *knows God rightly*.

126) From the knowledge that God is a supremely perfect and almighty Being there arises, first of all, *reverence* for Him; and from the knowledge that He is our all-good Father there arises *love* for Him. (§ 15 and 27.)

127) *Reverence and love* (יראה ואהבה, "fear and love") are our *chief duties* toward God.[25]

> Before the Eternal, your God, you must have reverence. (Deut. 10:20 and 6:13.)
>
> You shall love the Eternal, your God, with all your heart, with all your soul, and with all your might. (Deut. 6:5.)

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[24]Translator: "Lied" (Hymn) refers by number to the hymns of Johlson's Israelite hymnal (Frankfurt, 3rd ed.), and "H. G. L." to the hymns (Lieder) of the Hamburg Israelite Hymnal (Hamburg, 1833), both cited by Herxheimer as explained in his prefaces; § numbers refer to his own numbered paragraphs.

[25]Maimon[ides], *Yesode ha-Torah*, Section 2.

128) Reverence and love toward God also lead to *humility, obedience, gratitude, trust,* and *submission* toward God, to *joy in God*, and to *drawing near to Him*.

[p. 35] **I. Reverence for God**

129) is nothing other than a deep *respect* for the divine *omnipotence* and *perfection*, and a holy *awe* before God.

> There is none like You, O Lord! You are great, and Your name is great in might. Who would not revere You? (Jer. 10:6.)

130) Since God is also our kind Father, our reverence, and our whole disposition toward Him, must also be *childlike*.

> You are *children* of the Eternal, your God! (Deut. 14:1.)

131) Just as in a pious child reverence and love toward the parents are always *united*, so too must our fear of God be at the same time full of love, and our love for Him at the same time full of reverence.

> And now, Israel! what does the Eternal require of you but that you *revere* Him, walk in His ways, and *at the same time love* Him. (Deut. 12:10.)[26]

132) Whoever has no reverence for God easily sins 1) through unseemly *thoughts* and *words* about God's word and works; he utters God's holy name in order to lie, to heal illnesses, and so forth.

> That *the fear of God be before your eyes, so that you* do not sin! (Exod. 20:17.)[27] (Hymn 245.)

133) He sins 2) through *deeds*: he does in secret what God has forbidden, because he fears men more than God; he permits himself actions that degrade his religion, e.g. fraud, perjury, etc. (H. G. L. 140.)

> (In his arrogance the wicked man cares for nothing; there is no God in all his thoughts; his mouth is full of *perjury*, deceit and guile; under his tongue are wrong and mischief. Ps. 10:4, 7.)
>
> As often as I think of You, O Lord,
> May a pious mind enliven me,
> And may Your exalted name direct
> My heart to deepest reverence.
>
> [p. 36] Let me flee the insolent scoffer
> Who, without awe, makes bold
> To drag down what is most holy,

[26] Translator: Misprint for Deut. 10:12.

[27] Translator: Here and elsewhere (e.g. Ps. 8:5; Ps. 19:13–14; Ps. 51; Lev. 5:23; Gen. 32:11) verse numbers follow the Hebrew Bible, which sometimes differ from English versions (here Exod. 20:20 in English Bibles).

That it may be food for mockery.
O, whoever with wanton spirit
Scorns what is great and holy,
Where the feeling for every good
Goes under in insolent mockery:
In his breast vice freely
Exercises its tyranny.

The Oath

134) is a calling upon the All-knowing as *witness* that what one says is true, or that one intends to keep what one promises; and that the righteous God shall *punish* it if one speaks untruth or does not keep the promise.

135) Such swearing of an oath is *permitted* when the authorities call upon us to do so, and we know with full certainty that which we swear to.

> Jer. 4:2: You shall swear "as God lives" only in truth, justice, and righteousness. (Deut. 6:13.)

136) *To swear unnecessarily* is a sin and a misuse of God's holy name.

The third commandment.

> Even your Yes and No should be honest. (Talmud, [Bava] Metzia 49.)

137) It is the most dreadful sin when one swears *falsely* (commits *perjury*); for thereby one sins: 1) *against God*, whose omniscience and justice one thereby mocks and denies, and whose holy name one thereby profanes.

> You shall not swear falsely by My name; you thereby profane the name of your God. I am the Eternal (who will surely punish this). (Lev. 19:12.)

138) *Secondly, against one's fellow man*, in that one inflicts harm and injury upon him and commits the most crying injustice against him; [p. 37] and at the same time one also lies to and deceives the authorities, who on earth stand in God's stead.

139) *Thirdly, against oneself*, in that one thereby hardens one's conscience, *renounces* God and His help from then on, and, as one *godless*, has no more happiness and no more peace; for:

> The *godless* have no peace, says God. (Isa. 57:21.)

140) Besides the *punishment* that the perjurer never has inward peace nor the consolation of heaven in the hour of death, he also takes his gnawing conscience with him into eternity, and leaves behind for his family the curse in the house.

> I send forth the curse into the house of him who has sworn falsely by My name; it shall remain in the house and destroy it, timber and stone. (Zech. 5:4.)

For the Eternal will not leave *unpunished*, etc. (Third commandment.)

141) If the perjury comes to light, as often happens against all expectation, the evildoer is also severely punished by the authorities, and people shun him and say to one another:

Depart from the dwelling of such evildoers; touch nothing of theirs. (Num. 16:26.)

142) We must accustom ourselves to name the holy name of God not too often, and never otherwise than with the deepest *reverence*, and in general to strengthen ourselves in every way in the reverence of God, so that we do not burden our soul with a perjury which we could make good neither through the *Day of Atonement* (Yom Kippur) nor (perhaps because of sudden death) in any other way.

Who may ascend the mountain of the Lord? Who may enter His holy place? — He who is of clean hands and pure heart, who never commits perjury, never swears to deceive. (Ps. 24:3.)

(How sacred our fathers held the oath is shown by the example of the Gibeonites*, who were after all hea-* [p. 38] *thens, and had obtained the oath from the Israelites by cunning. Josh. 9.) (Hymns 246–248.)*

What do we call* duty*?

What do* piety *and* pious *mean?

How does the right disposition toward God come about?

How so, from the knowledge of God?

What, then, are our* chief duties *toward God?

In which Bible passages are these* duties *contained?

What are the other duties toward God, which arise from reverence and love toward Him, called?

What is* reverence *for God?

With what can one compare this reverence, if one wishes to know how it must be constituted?

How does childlike fear of one's parents differ from other fear?

How can lack of the fear of God lead to sins in thoughts, words and deeds?

What actually is an* oath*?

Is it never permitted to us?

May one swear to the truth unnecessarily?

What does* perjury *mean?

How does one commit a threefold sin through perjury?

What punishment follows perjury if it remains hidden? what further punishment if it comes to light?

Can Yom Kippur atone for perjury?

What must one do in order never to come into temptation to the sin of perjury?

Which Bible passages relate to the oath?

How did our forefathers conduct themselves regarding the oath which they had sworn to the heathen Gibeonites?

II. Love for God

143) is rightly constituted when it is *with all the heart, with all the soul, and with all one's might*; that is, when with *undivided* mind we cleave to God alone, and dedicate all our thoughts and feelings, as well as all our spiritual and bodily *powers* and *goods*, to Him alone. (Deut. 6:5.)

(An example of such self-sacrificing love for God in Abraham*, who [offered] his son ... Gen. 22.)*

144) This love for God we can *awaken* in ourselves more and more, the more we reflect on the bound- [p. 39] less fatherly goodness of God and His infinite love toward us. (§ 22–27 and 126. H. G. L. 149–153.)

III. Humility toward God

145) is the feeling of our *powerlessness* and *unworthiness* before God; the feeling of our weakness and dependence, and of our infinite distance from the Most Exalted and Almighty. (See § 20.)

> It has been told you, O man, what is good and what the Eternal requires of you: only to do justice, to practice love, and to walk in humility before your God. (Mic. 6:8.)
>
> What is man, that You still remember him? — the son of earth, that You care for him? (Ps. 8:5.) (Hymn 232.)

IV. Obedience toward God

146) consists in our keeping what God has commanded us in Holy Scripture and in the heart.

> The conclusion, which contains everything, is: fear God and keep His commandments. (Eccl. 12:13.)
>
> Behold, obedience is better than sacrifice; to hearken, better than the fat of rams. For rebelliousness is like the sin of sorcery, and stubbornness like idolatry and image-worship. (1 Sam. 15:22 and 23.)

147) Obedience toward God is rightly constituted when we keep His commandments with *childlike delight* and joy, and not out of *servile greed for reward* or *servile fear*.

> Be not like servants who serve their master for the sake of reward. (Talmud, Avot 1.)
>
> Happy the man who fears the Eternal, and has great delight in His commandments! (Ps. 112:1.) (Hymns 177–181. H. G. L. 154.)

Of Sin and Repentance

148) Everything that is done against God's commandment (whether *inwardly* in thoughts and lusts, or *outwardly* in words, gestures and actions — whether *intentionally*, or out of *ignorance* and *error*) is called *sin*.

> [p. 40] Unwitting faults, who perceives them? Preserve me, God, from unrecognized sins! Keep me also from intentional sins, that they may not rule over me! (Ps. 19:13, 14.)

149) Upon sin there follows inevitably, *in this or that life, punishment*. It shows itself both in *outward* misfortune and in the *inward* tormenting feeling of remorse (conscience), in which the sinner would constantly like to cry out with *Cain*:

> Lord! my sin is too great, I cannot bear it. (Gen. 4:13.)
>
> In the evildoer's crime itself lies misfortune; but the pious man may be glad and joyful. (Prov. 29:6.)

150) The sinner can escape punishment and again become a partaker of God's grace if he *truly repents* [*sich bekehrt*, turns back].

> (Let the wicked forsake his way, the evildoer his thoughts, and turn back to the Eternal, and He will have mercy upon him, and to our God, for He pardons abundantly. Isa. 55:7.)
>
> As I live, says God the Lord, I have no pleasure in the death of the evildoer, but will that he turn from his way and live. (Ezek. 33:11.)

151) For true *repentance* (תשובה, *teshuvah*) the following five things are necessary: 1) recognition of the sin; 2) deep remorse; 3) confession; 4) prayer; 5) genuine amendment of life.

152) *Recognition of the sin* means: the sinner must see how greatly he has transgressed.

Note. In order to attain this recognition, we must often and carefully compare our dispositions, words and actions with the will of God, which He has communicated to us in Holy Scripture, in reason and in conscience. (§ 254–258.)

> I *recognize* my transgression, and my sin hovers ever before me, that I have sinned against You, the Only One! and done what is evil in Your eyes. (Ps. 51:5.)

153) Upon the recognition of sin must follow *deep remorse*; that is: the wish not to have committed the sin, and the inward grief of the soul, [p. 41] which on account of the sin committed is full of sorrow and shame, and can be calmed by nothing.

> My God, I am ashamed and abashed to lift up my eyes to You; for our sins have risen above our head, our guilt is great, up to the heavens. (Ezra 9:6.)
>
> The sacrifices that please God are a broken spirit; a crushed and bowed heart, O God, You will not despise. (Ps. 51:19.)

154) *Confession*: that is, one must sincerely admit one's transgression and accuse oneself of it.

> As soon as he recognizes his guilt in any matter, he shall first of all *confess* what he has sinned. (Lev. 5:5.)
>
> Whoever admits his transgressions and amends finds mercy. (Prov. 28:13.)

(When I kept silent, I wasted away in my unceasing cry of anguish; therefore I confess my sin to You, I will not hide my transgression. I say: I confess my iniquity to the Lord, and You forgive me the guilt of my sins. Ps. 32:3, 5.)

155) *Prayer*: one must call with all one's heart upon the All-merciful for the gracious forgiveness of the sin, and vow amendment to Him.

Return, O Israel, to the Eternal your God! for you have fallen through your sin. Turn with prayer to the Lord, and say: You who forgive the sins of all, accept our amendment! (Hos. 14:2.)

156) Prayer (and fasting) alone can avail nothing (Isa. 58); there must also be a *genuine amendment of life*; that is, one must seek as far as possible to satisfy and to be reconciled with one's neighbor; one must do good, improve one's mind and conduct, lay aside every fault, take on every virtue, and from the ground up *become another person*.

Cast away from you all your sins, and make yourselves a *new heart and a new mind*. (Ezek. 18:31.)

If he has transgressed against men, he must give back what he has robbed, and what he has unjustly withheld. (Lev. 5:23.)

Wash and cleanse yourselves! put your evil deeds away from before My eyes; cease to do evil; learn to do good; [p. 42] seek justice; make the oppressed happy again; secure the orphan's right; take up the widow's cause. Come, let us reason together, says the Lord: though your sins be as scarlet, they shall become white as snow, etc. (Isa. 1:16–19.)

(Examples from sacred history in which God forgave the repentant sinner are: Cain*, Gen. 4;* David*, 2 Sam. 12;* Manasseh*, 2 Chron. 33.)*

157) It would be the greatest folly to wish to postpone repentance and amendment until the hour of death.

Remember therefore your Creator in the days of your youth, before the evil days come, and before the years draw near of which you will say: I have no pleasure in them. (Eccl. 12:1.)

Repent one day before your death! (that is, every day). (Avot 2:15.) (Hymns 294–301.)

How must love for God be constituted? how does it arise?

What is humility toward God?

In what does obedience toward God consist?

When is it rightly constituted?

What do Holy Scripture and the Talmud teach about this?

What does sin mean?

How many kinds of sin are there?

How and where does punishment follow?

Is the sinner wholly lost?

What belongs to repentance?

What does recognition of sin mean? Bible passage!

In what is remorse shown? Verse!

What does confession mean? Verse!

In what should prayer consist?

In what, amendment of life?

What does Holy Scripture teach about this?

Why is it probably not wise to postpone repentance until the deathbed?

V. Gratitude toward God

158) must show itself in this, that 1) *when things go well* with us, we acknowledge God as their author, *praise* Him for it, and seek to make ourselves worthy of His benefits through a God-pleasing *way of life* and through *beneficence* toward our fellow men.

> Bless the Lord, O my soul, and forget not all His benefits. (Ps. 103.)
>
> I am too small for all the benefits and all the faithfulness that You have shown to Your servant. (Gen. 32:11.)

[p. 43] **159)** Our gratitude must show itself 2) *when things go badly* with us, in our considering that the misfortune is meant to make us more pious and more understanding, and therefore saying gratefully:

> *What God does is well done.* (Talmud, Berakhot 60.)

160) We must guard against *ingratitude*, which ascribes the good not to the unmerited grace of the heavenly Giver but to *one's own merit*, and therefore becomes arrogant and forgetful of God.

> It could come about, when you have food in abundance, build fine houses and dwell in them, possess cattle large and small, much silver and gold, and in general increase in possessions of every kind, that you would become arrogant and forget the Eternal your God, and perhaps say in your heart: *my* power and valor have gained me all this wealth; but you must remember the Eternal your God, for *it is He* who gives you the strength to gain this wealth. (Deut. 8:12 ff.) (Hymns 170–176. H. G. L. 131–138.)

VI. Trust in God

161) is nothing other than the firm conviction that God cares for our true welfare and never forsakes us. (§ 28 and 56. H. G. L. 155–170.)

> He sleeps not, He slumbers not, the Guardian of Israel. (Ps. 121:4.)
>
> Commit your ways to the Lord; trust in Him, He will make all well! (Ps. 37:5.)

162) We *strengthen* ourselves in trust in God when we come to know rightly God's attributes and His governance of the world, and when we consider how often some evil has already turned to good. (Deut. 8:5, 16.)

(Examples of happy turns of misfortune for individuals: Joseph*; — for the whole people: the exaltation of the Jews just when they were threatened by* Haman *with their destruction!)*

[p. 44] **163)** Trust in God is *unreasonable* when one expects one's sustenance from God without being active oneself; or when one hopes for forgiveness of sin from God without amending oneself; or when in illness one does not use the necessary means, and says: God will help anyway. (Compare also § 106.)

> Do not put the Eternal, your God, to the test. (Deut. 6:16.)
>
> So that the Eternal may bless you in your *activity*. (Deut. 14:29.)

164) *Genuine* trust in God shows itself in *contentment* and in *hope* in God in all situations of life, and in *courage* in carrying out good works and in every danger not brought on by one's own fault. (§ 261.)

(In preparing the work of the Temple, as in his frequent dangers, David *was encouraged by his trust in God!)*

> Those who trust in God gain ever new strength. (Isa. 40:31.)
>
> (Be comforted in God alone, my spirit! for my hope comes from Him. He alone is my rock and deliverance and firm fortress; no! I shall not fall. My salvation, my dignity is with God; my sheltering rock, my confidence is God. Ps. 62:6 ff.)

VII. Submission

165) The pious person accepts the lot which he cannot change, with patience and surrender to the will of God.

> The Lord gave, the Lord has taken away; blessed be the name of the Lord. (Job 1:21.)
>
> Shall we accept only the good from God, and not be willing to accept evil? (Ibid. 2:10.)

166) Submission to the will of God shows itself in this, that in hard sufferings one does not *murmur* against God, does not *lose heart* and *despair*, and also does not [p. 45] use *forbidden means* to free oneself from the sufferings. (§ 54.)

> Though He slay me, I still hope. (Job 13:15.)
>
> It is good to wait in quiet submission for God's help. (Lam. 3:26, 39.)

(Sacred history sets before us the following models of submission to the will of God: Abraham*, when God demanded his only son as a sacrifice, Gen. 22. —* Aaron*, when his sons were burned, Lev. 10:23.*[28] — Eli*, 1 Sam. 3:18. —* Job. — David*, when he was persecuted by Saul, and also when his child died.) (Hymns 193–196. H. G. L. 180–196.)*

[28] Translator: Thus printed; the intended reference is Lev. 10:2–3 (Aaron's silence after the death of Nadab and Abihu).

How must we show our gratitude toward God in good fortune? how in misfortune?

In what is ingratitude toward God shown?

What does Holy Scripture say about this?

What does trust in God mean?

How can one strengthen oneself in trust in God?

In which cases would it be unreasonable to trust in God?

How must trust in God express itself?

Which Bible passages relate to trust in God?

What is submission to the will of God?

How does it express itself?

What examples of submission do we find in Holy Scripture?

VIII. Joy in God

167) consists in our *gladly thinking of Him*, doing His will with *enthusiasm*, and esteeming Him as our *highest good*.

> When I lie down in bed, I think of You; when I awake, I speak of You. For You are my help, and in the shadow of Your wings I rejoice. My soul cleaves to You; I follow Your right hand. (Ps. 63:7–9.)
>
> Rejoice, you pious ones of the Lord! (Ps. 97:12.)
>
> I rejoice greatly in the Eternal; my soul exults in my God. (Isa. 61:10.) (Hymns 219–226.)

IX. Drawing Near to God

168) is our highest duty, and consists in our taking God as our *model*, imitating Him as far as possible, and striving to become ever *more like* Him. (§ 29 and 44.) (Deut. 11:22; 30:20.)

169) Our nature impels us to imitate and draw near to those people whom we respect and love; but let our *highest model* be God, for He alone is without fault.

> There is no man on earth so righteous that he always does only what is good and never errs. (Eccl. 7:20.)

(Even Moses *was not free of faults, and we may therefore not take him as our highest model.) (Hymns 118, 69.)*

In what does joy in God consist?

In what, drawing near?

Which passages of Holy Scripture command us to draw near to God?

Should we take Moses as our highest model?

170) Our *inward* reverence and love and childlike disposition toward God should also express itself *outwardly*: 1) through *prayer*; 2) through the *festivals and fast days*; 3) through the *religious customs*.

171) This *expression* of our inward disposition is called *outward worship*, which is meant ever to *stimulate*, *maintain* and *strengthen* our piety.

I. Prayer

172) *To pray* means: to express before God our feelings toward God.

173) God indeed knows our feelings before we express them to Him, but the pious person prays because it is for him 1) a need and 2) a duty.

[p. 47] **174)** Just as it is a *need* for us to speak with our parents and friends about our circumstances and our feelings, even when they already know them, so the pious person too *feels impelled* to pour out his heart before his heavenly Father.

(That is why Cain already prayed, Gen. 4:13 — *Abraham — Isaac — Jacob — Moses — Hannah — David — Solomon — Hezekiah* and others.)

> Beloved people! trust in him at all times! *pour out* your heart before him. (Ps. 62:9.)
>
> As the hart pants after fresh springs, so my soul pants after thee, O God! (Ps. 42:2.)

175) It is 2) a *duty* to pray, for prayer brings calm in suffering, awakens us to piety and virtue, and keeps us from gradually forgetting God and our higher destiny. Deut. 11:13.

176) The prayer of the pious is at all times *answered*; for he desires not what *he* wills, but what God wills.

> He fulfils the desire of his pious ones, hears their cry, and helps them. (Ps. 145:19.)[29]

177) A sincere prayer has the result that our former sorrow vanishes, and that we feel ourselves *happier* and *ennobled*, more *sympathetic* toward our fellow human beings, and nearer to our heavenly Father. — That is the *power* of prayer.

> The Lord is *near* to all who call upon him sincerely. (Ps. 145:18.)

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[29] Ibn Ezra on Deut. 4:7.

178) Praying for *others* too, even for our *enemies*, is our duty, and already in itself has this benefit for us, that our soul is thereby drawn toward our fellow human beings and becomes gentler and more benevolent.

[p. 48] (Abraham prayed for the heathen *Abimelech*, Gen. 20:17, and even for the godless *Sodomites*, Gen. 18. — *Moses* often prayed for his people; even for their Egyptian oppressors, Exod. 8. — *Solomon* implored: Even the prayer of the *heathen*, who is not of thy people Israel, hear, O God, in thy heaven! 1 Kings 8.)

179) Prayers are *divided* according to their content into:

Prayers of praise, e.g. Ps. 148, "Hallelujah," etc.

Prayers of thanksgiving, e.g. Ps. 136, "Give thanks to the Lord," etc.

Prayers of penitence, e.g. Ps. 51, "Have mercy on me, O God, blot out my guilt," etc.

Prayers of petition, e.g. the prayer of Solomon, 1 Kings 8.

180) The *object* of our ordinary *prayer of petition* should be: that God grant us our necessary *livelihood*, and a *sound understanding* and a *pure heart*.

Thus prayed our patriarch *Jacob*:

> May God be with me, protect me on this way that I go, and give me only *bread* to eat and *clothing* to put on. (Gen. 28:20.)

Thus prayed the pious *David*:

> Create in me a *pure heart* (O God), and give me a new *steadfast spirit*. (Ps. 51:12.)

Thus prayed also the wise *Solomon*:

> Two things I ask of thee, deny them not to me, O God, as long as I live: remove vain delusion and folly far from me; let neither riches nor poverty be my lot; grant me only my modest livelihood. (Prov. 30:7[–8].)

181) One can pray in two ways: 1) *from the heart*, namely where the heart itself supplies the words and thoughts only in the course of praying; which can be learned through practice, and ought to be learned, because it is the proper, true praying;

[p. 49] **182)** *secondly, according to a prescribed form of prayer* and at the *fixed times*; and this is necessary if only because public communal prayer would be *thrown into confusion* if everyone prayed according to the prompting of his own heart; and also because not everyone knows how properly to *express* his feelings before God.

> It is good to give thanks to the Eternal, Most High! to sing thy name; in the *morning* to praise thy goodness, in the *evening* thy fatherly faithfulness. (Ps. 92:2[–3]; Dan. 6:11; Ps. 55:18.)

183) The passage inserted into the prescribed daily prayer, which is already found in the holy Torah and must be recited by every Israelite daily, morning and evening, is the *Shema* (Deut. 6:4–10; 11:13–22; Num. 15:37–41).[30]

184) This Shema must be recited as part of the daily prayer because it contains the *principal teachings* of the Israelite religion (Doctrine of Faith § 3; Ethics § 127).

185) Whoever wishes to pray rightly must first *prepare* himself for it, namely: 1) by washing his hands and taking care that *body*, *clothing* and the *place* where he prays are *clean*.

> Amos 4:12. Israel! prepare thyself before thy God.

186) Outward cleanliness should at the same time remind us that we must also 2) cleanse ourselves *inwardly*, that is, in heart and in disposition, and must not step before Him who knows the heart with a heart full of *lusts* or *rancor*.

> Stretch out your hands on high, — my eye turns away; pray as much as you will, — I do not hear it; wash and *cleanse* yourselves first, put away the evil. (Isa. 1:15[–16].)
>
> There is no wrong in my hands, my prayer is pure. (Job 16:17.)
>
> The sacrifice of the wicked is an abomination to the Eternal; in the prayer of the upright he takes delight. (Prov. 15:8.)

[p. 50] **187)** One should 3) before praying put away every *business* and every *extraneous thought*, and then step in the deepest *humility* and *reverence* before the King of all kings.

> Behold! I have undertaken to speak to the Lord, I who am but dust and ashes. (Gen. 18:27.)
>
> Worship the Eternal in awe-filled reverence. (Ps. 2:11.)

188) Thus prepared, one should then pray, and indeed: 1) with *devotion*; that is, the whole mind must be directed toward God and toward what the mouth utters.

> For this people draws near to me with its mouth; with its lips alone do they honor me, but their heart is far from me. (Isa. 29:13.)
>
> Prayer without devotion is like a body without a soul. (Talm.)

189) Guard against lack of devotion, especially when one prays *long* or prays the *same prayer often*, because one then easily becomes undevoted in any case. Eccl. 4:17; 5:1.

> *Better to pray little with devotion than much without devotion.* (Orach Chayim § 1.)[31]

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[30] Translator: As printed; the Shema passages are usually given as Deut. 6:4–9 and 11:13–21 (so Herxheimer himself in his note on p. 61).

[31] Translator: *Orach Chayim*, the first part of Joseph Karo's legal code *Shulchan Arukh*; the saying is in § 1:4.

190) Devotion is furthered when one *understands* what one prays; for one could indeed direct one's mind toward God without this, but not toward what the mouth utters. (Compare Orach Chayim § 98.)

> May the words of my mouth and the thoughts of my heart be pleasing to thee, O Eternal, my protection and redeemer. (Ps. 19:15.)

191) One must 2) pray with *trust in God* and *submission*; that is, we must leave everything to God and not wish to prescribe anything to him.

> He is God; let him do what seems good to him. (1 Sam. 3:18.)

192) One must 3) (with respect to outward conduct) pray with *decorum*, without *loud shouting*, without violent *moving* and rocking of the body, but [p. 51] calmly, quietly and reverently, after the example of the pious *Hannah*.

> Hannah spoke to herself alone, only her lips moved, but her voice was not heard. (1 Sam. 1:13. Compare Talm. Berakhot fol. 31 on this passage.) (Hymns 209–218.)

193) One must conduct oneself with particular reverence at *public* prayer in the house of God, bearing in mind:

> How holy is this place! It is none other than God's house, here is the gate of heaven. (Gen. 28:17.)

194) The *house of God* must be holy to us because here all stand without earthly distinction as equal brothers in the Father's house, in order to *glorify* the Father of all *with one accord*, and by communal prayer to *rouse* themselves and others to piety and virtue.

> (How lovely are thy dwellings, O Eternal, Lord of the universe! My heart longs and pines for the courts of the Eternal.)
>
> Happy are they who dwell in thy house; who praise thee without ceasing. (Ps. 84:2, 3, 5.)

195) It is therefore a duty, wherever possible, to pray in the house of God, in an assembly of at least 10 male persons who are of age to fulfil the Law.

> (I will give thanks to thee in the great congregation; praise thee in the assembly of the people. Ps. 35:18.)
>
> I rejoice when they say to me: "Let us go into the house of the Eternal!" (Ps. 122:1.) (Hymns 203–209. H. G. L. 264–274.)[32]

[32]Translator: "H. G. L." evidently refers to a second hymnal cited alongside Herxheimer's own numbered hymns ("Lied"); the abbreviation is not expanded on these pages.

By what should our inner disposition toward God show itself outwardly?

What is this outward expression called?

What purpose is in turn achieved by this divine service?

What is meant by praying?

What purpose does prayer serve, since God knows our thoughts in any case?

Why is prayer a need?

Why a duty?

How is it that prayer is always answered?

In what does the power of prayer consist?

Should we pray for others too?

How are prayers divided?

What should we at all times pray [p. 52] ***for?***

What examples prove this?

What does it mean to pray from the heart?

What does it mean to pray according to a formula?

Should one pray from the heart?

How does one learn to do so?

Why, then, do we have prayer formulas?

Which Bible passages prove that one should pray at fixed times?

Which prayer is contained in the Torah?

Why is this prayer added to the daily prayers?

What belongs to the preparation?

What is the purpose of the outward cleansing before prayer?

What does Holy Scripture say about this?

How should the prayer itself be performed?

What is devotion?

What do Holy Scripture and the Talmud say about this?

What easily disturbs devotion?

What furthers it?

In what should decorum in prayer consist?

Where in particular must one pray with reverence?

What is the purpose of prayer in the house of God?

How large at least must the assembly in the house of God be for prayer?

II. Of the Sabbath, Festival and Fast Days

The Sabbath

196) After six days of labor we are to *hallow* one day in honor of the Eternal; that is, on this day we are to seek the *salvation* of our soul in God, the All-Holy. (§§ 109 and 110.)

197) To further this *purpose* of the Sabbath we are commanded: 1) *rest* from everyday labors, cares and distractions, so that we attend only to the salvation of our soul.

> If on the Sabbath thou holdest back thy foot, so that thou pursuest not thy ordinary desires on my holy day, and callest the Sabbath a delight of the soul, hallowed and honored to God, honored in that thou followest not thine ordinary ways, seekest not thy business, speakest not idle words: then shalt thou find rest of soul in the Lord. (Isa. 58:13[–14].)

198) Secondly, the *distinguishing* of the Sabbath by finer food and handsomer clothes, so that through the outward the inward too may be uplifted.

[p. 53] **199)** Thirdly, *divine service*, which is to consist in the soaring of our soul to God in public and domestic *prayer*, in *hearing* and *studying* the holy *divine word*, in *reflecting* on what we still lack for our blessedness, in *growing* in religious *knowledge* and in every *power* for good. (Introduction, § 13.)

> *So one goes from strength to strength, and appears* in Zion before God. (Ps. 84:8.)

200) As for ourselves, so for all in our household the Sabbath is to be a *day of the Lord*, a festival of the soul; — our *servant* too is to feel *free* — is to be refreshed in the service of *God*.

> That thy manservant and thy maidservant may rest as well as thou; for thou must remember that thou wast a slave in Egypt, and that the Eternal set thee free. (Deut. 5:15.)

201) Even to our *cattle* we are to grant rest on the Sabbath; and we are not to regard as lost the day on which *business*, servants and cattle rest, but to consider it a true loss only if the salvation of our soul were neglected.

> Only take heed for your *souls*, says the Eternal, carry no burdens on the Sabbath. (Jer. 17:21.)
>
> On the 7th day thou shalt keep rest, that thine ox and thine ass also may rest. (Exod. 23:12.) (Hymns 424–427.)

Note. In cases of danger to life, however, it is even *commanded* to transgress the Sabbath law, as every other law of the Torah; thus, for example, to save a sick person, to put out a fire, and the like. (See also § 272, end.)

In what should the hallowing of the Sabbath consist?

What purpose does the Sabbath rest serve?

Why should we distinguish the Sabbath in food and clothing?

In what should the Sabbath divine service consist?

If we ourselves may do no work, may we then let our servants or our cattle work?

But then a day would surely be lost?

What do the passages in the Pentateuch and in Isaiah say about the Sabbath rest?

[p. 54] **The Festivals**

202) Besides the ordinary Sabbaths we have every year five *principal festivals*:

1) The פסח [Pesach], Festival of *Passing-Over*,

also called the *Festival of Unleavened Bread*, חג המצות [Chag ha-Matzot], from the evening of the 14th of the first month (*Nisan*) until the evening of the 22nd; of these 8 days, however, the 4 intermediate days (*Chol ha-Moed*) are celebrated only through divine service, since *necessary* work is permitted on them.

Note. On all the festivals all work is forbidden, and only that is permitted which is required for preparing food; on the Sabbath and the Day of Atonement, however, the latter is forbidden as well. Exod. 12:16.

203) Although according to Holy Scripture (Lev. 23) only the *first* and *seventh* day are to be strictly kept, our forefathers, because of the reckoning of the calendar, which was then still uncertain, kept two days each time for *one* day, so as not to miss the right day; and this custom has been preserved among us to this day for all the festivals.

204) On the first day of this festival chapters 12 and 13 of the second book of Moses are read in the synagogue, because they contain the *cause* of the Pesach and the *laws* to be observed on it; e.g. ch. 12, v. 39:

> (Of the dough that they had brought out of Mizrayim they baked unleavened bread, for it was not leavened; for they were driven out of Mizrayim and could not tarry.)
>
> *Unleavened bread shall be eaten the seven days*, and no leavened bread and no leaven shall be seen in all thy borders. (Ch. 13:7.)

[p. 55] **205)** The *purpose* of the Pesach festival, and especially of the commanded eating of *unleavened* bread, is that we should *gratefully* remember the *redemption* of our ancestors from Egyptian slavery through the wondrous aid of the All-Good.

> (To thy child thou shalt say: This is done because of what the Eternal did for me when I went out of Mizrayim. Exod. 13:8.) (Hymns 428, 429. H. G. L. 357–365.)

2) The שבועת [Shavuot], or Festival of *Weeks*,

206) which is so called because from the 2nd day of Pesach we count 7 weeks, and then celebrate this festival on the 6th and 7th day of the 3rd month (*Sivan*).

> (You shall count from the day after the (Pesach) festival day, from the day on which you brought the omer of the wave-offering, seven full weeks, until the day after the seventh week — — on that very day you shall proclaim a festival, a holy convocation it shall be to you, and you shall do no servile work; this shall be an everlasting statute in all your dwelling places, for your descendants. Lev. 23:14–21.)

207) The purpose of this festival is that we should remember the *revelation* of the laws that were proclaimed on this day on Sinai, and praise God for the benefit of this heavenly *light* with childlike *gratitude* and love. (Hymns 430–432. H. G. L. 366–371.)

> Thy word is a lamp to my feet; a light upon my path. (Ps. 119:105.)

208) When our forefathers still formed a state in Palestine, they also celebrated this festival as a *harvest festival*, and on it offered the first fruits of all produce, which is why it is also called the *Festival of First Fruits*, יום הבכורים [Yom ha-Bikkurim].

3) ראש השנה [Rosh ha-Shanah], *New Year's Festival*,

209) on the first and second day of the month *Tishri*, [p. 56] which month is the first of the civil year but the seventh of the festival year. It is also called יום הזכרון [Yom ha-Zikkaron], *Day of Remembrance*; in Holy Scripture יום תרועה [Yom Teru'ah], *Day of the Sounding of the Trumpet*.

> (On the first day of the 7th month there shall be a day of rest, on which there is blowing for remembrance, and a holy convocation is held; you shall do no servile work. Lev. 23:24[–25].)

210) The *purpose* of this festival, and of the *blowing* of the trumpet (*shofar*) on it, is to rouse us to *examine* our conduct of life, and as it were to call out to us: Israelites! turn back! for God *judges today* your deeds and determines what shall befall you in the new year.

> Shall the trumpet be blown in the city, and the people not tremble? (Amos 3:6.) (Hymns 434–441. H. G. L. 372–384.)

4) יום הכפורים [Yom ha-Kippurim], or *Day of Atonement*,

211) on the 10th day of *Tishri*, which day we keep as the holiest of the year.

> (The Eternal spoke to Moses as follows: On the 10th day of the 7th month is the Day of Atonement; on it you shall hold a holy convocation and a fast day. Lev. 23:26[–27].)

212) The *purpose* of this day, and of *abstaining* from all sensual pleasures on it, is that we should confess our sins before God in deep repentance, and truly *turn back* and *amend* ourselves. (See §§ 150–157 and 142.)

> (On this day you shall do no work of any kind, for it is the Day of Atonement, on which you are atoned for before the Eternal your God. Lev. 23:28 ff.)

213) On the Day of Atonement *forgiveness* is promised us by God for those sins which we have committed *against God*, after due repentance; but the violation of our duties toward our *fellow human beings* [p. 57] God forgives only when we have become fully *reconciled* with our fellow human being.

> For on this day atonement is made for you, to cleanse you. From all your sins *before God* you shall be clean. (Lev. 16:30. Talm. Yoma 85.) (Hymns 442–446. H. G. L. 385–393.)

5) סכות [Sukkot], or the *Festival of Booths*,

214) in the month of *Tishri*, from the evening of the 14th day to the evening of the 23rd day; of these 9 days, however, only the first two and the last two are strictly kept, and the five intermediate days are distinguished only by divine service. (H. G. L. 394–398.)

215) The purpose of this festival is: 1) through *dwelling in booths* to remind us of the *going out* of *Egypt*, in order to *thank* God for it.

> Seven days you shall dwell in booths, so that your descendants may know that I made the children of Israel *dwell in booths* when I led them out of Egypt; I the Eternal your God. (Lev. 23:42, 43.)[33]

216) The purpose of this festival is: 2) (through the *four kinds of fruit*) to remind us of the *blessing of autumn*, and to make us *grateful* toward God.

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[33] Translator: Printed "5. B. Mos." (Deut.), a misprint for Lev. 23:42–43.

> (On the 15th day of the 7th month, when you have gathered in the fruits of the land, you shall keep the festival of the Eternal 7 days; on the first day is a day of rest, and on the 8th day thereafter is again a day of rest. On the first day take fruit of the tree *hadar* (אתרוג [etrog]), palm branches (לולב [lulav]), a branch of the tree *avot* (הדס [hadas], myrtle) and willows of the brook, and rejoice before the Eternal your God 7 days. Lev. 23:39, 40.)

Note. Like the Festival of Booths and Pentecost, the Pesach festival too, through the omer-offering of the first fruit, pointed to *tilling the field*; from which we see how in the Mosaic law everything aims at *agriculture*.

[p. 58] **217)** The ninth day of Sukkot is called שמחת תורה [Simchat Torah], *Rejoicing in the Law*, because on it the annual reading of the Torah in divine service is concluded. (H. G. L. 108–118.)

218) Besides these five festivals we have two more festivals of joy in the year, namely: 1) Chanukah, 2) Purim.

The חנוכה [Chanukah], or *Festival of Dedication*,

219) is celebrated for eight days, from the 25th of Kislev on, only in that special *prayers* are said, and every evening, with prayers of praise, *lights of dedication* are kindled.

220) The purpose of this festival is: to *thank* God for the *deliverance* of Israel (in the year of the world 3600) from the persecution of the Syrians, and for the *rededication* of the Temple, which the Syrians had profaned. See 1 Macc. 4:52, 57. (H. G. L. 404–406.)

The פורים [Purim], or *Festival of Lots*,

221) is celebrated on the 14th day of *Adar*, only through *prayers*, through the reading of the Book of *Esther* in divine service, and through *almsgiving* and feasting.

> (These days shall be kept with feasting and joy, that each send gifts to his neighbor and gifts to the needy. Esther 9:22.)

222) The purpose of this festival is: to *thank* God for the wondrous *deliverance* of Israel from the destruction which *Haman* (in the year of the world 3400) had prepared for it. See the Book of Esther. (H. G. L. 399, 400.)

223) In addition, the following are distinguished by divine service: *Rosh Chodesh*, or the first day of each month; — the eighteenth day of Iyyar, the [p. 59] 14th of Av and the 15th of Shevat. (See Talm. Ta'anit fol. 31.)[34]

[34]Translator: The 18th of Iyyar is Lag ba-Omer; the passage in *Ta'anit* (Mishnah 4:8, Talmud fol. 31a) concerns the festive 15th of Av, so "14th of Av" may be a misprint.

The Fast Days

224) which we have every year besides the Day of Atonement are: 1) the 17th day of the month of *Tammuz*, in memory of the *conquest of Jerusalem* (about the year of the world 3340 by Nebuchadnezzar, and in the year of the world 3840 by the Romans). Jer. 39:2.

225) *Secondly*, the 9th day of Av, in memory of the first and second *destruction of Jerusalem* and of the holy Temple. Jer. 52:12. (H. G. L. 401–403.)

Note. On this fast day abstention from food and drink and from sensual pleasures takes place, as on the Day of Atonement, from one evening to the next.

226) *Thirdly*, the third day of *Tishri*, in memory of the murder of *Gedaliah*, through which the remnant of Israel fell into the deepest misery. Jer. 41:2–5.

227) *Fourthly*, the 10th day of *Tevet*, in memory of the *siege of Jerusalem* by Nebuchadnezzar, which began on this day. Jer. 39:1.

228) *Fifthly*, the 13th day of *Adar*, in memory of the fasting of *Esther*. Esther 4:16.

229) The *purpose* of all these fast days is, through the remembrance of the sad fates which the Israelite nation brought upon itself through its sins, to make us *humbler and better*.

230) *How* we should fast so that it be pleasing to God is taught by the prophet *Isaiah*:

> Would that be a fast such as I love, a day on which a man mortifies himself? when he hangs his head like a reed and lies down on sackcloth and ashes? Canst thou call that a fast, a day pleasing to the Eternal? No; truly, this is a fast such as I love: loose the fetters of wickedness, open the bonds of oppression, set the oppressed [p. 60] free and break every yoke. Break thy bread to the hungry, lead the sorely afflicted into thy house; if thou seest the naked, clothe him, withdraw not thyself from him who is thine own flesh: then shall thy fortune break forth like the dawn. (Isa. 58:5–8.)

When do we have Pesach?

In Holy Scripture only the 1st and 7th day are commanded to be kept; why, then, do we also keep the 2nd and 8th day?

What law is especially to be observed on Pesach?

What purpose does this festival have?

When do we celebrate the Festival of Weeks?

What is its purpose?

What else is this festival called?

Why?

How does the passage in the Torah read in which this festival is commanded?

When is the New Year's festival?

What purpose do this festival and the blowing of the trumpet on it have?

When is the Day of Atonement?

What must we observe on it?

Does God forgive us* all *our sins on this day?

When do we have the Festival of Booths?

What purpose does it have?

How does the commandment of the Torah concerning this festival read?

How do the festivals themselves already show us that we ought to practice agriculture?

Why is the last day of Sukkot called Simchat Torah?

When and how do we celebrate the Chanukah festival?

What purpose does it have?

When is the Purim festival celebrated?

What purpose does this festival have?

Which days besides these festivals are further distinguished by prayers?

How many fast days do we have?

What is the first called?

Why do we have this fast day?

What are the 2nd, 3rd, 4th, 5th called?

What purpose does fasting have?

How does the passage in Isaiah read concerning the manner in which one should fast?

III. The Religious Customs or Ceremonies,

besides those on the festival and fast days already named,

231) are principally: 1) *circumcision*; 2) the *prayer straps*; 3) the *fringes*; 4) the *inscription on the doorposts*.

232) *Circumcision* (*Milah*) takes place on every male child eight days old and in good health, and serves to mark on his body the admission [p. 61] into the Israelite *religious covenant*. (See Gen. 17:9 ff.; Josh. 5:2–10.)

233) The *phylacteries* (*Tefillin*) contain four passages from Holy Scripture,[35] in which the *chief commandments* of our religion and the deliverance from Egypt are mentioned.

234) We must *daily* (except on Sabbaths and festivals), during prayer, place one capsule of these Tefillin upon the forehead and the other upon the left arm, toward the heart, in order thereby to signify that we ought to dedicate our *heart* and *thoughts* wholly to *God*. Deut. 6:6.

235) The *fringes* (*Zizzis*) we are to wear on every four-cornered garment, so that on looking at them we may be reminded of *God's commandments*, and thus be kept at all times *from sin*. (See Num. 15:39–41.)

236) The *inscription on the doorposts* (*Mezuzah*) contains 2 passages from Holy Scripture (Deut. 6:4–9; 11:13–21), and is to remind us, on going in and going out, of *God* and his *commandments*. Deut. 6:9.

[35] These 4 passages are: Deut. 6:4–9; 11:13–21; Exod. 13:1–10; 13:11–16.

What are the names of the most important ceremonies which the Israelite has to observe on the festivals and fast days, and besides these?

What purpose does circumcision serve?

What is contained in the phylacteries?

When, where and why do we put them on?

What is the purpose of the Zizzis?

What, the purpose of the Mezuzah?

What are the passages of Holy Scripture concerning each of these ceremonies?

[p. 62] **Second Section**

Of the Duties toward Oneself

If I do not care for myself, who is there that can do it for me? Aboth 1:14.[36]

237) The more we revere and love God (§ 126), the more must we also *respect* and *love* everything that is his image.

238) *Man is an image of God*; for he has spiritual capacities, namely *reason* and moral feeling (*conscience*), through whose cultivation and perfecting he becomes ever *wiser*, *more virtuous* and holier, and thus ever *more like* the All-wise and All-holy One.

For God created man in his own image. (Gen. 9:6.)

239) Man is therefore obliged *to respect* and *to love himself* as the *image of God* — that is: *if* and *in so far as* he strives through *wisdom* and *virtue to become like God*.

A man in the highest dignities, if he is not *wise*, passes away like the dumb beast. (Ps. 49:21.)

I. Of Wisdom

240) To wisdom belong chiefly the following seven parts: 1) *prudence*, 2) *purposeful use of time and powers*, 3) *knowledge and learning*, 4) *self-knowledge*, 5) *moderation and equanimity*, 6) *enlightenment*, 7) *true fear of God*.

Wisdom has built her temple; she has raised it upon 7 pillars. (Prov. 9:1.)

241) The wise man is above all things *prudent*: in his *judgments*, *words* and *actions* alike, as also in his *social intercourse*.

[36] Translator: The saying of Hillel, Mishnah Avot 1:14.

[p. 63] (When wisdom has entered your heart and knowledge is pleasant to your soul, then *prudence* watches over you and reason guards you. Prov. 2:10.)

242) He is prudent in *judging*: he does not judge *superficially*, not *one-sidedly*, not by *appearance*, but seeks to investigate the matter to its foundation and from all sides.

Hear your brethren (on *both* sides) and judge rightly. (Deut. 1:16.)

Do not judge your fellow man until you have come into his place. (Aboth 2.)

243) He is prudent in his *words*: he says nothing *thoughtlessly*, whether it concerns *religion*, or his *fellow man*, or *himself*.

The fool utters all his thoughts; the wise man holds them back because of the consequences. (Prov. 29:11.)

He who talks much cannot avoid faults; he who keeps his mouth in check is wise. (Prov. 10:19.)

The fool's own mouth is his misfortune. (Prov. 18:7.)

Death and life are in the power of the tongue. (Prov. 18:21.)

244) He is prudent in his *actions*: he does nothing without first *considering* it well and asking *advice* about it of people of understanding.

The fool holds his own way to be the best; the wise man follows the advice of others. (Prov. 12:15.)

Were they wise, they would consider and bear the end in mind. (Deut. 32:29.)

Like deep waters lie the counsels in a man's heart; the man of understanding draws them up. (Prov. 20:5.)

(Moses, the man of God, nevertheless accepted the advice of Jethro. Rehoboam rejected the counsel of the elders, and thereby laid the ground for the downfall of the Israelite kingdom. 1 Kings 12. — A warning example.)

245) He is prudent in his *social intercourse*: he chooses for his company and friendship only such people of whose *uprightness* and *faithfulness* he is convinced.

(He who has a good heart spares himself above all and follows reason in choosing a *true* friend. Prov. 19:8.)

[p. 64] Happy the man who does not walk in the counsel of the wicked, who does not tread the way of sinners, nor sit where scoffers sit. (Ps. 1:1. See also Prov. 2:11–20. [§ 317.])

246) He who wishes to become wise must 2) not squander his *time* with games, idleness, etc., but use it *purposefully* for his own true welfare and that of his fellow men.

Ah, teach us to number our days, that we may be *of wise heart*. (Ps. 90:12.)

(Man lives but a short time upon earth; his days are counted out to him as to a hired laborer. Job 7:1.)

The day is short, the work is much! (Aboth 2:20. [Hymns 267–272.])

247) He who would be wise must also use his bodily and mental *powers purposefully* for himself and the *world*, and thereby show himself *grateful* toward *God*, who gave him these powers, and grateful toward *men*, who also exert their powers on his behalf.

Whatever you have the strength to do, do it. (Eccl. 9:10.)

248) And this is precisely the *destiny* of man on earth: that he *use* all his *powers*, and thereby, as the image of God, *rule* the *earth*.

(God said: Let us make man in our image, after our likeness, that they may rule over the fish of the sea, etc. Gen. 1:26.)

249) The wise man strives 3) after *learning* and *knowledge*, namely such as relate to his *religion*, to the *cultivation* of his *understanding* and *heart*, to the *saving* and *preservation* of *life* and health, and to his *calling*.

Knowledge is better than pure gold. (Prov. 8:10.)

250) We must have knowledge of our *religion*, and know its doctrines of faith and of morals exactly, for on this our happiness depends.

[p. 65] (Woe to those who call evil good and good evil, darkness light and light darkness. Isa. 5:20.)

251) We must acquire knowledge that awakens and exercises the understanding, that is, above all: to speak correctly, to read correctly, to write and to reckon.

The children speak half in the language of Ashdod; they can speak neither Jewish nor any other language correctly. (Neh. 13:23.)[37]

252) We must acquire knowledge that forms and ennobles the *heart* and feeling, e.g. *singing*.

Note. We must acquire knowledge of the structure and the necessary care of the eye, the lungs, etc., of *poisonous plants*, of the treatment of persons *apparently dead*, etc., because through ignorance in these things one easily shortens and endangers life and health.

253) Finally, we must have thorough knowledge of our business and *calling*, because by merely aping the world we are of no *use*, nor do we *get on* with honor.

Wisdom protects as wealth does; wise knowledge also nourishes and sustains. (Eccl. 7:12.)

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[37] Translator: The passage is Neh. 13:24 in the standard verse numbering; "language of Ashdod" renders Herxheimer's "aſtodiſch".

254) The wise man strives 4) after *self-knowledge*, that is, he seeks to come to know ever better his *powers* and his *way of thinking* and *acting*.

> In self-knowledge lies the wisdom of the prudent; in self-deception, the stupidity of the fool. (Prov. 14:8.)

255) Self-knowledge comes hard to man, for *self-love* or also *flatterers* deceive him, so that he thinks, for example: I am upright — for I am not like this one, like that one — I do not curse and swear, I do not steal, etc., although he still has many a fault.

> Woe to those who think themselves wise. (Isa. 5:21.)
>
> David said: As God lives, the man who does this deserves death. Then Nathan said to David: *You are the man!* (2 Sam. 12:5, 7.)
>
> [p. 66] (With his mouth the hypocrite corrupts his neighbor. Prov. 11:9.)

256) We must therefore apply the following *means* to self-knowledge: we must pay attention to our *favorite inclinations*, and to what our sincere *friends*, or even *enemies*, judge of us, because these too are not *entirely* wrong; we must imagine a person who was exactly as we are, and ask ourselves whether we would like to be together with him *all our lives*.

> Many a one believes he is on the right way, but in the end it leads to ruin. (Prov. 14:12.)

257) The *time for self-examination* is especially on *Sabbaths*, *festivals* and *fast days*, in quiet *solitude*, and in *sleepless nights*.

> So pray, and do not sin; consider it quietly in your heart upon your beds. (Ps. 4:5.)
>
> (In the night, in slumber upon the bed, then he [God] whispers into the ear of men, terrifies them with warnings, to turn from evil deeds and to banish secret pride. Job 33:16.)

258) Self-examination must be *all-sided*: that is, one must come to know not merely one's *faults*, but also one's *virtues*, so that one does not lose confidence in oneself; one should also examine not merely a part of one's actions, but *all* of them, and not merely the actions, but also the *intentions* one had in them. Ps. 139:23.

259) The wise man is 5) *even-tempered* and *moderate* in *good fortune* and *misfortune*, in his *emotions*, and in his *wishes* and strivings.

260) The wise man does not let himself be intoxicated by his *good fortune*; he does not become *overbearing*, does not *despise* his *fellow man*, does not *forget* God and himself, but remains composed and true to himself. (§ 160.)

> [p. 67] When Jeshurun (Israel) grew fat, it kicked. (Deut. 32:15.)
>
> (The arrogance of fools kills them; the bliss of braggarts ruins them. Prov. 1:32.)
>
> Happy the man who is always careful. (Prov. 28:14.)

(Even David and Solomon could not bear good fortune. — Haman. — Sennacherib. —)

261) In *misfortune* the wise man remains *composed*, seeks *calmly* to avert it, and if he cannot, he still does not lose courage.

> If you lose courage in the time of need, your strength is small. (Prov. 24:10. [Hymns 283–288.])

262) In his *emotions*, for example in anger, the wise man never becomes violent, and does not act or speak until his blood has cooled.

> (The patient man shows understanding; the hot-tempered man reveals his folly. Prov. 14:29.)
>
> Anger rests in the bosom of fools. (Eccl. 7:8.)[38]

263) In his *wishes* and *strivings*, too, the wise man is moderate; for he considers that one can *do good* and be *content* in every station and circumstance, and that we must find the true happiness of life only *within ourselves*. (§§ 180, 284.)

> I know there is *nothing better than to be content and to do good in life*. (Eccl. 3:12.)
>
> (Lord! my mind never soared too high; my glance never rose too lofty; my step never lost itself in great things. Ps. 131:1.)
>
> Happy he who puts his trust in the Eternal, and does not turn to the splendor of pride, nor to seductive deceit. (Ps. 40:5.)

Korah, Num. 16, as a warning.

264) To wisdom belongs 6) *enlightenment*, that is, illumination by the light of reason and truth, especially in *matters of religion*.

> May God be gracious to us! May he give us his blessing and let his countenance *enlighten* us. (Ps. 67:2.)

265) We must strive after light and truth, [p. 68] for to that end God has given us *reason* and the *drive* toward truth, and thereby we come nearer to *God*, the primal source of light and truth.

> (The foundation of your word is truth. Ps. 119:160.)

266) The *mark* of the truly enlightened man is that, far from *unbelief* as from *superstition*, he always keeps to the *middle road*.

> Be not overly pious and not overly clever; the God-fearing man takes the middle road in all things. (Eccl. 7:16, 18.)

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[38] Translator: Eccl. 7:9 in the standard verse numbering.

267) *Means* to enlightenment and illumination are: *instruction*; good *writings*; *association* with the wise; accepting instruction from everyone; *one's own reflection*.

> More useful than everything, my son, is one's own reflection. (Eccl. 12:12.)
>
> He who associates with the wise becomes wise himself; he who joins with fools, a fool himself. (Prov. 13:20.)
>
> Through all who taught me I gained understanding. (Ps. 119:99.)
>
> The truly wise man accepts instruction; the boastful fool thrusts it from him. (Prov. 10:8.)

268) The opposite of enlightenment and illumination is darkness, *ignorance*, and mere *crafty cleverness*.

> (Wise they are, but only to do evil; to do good they will not learn. Jer. 4:22.)
>
> (The wise man uses the eyes of his mind; the fool walks in darkness. Eccl. 2:14.)

269) The end of all enlightenment and wisdom is *true fear of God*; for the more we enlighten ourselves about God, about his attributes and works, the more must reverence and love toward him fill us. (§ 126.)

> The goal of wisdom is the fear of God; to walk accordingly is the finest prudence. (Ps. 111:10.)

270) True fear of God also shows the wise man what he has to do in a *conflict of duties*, where he [p. 69] cannot practice the one duty without violating the other; for it tells him:

> *Whatever you do, do it only for God's sake!* (Aboth 2:17.)
>
> (Is there a man who has reverence before God, him he shows the path that he should choose. Ps. 25:12.)

271) How, for example, were the *midwives* in *Egypt* to act? Were they, as subjects, to obey their king Pharaoh, or, at the risk of their own lives, to let the Israelite boys live? (Exod. 1.) — Was *Jephthah* to keep his word to God and sacrifice his *daughter*? (Judg. 11.) — Was *David* to kill Nabal, or break his oath? (1 Sam. 25.) — What had *Rahab* to choose: to betray the Israelite envoys, or to lie to her king? (Josh. 2.) —

272) True fear of God helps the wise man in such cases by telling him: *God's commandment comes before man's commandment.* — You may keep your word and oath only if it does not run against law and conscience. — You must be just toward others before you are kind toward yourself; but in justice your own life takes precedence over another's. — The laws of the Torah must be transgressed if otherwise danger to life arises; only *idolatry*, *incest* and *murder* make an exception to this.[39]

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[39]Maimonides, *Yesode ha-Torah* 5. Talmud, *Baba Mezia* 32; *Yoma* 82. [Translator: Maimonides, *Mishneh Torah*, Hilkhot Yesodei ha-Torah ch. 5 (on giving up one's life rather than transgress, and the three cardinal sins); BT Bava Metzia 32a (a

Observe my statutes and ordinances, which man should carry out, *that he may live by them* (but not perish by them). (Lev. 18:5.)

(Thus, for example, in a famine people ate the animals forbidden in the Law. 2 Kings 6:25.)

parent's command to transgress a commandment is not to be obeyed; cf. 62a on one's own life taking precedence); BT Yoma 82a.]

What is man's chief duty toward himself?

In what respect is he God's image?

What parts belong to wisdom?

How should our prudence show itself in judging — [p. 70] ***as in speaking — as in acting — as in social intercourse?***

What are the passages on this in Holy Scripture?

How should we use time and powers wisely?

What knowledge should we acquire?

What is meant by self-knowledge?

What hinders self-knowledge?

What are the means to it?

Which is the best time for self-examination?

What is meant by all-sided self-knowledge?

How does the wise man show moderation in good fortune? how in misfortune? how in his emotions? how in his strivings?

What is meant by enlightenment?

Why should we strive after it?

By what can one recognize the truly enlightened man?

What are the means to enlightenment?

Which passages from Holy Scripture belong here?

What is the highest thing in wisdom?

What examples of the conflict of duties are found in Holy Scripture?

What does the wise man do and think in such a conflict of duties?

How can the passage Lev. 18:5 be applied to this?

II. Of Virtue

273) The fruit of all wisdom and fear of God is *virtue*, that is, the *pure*, *steadfast* and *perfect* love and practice of everything that is right and good according to God's holy will.

274) Virtue is therefore to be 1. *pure*: that is, one is to practice the good not out of *self-interest*, not out of *craving for reward* or *praise*, but because, according to Holy Scripture and our conscience, it is God's will. (§ 147.)

275) Virtue is to be 2. *steadfast*: that is, we are not to let ourselves be kept from the good, whether by *wealth*, or by *poverty*, or by any *other obstacles*.

> Only be firm and steadfast, etc. (Josh. 1:7.)

276) Virtue is to be 3. *perfect*: that is, we are to do what is right and good not in some things, but in *all* things.

> God said to Abraham: I am God Almighty; walk before me and be *perfect*! (Gen. 17:1.)

[p. 71] **277)** Virtue finds its greatest *obstacles* in lack of insight and *knowledge*, in man's *sluggishness* in doing good, and in his strong inclinations and *desires* toward evil and the merely *sensual*.

> For the inclination of the human heart is evil from youth on. (Gen. 8:21.)

278) In order to be virtuous, then, we must *master* these evil inclinations and desires, that is, our reason must become *master* over them.

Note. And man *can* let his reason rule over them if he *will*; he is not compelled, like the animal, to follow the sensual drives: he has *freedom of will*.

> Sin lies at the door; its desire is toward you, but you can rule over it. (Gen. 4:7.)
>
> Life and death have I set before you, blessing and curse: *choose life!* that it may go well with you and your descendants. (Deut. 30:19.)
>
> The patient man is better than a hero; he who masters his temper, better than a conqueror of cities. (Prov. 16:32.)

279) Above all we must master *envy*, *lust* and *ambition*, for these are the three greatest enemies of virtue.

> Envy, lust and ambition drive a man out of the world. (Aboth 4.)

280) *Envy* (vexation at another's possessions) lets no virtue grow up beside it, and leads to hatred, to vindictiveness and to every shameful deed.

(Warning examples! Cain — the brothers of Joseph — Saul against David — Ahab against Naboth.)

> The life of the body is a contented heart, but envy is rot in the bones. (Prov. 14:30.)

281) We must therefore be *contented* and *satisfied with ourselves*, grant our neighbor what is his, thank the [p. 72] All-good One for *what* we have, and for the rest rely *on him* alone. (§§ 164, 180, 263.)

Who is rich? — He who is content with his portion. (Aboth 4. [Hymns 278–282.])

282) Dangerous to virtue is 2) *lust* (unchastity); for it makes one *dull* to honor and shame, leads to the transgression of all laws and *duties*, destroys the *happiness* of life, and has the bitterest consequences for *body* and *soul*.

> Its consequences are bitter as wormwood, sharp as a two-edged sword; its course leads to ruin, its steps lead down to hell. Vain then is the late sighing, when flesh and strength are consumed. (Prov. 5:4, 5, 8.)[40]

283) He who would become virtuous must therefore master himself, and must think: I can, I will be master over myself! — I, the *image of God*, am too exalted to degrade myself to a libertine, to a beast.

The chaste Joseph as a model; he cried out in temptation:

> How should I commit so great a wrong and sin against God! (Gen. 39:9. [Hymn 262.])

Note. Means against unchastity are also: that one shuns the reading of bad books and the company of bad people, makes sobriety and industriousness one's fixed habit, and thinks often of death and of God.

284) Finally, *ambition* is a hindrance to virtue; for it leads to injustice and to sinful thoughts and actions in order to attain imagined honor. (§ 263.)

285) We must therefore master ourselves and consider that only through *merit* and *modesty* do we attain true honor.

> Honor follows only upon modesty. (Prov. 18:12.)

[p. 73] **286)** In general, to make self-control and virtue easy for us, the following further

Aids

serve: 1) *The use of reason*; 2) *sharpening of conscience*; 3) *practice*; 4) *good company*; 5) *vows*; 6) *holding fast to one virtue*; 7) *shunning the first step toward sin*; 8) *religion*.

287) 1. The more we use our *reason* and reflect in all things, the more it grows in *insight* and *strength*, and the more easily can it then master the sensual inclinations and desires.

> (If you strive after reason, give assent to reason alone, seek it as silver and precious ore: then you will understand virtue, justice and uprightness, every praiseworthy course. Prov. 2:3, 9.)

288) 2. If we *sharpen* our *conscience*, namely by asking ourselves at every deed: Is it really right and noble to act thus? — then we shall become ever more conscientious and virtuous.

> Be especially watchful over your heart (conscience); it is the wellspring of life. (Prov. 4:23.)

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[40] Translator: The last sentence ("Vain then is the late sighing …") corresponds to Prov. 5:11, not to 5:8 as printed.

289) 3. *Practice* makes the master; we must therefore exercise ourselves in self-control even in *permitted* things, and often voluntarily abstain from them.

290) 4. *Good company* and good example lead us on the right way, as the pillar of cloud and of fire led our forefathers; therefore it is our duty, for virtue's sake, always to seek them. (Ps. 1:1; Prov. 13:20.) (§§ 267, 317.) (Hymn 342.)

291) 5. *Vows* and firm resolutions rescue us in the hour of temptation; in order, therefore, to tear ourselves from the claws of sin, we should make such pious [p. 74] resolutions, for example on the day of *confirmation*, and *keep* them *holy*.

> (I swear — and will keep it — to observe your righteous ordinances. Ps. 119:106.)[41]
>
> Vows are a fence for abstinence. (Aboth 3.)
>
> When a man vows something to the Eternal, or swears an oath by which he denies himself something, he shall not treat his word lightly, but shall do as has gone forth from his mouth. (Num. 30:3.)

292) 6. If we *hold fast to one virtue* in all situations and times, it leads little by little to all virtues; for which reason we should make ourselves strong in *one* virtue and choose it as the *mother* of the others: for example, out of love for our parents we must do or leave undone nothing that they, if they knew of it, would disapprove.

> One virtue draws the other after it. (Aboth 4.)
>
> He who truly *reveres* one commandment becomes perfect. (Prov. 13:13.)[42]

293) 7. As one virtue is the mother of another, so too one vice leads imperceptibly to another; therefore we must seek to avoid the *first step* that could lead us to vices and sins.

(Let us only think how the brothers of Joseph first envied their brother, then hated him, then wanted to kill him, then lied to their old father and robbed him of his beloved son; — or let us think of Ahab and Naboth — so we can learn from these examples:)

> One sin draws the other after it. (Aboth 4.)
>
> The path of vice is at first indeed
> A broad way through the meadows;
> But its course becomes danger,
> Its end night and horror, etc.

294) 8. Nothing helps more toward virtue and self-control than *religion*; if we are on the point of doing something wrong or sinful, a devout [p. 75] *prayer* and reading in *Holy Scripture* must hold

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[41] See Talmud, *Nedarim* 8; *Yoreh De'ah* 203:6. [Translator: BT Nedarim 8a, which cites Ps. 119:106 in support of vowing to fulfill a commandment; Shulḥan Arukh, Yoreh De'ah 203:6.]

[42] Translator: The print reads "13, 13" or possibly "13, 18" (the second numeral is unclear); the verse is Prov. 13:13.

us back from it, and the very thought must deter us: above us — God; before us — a requiting *immortality.*

Through the fear of God one escapes vice. (Prov. 16:6.) (See Introduction § 8 and § 175, 177.)

What is to be understood by virtue in the teaching of religion?

Name and explain the qualities it must have!

What hinders virtue most?

What does it have to combat in particular?

What is envy?

How does it harm virtue?

Which virtue stands opposed to envy?

What are the consequences of lust?

What does Solomon say about this?

By what means are we to master it?

What is the third enemy of virtue called?

With what thoughts are we to overcome it?

What aids do we have in general for becoming virtuous?

Explain to me how each of these things makes virtue easier!

Which passages of the Bible relate to these things?

295) The more we become like God through wisdom and virtue, the more *blessed* we feel ourselves, and the more we become that for which we human beings are *destined.*

(Whoever finds me, Wisdom, finds life and obtains God's favor. But whoever sins against me does violence to himself. All who hate me love death. Prov. 8:35.)

The work of virtue shall be: blessedness. (Isa. 32:17.)

296) For that it is our *destiny* to become ever *wiser, more virtuous and more godlike,* and *thereby ever more blessed,* is shown to us both by Holy Scripture and by our *capacities* for *godlikeness* (§ 238), and also by our lively *urge toward blessedness,* which we find nowhere purer and more lasting than in virtue and in becoming like God.

To draw near to God is my blessedness. (Ps. 73:28. See Deut. 30:20 and § 44.)

297) But in order to be able to perfect reason and moral feeling into [p. 76] godlikeness and to attain our destiny, we need the temporal goods.

The Temporal Goods,

298) which we must esteem and love *as means* to our destiny, are chiefly: *life and health, money and property, honor and a good name.*

> In the right hand (of Wisdom) is long *life,* in her left *riches* and honor. (Prov. 3:16.)

299) I. *Life and health* are given to us by God; *God* alone is master over them, and unless religion and duty demand it, we may not *injure or destroy* them. (See the end of § 272.)

> The fear of God prolongs life; the vicious shorten their years. (Prov. 10:27.)
>
> (And Nebuchadnezzar spoke up and said: Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His angel and saved His servants, who trusted in Him and transgressed the king's command, and yielded up their bodies rather than serve and worship any god other than their God. Dan. 3:28.)

300) We must therefore not sin against life and health: 1) not by *suicide,* nor by any other reckless hazarding of life.

> Your own blood too I will require of you. (Gen. 9:5.)

301) *Secondly,* not by *intemperance* in eating and drinking and in other sensual pleasures.

> The pious man eats only to be satisfied; the gullet of the wicked cannot be filled. (Prov. 13:25.)

302) Rather, for the preservation of our health it is our duty to live *simply,* and to enjoy only what our nature really *needs.*

> Give strong drink to the one in despair, give wine to the sorrowful; let *him* drink, that he may forget his suffering and remember his misfortune no more. (Prov. 31:6, 7.) (Hymns 255, 256.)

303) *Thirdly,* not by *uncleanliness* and [p. 77] slovenly *neglect;* rather we should keep *body, clothing and dwelling* clean, which is an *ornament* to a person and necessary for *health.*

> Clothe yourself at all times in clean garments. (Eccl. 9:8.)

304) *Fourthly,* not by *dejection* or violent *agitations of the mind;* rather we should keep ourselves in good spirits and *cheerfulness,* and with everything that might bring us to *anger, sorrow,* etc., ask ourselves whether it is worth so much that we should sacrifice our health over it for even a moment. (§ 262.)

> A joyful heart gives firm health; a dejected spirit consumes the bones. (Prov. 17:22.)
>
> Only fools are destroyed by vexation; only simpletons are killed by passion. (Job 5:2.)

305) *Fifthly,* not by *idleness, unchastity, immoderate exertion,* or by anything else that *shortens* life and health. (§ 252 Note, 282 and 309.)

> The pious man tends his body; whoever impairs his own flesh is cruel. (Prov. 11:17.)

306) II. *Money and property* we should *acquire* and *preserve,* because otherwise we cannot *perfect* our mind, nor *do* much *good* to our fellow men.

307) 1. We should *acquire* money and property through *diligence and industry,* in an *honest* and lawful manner. (§ 333.)

> (The honest man has blessing in abundance; whoever wants to become rich quickly does not remain innocent. Prov. 28:20.)
>
> The idle hand brings poverty; the diligent hand creates wealth. (Prov. 10:4.) (Hymn 273.)

308) Above all we should seek to acquire our means (money and property) through some *art,* or through a *trade,* or through *agriculture* and [p. 78] *cattle-raising,* as our ancestors also did. (See § 216, Note.) (Even judges, kings and prophets in Israel were *farmers;* for example *Gideon, Saul, Elisha.* — The patriarchs *Abraham,* etc., raised *cattle.* — The wisest Talmudists and scribes were *craftsmen;* for example Rabbi *Hillel* was a woodcutter; R. Judah was a smith, etc.)

> Be attentive to the state of your sheep; apply yourself to cattle-raising. (Prov. 27:23.)
>
> Whoever tills his field has bread enough; whoever pursues empty schemes must suffer want. (Prov. 28:19.)
>
> If you nourish yourself by your own handiwork, then happy are you and it shall be well with you! (Ps. 128:2.)
>
> Happier is the common man with his trade than he who puts on airs and has no bread. (Prov. 12:9.)

309) The opposite of diligence and industry is *aversion to work, laziness* and *idleness,* vices which lead to *poverty,* to *sin,* to *contempt* and to *ill health.*

> In the sweat of your brow you shall eat bread. (Gen. 3:19.)
>
> Go to the ant, you sluggard! Consider her ways and be wise. (Prov. 6:6.) (Hymns 263–266.)

310) We should, 2., *preserve* our means through *thrift and order.*

> Whoever manages his household badly leaves wind to his heirs. (Prov. 11:29.)
>
> Acquiring has its time, squandering its time; keeping has its time, casting away its time. (Eccl. 3:6.) (Hymns 271, 272.)

311) The vice that stands opposed to thrift is *extravagance,* which spends beyond one's means without need.

Even small expenditures diminish one's means; gradual saving increases them. (Prov. 13:11.)

(Whoever loves to live in pleasure will suffer want; whoever loves wine and oil will not grow rich. Prov. 21:17.)

312) But we must also guard ourselves against *avarice* and *greed,* for these vices lead to un- [p. 79] *just and base actions,* to the *neglect* of one's own body, and to *hard-heartedness* toward others.

The miser makes use of shameful means; he devises schemes to oppress the poor with lies and to rob the needy of their right. (Isa. 32:7.) (Hymns 274–277.)

Whoever loves money is never satisfied with money. (Eccl. 5:10.)

313) The virtues that stand opposed to avarice and greed are: *unselfishness,* wise *generosity, charity* and *beneficence.* (See § 348–352.)

A generous heart prospers; it increases while it satisfies others. (Prov. 11:25.)

314) III. *Our honor and good name,* that is, the *esteem* and *love* of *good* and *reasonable people,* we must strive to acquire and preserve even more than money and property; for even if these are lost, our good name is still worth everything to us.

A good reputation is better than great riches; to be well loved is better than to possess gold and silver. (Prov. 22:1.)

315) We therefore sin if we deprive ourselves of our good name, 1. through *vices* and the violation of our duties toward ourselves or others; Jer. 17:11.

Blessing from all falls upon the head of the pious; the mention of the wicked is accompanied by loud cursing. (Prov. 10:6.)

316) *secondly,* through an *evil appearance,* that is, through words and actions by which others form a bad opinion of us;

Give no occasion for slandering you; remove from yourself every calumny. (Prov. 4:24.)

Keep yourselves clean before God *and* Israel! (Num. 32:22.)

317) *thirdly,* through frequenting houses of ill repute, or through familiar *association* with people who are not of good reputation. [p. 80]

I hate the company of evildoers; I avoid intimacy with the wicked. (Ps. 26:5.) (§ 245.)

318) Even for an honorable name after our *death* we should and can provide, by being *upright* and good throughout our life, and by still accomplishing *something that brings blessing* after our death.

The memory of the righteous endures for an everlasting blessing; the name of the wicked rots with him. (Prov. 10:7. See also 3:35.)

What is man's destiny?

From what do we recognize this?

To what extent *must we also value our temporal goods?*

Why may we not destroy life and health?

By what would we sin, firstly, with regard to life?

By what secondly? thirdly? fourthly? fifthly?

What do the passages of Holy Scripture say about each of these sins?

What duty do we have with regard to money and property?

By what means should we acquire it?

Which ways of earning a living should we prefer?

Which passages from Holy Scripture and which examples from sacred history prove this?

By what should we seek to preserve our means?

Which vices stand opposed to thrift?

What are the consequences of avarice?

In what does a good name consist?

Why must we preserve it?

By what can we sin against our good reputation?

What does the Bible say about a good reputation?

Third Section. Of the Duties toward Our Fellow Men.

If I care only for myself, O say, what am I then? Avot 1:14.

319) *Our fellow man* (*neighbor, brother*) is *every human being;* for *every human being,* of whatever *religion, nation and class of men* he may be, is an *image and child of God,* who is the *Father of us all.* (See § 351.) [p. 81]

> (For you, assembly of the people, one law is prescribed, for you and for the stranger who settles among you; let this be an everlasting statute for your descendants, that *you and the stranger shall be alike before the Eternal.* Num. 15:15.)

Have we not all, etc. (§ 6.)[43]

320) As I must esteem and love the image of God *in myself* (§ 237–239), so it is also my *chief duty toward my fellow man: to esteem and love him as the image of God, as myself.*

Love your neighbor as you love yourself. (Lev. 19:18.) (Hymns 312–316. H. G. L. 239–245.)[44]

(When a heathen wished to learn from *Hillel* the content of the Israelite religion in a few words, the latter answered: "What you do not want done to you, do not do to your neighbor either; on this rests the whole Torah." Talm. Shabbat p. 31.)[45]

321) Just as, then, out of esteem and love for ourselves we must strive after wisdom, virtue and temporal goods (§ 239, 297), so too must our esteem and love for our fellow man show itself in this, that we

I. help him to *wisdom, virtue* and *temporal goods.*

322) We can and should, 1., help our neighbor to become ever *wiser,* by instructing and teaching him with *caution* and *gentleness,* and, as far as we are able, broadening his insight and *knowledge.*

(Those who make wise shall shine like the brightness of the firmament, and those who make many more virtuous, like the stars for ever and ever. Dan. 12:3.)

323) We would therefore sin if, on the contrary, we led our neighbor into *error,* into false belief and *superstition,* and hindered his enlightenment.

[p. 82] **324)** We should, 2., help our neighbor to *virtue,* through *counsel* and *example,* through gentle warnings against evil and through exhortations to good. Ps. 51:15.

325) The opposite, and a *sin,* would be if we *led* our neighbor *astray* to evil, and by word and example caused his moral way of thinking to waver.

The wicked man entices his neighbor and leads him onto wrong paths. (Prov. 16:29.)

The folly of one's neighbor gives joy only to the senseless; the sensible man shows him the right way. (Prov. 15:21.)

326) We should, 3., help our neighbor in the *acquisition* and *preservation* of his *temporal goods,* and not sin by injuring or destroying them.

327) a. We should help preserve our neighbor's *life and health* in danger of fire and water, in sickness and in other life-threatening situations.

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[43]Translator: Mal. 2:10, "Have we not all one father? Has not one God created us?"

[44]Translator: "H. G. L." is not expanded here; it evidently designates a second hymn or song collection cited by number alongside the "Lied" (hymn) references.

[45]Translator: BT Shabbat 31a.

Do not stand back when your neighbor is in danger. (Lev. 19:16.)

328) But we would sin against our neighbor's body and life through *murder* (violently taking his life), bodily injury, *premature burial, mortification,*[46] *neglect* in illness, and through everything that *weakens* his health and *shortens* his life. (§ 252 Note.)

Whoever sheds human blood, by man shall his blood be shed. (Gen. 9:6.)

Cursed be he who strikes his fellow man in secret! (Deut. 27:24.)

The sixth commandment: "You shall not, etc."

Note. Only the *authorities* are permitted to have a criminal executed according to law and justice; likewise the *soldier* may kill the enemy in war; and anyone acting in *self-defense* may kill the attacking murderer, if he cannot save his life in any other way. Exod. 21:14; 22:1; Deut. 20:10–13.

[p. 83] **329)** The *means* of guarding ourselves against sins against our neighbor's life and health are: that from our *youth* on we guard ourselves against *anger, vindictiveness, hard-heartedness* and *cruelty, even toward animals.* (§ 30.)

You shall not plow with an ox and an ass together. (Deut. 22:10.)

(Cain: Gen. 4. — Joseph's brothers: Gen. 37. — Saul: 1 Sam. 19 — as a warning.) (Hymns 349, 350.)

330) b. We must help our neighbor in the acquisition and preservation of his *property* by leaving and giving him what belongs to him, and also by supporting him with our strength and means in *learning* and *practicing* an art, a *trade,* etc.

331) But we *sin* against our neighbor's money and property through *robbery* (that is, taking by force), *theft* (that is, taking without the neighbor's knowledge), *fraud, usury* and every *curtailment* of his property; for example, moving *boundaries, false documents* and *accounts, not paying* debts incurred, *unjust lawsuits,* buying *stolen goods,* keeping *found* or *entrusted property,* or *wages owed.*

The eighth commandment.

You shall not steal, nor deny anything to one another, nor lie. (Lev. 19:11.)

You shall do no wrong in judgment, or with yardstick, weight and measure! Just balances, just weights, a just bushel and a just liquid measure you must have; I am the Eternal your God. (Ibid. 21:35, 36.)[47]

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[46] Translator: *Kränkungen,* here causing grief or distress that harms another's health.

[47] Translator: Thus printed; the verses are Lev. 19:35–36.

If one of you sells something to another or buys from him, you shall not overreach one another. (Ibid. 25:14.)

(If anyone sins and commits a trespass against the Eternal, namely by denying to his neighbor something deposited or otherwise [p. 84]
entrusted to him, or through robbery, or he withholds (wages) from his neighbor, or he has found something lost and denies it, etc. Lev. 5:21–24.)

You shall not move your neighbor's boundaries. (Deut. 19:14.)

The godless man borrows and does not repay. (Ps. 37:21.)

Whoever shares with thieves (for example, sells their stolen goods) hates himself; he hears the curse pronounced upon him and dares not testify. (Prov. 29:24.)

332) Whoever appropriates even a *pennyworth* from Israelites or non-Israelites that is not due to him, even were he in *need,* has transgressed the holy commandment:

You shall not steal (without regard to persons and under *no pretext whatsoever*).[48]

333) *Ill-gotten goods do not prosper* (Prov. 10:2); they bring calamity into the *house,* unrest into the *conscience,* and draw down upon themselves the punishment of *God* and the contempt of *men.*

Whoever sows injustice will reap misfortune. (Prov. 22:8.)

Better to possess little with the fear of God than a great treasure with an uneasy conscience. (Prov. 15:16.)

If you have something unjust in your hands, put it away; let no ill-gotten goods remain in your dwelling. (Job 11:14.)

Whoever acquires riches unjustly must leave them in the midst of his life and keeps the name of a base man. (Jer. 17:11.) (Hymns 319, 320. H. G. L. 248–254.)

334) The *means* of guarding ourselves against sinning against our neighbor's money and property are: that from our very youth we guard ourselves against *malicious joy, envy* and *greed;* against *extravagance, idleness* and *gambling; —* and that we regard our neighbor's property, which God has allotted to him as his own, as something holy and inviolable.

(The greedy Achan: Josh. 7. — The envious Ahab: 1 Kings.)

[p. 85] Practice ever faithfulness and honesty
Until your cool grave;

[48] Maimonides, *Of Theft,* 1, 2, 7, 8. [Translator: i.e., Maimonides, *Mishneh Torah,* Hilkhot Genevah (Laws of Theft), apparently ch. 1, halakhot 2, 7, 8.]

And swerve not by a finger's breadth
From the ways of God! etc. (Hymn 331.)[49]

335) c. We should help preserve our neighbor's *honor and good name* by seeking to *excuse* him as far as possible, and by speaking well of him when he is reviled and slandered.

Your neighbor's honor must be as dear to you as your own. (Avot 2:15.)[50]

336) We would *sin* against our neighbor's honor and good name if we *orally* or *in writing* (through lampoons) spread evil about him, *slandered* him, insulted and disparaged him, or if we gladly listened to it and *caused* others to disparage him.

The 9th commandment.

Do not go about as a talebearer among your people. (Lev. 19:16.)

The righteous man hates a lying word; the wicked slanders and defames. (Prov. 13:5.)

(Examples and consequences of slander: Joseph slandered his brothers: Gen. 37. — Potiphar's wife slandered Joseph: ibid. 39. — Miriam slandered Moses: Num. 12. — Absalom, and the servant of Mephibosheth: 2 Sam. 19. — Haman slandered the Jews: Book of Esther. —)

337) Even of the *dead* we should speak no evil, nor should we uncover, out of bad intentions, their faults and offenses that have remained unknown.

Orach Chayim § 406:3.[51]

338) The *means* of not sinning against our neighbor's honor and reputation are: 1) that we consider that one day we must render *account* to God for every word; 2) that we accustom ourselves always to speak of our neighbor as we could speak and answer for it if he were *present.*

[49]Translator: The opening of Ludwig Hölty's poem “Der alte Landmann an seinen Sohn” (1775), well known as a song to Mozart's melody.

[50]Translator: Avot 2:10 in current numbering (R. Eliezer).

[51]Translator: Shulchan Aruch, Orach Chayim. The ruling on defaming the dead stands at 606:3; “406” is apparently a misprint.

[p. 86] ***Who is our neighbor?***

Why?

What chief duty toward our neighbor follows from this?

Through what should this esteem and love of our neighbor express itself?

How can we help our neighbor to wisdom?

To virtue?

How can one sin against our neighbor's body and life?

What does Holy Scripture say about this?

What means guard us against such sins?

How should we help our neighbor to property?

By what can we sin in this respect?

What do the passages of Holy Scripture say about this?

Now if what one has obtained by fraud or theft is a trifle, has one then still committed a sin?

What are the consequences of theft and fraud?

What are the means of guarding oneself against them?

How should we help preserve our neighbor's good name?

How, on the contrary, could we sin in this?

339) The esteem and love that we owe to every fellow man should show itself

II. in *modesty,*

namely, that we meet no human being with *arrogance* and *proud disdain,* but let everyone *perceive* that we honor in him the dignity of man, the image of God. (Let the modesty of *Moses* serve us as a model!)

> Moses was a very modest, humble man, more than any man on earth. (Num. 12:3.)
>
> Whoever despises his fellow man is a sinner. (Prov. 14:21.)
>
> The arrogant man is an abomination to the Eternal. (Prov. 16:5.)
>
> Pride goes before the fall, arrogance before the plunge. (Prov. 16:18.)

(Haman as an example here.)

(For the consequences of arrogance and the means against it, see §§ 66, 160.)

340) But neither may we demean ourselves through *flattery* and *servility;* for we must also respect the dignity of man in ourselves.

341) Let our esteem and love for mankind show itself [p. 87]

III. in *truthfulness,*

namely, that we speak as we feel in our hearts, and that our speech and action be *reliable,* honest and *sincere,* and agree with our thoughts and convictions.

> These are the things that you shall do: speak the truth to one another! Bring truth, justice and peace into your gates. Devise no evil in your hearts against your neighbor, and love no false oath; for all these I hate, says the Eternal. (Zech. 8:16, 17.)
>
> Keep your tongue from evil, your lips from deceitful speech. (Ps. 34:14.)
>
> On three things the (moral) world rests: on *truth, justice* and *peace.* (Avot 1.) (Hymns 327, 328.)

342) The opposite of truthfulness is the *lie, falsehood, dissimulation* and *hypocrisy, equivocation* and *fraud.*

> Let the remnant of Israel do no wrong, *speak nothing deceitful,* and carry no dishonest speech in its mouth. (Zeph. 3:13.)
>
> (A worthless man is the deceitful one; he goes about with a crooked mouth. Falsehood is in his heart, he devises evil at all times and sows discord. Therefore his fall comes suddenly; unexpectedly he perishes past remedy. Prov. 6:12–15.)

343) The liar and deceiver is *trusted* and believed by *no one;* he is despised by *men,* worthless in his *own eyes,* and unworthy of the image of the truthful *God.* (§ 47.)

> Lying lips are an abomination to the Eternal; in the truthful He takes delight. (Prov. 12:22.)
>
> (The word of truth endures forever; a lying tongue scarcely a moment. Prov. 12:19.)

344) Let our esteem and love for mankind show itself

IV. in *peaceableness,*

namely, that we seek to live in *unity* with every human being and to avoid quarrel and discord.

> *Hillel's* saying was: Be an imitator of Aaron: love [p. 88]
> peace, strive to preserve concord, and be a friend of mankind. (Avot 1:12.)
>
> Love truth, love peace. (Zech. 8:19.)

(Abraham's peaceableness as a model: Gen. 13:8, 9.)

(Hymns 325 and 326.)

345) If, then, *we* have unwittingly offended someone, we must quickly, before enmity takes root, seek to *appease* him again, and not be too *proud* to ask his forgiveness. (§ 213.)

346) If another has offended *us,* we must be *forgiving,* pardon him, do him good *magnanimously,* and thus act *like God,* who also pardons us and does us good.

(Joseph to his brothers, David to Saul, gave love for hate.)

> Forbearance testifies to a man's understanding; to overlook offenses redounds to his glory. (Prov. 19:11.)
>
> Hatred stirs up strife; love covers all offenses. (Prov. 10:12.)
>
> Seek to judge every person's actions favorably. (Avot 1.) (§ 26, 29, 70, 178.)

347) The opposite of forgivingness, and a sin, would be if we bore the offender grudge and hatred in our hearts, *or sought* to repay his evil with evil and to *take revenge,* in which case we would then *act no better* than the offender.

> Do not hate your brother in your heart; you may rebuke your neighbor if he has offended you, but do not hold the offense against him; *you shall not take revenge, nor bear a grudge.* (Lev. 19:17.)

348) Let our esteem and love for mankind show itself

V. in *beneficence,*

namely, that we help rich and poor, friends and enemies, in short *every* human being, in every situation of *need,* with *counsel* and *deed.*

> [p. 89] (Kindliness and faithfulness atone for sins. Prov. 16:6.)

349) Such beneficent deeds are, in particular: *visiting and caring for the sick*; *burying the dead*; *protecting the oppressed, the widows, the orphans*; *hospitality*; *obligingness*; *charity*.

> (I delivered the poor who cried out, the orphan whom no one else helped; the blessing of the forsaken came upon me, I brought rejoicing into the widow's heart. Job 29:12, 13.)

350) *Charity*, i.e. beneficence toward the *needy*, must be done 1. in a *considerate, kindly* manner, so that the poor and needy person is not put to shame and his distress is not made still more painful to him; 2. in a *sensible* manner, so that the one in need is really helped, and helped *lastingly*; so that one does not merely give him alms, but procures him *work* and *a livelihood*.

> If your brother beside you becomes impoverished and his hand falters, you shall support him. Lev. 25:35.
>
> Whoever mocks the poor blasphemes his Maker. Prov. 17:5.

Happy is he who cares *sensibly* for the poor; in time of trouble God will help him. Ps. 41:1.

To oppress the poor is to blaspheme one's Maker; to favor the needy is to honor God. Prov. 14:31.

Break your bread for the hungry, etc. (§ 230.)

351) As God does good to *all*, so we too should do good to all people without exception, even to our *enemies*; and if we cannot do good with *money*, we still have good *counsel*, a *word of comfort*, and the like.

In a man's good will his kindliness already consists. Prov. 19:22.

Do not withhold good from him to whom you can render it, as soon as God has given you the means. Prov. 3:27.

If your enemy is hungry, feed him; if he is thirsty, give him drink. Prov. 25:21.

352) In order to become truly beneficent, we should be *compassionate* and *merciful*, should put ourselves with heartfelt sympathy [p. 90] into the sad situation of our fellow man, and guard ourselves against *hardheartedness*. (Hymns 332–336. H. G. L. 246, 247.)

The righteous man feels the suffering of the poor; the wicked will not know this feeling. Prov. 29:7.

One shall not take the millstone (or any other object necessary for one's livelihood) in pledge. Deut. 24:6.

(If there is a needy man among you — then do not be *hardhearted*, do not shut your hand against your needy brother. Open your hand to him, lend him as much as he needs, as far as his want extends. You shall give to him, and not let it grieve you that you give to him; for for this the Eternal, your God, will bless you in all your work and in your undertakings. Deut. 15:7, 8, 10.)

Whoever mocks the poor blasphemes the Creator; he who rejoices at misfortune will not go unpunished. Prov. 17:5.

353) When others do good to us, our respect and love for our fellow human beings should show itself

VI. in *gratitude*,

namely in that we *acknowledge* the benefits we have received, prove this acknowledgment by *word* and *deed*, and *remain* forever inclined to love in return.

Jethro grateful toward Moses: Exod. 2:20, 21.

354) The opposite, or ingratitude, would be if we regarded the benefits received as a *trifle*, or as though our neighbor *had been obliged* to do it, or if we even *repaid* the benefit *with evil*.

Whoever repays good with evil, misfortune will not depart from his house. Prov. 17:13. (Hymn 343.)

355) Our respect and love for our fellow human beings should show itself *outwardly* and in *social intercourse*

VII. through unfeigned *friendliness*,

namely in that we show ourselves, *without falsehood* and with *heartfelt goodwill*, *obliging* toward everyone, *helpful* and *courteous*.

[p. 91] *Kindness and faithfulness* must never leave you; then you will find favor and good pleasure in the eyes of God and men. Prov. 3:3, 4.

Receive every person with friendliness. Avot 1.

You shall rise before a hoary head, honor the person of an old man, and thereby show reverence before your God. Lev. 19:32.

356) Our respect and love for our fellow human beings should show itself *in general* in this: *that we do nothing to our fellow man that we would not want him to do to us; that we rather gladly do for him everything that we would want him also to do for us.*

Note. Our most important duties toward our fellow human beings are contained in **the 15th Psalm**, which reads thus:

Who may, O Lord, dwell in your tent?
Who rest upon your holy mountain?
He who walks uprightly, does justice,
Speaks truth from the heart;
Never slanders with his tongue;
Never does evil to his neighbor;
Never reviles his fellow man;
Does not esteem what is contemptible,
Honors those who fear God,
Swears to his own hurt and keeps it;
Who lends money without usury,
And, incorruptible, protects the innocent:
Whoever does this shall abide forever.

How should our respect and love for our fellow human beings show itself through modesty?

Which Bible passages relate to this?

Who should be our model of modesty?

What does truthfulness consist in?

What would be the opposite of this virtue?

What does peaceableness consist in?

How should we maintain peace with our neighbor if we had offended him? And if he had offended us? Bible passages! [p. 92]

What does beneficence consist in?

What does true charity consist in? Bible passages!

What does gratitude consist in?

What ingratitude?

How does kindliness show itself in social intercourse?

What principle does respect and love for our fellow human beings teach us in general?

What is the psalm that contains our most important duties toward our neighbor?

Duties toward Others in Closer Relationships.

357) We can and should show respect and love most of all toward those with whom we live in closer relationships.

358) Those who live in closer relationship are: *spouses*; *parents and children*; *brothers and sisters and relatives*; *teachers and pupils*; *friends*; *masters and servants*; *the state and its subjects*.

I. *Spouses*

359) are obliged to *respect* and *love* one another, to share *joy* and *sorrow*, to *raise* their children together, and to avoid everything that runs counter to the holy covenant of marital *fidelity* and *love*; e.g. quarreling and discord, etc. (H. G. L. 257–259.)

The seventh commandment.

> (God is witness between you and the wife of your youth; she is the companion of your life and the wife of your covenant. — Persevere in your affection, and do not be unfaithful to the wife of your youth. Mal. 2:14.)
>
> A virtuous wife does her husband good all her days and never anything to his hurt. Prov. 31:12.

Better a piece of dry bread in peace than banquets in a house full of strife. Ibid. 17:1.

II. *Parents*

360) are obliged 1. to *care for* and *nourish* their children (as long as these cannot provide for themselves); [p. 93] 2. through *instruction*, *habituation* and their *own example* to raise them to be *sensible*, *conscientious* and *God-fearing* persons; 3. to have them learn something useful by which they may one day *support themselves* honestly.

(I have chosen Abraham as a friend and know that he will command his children and his household to keep the way of the Eternal, to practice virtue and righteousness. Gen. 18:19.)

(The words which I now command you shall remain always in your heart; you shall impress them upon your *children* and speak of them constantly, etc. Deut. 6:6, 7.)

Whoever withholds the rod from his child hates it; whoever loves it chastens it early. Prov. 13:24.

Instruct the boy according to his capacity; even in old age he will not depart from this teaching. Ibid. 22:6.

Whoever does not have his child learn a trade is as though he led it into thievery. Talm. Kiddushin 29.

III. *Children*

361) must, toward their parents (who are, as it were, God's representatives to them, and by whom, through God's will, they were *born* and *provided for*), 1. *love* them, and show this love by making it their one aim to bring their parents *joy* and *honor* in every way.

Cause your father and mother to rejoice in you, and those who raised you to experience joy. Prov. 23:25.

A wise child gladdens its father; a foolish one brings grief to its mother. Prov. 10:1.

362) 2. They must be forever *grateful* to their parents, and manifest their gratitude by *word* and *deed*, especially when the parents are old, poor or sick.

(Let Joseph's active gratitude toward his old father stand before our eyes as a model! Gen. 45.

A degenerate, shameful child ruins its father and brings its mother into misery. Prov. 19:26.

[p. 94] **363)** 3. They must *obey* their parents, i.e. they must do *joyfully* everything the parents wish, provided it is not contrary to the will of God.

Obey your father who begot you, and respect your mother even in her old age. Prov. 23:22.

My child! heed your father's teaching, do not neglect your mother's instruction; they are a graceful diadem for your head, a splendid ornament for your neck (they bring you joy and honor). Prov. 1:8, 9.

364) 4. They must *honor* their parents, i.e. they must speak to them and of them with *esteem* and *reverence*, must not be *ashamed of them* if, for example, they are not rich or not accomplished, and must *keep silent about* their *faults* and weaknesses.

The 5th commandment: Honor your father and mother, etc.

> Cursed be he who holds father and mother in contempt; and let all the people say Amen! Deut. 27:16.
>
> The eye that mocks its father and looks with contempt on its aged mother, the ravens of the brook shall peck out and the young eagles devour. Prov. 30:17.
>
> (The grateful and loving veneration of our parents we must show even after their death; e.g. by visiting their grave, yearly if possible, perhaps on the *anniversary* of their death, and marking the day by devotion and good deeds. See also § 292.) (Hymns 357–359. H. G. L. 255.)
>
> Deep in my heart, O Most High,
> Your commandment you have written;
> To your parents until death
> Shall you be obedient and love them.
> O may my soul never forget
> This precious, sweet duty.

IV. *Brothers and sisters and relatives*

365) are bound to one another by the bond of blood, and are therefore obliged to *respect* and *love* one another, to live together in constant *harmony*, to avoid all quarrelsomeness, disobligingness, or even enmity.

> [p. 95] *Abram* said to Lot: Dear one! let there be no strife between me and you . . . for we are kinsmen. Gen. 13:8.
>
> You sit there and speak against your brother, you slander your mother's son: this you do — and if I kept silent, you would think I was like you; but no, I will rebuke you, will set it before you. Ps. 50:20, 21.[52]
>
> *How good and pleasant it is when brothers live together in harmony. For there the Eternal commands blessing, joy of life forevermore.* Ps. 133:1, 3.

(Joseph and his brothers! — How did Abraham behave toward his kinsman Lot? — Esau toward Jacob? — Miriam toward her brother Moses? — Hymn 360.)

V. *Pupils*

[52]Translator: The verses quoted are Ps. 50:20–21; the printed reference "Ps. 50, 21. 22." is off by one verse.

366) are obliged to show their teacher, who forms their *understanding* and their *heart* and promotes their *true*, eternal welfare, *love*, *gratitude*, *obedience* and *reverence*, as they do their parents. (Hymn 367. H. G. L. 256.)

(Joash was good and fortunate as long as his teacher Jehoiada lived. 2 Chron. 24.)

VI. *Friends.*

367) It is a *need* and a great *happiness* for a person to have a true friend in every situation of life. Friends therefore owe one another:

1. *Respect*; for as soon as one *thinks little* of the other, the friendship ends.

368) 2. *Faithfulness and unselfish love*; but as soon as *mistrust*, touchiness and *self-interest* arise between friends, it is no longer true friendship.

> Do not forsake your friend and your father's friend. Prov. 27:10.
>
> [p. 96] There are friends who only pretend to be friends; but there is also many a friend who is more faithful than a brother by birth. Prov. 18:24.

(The faithful friendship of David and Jonathan.)

369) 3. *Discretion*; even when the friendship *has ended*, it would be shameful to betray the secrets of the former friend. (Hymns 340–341.)

> The slanderer uncovers secrets; a faithful spirit conceals what is entrusted to it. Prov. 11:13.

VII. *Masters*[53]

370) must never forget that the serving person is originally their equal as a *human being*, and may well be a *blessing* to their house (as Joseph was to Potiphar); they therefore owe the servant: 1) *Justice*; i.e. they may not *mistreat* him, and must *give* him everything *promised* punctually and correctly. (Doctrine of Faith, § 70.)

> If I ever violated the right of my manservant or my maidservant: what would I do and answer when God investigates? For did he not make us both? Did he not form us alike in the womb? Job 31:15.
>
> Woe to him who makes his neighbor work for nothing and does not give him his wages. Jer. 22:13.

371) 2. *Fairness*, which does not exact everything according to strict right; *forbearance*; and (if the servant has served faithfully) *grateful provision* for him.

> You must not rule over him (the servant) with harshness, and you shall fear your God. Lev. 25:43.

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[53]Translator: German *Dienstherrschaft*, the master or mistress (or household) employing domestic servants; likewise *Dienende/Dienstbote* (servants) below.

(When you let the servant go from you, do not let him go from you empty-handed; give him a gift to take along from your flock, from your threshing floor and from your winepress; as the Eternal, your God, has blessed you, so shall you give to him. Deut. 15:14.) (§ 200.)

VIII. *Servants*

372) owe their masters:

1. *Reverence*; 2. *willing obedience* (provided the master has commanded nothing contrary to religion and [p. 97] to the *law*); 3. conscientious *fidelity*; and they must really *be* what they wish to appear.

The son honors his father, the servant his master. Mal. 1:6.

(You know how I have served your father with all my strength. Gen. 31:6.)

Whoever serves his master faithfully will one day attain honor. Prov. 27:18.

(Eliezer, Abraham's servant — Saul's armor-bearer.)[54]

IX. *The State*

373) or the land in which we were *born*, or which *protects*, *nourishes* and *teaches* us, is our *fatherland*, and to *love* it is a *commandment* of our holy Israelite religion and a *need* of the heart.

374) Just as our love for each individual person should express itself in our promoting his welfare, so our love for our fatherland *as a whole* should show itself in our *contributing as much as possible to the welfare of the fatherland*.

Seek the welfare of the state to which I have had you led; pray to God for it; for in its welfare lies yours as well. Jer. 29:7.

375) *In particular*, out of love for the fatherland we should: 1. pay our *taxes* conscientiously, not transgress the *laws* even in secret, support all *institutions* of public benefit (e.g. institutions for the poor and schools), devote our *powers* and *skills* to the fatherland, and *defend* it with property and life.

The law of the land is our law too. Talm. Berakh. 58.[55] (Hymns 344 and 345.)

Remain in the land and earn your living honestly. Ps. 37:3.

[p. 98] **376)** Out of love for our fatherland we should 2. show our *authorities* (i.e. the officials of the state and of the land set over us) *respect* and *obedience*.

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[54]Translator: David, who became Saul's armor-bearer (1 Sam. 16:21).

[55]Translator: The principle *dina de-malkhuta dina* ("the law of the kingdom is law") is found at BT Gittin 10b, Nedarim 28a, Bava Kamma 113a and Bava Batra 54b, not in Berakhot; BT Berakhot 58a is the source of the saying "sovereignty on earth is like sovereignty in heaven," cited under § 377.

Pray diligently for the authorities of the land; for through them security, justice and order are maintained. Avot 3. (Hymns 346 and 347.)

377) Out of love for our fatherland we should 3. show to the father of the fatherland, the *sovereign* (who is God's representative on earth), deep *reverence*, *obedience*, and unshakable *loyalty* and *attachment*, and pray to God for the preservation of his welfare and of his sacred person.

I admonish you: follow the king's will; your prince fulfills the duty sworn before God. Eccl. 8:2.

My son! fear God and the king; have nothing to do with rebels. Prov. 24:21.

Sovereignty on earth is a reflection of sovereignty in heaven. Talm. Berakh. 58.

The king's heart is in the hand of God like streams of water; he guides it wherever he pleases. Prov. 21:1.

378) The thought that, through the grace of the Father of all and of our princes, we no longer have to sigh away our lives in oppression and disgrace as our ancestors did, but may enjoy life undisturbed in our *freedom of faith and conscience*, and unimpaired in our human and *civil rights* — this thought alone must inspire us to the *most grateful*, *genuine love* for God and *fatherland*.

(Let the true patriots Joseph, Mordecai and Daniel be our models!) (Hymn 486.)

[p. 99] To heaven let the song of joy rise up,
Loud let our thanks ring out from joyful hearts!
Up, all you who glow with love of fatherland,
Sing with us a festive song to the Most High!

He lets us dwell in a happy land;
He shields it and gladdens it with beneficent hand;
His blessing pours down upon all;
And like a father he turns dangers away.

The mountains, planted with trees and vines,
The meadows, watered by winding brooks,
The gardens, the stretches of fields all around,
How heavy they always hang with fruit!

Trades and arts flourish in the land,
And livelihood and prosperity in every estate.
Diligence and merit are generously rewarded here.
Here it is that right and justice dwell.

Religion shines on us so heavenly, so mild;
Where the sun does not shine for us, her image
Lights up the path for us dwellers on earth
And gives us enlightenment, refreshment and counsel.

Wish, you happy ones, wish the fatherland happiness;
Let each one bear witness with joyful glance:
He prizes the good, to the praise of the Most High;
Let the youth, the man and the old man exult.

Happy is everyone who feels how fortunate he is
In the land where concord and love embrace!
Let each promote, as much as he can,
The good of the fatherland, and then rejoice!

God, be ever gracious to us, and prosper
The work of our hands in peace and rest;
So shall we live happily and journey from here
To the fatherland above, O Father, to you!

[p. —] Prayers at the Opening of Religious Lessons.

I.

והערב נא to נותן התורה

(in the daily prayer book.)[56]

From "And make pleasant, we pray" to "who gives the Torah."

II.

יהי רצון מלפנך יי או"א שתרגילנו בתורתך to לעמו ישראל

(ibid.)

From "May it be your will, O Lord our God and God of our fathers, that you accustom us to your Torah" to "to his people Israel."

III.

אהבה רבה to ונשמחה בישועתך

(ibid.)

From "With great love" to "and let us rejoice in your salvation."

IV.

ברוך אלהינו שבראנו to יגדיל תורה ויאדיר

(ibid.)

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[56]Translator: The four Hebrew items are passages of the traditional morning service: I, the blessings over the Torah (from *Veha'arev na* to *noten ha-Torah*); II, the prayer *Yehi ratzon … shetargilenu be-toratekha* among the morning blessings, ending *le-ammo Yisrael*; III, the blessing *Ahavah rabbah* before the Shema, as far as *ve-nismecha bi-yeshu'atekha*; IV, from *Barukh Eloheinu shebra'anu* in *Uva le-Tziyyon* to *yagdil Torah ve-ya'dir* (Isa. 42:21). The abbreviation או"א stands for *Eloheinu ve-Elohei avoteinu* ("our God and God of our fathers"). The heading speaks only of prayers at the *opening* of lessons; no separate closing prayers are printed.

From "Blessed is our God who created us" to "he will make the Torah great and glorious."

V.

Almighty! gracious and holy God! To man you gave reason and lofty powers of mind, and you will that he know and love you with his whole soul; that he understand and become ever more convinced how you, Most Holy One, love the good and will reward it, but hate evil and will punish it. — You we worship in humility, and we thank you for the many benefits you show us daily; for it is indeed your grace that we have lived to see this day too. Let your goodness continue to watch over us! and grant, O Father, that we may never forget that you, All-Knowing One, are always near us and observe our doings and our thoughts. Teach us to mark our goal, that we may be of wise heart and learn to apply and use our time and powers well. [p. 101] Remove from us therefore, O God, all sinful distractions, and direct our thoughts and inclinations wholly to you and to the salutary instruction which your fatherly goodness causes to be imparted to us here. Amen. (*Johlson.*)[57]

VI.

Before your holy countenance, All-Knowing One, we stand assembled here, to hear and to speak of you and of your holy will. O grant us the right reverent disposition, that we may not profane this holy conversation through frivolity and distraction! Let us feel deep in our hearts how largely our virtue, our comfort, our earthly contentment and our eternal bliss depend on these lessons, so that we may seek with earnestness and attention, with eagerness and childlike joy, to come to know you, O Father, and our destiny. You have indeed, All-Holy One, given us the aptitudes for this knowledge, have also provided us the opportunity for the present salutary instruction, and have preserved our life and health, so that we may enjoy this instruction and grow up to know you and glorify you: O then be gracious to us henceforth also, kind Father, be gracious to us, and strengthen our powers and our will for the knowledge of the true and the practice of the good; strengthen us in the pious resolve to bring joy and honor to our teachers and our parents through diligence and good conduct; and help us, that through sincere love of our fellow men and true fear of God we may find favor and goodwill in the eyes of our brothers and in your eyes, eternally good Father! Amen.

[p. —] The following works by the author are available through all bookshops:

Sabbath, Festival and Occasional Sermons, by Dr. S. *Herxheimer*. (Leipzig: *Nauck*.) Price for all the issues: 1 Rtl.

[57] Translator: Joseph Johlson (1777–1851), teacher at the Jewish Philanthropin in Frankfurt am Main and author of Jewish religious textbooks and prayers.

תורה נביאים כתובים [Torah, Prophets, Writings]. **The Israelite Bible**, in a correct Hebrew text, with a literal translation, complete commentary, and hints usable for preaching, by Dr. S. *Herxheimer*. (Berlin: *Lewent*.) Each installment 6 gr.

German Children's Friend for Israelites, together with a practical guide to learning Hebrew. (Berlin: *Schröder*.) Price 8 gr. In quantity, 6 ggr. or 7½ Sgr.

Guide to Learning Hebrew. Second edition. (Ibid.) Price 4 ggr. or 5 Sgr.[58]

[58]Translator: Rtl. = Reichstaler; gr./ggr. = (gute) Groschen; Sgr. = Silbergroschen.