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By Dr. K. KOHLER.

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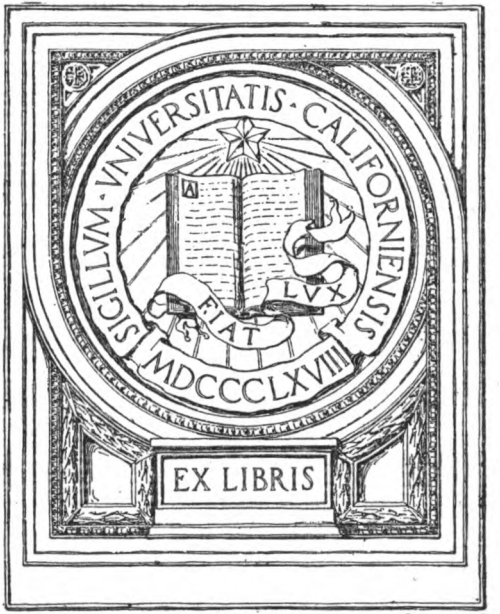

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GUIDE FOR INSTRUCTION IN JUDAISM

A MANUAL FOR SCHOOLS AND HOMES

Especially adapted for Teachers, Advanced Pupils and for Private Study

BY

REV. DR. K. KOHLER

RABBI OF TEMPLE BETH-EL, NEW YORK

UNIV. OF CALIFORNIA

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To the Rev. Dr. M. Baar,

THE FATHERLY GUIDE OF THE FATHERLESS,
AND THE WISE EDUCATOR FULL OF LOVE
FOR GOD AND OF MAN,
THIS MANUAL IS DEDICATED
IN SINCERE FRIENDSHIP AND ESTEEM,
BY THE AUTHOR.

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PREFACE.

To present within the small compass of a school-book the religious and ethical teachings of Judaism in a comprehensive, clear and systematic form, is a task which has engaged the leading teachers in Israel for more than two generations; yet but few have succeeded in producing the work needed to awaken religious fervor, and at the same time to stimulate thought and create a firm religious conviction in the young.

In publishing this humble effort of mine, as the result of many years study and pedagogic experience, I feel satisfied that I have earnestly endeavored to profit by all my predecessors —from Plessner down to Stein and Einhorn, and from Leeser to Friedlander—while at the same time I have avoided many difficulties in the treatment of metaphysical, dogmatic and ritualistic questions, by placing myself upon the historical standpoint, and showing, in the notes intended for teachers and advanced pupils, the development of the various religious ideas and practices throughout the Biblical and Rabbinical stages of growth. I have tried to cast light on every religious belief or practice essential to either conservative or progressive Judaism, while I laid more stress upon, and devoted more space, to the *ethical* side of Judaism, especially of Rabbinical Judaism, than any previous writer has done.

I trust, therefore, that my manual will be welcomed by both teachers and pupils, as well as by my colleagues, the rabbis and school superintendents of this country, as a trustworthy guide for a deeper comprehension of our faith and for a higher appreciation of Israel's lofty mission of Truth, of Righteousness and of Peace.

THE AUTHOR.

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CONTENTS.

PREFACE.....v

Chapter I.—Introductory

I. Religion.....9
II. The Source of Religion.....15
The Holy Scriptures.....16
The Five Books of Moses.....17
The Prophets.....17
The Hagiographa or remainder of the Sacred Writings.....19
III. The Decalogue.....22
IV. The Contents of Religion.....24

Chapter II.—System of Doctrines.

I. God.....25
God's Qualities or Attributes in Relation to the World.....27
The World in Relation to God.....29
God in Relation to Man.....30
II. Man.....32
Sin and Repentance.....34
Immortality of the Soul.....36
III. Israel and Mankind.....38
IV. The Creed of Judaism.....45

Chapter III.—System of Duties.

A. Duties towards God.....49
The Second Commandment.....56
The Third Commandment.....60
The Fourth Commandment.....63
The Fifth Commandment.....69
B. Duties Towards our Fellow Beings.....77
The Sixth.....77
The Seventh Commandment.....84
The Eighth Commandment.....88
The Ninth Commandment.....92
C. Duties Towards Ourselves.....97
The Tenth Commandment.....97

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Chapter IV.—Religious Observance.

Religious Observances.....107
Divine Service.....111
The Holy Seasons.....112
The Feast of Spring—Passover—Pesach.....114
The Feast of Weeks—Shabuoth.....117
The Feast of Tabernacles—Sukkoth.....118
New Year's Day—Rosh Hashanah.....120
The Day of Atonement—Yom ha Kippurim.....122
Festivals of Less Importance.
Feast of the Maccabees—Hanukkah.....124
Purim.....124
Fast Days.....125

Appendix A.

Tabular Arrangement of the Hebrew Months.....128
The Jewish Calendar.....129

Appendix B.

Benedictions and Prayers for the Talmud.....135

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GUIDE FOR INSTRUCTION IN JUDAISM

Chapter I.—Introductory.

I.—Religion.

1. There is a world round about us which we perceive with our senses, and the study of its laws we call *Science.* But there is a world within us which cannot be reached by our senses—it is a world of feeling, thought and will-power. These inner forces make us look up with wonder and awe to a Power greater than we, and regulate our actions and our conduct so as to please this great Power above us. This supreme Power we call *God.* The consciousness of God and the recognition of our allegiance to Him, is *Religion.*

2. Any being far greater and more powerful than we are fills us with awe and fear, and when we think of this great God high above us, we have this feeling of *fear* and *reverence* in an extreme degree. Religion, then, is first of all *Fear of God.* It restrains us from doing or saying any thing which is displeasing to God, and thus gives life an earnest and solemn purpose.

"Fear of God is the beginning of wisdom." (Prov. i. 7.)

"Come ye, children, hearken unto me; I will teach you the fear of the Lord." (Psalms. xxxiv. 11,)

"Let the fear of God be upon you that ye sin not." (Exodus xx. 20.)

"Fear God and do His commandments, for this is the whole duty of man." (Ecclesiastes xii. 13.)

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3. The more we think of God's goodness and wisdom, the more perfect will be our *confidence* in Him and His guidance. Religion is, therefore, chiefly *Faith*, or trust, *in God*.

"The Lord is my light and my salvation; Whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" (Psalm xxvii. 1.)

"Have faith in the Lord, and you will be safe." (2 Chronicles xx. 20.)

"The righteous shall live by his faith." (Habakkuk ii. 4).

4. This consciousness, or inner *knowledge of God*, leads us to *love of God*, the highest stage of religion. It urges us to do all He asks and even to give up that which we prize most—from pure love of Him.

"What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and to love Him and serve the Lord thy God with all thy heart and with all thy soul, to keep His commandments which I command thee this day for thy good." (Deut. x. 12.)

5. When we realize how great and good God is, and how little we are compared with Him, we long to give expression to our feeling of awe and adoration. Here religion becomes WORSHIP OF GOD.

We worship God when we recognize Him as our Master and humble ourselves before Him.

"Thine, Oh Lord, is the greatness, and the power, and the glory and the victory, and the majesty, for all that is in the heavens and on the earth is Thine. Thine is the Kingdom, Oh Lord, and Thou art exalted as head above all. But who am I and what is my people? Our days on earth are as a shadow and there is no abiding." (1 Chronicles xxix. 11-15.)

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6. Prayers and other forms of devotion are expressions of our religious sentiment. *The true service of God* consists in leading *a good and righteous life*, or "walking in the way of God."

"God said to Abraham: 'I am the Almighty; walk before Me and be perfect." (Genesis xvii. 1.)

"Know the God of thy father and serve Him with a willing soul." (1 Chronicle xxviii. 9.)

"Behold to obey is better than sacrifice." (1 Samuel xv. 22.)

7. Religion has been implanted in the heart of *every one* to make us long for God in order that we may become good, brave and happy. It is, therefore, called the *covenant*, or a bond of relationship, which God has made with man, who is called "His image."

The Bible tells us that God made such a covenant with Noah, the father of all men, after the flood, promising him and all his generations peace and well-being, if they would walk in His ways and observe the laws of humanity. (These laws, called "the laws of the sons of *Noah*," are those acknowledged by every human conscience.)

NOTE —See Genesis ix. 1-17. In commenting upon this Biblical passage the rabbis say (Sanhedrin 56*f.*, Midrash Bereshith Rabba § 16 and 24 and the Book of Jubilees vii.) that *six*, or *seven*, or *more* laws were given to Noah and his sons, upon the observance of which the peace of the world could rest: The *three* capital sins: *Murder*, *Incest* (or *adultery*), and *idolatry* (or *blasphemy*) were *forbidden* under the penalty of death for the transgressor. Then the *eating of live animals* and, some say, also of blood; robbery and theft, and finally, there was th commandment ordaining the establishment of courts of justice.

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In the Jewish Sibylline books, written by Alexandrian Jews under the name of the Roman prophetess (Sibyl), represented as daughter of NOAH, and similar works written for the pagan world by the Jews prior to the rise of Christianity, the heathen are commanded to abstain from murder, theft, incest and idolatry and to practice justice in order to escape the great day of *Divine Judgment* preceding the *restoration of the world.*

The founders of the Christian Church also admitted only such Gentiles as would promise "to abstain from meats offered to idols, from blood, from strangled beasts and from incest," as we learn from "Acts of the Apostles" (xvi. 18-29). The Noahic-laws enjoined on the Jewish Proselyte of the Gate are, in fact, identical with the unwritten laws of humanity, which every just and true man among the heathen would observe and find happiness thereby.

8. The *Jewish* religion is the religion founded upon the *covenant of Sinai, i.e.* the Ten words or Decalogue and the Bible, *i.e.* the Book of the Covenant and given in charge of Israel, the people of the covenant.

> "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers only but with us, even us who are all of us alive here to-day." (Deut. v. 2-3.)

9. This especial covenant of God with the Hebrew nation was first made when God singled out Abraham, the father of the Hebrews from the rest of men as the one who worshiped the true God and practiced righteousness and kindness. For all the heathen nations worshiped many gods in visible forms (idols) and were led thereby into many ways of wrong-doing and wickedness. Therefore Abraham was chosen by God to preserve the pure faith in God for all generations, in order that through his descendants all nations

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on earth should learn to know the true God and to walk in the ways of righteousness.

> "Abraham shall become a great and mighty nation and all the nations of the earth shall be blessed in him. For I have designated him that he should command his children and his household after him that they may keep the way of the Lord to do justice and righteousness to the end that the Lord may bring upon Abraham that which He hath spoken of him." (Genesis xviii. 18–19.)

10. The main covenant between God and Israel was concluded when, under the leadership of Moses, the whole people were assembled at the foot of Mount Sinai to receive the Law of God, while they were consecrated to be a nation of prophets and priests of God among the nations for all times to come.

> "Thus shalt thou say to the house of Jacob and tell the children of Israel: 'Ye have seen what I did unto the Egyptians, and how I bore you on eagle's wings and brought you unto Myself. Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be unto Me a peculiar treasure above all people, for all the earth is Mine. And ye shall be unto Me a Kingdom of priests and a holy nation." (Exodus xix. 3–6.)

11. Men of all times felt the need of religion. They craved to know that God was near, and ready to help them in their distress, and favor them in their undertakings. But only a certain class of men were thought qualified to draw nigh to God and offer sacrifice or prayer and ascertain His will. Such were the PRIESTS, who led a holier life than the rest of the people, or the *Saints* (Nazarites), who dedicated their lives to God. But above these there were men chosen

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by God to communicate to the people His will by wondrous power of *inspiration*, and to reveal His truth and righteousness to the consciences of men as they never felt them before. These were the *Prophets*, inspired men who *tell forth* the thoughts of God hidden in the soul of mankind. ("Prophet" means "forth-teller.")

12. God sent prophets, or inspired teachers of morality, to other people beside Israel, such as was Balaam in the time of Moses, or Buddha in India, Confucius in China, Zoroaster in Persia, Socrates in Greece and the like. But among all nations, Israel alone was chosen by God to give mankind prophets, law-givers and singers full of inspiration, to reveal God in man, and thus to establish the true *religion of humanity.*

Israel is therefore called the People of Revelation, and its national literature the *Book of Revelation.* (The Bible means the Book.)

> "Without revelation the people become unruly." (Proverbs xxviii. 18.)
>
> "From the rising of the sun unto its setting My name is great among the nations." (Malachi i. 11.)
>
> "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." (2 Chronicles xx. 20.)
>
> "This is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say: Surely this great nation is a wise and understanding people, For what nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for? And what nation is there so great that

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hath statutes and judgments so righteous as all this law which I set before you this day?" (Deut. iv. 6--8.)

13. The Jewish religion as far as it contains the essential truths and laws of morality is intended to be the religion of the whole human family. God's covenant with Israel is finally to include all nations on earth, and thus to restore the covenant of God with man.

"I, the Lord, have called thee in righteousness and will hold thine hand and keep thee, and give thee for a covenant of the peoples and for a light of the Gentiles." (Isaiah xlii. 6.)

"Ye shall be named the priests of the Lord; men shall call you the ministers of our God." (Isaiah lxi. 6.)

II.—The Source of Religion.

14. The true source of all religion is the *human heart.* We feel that, above all the things we see there is a great Unseen Being from whom all power and wisdom and goodness come, and we long for Him, as the child longs for its parent. Moreover, we tremble before Him in fear when we have done wrong, and we feel that He is with us and blesses us when we do what is right and good. All these feelings God has implanted into every human soul.

"My soul thirsteth for God, for the living God," (Psalm xlii. 2.

15. All the patriarchs and prophets of old, like all the good men among the heathen, derived their religion from this source. Being endowed with a purer and loftier soul than the rest of men, they were more fitted

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to receive and speak forth the divine truth. And when these *religious geniuses*, as we may call those inspired men of Israel, had done their work and their living voice was no longer heard, their words were preserved in writing and read to devout assemblies as the Word of God. Thus arose *the Bible or the Holy Scriptures*, and became the source of instruction and guidance, a treasury of comfort and inspiration to Israel and to mankind.

THE HOLY SCRIPTURES.

16. The Bible is a collection of books containing all that was preserved of the national library of the ancient Hebrews. In it the record is given of the way Israel became the bearer of the highest truths for mankind; wherefore it bears the name of the *Book of Revelation.*

NOTE.—The name Old Testament is not a Jewish name. The Christian Church, constructing the New Testament upon the Hebrew Bible, called the former *the Old Covenant*, in contrast with the new, but we as Jews believe that Jewish Covenant remains the Covenant of God with man for all time to come and so is never "old." Says Jeremiah xxxi. 31-38:

> "I shall make the covenant anew, and write the law upon the heart. But as little as the laws of the sun and the stars shall depart, so little shall the seed of Israel cease to be a people before me for all days."

17. The Bible is divided into three parts: *The Five Books of Law*, *The Eight Books of Prophets*, and *The Eleven Books of Holy Poetry*.

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I. THE FIVE BOOKS OF MOSES.

The *Pentateuch* or the *Thorah*, consisting of

a. Genesis, the book relating the history of the first men and of the Patriarchs.

b. Exodus, relating Israel's departure from Egypt, the giving of the Law and the building of the Tabernacle.

c. Leviticus, containing the laws regarding the altar, the priesthood, and the laws of purity and holiness concerning the whole people.

d. Numbers, containing the list of the tribes and their journeying in the wilderness.

e. Deuteronomy, giving the farewell address of Moses, the repetition of the laws and an account of Moses' death.

THE PROPHETS. (*Nebiim.*)

1. *The Earlier Prophets:* called so because they were believed to have been written by Samuel and other early prophets. These consist of—

a Joshua, containing the history of the Conquest of the Land of Canaan.

b. Judges, giving the history of those warriors who ruled over them during the time of political dependence and anarchy.

c. The two books of Samuel (I. and II.), giving the history of Israel under Samuel, Saul and David.

d. The two books of Kings (I. and II.), giving the

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history of Israel from Solomon until the destruction of the Kingdom of Judah.

2. *The Latter Prophets.*

a. Isaiah, containing the addresses of Isaiah, with several late prophecies interwoven. The last twenty-six chapters were written by unknown prophets of and after the Exile.

b. Jeremiah, containing the addresses of Jeremiah during the last days of the Kingdom of Judah.

c. Ezekiel, containing the addresses of Ezekiel and his plan of restoration of the Temple and the State.

d. The Twelve Minor Prophets, consisting of—

Hosea, containing the addresses of this prophet of Samaria, written under Jeroboam II.

Joel, containing the addresses of a prophet in times of a great drought.

Amos, containing the addresses of the first prophet in Israel whose words were put into writing.

Obadiah, a prophecy against Edom, written at the time of Nebuchadnezzar's warfare.

Jonah, a prophetic novel, teaching God's merciful love for all mankind.

Micah, containing the prophecies of Isaiah's contemporary, with some later prophecies attached to them.

Nahum, containing a prophecy against Assyria's capital, written at the time of its downfall.

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Habakkuk, containing a similar prophecy written at that time.

Zephaniah, prophecy written under King Josiah not long after Assyria's fall.

Haggai and Zechariah, containing the addresses of the two prophets living at the time of the restoration of the Temple under Zerubbabel. Zachariah ix.-xiv., are earlier prophecies.

Malachi, containing the address of a prophet who lived about the same age as Ezra.

THE HAGIOGRAPHA, OR THE REMAINDER OF THE SACRED WRITINGS,

Contains:

The Book of Psalms, divided, like the Pentateuch, into five parts, a collection of one hundred and fifty songs, recited in the Second Temple by the Levites, and partly ascribed to David, "the great singer in Israel."

The Proverbs of Solomon, a collection of popular proverbs made by King Hezekiah's men and other representatives of the School of Wisdom. The first ten chapters and the last one were added at a later time.

The Book of Job, a dialogue between Job, the great sufferer of Edom, and his three friends, on God's just dealing with men, with an historical prologue and epilogue written as a lesson of comfort for suffering Israel.

The Five Scrolls (*Megilloth*), read respectively

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on Passover, Pentecost, Ninth of Ab, Feast of Tabernacles and Purim.

(*a*). Song of Songs, a dialogue between King Solomon and Sulamith, a fair shepherdess—a love song, interpreted to be a dialogue between God and Israel. Read on Passover.

(*b*). Ruth, a shepherd story concerning David's ancestress, Ruth, the faithful. Read on Pentecost.

(*c*). Lamentations over the destruction of Jerusalem (ascribed to Jeremiah). Read on Ninth of Ab.

(*d*). Ecclesiastes (*Koheleth*), containing melancholy reflections on the vanities of life as made by King Solomon, but written probably under the Ptolemaic rulers. Read on Tabernacles.

(*e*). Esther, a Persian novel, giving the reason for the popular festival of Purim. It was also written under Ptolemaic rule. Read on Purim.

Daniel, a book written partly in Hebrew, partly in Aramæan, under the persecutions of Antiochus Epiphanes, the King of Syria, with the view of imbuing the pious ones with new hope and strength in the great Maccabean struggle.

Ezra and Nehemiah, containing the history of their work of restoration, partly written by themselves.

The Book of Chronicles, a sketch of Israelitish history, written in the interest of the priesthood by an pious Levite.

NOTE—Josephus and the Greek Church count only twenty-two books, joining Ruth to the Judges and Lamentations to Jere-

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miah. Certain it is that the number of books was not fixed until a very late period in Jewish history.

Jewish tradition ascribes the formation of the Canon, of Holy Books, to THE MEN OF THE GREAT SYNAGOGUE, believed to have consisted of one hundred and twenty men, with Ezra, the Scribe, as their chief. But the work of composition and arrangement, the collection and admission of the books as the standard scriptures of the synagogue, was a work of gradual growth and development.

Other books of importance and value for the history of the Jewish religion are :

The Apocryphal Writings—Works, written either in Hebrew (Aramæan) or Greek, not admitted into the Canon.

The Book of *Jesus* (Joshua), the son of Sirah; also called *Ecclesiasticus*, containing proverbial sayings, written in the time of *Simon the Just.*

The two books of the *Maccabees*, relating the history of the Maccabean wars.

The *Wisdom of Solomon.*

Tobit, the story of a *pious man*, and his wondrous protection.

Judith.

18. The religious ideas of the Jewish people grew and expanded in many directions, of which their later literature bears witness. Among later writings and writers we may mention *Josephus* and the works of *Philo* and the other Greek (Hellenistic) writers in Alexandria ; the Talmud : *Mishnah* and *Gemarah*—the Rabbinical Code of Laws or Traditional Interpreta-

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tion of the Laws of Moses and the *Midrash*, or Commentary on the various parts of the Bible, containing respectively the *Halachah* (the practical rules), or the *Hagadah* (the Homiletic and Ethical interpretation); and, finally, the rabbinical literature of mediæval Judaism (philosophical or legislative, juridical or ritualistic).

NOTE—In so far as Christianity and Islamism are daughters of the Jewish religion, based on the Bible history or on the Jewish tradition, the Christian and the Moslem writings form a part of the monotheistic religion given to the world by the Jews, though the same was guarded and kept in its utmost purity by the Jews alone.

19. Whatever new truth any wise man might at any time derive from the Book of Revelation in conformity with the spirit of Judaism, was regarded by the ancient rabbis as given to Moses by God on Mount Sinai, for it says:

> "The words of the wise are as goads, and as nails fastened are the words of the masters of the assembly *given from one Shepherd.*" (Ecclesiastes xii. 11.)

III.—The Decalogue.

20. The highest and most important of all revelations are the *Ten Words* upon which God concluded His covenant with Israel on Mount Sinai.

21. They read as follows:

> I. I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage.
>
> II. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness

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of anything that is in heaven above, or on the earth beneath, or in the waters below the earth. Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a zealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember the Sabbath day and keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God. On it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor the stranger that is within thy gates, in order that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a slave in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm, therefore the Lord thy God commanded thee to keep the Sabbath day.

V. Honor thy father and thy mother in order that thy days may be prolonged, and that it may be well with thee in the land which the Lord thy God giveth thee.

VI. Thou shalt not murder.

VII. Thou shalt not commit unchastity.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's wife. Thou shalt not covet thy neighbor's house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, or ass, nor anything that is thy neighbor's. (Deut. v. 6-18.)

NOTE.—The Decalogue in Exodus xx. differs in a few points, and the FOURTH WORD reads thus: "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work, but

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the seventh day is a day of rest unto the Lord thy God. On it thou shalt do no work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day. Therefore the Lord, thy God, blessed the Sabbath day and hallowed it." (Exodus xx. 8–11.)

22. The *Ten Words*, written on two tablets of stone, called the *Tablets of the Covenant*, contain the fundamental teachings of religion and morality for all men and ages.

The *first* tablet contains the laws concerning *God* (parents stand in place of God; they are His representatives on earth); the *second* tablet the laws concerning MAN. Religion and morality belong together. Fear of God leads to love of man.

NOTE.—The original division of the Decalogue had the prohibition of Polytheism, contained in the opening sentence of the second commandment, as the first, and the prohibition of idolatry, beginning, "Thou shalt not make unto thee any graven image," as the second word, but as the two forms of paganism were in the course of time identified, the Jewish tradition took the introductory verse as the *first* commandment, while the Catholic (and Lutheran) Church divided the *last word* into two commandments, taking the first sentence as the *ninth* and the following verse as the *tenth* commandment. Hence the diversity among the various sects, and also among Jewish writers of old (Philo and the Rabbis).

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IV.—Contents of Religion.

23. Every religion comprises:

A. *Beliefs or Doctrines:*

1. Concerning *God;*
2. " *Man;*
3. " *the Future.*

B. *Practices and Forms:*

1. *Laws and Duties;*
2. *Rites and Ceremonies.*

24. Judaism, or the Jewish religion, which lays all stress on morality, is best divided into THREE parts:

A. A system of *Doctrines*, or *religious* Truths;
B. A system of *Duties*, or *moral* Laws;
C. A system of *religious practices*, or *Ceremonial Laws.*

The first two appeal to the human reason and conscience, and are of a permanent and essential character; the third are forms of worship instituted to awaken and foster the spirit of religion, and are subject to change under the ever-varying conditions of time and place.

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Chapter II.--System of Doctrines.

I.—GOD.

25. Judaism's *first* and fundamental doctrine is, that *there is One God, an only One, eternal, spiritual ana most holy, who created heaven and earth and ruleth the world with infinite wisdom, with perfect justice ana everlasting love. He is our God, and none besides Him.*

26. The confession of faith, which the Jew is to recite morning and evening, and which forms the distinguishing feature, the battle-cry of Judaism, is:

"*Hear, O Israel, the Lord our God, the Lord is One.*"

27. No mortal being knows what God is. He can not be seen, nor comprehended by the human mind. Neither can He be found in any part of the world, because He is the cause of all existence and the source of all intellect and, therefore, above and beyond them all. But *reason*, *conscience* and *history* alike declare that He *is*. He is the *absolute* Being to whom all beings owe their existence.

"God said to Moses: 'No man can see Me and live.'" (Exodus xxxiii. 20.)

"To whom will you compare God? What likeness will you place alongside of Him." (Isaiah xl. 18.)

28. *Nature*, with its wondrous power, beauty and order, offers to our *reason* the evidence that there is an almighty, all-wise and all-benigu Creator, Sustainer and Ruler of the universe.

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"The heavens declare the glory of God,
And the firmament showeth His handiwork."
(Psalm xix. 2.

"He spake, and it was done,
He commanded, and it stood fast." (Psalm xxxiii. 9.)

"Ask the beasts, and they shall teach thee,
The fowls of the air, and they shall tell thee;
Speak to the earth, and it shall inform thee;
And the fishes of the sea shall declare unto thee,
Who knoweth not in all these that the hand of the Lord hath wrought this? (Job xii. 7–10.)

NOTE.—Whether we study the course of sun and stars or the laws of growth of life from mineral to man, we see that nature is only the great workshop in which God, the great Master, works after lofty, all-comprising plans.

29. *Conscience* or moral sense, the voice of duty, which tells us what we ought to do and ought not to do, reveals to us the presence of a God who commands us to do the right and condemns us for doing wrong, of a Judge who rewards the good and punishes evil.

"The Lord looketh down from heaven,
He beholdeth all the sons of men,
He fashioneth all their hearts,
He considereth all their works."
(Psalm xxxiii. 13–15.)

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?"
(Psalm cxxxix. 7.)

30. *History*, while showing us in the development and growth of mankind a design for the constant mental and moral advancement and the gradual victory of the good and the defeat of the powers of evil, furnishes the proof that there is an all-providing Power

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which watches over the destinies of men and nations and leads them to ever higher ends.

"Surely there is a God judging the earth." (Psalm lviii.)

"As for you, ye thought evil against me, but God designed it unto good." (Genesis l. 20.)

"Who called the generations from the beginning? I the Lord, the first and the last." (Isaiah xli. 4.)

GOD'S QUALITIES OR ATTRIBUTES IN RELATION TO THE WORLD.

31. We know God only by His works, and accordingly attribute to Him certain qualities which none possesses but He.

32. God is *One.* There is no other god besides Him, nor is there any that can be compared to Him or that shares in His divinity. He is not composed of parts or of persons. He is an absolute *Unity.*

"I am the Lord, that is my name; and my glory I will not give to another." (Isaiah xlii. 8.)

"I am the first and I am the last, and beside Me there is no God." (Isaiah xli. 4.)

33. God is *eternal:* He is without beginning and without end. He remains from everlasting to everlasting ever the same. He is *immutable.* He changes not.

"Of old Thou hast laid the foundations of the earth,
And the heavens are the work of Thine hands;
They perish, but Thou endurest;
All of them wax old like a garment.
But Thou art the same,
And Thy years have no end." (Psalm cii. 25–27

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From everlasting to everlasting Thou art God." (Psalm xc. ii.)

"I, the Lord, change not." (Malachi iii. 6.)

34 God is both infinite in *time*—eternal—and infinite in *space—omnipresent*. He is everywhere. There is no place nor being in which He is not.

He is a *spiritual* being, the *Spirit* of all existence, permeating all and everything. He is *incorporeal*. He has not the limitations of a body.

Behold the heavens and the heaven of heavens cannot contain Thee." (I. Kings viii. 27.)

NOTE.—When God is spoken of in the Bible as having eyes, hands or mouth, or as being seen or heard, it must not be taken literally, for "the Bible speaks the language of men," say the rabbis.

35 God is *omnipotent*. His power comprises all powers and activities and is not limited by any other power or will except His own.

'Whatsoever the Lord pleaseth, that He doeth
In heaven and on earth, in the seas and all the deeps."
(Psalm cxxxv. 6.)

NOTE. The immutable laws of nature are the *will* of God. If the will of God could change, He would not be *immutable*. In those times, when people had no knowledge of the laws of nature, they saw in every strange occurrence a *miracle*. The rabbis say that God provided at the very beginning of creation for all the miracles to occur at the right time—an implication that the continuity of nature remains unbroken.

The miracles related in the Bible illustrate the idea of God's power, especially the kind providence with which He watches over the good and the righteous and the Justice with which He punishes the evil-doers.

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36. God is *omniscient.* His knowledge comprises all things and thoughts, past, present and future. He is *all-wise.* He rules and regulates all things after the highest wisdom.

> "He that hath planted the eyes, shall He not see?
> He that hath formed the ear, shall He not hear?"
> (Psalm xciv. 9.)

THE WORLD IN RELATION TO GOD.

37. The world is the *creation* of God. By His *will* everything was made. His power is immanent in nature, and everything that happens is ordained by Him. Nothing happens which He has not foreseen. There is no chance, nor is there a blind fate. Divine Providence watches over all things, great and small.

> "God saw everything that He had made, and behold, it was very good." (Genes. i. 21.)
>
> "The eyes of the Lord are in every place," (Proverbs xv. 3.)
>
> "For My thoughts are not your thoughts, neither are My ways your ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts." (Isaiah lv. 8-9.)

38. As God, the Creator and Ruler of the world, is both Goodness and Wisdom, so does all that occurs in the world serve a good and wise purpose. Every evil in life, whether physical or moral, must, therefore, lead to some good in the end. Death and Sin are no powers of evil, but agencies of God sent to test man's

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power, trials that bring out the good in ways often mysterious to us.

NOTE.—Judaism does not believe in a *Devil*. *Satan* is represented as one of the angels of God, sent to try Job not to act as his fiend.

GOD IN RELATION TO MAN.

39. God is *all just*. He treats individuals and nations, according to their doings; He punishes evil and rewards the good.

> "Great in counsel and mighty in work, for Thine eyes are open upon all the ways of the sons of men to give every one according to his ways and according to the fruit of his doings." (Jerem. xxxii. 19.)

40. God is *all-kind*. He loves all His creatures, and provides for all their needs. He grants each being all the pleasure that is helpful to its development in the design of creation. He bestows mercy and compassion on man by giving the sinner time to repent and improve his ways.

> "The Lord is good to all and His mercies are over all His works." (Psalms cxlv. 19.)
>
> "O Lord God, merciful and gracious, slow of anger and plenteous in kindness and faithfulness, keeping mercy for thousand generations, forgiving iniquity and transgression and sin, but leaving no guilt unpunished." (Exodus xxxiv. 6–7.)

41. God is *holy*. He is free from every fault and defect. He is pure and perfect in the highest degree. He loves only truth and goodness. He hates falsehood and wrong. He is absolutely good.

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"He is the Rock whose work is perfect, for all His ways are just; a God of truth without iniquity; just and righteous is He." (Deut. xxxii. 4.)

"Thou art of eyes too pure to behold evil, and canst not look on iniquity." (Habakkuk i. 13.)

"Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory." (Isaiah vi. 3.)

42. The names by which God is usually called are:

"*JHVH* (usually, but wrongly pronounced Jehovah, while the probably correct form is *Yahveh*)—"the prime mover of all existence," interpreted in the Bible as *Ehyeh asher Ehyeh*, "the One who shall ever be," "the Everpresent," also "the Everlasting." (Exodus iii. 14.)

This name given to God in the Bible was considered in later times to be too holy for pronunciation by any but the priests in the temple, and consequently it became customary to call God by the name of "*Adonay*—The *Lord* as the Ruler and Master of all things."

"*Lord of hosts*—Ruler of all the hosts of heaven."

"*King* of the universe; also Judge of the whole earth." (Psalm xxiv. 7-10, xlvii. 3-97.)

"*Father* of mankind." (Isaiah lxiii. 16.)

"*Almighty God.*"

"*Rock*, as the firm and steadfast Power amidst the unstable forces of life" (Deut. xxxii. 3, Psalm. xviii. 32.)

"*The Most High.*" (Psalm. xlvii. 3.)

"*God of truth and faithfulness* (Deut. xxxii. 3), "Keeper and Guardian of every oath and promise."

"*Shield*, Refuge, which is the same as the Protector of man."

"*Redeemer* and Savior." "I alone am the Lord, and besides Me there is no Savior." (Isaiah xliii. 11.)

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II.—MAN.

43. Man is created in the *image* of God.

Star, plant and beast are *creatures* of God; *man* alone is His *child.* He is partly *animal*, and partly a *god-like* being.

"God created man of His image." (Genesis i. 27.)

"Thou hast made him [man] but a little lower than God, and crowned him with glory and honor." (Psalm viii. 5.)

44. Man is superior to all other earthly creatures in his bodily appearance, his upright stature, his well-poised head and his expressive countenance as well as his symmetrical faculties, the dexterity of his fingers and, above all, his power of speech. But the body is only the *temple* in which the divine spirit dwells. It is the *soul* which lends man his dignity and makes him king and master of the earth.

"God formed man of dust from the ground and breathed into his nostrils a living soul." (Genesis ii. 7.)

"God blessed man, saying: 'Grow and multiply and fill the earth and subdue it, and rule over all things.'" (Gen. i. 28.)

"I will give thanks unto Thee, for I am fearfully and wonderfully made." (Psalm cxxxix. 14.)

45. The soul of man is endowed (*a*) with REASON or the *intellectual* capacity, with which he discriminates between what is *true* and *false*, and with which he learns to comprehend all the causes of things until he has reached the Infinite, the cause of all causes, God.

b) With CONSCIENCE, the *moral* capacity with which he discriminates between what is *good* and *bad*, *right* and *wrong*, and which impels him to seek for right-

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eousness and goodness until he has reached a state of *perfection.*

And (*c*) with FREE-WILL, or the power by which he chooses between right and wrong and determines his own actions. Free-will makes man *responsible* for his doings, while brute and infant are not responsible.

> "There is a spirit in man; the breath of the Almighty giveth them understanding." (Job xxxii. 8.)
>
> "I have set before thee life and death, blessing and curse, choose life!" (Deut. xxx. 19.)

46. Man as a free personality is called upon to serve God of his own accord and fulfil His will by overcoming evil and doing what is right and good. Being capable of developing all his intellectual and moral faculties, he is in duty bound so to live and to act as to attain the *highest perfection* in *knowledge*, *virtue* and *character* and to obtain the highest reward, which is *happiness* without end.

> "God said to Abraham: 'Walk before Me and be perfect.'" (Genesis xvii. 1.)

47. God has implanted into the heart of man the desire to know the nature and causes of things. The more knowledge he acquires, the more power will he obtain to think and act *wisely*, and the nearer will he come to the comprehension of God's works and thoughts, which are *truth.*

> "Happy the man who has found wisdom." (Prov. iii. 13.)

48. The acquired habit of acting and living in accordance with the dictates of the conscience is *virtue*; the habit of acting wickedly is *vice.* By con-

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stant exercise of virtue we acquire a *good character*, a life built upon firm principles of righteous conduct

"A man of faithfulness shall abound with blessings. (Prov. xxviii. 20.)

SIN AND REPENTANCE.

49. Being composed of body and soul, man is moved in his actions and thoughts either by *good* or *evil* desires and inclinations, just as he follows his higher, god-like, or his lower, animal or sensual nature. But just as the soil brings forth tares and weeds first, and yields the better fruit only after long toil by the tiller and sower, so does the human heart first show its earthly nature, before the higher and heavenly longing of the soul is felt.

"The imagination of the heart is evil from his youth." (Genesis viii. 21.)

50. Sin, therefore, is a power of evil dwelling in no other being but man. The angel, as we conceive him, who cannot do wrong, and the animal which cannot be good in a moral sense, are both free from sin. Sin is the power which *induces* man to do wrong, but does not *compel* him to do so, and man's god-like nature consists in his mastery over sin. He can control and conquer this evil power and be good of his own free will, thus rising above both animal and angel.

NOTE.—The story of Adam and Eve pictures the fall of *every* man from his state of child-like innocence by yielding to sin. It is a parable, not a *historical fact.*

51. Sin leads to misery, ruin and death of body and

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soul. Righteous conduct leads to peace, happiness and life immortal.

"To the wise the way of life goeth upward, that he may depart from the way downward to destruction." (Proverbs xv. 24.)

52. The man who has sinned still remains God's child and may obtain His forgiveness if he REPENTS, forsakes his ways and turns to the right path.

"As I live," said the Lord, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." (Ezekiel xxiii. 10.)

This applies alike to Hebrews (Read the story of David's sin) and to the Gentiles. (Read the story of Jonah and the men of Nineveh.)

53. Repentance is a feeling of sorrow and pain for having done wrong, mingled with shame and self-reproach. And this will lead to a *change of heart*, if we, amidst deep self-humilitation (fasting) and prayer, invoke God's pardon and promise to improve our ways. We are, then, no longer the same sin laden creatures with hearts torn by bitter remorse. We try to *undo* our sins. Repentance works reconciliation, *atonement*, which means AT-ONE-MENT, setting ourselves *at one* with God, our Heavenly Father.

"If the wicked will turn from all his sins that he had committed and keep all My statutes, and do that which is lawful and right, he shall surely live; he shall not die. All his transgressions shall not be mentioned unto him; by his righteousness shall he live." (Ezekiel xviii. 21-22.)

"The people of Nineveh believed God, and proclaimed a fast, and put on sack-cloth from the greatest of them even to the least of them. For the King caused it to be pro-

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claimed: 'Let no one taste anything. Let all be covered with sack-cloth and cry mightily unto God. Yea, let them turn every one from his evil way and from the violence of his hand.' And God saw their doings that they turned away from their evil way. And God bethought himself of the evil that He said He would do unto them, and He did it not. (Jonah iii. 5-10.)

IMMORTALITY OF THE SOUL.

54. Man, as far as concerns his body, shares the destiny of all animal life. He dies, as he is born, subject to the same laws of growth and decay as is every other earthly creature. But his *soul* is *immortal.* It shares in the eternal nature of God of whom it is a part, light of His light, spirit of His spirit.

"A light of God is the soul of man." (Proverbs xx. 27.)

"The dust returneth to the earth as it was, but the spirit returneth to God who gave it." (Ecclesiastes xii. 7.)

"Thou wilt not leave my soul to destruction,
Neither wilt Thou suffer Thy pious one to see corruption.
Thou wilt show me the path of life.
In Thy presence is fulness of joy.
At Thy right hand are delights for ever more."
—(Psalm xvi. 9-11.)

55. The belief of former ages was that the body will at some future day be reunited with the soul and rise from the grave for a new life on earth. This is the hope of *Resurrection.* Those who believe in God's immutable will as manifested in nature's laws hold fast to the doctrine that what is of the body is perishable, while the spirit is imperishable, and continues forever with God, the Fountain of all life.

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"The dead shall live; my dead bodies shall arise.
Awake and sing, ye that dwell in the dust.
For thy dew is as the dew of the herbs,
And the earth shall cast forth the dead."
—(Isaiah xxvi. 19.)

"I shall be satisfied when I awake with Thy likeness."
(Psalm xvii. 15.)

"The pious climb from strength to strength, from one sphere of life to an ever higher one." (Talmud.)

56. The thought of the immortal nature of our soul must prompt us to use this earthly life and all it offers us only as a preparation for the higher life of godliness and righteousness, which lasts forever, and not to spend it on vain things.

"When he dieth he shall carry nothing away,
His wealth will not descend after him."
—(Psalm xlix. 18.)

"In the way of righteousness is life,
And in the pathway thereof there is *no death.*"
—(Proverbs xii. 28.)

57. What the state of the soul will be after life, we shall never know as long as we live in a mortal frame. But we do know that eternal happiness is the reward of doing good, and that every bad action brings everlasting misery.

"Be not like servants, who work for their master only in expectation of wages." (Antigonos of Socho.)

"The reward of virtue is virtue, the punishment of vice is vice." (Ben Assai.)

NOTE —Hell (Gehenna) and heaven (Paradise), as places of punishment for evil-doers and reward for the good in the world to come, are inventions of the human mind (Egyptian and Persian), for an age when men, like children, needed some threat to lure

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them away from sin, and some promise to bribe them to do right. To-day even our children know that the highest morality is to do the good for the sake of the good, and to shun evil, because it is evil.

III.—ISRAEL AND MANKIND.

58. *All men are children of God.* God wrote His laws of righteousness upon every human heart, and planted the hope of future life into every soul.

But *Israel*, being the first people that recognized God as Ruler and Father of all, is called *God's first-born son* among the nations, whose mission it is to unite them all into one family.

"Thus said the Lord: 'Israel is My first-born son.'" (Exodus iv. 22.)

"He loveth the people; all His saints are in Thy hand." (Deut. xxxiii. 3.)

"All the righteous among the nations have a share in the bliss of the world to come." (Talmud.)

"Beloved are the children of men, for they are called children of God. Especial love was shown to the children of Israel, for they first became conscious of their being the children of God." (R. Akiba in *Mishnah Aboth.*)

"Look unto Me and be ye saved, all ends of the earth, for I am God and there is none else." (Isaiah xlv. 22.)

59 God deals in righteousness with all men and nations. He rewards them for their good deeds and punishes them for their sins, giving them time to repent and mend their ways. The history of every nation shows that God is the great educator of mankind. He leads them through trial and suffering, from error to truth, from oppression to freedom, and also from vice to virtue.

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NOTE.—The Bible stories concerning Egypt and Canaan, Assyria and Babylonia, as well as the prophetical passages, show that every calamity that befell the heathen nations, as well as Israel, was well deserved. It was punishment for their sins. Ancient and modern history gives similar proof that God's ways are justice and righteousness. When we speak of human *progress* in history, we mean that the divine principles of right, truth and goodness triumph more and more over the brutal forces of nature.

"The Lord is righteous, but I and my people are wicked."
(Pharaoh in Exodus ix. 27.)

"Consider ye brutish among the people,
And ye fools, when will ye be wise?
He that chastiseth nations, shall He not correct?"
—(Psalm xciv. 8, 10.)

"He shall judge the world with righteousness,
And the peoples with His truth." (Psalm xcvi. 13.)

60. The inspired prophets and writers of Israel first recognized that the world is made and governed by God in accordance with His great purposes, and that in the coming and going of the ages and nations of *history*, the *sublime plan* of Divine Providence is at work. While succeeding one another, they are destined in the course of time to bring about *the Kingdom of God*, which is the kingdom of *truth* and *righteousness* on earth.

"Say among the nations: 'The Lord is King,
He judgeth the peoples with equity.'" (Psalm xcvi. 10.)

"Behold, the nations are as a drop of a bucket counted as the small dust of the balance."

"Who hath wrought and done it, calling the generations from the beginning."

"I, the Lord, am the first, and with the last am I."
(Isaiah xc. 15, xci. 4-5.)

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"And the Lord shall be King over all the earth; on that day the Lord shall be One and His name the One." (Zechariah xiv. 9.)

61. In order to accomplish this great end of human history, Israel has been entrusted with the *mission* of leading all nations to know God and to worship Him in truth and in justice. For this reason he was *separated* from the rest of the nations as a priestly nation and *scattered* among all the people on earth, in order that he, as God's chosen one, may at the end of all times *unite* them all in *the glorification of God and the love of man.*

"For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself out of all peoples that are upon the face of the earth." (Deut. xiv. 2.)

"And the remnant of Jacob shall be in the midst of many as a dew from the Lord, as the showers upon the grass.' (Micah v. 6.

62. This glorious future, when all men and nations shall be made *one* by the divine covenant of love and peace, of justice and truth, is called the *time of the Messiah* or the *Messianic Kingdom*, because many prophets of Judah predicted that a King (or Anointed) from the house of David would establish this reign of peace over the world, while residing in Jerusalem as the holy centre.

NOTE *a.*—*Messiah* is "the anointed," the same as *Christos* (Christ). Here is the main point of issue between *Orthodox* and *Progressive Judaism.* Orthodox Judaism expects a restoration of the Jewish State, with its temple and priesthood, and a full re-

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establishment of all the laws of Moses, including sacrifice and priesthood, believing that only on account of his sinfulness has Israel been driven away from Palestine and dispersed among the nations. Progressive Judaism, on the contrary, considers the sacrificial laws, and similar institutions of old, to be dead and gone forever, and with these also the holiness of the priests, the sons of Aaron, and the *hope for a personal Messiah*, or *King*, because the mission of the Jewish people is to unite mankind *in spirit* by their monotheistic truth and their work for righteousness and peace. Israel himself is the *Messiah*, "God's anointed" among the nations, destined to bring about the time of universal peace and salvation, *the hope of mankind.*

> "It shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountains, and many people shall go and say: 'Come ye, let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall decide between many peoples, and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 'O house of Jacob, come ye and let us walk in the light of the Lord.'" (Isaiah ii. 2–5.
>
> "They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." [Isaiah xi. 9.]
>
> "Yea, He [the Lord] said: 'It is too light a thing that thou shouldst be My servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the ends of the earth." [Isaiah xlix. 6.]
>
> "And there shall come forth a rod out of the stem of Jesse, and a scion from his roots shall sprout forth. And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might,

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the spirit of knowledge and the fear of the Lord. And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins.

"Then shall the wolf dwell with the lamb, and the leopard with the kid, cow and bear shall feed together; and the child shall play on the hole of the asp. They shall no longer harm nor destroy on all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

"On that day shall the root of Jesse stand for an ensign of the people; for it shall the gentiles wait, and his rest shall be glorious." [Isaiah xi.-1-10.]

"David, My servant, shall be King over them, and they shall all have one shepherd." [Ezekiel xxxvii.-24.]

NOTE *b*.—The prophet of the Exile calls *Cyrus*, the Persian King, God's Anointed," or *Messiah*, and does not mention even once the king from the house of David as the hope of Israel.

"That saith of Cyrus, he is My shepherd. He shall perform all My pleasures, even saying to Jerusalem, thou shalt be rebuilt, and to the temple, thy foundations shall be laid.

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him. I will go before thee and make the crooked places straight. For Jacob My servant's sake and for Israel Mine elect have I called thee by name, and set thee up, though thou didst not know Me. That they may know from the rising of the sun to the west that there is none beside Me, I am the Lord and there is none else. [Isiah xliv.-28—xlv.-6.]

Also *Israel* is called "God's *anointed*."

"When they went from one nation to another, from one kingdom to another, He suffered no man to do them wrong; yea, He reproved kings for their sake. Touch not *Mine anointed*, and do My prophets no harm." [Psalm cv.-13—15.]

"Thus saith the Lord of Hosts: After glory He hath sent me unto the nations which spoiled you; for He that

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toucheth you toucheth the apple of His eye." [Zechariah ii.-8.]

"Behold, My servant shall be exalted and be very high. He is despised and rejected of man, a man of sorrows. Surely he hath born our griefs, he was wounded for our transgressions, and with his stripes are we healed." [Isaiah lii.-liii.]

NOTE *c.*—*The suffering servant of the Lord* is none else but *Israel.*

Both *Christianity* and *Islamism*, in adopting parts of the Jewish faith and morality, have become God-appointed missionaries of Judaism, destined to spread the truth of the monotheistic religion of Abraham among the Gentile world and prepare the same for the highest form of religion and morality. [*Maimonides and other Jewish philosophers.*]

63. As teacher and guardian of the pure faith in God and of the hope for a reunited mankind, the Jewish people has also been submitted ever anew to severe tests and trials to prove its fidelity to God and its sacred mission. Its sins and failings are punished more severely than those of other people, because as the chosen priest of mankind, Israel is to lead an exemplary life of the utmost purity and holiness, one based on the principle of the highest virtue and righteousness.

"You only have I singled out of all the families of the earth; therefore will I punish you for all your iniquities." (Amos iii. 2.)

"Yet, I had planted thee a noble vine, wholly a right seed, how, then, art thou turned into a degenerate plant of strange vine unto Me?" (Jeremiah ii. 21.)

"As I live, said the Lord God, surely with a mighty hand and with a stretched-out arm, and with wrath poured out will I rule over you . . . . and will cause you to pass

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under the rod, and bring you into the bond of the covenant and cleanse you, and ye shall know that I am the Lord. And I will be sanctified by you before the heathen." (Ezekiel xx. 33-41.)

64. The *mission* of Israel is, therefore, a *threefold* one: *a*) to teach and proclaim the *Unity of God* and thus to unite all minds and hearts by a *truth* longed for and felt by all alike.

b) To teach and practise the law of *Righteousness*, which is the foundation of all morality and all human welfare, individual and social.

c) To work both as a religious and as a national body for *unity and peace* among all nations and classes of men and link them into one bond of brotherhood.

"Also the sons of the stranger that join themselves to the Lord to serve Him, and love the name of the Lord, to be His servants, every one that keepeth the Sabbath from violating it and taketh hold of My covenant, even them, I will bring to My holy mountain and make them joyful in My house of prayer . . . . . For My house shall be called a house of prayer for all nations." (Isaiah lvi. 6-7.)

"And the remnant of Jacob shall be in the midst of many as a dew from the Lord and as the showers upon the grass." (Micah v. 7.)

"The Jewish people were dispersed over the wide earth for the sole purpose of propagating the truth and winning many Gentiles for it, as it is written: 'I shall sow her unto Me in the earth (Hosea ii. 23). No one sows seeds unless he expects to reap a plenteous harvest.'" (Rabbi Eliezer in Talmud Pesachim 87*b*.)

NOTE.—After the dispersion of the races of man over the earth subsequently to the deluge, the call of God came to Abraham:

"Get thee out of thy country and from thy kindred and from

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thy father's house into the land that I will show thee. And I will make of thee a great nation and in thee all families of the earth shall be blessed." (Genesis xii. 1–3.)

NOTE.—And so says the prophet concerning the future in the name of God:

"Then I will turn unto the nations a pure language, that they may all call on the name of the Lord, and serve Him with one accord." (Zephaniah iii. 9*a*.)

IV.—THE CREED OF JUDAISM.

65. Judaism has doctrines rather than creeds. The truth of Israel is taught, not imposed upon, the people. It is based on the facts of history. It is not a philosophy, but a message to the world.

Still, in order to defend Judaism against the creeds of other sects, the Jewish masters set down certain articles of faith as fundamental.

Among these Maimonides, the great Jewish master in Spain, at the close of the twelfth century, formulated *thirteen* articles of the Jewish faith, which found general acceptance among the Israelites of various lands and also a place in the old Prayer-book.

66. They read as follows:

I. *I firmly believe* that the Creator, blessed be His name, is both Creator and Ruler of all created beings, and that He alone hath made, doth make, and ever will make all works of nature.

II. *I firmly believe* that the Creator, blessed be His name, is One, and no Unity is like His in any form, and that He alone is our God who was, is, and ever will be.

III. *I firmly believe* that the Creator, blessed be His name, is not a body, and no corporeal relations apply to Him, and that there exists nothing that has any similarity to Him.

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IV. *I firmly believe* that the Creator, blessed be His name, was the first and will also be the last.

V. *I firmly believe* that the Creator, blessed be His name, is alone worthy of being worshiped, and that no other being is worthy of our worship.

VI. *I firmly believe* that all the words of the Prophets are true.

VII. *I firmly believe* that the prophecy of Moses, our Master (peace be upon him!) was true, and that he was the chief of the prophets, both of those that preceded him and of those that followed him.

VIII. *I firmly believe* that the Law which we possess now is the same which hath been given to Moses our Master (peace be upon him!).

IX. *I firmly believe* that this Law will not be changed, and that there will be no other Law (or Dispensation) given by the Creator, blessed be His name.

X. *I firmly believe* that the Creator, blessed be His name, knoweth all the actions of men and all their thoughts, as it is said: "He that fashioneth the hearts of them all, He that considereth all their works." (Psalm xxxiii. 15.)

XI. *I firmly believe* that the Creator, blessed be He, rewardeth those who keep His commandments and punisheth those who transgress His commandments.

XII. *I firmly believe* in the coming of the Messiah, and although he may tarry, I daily hope for his coming.

XIII. *I firmly believe* that there will take place a revival of the dead at a time which will please the Creator, blessed be His name, and exalted His memorial forever and ever!

67. These thirteen articles were reduced by Simon Duran and Joseph Albo, Jewish philosophers of the fourteenth and fifteenth century, into *three* fundamental articles of faith:

a) God—as specified in the first five articles of Maimonides:

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Gods' *existence, unity, incorporeality, eternity, He the sole object of man's worship.*

b) REVELATION—as specified in Article vi.-ix.: *Prophecy, Moses supreme authority, Divine origin of the Law, Immutability of the Law* of Moses, both the written and the oral one.

c) RETRIBUTION—or REWARD AND PUNISHMENT—as specified in articles x.-xiii.: *Divine Judgment, Retribution, Messiah* and *Resurrection.*

68. On the following *three* or rather *four* articles all the believers in Judaism agree:

I. *We believe that there is one God, an only Being, eternal, spiritual and most holy who created heaven and earth and ruleth the world with perfect wisdom, with infinite justice and everlasting love. He is our God and none besides Him. Him we are bidden to love with all our heart, and all our soul, and all our might; exclaiming: "Hear, O Israel, the Lord our God, the Lord is One."*

II*a*. *We believe that all men are children of God, endowed with an immortal spirit, destined to share in the eternal happiness by following His ways of righteousness.*

II*b*. *We also believe that Israel, having been the first to recognize God, hath received a special revelation of His will with the Mission of being His chosen priest among the nations to lead them to truth and salvation.*

> "The Law which Moses gave us is the heritage of the Congregation of Jacob." (Deut. xxxiii. 4.)
>
> "Blessed be the Lord who hath given the Law unto Israel in His holiness!"

III. *We believe that God ruleth and judgeth all men and nations in righteousness and love. By reward and punishments, by joys and sufferings He educateth and leadeth them to ever higher aims until at last they shall arrive at the end of all time, when truth, justice and peace shall unite mankind in the life of divine love and eternal salvation, and God will be King and Father of all.*

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This is the Kingdom of God for which we all hope and wait, and for which we work with all the strength of body and soul.

"The Lord shall reign forever; Thy God, O Zion, from generation to generation, Hallelujah."

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Chapter III.—System of Duties.

69. Duty is that which is felt to be *due* to some one; a commandment of God which enjoins us either to do a certain thing—a *positive law*—or *not* to do it—*a prohibitive law.*

70. There are *moral* duties, such as we have to observe, because we are moral beings, binding *on all men* and at all times; and *ceremonial* laws, binding only on members of a certain religion for whom these practices are intended as signs and symbols of some religious truth, and they may change according to time and surroundings.

THE PRINCIPLE OF MORALITY.

71. The fundamental principle of all moral duty is given in the Biblical commandment: "*Be ye holy, for holy am I, the Lord your God.*" (Leviticus xix. 1.)

This enjoins man to strive for the utmost purity of life, and thus come ever nearer to God, the highest ideal of perfection.

> "Who shall ascend the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart, who lifteth not his soul for falsehood, and sweareth not for deceit." (Psalm xxiv. 3, 4.)

NOTE.—Hillel, when asked by a heathen mocker to tell him all the commandments of the law while he stood before him on one foot, answered: "*Do not do unto others what thou dost not want others to do unto thee. This is the principle, the rest is its commentary.*" Still, this is only one side of man's duty. *Micah*, the prophet, expressed it more explicitly: "Thou hast been told,

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oh man, what is good and what the Lord thy God requires of thee: 'Do justice, love kindness, and walk humbly with thy God.'" (Micah vii. 6–8.) Here we have three principles of morality expressed; Justice, Kindness and Humility before God.

72. As regards their object, the Duties are best divided into *three* classes:

a) *Duties towards God.*
b) *Duties towards our fellow-beings.*
c) *Duties towards ourselves.*

NOTE.—Following the example of many rabbis, ancient and modern, we take the *Decalogue* as the foundation of the *entire system of ethics.*

A.—Duties towards God.

73. The first of the Ten Words addresses itself both to the nation and the individual, as though to say:

"I am the Lord of the world, and at the same time thy God, who takes care of thee, thy Redeemer, Protector and all-providing Father, ever ready to help and to rescue thee from need and woe."

NOTE.—From this *fatherly* relation of *God* to *man* follows the FILIAL relation of *man* to *God.*

"Children ye are unto the Lord your God." (Deut. xiv. 1.)

74. The *first* duty, then, we have towards God is to have perfect *faith* in Him and feel confident that, whatever danger or distress may beset us, He will in the end lead us to the right path of salvation; for, *whatever He does, is for our best.*

"The steps of man are ordered by God, and He regulates His destinies." (Psalm xxxvii. 23.)

"Commit thy way unto the Lord, and trust in Him, and He shall bring it to pass." (Psalm xxxvii. 5.)

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"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas." (Psalm xlvi. 2-3.)

"The Lord is my light and my salvation, whom shall I fear? The Lord is the stronghold of my life, of whom shall I be afraid?" (Psalm xxvii. 2.)

"I hold God forever before mine eyes, for if He be to my right hand, I do not stagger." (Psalm xvi. 8.)

"Though I walk through the valley of the shadow of death, I fear no evil, for Thou art with me; Thy rod and Thy staff will comfort me." (Psalm xxiii. 4.)

"For the mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath compassion on thee." (Isaiah liv. 10.)

"Whatever the Merciful One doth, He doth it for our good." (Saying of Rabbi Akiba.)

75. We also owe to God *thankfulness*, when we are prosperous and happy, for He is the Author of life and health, the Giver of all joy and success; and also when affliction and trial are upon us, for they are sent to chasten and better our souls.

"Beware, lest thou forget the Lord thy God, and thou say in thy heart: My power and the might of mine hand hath gotten me this wealth." (Deut. viii. 12.)

"Bless my soul, the Lord, and forget not all His benefits." (Psalm ciii. 2.)

"I am not worthy of all the kindness and faithfulness which Thou hast shown unto Thy servant." (Jacob in Genesis xxii. 4.)

"Doth not from the mouth of the Most High proceed the evil as well as the good?" (Lamentation iii. 38)

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"Should we accept the good alone from God, and not accept the evil?"

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" (Job i. 21, ii. 10.)

"As a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. viii. 5.)

"We must thank God for the evil as well as for the good, for in the end all will turn out to be good." (Mishnah B'rachoth.)

76. The chief duties which religion imposes upon us are *fear of God* and *love of God*. We *fear God*, that is, we stand in awe and reverence before Him when we think of Him as the great Lord and Master, in whose hands are our destinies, and whose will we all must obey. Fear of God will prevent us from haughty pride. Dread of His displeasure will keep us from doing wrong.

"Sin speaketh with power to the wicked within him, for there is no fear of God before his eyes." (Psalm xxxvi. 2.]

"Fear of God, that is wisdom, and to depart from evil is understanding." (Job xxviii. 28.)

77. Our highest duty towards God is *to love God* as our Father with all our heart, with all our soul, and with all our might. *With all our heart*, that is, to cling to Him in pure affection and devotion, as a child clings to his parent, doing everything to please Him, and delighting in His greatnesss and goodness. *With all our soul*, that is, to subordinate all our desires, inclinations and passions to His will, to acknowledge His love in all His doings and dispensations, and to be of one accord with Him, whether in joy or in grief. *With all*

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our might, that is, to concentrate all our powers and energies to perform His will and bring every sacrifice to honor Him as the Holy One.

"Hear, O Israel, the Lord our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might." (Deut. vi. 4-5.)

"Love God more than you do your life and fortune or anything you hold dear on earth." [R. Akiba in Midrash.]

78. We manifest our love to God by showing love and sympathy to all our fellow-men as His children.

"Have we not all one Father? Hath not one God created us? Why, then, should we deal faithlessly one with the other?" [Malachi ii. 10.]

79. The best way to show our gratitude and love to God is to obey His will and avoid sin, both in action and in thought.

"And now, O Israel, what doth the Lord thy God require of thee but to fear the Lord, to walk in His ways and to love Him." [Deut. x. 12.]

"That the fear of God may be before you that ye sin not." [Exodus xx. 20.]

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." [I. Samuel xv. 22.]

80. It is, however, our special duty to *worship* God, that is, to give solemn expression to our feelings of faith and gratitude, of awe and adoration, of reverence and love of God. The ancient form of worship was chiefly *sacrifice* accompanied by song. The form of worship prevalent since the days of the founders of the synagogue is *Prayer*, *public* or *private*, at regular hours and seasons, and on special occasions.

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81. Prayer is the communion of our soul with God. As the child trustfully comes to the parent with its every joy or sorrow, trouble or perplexity, so do we but follow the deepest need of our natures when we pour forth our prayers to God our Father.

To Him we offer *praises* in adoration of His greatness; *thanksgiving* in recognition of all His blessings; *supplication* when we feel our human weakness and need; *pleading* for forgiveness when conscious of sin and misdoings; *yearning* for consolation in trouble and affliction; *aspirations* for hope and strength in anguish and perplexity, and also our humble *submission* to His will in hours of trial and tribulation.

82. When we pray, we do not presume to acquaint the All-knowing God with our wants, but feeling that God is nigh when we call on Him, we derive strength and courage, comfort and inspiration from the conviction that He is our all-benign Father, who hears the prayers of all His children. We should, therefore, make it the holiest duty of our life to seek constant intercourse with God on high, so as to secure His help and favor at all times, looking to Him for protection in danger, for strength in temptation, for comfort in sorrow, for pardon when our conscience is troubled with sin, and for peace and guidance in hours of conflict and anguish.

"Seek ye the Lord, while He may be found; call ye upon Him while He is near." [Isaiah lv. 6.]

"The Lord is near to all who call on Him in truth." [Psalm cxlv. 18.]

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"On the day that I call, Thou answerest me; Thou encouragest me with strength in my soul." [Psalm cxxxviii. 3.)

83. At all times pious men assembled at sunrise and sunset and on festal seasons for common worship and devotion. The great founders of the Synagogue prescribed that every faithful son of Israel should recite every morning and evening such prayers and parts of Scriptures, as were best fitted to express his "acknowledgment of the sovereignty of God," and his "willingness to serve Him and fulfil all His commandments."

NOTE.—The recital of the *Shm'a* was called "the acceptance of the yoke of the Kingdom of God."

"Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever." (1. Chronicles xxviii. 9.)

84. It is the duty of man endowed with reason to learn to know the ways of God, observe His works in nature and history, and study His revelations through the sacred books so as to arrive at an ever higher conception of His greatness and of His will, and thereby grow ever wiser and better.

"Show me Thy ways, O Lord, that I may know Thee to the end that I may find favor in Thine eyes." [Exodus xxxiii. 13.]

"Open Thou mine eyes that I may behold wondrous things in Thy Law." [Psalm cxix. 18.]

"For the Lord is a God of knowledge." [1. Samuel ii. 3.]

"Lift up your eyes on high and see who hath created these, who bringeth out their hosts by number." [Isaiah xl. 26.]

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"This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night." [Joshua i. 8.]

THE SECOND COMMANDMENT.

85. We are forbidden to worship *any being* besides God, the Only One, or to call any being by the name of *God*, except *Him*, the Father of all men and the Spirit of all Life.

NOTE.—The heathens of old were *polytheists*, "believers in many gods," worshipers of sun, moon and stars, or of beasts and men representing either *strength* [Egyptian] or *beauty* [Greek] or the power of *destiny* [Babylonian], or *good and evil* [Persian]. Modern heathens call nature or the universe *God* [*Pantheism*] or they deny or doubt the existence of God [Atheism and Agnosticism], thus making man *the highest being*, in spite of his limited reason and knowledge. Judaism teaches *pure Monotheism*—God as the only self-conscious Being, *undivided* and *indivisible*, dwelling in all and yet *above* all, *the perfect Unity*.

"There is none like unto Thee, O Lord; Thou art great, and Thy name is great in might, the living God, the everlasting King. The gods that have not made the heavens and the earth shall perish from the earth and from under the heavens." [Jeremiah x. 6–10.]

86. We are forbidden to worship God under any form or image, or represent Him as if He had some form visible to the eye.

NOTE.—The heathens made themselves idols, and so did Israel in olden times But, says Moses, "Take heed, for ye saw no manner of form on the day that the Lord spoke to you in Horeb out of the midst of the fire." [Deut. iv. 16.] And when the Bible often speaks of God as though he had human form, such *anthropomorphisms* must be taken in a *figurative* sense according to the teachings of the rabbis.

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87. We are furthermore forbidden to put our *trust* in any other being or power besides God, the Omnipotent. All belief in witchcraft, in lucky or unlucky stars, days or numbers, in good or evil spirits, in charms, fortune-telling and fate, every *superstitious* practice is sin, a violation of the Second Commandment.

> "There shall not be found with thee one that useth divination or that practiseth augury, an enchanter, sorcerer, a charmer or a wizard and necromancer. Thou shalt be perfect with the Lord thy God." [Deut. xviii. 10–13.]
>
> "Learn not the way of the heathen, and fear not the signs of heaven. They are vanity, the work of error. Be not afraid of them, they can do no evil or good. The portion of Jacob is not like these, for He, God, is the former of al things." [Jeremiah x. 2–16.]
>
> "Whom have I in heaven but Thee, and besides Thee I desire none on eath." [Psalm lxxiii. 25.]

88. Put yourtrust neither in your strength, wealth, wisdom, nor in any man, but in God alone.

> "Thus, saith the Lord: 'Let not the wise man glory in his wisdom, neither let the mighty glory in his might. Let not the rich glory in his riches, but let him that glories glory in this, that he understandeth and knoweth Me, that I am the Lord who exerciseth loving kindness, judgment and righteousness on earth, for in these things I delight.'" [Jeremiah ix. 23–24.]

89 Rather than to bow to idols or to worship any other being but the Only One God, the Israelite is enjoined to die at the hand of cruel persecutors in order to testify to his perfect faith in God and glorify His name before the world.

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"I shall be magnified and sanctified and made known in the eyes of many nations, and they shall know that I am the Lord." [Ezekiel xxxviii. 23.]

"Precious in the sight of the Lord is the death of His saints." [Psalm cxvi. 15.]

NOTE.—Martyrdom in the cause of faith is called "Sanctification of the name of God."

90. "God is jealous," (zealous) means that He cannot allow truth to take the place of falsehood, and wrong to take the place of right. He cannot tolerate evil, but punishes it in the shape of physical, moral and spiritual ruin working upon the evil-doer and upon his children and children's children if these follow his example in "hating God." But, while evil works its bad influence unto the fourth generation, the good influence works its blessing even to the *thousandth* generation of those who keep on the path of virtue.

"Thou art not a God that hath pleasure in wickedness. The wicked one cannot remain before Thee." [Psalm v. 5.]

NOTE.—Children of wicked parents inherit their bad name and evil inclinations and are easily influenced by their bad example. So an evil-doer brings punishment upon his children and children's children. But all the greater is the merit of those children who overcome all these bad tendencies and influences, and become good and virtuous men.

"What mean ye in saying: 'The fathers have eaten sour grapes, and the children's teeth are set on edge?' Behold, all souls are Mine. The father, because he did that which is not good, he shall die in his iniquity. Yet, when the son doth what is lawful and right he shall live. The soul that sinneth shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and

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the wickedness of the wicked shall be upon him." [Ezekiel xviii. 1-20.]

On the other hand, the piety and good deeds of parents will work blessings upon the children for many generations to come. God will remember their merits, and their memory will serve as a power for good even to an undeserving posterity, so that the seeds of virtue will bear fruit in the end.

"Thus saith the Lord: 'I remember unto thee the faithfulness of thy youth, the love of thine espousals, how thou followest me in the wilderness, a land that was not sown."
[Jeremiah ii. 2.]

"I will bless thee for the sake of Abraham, My servant."
[Genesis xxvv. 24.]

91. God alone is holy. He is the ideal of perfection and purity. Before Him we feel ashamed of our sinful acts or thoughts. Him we offend in doing, or planning evil, and He *alone* can forgive our tresspasses.

No priest nor any other power stands between man and his Maker to intermediate and work the atonement of sin.

He waits for the repentance of the sinner and gives him time to improve his ways.

"I, I am he that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." [Isaiah xliii. 25.]

"Lord, God, full of compassion and gracious, slow to anger and plenteous in mercy and faithfulness, keeping mercy for thousands of generations, forgiving iniquity, transgression and sin, who will by no means clear the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. Pardon, I pray Thee, the iniquity of this people according to the greatness of Thy mercy!" And the Lord said: 'I have pardoned according to thy word.'"
[Exodus xxxiv. 6; Numbers xiv. 17.]

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"Happy are ye, O Israel! Before whom are ye to purify yourselves, and who doth purify you? Your Father in heaven. He alone is the Fountain of Purity, the Hope of Salvation." [R. Akiba in Mishna Yoma.]

92. God, the Most High and Holy One, is greatest in His condescension. He comes down to man to help him in all his needs. He delights in humbleness. He hates the proud and haughty and dwells with those who are humble of heart. We must be humble ourselves before Him, confess our weakness and sin before Him and implore His aid in every good endeavor.

"Thus saith the high and lofty One, that inhabiteth eternity, whose name is the Holy One, I dwell in the high and holy place, but also with him that is of a contrite and humble spirit." [Isaiah lvii. 15.]

"Thou saveth the afflicted people, but the haughty eyes Thou bringest down."

"Thy condescension maketh me great."

[Psalm xviii. 27, 35.]

"R. Eliezer said to his disciples. "Repent of your sins one day before you die!" "How shall we know when we will die?" asked they; whereupon the master said: "Therefore repent each day of your life, so as to meet your Maker free from guilt whenever He summons you." [Aboth di R. Nathan.]

THE THIRD COMMANDMENT.

93. The literal translation of the Third Commandment is: "Thou shalt not take the name of the Lord upon thy lips] for falsehood; for the Lord will not leave him unpunished who taketh His name [upon his lips] for falsehood." It not only forbids false swear-

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ing, but it also threatens the perjurer with severe punishment, because perjury destroys the very foundation of all justice.

NOTE.—Upon the solemn oath rests the faith of the people, the safety of society, and the peace of the nation. He who takes an oath calls God as witness that what he declares, or promises, is true, and he pledges his life for his word, He who calls God as witness for things that are untrue commits a threefold crime Besides telling a lie, he abuses the name of God and he shakes the faith of the people in truth and justice. His life is forfeited. In former times he who took an oath had to face the blood or the pieces of some killed animal, or to listen to some awful curse while he said: "Let God *punish* me in the same manner *if* I did not do this, or *if* I will not do that," and the punishment was sure to come upon him, if he swore falsely. In latter days a milder form came into use: "So help me God that I shall speak the truth," but the meaning is the same. A perjurer is an enemy of God and society.

> "Ye shall not swear by My name falsely, and thereby profane the name of thy God, I am the Lord thy God." [Leviticus xix. 12.]
>
> "This is the curse for every one that stealeth and every one that sweareth falsely by My name, and it shall abide in his house and consume it." [Zachariah v. 3-4.]

94. If we have promised under oath to do a certain thing and afterwards omit doing it, we are guilty either of having broken our oath, or of having sworn deceitfully, because we did not keep, or did not intend to keep a promise made sacred by oath.

> "When thou makest a vow unto the Lord thy God, thou shalt not delay to pay it, for the Lord thy God will require it of thee, and it would be sin in thee. [Deut. xxiii. 21.]

95. Because all swearing leads to abuse, our ancient

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masters translated the Third Commandment: "Thou shalt not utter the name of the Lord thy God *in vain*," implying thereby the following rules:

a Swear only on solemn occasions, when an oath is demanded at the court of justice or for the perfunction of an office.

"Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and by His name shalt thou swear." [Deut. x. 21.]

"Thou shalt swear: As the Lord liveth! in truth, in judgment and in righteousness." [Jeremiah iv. 2.]

b. Never swear, nor utter the name of God carelessly, or unnecessarily, or for profane purposes.

"Accustom not thy mouth to swear, and train not thy lips to utter the name of the Holy One." [Sirach xxiii. 9.]

"Let thy yea be yea, and thy nay, nay." [Talmud, B. Metzia, 49*a*. Midrash Ruth Rabba to iii. 18.]

96. The peace and welfare of men and nations rest upon faithfulness. Every relation of man to man, every covenant of friendship and peace derives its sanctity from God, the Keeper and Guardian of the covenant of life. Whosoever is faithless to the duties he has assumed, whether he has charge of a household or a public office, of a profession or of some work he is pledged to perform, violates the name of God.

'He who sweareth on earth, sweareth by the God of faithfulness." [Isaiah lxv. 16.]

"Thus saith the Lord: 'If there was not My covenant of day and night, I would not have appointed the ordinances of heaven and earth.'" [Jeremiah xxxiii. 25.]

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"He who does not keep his word, will meet the punishment of Him who visited the generation of the flood."
[Talmud Baba Metziah 44.]

THE FOURTH COMMANDMENT

97. The Fourth Commandment ordains that, after the six days of work, we should set aside the seventh day of the week as a day of rest consecrated to God and the higher purposes of life. While abstaining from labor, we should keep the Sabbath holy, and devote it solely to those things which draw us nearer to God.

NOTE.—The main object of the Sabbath is not so much cessation of labor as the sanctification of the day. Therefore does the commandment not begin with the prohibition of work, but with the words: "Remember (observe) the Sabbath day to render it holy." The Sabbath is not a negative but a positive command. "If thou turnest back thy foot from the Sabbath, from pursuing thy business on My holy day, and callest the Sabbath a delight, the holy day of the Lord honored, and thou honorest it by not doing thy wonted things, nor following up thy business, nor speaking on thy own affairs, then shalt thou delight thyself in the Lord." (Isaiah lviiii. 13*f.*)

98. The Sabbath is intended first of all to secure to man the needed *bodily* rest and recreation after the six days of toil and care. We owe it to our body to guard it against over-exertion and exhaustion. And this law of nature extends to all our fellow-beings. Therefore, it is explicitly demanded that the servant should rest as well as the master, and the hired laborer as well as he who lives in prosperity. Even the beast in our employ should have respite.

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Thus the Sabbath declares all men to be free and equal before God. And that the creatures under man's dominion should also be treated with regard.

NOTE.—The reason for the observance of Sabbath is stated to be: "In order that thy man-servant and thy maid-servant may rest as well as thou, and thou shalt remember that thou wast a slave in the land of Egypt, and the Lord thy God brought thee out thence with a mighty hand and an outstretched arm." Therefore the Lord thy God commanded thee to keep the Sabbath Day. (Deut. vi. 14.)

"Six days shalt thou do thy work, and on the seventh day shalt thou rest, in order that thine ox and thine ass may have respite, and the son of thine hand-maid, and the stranger may be refreshed." (Exodus xxiii. 12.)

The Hebrew slaves in Egypt were not allowed to rest (see Exodus v. 5-17). Ancient civilization was founded on slavery. The Jewish Sabbath first proclaimed liberty to man.

99. The Sabbath is, furthermore, to remind man of his higher destiny as child and co-worker of God. On that day he should lay aside his cares and labors for his bodily life, and concern himself more with the things that elevate and enrich his mind and heart, and provide for his *spiritual* needs.

As in God's week of creation the Sabbath symbolizes the sublime peace and bliss resting upon a world consummated after His eternal plan of wisdom and goodness, so should the Sabbath-repose at the end of each week crown also the work of man with divine peace and bliss.

NOTE.—The Biblical story of the six day's creation and the seventh day of rest, based, as we know to-day, upon the old Babylonian

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week, conveys to us the grand religious truth that the world is the work of God's infinite wisdom and goodness, and its completion is the cause of everlasting joy and peace. With God, who is above the confines of space and time, *Sabbath* means perfection and peace, while *days* signify epochs or stages in the evolution of the world. The Biblical creation story implies—as the ancient rabbis say—the idea of *progress*, though it differs greatly in form from our scientific conception of the formation of the world.

In keeping the Sabbath we are exhorted to hold God before our mind as the great Master-worker whose work is perfect, and whose rest is peace and happiness for all. God is to be our pattern, while we are His co-workers.

100. The Sabbath is to *sanctify* life. To this end the Sabbath, being "the day holy to the Lord," has been instituted as a day of common religious devotion and instruction. Each member of the community is, therefore, in duty bound to attend divine service and listen to the word of God, read and expounded to the worshiping assembly on this day.

> "Only My Sabbath ye shall keep, for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord who sanctifies you. . . . Wherefor the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. (Exodus xxxi. 13–17.)

NOTE.—On Sabbath day the people used to go to hear the words of the prophet. (See 2 Kings iv. 23.)

Josephus writes: "Our legislator (Moses) caused the people to abandon all other employments and assemble to hear the Law and to study it carefully every week—a thing which all other legislators failed to do." (Contra Apion ii. 17.)

Agatharchides, a Greek author of the second *pre*-Christian century, writes: "There is a people, called Jews, living in a city

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called Jerusalem, who have the custom of resting every seventh day, on which day they carry no arms, nor do they any work in the field, neither do they busy themselves with any affairs of life, but they spread out their hands in prayers in holy places until evening." (Josephus eodem.)

Philo writes: "On the seventh day there are spread before the people in every city innumerable lessons of prudence, justice and all other virtues, while all listen, eager for instruction, and so the lives of all are improved." (Philo on the Sabbath.)

101. The Sabbath is to lend especial joy and sanctity to *the home*. It is a day for family reunion. In rallying the members of the household around a table offering richer and sweeter things for the palate than on week days, and overflowing with songs and thanksgivings in honor of the day, the Sabbath of old filled the hearts with cheer and comfort and greatly strengthened the ties of mutual affection and the sentiment of piety and reverence in the family circle.

> "Ye shall reverence every man his mother and his father, and ye shall keep My Sabbath days, I am the Lord your God." (Leviticus xix. 3.)

NOTE.—This close relation between Sabbath observance and filial piety is best shown in the verse just quoted. For the purpose of rendering the Sabbath the means of cheering and sanctifying home-life, the kindling of the Sabbath lamp was especially ordained by the rabbis. Josephus proudly says: "There is not nation nor city among the Greeks in which our seventh day of rest and the lighting of lamps has not been introduced." (Contra Apion ii. 39.)

"Hallow the Sabbath and bless it—this is done by wine and song of praise" (Midrash Mechiltha.)

102. Moreover, the Sabbath should enlarge our sympathies and cause us to consider the *needs of all*

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our fellow-creatures. In demanding a season of rest for every fellow being, for the domestic animal as well as for the slave and the hired "stranger," the Fourth Commandment admonishes us to have due regard to all the claims which any state of helplessness and want lays upon humanity.

> "All matters pertaining to charity and education may be discussed and decided upon on the Sabbath day, for these are not 'thine own affairs,' but God's." (Talmud Sabbath 150 *a.*)

103. While all kinds of labor are prohibited on Sabbath, such work as is required in the interest of an imperiled life, or in the interest of public safety, or for the maintenance of religious worship, is permitted.

NOTE.—A great deal of blame for the general neglect of the Sabbath falls upon the rabbis, who—much against the spirit of the Bible—made the Sabbath laws an intolerable burden. The Bible expressly forbids agricultural and industrial as well as hard household work, such as was in ancient days the kindling of fire and the gathering of wood. (See Exodus xxxiv. 21; xxxv. 3; Numbers xv. 32; Jeremiah xviii. 21; Nehemiah xiii. 15–21). The Talmud enumerates *thirty-nine* chief labors and innumerable derivative forms of work, laying down the principle that, whatever labor was required for the tabernacle, was forbidden on Sabbath. This was based on the fact that before the erection of the tabernacle a special law was promulgated prohibiting work on the Sabbath day. (Exodus xxxv. 2). The more important fact, however, ought not to remain unnoticed that whatever work formed part of the service in the tabernacle or temple, as the slaughtering or burning of sacrifice and the like, was ordained to be done on the Sabbath, it being done in honor of the Sabbath.

When the saving of human life or the public welfare demanded

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the setting aside of the Sabbath laws, the rabbis also declared: "The Sabbath is given to you (man), not you (man) to the Sabbath." (Simon ben *Mnasea* in Mechiltha Vayakhel; see also 1 Maccabees ii. 41, and compare Joshua vi. 15, and 2 Kings vi. 5–9.)

104. While the seventh day as such is observed only by Israel, the law of the Sabbath applies, like all the other Commandments of the Decalogue, *to all men* as children of God.

> "It shall come to pass that from New Moon to New Moon and from Sabbath to Sabbath shall all flesh come to prostrate themselves before Me, saith the Lord." (Isaiah lxvi. 23.)
>
> "Also the strangers that join themselves to the Lord to serve Him and to love the name of the Lord, to be His servants, every one who so keepeth the Sabbath as not to profane it, and who lays hold on My covenant—I will bring to My holy mountain and gladden in My house of prayer. . . . My house shall be called a house of prayer for all nations." (Isaiah lvi. 6–7.)

NOTE.—The Jewish institution of the Sabbath was the means by which the Christian church won the pagan world for the God of Israel. And what the Sunday, instituted in order to separate the Christian from the Jew, became to the Church—a substitute for the Jewish Sabbath—Friday is to the Moslem, a day holy to God. Thus the Jewish Sabbath still stands between Christianity and Islamism as a sign and symbol of the larger covenant between God and the one undivided humanity.

105 Sabbath rest is the seal of consecration put by God on labor. *Work is holy.* Man's duty is to labor and by his industry to add to the wealth, the comfort and happiness of the world. Idleness is sin.

> "Six days shalt thou labor and do all thy work." (Exodus xx. 9.)

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"God placed Adam in the Garden of Eden to dress it and to watch it." (Genesis v. 15.)

"Work was the price Adam had to pay for his food also when in Paradise." (Aboth de R. Nathan xi. 1.)

"Even in the wilderness manna fell only for those who went out on workdays to gather, not for the idler." (Mechiltha B'shallach.)

"When the Lord cursed Adam saying: 'Thorns and thistles shall the earth bring forth for thee," he wept and said: 'Must I and mine ass eat out of one crib?' But then, the Lord continued: 'By the sweat of thy brow thou shalt eat bread,' he was cheered and comforted." (Talmud Psachim 118*a*.)

"Thou shalt eat the labour of thine hands;
then shalt thou be happy, and it shall be well with thee."
(Psalm cxxviii. 2.)

"Work dignifies the workman." (Nedarim 49*b*.)

THE FIFTH COMMANDMENT.

106. Next to God, our parents have the highest claim on our love and gratitude. They are our greatest benefactors and truest friends on earth. Like God, the Author of our being, they made us what we are. Watching with untiring care over our helpless infancy they provide for our physical needs, and, as we advance in years, they train and guide us with wisdom and love, ever anxious to unfold our intellectual and moral powers until we would attain a state of self-reliance and are enabled to partake of the higher life of mankind. Thus the parents stand to the child in the place of God. Messengers of His benign pro-

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vidence, they manifest that divine love which delights in doing good without regard to recognition.

NOTE.—The law which commands us to honor father and mother is closely allied to the preceding four commandments ordaining reverence of God. He who honors his parents honors God, in whose place they stand, and he who dishonors them dishonors also God.

107. We are not told to "*love*" father and mother, because nature compels us to love those who incessantly bestow kindness upon us. The Fifth Commandment enjoins us to show to our parents our utmost *honor* and *reverence*, and this implies *obedience*, *life-long gratitude* and *faithful devotion*.

> "Ye shall fear (reverence) every man, his mother and his father, and keep My Sabbath days, I am the Lord your God." (Leviticus xix. 3.)
>
> "Why is the mother mentioned here first, and in the Decalogue the father first?" ask the rabbis, and they answer; "This is to teach you that you must respect the authority of your mother as much as that of your father, and pay as much affectionate regard to your father as you do to your mother." (Talmud Kiddushin 30*b*)
>
> "My son, keep the commandment of thy father, and forsake not the instruction of thy mother. Bind them continually upon thy heart, and tie them about thy neck." (Prov vi. 20–21.)

108. We can never repay to our parents the innumerable blessings they have conferred upon us during all our life. All the more must we show our thankfulness to them by doing everything in our power to please them and gladden their hearts, and avoiding everything that may cause them grief and pain. Of

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course, we honor them most by our honorable conduct, which makes them feel that they have bestowed their kindness upon good and worthy children. Still, every little attention, every outward token of our grateful love and esteem, becomes a source of joy and satisfaction to the parental heart.

> "A wise son maketh the father glad; a foolish son is the grief of his mother." (Proverbs x. 1.)
>
> "Cursed be he who holdeth in light esteem his father or his mother." (Deut. xxvii. 16.)
>
> "He that curseth his father or his mother, his lamp shall be put out in great darkness." (Proverbs xx. 20.)
>
> "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pluck it out, and young eagles may devour it." (Proverbs xxx. 17.)

109. Parents are placed over their children with the right and duty to govern and direct them for life's sacred tasks. Therefore, the children must acknowledge their authority and obey them willingly and cheerfully. They must treat them with the utmost respect and never speak to, or of, them except in terms of tender affection and piety; nor say, nor do anything that may offend them, nor put them to ridicule, but listen to their words with humble reverence and, as far as possible, fulfil every wish of theirs, as if it were God's.

> "Three beings share in man's life: The father, the mother and God. If you honor and reverence father and mother—says God—you also honor and reverence Me. If you displease and cause them grief, you also grieve Me." (Talmud Kiddushin 30*b*–31.)

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"Do you wish to know what filial respect signifies? Learn it from Dama ben Nethina of Askalon, the heathen, who preferred to forego a most profitable bargain to disturbing his father's sleep, and who allowed himself to be insulted in public by an irascible mother without opening his mouth in protest." (Talmud Kiddushin 31.)

"'*Honor* father and mother'—that is: Be of service to them, when they take their meals or dress, or come or leave. Rise before them, as before the presence of God. 'Reverence mother and father'—that is: Do not take their places in public, or their seats at home, nor contradict their words, nor use words of censure and approval in regard to what they say, as if you were their equal!" (Talmud Kiddushin 31.)

"When the parents tell their child to do wrong, they can not claim obedience, for both parents and children are obliged to honor God and fear Him, for it says: 'Ye shall fear every man, his mother and father, and observe My Sabbath days, I am the Lord. You are both enjoined to fulfil My Commandments.' (Sifra Leviticus xix. 3.) 'Yet, even when the parents are in the wrong, it does not behoove the child to censure them except in an humble, pleading manner.'" (Talmud Kiddushin 31.)

"The Lord hath given the father honor over his children, and confirmed the authority of the mother over the sons.

"He that feareth the Lord will honor his father and serve his parents as his masters.

"Honor thy father and mother both in word and in deed, that a blessing may come upon thee from them.

"Glory not in the dishonor of thy father, for thy father's dishonor is no glory unto thee." (Ben Sirah—Ecclesiasticus—iii. 2-10.)

110. We owe love and respect to our parents, not only as long as we are under their care and enjoy their protection and support, but still more when we have

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reached a state of independence and are no longer recipients of their bounties. As they advance in years and grow feeble and helpless, it becomes our duty to afford them every possible assistance and comfort in return for what they have done for us in former days. We must bear with their weaknesses and do all we can to render their old age peaceful and pleasant.

NOTE.—It is especially in view of what grown children do in honor of their parents in order to make old age blessed for them, that the Fifth Commandment holds out the promise: "in order that thy days may be long." If we render old age a period of blessing for our parents, our children will also honor us when we shall have grown old.

"Children's children are the crown of old men, and the glory of their children are their fathers." (Prov. xvii. 6.)

"Whoso honoreth his father shall have joy of his own children.

"My son, help thy father in his age, and grieve him not as long as he lives, and if his understanding fail, have patience with him, and despise him not when thou art in thy full strength." (Ecclesiasticus iii. 5–13.)

"Despise not thy mother when she is old." (Proverbs xxiii. 22.)

"Thus saith thy son Joseph: 'God hath made me lord of all Egypt. Come down unto me and thou shalt be near unto me, and I will nourish thee.'" (Genesis xlv. 9–11.)

"Though obliged to go begging, you should not withhold support from your impoverished parents." (Jerush Peah. i. 1.)

III. We must honor the *name* and *memory* of our parents when they are absent and dead, and never mention them except with some expression of our regard and pious love for them.

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"Honor your parents—both when they are alive and when they are dead. In the one case do not call them by their common name, but some endearing attribute, such as 'My dear father!' and in the other say, 'Blessed be his memory!' Hence came also the Jewish custom of commemorating the anniversary of death of father and mother." (Kiddushin 31*b*.)

112. The peace and welfare of human society greatly depend upon the mutual relations of love and devotion existing between parents and children in the household. Where father and mother are honored in the homes, there the nation prospers. Where filial respect is withheld, there virtue declines and misfortune is sure to befall the country.

"The blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations." (Ecclesiasticus iii. 9.)

Shem and Japheth who honored their father Noah were blessed; Ham, who was disrespectful, was cursed for all generations, (Genesis ix. 20–27.)

"How goodly are thy tents, O Jacob! Thy tabernacle, O Israel!"—exclaimed Balaam, the heathen, as he saw the families of Israel held together by ties of virtue and devotion. (Numbers xxiv. 5.)

113. Just as children have duties towards their parents, so *parents* have duties also towards their children. They are not merely obliged to provide for their physica needs and offer them shelter and protection as long as they are unable to take care of themselves, but they are enjoined to educate them and develop all their intellectual and moral faculties, to make them good, honest, wise and useful members of society. They must bring

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them up by precept and example, in the fear of God, in the knowledge of God's laws and the love of man.

"For I know him"—said God to Abraham—"that he will command his children and his household after him that they keep the way of the Lord to do justice and righteousness." (Genesis xviii. 19.)

"These words which I this day command unto thee shall be in thine heart and thou shalt teach them diligently to thy children." (Deut. vi. 6-7.)

"Train up a child in the way he should go, and even when he is old, he will not depart from it." (Prov. xxii. 6.)

"He who does not let his child learn a trade, leads him to robbery." (Kiddushin 29*a*.)

"Show no partiality to any of your children and think of Joseph's fate!" (Sabbath 10*b*.)

"Do not beat your grown child, else you cause him to sin!" (Moed Katan 17*a*.)

114. Parents owe it to their children to lead a *virtuous* and *religious* life and give them the example of *modesty* and *simplicity* in their home-life, of *rectitude*, *kindness* and *fairness* in their social relations and of *humble devotion and piety* in their relation to God.

NOTE.—The command: "Honor father and mother!" imposes upon the parents the imperative duty of refraining from every act that lessens their honor, and from conduct that is not honorable.

115. As parents love all their children alike, so should the children of the same household love each other and live in perfect *unity* and *harmony* together, avoiding discord and strife.

"How good and how pleasant it is for brothers to dwell together in unity." (Psalm cxxxiii. 1-3.)

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"Be respectful also to your older brother or sister, who helps in maintaining the welfare of the household." (Kethubot 103*a*.)

116. What parents are to our bodily life, teachers and spiritual leaders are to our moral and intellectual life. They nourish our souls and endow them with wings to soar up into the higher realms of thought and wisdom and come into the possession of the knowledge of God. We can never fully repay them for the benefits they confer upon us, and, therefore, must show them the utmost respect and gratitude as long as we live.

"Your parents give you earthly existence; your teachers a share of the soul's immortal life." (Baba Metziah 33*a*.)

"Reverence your teacher as you reverence God." (Early Fathers iv. 12.)

117. The Fifth Commandment includes also the obligations to honor and respect the wise and the aged, all those who are our superiors in knowledge and in station, and guide others by their larger experience and greater authority.

Especially should we yield willing obedience and deference to such as have been placed over the community, as magistrates and judges, with the authority to act and to decide as representatives of God on earth.

"Thou shalt rise up before the hoary head, and honor the face of the aged, and fear thy God, 'I am the Eternal thy God.'" (Leviticus xix. 30.)

"The wise is like the aged in wisdom." (The rabbis.)

"Thou shalt not revile the judges – those who are invested with the authority of God." (Exodus xxii. 27.)

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118 Next to God and home, our country claims our deepest love and devotion. In very fact, she is our mother in a larger sense. She offers us shelter and protection, gives us our language and mode of thought, the intellectual and social atmosphere in which we live and the freedom and safety we enjoy. Therefore, we owe her allegiance; we must respect and obey her laws and bow in submission to the authority of those appointed to guard and to execute them; we must live and strive for her welfare and glory, and, whenever called upon, be ready to defend with our very life her honor and liberty.

"Seek ye the peace of the city whither I have caused you to be brought as captives and pray unto the Lord for it, for in the peace thereof shall ye have peace," said Jeremiah to the Jewish captives of Babylonia. (Jerem. xxix. 7.)

"The law of the country is divine law." (Samuel the Babylonian B'rachoth 58.)

B.—Duties towards our Fellow-Beings.

THE SIXTH COMMANDMENT.

119. The five commandments on the *first* tablet of the Decalogue, treating of the relations of man to God and His representatives on earth, comprise the laws of *piety and reverence.* The five commandments on the *second* tablet, treating of the relations of man to his fellow-man and to himself, contain the laws of *justice and integrity*, upon which human society rests. They

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all begin with : *Thou shalt not!* but while *negatize* in form, they are *positive* in substance. To *abstain* from wrong-doing is the first step of justice, to *do* what is right and good is the higher one, and the highest is to *be* righteous, kind and good in our every thought and intention.

120. Life is our most precious possession. It is a gift of God, which man can not bestow, nor restore when it is once taken. Murder is, therefore, the greatest crime man can commit. He who takes a man's life overthrows the very foundation of human society and violates the majesty of God, who created man in His own image.

> "Who so sheddeth man's blood, by man shall his blood be shed, for in His image hath God made man." (Genesis ix. 6.)

121. A murderer, he who kills his fellow-man in cold-blooded malice, or in cold passion and fury, is worse than the brute, for the beast spares its own kin. Therefore the law requires that he must atone with his own blood for the blood he has shed, unless mitigating circumstances plead for his pardon.

But he also is a transgressor of the Sixth Commandment, who strikes his neighbor so as to inflict on him loss of his health or of one of his limbs.

> "He that smiteth a man that he die, shall be put to death." (Exodus xxiv. 19.)
>
> "If a man causeth a bruise or a blemish to his neighbor; as he hath done, so it shall be done unto him." (Leviticus iv. 19.) "That is, he has to make restitution." (Sifra.)

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"If one only lifts his hand against his fellow-man for assault, he is a wicked man." (Sanhedrin 58*b*.)

122. We are held to account for every death or injury caused by some reckless act or carelessness of ours, and we must do all in our power to prevent danger and protect the life and health of our fellow-beings.

"Thou shalt make a fence around thy roof lest thou bring blood upon thy house if any one should fall therefrom" (Deut. xxii. 8.)

"Thou shalt not stand against the blood of thy neighbor." (Leviticus xix. 16.)

"That is: Thou shalt not look on idly when thy neighbor's life is imperilled." (Sifra.)

123. The Sixth Commandment applies to our own life as well as to another's. Life is given to us as a trust. We have no right to take it, or to shorten it even for a minute, though it be embittered by grief or pain. Nor dare we inflict any injury upon ourselves and diminish our vital powers. We should rather have due regard for our life and bear every trial bravely, in order to render it sweet and rich in blessings for ourselves and others by forbearance and wise submission to God's will.

"Ye are children unto the Lord your God; ye shall not cut yourselves in grief for the dead." (Deut. xiv. 1.)

124. As anger and passion lead to quarrels, and ill-will and hatred, revengefulness and malice often end in bloodshed, it becomes our duty to curb our passion and restrain our evil dispositions, and to foster

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the spirit of friendliness and mildness towards every man.

We cannot be expected to love the person that offends or harms us, but we may forgive him his wrong-doing, and by generous treatment turn him into a friend.

"Before Cain slew his brother Abel, God said to him: 'Sin lieth at the door of thy heart and desireth for thee, but thou canst master it.'" (Genesis iv. 7.)

"Thou shalt not hate thy brother in thy heart. Thou shalt not avenge nor bear any grudge against the children of thy people, but—thou shalt love thy neighbor as thyself, I am the Lord." (Levit. xix. 17–18.)

"If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink."
(Prov. xxv. 21.)

"He who insults his fellow-men in public sheds, as it were, his blood." (Baba Metziah 58*b*.)

"He who hates his fellowman is like one of those who shed blood." (Derech Eretz, chap. xi.)

NOTE.—"*Love thy neighbor as thyself*," by no means enjoins us to entertain for all men the same feeling of tender affection we have for those who form part of ourselves. This is impossible. *As thyself* does not mean *as much*, but *in the same way as thou* lovest thyself. That is to say: Put thyself in the place of thy neighbor and treat him as thou wouldst be treated. This was meant by Hillel, or the tradition he follows, when he pronounced the commandment; "Love thy neighbor as thyself!" in the familiar form: "*What thou dislikest to have done unto thyself do not do unto thy fellow-man!*"

125. *Life is sacred*, and we must do everything within our power to save men when we see them in peril, in distress or despair, no matter whether they are friends or foes, free or bondsmen. Nay, we must

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spare them unnecessary suffering and pain, even though they be criminals undergoing punishment.

"Thou shalt not put a stumbling block before the blind, but fear thy God; I am the Lord." (Leviticus xix. 14.)

"Let no innocent blood be shed in thy land, lest the blood be upon thee." (Deut. xix. 10.)

"Thou shalt not deliver unto his master the slave who hath escaped from his master unto thee. He shall dwell with thee within one of thy gates." (Deut. xxiii. 14-15.)

"Treat even the criminal with compassionate kindness. for though fallen he is still thy brother." (Sifre Deuteron. xxv. 3.)

"Execute true judgment and show mercy and compassion every man to his brother, and oppress not the widow nor the fatherless and the stranger, nor the poor, and let none of you imagine evil against his brother in your heart." (Zechariah vii. 9-10.)

"Deal thy bread to the hungry and bring the poor that are cast out to thy house. When thou seest the naked thou shalt cover him and shalt not hide thyself from thine own flesh." (Isaiah lviii. 7.)

"Deliver those that are handed over to death, and delay not to save those ready to be slain. If thou sayest: 'Behold, we knew it not, doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth He not know it? And shall He not render to every man according to his doings?'" (Prov. xxiv. 11-12.)

Notes.—For purposes of self-defence, bloodshed is allowed. (Exodus xxii. 2.)

In order to escape a life of lasting doom, such as is one polluted by the crimes of idolatry or apostasy, murder or incest, suicide is a commendable act. The rabbis say:

"About every other Biblical law the rule prevails: 'Keep My statutes to live in them (Leviticus xviii. 5)—but not to find death through practising them.'"

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In regard to the crimes of idolatry, murder and incest when they are committed in public as open treason against God and the Law, the rule is laid down in the words: "Ye shall not violate My holy name, for I am to be sanctified in the midst of the children of Israel, I the Lord." (Leviticus xxii. 32.)

(Sanhedrin 74*a*.)

War, which is bloodshed on a large scale, is a crime when undertaken for conquest or material gain, but in defence of country or in order to exterminate crime and oppression, it may become an imperative necessity. (Deut. xx. 17-18.)

To deprive men of their liberty is tantamount to murder. (Exodus xxi. 16.)

126 The sanctity of human life imposes upon the community and upon each individual, according to his means, the duty to provide for the support of the needy, for the protection of the widow and fatherless, and for the safety and shelter of the stranger and homeless, as well as the nursing of the sick and the burial of the dead.

"The elders of the city shall wash their hands over the slain body found and say: 'Our hands have not shed this blood.'" (Deut. xxi. 6-7.)

That is to say: "We have not failed to provide for the poor and the stranger, so as to have caused this death through our neglect." (Sifre.)

127. But not only *man's* life is to be treated with regard. There is a certain sacredness attached to the life of *every creature.*

Divine revelation in Nature and Law permits man to kill the *brute* in his own defence and for the nourishment of his body. Yet, we are by no means at liberty to take the life of animals for mere sport and delight

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in the shedding of their blood, or in tormenting them without sufficient cause.

God entrusted the *domestic animals* to our care, and we should not abuse them nor treat them cruelly.

No life, not even the lower animals or *plants*, shou d be wantonly destroyed and wasted, for God alone is the author of life.

The Bible forbids everything which causes unnecessary suffering to the dumb creatures and recommends compassion and tender kindness for them:

"Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. xxv. 4.)

"Thou shalt not kill the ox nor the ewe and her young both in one day." (Levit. xxii. 28.)

"Thou shalt not take the mother-bird with the young." (Deut. xxii. 6.)

"If thou see the ass of thy enemy lying under his burden, thou shalt help in releasing him."

"A righteous man regardeth the life of his beast." (Prov. xii. 10.)

"I will send grass in thy fields for thy cattle, and thou mayest eat and be satisfied." (Deut. xi. 15.)

"That is to show, says the Talmud, that we should first look to the needs of our domestic animals, and then to our own." (Brachoth 40*a*.)

"When thou besiegest a city . . . thou shalt not destroy the trees that bear fruit, for the tree of the field is man's life." (Deut. xx. 19.)

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18

THE SEVENTH COMMANDMENT.

128. The Seventh Commandment literally forbids only *adultery*—that is the breaking of the marriage vow. Following, however, the ancient teachers of Israel, we find *every impure act or thought* concerning the relations between man and woman prohibited in the same, and a virtuous and chaste conduct enjoined on men and women of every age and condition.

> "Follow not the wicked man or woman on their paths of death.
>
> "Walk in the way of the good, and keep on the path of the righteous." (Prov. ii. 12-20)

129. *Marriage* is the first institution of God established for human happiness. The brute knows of no lasting relations of love that bind man and wife together for life. Only in the human soul, the fire of animal passion becomes a holy flame to brighten and cheer the home. As it is so beautifully pictured in the story of Eve's creation, God ushers woman ever anew into the sight of man to be his help-mate, so that they become one person, united in a covenant of mutual love and faithful devotion, which is never to be broken.

Upon this oath of matrimonial fidelity rests the happiness of home. The man or woman who breaks it, commits a crime against human society and against God, the guardian of home.

> "It is not good that man should be alone, I will make a help-mate for him . . . . Therefore doth a man leave his father and his mother, and cleave unto his wife, and they become one flesh." (Genesis ii. 18-24.)

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"The Lord is witness between thee and the wife of thy youth; she is thy companion and the wife of thy covenant." (Malachi ii. 14.)

130. Husband and wife should regard each other with mutual affection and esteem, endeavor to overlook each other's shortcomings, remove all causes of disagreement and live together in perfect harmony and peace, while promoting the welfare and happiness of their household.

"Live joyfully with the wife thou lovest all the days of thy life." (Eccles. ix. 9.)

"A virtuous woman—who is he that findeth her?
He hath won a price far above precious pearls.
Her husband's heart trusteth in her.
He is in no want of costly things.
She doth good and no evil, all the days of her life."
(Prov. xxxi. 10–12.)

"Blessed is the man that hath a virtuous wife, the number of his days is doubled." (Eccles. xxvi. 1.)

NOTE.—In order to insure for marriage its pure and sacred character, God has both through the voice of nature and the Law declared as abominable incest the matrimonial union of persons of close blood relations, which heathen practice often allowed and encouraged.

"After the doings of Egypt and Canaan ye shall not do. Ye shall not pollute yourselves by any of these things by which the nations are polluted. Ye shall not commit any of their abominable customs, I am the Lord your God." (Levitic. xviii. 3–30.)

When the circumstances make a separation of man and wife necessary or greatly desirable, the Law allows Divorce. (Deut. xxiv. 1.)

At the same time the prophet says: "The Lord the God of Israel hateth putting away; therefore take heed to your spirit that ye deal not treacherously." (Malachi ii 16.)

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"He who forsakes the love of his youth, God's altar weeps for him." (R. Eliezer, Gittin 90*b*.)

131. Purity and faithfulness were at all times the distinguishing features of the Jewish home. From the days of the patriarchs down to our own days the wife in Israel was honored as the guardian and mistress of home.

Although polygamy was, and still is, permitted and practised in Eastern lands, only that household was found to be blessed of God in which man rejoiced with the wife of his youth as the fountain of life and the centre of happiness.

"Let thy fountain be blessed and rejoice with the wife of thy youth" (Prov. v. 18.)

"A man's home means his wife." (Yomah 2*b*.)

"Love thy wife like thyself, honor her more than thyself and thou wilt see peace in thy tent." (Yebamoth 62*b*.)

"To be without a wife is to be void of joy, of blessing, of prosperity, of protection and peace." (Eodem.)

132. The relation between man and woman must always be pure and free from blemish. Not only the home, but our very body must be a temple of purity.

God has implanted the sense of *shame* in our soul. We blush at unbecoming sights, words, acts and thoughts. We should *do* nothing, *say* nothing, *read* nothing that would make us ashamed of ourselves. We must shut eyes and ears to anything degrading and vulgar, shun bad company that corrupts our sense of modesty and decency, and seek only associations that ennoble and elevate our character; nay, show modesty and decorum also in our dress and appearance.

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Joseph, when tempted to commit sin, said: "How can I do this great wickedness and sin against God?" (Genesis xxxix. 9.)

"My son, if sinners entice thee, yield thou not!" (Prov. i. 10.)

"Can a man take fire in his bosom, and his clothes not be burned?

Can one go upon hot coals, and his feet not be burned?"
(Prov. vi. 27-28)

"Follow not your eyes and your hearts in lust." (Numbers xv. 39.)

"Lust hath cast down many wounded, and many strong men have been slain by her." (Prov. vii. 26.)

"The Lord thy God walketh in the midst of thy camp, therefore shall thy camp be holy that He see no unclean thing on thee, and turn away from thee." (Deut. xxii. 14.)

"Accustom not thy mouth to vulgar words, for in them, too, is sin." (Eccles. [Ben Sirah] xxiii. 13.)

"Delicacy forbids giving utterance to certain things.

"Woe unto him who opens his mouth for coarse profanity. Hell laughs at him." (Sabbath 32*b*.)

"A woman shall not wear the apparel of man, neither shall a man put on a woman's garment, for every one who doth so is an abomination unto the Lord thy God." (Deut. xxii. 5.)

"Create in me a clean heart, O God,
And renew a right spirit within me!" (Psalm li. 10.)

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THE EIGHTH COMMANDMENT.

133. God made man ruler of the earth and accorded him the right to own whatever he acquires, or produces, or turns into use by the work of his hand in a righteous manner. On the sacredness *of the right of property* rest both the security of life and home and the welfare and progress of society, and the violation of it is a crime against God and man.

"God blessed man and said: 'Be fruitful and multiply, replenish the earth and subdue it, and have dominion over all things on earth." (Genesis i. 28.)

"The heavens are the heavens of the Lord,
But the earth hath He given to the children of man."
(Psalm cxiv. 16.)

"Woe to him who increaseth possessions not of his own!
The stone shall cry out of the wall, and the beam out of the timber shall answer it." (Habakkuk ii. 6–11.)

134. The Eighth Commandment forbids taking unlawful possession of any one's property, either directly, in secret—which is *theft*—or openly by force—which is *robbery*—or any misappropriation of another one's goods by *deceit* or *extortion*, or by *withholding* what is due to him, or by taking unfair advantage of his state of helplessness, or ignorance; in short, every dishonest dealing with our fellow-men.

"Ye shall not steal, neither deal falsely, nor lie to one another.

"Thou shalt not defraud thy neighbor, nor rob him.

"The wages of him that is hired shall not abide with thee all night until morning.

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"Ye shall do no unrighteousness in judgment, in mete yard, in weight or in measure.

"Just balances, just weights shall ye have." (Leviticus xix. 11-36.)

"If thou sellest aught unto thy neighbor, or buyest aught of thy neighbor, ye shall not oppress one another." (Levit. xxv. 14.)

"Thou shalt not remove thy neighbor's landmark." (Deut. xix. 14.)

"Cursed be he that removeth his neighbor's landmark." (Deut. xxvii. 17.)

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of the strangers within thy gates." (Deut. xxv. 14.)

"Rob not the poor because he is poor, neither oppress the afflicted in the gate, for the Lord will plead their cause, and spoil the soul of those that spoiled them." (Proverbs xxii. 22-23.)

"He who is partner with the thief, hateth his own soul; he heareth cursing and betrayeth not." (Prov. xxix. 24.)

"He who buys from a thief becomes partner of the thief." (B. Kamma 118*b*.)

"He who rob's one's goods robs his life." (B. Kamma 119*a*.)

"He who robs a non-Israelite commits a *double* crime, for he also disgraces the name of his God." (Tofifta B. Kamma x. 15.)

"The wicked borroweth and payeth not." (Psalm xxxvii. 21.)

"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days and at his end shall be a knave." (Jeremiah xvii. 11.)

135. Any mode of obtaining gain through unlawful means, as the taking of usurious rates of interests from

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persons in need, or betting and gambling, or the raising of the prices of breadstuffs by speculation at the expense of the poor, or by some other abuse of another one's confidence, is considered tantamount to stealing.

"If thou lend money to any of My people that is poor by thee, thou shalt not be to him as a usurer! Neither shalt thou lay upon him usury." (Exodus xxii. 25.)

"If thy brother be waxen poor thou shalt relieve him that he may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." (Leviticus xxv. 35–37.)

"He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." (Prov. xi. 26.)

"Hear ye that swallow up the needy, making the poor of the land famish, waiting for the time when they will sell corn and wheat, reducing the weights, falsifying the balances, and acting deceitfully; The Lord hath sworn by the excellence of Jacob: 'Surely I will never forget any of their works.'" (Amos viii. 4–7, Baba Bathra 90*b* and Sanhedrin 25*b*.)

"Take no advantage of a man's ignorance in transacting business with him, be he Jew or heathen." (Samuel in Chollin 94*a*.)

"Treasures of wickedness profit nothing, but righteousness delivereth from death." (Prov. x. 2.)

"If iniquity be in thine hand put it far away and let not wickedness dwell in thy tabernacle; then shalt thou lift up thy face without blemish; thou shalt be steadfast, and not be afraid." (Job xi. 14–15.)

136. It is moreover our duty to protect our fellowman against injury and aid him in the endeavor to

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earn a livelihood by honest labor, to support him in his need and shield him from falling into a state of poverty and dependence.

"If thou meet thine enemy's ox or ass going astray, thou shalt bring it back to him again." (Exodus xxii. 4.)

"If there be among you a poor man, thou shalt not harden thine heart, nor shut thine hand from thy poor brother, but thou shalt open thine hand unto him and lend him sufficient for his need in what he wanteth." (Deut. xv. 7, 8.)

"When thou lendeth thy brother anything, thou shalt not go into his house to fetch his pledge. And if he be poor, thou shalt not sleep with his pledge, but deliver him the pledge when the sun goeth down, that he may sleep in his raiment and bless thee, and it shall be righteousness unto thee before the Lord thy God." (Deut. xxiv. 10–13.)

"Let the property of thy fellow-man be as dear to thee as thine own." (Early Fathers ii. 16.)

137. God is the real owner of the world. We are His tenants. What we possess is lent to us by Him with the charge of providing for the needy who are under His special protection. If we withhold our share from them, we rob them of what by divine law belongs to them, and abuse our trust.

"Thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor and stranger, I am the Lord your God." (Leviticus xix. 9–10.)

"When thou completest the tithing of thine increase in the third year, which is the year of tithing, and thou hast given it unto the Levite, the stranger, the fatherless and the widow that they may eat within thy gates and be sated; then shalt thou say before the Lord thy God: 'I have brought the hallowed things out of mine house and given them unto the Levite and unto the stranger, to the fatherless and to the

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widow; I have not transgressed Thy Commandments, neither have I forgotten them. Look down from Thy holy habitation from heaven and bless Thy people Israel!'" (Deut. xxvi. 12–15.)

"He who withholds his gifts from the poor is a robber, for it is written; 'Remove not the old landmark, and enter not the fields of the fatherless.'" (Prov. xxiii. 10; Mishna Peah iv. 5.)

"Since your God is said to be the Father of all men, why does He give the needy in charge of the wealthy instead of taking care of them himself?" a Roman once asked Rabbi Akiba; upon which the latter replied: "In order to prevent wealth from being an everlasting curse to its possessors, He makes these the appointed helpers of His helpless children," for thus we read: "If thou dealest thy bread to the hungry, and bringest the poor outcast into thy house; when thou seest the naked, thou coverest him and hidest not thyself from thine own flesh, then shall thy light break forth as the morning, and thine health spring forth speedily, and thy righteousness shall go before thee; the glory of God shall be thy reward." (Isaiah lviii. 7–8, B. Bathra 10*a*.)

"The rich and the poor meet together, the Lord is the Maker of them all." (Prov. xxii. 2.)

NINTH COMMANDMENT.

138. Man's honor is his most precious possession. We may be deprived of all we have and still remain the same. When our honor is gone the best of our self is gone. In fact, our personal worth is to a great extent determined by the esteem in which we are held by others. Yet, how easily we can be deprived of our good name! The man who spreads evil reports about us may ruin it. A slanderer may slay us with his tongue. The Ninth Commandment warns us against

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the use of the bad tongue, and enjoins us to keep the *good name* of our fellow-man as sacred as his life.

"Death and life are in the power of the tongue." (Prov. xviii. 21.)

"Many have fallen by the sword, but not so many as have fallen by the tongue." (Ben Sirah xxviii. 18.)

"Let the honor of thy fellow-man be as dear to thee as thine own." (Early Fathers ii. 14.)

139 The witness at the court of justice by his testimony helps to decide the life and liberty, the property and honor of the accused; therefore, he who perverts justice by false testimony against his fellow-man commits as grave an offence against God and man, as does the perjurer. But the commandment includes every false report, every slanderous tale spread abroad to injure a man's reputation and standing in society, every defamation of character.

"Keep thee far from false speech, and the innocent and righteous slay thou not, for I will not justify the wicked." (Exodus xxiii. 7.)

"Thou shalt not walk about as tale-bearer among thy people." (Leviticus xix. 16.)

"Lord, who shall stand in Thy tabernacle ?
He that back-biteth not with his tongue."
(Psalm xv. 1-4.)

"A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." (Prov. xi. 13.)

"A battle-ax, a sword and a sharpened arrow is he that testifieth as a false witness against his neighbor." (Prov. xxv. 18.)

"Curse the whisperer and the double-tongued; for they have destroyed many that were at peace.

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The thrice-killing tongue—let it be cursed, it hath laid low many corpses." (Ben Sirah xxviii. 12–13.)

"Thrice-killing is the tongue of the calumniator, for it killeth him that does utter the evil word, and him that listens and him who is the victim of calumny." (Midrash Rabba Leviticus xxvi.)

140 It is, however, not sufficient that we ourselves merely refrain from speaking ill of our neighbor and dwelling on his shortcomings in order to lower him in the estimate of others. We should not lend our ears to detracting tales, to backbiting and insinuations, nor in any way invite unfavorable remarks from others that might hurt the reputation of our fellow-man. We should defend him against maligners and judge his actions and motives in a friendly and charitable manner, unless there be good reason for condemning him.

If, however, he has done wrong, we must frankly rebuke him in secret, before divulging his guilt to warn others and bring due punishment on him.

"He who shuts his ear from blood," (Isaiah xxxiii. 15,) "that is he who refuses to listen to gossip." (Makkoth 24*a*.)

"Thou shalt not take up a false report—that is: Thou shalt not accept slanderous tales." (Exodus xxii. 1, and Mechiltha.)

"Thou shalt rebuke thy neighbor, and suffer no sin upon him." (Levit. xix. 17.)

"He who heareth and telleth not, shall bear his iniquity." (Levit. v. 1.)

"Where no wood is, there the fire goeth out; so where there is no tale-bearer, contention ceaseth." (Proverbs xxvi. 20.)

"Both he who spreads and he who listens to calumny should be treated without pity." (Pesachim 118*a*.)

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"Open rebuke is better than secret love" (Prov. xxvii. 5.)

"He who casts suspicion upon innocent persons, or even entertains suspicion without cause is sure of punishment." (Sabbath 97.)

"Avoid all things that place you in a false light." (Chollin 44*a*.)

"Who is the man desiring life, loving days of happiness? Keep thy tongue from evil and thy lips from speaking guile." (Psalm xxxiv. 12–13)

"Upbraid not a man for sins once committed, but long since abandoned!" [B. Metzia 58*b*.]

"He who carries evil reports from one to the other, though they be true, destroys the welfare of men." [Jerush. Pea i. 1.]

"To the slanderer says God: 'Thou canst not dwell with Me.'" [Arachin 15*b*.]

"Do not over-praise a man, lest thou provokest unfavorable remarks!" [Arachin 16*a*.]

NOTE – Read the Rabbinical rules of ethics in Maimonides H. Deoth, Chap. vii.]

141. We must not only tell the truth *about* our neighbor, but should also speak the truth *to* him in all matters which concern him. We offend his honor and dignity when we belie him.

Human confidence rests upon *truthfulness* Any evasion of truth, or prevarication, intended to deceive our fellow-man, all hypocrisy and flattery by which we seek to gain his good opinion, is sinful.

"Speak ye every one the truth to his neighbor, execute the judgment of truth and peace in your gates, and let none of you meditate evil in your hearts against his neighbor, and love no false oaths, for all these things I hate, saith the Lord." [Zechar. viii. 16–17.]

"The remnant of Israel shall not do iniquity nor speak

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lies, neither shall a deceitful tongue be found in their mouth." [Zephan. iii. 13.]

"Lying lips are an abomination to the Lord, but they that deal truly are His delight." [Prov. xii. 29.]

"The world rests on three things: On justice, truth and peace." [Early Fathers i. 19.]

"They speak falsely every one with his neighbor.

"With flattering lips and with a double heart do they speak.

"The Lord shall cut off all flattering lips." [Psalm xii. 2-3.]

"He that worketh deceit shall not dwell within My house; he that telleth lies shall not tarry in My sight." [Psalm ci. 7.]

"He who speaks and means not what he says is hated by God, who looks into the heart." [Pesachim 113*b*,]

"Gain not stealthily the confidence of thy fellow-men, be they Jews or Gentiles." [Chollin 94*a*.]

NOTE.—How far may we go in withholding the truth to conform to the common rules of politeness, or to shield persons from peril and woe, is a question which wise discretion and conscientious regard for human welfare and peace must decide. (Kethuboth 17*a* and Exodus i. 19; 1 Sam. xix. 14.)

142. We should be kind and polite in our intercourse with our fellow-man and omit offensive words. We must keep our friends and companions in high esteem and never betray their trust. Those that are beneath us in station we must treat with fairness and friendliness, those above us with respect, and each and every one, no matter to what race or faith he belongs, with the regard due to his position.

"A wholesome tongue is the tree of life, but perverseness therein is a breach of the spirit." [Prov. xv. 4.]

"The wisdom of man maketh him slow to anger, and it is his glory to pass over a transgression." [Prov. xix. 11.]

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"Receive every man with a pleasant countenance."
[Shammai in Early Fathers i. 16; iii. 18.]

"Be of the disciples of Aaron, love peace and pursue peace, love mankind and bring them nigh to the law."
[Hillel in Early Fathers i. 13.]

"Whosoever hath the good will of men, hath the good will of God; he who fails to please his fellow-creatures, cannot be pleasing to God." [Early Fathers iii. 15.]

"Thine own friend and thy father's friend forsake not."
[Prov. xxvii. 10.]

"There is a friend that sticketh closer than a brother."
[Prov. xviii. 24.]

"A faithful friend is a strong defence, and he that hath found one hath found a treasure." [Ben Sirah vi. 14.]

"If I ever despised the cause of my servant when he contended with me, what shall I do when God riseth up? Did He that made me not also make him?" [Job xxxi. 15.]

"Be not as a lion in thy house, and tyrannical towards thy servants." [Ben Sirah iv. 30.]

"Heaven and earth are my witness that, no matter whether he be Jew or Gentile, God's spirit dwells on each man according to his doings. [Tana de be Eliahu, ch. ix.]

"Meet every man with the greeting of peace" [Early Fathers iv. 22; also the Gentile! Berachoth 14*a*.]

THE TENTH COMMANDMENT.

143. The tenth and last word of the Decalogue forms the *basis* of morality. It points to the seat of all passions and desires, the springs and motives of action, and says: "Suffer no evil intention or desire to enter your *heart*. Indulge not in sinful thought that may lead to wrong-doing. Keep your soul free from *selfishness* and vice, and strive for virtue, for *character*, for inward holiness."

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"Who shall ascend the hill of the Lord and stand in His holy place?
He that hath clean hands and a pure heart."
(Psalm xxiv. 3-4.)

"Keep thy heart with all diligence, for out of it are the issues of life." (Prov. iv. 23.)

"Follow not the evil promptings of your heart and of your eyes to be led astray by them." (Numbers xv. 30.)

"The heart is deceitful above all things and exceedingly feeble; who knoweth it? I, the Lord, search the heart, try the reins, to give each man according to his ways and the fruit of his doings." (Jerem. xvii. 9-10.)

"He that hath no rule over his own spirit is like a city that is broken down and without walls." (Prov. xxv. 28.)

144. In the first instance our Commandment forbids us *to contrive* in an unlawful manner to obtain things that are not our own. But, as the longing for these if not checked in time, leads to wrong-doing, we are enjoined not to cherish the desire for, nor to cast our eyes longingly upon, that which is our neighbor's Neither should we begrudge our fellow-man the property he owns, or the happiness he enjoys.

"Woe to them that devise iniquity and work evil upon their bed! When the morning dawns they practice it as soon as they have it in their power. They covet fields and seize them; and houses, and take them away." (Micah ii. 1-2.)

The longing of Achan for the spoils at Jericho (Joshua vii. 21), of David for Bathsheba (2 Samuel xi. 2), and of Ahab for the vineyard of Naboth (1 Kings xxi. 1*f*) led to theft, to adultery and to murder. Therefore beware of the beginnings!

"Incline mine heart to Thy testimonies, and not to covetousness." (Psalm cxix. 36.)

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145. We are especially to guard against *envy*, that selfish passion which causes us to feel pain when we see others in the possession of things we would like to have and to begrudge it to them, or even hate them for it. We must overcome such feelings and learn to look with a friendly eye upon the happiness of others, being satisfied with our own lot. We must cherish the virtue of *contentment* coupled with good-will towards others.

"The benevolent man doeth good to his own soul, but he that is cruel, troubleth his own flesh." (Prov. xi. 17.)

"A contenteth heart is the life of the body, but jealousy is the rottenness of the bones." (Prov. xiv. 30.)

"All the days of the afflicted are evil, but he that is of a cheerful heart hath a continual feast." (Prov. xv. 15.)

"Every lust and unbridled ambition hunts man out of the world." (Early Fathers iv. 30.)

"Who is rich? He who is contented with his share." (Early Fathers iv. 1.)

146. We must likewise shun *greed* and *avarice*, that passionate desire for money which makes the hoarding-up of wealth the sole aim of life and causes man to forget all higher purposes of existence.

We should rather foster *kind-heartedness* and *benevolence.*

"Weary not thyself to be rich. Cease relying on thy wisdom.

"Set thine eyes upon it; it is gone.

"It putteth on wings like an eagle to fly heavenward.

"Eat not the bread of him that hath an evil eye, and desire not his dainties.

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"Eat and drink! he saith to thee, but his heart is not with thee." (Prov. xxiii. 4–9.)

"He that hath a kindly eye, shall be blessed, for he giveth of his bread to the poor." (Prov. xxii. 9.)

"The greedy coveteth all day long, but the righteous giveth and withholdeth not." (Prov. xxi. 26.)

"The faithful man aboundeth with blessings, but he that maketh haste to be rich shall not be free from guilt." (Prov. xxviii. 20.)

"If I care not for myself who should? And if I care only for myself, what am I?" (Hillel in Early Fathers i. 15.)

147. We must learn to exercise *self-control*, check passion and anger and not give way to *ill-temper*, but show *gentleness* and *patience* in the most trying conditions of life.

"He that is slow to anger is of great understanding, but he that is hasty of spirit exalteth folly." (Prov. xiv. 29.)

"A soft answer turneth away wrath, but a grievous word stirreth up anger." (Prov. xv. 1.)

"Hatred stirreth up strife, but love covereth up all transgressions." (Prov. x. 12.)

"Blow upon live coals, and the fire will blaze up; spit upon them and it will be quenched." (Ben Sirah xxvii. 12.)

"There are four different kinds of dispositions: He who is easily provoked and easily pacified, his good quality is counterbalanced by the evil one; he who is hard to provoke and hard to pacify, his evil quality is counterbalanced by the good one. He who is hard to provoke and easily pacified is pious; he who is easily provoked and hard to pacify is ungodly." (Early Fathers v. 17.)

"Be meek and patient like Hillel, but not ill-tempered and irascible as was Shammai." (Sabbath 31*a*.)

"He who shows anger insults God." (Sabbath 105*b* and Nedarim 22*b*.)

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148. In like manner should we refrain from indulging in *intemperate* habits in eating and drinking or in any of our pleasures. Only by remaining within the limits set by God's law is there blessing in all enjoyment. When overstepping these, we sink down to the level of the brute. We should, therefore, observe moderation in all things and soberness on every occasion.

"Which is the best way for man to choose? That which honors him in his own eyes and in the eyes of his fellow-beings." (Early Fathers ii. 1.)

"Be not among wine-bibbers, among gluttonous eaters of flesh; for the glutton and the drunkard come to poverty, and drowsiness clotheth a man in rags." (Prov. xxiii. 20-21.)

"Woe unto them that rise up early for strong drink, and tarry late into the night till wine inflame them, but regard not the work of the Lord, neither consider the work of His hand." (Isaiah v. 11-12.)

"The righteous eateth to the satisfying of his soul, but the belly of the wicked is ever in want." (Prov. xiii. 25.)

"Not for kings is it befitting to indulge in the drinking of wine, nor for princes strong drink, lest they drink and forget the law and pervert the judgment of the afflicted.

"Give strong drink to him who is in anguish and wine to those of heavy heart, that they may forget their affliction, and remember their woe no more." (Prov. xxxi. 4-7.)

149 We are also warned against *conceit* and *overbearing pride*, which disregard the righteous claims of others, as well as against *vanity* which endeavors to excite admiration by outward appearance without regard to inner worth. We must strive for simplicity and modesty in all things.

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"The man Moses was very meek, more than any man upon the face of the earth." (Numbers xii. 3)

"The proud in heart is an abomination to the Lord." (Prov. xvi. 5.)

"Pride goeth before destruction, and haughtiness of spirit before a fall." (Prov. xvi. 18.)

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him." (Prov. xxvi. 12.)

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

"Let another man praise thee, and not thine own mouth; a stranger and not thine own lips." (Prov. xxvii. 1-2.)

"A man's spirit shall bring him low, but he that is of a lowly spirit shall obtain honor." (Prov. xxiv. 23)

"Favor is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised." (Prov. xxix. 23.)

"He that runneth after honor, honor shall flee from him; he that fleeth from honor, honor shall run after him." (Erubin 13*b*.)

150. Greater than the principle of self-restraint is the duty of *self-respect* which the Tenth Commandment imposes upon us. Due regard for our own dignity as God's children will keep us both from *hypocrisy* and *coarseness* of speech or conduct, from cowardice and recklessness, from personal negligence and from bad company.

The chief source of mischief and sin is *idleness*. A noble *occupation*, while unfolding man's talent, dignifies him as a useful member of society.

"In the multitude of the words there wanteth not transgression, but he that refraineth his lips doeth wisely." (Prov x. 19.)

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"Even a fool is counted wise when he holdeth his peace." (Prov. xvii. 28.)

Say little and do much!

"All my days have I grown up among the wise and found naught as good for a man as is silence." (Early Fathers i. 16–18.)

"It is a good sign for a man if he be bashful, it will keep him from sin." (Nedarim 20*a*.)

"As men honor the image of their king, so must I honor my body as the image of my King and Father." (Hillel in Vayikra Rabba xxxiv.)

"He that toucheth pitch shall be defiled therewith; so he who associates with the bad." (Ben Sirah xii. 1.)

"He that is slothful to work is a brother of him who is a great master." (Prov. xviii. 9.)

"Labor honoreth man" (Nedarim 49*a*.)

"The mistress of the house, be she ever so rich, must do some work, for idleness leadeth to mischief and ruin." (Kethuboth 59*b*.)

"Go to the ant, thou sluggard, consider her ways and be wise. Having no guide, overseer or ruler, she provideth her meat in summer and gathereth her food in harvest." (Prov. vi. 6–8.)

151. Besides *self-control* and *self-respect* we have also the duty of *self preservation* and *self-perfection* imposed upon us. First as regards our body. It being the abode of the divine spirit, we must ever keep it in as healthy and robust a state as possible, and exercise all care to allow its full and vigorous development.

"Better is the poor who is of a sound and strong constitution than the rich who is feeble in body.

"Health and good estate of body are above gold and pearls.

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"No riches above a sound body, and no joy above the joy of heart." (Ben Sirah xxx. 14–16.)

NOTE.—The observance of the dietary and purity laws of Moses kept the Jewish people sober, healthy and temperate. The Rabbis say: "Sanitary laws are more important than ritual laws." (Chollin 9–10.)

152. Being endowed with a mind eager for knowledge and craving for the true and beautiful, we owe it to our *intellectual* self to unfold all its faculties and endow it with wisdom and skill to its full capacity. Endless as knowledge is, we should never tire in striving for self-culture.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." (Prov. iii. 13–14.)

"He that getteth wisdom, loveth his own soul." (Prov. xix. 8.)

"Wisdom preserveth the life of him that hath it." (Eccles. vii. 12.)

"Hast thou obtained knowledge—what dost thou want?

"Dost thou want knowledge? What hast thou obtained?" (Tanchuma Vayikra i. 1.)

"True poverty is poverty of mind." (Nedarim 41*a*.)

153. Man's *moral strength* lies in his will. Upon it depends his greatness or weakness. In it is vested his whole individuality; his *character* is built upon it. We must aim for that state of moral self-perfection in which our will is regulated by the highest dictates of conscience and duty, so that all passions are under firm control, all temptations overcome, vice suppressed and virtue made the guiding principle of life, the foundation upon which our manhood or womanhood rests.

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"I have set before you life and death, blessing and cursing: choose life." (Deut. xxx. 19.)

"Train up a child in the way he should go, and when he is old, he will not depart from it." (Prov. xxii. 6.)

"He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, that shutteth his hands from holding of bribes, that stoppeth his ears from hearing of guilt, and shutteth his eyes from seeing evil—he shall dwell on high; his place of defence is a fortress of rock, his bread shall be given him, his waters shall be sure; thine eyes shall see the King in His beauty." (Isaiah xxiii. 15–17.)

154. As high as is the heaven above the earth, so is man's *spiritual* nature above the rest of his powers. Yearning for the right and the true, longing for love and happiness, he will not attain peace and perfection until he has brought his soul into filial relation to God, his heavenly Father, the Source of all Goodness and Wisdom, and placed Him before his mind as the highest pattern and ideal of life. The more we see and know of God (while studying His works and His laws, and seeking His presence in prayer and by the practice of good work), the more we realize our shortcomings, and humble ourselves before Him to be uplifted by His greatness. Humbleness leads to *spiritual self-perfection.*

"Thou shalt be perfect with the Lord thy God." (Deut. xviii. 13.)

"Walk before Me and be perfect." (Genesis xvii. 2.)

"Ye shall be holy, for I, the Lord your God, am holy!" (Leviticus xix. 2.)

"Thou hast been told, O man, what is good, and what the Lord requireth of thee: To do justly, to love mercy, and walk humbly before thy God." (Micah vi. 8.)

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"This is the sum of the matter: Fear God, and keep His commandments, for this is the whole duty of man.' (Eccles. xii. 13.)

"Blessed are the perfect in conduct, who walk in the Law of the Lord." (Psalm cxix. 1.)

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Chapter IV.—Religious Observances.

161. The *moral* laws are universal. They appeal to the human conscience as the dictates of divine justice, as the laws of God who dwells in all. The religious observances or *ceremonial* laws are intended to convey a certain truth only to the adherents of a *particular* religion, and to serve them as helps and signs to bring certain facts, doctrines or events of the past, in remembrance.

Each religion has its own forms, its special rites or holy *acts*, its own holy *places* and *seasons*, every one of which should awaken peculiar thoughts and sentiments in the worshiper. The religious observances of Israel, called in the Bible *testimonies* and *signs* are to testify to, or to serve as signs and symbols of, the special relation of God to the people He has chosen as His servants and herald among the nations.

NOTE.—Many of the laws of Moses are *judicial* and *administrative* laws, intended solely for the maintenance of justice and peace in the State of Palestine and have, therefore, no specifically religious character.

Some laws contain prohibitions of heathen practices, such as the mixing of seeds and the weaving of woolen and linen for garment, or the cutting off of the beard in a certain fashion, which prohibitions the Talmudical Law upholds for later times, long after the meaning had been forgotten. (Leviticus xix. 19 and 27. Mishnah Kilayim ix. and Makkoth iii. Shulchan Aruch Yoreh Deah § 182; 298*f.*)

Idolatry corrupted the morals, the homes and welfare of the people; therefore the Mosaic law was extremely severe in regard to the treatment of the heathen, and Rabbinical law maintained

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the same hostile attitude toward Syrian and Roman life, which showed the same vices as that of old Canaan.

The Christian and Mohammedan, however, are in no way to be regarded as heathen people, since they worship the only One God of Abraham and recognize the Decalogue as the foundation of morality. The reason that intermarriage is forbidden is that the Jewish people is to remain God's special people, the guardian of His covenant.

> "For thou art a holy people of the Lord thy God. Of thee the Lord thy God made choice to be to Him a special people of all the nations upon the face of the earth." (Deut. vii. 6.)

162. As a *sign of* the covenant which God concluded with Abraham and his descendants, appointing them to be keepers and propagators of His truth and justice for all generations, the *rite of circumcision* has been instituted by which each male child in Israel is consecrated to the service of the God of Abraham.

> "And My covenant shall be on your flesh for an everlasting covenant" (Genesis xviii. 13.)

On the other hand the *Sabbath* is pointed out as a sign of the covenant which God concluded with *Israel* as His priest-nation.

> "Verily My Sabbath days ye shall keep, for it is a *sign* between Me and you throughout your generations, that ye may know that I am the Lord who sanctifieth you. . . . Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual *covenant*. It is a sign between Me and the children of Israel forever." (Exodus xxxi. 13-17.)

163. Another institution, ordained for the purpose of distinguishing Israel as a holy people from the rest of mankind, is the law regarding *unclean meat*.

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"Ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field." (Exodus xxii. 31.)

"Ye shall not eat anything that dieth of itself, for thou art an holy people unto the Lord thy God." (Deut. xiv. 21.)

The Law enumerating all the unclean animals among the quadrupeds, birds and fishes, concludes with the following:

"For I am the Lord your God; ye shall, therefore, sanctify yourselves and be holy, for I am holy. . . . For I am the Lord your God that brought you up from the land of Egypt to be your God. Ye shall be holy, for I am holy. This is the law of the beast and fowl and of every creature creeping in the water and moving on earth, to distinguish between clean and unclean, the animal to be eaten and the animal not to be eaten." (Leviticus xi. 45-47.)

NOTE.—This distinction between clean and unclean meat goes back to the time of Noah. (See Genesis vii. 2.) It was observed by the priests of many nations in Asia and Africa, as can be learned from their books and traditions. Thus was the mother of Samson especially warned "not to eat any unclean thing, for the child shall be consecrated to God throughout his life." (Judges xiii. 7.) What among other nations only the priests and saints observed as a means of sanctification and distinction, the whole Jewish people should observe as "a kingdom of priests and a holy nation." The dietary laws have a *symbolical* meaning. Where it is discovered that the forbidden meat really is injurious to our health, the law of morality would prohibit its eating for non-Jew as well as Jew. The rabbis say: "The Israelite should abstain from eating pork, not from mere personal dislike or fear, but because God decreed the prohibition of the same for the sake of our holiness as his people." (Sifra Leviticus xx. 26.) The question, therefore, is whether the law is still in force after it has lost its symbolic meaning. Orthodoxy *affirms* and progressive Judaism *denies* it.

164. The Mosaic law also prescribes certain signs of distinction for the Israelite to be worn on the hand

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and the forehead or to be placed on the doorpost of the house and on the corners of his upper garment. Such are the so-called *Teffilin* (Phylacteries), the doorpost inscription (*Mezuzzah*), and the white Prayer-scar (*Tallith*).

"And the blood on the doorpost shall be to you as a sign." (Exodus xii. 13.)

"And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." (Exodus xiii. 9–16.)

These two verses refer to the ancient Passover rite of consecration of the home and the person of the Hebrews still in use among the Samaritans.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the doorposts of they house and upon thy gates." (Deut. vi. 8, 9; xi. 19, 20.)

"And the blue cord (or tassel) shall be unto you for a fringe to look upon it and remember all the commandments of the Lord and do them, and not to follow the prompting of your hearts and your eyes, lest ye go astray." (Numbers xv. 39.)

"Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thine heart. So shalt thou find grace and good favor in the eyes of God and man." (Prov. iii. 3, 4.)

NOTE.—In the last verse we have only a figure of speech. The question then is obvious. Should the Mosaic words be taken figuratively or literally? The pious of old strictly observed the law as law, wearing Tallith and Tefillin at all times. Later practice, however, established the rule of wearing them only during times of prayer, the Tallith every morning, the Tefillin only on week days, but not on the Sabbath and holydays, these being themselves reminders of God.

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DIVINE SERVICE.

165. While the object of religion is to render the whole life of man a service to God on high by fulfilling His laws of righteousness, we need certain times and places to bring our souls nearer to our Maker in order to pour out our innermost feelings in adoration of, or in supplication before Him. And this act of devotion is called *divine service*.

> "To love the Lord your God and to serve Him with all your hearts and all your souls—this is worship by prayer." (Sifre to Deut xi. 13.)

166. Just as in ancient times, when daily sacrifices were brought by the priests every morning and evening and additional ones on holy-days, the Congregation of Israel was enjoined to erect a sanctuary to bring God nigh to the people, it becomes the imperative duty of Israelites living together in a township or city to provide for a place of divine worship and religious instruction and keep it sacred.

> "And let them make unto Me a sanctuary that I dwell among them." (Exodus xxv. 8; Mishna Megillah iv.)

NOTE.—*Private devotion* has its proper place in the family circle, where morning and evening and meal-time are the hours set for prayer and grace.

Public service has as its higher object the uniting of many hearts in prayer to our common Father and the awakening of loftier sentiments of faith and loyalty to duty in the individual.

> "Hear, O Israel, the Lord is our God, the Lord is One. And thou shalt teach them unto thy children and speak of them when thou sittest in thy house, when thou walkest upon the way, when thou liest down, and when thou risest up." (Deut. vi. 4–7.)

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NOTES.—It is with reference to this command that the founders of the Synagogue (the men of the Great Synagogue) instituted our daily prayers for morning and evening, which consist chiefly of: *a*, the confession (Sh'ma), with the benedictions preceding and following with reference to either sunrise or sunset, to the love of Israel for the light of the Law and the redemption of Israel by God, both in the past and in the future; *b*, the Prayer proper (*Tefillah*) containing *Praises* (three benedictions at the beginning), *Thanks* (three benedictions at the close), and *Petitions* in the middle part (*one* for the Sabbath and holy days and *twelve* or more for week days), and *c*, Readings from the *Torah*, followed by a section from the Prophets (*Haphthara*).

Prayers of thanksgiving at every meal and on every occasion of joy or grief were also ordained by the Scribes in accordance with the Biblical verse: "When thou hast eaten and art sated, thou shalt thank the Lord thy God for the good land which He hath given thee." (Deut. viii. 18.) The rabbis also admonish us never to eat, or drink anything, nor to enjoy the smell of a fragrant plant or a beautiful sight in nature, without thanking God, the Giver of all good, for it. Neither are we to experience sorrow without blessing God in humble resignation. (See Appendix.)

THE HOLY SEASONS.

167. The best means of awakening religious sentiment are *the holy seasons*, which commemorate the great events of the past and hold up before us lofty visions of the future. Such are, besides the Sabbath, which has, in some form or other, become the cornerstone of religion in all civilized lands, the *three* festivals of joy: Passover (*Pesach*), Feast of Weeks (*Shabuoth*), and Feast of Tabernacles (*Sukkoth*), and the two *festivals of solemn reflection*: New Year's Day (*Rosh Ha-Shanah*), and the Day of Atonement (*Yom Hakkippurim*).

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"Three times shalt thou keep a feast of pilgrimage unto Me in the year: The feast of unleavened bread, for on it thou camest out of Egypt; and the feast of the harvest of the first fruits of thy labor which thou hast sown in the field; and the feast of ingathering at the close of the year, when thou hast gathered in thy labors out of the field. Three times in the year all thy males shall appear before the Lord God." (Exodus xxiii. 14–17.)

"In the seventh month, on the first day, ye shall have a Sabbath, a memorial day of blowing the trumpet. . . . On the tenth day of the seventh month there shall be a day of atonement, it shall be an holy convocation unto you, and ye shall afflict your souls, and offer a fire offering unto the Lord, and ye shall do no work on that same day; for it is a day of atonement to make an atonement for you before the Lord your God." (Leviticus xxiii. 24–28.)

NOTE.—*Kiddush and Habdallah.*—As among the Hebrews the night ushers in the day, Sabbath and Holy-days begin with the evening service in the Synagogue. Then the meal at home is solemnized by the recitation of a benediction over the cup of wine in *sanctification* of the day (*Kiddush*) before the breaking of the bread.

At the close of the Sabbath, a similar benediction is recited over the wine, the light and fragrant spices. This ceremony, called *Habdallah*, was also originally connected with the Sabbath meal.

It was the regular Sabbath dinner which was prolonged amidst song and learned discussions on the Law, until sunset, when the light was kindled, and fragrant spices were brought in in Oriental fashion. Then the one who presided at the table said first grace over the meal, then the blessing over the wine, and over the light and the spices. After this, he took solemn leave of the Sabbath, reciting the benediction containing thanksgiving to God for having "*distinguished*" the holy Sabbath from the rest of the week-days, as He distinguished Israel as a holy nation from the rest of mankind.

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This ceremony of *Habdallah* (which means distinction) was retained, after its connection with the Sabbath meal had been severed. (See Mishna B'rachoth viii. 5.)

A. The Feast of Spring.—Passover.—Pesach.

168. *Passover*, beginning on the eve of the fifteenth day of *Nissan*, the month of Spring, and ending with the twenty-first day thereof, lasting, according to Scripture, seven days, of which the *first* and the *last* are holy days. It is in the first instance the *festival of Spring*, on which man in common with nature celebrates the renewal of life, and chiefly the *Feast of Redemption*, commemorating the great event of Israel's deliverance from Egypt and holding forth the promise of *mankind's redemption* from all thraldom in the future, a festival of *joy* and *thanksgiving*, of *liberty* and of *hope*.

> "Observe the month of spring and keep the Passover unto the Lord thy God, for in the spring month the Lord thy God brought thee forth out of Egypt by night." (Deut. xvi. 1.)

169. The Symbols of the Passover feast are:

1. The *Passover lamb*: during the time of the Temple it was to be sacrificed and eaten on the eve of Passover as the meal of the *covenant*;
2. The *Unleavened Bread* (*Matzah*), and
3. *Bitter herbs*, to be eaten together with the Matzah at the Passover eve meal.

No other but unleavened bread is to be eaten during the whole Passover festival.

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"Ye shall observe the feast of the unleavened bread. In the first month, on the fourteenth day of the month, ye shall eat unleavened bread until the one and twentieth day of the month. Seven days there shall be no leaven found in your houses. On the first day there shall be an holy convocation and on the seventh day there shall be a holy convocation. No manner of work shall be done on them, save that which a man must eat may be prepared by you." . . . . . "And ye shall kill the lamb in the evening and take of the blood and strike the lintel and the two sideposts with the blood on the threshold, and none of you shall go out of his house until the morning. For the Lord will pass to smite the Egyptians, and when He seeth the blood upon the lintel and the sideposts, He will pass over *into* your door and not suffer the destroyer to come into your houses to smite. And ye shall observe this for an ordinance to thee and thy sons forever. And it shall come to pass when your children shall say: 'What mean ye by this service:' thus ye shall say: 'It is the sacrifice of the Lord's *threshold crossing* because He crossed the threshold of the houses of the children of Israel in Egypt, when He smote the Egyptians and saved our houses.' . . . . This is *the night of watching* unto the Lord, the night of watching of the Lord for all the children of Israel throughout all generations." (Exodus xii. 6–42.)

NOTE.—*Pesach* is the name for the *threshold sacrifice.* When the Angel of Death went from house to house in Egypt to slay the first-born, God passed over the threshold of the houses of the Israelites to become their Protector and Savior of all time; the lamb sacrificed and eaten in each Jewish house, serving as a *sacrifice of covenant*, and the blood sprinkled on the doorpost being the token of the covenant, by which each Israelite was rendered a priest in the sanctuary of his home and each house dedicated to the *service* of God. The first night of Passover was, therefore, keept sacred at all times as the night of God's watching over Israel, and celebrated in each Jewish household with song and recitations of psalms and prayer over blessed cups of wine in gratitude to God, "the Guardian of Israel, who sleepeth

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not, nor slumbereth," who has redeemed Israel from so many perils and persecutions in the past, and in joyful hope that He will bring about the great Messianic redemption in the future.

The Matzah or unleavened bread should remind us of the readiness with which the Israelites in Egypt followed the bidding of God and His servant, Moses, to leave Egypt without waiting till the dough was leavened and baked in the oven. They trusted in God, and so the dough on their shoulders was baked in the hot sun and sand of the desert—and they ate the bread—*unleavened.* Thus the Matzah offers us the lesson of perfect confidence in God and willingness to do His bidding.

The *bitter herbs* should remind us of the bitter lot the Israelites had in Egypt.

> "They baked unleavened cakes of the dough which they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not tarry." (Exod. xii. 39.)

170. The Passover should teach us:

a. To be forever thankful to God our Redeemer for the liberty we enjoy, and for the kindness and mercy with which He watched over us and our fathers in past days;

b. To trust in Him at all times and hope for the redemption of every oppressed nation or individual, and

c. To do what is in our power to offer relief to the oppressed and help to the unprotected.

> "The stranger that dwelleth with you, shall be unto you like the home-born, and thou shalt love him as thyself, for ye were strangers in the land of Egypt. I am the Lord your God." (Levit. xix. 34.)

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B. The Feast of Weeks. – Shabuoth.

171. *Shabuoth*, or the Feast of Weeks, is celebrated on the sixth of *Sivan*, the third month, seven weeks after the first day of Passover. It was originally only a farmer's festival at the conclusion of the seven harvest weeks. Two loaves of bread, baked of the new wheat, were brought upon the altar as a thank-offering on that day; it is, therefore, called the *Feast of the First Offerings*. But in later times it was rendered the *Feast of the First Fruit* of Israel's spiritual life, because it commemorated the day of the *Giving of the Law on Mount Sinai*, which took place about that time.

Thus *Pentecost*, or the fiftieth day after Pesach, is celebrated throughout Israel as the day when the people crowned the freedom obtained on Passover with the vow of self-consecration to its great task of being a kingdom of priests and a holy nation among all the people on earth.

> "Seven weeks shalt thou number from the time when thou puttest the sickle to the corn, and then shalt thou keep the Feast of Weeks unto the Eternal thy God." (Deut. xxi. 9.)
>
> "Ye shall count from the day ye brought the sheaf of the wave-offering seven complete weeks, and on the fiftieth day ye shall offer as new meal-offering two loaves baked with leaven as the first fruits of the Lord." (Levit. xxiii. 15–17.)
>
> "In the third month the same (first) day they came in sight of Mount Sinai." (Exodus xix, 1*ff.*)

Note.—In modern times the *Shabuoth*, or the Memorial Day of Sinai has been most properly selected as the day of consecration of Israel's youth to the faith of their fathers (Confirmation Day).

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172. The Feast of Weeks should teach us:

a. To be thankful for the blooming and blossoming of life in nature, so rich with blessing and hope for all;

b. To be thankful for the great boon of the Law with which God has entrusted us, and

c. To vow and resolve every year anew to be loyal to our great mission and God's covenant of our fathers on Sinai.

"All the Lord hath spoken we will do and obey." (Exod. xix. 8; xxiv. 7.)

C. Feast of Tabernacles.—Sukkoth.

173. *Sukkoth*, or the Feast of Tabernacles, begins with the fifteenth of Tishri the seventh month, and ends with the twenty-second day, the first day being holy; the last day, however, bears a special name: *Feast of Conclusion - Azereth*. It was originally the Season of Harvest Joy and Thanksgiving. It was celebrated in tents by the people gathered at Jerusalem, after the crops and fruits had all been gathered in. Therefore it was also called *Feast of Ingathering*. The Mosaic Law, however, declares that it should also bring into remembrance the merciful guidance of God with which He watched over our fathers during their journeying in the wilderness and protected them in their frail tents amidst the storms and dangers surrounding them for forty years.

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"On the fifteenth day of the seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be a holy convocation; ye shall do no field work thereon. On the eighth day shall be a holy convocation unto you. . . . . Ye shall dwell in booths seven days, that your generations may remember that I made the children of Israel dwell in booths when I brought them out of the land of Egypt." (Levit xxiii. 39-43.)

174. The Symbols of *Sukkoth* are:

1. The dwelling in booths;
2. The waving of a palm branch (*Lulav*), together with a citron-like fruit (*Ethrog*), fresh myrtle boughs and willow branches, during the festal procession and amidst the recital of psalms and hymns.

"And ye shall take on the first day the fruit of the goodly tree, branches of palm trees, and the boughs of thick trees and willows of the brook, and ye shall rejoice before the Lord your God seven days." (Levit. xxiii. 40.)

NOTE —The dwelling in booths was to be done in token of gratitude for God's protection shown to the people Israel during the centuries of their wandering on earth amidst the storms of persecution that raged over them. The waving of the *Lulav*, originally a form of joyful worship of God, the Giver of all good, was afterwards rendered the symbolic expression of the manifold kinds and types of human life.

Living in a western land, we should bring the most beautiful plants of our country into the synagogue, in addition to the Oriental kinds, and thus express our thankfulness to God on the first day of Sukkoth.

"And thou shalt remember all the way which the Lord thy God led thee these forty days in the wilderness to humble and to prove thee. He fed thee with manna. He humbled thee and suffered thee to hunger, that thou

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mightest know that man doth not live by bread alone, but by every word that proceedeth out of His mouth doth man live." (Deut. viii. 2, 3.)

175 The *Feast of Conclusion* (*Azereth*), solemnized by prayers for the approaching (rainy) winter season, reminded the Israelite of old especially of the pouring out of God's spirit upon His people, as manifested in the *Law*.

The Sukkoth festival, therefore, concludes with the *Feast of Rejoicing with the Law* (Simchath Torah), when the closing chapters of the Torah are read in the Synagogue amidst great solemnity.

176. The Sukkoth should teach us:

1. Gratitude to God for the year's blessings;
2. Thoughtful provision for the needy, before the hard winter season sets in, and
3. A Fostering of the spirit of, and zeal for, the *Torah*, Israel's spiritual harvest.

D. New Year's Day.—Rosh Hashanah.

177. New Year's Day (*Rosh Hashanah*) is celebrated on the first day of Tishri, and called in the Bible *Day of the Blowing of the Trumpet*. The seventh month, following the six months of work in the field, was welcomed as a *Sabbatical* month of rest and recreation by all the inhabitants of Palestine and, therefore, its new moon was greeted with louder sounds of the trumpet than that of any other month (see Numbers x. 10).

In the course of time the "turning point of the year," the fading leaf and the falling foliage awak-

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ened serious thoughts in man, and the solemn tone of the *Shofar* addressed itself to him in the words: "Awake, ye men, from slumber, arouse from lethargy, search your ways, remember your God and return to the path of duty!"

The *Day of Memorial* became to the people a day of self-examination, a *Day of Judgment*, when the Ruler of Life sits on the world's throne to investigate the doings of man, and allot to each, as it were, his destiny for the coming year, whether for life or for death, for happiness or for woe.

> "Shall a trumpet be blown in the city, and the people not tremble?" (Amos iii. 6.)
>
> "For the Lord is our *Judge*; the Lord is our Lawgiver; the Lord is our King; He will save us."

178. The New Year's Day admonishes us *a*, to look back upon the past year with its experiences of joy and sorrow, with gratitude to God, the *Ruler* of our Destiny, and renew our trust in Him; *b*, to look back upon our doings and misdoings during the year, recognizing that God, the stern *Judge* of the world, searches our hearts and reads every thought therein, and determined to begin the new life with better resolves and with higher purposes; *c*, to look upon the life of mankind and especially upon the history of Israel in the light of God's *revelations* on Mount Moriah, Sinai and Zion.

NOTE.—Regarding these three ideas: God our Ruler, God our Judge, and God our Educator (*Malchioth, Zichronoth* and *Sh'ofaroth*), read the three chief portions of the sublime New Year's Mussaf prayer in the *ancient Ritual.*

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E. The Day of Atonement.—Yom ha Kippurim.

179. The *Yom ha Kippurim*, or Day of Atonement, on the tenth day of *Tishri*, is the holiest day of the year. It gives expression to the sublimest teachings of the Jewish religion, which are:

. *Sin* is not an evil power ruling over man and plotting his ruin, but merely a weakness or failing of man, always subject to his control, if he but earnestly strive to overcome it;

b. Man is a child of God and is, therefore, ever certain of the forgiving mercy of God, who will receive him in favor as soon as he returns penitently to Him;

c. No priest or any other mediator is necessary to work atonement for man's sin; he himself can make himself *at one* with his Maker by casting his sinful past into the sea, to begin a new life of virtue, goodness and rectitude;

d. One must be reconciled with our neighbor before we ask God's pardon.

180. In order to feel the real shame and grief of sin and at the same time realize the glorious privilege of being allowed to implore God's pardon, we are bidden to humble ourselves before God in prayer and penitence, in fasting, and in abstinence from all worldly care and pleasure, and by continual devotion and solemn praise of the Most High during the whole day (and the previous evening) to rise to the highest perception of the divine love and holiness and thus attain heavenly peace.

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"Seek ye the Lord while He may be found, call ye on Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy on him, and unto God, for He will abundantly pardon." (Isaiah lv. 6, 7.)

181. The Atonement Day teaches us:

a. That we should ever watch our ways and guard against sin, for we *may* avoid guilt and be pure and innocent like a child; we are born *without* sin;

b. That we should ever be sincere in confessing our failings before God, our fellow-men and ourselves, and earnestly endeavor to repent of them, and

c. That we should ever amend our ways in order to live in peace with God and man.

NOTE.—The days from New Year to the Day of Atonement are called the *Ten Penitential Days* (*Asereth Y'mai T'shubah.*) They are of an earnest, but by no means cheerless and gloomy character.

"When men are summoned before a worldly ruler to defend themselves against some charge, they appear downcast and dressed in black like mourners. Israel appears before God on the Judgment Day dressed in white as if going to a feast, because he is confident that God will pardon, and not condemn." (Jerusalem, Rosh Hashanah i. 1.)

The white garments worn in the synagogue of old by the pious Jew were therefore originally *not* reminders of the grave, but of the festal character of the days appointed for life's spiritual renewal!

NOTE b.—As regards the additional holy-day for Pesach, Shabuoth and Sukkoth and the Rosh Hashanah see *Appendix A*.

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FESTIVALS OF LESS IMPORTANCE.

FEAST OF THE MACCABEES.

182. *Hanukkah* or the Maccabean festival begins on the twenty-fifth day of Kislev and lasts eight days. It commemorates the victory of Judah, *the Maccabee*, and his heroic brothers, sons of Mathathias the Hasmonean, over the army of the Syrian King Antiochus, the persecutor of the Jews. Temple and priesthood had been profaned by idolatrous practices and vices, when Judah and the faithful men that followed him fought with wondrous power until the superior forces of the enemy were routed and the temple purified and rededicated. On the same day on which three years before, the idol had been put up in the Temple, on the 25th day of Kislev, the lights were kindled anew to celebrate the victory of truth over falsehood, of light over darkness.

Ever since it has become the custom in Israel to celebrate the *Feast of Hanukkah* ("*Re-Dedication*,") also called *Festival of Lights*, by illuminating the house of God and our private homes.

NOTE.—Read parts of the first and the second Book of the Maccabees. The saying goes that the name of the *M K B I*, as written in Hebrew, is derived from the inscription on their banner, Mi Komocha Baelim Ihvh—"Who is among the mighty like Thee, O Lord!" Certainly only by such feelings of trust in God could they have won the glorious victory.

PURIM.

183. The Feast of Purim on the fourteenth of Adar commemorates the rescue of the Jews of Persia from

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the plot of destruction laid against them by Haman, the wicked prime minister of Ahasverus (Xerxes), King of Persia.

Purim signifies *lots*. Haman had lots cast to decide the day when the Jews of Persia should be killed, but the *lots* were turned against him. Through Esther, the queen, and her uncle Mordecai, the plan was defeated, and the day became a day of victory and joy for the Jew, and of woe and doom for his enemies.

184. The feast was always celebrated by joyous banquets and the sending of presents to neighbors and gifts to the poor. The reciting of the Book of Esther was accompanied by expressions of good humor.

It was more a popular festival than a solemn day of thanksgiving.

It teaches us ever to have faith in God, the Guardian of Israel, and ever to remember the needy in the midst of joy.

Fast Days.

185. Sad events in Jewish history gave rise to a number of fast days:

a. The Tenth of Tebeth, when the siege of Jerusalem began;

b. The Seventeenth day of Tammuz, when Nebuchadnezzar took Jerusalem by storm;

c. The Ninth day of Ab, when the Temple was destroyed by fire and the independence of the Jewish state ceased, and

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d. The Third day of Tishri, when Gedaliah, one of Israel's noble sons, was treacherously slain. (Jerem. xli. and 2d book of King, xxv. 25.)

186. The *Ninth Day of Ab* recalls to our memory the destruction of Jerusalem and its Temple, by Nebuchadnezzar, King of Babylon, and also of the second Temple, which was destroyed by fire on the same day under Titus, the Emperor, in the year 70 C. E.

The Ninth of Ab, therefore, has for centuries been observed as a day of fasting and mourning, on which Israel humbles herself before God, bewailing in mournful strains (Lamentations of Jeremiah) the loss of her Temple and country.

In numerous congregations of the present time, however, the Ninth of Ab is celebrated as a day of solemn thanksgiving and praise. The loss of the Temple, and the dispersion of Israel among the nations of the earth, are no longer looked upon as woeful calamities, but rather as beneficial dispensations of a benign Providence, in fact, as the beginning of the fulfilment of the prophetic promise, "Mine house shall be a house of prayer for all nations," and the realization of our mission among the nations, which is to lift the banner of light and truth, and to transmit the great truth of *One God* and *One Humanity*—of *One Love*, *One Justice* and *One Truth*—to the world at large.

When the people sent to the prophet Zechariah to ask God: "Shall I weep in the fifth month with abstinence, as I have done these many years?"

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"The word of the Lord of hosts came unto him saying, 'Say unto all the people of the land and to the priests: When ye fasted and mourned in the fifth month, did ye in anywise fast for me; and if you eat and drink, do you not eat and drink for yourselves? These are things that ye shall do: execute true justice, show kindness and mercy every man to his brother, defraud not the widow, the fatherless, the stranger, and the poor; imagine not evil in your heart one against another; speak ye truth, every man to his neighbor, and with judgment and peace judge ye in your gates. Let none of you think evil in his heart against his neighbor, and love not a false oath. Thus saith the Lord of hosts. The fast of the fourth, the fifth, the seventh, and the tenth, shall become to the house of Judah gladness and joy and merry festivals; only love ye truth and peace.'" (Zechariah vii.-viii. 19.)

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Appendix A.

Tabular Arrangement of the Hebrew Months.

HEBREW MONTHS	NUMBER OF DAYS	CORRESPONDING SECULAR MONTH	DISTINGUISHED DAYS
SPRING MONTHS		From about	
Nisan	30	Mch. 20 to Apl. 16	15th and 21st, Pesach.
Iyar	29	Apl 19 to May 17	
Sivan	30	May 18 to June 16	6th day, Shabuoth.
SUMMER MONTHS			
Tammuz	29	June 17 to July 15	17th day, Fast of Tammuz.
Ab	30	July 15 to Aug. 14	9th day, Fast of Ab.
Elul	29	Aug. 16 to Sept. 13	
AUTUMN MONTHS			1st day, Rosh Hashanah.
Tishri	30	Sept. 14 to Oct. 13	10th day, Yom Hakkippurim.
Marcheshvan	29 or 30	Oct. 14 to Nov. 13	15th, Sukkoth 22d, Atsereth.
Kislev	29 or 30	Nov. 14 to Dec. 13	25th day, Hanukkah.
WINTER MONTHS			
Tebeth	29	Dec. 14 to Jan. 12	10th day, Fast.
Shebat	30	Jan. 13 to Feb. 12	
Adar	29	Feb. 13 to Mch. 15	14th day, Purim.
Leap Year, We-Adar, 2d Adar			

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The Jewish Calendar.

The Jewish Calendar, as we now have it, was arranged by Rabbi Hillel, a descendant of the great Master Hillel, in the fourth century of the Christian era.

Originally, the beginning of each month, Rosh Chodesh, was proclaimed by the Sanhedrin in Jerusalem, after the appearance of the new moon had been testified to by two witnesses, and then messengers were sent to all the Jewish congregations to announce the fact. Since many of them, however, on account of the distance from Jerusalem, could be reached only after several days, thus leaving them in doubt which day, for example, is the first day of Tishri, it was ordained that all the Israelites, residing outside of Palestine, should keep one day in addition to the biblical holiday, so that the second and eighth day of Pesach, the second day of Shabuoth and Rosh Hashanah, and the second day of Sukkoth and Atsereth, became appointed holidays.

Orthodox congregations which still continue to keep these additional days hold that days which were celebrated for centuries, ought ever to be observed; while progressive Judaism maintains that, since our calendar is fixed by astronomical calculation for all time, the additional days have lost their significance and sanctity.

The year is a lunar year, consisting of twelve months, that is: *twelve* times 29 days and a half, or 354 days, and consequently *eleven* days shorter than the *solar* year, which counts 365 days.

In order to make up for this annual difference, a whole month is inserted every *third* or *second* year: that is to say, every 3d, 6th, 8th, 11th, 14th, 17th and 19th year—in a cycle of 19 years—is a leap year of 13 months.

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The months alternate in length : *Nisan* has 30, *Iyar* 29 days, and so on, only *Marcheshvan* and *Kislev*, when not so alternating, have at times either 29 or 30 days.

This is done to prevent the Day of Atonement falling on a Sunday, Tuesday or Friday—which seemed for certain reasons to be undesirable. The rule is : New Year can never fall on Sunday, Wednesday and Friday.

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Appendix B.

Benedictions and Prayers from the Talmud.

"Offer your thanks to God before you enjoy any of His gifts; for 'the Lord's is the earth and all that filleth it,' and only when you acknowledge that He is the benign Giver, the gift will be yours." (B'rachoth 35*a*.)

Nor should we only praise God for that which affords us joy; we must bless Him also for what is apparently evil for it says: "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy might—that is: Thou shalt recognize Him as thy loving Father in all thy experiences, whether they be joyous or sorrowful. (B'rachoth 54*a*.)

The Talmud prescribes:

Before one eats fruit, he should say:

"Blessed be God, King of the Universe, the Creator of the fruit of the tree."

When eating vegetables, he should say:

"Blessed be God, the Creator of the fruit of the earth."

When eating bread:

"Blessed be God, who bringeth forth bread from the earth."

When eating other food prepared of meal:

"Blessed be God, who created all kinds of food for the nourishment of men."

When drinking water:

"Blessed be God, by whose word all things exist."

When drinking wine:

"Blessed be God, who created the fruit of the vine to gladden the heart of man."

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After having partaken of any of these, he should say:

"Blessed be God, who hath created manifold beings, and who supplieth all their wants and sustaineth the life of every living being. Blessed be Thou, the Living One of all Eternity."

When enjoying the fragrance of plants, fruits, or spices or oils;

"Blessed be God, who created the fragrant plants (spices), (fruits), (oils)."

When one hears thunder, a tempest and an earthquake, he should say:

"Blessed be He, whose power and might fill the world."

When one sees lightning or shooting-stars, lofty mountains or great deserts or lakes, he should say:

"Blessed be the Maker of the work of creation."

When one sees the ocean:

"Blessed be He who made the great sea"

On seeing the rainbow:

"Blessed be He who remembereth the covenant, is faithful to His covenant, and keepeth His word."

On seeing the first blossoms in spring:

"Blessed be He who never faileth to fill the world with beauty, in order to afford delight to man."

On seeing beautiful things, animals or men:

"Blessed be He who has made such forms of beauty in His world."

On seeing dwarfs or giants, ugly and deformed creatures:

"Blessed be He who varieth the form of His creatures."

On seeing a Jewish sage famous for his learning;

"Blessed be He who hath imparted of His wisdom to those that fear Him."

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On seeing a wise man of the Gentiles famous for his knowledge:

"Blessed be He who hath imparted of His wisdom to mortal man."

On seeing one of the world's great rulers:

"Blessed be He who hath imparted of His glory to mortal man."

On hearing good tidings:

"Blessed be He who is good, and dispenseth good."

On hearing evil tidings:

"Blessed be He who judgeth the world in truth."

At every new experience of joy, when eating the first fruit of the season, or entering a new season, or wearing a new garment and the like:

"Blessed be He who hath kept us alive and preserved us, and permitted us to reach this season of joy."

On seeing a friend restored to health after severe illness:

"Blessed be the Lord, who hath restored thee to life."

On returning to the synagogue after having gone safely through sickness or danger:

"Blessed be the Lord, who vouchsafeth benefits even to the undeserving, and hath vouchsafed good unto me."

On hearing the cock crow in the morning:

"Blessed art Thou, O God, who hast given the cock the intelligence to distinguish between day and night."

When one opens the eyes to see the light of day, he should say:

"Blessed be He who openeth the eyes of the blind."

When he raises himself up in bed:

"Blessed be He who freeth them that are bound."

When he puts on his garments:

"Blessed be He who clotheth the naked."

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When he stands upright:

"Blessed be He who raiseth up them that are bowed down."

When he sets his foot on the ground:

"Blessed be He who spread forth the earth upon the waters."

When he steps forth to walk:

"Blessed be He who maketh firm the steps of man."

When he has tied up his sandals:

"Blessed be He who provideth for all my wants."

When he puts on his belt:

"Blessed be He who girdeth Israel with might."

When he puts his turban or cover on his head:

"Blessed be He who crowneth Israel with glory."

When he washes his hands:

"Blessed be God, who hath sanctified us by commanding to hold up our hands in prayer."

When he washes his face:

"Blessed be He who removeth sleep from mine eyes, and slumber from mine eyelids."

And when he retires to sleep:

"Blessed be He who maketh the bands of sleep to fall upon my eyes and slumber upon my eyelids. Give light again to my eyes lest I sleep the sleep of death, for it is Thou who givest light to the apple of the eye. Blessed be Thou who givest light to the whole world in Thy glory."

On seeing places where great wonders occurred:

"Blessed be He who hath done wondrous things unto our fathers (unto me) at this place."

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On seeing large multitudes of people gathered in one place;

"Blessed be He who created all these people so different in complexion and in thought, and yet knoweth the secret of all."

On seeing idols worshiped, he should say:

"Blessed be He who showeth long-suffering to those who transgressed His will."

On seeing synagogues in ruin:

"Blessed be He who judgeth in truth."

On seeing ruined synagogues restored:

"Blesseth be He who restoreth the desolate one to glory." (Brachoth p. 35-43; 54-60.)

On seeing the New Moon recite the following benediction:

"Blessed art Thou O Lord, by whose words the heavens were created, and by the breath of whose mouth all their hosts were made. Limit and time are assigned to each; they may not alter their appointed charge. Glad are they and rejoice in doing the bidding of their Master, the Worker of Truth, who bade the Moon ever to renew itself—a resplendent symbol of renewal for those chosen from of old to glorify the Creator for the coming of His glorious Kingdom! Praise unto Thee, O Lord, Renewer of the months!" (Sanhedrin 42*a*.)

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Appendix C.

The Jewish Era.

The Jew counts his years from the creation of the world. What a grand testimony to the cosmopolitan character of the Jew! The Christian counts his years from the birth of his Messiah or Christ; the Mohammedan from the year of the Hegira, the flight of his prophet from Mecca, 622 of the Christian era. The Jew points back to the world's beginning, to the first man as if to say: "With the first man the true religion, the faith in the One God of heaven and earth, was born, and with that day the history of Judaism begins."

This, however, was not always the case. In Biblical times the years were counted from the time of Israel's exodus from Egypt (see I Kings vi. 1), while the common events were reckoned after the years of the reigning king. During and after the exile, the Babylonian captivity was made the era by which the events were to be fixed (see Ezechiel xl. 1). In later times we find the so-called Greek Era in use, that is—in common with the Syrians and Persians, the Jews counted the years from the ascension of Seleucus Nicator to the throne of Syria at 312 before the Christian Era (see i Macc. i. 11), and this era was adhered to in Jewish writings for many centuries.

The establishment of the Maccabean Kingdom in the year 143 B. Ch. E. (i Macc. xiv. 26), did not last long enough to render it a new era in Jewish chronology.

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After the destruction of the second temple, the attempt was made, but without success, to make this sad event a new era for the Jewish dispersion.

In the meantime Jewish historians from Josephus to the late Rabbinical chroniclers reckoned the events of history in accordance with Biblical chronology, from the creation of the world, and the early Christian writers followed this example. And when at last the Church had fixed the Christian Era—first introduced in the middle of the fifth century—and Islamism the Mohammedan Era for universal use, the Creation Era became dominant among the Jews. Thus we find it in the tenth century. According to the same the Creation took place 3760 years before the Christian Era.

The history of the earth, the history of man, the history even of empires like Egypt, Babylonia and others, has in our days of research grown too large to be encompassed within the six thousand years of Biblical chronology. It is unwise, therefore, to adhere literally to the Jewish Era of the World's Creation. It is not thousands but tens of thousands of years since Adam, the first man, rose on earth with his face bent heavenwards. Still the Jewish reckoning expresses the great truth symbolically that history begins with man as the son of God and ends with the united brotherhood of man, with the millenium of universal peace, truth and justice on earth.

The Christian Era forms the stepping-stone in the bringing about of this great Messianic end, and so

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does the Mohammedan Era. But who can tell what other great religious and social forces will yet appear in history to work out a new era in human civilization far superior to either of these? The Jew who recognizes the great work of Christian Civilization in the midst of which he stands as a far more potent factor than his fellow-citizens are ready to acknowledge, waits and hopes until the end.

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