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Transcribed from photographs of J. S. Goldammer, Israel's Religion: A Catechism for Sabbath-Schools (New York and Cincinnati: Bloch Publishing Company, 1906; "tenth thousand"). The text follows the original's wording, spelling and punctuation. Printed page numbers appear in grey brackets, e.g. [p. 5]; [p. —] marks a printed page that carries no number.

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ISRAEL'S RELIGION.

A CATECHISM
FOR
SABBATH-SCHOOLS
BY
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TENTH THOUSAND.
BLOCH PUBLISHING COMPANY,
THE JEWISH BOOK CONCERN.
NEW YORK — CINCINNATI.
1906.

[p. —]

PREFACE.

THIS Catechism was prepared with the main purpose to lend some aid in the religious instruction of the middle classes of our Sabbath-schools, for pupils from nine to twelve years of age.

In order to impress the young minds with religion as a *divine idea*, and not as a mere collection of historical facts, such a method was employed in the arrangement as would represent the matter in its *positive truths*, independent of history, to which reference is made occasionally only as an instance for illustration.

The book, small as it is, touches, as far as is consistent with the purpose in view, almost every important law, duty and principle embraced in our religion. It is divided into three parts, gradually progressing from simple to higher conceptions; and affords matter of instruction sufficient for a course of two, and, if necessary, three years of study.

[p. —]

PART I.

WHAT WE KNOW ABOUT GOD

GOD THE CREATOR.

1. What do we see above us?

Above us we see the heaven, and in it the sun that fills the air with light, and the moon shining in the midst of the stars.

2. What do we see about us?

About us we see all kinds of living beings, such as the beasts in field and forest, birds in the air, insects swarming in the clear summer days, worms creeping in the dust, and, above all, man who speaks and thinks.

3. What do we see beneath us?

Beneath us we see the earth that brings forth all kinds of plants, such as trees and shrubs and herbs and grasses; we see water and stones and all kinds of minerals.

4. What do we call all these things together?

All these things together we call the World.

[p. 4] **5. Why is God called the Creator?**

God made or created all these things; God, therefore, is the Creator of the world

GOD THE ETERNAL.

6. Has the world always existed?

There was a time when there was no world.

7. Is God everlasting?

But there never was a time when God was not; He always was, is, and will be forever. God, therefore, is everlasting, or eternal.

GOD THE ALMIGHTY.

8. Out of what was the world created?

God made the world out of nothing. It was His will that there should be a world, and the world was then created. This shows that God is almighty; that is, He has the power to make whatever He thinks is necessary.

9. Give the order of creation.

On the first day God made the light; on the second day, the heaven and earth; on the third, the plants; on the fourth, the sun, the moon

[p. 5] and the stars; on the fifth, the birds and the fishes, and on the sixth, the animals and man.

GOD IS ALL-GOOD.

10. Why was man made last?

Man was made last in order that he might find everything ready that was necessary for his happiness. This shows that God is all-good, that is, all that God creates is for the purpose of making his creatures happy.

11. How was man made?

God made man from the dust of the earth, and breathed into him the breath of life, which is the soul.

12. Does the soul die?

The soul never dies. The body dies and returns to dust, but the soul returns to God.

13. What was the first man's name?

The name of the first man was Adam, a word derived from *Adomoh*, which means earth.

14. Who was Eve?

To be Adam's companion, God made the woman, whose name was Eve (Chavah), meaning, to preserve life.

[p. 6] GOD'S WISDOM.

15. What do you understand by God's wisdom?

All the things that God made are perfect; that is, they are made so as to answer fully the best purposes. This shows that God is all-wise.

THE SABBATH DAY.

16. Why must we keep the Sabbath day?—What do we acknowledge by doing so?

God made the world in six days, and on the seventh day He rested. We are, therefore, commanded to keep the seventh day as a day of holy rest.—In doing so we acknowledge that God is the Maker of the world, that He is eternal, almighty, all-good and all-wise.

SIN.

17. When do we commit a sin?

When we do of our own free will anything that we know to be against the will of God, we commit a sin.

18. What is the effect of sin?

The effect of sin is suffering.

[p. 7] **19. Was there ever anyone not punished for committing a sin?**

No one has ever committed a sin for which he has not suffered; and if we should ever commit a sin we surely shall have to suffer for it.

20. How do we know this?

We know this from the story of Adam and Eve. They committed a sin, and when God reproved them they admitted it, but did not repent of it, nor did they ask to be forgiven. Moreover, they excused themselves by putting the fault on others; Adam upon Eve, and Eve upon the serpent. They, therefore, suffered, and lost forever that happiness which comes from a life free from sin.

21. What do we learn from the serpent's punishment?

Even the serpent was punished. This shows that when we cause others to sin we must suffer the same as the sinner.

SELFISHNESS.

22. What must we do after we know that we have done wrong?

As soon as we know that we have done wrong we must try to right it without delay. For if we be selfish, or ready to do wrong again, we

[p. 8] soon would lose control over ourselves, would give way to all evil passions, and, going from bad to worse, our life would at last become low and unhappy. For as good brings forth good, so evil brings forth evil.

23. Where is this shown in Bible history?

This is shown by the story of Cain. Cain was jealous of his brother Abel, and this sin of jealousy led him to hatred, and the sin of hatred brought him so far as to kill his own brother.

THE ALL-SEEING GOD.

24. What do you understand when you say,, the all-seeing God?—Give an instance.

Nothing in the world can be hidden from the sight of God; even our most secret thoughts lie open before Him.—Cain thought that nobody saw him kill his brother; but the all-seeing God saw him and punished him with the miseries of a restless life.

[p. 9] GOD'S MERCY.

25. What is God's mercy?—Give an instance.

God is full of mercy; that is, He pities the sufferer even if he be a sinner. When the sinner honestly intends to live a better life and feels sorry for his sin, he will soon find, even in his grief, the comfort that God treats him better than he deserves.—So, when Cain grieved over his sin, and said: "Oh God! my sin is greater than I can bear; I must hide from Thy face, for Thou lovest only

the good, but hatest the evil," he soon found mercy before God and felt greatly comforted in heart and mind.

GOD IS LONG-SUFFERING.

26. What is the meaning of "God is long-suffering"?—Whence do we learn this?

God often permits the sinner to go unpunished long after he has sinned, in order to let him have time to repent, for God is long-suffering.—We learn this from the story of the Flood. God did not at once destroy the wicked people, but allowed them one hundred and twenty years' time to repent of their sins and thus be saved.

[p. 10] GOD IS ALL-JUST.

27. What is the meaning of "God is all-just"?

God is all-just; he rewards every good deed and punishes every misdeed, each one strictly as it deserves.

28. Where is this shown in history?

This is shown by the story of the Flood. The people of the Flood persisted in doing evil, and they were destroyed, while Noah and his family, who were righteous, were saved.

GOD'S COVENANT WITH NOAH.

29. What is God's covenant?—With whom did God make it?

God, at times, gave special promises of blessing to men if they would live according to His will.—Such a promise is called a covenant, and such a covenant God made with Noah when He gave him the promise never again to destroy the earth and what is thereon.

[p. 11] GOD OUR FATHER.

30. What do you mean by saying God is our Father?—How must we love God?—Whence do we learn that?

God rules over men like a father over his children.—We, therefore, should love God as children love their father and mother. A child that will not love its father will not love God. Those children that love and honor their parents are blessed; children that do not love and honor their parents can not be blessed.—We learn this from the story of Noah. Ham, because he did not honor and respect his father, was cursed, while Shem and Japhet were blessed on account of their respect for him. And that which is true in regard to men is much more so in regard to God. We are happiest when we love God, for He is our Heavenly Father.

GOD'S REVELATION.

31. In what way can we become happy?—What is God's revelation?—To whom did God reveal His will?—What was the condition of the people in Abraham's time?—What did he teach them?

We can never become happy unless we live according to the will of God. But how could we live so if we did not know what that will [p. 12] was?—God, therefore, made known His will to such men who were worthy of His grace, and He called them to be teachers to all mankind.—Such a man was our patriarch Abraham.—Men, in his time, knew nothing about God and His will; they worshiped idols as gods, to whom they offered sacrifices even of human beings.—Abraham, however, taught them that there is but one God who created all the things of the world, who loves men as a father his children, and who detests the offering of human beings as a sacrifice.

THE ALL-KNOWING GOD.

32. What do you understand by saying God is all-knowing?—Whereby is that shown?

There is with God no such thing as past or future; for, all the things that ever happened in the past, or will ever happen in the future, are known to Him. God, therefore, is all-knowing.—This is shown when God told Abraham that, after many years to come, Israel would be kept in bondage in Egypt, that afterward they would become free, and would then take possession of the land of Canaan. And as it was foretold, so it happened.

[p. 13] GOD'S PROVIDENCE.

33. What do you understand by God's providence?—Whence may we learn that?

God takes care of us and leads us to happiness. If, however, we do not obey Him, but live contrary to His will, then He punishes us in order to make us better; for we can never avoid the will of His providence.—We learn this from the story of Joseph. Both he and his brothers did wrong in disturbing the peace of their father's household; but both were punished, and peace was restored in the family.

BROTHERHOOD OF MANKIND.

34. Why are all men brothers?—Why is God the father of all men?—How must we live to please God?—Give an instance.

God is the father of all men, hence, all men are His children.—God is the father, because man was made in His image, that is, he was gifted with a mind that is of God: hence, all men are brothers and equal before God.—If we help one another to secure what is good for us all, we live as brothers and please God; but if we hate our fellow-man, or oppress him, or injure

[p. 14] him in any way, we displease God.—When, therefore, the Egyptians oppressed the people of Israel, they displeased God, and they were severely punished and Israel was saved.

GOD DEALS WITH MEN THROUGH MEN.

35. How does God deal with men?—Give an instance.

To make known His will toward men God selects for messengers such men as are worthy of His grace.—So to punish the Egyptians and to redeem Israel, God chose Moses to be His messenger.

THE NAME ABOVE EVERY NAME.

36. By what name did God make himself known to Moses?—What does it mean?

God made himself known to Moses by the name of Jehovah, which means, the ETERNAL IN INFINITE GOODNESS.

GOD'S ENDLESS GOODNESS.

37. What do you mean by God's endless goodness?—Give an instance.

God is always near us, if we only live according to His will. When we are in need and there is none nigh us to whom we can look for

[p. 15] aid, we may safely trust in God and call on Him for help.—So when the people of Israel wandered poor and homeless during forty years in the Arabian desert, it was God who, in His endless goodness, sustained and guarded them.

[p. —] PART II.

HOW TO WORSHIP GOD.

OBEDIENCE TO GOD.

38. How do we worship God?

We worship God when we truly obey His commandments; that is, when we *do* what He has ordained us to do, and *omit to do* what He has forbidden us to do.

GOD'S COMMANDMENTS.

39. What are God's commandments?—Where are they preserved?

God's commandments are those contained in the Ten Words, as revealed to Israel on Mount Sinai, and as explained by Moses and the prophets.—The Ten Words and their explanations are preserved in the book called the Bible.

[p. 17] THE TEN WORDS.

40. What are the Ten Commandments?

The following are the Ten Commandments:

1. I am the Lord, thy God, who brought thee out of the land of Egypt, out of the house of bondage.

2. Thou shalt have no other gods before me. Thou shalt not make unto thyself any graven image, or any likeness of anything that is in heaven, or that is on earth beneath, or that is in the water under the earth. Thou shalt not bow thyself down to them, nor serve them; for I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing kindness unto the thousandth generation of them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless who takes his name in vain.

4. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath in

[p. 18] honor of the Lord, thy God; on it thou shalt not not do any work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made the heavens and earth, the sea and all that is in them, and rested on the seventh day; therefore, the Lord blessed the Sabbath-day, and hallowed it.

5. Honor thy father and thy mother, in order that thy days may be long in the land which the Lord, thy God, giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit any unchastity.

8. Thou shalt not steal.

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

10. Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

[p. 19] WHAT THE TEN WORDS TEACH US.

41. What does the first word teach us?—Explain.

The first word teaches us that God is One, all-good, all-just and almighty.

—God is One, and there is no other being like him. All our happiness comes from God alone. He has redeemed Israel from bondage, and He was, is and forever will be our Redeemer.

—God is all-good; He helps the oppressed and the needy.

—God is all-just; He punishes whoever in any way oppresses or injures his fellow-man.

—God is Almighty; for He rules over the whole world by His supreme power and will.

42. What does the second word teach us?—What follows therefrom?—In whom should we put trust and hope?

The second word forbids us to worship any person or thing besides God.—It is, therefore, a sin to believe that there be more than one God (Polytheism). It is a sin to believe that God maybe represented by any image (Incarnation). It is a sin to worship any creature as a

[p. 20] divine being (Idolatry).—We should, therefore, expect happiness and help from no other power but from God, and put trust and hope in Him alone.

PUT TRUST IN GOD.

43. What is meant by placing trust in God?

We place trust in God when we believe that all His laws are made to give happiness and salvation to mankind.

HOPE IN GOD.

44. What is hope in God?

We hope in God when we expect to be happy by doing what is right and good, and when we know our sufferings to be either punishment or trial, to cause us to lead better lives.

45. How may we lose hope in God?

We may expect too much when we hope to be happy without doing anything that would make us worthy of God's favor. We may hope too little when, in the hour of misfortune, we give ourselves up to despair.

[p. 21] **46. What does the third word forbid?—What is an oath?—What is a false oath?—What is a vain oath?—When is an oath allowed?**

The third word forbids disrespect toward God or toward anything sacred, especially the taking of an oath when false or vain.—An oath consists of words by which we call on God to be a witness to the truth of what is to be stated.—An oath is false when we take it to state as true anything which we know to be untrue.—An oath is vain when we take it to state as true anything which is known to be so without the test of an oath.—It is, however, allowable to take an oath in case it should be necessary to state as true anything which otherwise would be unknown to be so.

47. What does the fourth word command?—In what way should we enjoy the Sabbath rest?

The fourth word commands us to rest on the seventh day; that is, to keep that day holy and to honor it by the rest which we enjoy when we cease from work (Sabbath).—We should not, however, be idle, but enjoy our rest in such manner as would make us better, purer and nobler in heart and soul; to pray, to attend

[p. 22] public worship, to listen to instructive lectures, to read the Scriptures or other books of moral instruction.

HOLY DAYS.

48. What days must we keep holy besides the Sabbath?—How many days does Passover last?—Which of its days are holy?—Why do we eat Matzoth?

Besides the Sabbath we are commanded to keep also five holy days, namely:

1. The feast of the Passover (Pesach) in memory of Israel's deliverance from the Egyptian bondage.—It begins on the fifteenth day of Nissan and lasts seven days.—Only the first day and the seventh day are holy; the middle days are working days, though semi-holy as festivals (Chol Hamoed).—During these seven days we eat unleavened bread (Matzoth) in memory of the hasty departure from Egypt, when the people had no time to prepare their bread.

49. The second?—Why is it so called?—What is its other name?—Why?—Its third name?—Why?

2. The Feast of Weeks is called so because it is celebrated on the day following the seven

[p. 23] weeks after the first day of Passover, or on the sixth day of Sivan, when God revealed the Ten Words.

—On account of this event it is called “the Day of giving the Law” (Mathan Thorah).—It is observed also as a day of thanksgiving on account of the harvest of the first fruits in the summer season (Yom habikkurim).

50. The third?—How do we worship on that day?—Why is it called Yom Haddin?—Why Yom Therooh?—Why Yom Hazzikkoron?

3. New Year (Rosh Hashonah), on the first day of Tishri, which is the beginning of the Hebrew New Year.—On that day we adore God as the creator of the world; humbly submit to His will; confess our sins before Him; and pray to be judged, not according to our merits, but according to His mercy (Yom Haddin).—Our soul is aroused to God's great glory in His might and wisdom, and we stand in awe before the divine presence that fills the universe, which resounds with praises to the Almighty; it is the day of Sounding the Trumpet (Yom Therooh).—We remember the many favors which we have

[p. 24] received from God during the past year, and pray to Him that He may continue His loving kindness to us in the year to come; the Day of Remembrance (Yom Hazzikkoron).

51. Fourth?—How do we worship God on that day?

4. The Day of Atonement (Yom Hakkipurim), on the tenth day of Tishri.—On that day we adore God as the God of mercy and forgiveness. We repent of our misdeeds and solemnly vow to change our ways of life for the better, purer and nobler, in love of men and love of God. We change our

sentiments toward those who have offended us, by feelings of peace and good will; and observe the day by fasting, praying and holy Sabbath rest.

52. When is the Feast of Booths?—In memory of what?—What else is its meaning?

5. The Feast of Booths (Sukkoth), on the fifteenth day of Tishri. It lasts seven days, of which, however, only the first day is holy, the other six days are working days, though semi-holy as festivals (Chol Hammoed).—This Feast is kept in memory of Israel's wonderful journey

[p. 25] of forty years through the Arabian desert, under God's special protection.—It is also observed as a thanksgiving day for God's great bounties given to us through the harvests of the fall season (Chag Heosiph).

53. What is the eighth day?—What is its other name?

The eighth day of the Feast of Booths is observed as a holy day known as the "Feast of Conclusion," so called because of its being the last of all holy days in the year.—On account of the final reading on that day of the Sabbath portions in the Pentateuch, it is also called Rejoicing of the Law (Simchath Thorah).

54. Are there other festivals?

There are additional festivals, observed simply by special public worship.

55. What is Rosh Chodesh?

New Moon (Rosh Chodesh), the first day of every month.

56. What is Chanukah?—How is it observed?

The Feast of Dedication (Chanukah), in memory of the glorious Maccabean victory over

[p. 26] the Syrians.—It is observed by the ceremony of lighting tapers as a token of rejoicing. It falls on the twenty-fifth day of Kislev and lasts eight days.

57. What is Purim?

The Feast of Lots (Purim), on the fourteenth day of Adar, in memory of Israel's rescue from destruction under the cruel government of the Persians. This day is observed by public worship and by deeds of charity and kindness.

58. Explain the fifth word.—Whom else have we to respect?

The fifth word commands children to honor their parents. We love our parents, we can not do otherwise. But do we always respect them and obey them? Do we appreciate their goodness to us, the cares and troubles they bear for our welfare? Do we put their wishes above our wishes? Do we obey every word of theirs? If we do so, then we not only love our parents but we honor them as we are commanded to do by God's Word, and surely His blessing will not fail to rest upon us.

[p. 27] We must, however, also respect those people who, by their noble efforts and labors, aid us to promote our welfare; such as public officers, teachers, authors of good books, etc.

59. What does the sixth word forbid us?—What should we, therefore, not do?

The sixth word forbids us to take any one's life, even our own.—We should, therefore, in nowise, whether by deed or word, do anything that might endanger or harm our own or another's life or health. Nor are we allowed, unless it be necessary, to kill or even ill-treat any animal, or destroy any useful plant or human work, etc.

60. What does the seventh word forbid?—What must we guard against?—What must we shun?—What life must we lead?—What must we keep in mind?

The seventh word forbids us to do anything that is offensive to decency and chastity.—We must, therefore, take care never to utter a word or think a thought at which a decent person might blush.—We must carefully avoid bad company, but lead a life innocent, pure and moral, and, above all, keep in mind that there

[p. 28] is an ever-present God, before whom we should never do anything that we would refuse to do in the presence of any good man.

61. What does the eighth word forbid?

The eighth word forbids us to take, whether secretly (to steal) or violently (to rob), anything that belongs to another. Nor are we allowed to keep from another anything that, by right, belongs to him, as wages from the working man, full measure and full weight from the purchaser. We should not cheat any man, nor be false even in our feelings toward any man; for being false in feeling is as much a sin as stealing.

62. What does the ninth word forbid?

The ninth word forbids us to bear false witness against any man, whether friend or enemy. We should never tell of our fellow-men anything as true when we know that it is not so. We should never injure any man's good reputation by false reports (slander), nor should we speak of any person otherwise than as we think; in short, we should be constantly truthful and sincere in whatever we do, say and think.

[p. 29] **63. What does the tenth word forbid?—With what should we be content?**

The tenth word forbids us to have a desire for the unlawful possession of other people's property.—We should be content with that which we can earn by our own labor, and have no envy and ill-feeling at the success of our fellow-men.

[p. —] # PART III.

PRINCIPAL TRUTHS OF ISRAEL'S RELIGION.

GOD IS ONE.

64. What do you think when you say God?

GOD. There is a God; He made the whole world, and He preserves and rules over it forever.

65. What is: God is Almighty?

God is Almighty; nothing is impossible with Him. All things impossible are so only because they are against God's will.

66. What is: God is all-good?

God is all-good. Everything that proceeds from His will is for the good of man.

67. What is: God is all-wise?

God is all-wise; He made and rules the world with wisdom in choosing the best ends and the means to achieve them.

[p. 31] **68. What is: God IS?**

GOD IS; His existence is not limited by beginning and end, either in time or in space. He is infinite in existence, in might, in goodness and in wisdom.

69. What is: God is One?

God is ONE; He is not composed of nor can He be divided into elements or persons. He is One.

HOW TO KNOW ABOUT GOD.

70. Can we know God by means of our senses?

The things of this world that have something in common with our own bodily nature, so that we can see, hear, feel, smell, or taste them, are known to us by means of our senses; but God, having nothing in common with our bodily nature, He can not be known to us by such means.

71. By what means can we know God?

We can have, however, a limited idea of God by means of reason and thought.

[p. 32] PRAYER.

72. What is prayer?

We pray to God when we sincerely and humbly turn toward Him our thoughts and feelings, giving them expression in suitable words.

73. How do we pray at public worship?—What is adoration?—What is thanksgiving?—What is supplication?

In our prayer, at public worship, we approach God with adoration, thanksgiving and supplication.—We *adore* God when we praise His glory, made known in His works and words.—We *thank* God for and gratefully acknowledge the boundless goodness He has bestowed upon us.—We *supplicate* God's blessings on our efforts to make known His truths to all men; and we pray to Him that He may grant us His loving kindness, without which no man can ever become happy.

74. How should we pray?

We should pray with the feeling of true piety, profound reverence, and above all, with deep sincerity, that is, our heart should feel what our lips utter.

[p. 33] **75. What is our duty in regard to public worship?**

It is one of our holy duties to attend public worship at the places of worship, namely, temple and synagogue, where, on the Sabbath and holy days, divine service is held, and where we pray not only for ourselves, but also for others, whether they be friends or enemies.

GOD'S WORD.

76. Who are the prophets?—What is the name of the book their words are preserved in?

God has revealed His will to mankind through men renowned for piety, wisdom and righteousness. They are called prophets (Nebiim), and are the teachers of mankind; as Moses, Samuel, Isaiah and others.—Their words are preserved in the book called the Bible, or Sacred Scriptures, or the Word of God.

77. How is the Bible divided?

The Bible is divided into three parts: 1. Thorah (Law) or Pentateuch; 2. Nebiim (Prophets); 3. Kethubim (Sacred Writings).—The

[p. 34] Thorah consists of five books: 1. Genesis; 2. Exodus; 3. Leviticus: 4. Numbers; 5. Deuteronomy.

78. The division of the Prophets.

The prophets are divided into eight books: 1. Joshua; 2. Judges; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah; 7. Ezekiel; 8. The twelve Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Michah, Nachum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

79. Division of the Sacred Writings.—What does Th'nak mean?

The Sacred Writings are divided into eleven books: 1. Psalms; 2. Proverbs; 3. Job; 4. Daniel; 5. Ezra and Nehemiah; 6. Chronicles; 7. Ruth; 8. Koheleth; 9. Esther; 10. The Song of Songs; 11.

Lamentations.—In all, the Bible consists of twenty-four books, which, after the initials of the three principal parts, are called Th'nak.

[p. 35] THE TALMUD.

80. What is the Talmud?—What does it contain?—How many commands are there?—How many prohibitions?

About two thousand years ago our sages in a book called *Mishnah*, began to explain the biblical laws. The later rabbis continued this work in a book called *Gamara;* and both the Mishnah and Gamara together form the great work called *Talmud*. It contains the explanation of all the laws and duties that belong to Judaism, and whose number, as fixed by Rabbi Simlai, amounts to 248 laws and duties, or commands, and 365 prohibitions; in all 613.

DIVINE JUSTICE.

81. What is Divine justice?—Do punishment and reward follow the deed immediately?

God is just and all His laws are just. He knows the real merits of every man's deeds and renders every man his due.—Either punishment or reward follows the deed, if not always immediately, yet it surely will follow in due time.

[p. 36] IMMORTALITY OF THE SOUL.

82. Explain Immortality of the Soul.—How should we look upon death?

We do not know when, or where, or in what way we shall die; but we know that every one of us must die. Still, when we die it is only the body that ceases to live, while the soul will exist forever in the life beyond this life. (The soul is immortal).

MESSIAH.

83. What do we understand by the Messiah?

We hope constantly that there will come a time when all men on earth will worship the one God; when all men will be united into one brotherhood; and peace and happiness will prevail over the whole earth. Such a time we call the time of the Messiah. To bring about such a time is the principal mission of Israel's religion.