



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 4: Temple Emanuel [Denver, Colo.], 1943-1990.

Box
9

Folder
8

Adult Institute. 1950-1953, undated.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Kings

Authorship - Talmud says Jeremiah. Probably not.

15 references to ^{Book of} Chronicles of Kings of Judah } written by
18 " " " " " " " " " " } several
" " " " " " " " " " } authors or editors

Aim

To dwell on three Deuterotic institutions which
symbolize Presence of God: The Temple
prophecy
Davidic dynasty

"The dominant purpose of the narratives is religious instruction. The historical records are but the vehicle of moral & spiritual truths."

"The people's obedience to God is rewarded by national security and prosperity, while disobedience is punished by national calamity."

I Kings

- 1: 28 David appoints Solomon as successor
2: 1-4 David's last charge to Solomon
2: 13-46 Solomon disposes of his enemies.
3: 1 Solomon's first marriage to Pharaoh's daughter (she probably converted)
Psalms 45 said to be composed for this
3: 4-15 Solomon's prayer for wisdom
3: 16-28 Episode of two mothers - example of his wisdom.
4 Organization of the Kingdom
5 Prosperous country
5: 15-20 Solomon's proposal to Hiram in re supply of wood to build Temple.
6 Temple buildings & dimensions & interior fittings & decorations
7 Building of Solomon's Palace
8 Dedication of the Temple
8: 12-21 Introductory poem of thanksgiving
8: 22-26 Solomon's dedicatory prayer
9: 26 Solomon's navy
One talent = £6,150
420 talents = £2,583,000 x 5 = almost £13 million
10 Magnificence of Solomon
10: 1-13 Visit of Queen of Sheba
10: 14-24 wealth, magnificence, wisdom, power & influence
11 Solomon's lapses and their consequences
11: 1-3 polygamy with foreign women
11: 4-8 partial apostasy with their gods
11: 9-13 God's anger & warning
11: 26-43 Jeroboam prepared by Ahijah to be his successor in a divided kingdom
12 Split in kingdom
12: 2-15 Jeroboam recalled as king, wants lighter taxes, R. refuses
16-20 Revolt against Rehoboam & Jeroboam made king over northern tribes.
25-33 J. institutes idol-worship, non-hereditary priests, Succoth of his own.
16: 30-33 Ahab is king - makes idols for Jezebel
17: 1 Elijah appears & warns Ahab of drought
2-7 Elijah hides in desert
8-16 stays with widow - revives her son

- 18 Elisha + prophets of Baal on Mt. Carmel
 19:1-8 Elisha flees from Jezebel and has vision of "still small voice"
 9-14
 15-21 Elisha called as prophet
 21 Naboth's vineyard
 5-10 Jezebel's plot against Naboth
 11-16 Execution of Naboth - confiscation of vineyard
 17-26 Elisha pronounces judgment on royal house

II Kings

- 4, 5, 6 More acts of Elisha (miracles of Jesus anticipated in 4
 oil continued to flow - e.g. water into wine
 revival of dead boy - e.g. resurrection
 20 bones for 100 men - e.g. bones + flesh)
 9:30-37 Jezebel's end.
 15 ~~Last Kings of Israel~~
 17:7-23 Cause of the fall of the Kingdom of Israel
 22 Josiah's religious reforms - discovery of the Book of the Law.
 18-13 637-608 BC
 23:1-3 a covenant to observe all that was written in book
 4-14 reformation of the national worship in Judah
 15-20 destruction of all idolatrous places, shrines + priests.
 21-23 celebration of the passover
 25 tribute to moral + religious character of Josiah
 25 Downfall of Judean Kingdom
 25:27-30 King Jehoiachin is transferred from Babylonian prison to
 palace - and book ends on note of hope that exile
 may end & Davidic monarchy be restored.

1S - 31 chaps - ends with death of Saul
2S - 24 " ends with David

Samuel - originally no book, split by Venetian printer

covers lives of Samuel, Saul, David - 120 years
political history of Israel in formative years of monarchy.

IV read P - The Period

VI Samuel was steady hand - statesman

VII Saul was modest - and this saved monarchy.

VIII David - read P on him

IX The Monarchy was constitutional (Dt. 17:14 ff)

X Under Saul, organization of kingdom was simple
no palace, lived in Gibeah, council of state met informally,
small standing army under Abner.

Under David, a fairly high degree of organization
Jerusalem was made capital, royal palace, secretariat,
scribe, recorder, taxes to pay for wars, by bodyguard,
court system, etc.

XI Rise of Prophets

Isaiah & Nathan

Moral authority of prophet ~~was~~ to rebuke even king
became unquestioned after Bathsheba episode 2 S 12

Elkanah + Hannah

↓
Samuel

who was placed with Eli the priest
and served him and was called by God 1 S 3 ²⁴ (19)

Desire for King - 1 S 8 - Samuel's sons were bad +
people wanted a federal government
Samuel urged vs. King
finally submitted, after warning the people

1 S 10: 17-24 national convocation called by Samuel
to confirm selection of Saul (chosen by lot?)

1 S 13 - Beginning of war of independence

1 S 15 - Saul is displeased to the Lord for disobedience

1 S 16 - David is selected as successor

1 S 17 - David & Goliath

1 S 18 - Jonathan & David

1 S 18: 6-19 - Saul's jealousy of David

1 S 19: 8-12 - Saul's attempt on David's life & David's escape

1 S 31 - Death of Saul in battle

- 1 - David's elegy over Saul & Jonathan
- 5: 1-5 - David anointed King over all Israel
- 6: 14-17 - David dances for joy in King David's
ark home to Jerusalem. (Fight with Michael)
- 7: 4-17 - David wanted to build temple (house
for God). Nathan told him no.
Two reasons given - wars & blood.
- 10: 2-5 - David's sin with Bathsheba
- 12 - Nathan's parable of rebuke
- 12: 15-23 - death of child (and how to
handle death)
- 12: 24 - Solomon is born
- 13 ff - Absalom's revolt - various intrigues -
talks, etc.
- 18: 9-15 - Absalom's death
- 19: 1-9 - David's grief & Joab's rebuke
- 19: 15 - David returned to Jerusalem
- last four chapters are Hymns of Praise (22)
list of names (23)

Joshua - shadowy figure
described as mature (Ex 17:9), as youthful (Ex 33:11)

Canaan overcome in two successful campaigns
(Josh. 11:14 ff - 21:43-45)

Judges (probably more accurate) portrays long struggle.

Joshua "prophetic book" - mouthpiece for
prophetic party.

Purpose of prophetic party (especially among Jews in
exile) was to preserve religion & futurism.

People must follow "Book of Law" (Deut. - Josiah - 621)
and must be loyal to Yahweh.

This law called "Law of Moses" to give it authenticity
Joshua next strongest name to whom to appeal.

Joshua's farewell address (like Washington) (23) -
an exhortation to obedience.

Joshua thus less history than religion -
an effort to maintain loyalty to covenant & God.

Joshua

Land given to people by God - (1:2,6)

conditional upon observance of Torah - (1:7 ff)

circumcision at Gilgal before campaign as sign of the covenant (5:2 ff)

ITEMS TO BE INCLUDED IN CURRICULUMI. TORAHA. Genesis

- 1-11 (Myths)
 12-50 (History) Abraham & Isaac (22)
 Jacob Joseph Story - 37, 59-46

B. Exodus

- | | |
|---------------------------|-----------------------------|
| Moses Before Exodus - 1-2 | Red Sea - 14 |
| Burning Bush | Ten Commandments - 19:16-20 |
| Plagues - 7-11 | Golden Calif - 32, 34:1-16 |
| Passover - 12 | |

C. Leviticus

- Laws of Cleanliness - Personal () (Leprosy)

D. Numbers

- Priestly Benediction - 6:22-27
 Report of Spies - 13
 Water Out of Rock - 20:2-13

E. Deuteronomy

- Repetition of Social Laws - 24:14-22-29; 25-13-16
 " " Dietary Laws - 14
 " " Ten Commandments - 5:1-22
 (Shema - 6:1-2) Exhibit These Repetitions to Pupils
 to illustrate meaning of name
"Deuteronomy"
 Draft exemptions 20; and treatment of enemy
 Death of Moses - 34

II. PROPHETSA. Earlier Prophets

1. Joshua - Conquest of the Land and Division
 of Territory
 Battle of Jericho - 6:2-16, 20-21.
 Death of Joshua - 24:
 (Recapitulation of History)
2. Judges - Providence in History - with God is good;
 straying is bad - Theme 2:11-23
 Example is Deborah - Ch. 4
 Samson (13:1-7, 24
 (16:4-31)

3. Samuel I

ITEMS TO BE INCLUDED IN CURRICULUM

II. PROPHETS (Con'd).

3. Samuel I - Prophetic Warning vs. of Monarchy
8:4-22
Anointing of Saul - 9:15-17, 10-1, 24
David - Divine selection 16:13
4. Eight with Goliath - 17:4-11-51
4. Samuel II. - Nothing - continuation of David Exploits
5. Kings I - (Split in Kingdom)
Wisdom of Solomon - 3:1-3; 16-28
Dedication of Temple - 8:1-63
Solomon's Address (Function of Synagogue)
Elijah and Still Small Voice - 19:9-12
(Nature of God)
6. Kings II - Destruction of Israel - 17:7-23
(Cp. with philosophy of history in Judges)
Destruction of Judah - 25:1-22

III. LATER PROPHETS - Major

- I. Isaiah - Call of Prophet - 6:1-8
Ideal of Peace - 2:1-4 (Memorize)
Mission of Israel - 42:1-8; 49:3, 4, 6-9
Universality of Temple Worship - 56:6-7 (I Kings 8)
*True Religion - 58:3-9a
Day of Redemption and Reward - 65:17-25
- II. Jeremiah - Call - 1:4-10
*Temple Sermon - 7:1-28 (True Religion)
(True Values 9:23-25) Memorize
Imprisonment and Rescue by Negro - 38:6-16
* of Jeremiah - New Covenant - 31:31-34
3. Ezekiel - Mystic
Valley of Dry Bones - 37:1-14
Call - Ch. 1

LATER PROPHETS - Minor

1. Hoses - God is Love - Tell Story of Unfaithful Wife;
Unfaithful Israel.
What God Desires - 6:4-6
God's Love - 11:1-9
His Restoration of the Land - 14:-2-9
2. Amos - God is Justice
Transgressions of Israel - 2:6-8
*True Religion - 5:10-15; 21-24 (Memorize 14, 15)
Call of Amos - 7:14-15
Final Optimism - 9:14-15

ITEMS TO BE INCLUDED IN CURRICULUMLATER PROPHETS - Minor (Con'd)

3. Johah - Whole Book - Especially last two verses teaches Universal God.
4. Micah - Social Justice - 3:1-4
 *Peace Theme - 4:1-5 (Repetition of Isiah)
 Greatest definition of Religion - 6:6-8

IV. WRITINGS

1. Psalms - (23 Memorize)
 Psalm I - Righteous and Wicked
 119 - Acrostic - Literary Type
 121 - Faith in God
 67 - Thanksgiving
 137 - Zion
2. Proverbs - Woman of Valour - Ideal Jewish Mother - 31:10-31
 Typical Chapter - 4 - Wisdom
 " 22 - Variety of Moral Precepts
3. Job - (Teacher Tells Story)
 Prologue - 1,2,3;1-7
 Epilogue - 42
4. Ruth - Whole Book - Compare Thesis with Jonah
 (Memorize - 1:16-18)
5. Ecclesiastes (Give same time as Pro)
 - Time for Everything - 3:1-8
 Nothing New Under Sun - 1:9
6. Esther - Whole Book (Anti-Semitism, Especially 3:8)
7. Daniel - Handwriting on Wall - 5
 Lions' Den - 6

7-8-46
RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Joshua
Judges
Samuel
Kings

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8 - Democracy

1 S 11 - Ba Msheta + David +
Na Man

1 K 8 - Solomon dedicates
Temple

Isaiah - 740 - ch. 6 - cell

ch. 1:10-20 morality
2:2-4 peace

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MILWAUKEE 11, WISCONSIN

DATE _____

TO: Isaiah

against hypocrisy of purely ritual worship

* 1: 10 - 17

Jeremiah

36 -

Ebed-melech, the Ethiopian

Amos

9: 7 -

equality of Ethiopians

* 5: 21-24 -

justice, not ritual

6: 3-8 -

tirade vs. idle rich

4: 1-3 -

tirade vs. idle women

2: 6-8 -

disgusting licentiousness

& lack of concern for poor

RABBI HERBERT A. FRIEDMAN
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2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Micah

* 6: 6-8 - justice + mercy, not ritual
3: 1-3, 9-12 - iniquity of rulers

Malachi

3:5

- justice demanded

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL
EAST 16TH AVENUE & PEARL STREET
DENVER 5, COLORADO

DATE _____

TO:

Psalms

- 3 lectures

I

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Outline of Book

Authorship + Dates

Meaning of Superscriptions

Characteristics of Hebrew Poetry

etc.

Balms

- 6 - Prayer in Sickness
9 - Victory over Enemies
15 - God's Guest - The Good Man
79 - Prayer in National Disaster
120 - Songs of Ascents

next assignment.

24 Feb

Proverbs 14

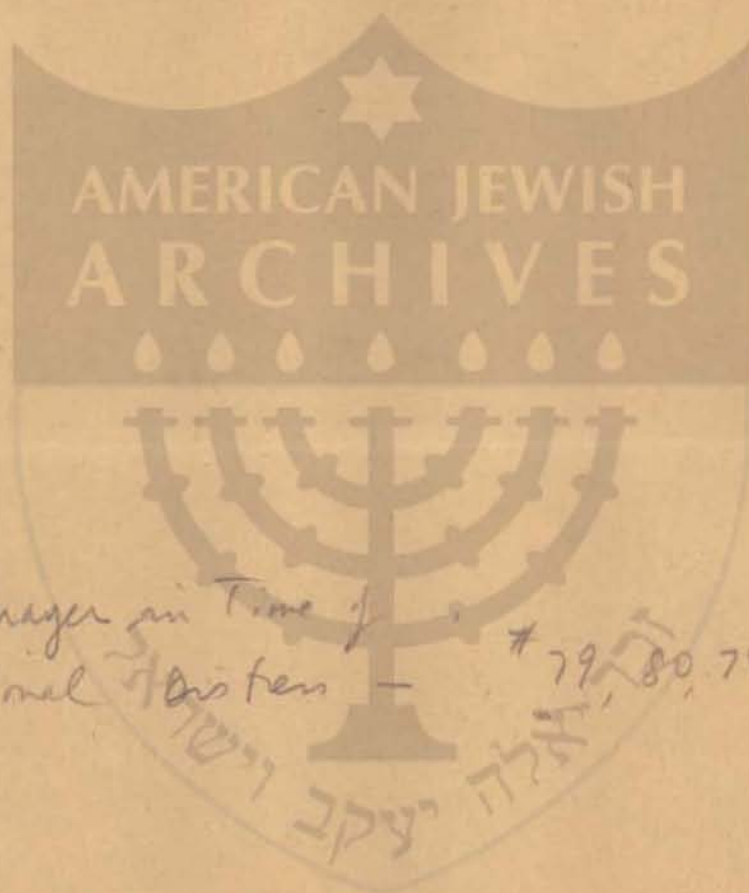
Lectures on Psalms

- II** Prayer in Sickness - # 6, # 22 (Christ-lyrical)
- Victory over Enemies - # 9, # 21
- God's Quest - The Good Man - # 15, # 24, # 112 ^{similar}
- Proofs of God - # 19
- Thanksgiving - # 30, # 53
- Faith - # 31, # 37 (faith new covenant), # 121, # 62
- Power of Confession - # 32
- III** ~~Prayer in National Disaster - # 79, 180~~
- Sabbath Hymn - # 92
- Call to worship - # 95-100 inclusive ^{c. 17th C. inserted in liturgy for inauguration of Sabbath Reform still uses several}
- ~~God The Creator - # 104~~
- Hallel of the Exodus - # 113-118 inclusive ^{New from Pilgrimage Festival Chancel}
- Songs of Ascents - # 120-134 inclusive
- Great Hallel - # 136 ^{Shir Ha-ma-alot}
- God as controller ^{and liturgically} ^{popular} ^{121 (part of one after another)}

A Lament over Jerusalem - # 137, # 14

Glory to God - # 145, 150

Prayer of Nation in Distress - # 44



Lament & Prayer in Time of
National Distress - # 79, 80, 74, 137, 44

In two directions

Psalms

Proverbs

Job

Isaiah -

Ruth - Shavens

Song of Songs - Peach

Lamentations - Take a car

Ecclesiastes - Sufferers

Ether - Pariah

Daniel

Ezra

Nehemiah

Chronicles I & II

Summary



Bible Course

Find some of
the 10

Jeremiah 18:18 - priest, wise, prophet^①
Ezekiel 7:26 - prophet, priest, elders

prophet + priest clear

"wise" or "elders" - offered guidance
in secular affairs of life.

WISDOM LITERATURE:

Proverbs } Wisdom of Solomon
Job } Wisdom of Ben Sira
Ecclesiastes } Ecclesiastes

PROVERBS in 7 sections

1. Introduction 1:1-7
Moral addresses 1:8-7:27
Two discourses on nature of wisdom 8, 9
2. First collection of aphorisms 10:1-22:16
3. Second " " 22:17-24:34
4. Third " " 25-29
5. Collection of Agur ben Galleh 30
6. " " King Lemuel 31:1-9
7. Praise of ideal wife 31:10-31

Ec

Proverbs

2 lectures



Authorship?

(2)

- 1) Solomon wrote Song of Songs in youth;
Proverbs in middle age; Ecclesiastes in old age

1000 BC 1030

- 2) Hezekiah wrote Isaiah, Proverbs, Sy S. & Eccles.

Talmud B.B.

Answer Probably a collection over long period

Qualities of The Book

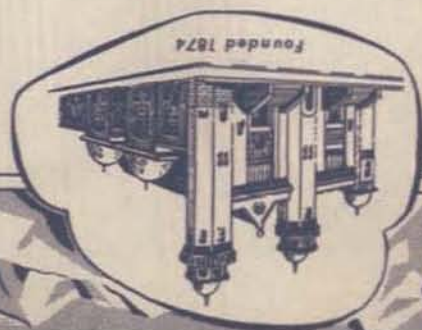
The Book of Proverbs answers some most difficult & important questions: How shall a person practice his religion in his daily activities at home, at school, in the market-place? How shall he fulfill his duties towards children, parents, neighbors? How shall he overcome the temptations found in everyday life?

The wise men of Israel believed that wisdom came from God to help man choose between right & wrong conduct. Through the choice of right conduct, men could attain a happy & prosperous life. These pages cast their ideals & principles of conduct in the crisp form of proverbs.

A proverb is a convenient package of wisdom, neatly tied up in attractive language, telling much in a few words. The wise men in their proverbs, used humor & kindly criticism. They liked to contrast the wise & the foolish, the rich and the poor, the lazy & the diligent. They condemned pride, anger, envy, hatred, selfishness & greed. They praised trust in God, obedience to parents, curbing of one's tongue, charity, honesty & good character.

The proverbs in the Book are not arranged in any order or sequence. They are like heaps of glittering jewels in a treasure chest, each one sparkling with its own beautiful light. Let us arrange them under various topic headings.

Temple Emanuel
SISTERHOOD CANTEN
*
DENVER, COLORADO



I. Invitation to Wisdom

(3)

Wisdom is pictured as a gracious lady, pleading to all to come to her for help, guidance & understanding. Wisdom was the very first of God's creations and she was present at the creation of the world & of man. Wisdom can help man to get happiness and peace and contentment of mind.

1. Foundation of Wisdom - 1:7
2. Wisdom Pleads with Men - 8:1-10
3. Wisdom at Creation - 8:22-31
4. Wisdom as Friend & Guide - 8:14-21, 32-36
5. Fruits of Wisdom - 3:13-18

II. The Art of Living Together

We do not live alone. We are parts of the family and social life; we live together with neighbors; we want to have friends. Only as we learn the art of living together can we find life interesting & worthwhile.

1. The Duties of Parents - 13:24 | 22:6 | 29:15, 17
2. The Duties of Children - 1:8, 9 | 17:25 | 23:22, 24, 25
3. The Pleasant Home - 18:22 | 19:14 | 21:19 | 24:3, 4 | 27:15
4. The Ideal Wife - 31:10-31
5. The Good Neighbor - 3:27-29 | 25:17 | 27:10
6. The Blameless Friend

18:24/19:4/
27:6, 9/

III. Sharing The Burdens (Labor)

Among ancient peoples the humble forms of labor were despised; all work was done by slaves. But the Jewish attitude toward labor was more generous & sensible. It was considered important to healthy living. Hence, laziness was condemned, for the lazy man did not carry his share of the common burdens of life. The Jewish attitude towards wealth was that it was good, provided it was earned by honesty & diligence.

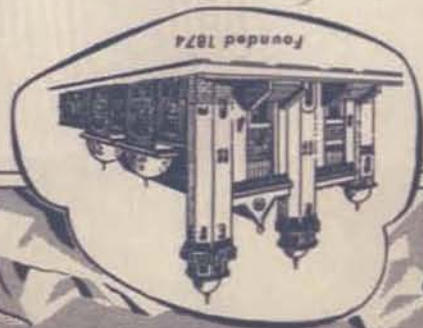
1. The Lazy Man - 6:6-11 / 24:30-32
2. Neither Poverty nor Riches - 16:8 / 23:4,5 / 28:6 / 30:7-9

IV. The Good Citizen

The good citizen is the man who lives among his fellow-men a life of temperance and self-control. He is a man of charity & good cheer. He is the man who loves his fellow-man.

(cont.)

Temple Emanuel
SISTERHOOD CANTEN
*
DENVER, COLORADO



1. Temperance in Food & Drink - 23:31-35/25:16
2. Controlling the Tongue - 15:1/16:32/17:28/18:7, 21
3. Of Pride & Modesty - 16:18/27:1/29:23
4. Of Charity - 19:17/21:13
5. Of Cheerfulness - 15:13/17:22
6. Love vs. Hate - 10:12/15:17/17:1

V. What Delights the Lord

Throughout the poems and interwoven with them is the belief that the wise men delights the Lord, for he combines piety with good conduct.

- 6:16-19
- 14:34
- 15:8
- 20:27
- 21:3

Ruth - Shavuos
Song of Songs - Pesach
Lamentations - Tisha B'Av
Ecclesiastes - Sukkos
Esra - Purim



Ecclesiastes
lecture given
by Rabbi Margolies
8 March 50



SONG OF SONGS

Authorship - probably not
Solomon - probably late

Story

Poetic drama of Shulamite, beloved of shepherd, taken by Solomon, who is impressed by her beauty - and seeks to seduce her from her beloved by offering wealth, prestige, etc.

Ladies of court try to induce her to accept Solomon - she constantly refuses.

He finally allows her to return home, and she is rejoined by her beloved - and they are happily united.

(2)
Moral

True love is only joy
in life, able to transcend
temptation and luxury.

Interpretation

Either a faint + literal
love-poem - or else an allegory.
God is Beloved + Israel is the
maiden. Solomon represents worldly
temptation. Thus, the allegory tells
of God's deep love for Israel, and
of Israel's faithfulness to God, and
praises the power of true love
to resist the allurements of worldly
splendor.

I. Love in Spring-Time

The beautiful Shulemmith
is unhappy in the palace of
The King. She tells the court
ladies about her beloved who
comes for her in the spring-time.

2:8-14

II. In Praise of the Bride

The beloved sings the praises
of his young bride. He uses the
images of the countryside with which
he is familiar. Only once does he
speak in military language to describe
her lovely ornaments.

4:1-15

her invitation 4:16

III. In Praise of Bridegroom



The ladies of the court
ask Shulamith why she is
so devoted to her beloved. Is
he not like any other man?
The maiden describes him in
extravagant Oriental imagery

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5: 8-16

IV. The Lovers Re-United

The King failed to win the love
of the maiden, and he returns her
to her beloved. The two lovers have
proved faithful to each other. They
now go back to their simple rustic
home. On entering their home, the
bride speaks to her beloved words of
imperishable beauty.

8: 6, 7

The Beloved responds 8: 11, 12 (transposed
12 a + 12 b)

Ezra - Nehemiah

①



1. Cyrus proclamation 536 BCE
E. 1:1-4 ff
2. Rebuilding Altar 3
3. Trouble with Samaritans 4
4. Rebuilding Temple 6:14 ff
5. Ezra goes to Jerusalem in 458 BCE
ch. 7
Orders divorce of all foreign wives. Very strict. Book of Ruth probably written in protest against Ezra's strictness. Ezra regarded as kind of second Moses
6. Divorces of all intermarriages
9:1-3 ff
10:1-4
10:9-12

Nechemiah

(2)

went in 445^{BC} as representative
of King



1. H. hears of trouble in Jerusalem 1:1-4
2. Asks for leave 2:1-8
3. Arrives in Jerusalem & begins to rebuild wall.
2:11-18
4. Rebuilds in face of enemies 4:1-5, 10-17
wall finished in 52 days

Nechemiah's reforms

1. ^{Corrects} Social wrongs: taking interest - ch. 5
2. Re-introduces Torah, in Egypt - 8:1-8
3. Corrects Sabbath observance 13:15-22
4. Breaks up intermarriages 13:23-30

Lamentations



written by Jeremiah
586 BCE - Belshazzar
Fall of Jerusalem

Lament ⁱⁿ 5 chapters

four are acrostics

fifth has 22 verses (same as letters of alphabet)

Question whether this form
is spontaneous, or labored.

How can genuine grief be so
precisely formulated?

Acrostic is probably revision for
liturgical purposes.

Consolation 3: 19-57

ch. 1 - The solitary grief of
The city



ch. 2 - The destruction has come
because Jehovah is angry
with the nation's sins. The
people are bitter cry out unto
Him on behalf of their suffering
little ones. 14, 12

ch. 3 - God has a purpose in the
chastity and will perhaps restrain
Israel if she repents. Concluding
verses appeal confidently for
revenge upon the enemy. 58-66

ch. 4 - same as above

ch. 5 - ends with earnest prayer
for deliverance

ADULT STUDY MATERIAL

EXPERIMENTAL EDITION

BIBLE through PENTATEUCH

issued by

GREATER NEW YORK COMMITTEE

NEW YORK STATE FEDERATION OF TEMPLE SISTE-HOODS

METROPOLITAN CONFERENCE OF TEMPLE BROTHERHOODS



SYLLABUS IN BIBLE

PART I - FROM GENESIS THROUGH DEUTERONOMY.

Text-book- the Bible)

OUTLINE - INTRODUCTION.

I- The Bible is not a single book; nor is it a book consisting of 24 books, according to the traditional view.

Actually it consists of 36 independent and separate books (counting I and II Samuel as one book, as they were originally; I and II Kings as one book; and I and II Chronicles as one book).

This the Bible is seen to be an entire library of Hebrew books.

The word "Bible" is derived from the Greek "ta biblia", which means "the books"; I.E. the holy, sacred books or writings (later the Greek from "biblia", which is neuter plural, may have been mistaken for a feminine singular noun, hence the word "Bible", which is feminine singular gender in most modern languages.

II- The Hebrew Bible is customarily divided into three main sections:

1- Torah (instruction), consisting of five books, i.e. Genesis through Deuteronomy. (This word "Torah" is incorrectly translated as "law". Actually the Torah contains much more than law). The Torah is called also the Pentateuch (Greek for five books, or five volumes) and the Five Books of Moses.

2- Nevi'im (Prophets), consisting of 21 books, from Joshua through Malachi, counting each of the so-called Twelve Minor Prophets as a separate book, not as one book in all. This term of Nevi'im, too, is a slight misnomer, for actually the books of Joshua, Judges, Samuel, and Kings, while containing records of the earlier prophets, are not actually prophetic books. In this count of 21 books belonging to this section, I and II Samuel are counted as one book, and I and II Kings, too, are counted as a single book.

3- Kethubim (Writings) (called also Hagiographa; Hagiographa is the Greek term applied to this section, and means "Holy" (hagia) "Writings" (grapha). This section consists of 13 or 12 books respectively, depending on whether I and II Chronicles are counted as one or as two books. It represents a miscellaneous collection of books written at greatly varying times in the course of the history of Israel. The five smaller books of Song of Songs, Ruth, Esther, Ecclesiastes, and Lamentations, very frequently found and employed to-day in the synagogue in the form of separate scrolls, or manuscripts, are called the "Five Scrolls" (Hamesh Megilloth).

The Kethubim include all the books from Psalms through II Chronicles.

III- The entire Bible is frequently known in Hebrew as Tanach (Tanach).

This is a Hebrew word, or abbreviation, formed from the initial letters of the three Hebrew words which represent the names of the three sections, or main divisions, of the Bible, i.e. Torah (ת), Nevi'im (נ), and Kethubim (כ).

Memorize the English names of all the Biblical books in each of these three sections.

OUTLINE II- Internal Evidence Concerning the Composition of the Biblical Books

BIBLE READINGS FOR THE WEEK:

- (1) II Kings 22 and 23
- (2) Ezekiel 2:8-10; Joshua 10: 12-14
- (3) I Kings 14
- (4) II Chronicles 16
- (5) II Chronicles 9 and 12
- (6) Isaiah 1 and 40

I. Internal Evidence Concerning the Composition of the Books of the Bible.

- A. A book attributed to Moses (Deuteronomy) was found in 621 B.C.E., in the reign of King Josiah of Judah (II Kings 22 and 23).
- B. The books of the prophets are autobiographical, most of them being dated.

However, certain Biblical scholars claim, and with reason, that these verses which date the prophetic books, generally the first verse of the book, are not authentic, but were added by the hand of a later editor.

Read the opening verses of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Micah, and Zephaniah.

- C. Ezekiel carried a book with him into Exile in 586 B.C.E. See Ezekiel 2:8-10.
- D. Ezra brought a book, the Law of Moses, with him from Babylonia to Jerusalem, in 444 B.C.E. or a little earlier. See Nehemiah 8:1-12
- E. Certain of the books of the Bible are not completely written by the one to whom they were ascribed. For example, the book of Isaiah, which is usually divided into three separate parts, each written in a different period of time and under different conditions and circumstances (Isaiah 1-39; 40-55; 56-66)

II. Internal Evidence that the Bible Does Not Contain all the Books that were extant in the Biblical Period.

- A. See Joshua 10: 12-14
See I Kings 14: 19, 29.
See II Chronicles 9:29; 12:15; 13:22; 20:34; 24:27; 26:22.
- B. Ezra and the Scribes (Soferim) are credited with beginning the work of the compilation of the Bible (from about 440 B.C.E. on)
 1. The period of composition approximates 1,000 years (including the earliest poetical portions of the Pentateuch) down to the Book of Daniel, which was written about 168 B.C.E.
 2. The final adoption of the Biblical canon was made by the Sanhedrin at Jamnia (Jabneh) in 90 C.E.

OUTLINE III

BIBLE READINGS FOR THE WEEK:

- (1) Genesis I and 2
- (2) Exodus 3 and 6
- (3) Exodus 33
- (4) Exodus 20; Deuteronomy 5
- (5) Deuteronomy 4
- (6) II Chronicles 8; I Kings 9

I. Examples of different sources in the Bible:

- A. The two Biblical stories of the creation of the world, Genesis 1:1 to 2:3 and Genesis 2: 4-25.

Indicate some of the striking and fundamental differences prevailing between these two accounts.

- B. The three stories of God's revelation of Himself to Moses;

1. Exodus 3:1-15
2. Exodus 6:2-8
3. Exodus 33:7-23 (compare especially verses 11 and 20)

- C. The two accounts of the Revelation at Sinai:

1. Exodus 20:1-14
2. Deuteronomy 5:6-18

II. Examples of different authorship in the books of the Bible:

- A. The Jahvist writer, or J (850-750 B.C.E.) (Southern kingdom); see Genesis 18; also Genesis 16
- B. The Elohist writer, or E (850-750 B.C.E.) (Northern Kingdom); see Genesis 21.
- C. The Deuteronomic writer, or D (621-600 B.C.E.) (Southern Kingdom) see Deuteronomy 4:1-20
- D. The Priestly writer, or P (540-452 B.C.E.) cf. II Chronicles 8:10-16 and I Kings 9:23-25
- E. The Jahvist-Elohist writer, or JE. Stories derived from both J and E, generally duplicate narratives, are welded into a single narrative by this later JE editor; see Genesis 2:4-25

III- Biblical Criticism.

- A. Hivi al-Balkhi (9th cent.) 200 arguments against the divine origin of the Bible
- B. Moses of Cordova (11th cent.) and II Isaiah (Deutero-Isaiah)
- C. Abraham ibn Ezra (12th cent.) and Deuteronomy 54
- D. Baruch Spinoza (17th cent.) : the Torah was introduced, if not written, by Ezra

E. Modern scholarship, Isaiah 40 and Psalm 137

IV. There are actually no contradictions in the Bible.

A. What appear as contradictions actually represent the products of different periods, localities, ages, levels of history, beliefs, practices, culture and the influence of external cultures and nations; constant change and flux; not static

B. Thomas Paine, Robert Ingersoll and Atheism.

C. The urge toward critical study of the Bible, and the great gains derived therefrom.

Critical study not only does not weaken one's faith and belief, but actually confines and strengthens it, and makes us marvel at the great contents and literary complex of the Bible.



OUTLINE IV.

BIBLE READINGS FOR THE WEEK:

- (1) Genesis 1:1 to 2:3; 2:4-25; 5:1-2
- (2) Genesis 3
- (3) Genesis 4; 6:1-4
- (4) Genesis 6:5 to 8:22
- (5) Genesis 9
- (6) Genesis 10 and 11

I. Introduction. The name of the first book of the Pentateuch and Bible is Genesis; This is the Greek name, adopted from the Septuagint; in Greek Genesis means "birth" or "beginning" or "creation"

The Hebrew name for Genesis is Bereshith (from the first Hebrew word in the book, which accidentally happens to fit the contents)

II. A The two accounts of the creation of the world:

- (A) Genesis 1:1 to 2:3
- (B) Genesis 2:4-25

- 1. Note the two names for the Deity: Elohim and Jahveh-Elohim (generally pronounced today as Adonai-Elohim).
- 2. What do these two names of the Deity signify?
- 3. How do these two different creation stories differ?
- 4. Which is the more primitive, and why? Which is the loftier, and why?

III. A The three accounts of the creation of man:

- (a) Genesis 1:26-28;
- (b) Genesis 2:7;
- (c) Genesis 5:1-2

- 1. How do these three accounts differ?
- 2. Which of the three represents the higher cultural level of the time, and why?
- 3. Which is more in keeping with the modern theory of evolution?
- 4. Note "man" and "woman" (Genesis 2:23); the matriarchate.
- 5. In the Hebrew, the words for "man" (ish) and "woman" (ishah) are clearly related. Is there any such connection or relation between "man" and "woman" in the English?
- 6. Note the meaning of "Adam" (Genesis 5:1-2) and "Eve" (Genesis 3:20).

B Explanations of the origins of:

- 1. Man's intelligence, Genesis 3:1-7.
- 2. Woman's travail and her inferior social position, Genesis 3:16.
- 3. The struggle for human existence and the mortality of man Genesis 3:17-19.

- C. The beginnings of civilization:
 - 1. The nomad and the agriculturist, Genesis 4:1-15
 - 2. Music, Genesis 4:21
 - 3. Industry, Genesis 4:22
 - 4. Religion, Genesis 4:26
 - 5. A trace of polytheism, Genesis 6:1-4;
- D. The two versions of the Flood Story:
 - (a) Genesis 6:13-22
 - (b) Genesis 7:1 to 8:22.
 - 1. Note J and E in these two accounts.
 - 2. The explanation of the seasons, Genesis 8:20-22
- E. Various other explanations of beginnings, according to the Bible:
 - 1. The beginnings of legislation, Genesis 9:1-7:
 - 2. The explanation of the rainbow, a natural phenomenon, Genesis 9:8-17
 - 3. The beginnings of vine culture, Genesis 9:20-24
- F. The threefold division of the world as it appeared to the author, from the points of view of geography and ethnology, Genesis 9 and 10
 The languages of men and the explanation of their differences, Genesis 11:1-9



OUTLINE V.

BIBLE READINGS FOR THE WEEK:

- (1) Genesis 12
- (2) Genesis 13
- (3) Genesis 14
- (4) Genesis 15
- (5) Genesis 16 and 18:1-15
- (6) Genesis 21: 1-21.

- I. A Compare Genesis 12:1-9 (J) with Genesis 11:26-32 (P)
- B. For an illustration of how different versions of the same story are told of the same person and of different persons, compare Genesis 12:10-20 (J) with Genesis 20 (E) and Genesis 26:1-11 (J)
- C. Note how J starts the Abraham story with the idea of a mission (Genesis 12:2-3)
- II A Amraphol, king of Shinar, is occasionally identified with Hammurabi, king and lawgiver of Babylonia (Shinar is the Hebrew term for Sumaria), Genesis 14:1. Actually, however Hammurabi is generally assigned to the 18th cent. B.C.E or earlier, and Abraham is believed to have lived about 1500 B.C.E. or a little earlier. Also, the geographical considerations which render it absolutely impossible for the four kings to traverse 600 or more miles of desert and territory in order to make a raid on the kings of Sodom, Gomorrah, Admah, Zeboim, and Bela.
- B. Note the geographical references throughout Genesis 14.
- C. Note particularly the phrase "Abraham the Hebrew" Gen. 14:13
- D. Note the term "God the Most High" (ElElyon) as an appellation for the Deity. Or is this the name of a different deity?
- E. Note that Melchizedek was the priest of God the Most High (El Elyon) Gen. 14:18. Is this not rather peculiar, in view of the facts already learned from Gen. 12? Did God the Most High have a cult and a worship in Canaan, aside from that by Abraham? Was God the Most High a different God from the God of Abraham?
- III. A Find the indications of the JE editor in Gen. 15.
- B Note particularly Gen. 15:6, and its implications.
- C. History written after the fact (post eventum), Gen. 15:13
- D. The traditional covenant which Jahveh makes with Abraham, Gen.15:18
- IV. The various accounts of the Sarah-Isaac and Hagar-Ishmael stories are assembled in Gen. 16; Gen. 18:1-15; Gen. 21:1-21
- A Compare the Isaac stories in Gen. 18:1-15 (J) and Gen. 21:1-7 (E)
- B. Compare Gen. 16:7 with Gen. 21: 1-7
- 1. Which is J and which is E?
- 2. In the second half of Gen. 21, which is not assigned reading, note in verse 33 another, a different combination of the names of Deity, i.e. Jahveh El Olam (The Lord, The Everlasting God).

OUTLINE VI

BIBLE READINGS FOR THE WEEK:

- (1) Genesis 17
- (2) Genesis 18:16-33
- (3) Genesis 19:1-28
- (4) Genesis 22
- (5) Genesis 23
- (6) Genesis 25

I. Note in Gen. 17 another name for the Deity: El Shaddai, usually translated to-day as "God Almighty". Do you think that "God Almighty" or "Almighty God" was the meaning of El Shaddai to the ancient Hebrews?

The rite of circumcision mentioned in Gen. 17:23-27 was not new with Abraham. It had previously been practised by the Egyptians and by several other peoples of the ancient Orient.

The various theories regarding the origin of circumcision.

II. Gen. 18:16-33 is a very fine and charming piece of Biblical narrative.

Would you say that it is intended to illustrate Abraham's (Israel's) quality of mercy toward all mankind? Does it show a high conception of humanity? What does it show regarding God and man?

III. Genesis 19, the story of the destruction of Sodom and Gomorrah. Note particularly verse 26.

What is the only hint as to the nature of the wickedness for which the inhabitants of these two cities were destroyed? Parallels among other nations of later antiquity?

IV. The sacrifice of Isaac, Genesis 22:1-19.

1. The sacrifice of Isaac is usually called the Akedah, or Akedah Yitzhak (literally, the binding, the binding of Isaac).
2. This incident probably epitomizes that epoch in Semitic civilization which shifted the concept of worship of the Deity from human sacrifice, especially child sacrifice, to animal sacrifice. The story purports the lending of divine authority to the change.
3. Note the traditional connection between the ram caught in the bush by its horns and the ram's horn (Shofar) blown on Rosh Hashanah.
4. This passage of the Akedah is read in the synagogue on the second morning of Rosh Hashanah; in Reform Temples it is the Parashah for the first morning of Rosh Hashanah.
5. Mark especially verse 18, which re-emphasizes the mission idea in the call of Abraham (cf. Gen. 12:3).

V. Abraham's Purchase of the Cave of Machpelah, Genesis 23.

This charming tale is told in the unhurried, leisurely manner of the Orient.

Note the author's insistence that Abraham buy the cave, not receive it or lease it for a stated term. What is the significance of this insistence? Has it any national significance?

OUTLINE VII

BIBLE READINGS FOR THE WEEK

- (1) Genesis 24
- (2) Genesis 25
- (3) Genesis 26
- (4) Genesis 27
- (5) Genesis 28
- (6) Genesis 29

I. The wooing and winning of Rebekah, another of those beautiful, Oriental short stories, charmingly told.

- 1. Note that there was no objection to marriages between cousins in those days; in fact, such marriages were looked upon with favor, since they kept the wealth and possessions of the family intact, if not increased.
- 2. Note that Sarah and Abraham were half-sister and brother

II. In Genesis 25:8-II note that Ishmael and Isaac were reconciled in the burial of their father Abraham.

Note also that practically nothing is told of the relations between Isaac and Ishmael, and that almost nothing is narrated about the subjective events of the life of Isaac.

What do you think was the purpose behind the narration of Gen. 25:1-4?

III. Genesis 26 repeats the Abrahamic stories with Isaac as the central character.

Note verses 34-35 as a special note of those days. Is the same problem still a source of "bitterness of spirit" unto many Jews and Jewesses today, or have the Jews outgrown this "habit"?

The stories told in Genesis 26 about Isaac were more appropriate when originally narrated about Abraham; Isaac was Rebekah's cousin (second cousin), while Abraham was actually Sarah's half-brother; the Orientals hated lies. Yet the Biblical writer unhesitatingly permitted Isaac to lie. Why?

IV. Jacob Purchases the birthright of Esau (Gen. 25:20-34)

Why do you think it was necessary for the chronicler of these stories to include this tale?

Cf. Gen. 25:5 for a similar tendency on the part of the author.

V. Rebekah deceives her husband Isaac as regards the blessing; the flight of Jacob (Genesis 27:1-45)

Was this chapter written by the same author as that of Gen. 25:29-34, or by a different one? Cf. Gen. 27:36

What can you say with regard to the belief in the parental blessing in those days?

Note verse 22, a favorite phrase even today. Its meaning?

VI. Jacob's Flight: Gen. 27:46 to 28:9; 28:10-22; 29.

Compare Gen. 27:46 to 28:9, one version of the flight of Jacob with that in Gen. 27, first part of chapter.

Mark especially Genesis 27:43 and 28:5; can these two verses possibly be harmonized? What is the logical conclusion?

VII. Jacob's Dream, Gen. 28:10-22

Is this, in your opinion, the actual origin of the giving of the tithe?

Note particularly Gen. 28:16; how could Jacob have doubted that God was in that place? Or did the people not believe then that God was ubiquitous, universal, accessible in any and every part of the world and universe? What did Jacob really mean (Cf. the Hebrew achen yesh Jahveh bamakom hazeh)

VIII. The story of the love of Jacob and Rachel (Genesis 29)

Mark especially Gen. 29:20; does modern Jewish practice in Eastern Europe differ from this?

Note the social custom in verses 25-26; is this scrupulous desire to see the elder girl married off before the younger still practiced today?



OUTLINE VIII

BIBLE READINGS FOR THE WEEK:

- (1) Genesis 30
- (2) Genesis 31: 1-24
- (3) Genesis 31: 1 to 32:3
- (4) Genesis 32:4-33
- (5) Genesis 33
- (6) Genesis 34 and 35

I. Primitive family making, Genesis 30: 1-24

1. Note the frankness of the Biblical narrator in describing the birth of Jacob's children, and his marriage to Zilpah and Bilhah. Can you imagine similar circumstances today?
2. Of what did marriage consist in those days? Was there any marriage ceremony? Did priests ever solemnize marriages in those days? Who did?
3. Jacob provides for his own house (Gen. 30:25-43)
4. Would you expect Jacob to have outwitted Laban? Why?

II. Jacob's escape from the house of Laban, and Laban's pursuit (Gen. 31:1 to 32:3)

1. Why did Jacob have to flee clandestinely? In view of Gen. 31:2, would not Laban have been glad to have Jacob leave at any time?
2. Note the Teraphim in Gen. 31:19 and 30. What were these Teraphim?
3. How do you account for the fact that Laban worshipped these Teraphim, and yet Abraham made it a point to get Isaac his son a wife from the same family, from the family of Bethuel, who was the father of Laban and a nephew of Abraham?
4. What do you suppose Rachel eventually did with the undiscovered gods? See Gen. 35:2-4 after you have formed your theory.
5. Note the fact that Jacob is always fleeing secretly, and in haste. He fled from Esau, and he fled from Laban

III. The reborn Jacob who becomes Israel (Gen. 32:4 to 33:20)

1. The struggle of Jacob with the angel (Gen. 32:25-33).
2. The meaning of the new name Israel (Hebrew, yisrael).
3. Mark especially Gen. 32:29, 33
4. The extraction of the thigh-vein is part of the method of Kashering the meat practised by Jews to this day.
5. Critical view of the struggle of Jacob with the angel, and of the change of name from Jacob to Israel.
6. Note that despite verse 29, Jacob is most often called Jacob, and not Israel, in the subsequent narratives (see Gen. 37:1;35:1; Ex. 1:1, where the two names are found in the same verse: Gen. 49:1, etc.)

IV. The meeting of Esau and Jacob (Gen. 33:1-17)

1. Brotherliness prevails, a truly human story.

2. Which of the two brothers demonstrated the finer character in this story?

V. The story of Dinah and the vengeance of Simeon and Levi (Genesis 34)

1. A strange interlude; a story of primitive vengeance authenticated by the human reaction of the concluding verse.
2. Note especially verse 1: what is the meaning of "to see the daughters of the land"? Did Dinah go out to visit or to pay a few social calls?
3. What can you say about the vengeance of Simeon and Levi? Can this vengeance have been purely personal, individual, or was it tribal? Note Gen. 49:5-7. Does the curse of Jacob here apply to the tribes of Simeon and Levi or to the two individuals Simeon and Levi?

VI. The death of Rebekah's nurse, the tragic death of Rachel, and the peaceful death of Isaac (Genesis 35)

1. Note particularly Gen. 35:2-4. Is it not surprising to find such things in the possession of Jacob and his family?
2. The meaning of Beth-el? This is one of the favorite names for temples today. Look in the large English dictionary for the meaning of the English word "bethel".
3. Note particularly Gen. 35:7; cf. Gen. 33:20. How do you account for the two different names?



OUTLINE IX

BIBLIE READINGS FOR THE WEEK:

- (1) Genesis 37 and 38
- (2) Genesis 39
- (3) Genesis 40
- (4) Genesis 41
- (5) Genesis 42
- (6) Genesis 43

I. The beginnings of the story of Joseph, Genesis 37 and 39.

- 1. The Joseph story is deemed by literary critics to be the best beloved and most widely read in all literature.
- 2. Note particularly Gen. 37:3, 19, 20, 25, 28, 36.
- 3. Evidently there are two traditions regarding the barter of Joseph
- 4. Also, there are several traditions regarding the brother who tried to befriend Joseph.
- 5. Joseph and the wife of Potiphar (Gen. 39); a stock incident by today, but quite original in the days the story was composed.
- 6. Note the contradiction between Gen. 39:1 and 37:28, 36.

II. The story of Judah and Tamar (Genesis 38)

- 1. Note that this story interrupts the sequence of the Joseph story in Gen. 37 and 39, and therefore clearly does not belong here.
- 2. This story is purely an Oriental tale, based on Oriental customs, practised there, and also by the Jews of old; the Levirate marriage
- 3. Note again (Gen. 38:2) the absence of courting and of the marriage ceremony in those days.
- 4. Note Onan and the modern term onanism. However, onanism is quite different from the crime which Onan committed.
- 5. Note especially verses 15-16 for the oldest profession (the Hebrews, too, had a word for it) and for one of the curses of all ancient nations. Is it, by any chance, still a curse to modern nations and peoples?
- 6. Pay careful attention to verse 21. The word is kedeshah in the Hebrew text, which is quite different from zonah. What was the kedeshah of ancient Canaan? Cf. the hierodulai of the ancient Greeks. What was the exact difference between the zonah and kedeshah?

III. The story of Joseph, continued.

It is suggested that you read the entire Joseph story from this point on (Genesis 40 through 45) at one sitting, as a story, for the pleasure of it. Then reread it with the comments. Note in Gen. 40 the ancients' firm belief in the interpretation of dreams, as vouchsafed only to a select few, as here to Joseph. What are some of the modern explanations of dreams?

- IV. Joseph's rise to power in Egypt (Genesis 41)
1. Note the word abrech in verse 43. It seems to be a Semitic word in the sense of "bend the knee" It is also translated as "attention".
 2. Note Asenath, Joseph's wife; was she an Egyptian or an Israelite? Did Joseph have any choice in the selection of this wife?
 3. Note the name "Poti-phera" in verse 45.
 4. Note the change of Joseph's name by the king of Egypt. Meaning of the new name? Cf. the change of name of the sons of Josiah, king of Judah, by Nebuchadrezzar and by Pharaoh-necho in II Kings 23-24.
 5. "On" in verse 45 is Heliopolis, in Egypt, the seat of the worship of the sun-god.
 6. Note the biographical foot-note in verse 46.
- V. The brothers' first trip to Egypt (Genesis 42)
1. Verses 21-22; a very human action; still practised today.
 2. Verse 24; Joseph understood both drama and psychology.
- VI. Genesis 43; picture the contrasting scenes in Jacob's tent and in the palace of Joseph.
- Note verses 25-34; the simplicity of the author's narrative is genuine literary art.
- Verse 32: Kashruth and table practices among the Egyptians.
- Many Jews of today still practise this, as did many other ancient nations.

OUTLINE X

BIBLE READINGS FOR THE WEEK:

- (1) Genesis 44
- (2) Genesis 45
- (3) Genesis 46 and 47
- (4) Genesis 48
- (5) Genesis 49
- (6) Genesis 50

I. The Real Test of the Brothers (Genesis 44)

1. This time the brothers stand the test well. Like all human beings they have learned by experience.
2. Compare Genesis 44:18-34, where Judah is the hero, with Genesis 42:36-38, where Reuben offers himself and his sons to Jacob.

II. Joseph reveals himself to his brothers (Genesis 45)

1. Note that it is practically impossible to read this story without tears coming into your eyes, or at least a huskiness and a strained feeling entering your throat. This is the test of true drama and heartfelt human interest.
2. Mark Joseph's magnanimity in verses 8-10; but he could also dig hard at his brothers' weaknesses (verse 24)
3. Why do you suppose that Joseph did not communicate with his aged father Jacob many years before this? Surely he knew where Jacob lived, and he could easily have sent a messenger to his home where Jacob was.
4. The climax of the entire Joseph story is in Gen. 45:28. Here the P writer interrupts it.

III. Joseph primes his brothers for the interview with Pharaoh (Genesis 46:31-34)

1. Note well the last verse of Gen. 46
2. Note Jacob's speech before Pharaoh. Querulous?

IV. Joseph's Stewardship over the Land of Egypt, and his Economic Policy (Genesis 47:13-27)

1. Would such procedure, or its absolute opposite, be the measure of a wise statesman today? The historians state that these conditions actually existed during the years preceding the reign of Ikhnaton (1383-1365 B.C.E.)
2. Do you not think that this episode of his economic policy in Egypt rather mars the character of the story and of Joseph? Does the author cite it to prove Joseph's astuteness and loyalty to Pharaoh?

V. Jacob Blesses Joseph's Two Sons (Genesis 48)

1. Note the frequency of blessings in the ancient days, and the strict credence accorded to such blessings.
2. Why was it necessary for the author of our story to have Jacob guide his hands "wittingly" to Ephraim's head, i.e. his right hand, the sign of the greater blessing?

3. By whom would you say that this passage was written, the J or the E writer?
4. Compare this episode with the Esau-Jacob story (Gen. 25:27-34) and with the episode of the stolen blessing (Gen. 27:34-40)
5. Why did Joseph take Manasseh, his elder son, in his right hand? By what right could Jacob, according to the belief of those days, have refused to give Manasseh the blessing of the first-born?

VI. The Blessing of Jacob, Genesis 49.

1. This chapter is one of the oldest parts of the Bible, much before J and E. Note the archaic diction, noticeable especially in the Hebrew text. Note also the reference to many events as tribal events, not personal or individual events.
2. This chapter is generally taken to be a piece of literature written long after the tribes were already settled in the land of Canaan; cf. verses 10, 11, 13, 15, and 20 for tribal events. A personal event, is, or may be, alluded to in verse 4. Note such obscure events alluded to as those in verses 10, 23, and 24.

VII. The death and burial of Jacob, Genesis 50.

1. Note the fact that the Egyptian physicians embalmed Jacob. The Egyptians were famous for their art of embalming, now a lost art; cf. the mummies of Egypt.
2. Note that both Jacob and Joseph insist upon being buried in the land of Canaan, and not in Egypt. Why?
3. Note with regard to the story of Joseph that Olmstead, "History of Palestine and Syria", p. 106 states thus:
"The Egyptians list a place name Joseph-el, "Joseph is God"

OUTLINE XI

BIBLE READINGS FOR THE WEEK:

- (1) Exodus 1
- (2) Exodus 2
- (3) Exodus 3
- (4) Exodus 4 and 5
- (5) Exodus 6 and 7
- (6) Exodus 8 and 9

I. The name Exodus is derived from the Septuagint (usually written LXX) the Greek translation of the Jewish Scriptures, made at Alexandria, Egypt, about 200 B.C.E. Exodus is the Latinized (from the Vulgate of Jerome) form of the Greek word exodos, meaning "going out", "the going forth". The Vulgate of Jerome was made about the year 400 C.E. The Hebrew title of the book of Exodus is Shemot ("names of") having no connection with the actual contents of the book of Exodus, but named after the first distinctive word (here the second word) of the Hebrew text, in accordance with the old Jewish custom. Cf. Genesis and Bereshith.

II. The Various Dates Assigned for the Exodus; Three Versions:

- (a) Thutmose III, about 1450 B.C.E.
- (b) Amenhotep III, about 1375 B.C.E.
- (c) Ramses II, about 1250 B.C.E.

There is also the traditional and generally taught date of 1280 B.C.E.

In view of the general lack of evidence, one guess is as good as the other, for there will be chronological difficulties no matter which date is accepted. Hence the date 1280 B.C.E. will serve as well as any other date. It is to be remembered, however, that the very latest scholarship on the subject, John Garstang's "The Foundations of Bible History", places Joshua's invasion of Canaan at approximately 1400 B.C.E.

III. The beginnings of the oppression by Egypt (Exodus I.)

Exodus I:8, "a new king", not yet identified.

2. Note that "pharaoh" was not a proper name, but the title of all Egyptian kings.
3. Note Ex. I:15 - There were only two midwives for all Israel, indicating that the Israelites were still very few in number. Then why did the Pharaoh fear the Hebrews?
4. What is your opinion of the psychology of Pharaoh in verse 8

IV. The story of the birth of Moses and his upbringing (Exodus 2)

1. Note Moses' firm love for his people.
2. In verse 18 note Reuel, the priest of Midian, the father-in-law of Moses; he is mentioned again in Numbers 10:29
3. In Exodus 3 and 18, Moses' father-in-law is given as Jethro; also as Hobab elsewhere.
4. Note that Jethro (reuel, Hobab) was priest of Midian, and note also Exodus 18: 10-11.
5. What can you say about Moses' marrying into a Midianite family?

- V. The story of the burning bush and the Call of Moses to deliver the people from Egypt (Exodus 3); Jahveh sends Moses to Pharaoh
1. This chapter is an excellent example of J and E and JE; note especially verses 2, 6 et seq., and 18 et seq.
 2. The mountain of God, Exodus 3:1. The sacred mountain is called Horeb by E (Ex. 3:1; 17:6) and D (Deut. 4:10; 5:2) By J it is called Sinai (Ex. 19:20; Deut. 33:2) Originally it was believed that God dwelt on the top of this mountain; cf. 1 Kings 19 for the belief that God dwelt on the mountain).
 3. Note Ex. 3:13-14 (E); the people must know the name of God. Is this not a peculiar thing from our universal point of view? Were these people not the descendants of Abraham, Isaac and Jacob, who were supposed to have practised monotheism?
 4. Note verse 14; I AM THAT I AM (in Hebrew ehyeh asher ehyeh) Would it not have been simpler for Moses to have told the people that his name was ELOHIM or JAHVEH?
Unless Moses could come to the Israelites in and with the name of the God of their fathers, he could have no influence with them.
- VI. The J version of Exodus 3 is in Exodus 4, the introduction of the miracles of the leprous hand of the rod that was changed into a serpent.
- Note Ex. 4:22: the first-born. The dedication of the first-born of man, beasts, fruits of the field to the deity. Here it is meant in the spiritual sense, for Israel is here conceived of as the first-born of Jahveh among the nations of the world and therefore as peculiarly dedicated to Him. Cf. Ex. 13:11-13
- VII. A remarkable and difficult gloss: Ex 4:24-26. Better left unexplained here. It is sometimes taken to mean that circumcision is a preliminary to marriage, but it is here clearly the son of Moses whom Zipporah circumcises, and thus the explanation is not clear.
- VIII. The oppression of the people, and a touch of human nature (Ex. 5)
1. The P account of the commission of Moses (Ex. 6:2-11, 28-30)
 2. The remarkable statement of Ex. 6:2 that God was not known to the patriarchs by the name Jahveh. Note that the JPS Bible translation prints this name here in Hebrew characters, Jahveh is the Tetragrammaton (Yod He Vav He). In Hebrew it is called the Shem Hameforash, "the name set apart", "the ineffable name"
 3. The Orthodox Jews today never pronounce the name Adonai, always saying "Adoshem" (except in prayers, of course, and frequently not even then), although the ancient Hebrews undoubtedly pronounced it as Jahveh. Note, too, that the Tetragrammaton consisting of the Hebrew letters Yod He Vav He is always spelled in the Bible with the vowels of the word Adonai. Because the name was called Shem Hameforash, in later Hebrew literature the word Hashem ("the name") is frequently used as a term for "God" (Jahveh).
- IX. The stubbornness of Pharaoh (Exodus 7)
- Pharaoh is here portrayed as a stubborn, self-willed obstinate despot who, from this point on to the actual Exodus, is slowly worn down by the miracles performed by Moses and the mighty hand of Jahveh; the purpose is emphasized in Ex 7:5.

OUTLINE XII

BIBLE READINGS FOR THE WEEK:

- (1) Exodus 10
- (2) Exodus 11
- (3) Exodus 12
- (4) Exodus 13
- (5) Exodus 14
- (6) Exodus 15

I. The Ten Plagues. Ex. 7:19 through Exodus 10 contains the story of the first nine plagues.

The plagues were probably a series of calamities which, though years apart, created the circumstances favorable for Israel's departure and escape from Egypt. Our chronicler condenses them in time for the dramatic effect and for the purpose he has in view

II. The tenth plague, the killing of the Egyptian first-born, is predicted to Moses by God (ex. 11).

Note the first reference to Israel's being thrust out of Egypt in Ex. 11:1.

III. Two versions of the Passover festival (Exodus 12)

A. Ex. 12:1-20 (P): Blood sacrifice of the first-born and the Matzoth (unleavened bread) of the Exodus moulded into the celebration of one festival.

B. Ex. 12:21-28, the J version of the same story, much briefer.

IV. The actual Exodus of the Israelites from Egypt (Exodus 12).

1. The Exodus (Ex. 12:37-42). Cf. Ex. 12:39 with Ex. 14:8.

2. What can you say regarding the numbers of the children of Israel at the Exodus from Egypt? From 70 to 2,000,000 in 430 years?

3. Exodus 12:43-50, post-Exilic account of the Exodus.

(a) Note the prophetic influence in verse 49. Stranger means alien, and is so translated in the JPS Bible.

(b) Note that circumcision is definitely established as the symbol of the covenant between God and Israel (Ex. 12:48)

V. Exodus 13

1. Ex 13:1-16, the institution of the Seder

2. Ex. 13:4: Abib, the Hebrew name for the first month: literally, "of the green ears of corn". The present name of the first month of the Hebrew calendar, Nisan, is a Babylonian word; cf. the fourth Hebrew month, Tammuz, and the Babylonian deity Tammuz

3. Note Ex. 13:22: "pillar of cloud" and "pillar of fire", probably derived from the pillars that supported hangings of the tabernacle behind which rose the fire and the smoke of the sacrifices.

VI. The crossing of the Red Sea and the Drowning of the Egyptians (Exodus 14 and 15)

1. The crossing of the Red Sea (Ex. 14) Note especially verses 13, 15, and the last part of verse 25.

2. The purpose of the miracle (verse 3)
3. Modern rational explanation of this miracle?
4. The Song of Moses, or the Song of the Sea (Ex. 15)
5. Note carefully verses 2, 3, 11, 17, and 18
6. Verse 17 indicates that the song was written when Jerusalem had been set aside as the one and only sanctuary.
7. Note that Miriam was believed to be a prophetess, although the Bible contains no evidence of her prophecies, or any details (verse 20)



OUTLINE XIII

BIBLE READINGS FOR THE WEEK:

- (1) Exodus 16 and 17; Numbers 20
- (2) Exodus 18 and 19
- (3) Exodus 20; Deuteronomy 5:6-18
- (4) Exodus 21, 22 and 23
- (5) Exodus 24, 32, and 33:7-23
- (6) Exodus 34; 35:1-2; 36:2-7

I. Quails and Manna (Exodus 16)

1. Cf. verses 14 and 31; two descriptions of the manna. Manna of both types has been discovered in the Sinai Peninsula;
 - (a) verse 14; exudation from the leaves of the tamarisk-tree.
 - (b) verse 31; secretion of coccidai insects which hardens like white sugar grains.
2. What do you think of the task which Moses had of feeding about two million people daily in the wilderness with either (a) or (b)?

II. Water gotten from a rock (Exodus 17)

1. Compare Ex. 17:1-7 (E) with Numbers 20:1-13 (J); compare particularly Ex. 17:6 with Numbers 20:8. Note also that Aaron is mentioned only in the J account.
2. Exodus 17:8-16, eternal warfare and enmity with Amalek. Cf. Deuteronomy 25:17-19

III. The visit of Jethro to Moses (Exodus 18); Moses as legislator and Judge.

1. Mark verse 11.
2. Note the establishment of courts of justice in Ex. 18:13-27
3. In Exodus 19 note that God proposes to make Israel His people, and mark Ex. 19:5-6
4. Does modern law follow the procedure laid down for Moses and Israel by Jethro in Exodus 18? How?

IV. The Ten Commandments, Exodus 20 and Deuteronomy 5:6-18

- A. Ex. 20:1-14, the E version of the Ten Commandments.
 - B. Deuteronomy 5:6-18, the J version of the Ten Commandments.
- Study the differences, mostly minor, between the two versions. Are there any differences at all in the last five commandments?

V. The Book of the Covenant (Exodus 21 through 23)

- A. Exodus 21 through 23 constitutes the Book of the Covenant (see Ex. 24:7) To this Book of the Covenant Ex. 20:1-14 is an introduction, and Ex. 23:20-33 is a hortatory climax.
1. The Book of the Covenant is said to be the oldest code of Hebrew law, and consists of a series of Toroth, judicial decisions, which undoubtedly required a long time for their making and enactment. The redactor inserted this code right after the Ten Commandments as an expiation of the staccato, penalty-less commands of the Ten Commandments.
2. The state of society as presented in these decisions of the Code of the Covenant would indicate that this is the code of laws of a primitive people.
- B. Note the humane laws in Exodus 23, and mark particularly verses 8, 9 and 19

- VI. The ratification of the Covenant between God and Israel (Exodus 24)
This chapter originally followed directly after Exodus 20.
It is chapter 20 which is here ratified.
- B. The building of the sanctuary, the anointing of Aaron and his sons as priests, and parts of the sacrificial code (Exodus 25 through 31). All these chapters are P. These are not assigned reading, but it is suggested that the class read some of these chapters, or parts of them, in order to get an idea of their style and contents. Note Ex. 31:18.
- VII. The Golden Calf episode (Exodus 32) Note verse 16.
The difficult passage Ex. 33:7-23. Cf. verses 7 and 23.
Note that it was believed in those days that God's back could be seen. How do we feel about the Deity today in this respect? Would you say that this passage represents a primitive and non-national or universal conception of God?
- VIII. The rewritten tablets of the Law (Exodus 34)
- Chapter 34 is possibly another version of the Ten Commandments. Compare Ex. 34:26b with Ex. 23:19b
 - Ex. 35:1-2, Post-Exilic.
 - Ex. 36:2-7; How funds were raised for the building of the Tabernacle. How did the people possess all these things in the wilderness?
 - The remainder of the Book of Exodus tells of the building of the Tabernacle, and is not assigned reading. It is the product of P likewise, for the P writers delighted in repetitions of the details of the Tabernacle, sacrificial service, vestments of the priests, etc.

OUTLINE XIV

BIBLIE READINGS FOR THE WEEK:

- (1) Leviticus 8 and 9, also 10:1-7
- (2) Leviticus 10:8-20; II; 16
- (3) Leviticus 17 and 19
- (4) Leviticus 20 and 23
- (5) Leviticus 24 and 25
- (6) Leviticus 26 and 27.

- I. Introduction: The book of Leviticus takes its name from the Septuagint (LXX) title "the Levitical book". The Talmud calls it "Law of the Priests" (Torath Hakohanim). The Hebrew title, Vayikra, is derived from the first word of the book.

Leviticus is a collection of legislation, mostly priestly (P). It is a late compilation, setting forth the sacrificial laws and ceremonials as practised in the Temple.

Interestingly enough, in the book of Leviticus are embedded some of the loftiest moral, ethical, social and humanitarian ideals in the Bible.

Note Leviticus I and 2, which definitely excludes the possibilities of human sacrifice.

Lev. 17 through 26 form a remnant of what survived from a Code which must have been complete in itself formerly. It is called the Holiness Code.

- II. The recording of the beginnings of the Aaronic priesthood (Lev. 8, 9 and 10:1-7)

- A. Lev. 8, the Urim and Thummim. Note that no attempt is made in the American Jewish version (JPS Bible) to translate the words "Urim and Thummim". Christian versions translate as "light and perfection"; others, "guilt and innocence"; these, of course, are mere guesses, and utterly incorrect. The Urim and Thummim were the sacred lots cast by the priests in order to ascertain God's will. Nothing else is definitely known about them.
- B. Leviticus 9. Note verse 22, the form and method of the priestly blessing (Birkath Hakohanim).
- C. Leviticus 10:1-7: "strange fires" are probably heathen. How could Nadab and Abihu have offered up strange fire before the Lord? The entire episode is strange, and was seemingly written to strengthen further the authority of the priesthood.

- III. A. Lev. 10:8-20. Regulations tending to keep the priesthood absolutely clean.

Verse 10, in modern parlance, the holy and the common, would be the sacred and the profane. The Greeks and Romans had similar concepts of sacred and profane.

- B. Lev. 11 deals with kosher and terephah animals. What was the original meaning of terephah? Cf. Lev. 11 with Deut. 14.

The basis of priestly holiness is given in Lev. 11:44-45

- C. Leviticus 16 follows directly Lev. 10:7.

Verses 1-23: the scapegoat; atonement by means of a mediator (verse 22). Azazel. The origin of this proper name has not yet been determined. It is probably the name of a demon that inhabited the wilderness.

Azazel is mentioned in the Apocalypse of Enoch as the prince of

the fallen angels, the offspring of the Nephilim (Gen. 6:1-4)

- IV. A Leviticus 17: prohibition against eating blood; this is the basis of modern kashering with water and salt.
Note verses 1-7 the introductory passage to the Holiness Code, which definitely designates the sanctuary as the sole place for the offering of sacrifices. Note particularly verse 7. Its meaning?
- B. Leviticus 19. Underline verses 2b, 3, 13, 15, 16, 17, 18, 27, 31, 32, 34, 35, 36. Then reread the entire chapter.
- V. Leviticus 20: verse 2: Molech or Moloch, a deity to whom children were sacrificed. Note that Baal equals Hebrew lord; Molech or Moloch has the consonants of the Hebrew word melech, "king".
Note verses 22-27: separateness, exclusiveness, has to be marked by priestly holiness. The original meaning of the Hebrew word kadosh.
- B. Lev. 21:7; the Catholic and Episcopalian authority against divorce. Note, however, that their interpretation is a misinterpretation, and their authority is poor, for in the Bible it clearly refers only to the priests, not to the general run of the Hebrew population. The Bible in many passages alludes clearly to the granting of divorces, or to divorce as legal.
- C. Leviticus 23: The P version of the Holy Days. In verse 24 note that Rosh Hashanah is not mentioned by name, and that it actually lasts only one day.
- VI. A Leviticus 24: Verses 1-4; the perpetual lamp (ner tamid) Is this perpetual lamp still kept in the synagogues and temples?
Verse 11: the Tetragrammaton.
Verses 19-20: "an eye for an eye" (Lex Talionis); cf. Ex. 21:23-24
Verse 22: the rights of the alien.
- B. Leviticus 25: Verse 10, the basic credo of the American constitution, and the legend on the Liberty Bell ("and ye shall proclaim liberty throughout the land unto all the inhabitants thereof")
Leviticus 25:23. socialism, single tax, communism. Note particularly verse 17.
Usury is forbidden in verses 35-38
- VII. Leviticus 26 forms a concluding exhortation to the Holiness Code.

OUTLINE XV

BIBLE READINGS FOR THE WEEK:

- (1) Numbers 5 and 6
- (2) Numbers 8, 9 and 11
- (3) Numbers 12
- (4) Numbers 12 and 14
- (5) Numbers 15 and 16
- (6) Numbers 17 and 18

I. Introduction. The book of Numbers is named after the Septuagint and Vulgate title (Numeri). The Hebrew title is Bemidbar (In the Wilderness), after the fifth word (the first distinctive word) of the book.

Chapters 1-4 are a census of the people, hence the Latin title Numeri. Cf. Numbers 2:32

II. Numbers 5: quarantine and isolation.

Numbers 5:10: the ethical step of compensation over "an eye for an eye"
Note carefully verses 11-31, "the Ordeal of the Bitter Waters"
What was the psychology back of this ordeal?

III. The Law of the Nazirites and the Priestly Blessing (Numbers 6)

- A. The Law of the Nazirites (Numbers 6:1-21).
- B. The Priestly Blessing (Birkath Hakohanim, Numbers 6:22-27) Note that throughout the entire ancient period, up to comparatively very recent times, only the priests could pronounce this benediction.

IV. A. Numbers 8:1-4: the Menorah.

Numbers 8:16-19: why the Levites were set aside from among the rest of the tribes; cf. Numbers 3:11-12. Cf. also Gen. 49: 5-7
Would you say that the setting aside of the tribes of Levi for sanctuary and Temple service was comparatively late?

- B. The supplementary Passover (Numbers 9:1-14)
The expansion of the fiery cloud (Numbers 9:15-23; cf. Ex. 40: 36-38)
- C. Numbers 10:29-32; Reuel as Moses' father-in-law instead of Jethro
Numbers 10:35-36; Jahveh as the God of War; cf. Ex. 15
- D. Numbers 11: the JE version of parallel tales in Exodus.
(1) verses 4-15; Moses is disillusioned by the mixed multitude
(2) verses 16-23; the J version of the elders; cf. E in Ex. 18
(3) verses 28-29; meet Joshua

V. The rebellion of Aaron and Miriam against Moses (Numbers 12).

Note verse 1: Cushite is Ethiopian, the ancient term for the modern Abyssinia.

How do you account for Moses' marrying an Ethiopian woman?
Is this alluded to anywhere else in the Pentateuch?

Verse 3: succinct characterization of Moses, quoted hundreds of times in past and present.

- VI. The story of the Twelve Spies (Numbers 13 and 14)
This story of the Twelve Spies represents JE as re-edited by P
Note the injection of Aaron into the story; cf. Numbers 13:1 and 14:11
with Num. 14:2 and 14:26
- VII. Numbers 15:32-36: authority for the Sabbath blue laws of the ancient
Hebrews.
Numbers 15:37-41: the Tzitzith, or fringes, still worn underneath
the overshirt by Orthodox Jews over thirteen years of age today.
This Biblical passage has been incorporated bodily into the
Shema of the Orthodox morning and evening services.
- VIII. The Rebellions of Korah and Dathan and Abiram (Numbers 16).
A. Note how these two originally separate rebellions have been worked
into one rebellion.
B. Korah's rebellion is an ecclesiastical rebellion (verse 3); that
of Dathan and Abiram was a political rebellion (verses 12-13)
C. Dathan and Abiram are swallowed up (verses 31-34); Korah and his
followers are burned by fire (verse 35)
Note in verse 32 the principle of tribal or collective respon-
sibility then prevailing. What system of responsibility pre-
vails now?
- IX. Numbers 17 and 18:1-7.
Numbers 17 is the sequel to the Korah story. Verses 5 and 16-24
definitely establish the Aaronic priesthood and the superiority
of the Levites over the rest of Israel. Who would you say was
the author of these passages? Are they history or tendency?

OUTLINE XVI

BIBLE READINGS FOR THE WEEK:

- (1) Numbers 20 and 21
- (2) Numbers 22
- (3) Numbers 23 and 24
- (4) Numbers 25 and 26
- (5) Numbers 27, 30 and 36
- (6) Numbers 31, 32, 33 and 35

I. Moses' action with regard to the Edomites (Numbers 20:14-21) and the Amorites (Numbers 21:21-25). Justification? Modern parallels? What difference was there between the Morites here and Josiah of Judah in II Kings 23?

II. Numbers 20: This chapter follows directly after Numbers 14.
 A. Death of Miriam (verse 1)
 B. The repetition by P of the story of the striking of the rock (Numbers 20:7-13), probably in order to explain the death of Aaron (verses 22-29).

III. A. The fiery serpent (Numbers 21:1-9)
 The fiery serpent was probably a remnant of demon worship, represented in beast-like form (cf. II Kings 18:1-4)
 In the Gospel of John (John 3:14) the lifting up of the serpent is made to typify the crucifixion.

B. The Book of the Wars of Jahveh (Numbers 21:14-15). This was probably a collection of patriotic ballads which is now lost.
 Cf. Joshua 10:12-14 and II Sam. 1:17-27, where there are quotations from the lost Book of Jashar.

IV. The story of Balaam and Balak (Numbers 22); two traditions woven into one tale.
 In verse 5 the River is Euphrates. In dozens of other verses the River means the Nile.
 Note the contradictory verses, Numbers 22:20 and Numbers 22:22
 Verse 28: with the exception of this ass, and of the serpent, that spoke to Eve (Gen. 3:1-5), no animal talks in the Old Testament.
 Verse 32: adversary (Satan) Not Satan in the modern sense. Never so used in the Bible.

V. The prophecies of Balaam (Numbers 23 and 24)
 These two chapters contain history written in retrospect; they probably date back to the glorious days of the reign of David.
 Note how the story is built up by means of the insertion of poems.
 Note "son of man" in Numbers 23:19; Did the founder of Christianity plagiarize the Old Testament here too?
 Note the reference to Asshur (Num. 24:24)
 The object of the story is to demonstrate the Jewish conviction:
 "If God is for us, who can be against us?"

VI. Numbers 25: 26:52-56. 63-64.

A. Numbers 25

1. verses 1-9 are an echo of the Jahveh-Baal conflicts.
2. verses 10-15: the reward of loyalty to Jahveh; Phinehas, the grandson of Aaron; the Aaronic priesthood is established by descent -- post-Biblical.
3. Note verses 16-18; the memory of this conflict could never die out.

B. Numbers 26

1. verses 52-56; equity
2. Mark the interesting biographical note in verse 59.
3. verses 63-64; the editorial conclusion of the census.

VII. Numbers 27, also Numbers 36; ancient feminism.

A. Numbers 27:12-23; Joshua is to succeed Moses.

Numbers 27:18 and 23, the laying on of the hands.

B. Numbers 36:8; an interesting statute in land ownership; cf. Lev. 25:23

C. Numbers 30; women's vows.

VIII.A Numbers 31:1-27; holy war against Midian

Numbers 31:8; the death of Balaam.

Note verse 27; the division of the booty; probably the "army back home" helped to win the war; David was of the same mind (I Sam. 30:24-25)

B. Numbers 32:1-32; explaining how it happens that Israelites dwelt in Trans-Jordan.

C. Numbers 33

Note verse 2.

Numbers 33:50-56; was on native Canaanitish deities.

D. Numbers 35:9-34; cities of refuge; the law of asylum versus the avenger of the blood.

Outline XVII

BIBLE READINGS FOR THE WEEK

- (1) II Kings 22:1 to 23:25 as an introduction, and then Deuteronomy I.
- (2) Deuteronomy 2 and 3
- (3) Deuteronomy 4 and 5
- (4) Deuteronomy 6 and 7
- (5) Deuteronomy 8 and 9
- (6) Deuteronomy 10 and 11

- I. Introduction. The name of the book of Deuteronomy is derived from the Septuagint, and means "Second Law" (or Second Law-giving), a mistranslation of the phrase "a copy of this law" in Deut. 17:18. The Hebrew name of the book, "Debarim" (Devarim), is derived from the second Hebrew word of the Hebrew text of the book.
Note that of the five books of the Pentateuch, only two, Genesis and Numbers, have Hebrew names which are truly descriptive of their contents, i.e. Bereshith (in the beginning, i.e. Genesis) and Bemidbar (in the wilderness, i.e. Numbers).
- II. The date of Deuteronomy: (1) Hezekiah's reign, approximately 725-715 B.C.E.; discovered during Josiah's reform, 621 B.C.E..
(2) The work was written and "discovered" for the first time in the reign of Josiah, 621 B.C.E., for the purpose of effecting the reformation of Josiah.
The second hypothesis is the generally accepted one, and the more tenable, by far.
- III. Deuteronomy I, 2 and 3 constitute a general introduction to the Law Book, giving the history of the wanderings from Horeb.
 1. The narrative is principally E (note Deut. 1:6, where Horeb is the mountain of God's revelation; whereas J and P state that this mountain is Sinai).
 2. Note the style of the book, and how different it is from the previous books, and how unlike J, E or JE.
- IV. The continuation of the narrative (Deuteronomy 2 and 3)
 1. Note the friendly feelings toward Esau (Edom, Deut. 2:4-6; cf Numbers 20:2)-21). Hatred towards Edom dates from the Exile.
 2. The review of the wanderings is concluded in Deut. 3
 3. Note the prayer of Moses in Deut. 3:23-25; there is no parallel to this in the other sources.
- V. The important contents of Deut. 4 and 5
 - A. 4:1-40: the exhortation to obey the Law and an appeal to past experience; typically D.
 - B. 4:9-28: a strong plea against idolatry; note especially the insistence in verses 12 and 15 that no form of God was seen, but only a voice was heard. Would you not think that this insistence was repeated for the sake of contradicting and superseding a previous belief to the effect that the form of God was and could be seen?
 - C. Deut. 4:13: the first use of the term "Ten Commandments" or, in Hebrew, "Ten Words" (asereth hadebarim)

- D. Deut. 4:41-43; brief repetition of the idea of the Three Cities of Refuge (cf. Numbers 35:9-14 and Deut. 19:1-10)
- E. The Deuteronomic version of the Ten Commandments, Deut. 5:16-18. Note the high dominating religious spirit in Deut. 5-11. Compare Deuteronomy 5 with the other versions of the individual commandments. in Ex. 20:2-17.
- VI. The Shema, Deut. 6:4-9. Verse 5 indicates that the love of God is a religious duty.
Why is this passage only in D, and in no other part of the Pentateuch? Cf. Hosea 12:1, 4; 14:5 -- the influence of Hosea on D. Some Biblical critics believe that the frame-work of D on which the D writers added was originally an E document imported from the Northern Kingdom, and greatly influenced by Hosea.
- VII. Deut. 7:6-11: the idea of the Chosen People; this idea was developed after D; cf. Isaiah 41:8; 44:1-2.
Note in verse 8 that not only is Israel to love God, but God loves Israel. This idea is fully developed in Hosea 1-3.
- VIII. Deut. 8, the recalling of God's blessings in the past, and a warning for the future.
Note the remarkable idea in verse 4, repeated in Zechariah 4:6. In verses 7-8 mark the description of the land and its products; was this literally true, or a poetical exaggeration?
Deut. 8:11-18: conception of God's powers; note verse 17.
- IX. The warning against self-righteousness, Deut. 9. Note particularly verses 4-6.
In verse 8 et. seq.; the Golden Calf episode repeated in retrospect. The JE version of this episode is in Exodus 32 to 34.
- X. The new tablets of the law and the Ark, Deuteronomy 10.
Cf. Deut. 10:1-4 with Ex. 34:1-4.
There is a characteristic D exhortation in verses 12-21; cf. verse 16 with Jeremiah 4:4.
- XI. The second paragraph of the Shema, Deut. 11:13-21.
Deut. 11 ends the series of historical and hortatory introductions to the Book of Laws.

OUTLINE XVIII

BIBLE READINGS FOR THE WEEK.

- (1) Deuteronomy 12
- (2) Deuteronomy 13
- (3) Deuteronomy 14
- (4) Deuteronomy 15
- (5) Deuteronomy 16
- (6) Deuteronomy 17.

- I. A. The important law of the single sanctuary (central sanctuary), Deut. 12:2-28; this law is found only in D. E expressly sanctions a plurality of altars (Ex. 20:24)
- B. Deut. 12:13-19: the restatement of this law. How would you explain this change from the plural to the singular?
- C. Deut. 12:20-28: permitting the slaughtering and eating of animals at places other than at altars; this law follows inevitably upon the law of the one altar. Why?
- D. Mark Deut. 12:23; cf. this with Lev. 17:11-12 and Gen. 9:4; both these latter passages are P
- E. Note verse 31: against human sacrifice; cf. Jeremiah 8:31. What would you say as to the fact that human sacrifice is prohibited so often in the Bible, and in such late sources as D?
- II. Three statutes against the worship of other gods, Deut. 13:
 - A. Deut. 13:1-7; False prophets; note verses 3-4; miracles are no proof of truth.
 - B. Deut. 13:7-12; advice against being enticed to follow after other gods; how would we regard such advice today? What does it say about Abrahamic monotheism?
 - C. Deut. 13:11-12: capital punishment prescribed for religious apostasy. Why? Did any other church have the same penalty for this charge, and when and where?
 - D. Deut. 13:13-19: Herem (excommunication, or perhaps even a more serious, a capital punishment) (Herem is also frequently translated as ban, religious ban) prescribed for an apostate city.
- III. Deuteronomy 14. containing several important ideas.
 - A. Deut. 14:1: the Israelites as the sons of God; cf. Deut. 1:31, where the nation is the son of God. That is, of course, purely an Israelite-made notion. This idea is found so often in the Old Testament that it was easy for the writers of the New Testament to find it there.
 - B. Deut. 14:1-2: the prohibition of certain rites for the dead, and why; cf. Lev. 19-23.
 - C. Deut. 14:3-20: Kosher and Terephah animals and fishes; cf. Lev. 11:2-23 with this passage. Why the repetition?
 - D. Deut. 14:22-29; laws concerning the tithes; cf. Lev. 27:30-33 and Numbers 18:21-32.
- IV. Laws concerning the seventh year, the year of release. Hebrew "Shemittah" (Deuteronomy 15).
 - A. Verses 1-4: remission of debts; only in D, and applicable only

to Israelites. This law was later abrogated by Hillel, for the reason stated in verse 9.

- B. Verses 12-18: remission of slaves; cf. Ex 21:2-6; Lev. 25: 39-40. D has no law requiring that the land lie fallow in the year of release, as has the Holiness Code (Lev. 25:2-7; cf. Ex. 23:10). Why?

V. The three important pilgrimage festivals, Deut. 16:1-17.

1. These three pilgrimage festivals were Passover (Hebrew Pesach), the Feast of Weeks (Hebrew, Shabuoth), and the Feast of Tabernacles (Hebrew, Sukkoth)
2. Note particularly Deut. 16:20.
3. Mark well the prohibitions of the Asherah and the pillar in Deut. 16:21-22. The Asherah was a pole or artificial tree set up alongside the sanctuaries. It symbolizes the female deity; it is identified with the Babylonian "Ishtar" "(Astarte)" In the plural the word occurs both as masculine, Asherim, and feminine, Asheroth.
4. The pillar (Hebrew, Matzabah), is an obelisk or standing stone, erected in the same way as the Asheroth; it was the embodiment of the masculine deity. Originally both Asherah and Matzabah were connected with phallic worship, with rites dealing with the fertility of the land. Even today tombstones are called Matzeboth in Hebrew.



OUTLINE XIX

BIBLE READINGS FOR THE WEEK:

- (1) Deuteronomy 18
- (2) Deuteronomy 19
- (3) Deuteronomy 20
- (4) Deuteronomy 21
- (5) Deuteronomy 22
- (6) Deuteronomy 23 and 24

I. Deut. 17, various laws and religious prohibitions.

- A. Verses 2-5: note the strict law against idolatry, and the dread penalty attached to it. What does this passage prove regarding monotheism even in the comparatively late days of the composition of the book of Deuteronomy?
- B. Verses 6-7; more than one witness is required in cases involving the death penalty. Verse 7b gives the motive for the death penalty. What would our reaction today, even as Judaism as a religion, be to cases of idolatry?
- C. Note in particular verses 8, 9 and 11: the Court of Appeals seems to consist of priests, Levites, and a lay judge; cf. II Chronicles 19:8-11.
- D. Note verses 14:20, dealing with the choice of a king; this is a retroactive moral warning; there had been kings in Israel and Judah for many decades before this passage was composed.
- E. Mark verse 16: note the association between horses and Egypt. Horses seem to have been introduced into Palestine by the Egyptians, who received them first from the Hyksos. What was the common mount of the Hebrews then, or mounts, and for many years thereafter, too?
- F. Verse 17: is this a reference to Solomon? Cf. I Kings 11:1.

II. Deuteronomy 18:

- A. Verses 1-5: priests and Levites live by means of the offerings made to God. They get parts of certain sacrifices for their food.
- B. Verses 9-15: against divination. You can see how many of the laws and prohibitions of the Pentateuch cannot possibly be kept today, because of their thorough obsolescence. But this is only quite natural.
- C. Verses 15-22: the old theology gets its idea of prophecy from this passage (cf. Acts 3:23).

III. The Blood Avenger and the Cities of Refuge, Deuteronomy 19 (mentioned already for the third time in the Pentateuch)

- A. Verses 1-13: laws dealing with unpremeditated murder, the avenger of the blood, and the cities of refuge, as well as the punishment of death for premeditated murder.
Note that the cities of refuge were only for manslaughter, those who killed persons accidentally or unpremeditatedly.
- B. Verses 15-21: note again the law about false witnesses. Could modern justice use something like this law today? Why?

IV. Judaism and War Regulations, Deuteronomy 20. Dealing with the conduct of war by the Israelites.

- A. Deut. 20: 1-9: exemptions from services in war. One of these

- exemptions was recognized in the World War. Which?
- B. Mark verses 10-11: offers of peace to precede actual battle. Was this law observed? What is here meant by peace? Surrender? Note that here the right of the Israelites to make war is taken for granted. Are any possible causes for the making of war mentioned here?
- C. Verses 19 and 20 prohibit the destruction of fruit-trees.
- V. Various laws dealing with women captured in war, collective responsibility for unsolved murders, punishment of children, etc. Deuteronomy 21.
- A. Deut. 21:1-9: Communal responsibility for an untraced and unsolved murder, and the method by which it is to be expiated; in Hebrew called the Eglah Arufah ceremony (the ceremony of the breaking of the heifer's neck)
- B. Verses 10-14; the treatment of women captives in war; and yet a great advance over the customs prevailing in those days, or even in the Middle Ages.
- C. Verses 15-17; the inheritance rights of the first-born. What survives of the first-born rights today?
- D. Verses 18-21: Punishment of disobedient children. How do our methods differ? Which methods are the more enlightened?
- VI. Various laws dealing with clothing, charity, divorce, mixed sowing, mixed plowing, charges of unchastity, etc. Deut. 22, 23 and 24
- A. Deut. 22: 4, 5, 6, 7, 10 and 12. mark these verses; note in verse 5 the prohibition against wearing the clothes of the other sex; found only in D. Wearing the clothes of the other sex appears to have been one of the prime customs practiced in the sexual rites of some of the other religions of the times. Cf. Deut. 22:9-11 with Lev. 19:19
- B. The law of Tzitzith, or fringes, Deut. 22:12; cf. with Numbers 15:37-41; note how unclear the law is in Deuteronomy.
- C. Deut. 23:16-17; only in D. This law is a great advance over the morality of the day. Hammurabi decrees exactly the opposite. What about during the United States Civil War?
- D. Mark particularly Deut. 23:8-9, 18-19, 20-21.
- E. Laws dealing with divorce (Deut. 24:1-4)
- F. Laws dealing with the taking and restoring of pledges, Deut. 24:10-13.
- G. The important laws of charity and philanthropy scattered throughout this entire chapter. Note especially Deut. 24:19-22; an entire Mishnaic and Talmudic literature was built up around and on these few verses alone.

OUTLINE XX

BIBLE READINGS FOR THE WEEK

- (1) Deuteronomy 25
- (2) Deuteronomy 26 and 27
- (3) Deuteronomy 28 and 29
- (4) Deuteronomy 30 and 31
- (5) Deuteronomy 32
- (6) Deuteronomy 33 and 34

I. Deuteronomy 25, various laws:

- A. Deut. 25: 1-3: according to rabbinic law, the number of stripes is never to exceed 39. The stripes were called Malkoth.
- B. Deut. 25:4: An example of kindness to animals. But why necessary?
- C. The Levirate marriage, Deut. 25:5-10; from the Latin "levir", meaning brother-in-law (husband's brother). In Hebrew the husband's brother is called yabam, hence the ceremony in Hebrew is called the Yibbum marriage and the Yibbum ceremony. For an early example of this law in the breach see Genesis 38.
- Deut. 25:7-10: the Halitzah ceremony, in case the yabam refused. The pulling off of the sandal. Undoubtedly this law represents a refinement or modification of the originally inviolate law; originally the law requiring the Yibbum marriage was absolutely stringent, and could not be disregarded.
- D. Deut. 25:13-16; honest weights and measures. One of the fundamental defects of mankind even today. Are there inspectors of weights and measures in every city and county today?
- E. Deut. 25:17-19: the renewal of the recommendation of eternal hatred and enmity against Amalek (the Amalekites) Cf. Ex. 17:14-16. We may rest assured that most of the Jews of today have forgotten. Where could we find Amalekites today, even if we wanted to observe this law? These verses are read in all Orthodox synagogues on the Sabbath before Purim, which is called Shabbas Zachor (Sabbath Remember), after the first Hebrew word in verse 17. Haman the Agagite, of the book of Esther, was supposed to be a descendant of the Amalekites through Agag (cf. I Samuel 15:4-32).

II. The famous passage about the first-fruits and the tithes of the poor, Deuteronomy 26.

- A. Deut. 26:1-11: the offering of the first-fruits. The prayer accompanying this offering is in verses 5-10. Note in verse 5 the phrase "a wandering Aramean was my father"; it indicates beyond a doubt that even the Hebrews were conscious and perhaps even proud of their Aramean origin.
- B. Tithes for the poor, Deut. 26:12-15
- C. Concluding exhortation, Deut. 26:16-19, typically D. Deut. 26:19, "as He hath spoken", is probably an editorial reference to Ex. 19:6

III. The Mount Gerizim and Mount Ebal ceremony, Deuteronomy 27.

- A. Deut. 27:1-8: the engraving of the Law on stones and the placing of these stones on Mt. Ebal, and the building of the altar there. This passage is clearly an old passage from the E book used by D. The Samaritan text reads Gerizim, the sacred mount of the Samaritans. Of course this change was made by the Samaritans designedly. Cf. Deut. 11:29 and 27:11-14 Note that

according to verse 12, Garizim is the mountain of blessing, and Ebal that of the curse, hence the change of the Samaritans.
 B. Verses 15-26 are probably by a later hand. Note their similarity to the Holiness Code, Lev. 17-26.

IV. The Blessings and the Curses for the Observance and Non-Observance of the Law, Deuteronomy 28.

Note the preponderance of the curses over the blessings. Cf. Lev. 26:3-45; Ex. 23:20-33. Note particularly verses 47-54; Exilic?

V. The religious discourse in Deuteronomy 29.

A. Deut. 29:9-27, one of the most beautiful discourses in the whole of Deuteronomy. Note verse 28. This whole section is read in the synagogue on the morning of Yom Kippur, and is the subject of frequent sermons even today.

B. Verse 27 points to the date of this passage, and hence probably to that of the entire chapter, as Exilic.

VI. Deuteronomy 30, the antidote to the terrible curses in Deuteronomy 28.

A. Deut. 30:1-10: evidently Exilic.

B. Deut. 30:11-20; the forceful and telling conclusion of the discourses.

C. Verse 14: the emphasis of the idea that God's word is very near; cf. Deut. 4:7, where God Himself is described as being very near to Israel.

VII. The last days of Moses' life and the Appointment of Joshua as his Successor, Deuteronomy 31.

A. These final chapters, Deuteronomy 31 and 34, were originally probably not a part of Deuteronomy, but of some other work or source-book, and were only appended later by the final redactors (perhaps P) in order to connect the Pentateuch with the Book of Joshua. Others take different views.

B. Deut. 31:2: the age of Moses; cf. Deut. 34:7 (P) and Ex. 7:7

C. Deut. 31:9: Moses as the author of the book; cf. verse 24

D. Deut. 31:14-23: Joshua is charged with bringing the people of Israel into Palestine.

VIII. The Song of Moses, Deuteronomy 32. It is a didactic ode, distinguished by a very fine and fiery sweep of superb poetry and rhetoric.

A. Verses 10-14: the settlement of the land is long past.

B. Deut. 32:15-18: the demoralization of the people because of wealth and luxury; this process was repeated in Greece, Rome, France and dozens of other nations. Both these passages indicate that the poem is post-Mosaic; definite signs of Exilic authorship.

C. The poem ends in Deut. 32:43.

D. Deut. 32:48-52: Moses is summoned to death; cf. Numbers 27:12-14.

IX. The Blessing of Moses. Deuteronomy 33.

1. Compare this poem with Genesis 49.

2. This poem probably dates back to the earlier period of the kingdom; it is clearly post-Mosaic. Many of the passages are obscure and corrupted.

X. The Death and Burial of Moses, Deuteronomy 34.

1. Note well verses 10-12

2. Verse 6: lest the people worship him as divine, and make pilgrimages to his tomb as to that of a deity?

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Lesson VII - Deuteronomy + Test

read in class the Shema; also Death of Moses, Dt. 34
TEST on TORAH

assignment - Joshua - battle of Jericho 6: 2-16; 20-21 (precis)
- death of Joshua 24

Lesson IX - Prophets - Earlier

class discussion of nature of earlier prophets - i.e. are history books
" " what is a judge?

Read in class The "Theme" Judges 2: 11-23

assignment - Deborah story - ch. 4 (precis)
Samson story - 13: 1-7, 24; 16: 4-31

Lesson X - Samuel I, II

class discussion - signs of Kingship, reasons against - read in class
Samuel's opposition to monarchy 1 S 8: 4-22

Opposition vetoed - and Saul anointed first King 9: 15-17; 10: 1, 24

Tell about Saul's sign & introduce David 16: 13

assignment - ~~David's lineage~~ selection

David's fight with Goliath 1 S 17: 4-11, 38-51 (precis)

Lesson XI - Kings I, II

class discussion - tell that II S is continuation of David's exploits, leading up to Solomon

Read in class example of Solomon's temple sermon at the dedication 1 K 8: 1-63 + discuss function of synagogue, etc.

assignment - read example of Solomon's wisdom 3: 1-3, 16-28 (precis)
read Elijah's experience with God 1 K 18: 1-2 (precis)

Lesson XII - Kings II

class discussion - What is God? - based on Elijah's "still small voice"

read in class the two passages about the destructions of the Kingdoms

north - 2 K 17: 7-23 (cf. with philosophy of history in Judges)

south - 2 K 25: 1-22

assignment - Isaiah's call - Is. 6: 1-8

Isaiah's ideal of peace - (Is. 2: 1-4) (memorize)

Lesson Schedule 1

Lesson I - Introductory - why study Bible?

- 1) earliest history of J. people
- 2) greatest book of all times - its influence
- 3) ethics, poetry, legends, drama

B). Language - Hebrew

C). Author and Time

D). Structure on board

Torah - 5

Psalms - 21

Writings - 13

39

Explain citation system

First assignment - (allow two weeks)

memorize structure

Gen. 1-11 - precis - Adam + Eve
Cain + Abel
Noah's Ark
Tower of Babel

Lesson II - completion of Introductory material
no assignment

Lesson III - class discussion to cover history, ch. 12-50
assignment - ch. 22 (ascension of Isaac)
ch. 37, 39-46 (Joseph story) - precis

Lesson IV - Exodus

class discussion over chs. 1, 2, 3 - early life of Moses & leaving Egypt
readings in class

assignment - story of plagues 7-11 and crossing of Red Sea 14 (precis)

Lesson V - Exod. (cont.)

class discussion continues story of flight (possible reading of over Red Sea precis) and points out necessity for laws. Read in class 19: 16-20 (Ten Comm.). Mention remaining contents of Ex. (Tabernacle)

assignment - memorize Ten Comm. passages & read and precis Golden calf 32, 34: 1-6

Lesson VI - Leviticus + Numbers

class discussion - nature of Lev. as books of laws and further account of 40 years wandering. Read in class dietary section Lev. 11 + discuss.

assignment - Num. 13 - Report of Spies
10: 2-13 - Water out of Rock

Lesson VII - Lev. & Num. (cont.)

class discussion of great moral chapter Lev. 19 - interpret affliction
read priestly benediction Num. 6: 24-27 in class

assignment - repetition readings - 1) Ten Comm. - Deut. 5: 1-22

2) Social Laws - 24: 17-22; 25: 13-16

3) Dietary laws - 14

- warning of review test - memorize Shema 6: 1-9

Hand back precis in prep. for test

Test to include 3 memory passages

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Schedule 2

Lesson XIII - Isaiah

class discussion - what is a prophet? Not a fortune-teller, but a moralizer

read in class - Mission of Israel 42:1-8; 49:3, 4, 6-9

- Prophetic Concept of True Religion 58:3-9a (ETHICS)

- Reward for Righteous Living 65:17-25

assignment - Jeremiah's call - J. 1:4-10

- J's version of true religion - J. 7:1-28 (write essay on social justice of prophet)

Lesson XIV - Jeremiah

class discussion - Does Prophetic Concept of Social Justice Operate in world today? What happens to reformers? i.e. - what happened to Wallace at Democratic Convention? Same thing happened to Jeremiah.

Read in class - Imprisonment + Release by King - 38:6-16

How can we change human nature?

Read in class - New Covenant - 31:31-34 - Love of Jeremiah

assignment - read, Ezekiel's call - ch. 1

" valley of dry bones - E. 37:1-14 (write poem)

Lesson XV - Ezekiel, Hosea

class discussion - tell about E. - mystic, lived at time of collapse of society, went into exile - had vision of life - Dry Bones coming to life. of Palestine today; modern Zionism.

Introduce Hosea - explain that "minor" prophets no less important than "major". Give Theme of "God of Love". Tell story of unfaithful wife + unfaithful Israel.

read in class - God's Love of Israel - H. 11:1-9

assignment - read - what God desires 6:4-6 (memorize v. 6)

Restoration of land 14:2-9

Lesson XVI - Hosea, Amos

- class discussion - ^{Introduce} tell about Amos - describe him as greatest prophet of social justice - "God is Justice"
- read in class - Call of Amos 7:14-15 (note fact that prophet speaks through moral compulsion, not as a professional)
- Transgressions of Israel - A. 2:6-8
 - True Religion 5:10-15; 21-24
 - Final Optimism 9:14, 15 (cf. with H's final optimism, which was assignment for today)

assignment - memorize True Religion Amos 5: 21-24

- read Book of Jonah (write pieces)

Lesson XVII - Jonah

- class discussion - tell story of Jonah + read some pieces. Emphasize theme of universal and compassionate God - esp. last 2 verses
- assignment - memorize Micah 6:6-8 Greatest Definition of Religion
- prepare all memory passages and all stories of prophets, for TEST

Lesson XVIII - Micah + TEST

- class discussion - on Micah and his definition of religion
- " reading - Social Justice 3:1-4
- " - Peace Theme 4:1-5 (repetition of Isaiah)
- TEST - questions - What is meant by Social Justice?
- What would you do to practice Social Justice if you were President?
 - quote Isaiah, Hosea, Amos, Micah
2:1-4, 6:6, 5:21-24, 6:6-8
- assignment - read and pieces Ps. 121 (Faith in God)
- memorize 23rd Ps.

Lesson XIX - WRITINGS - Psalms

- class discussion - indicate that we are entering on third great section, Writings; Psalms one of most important books - 5 sections to match Pentateuch, etc. - David as key text + author.
- all types of psalms - what ^{type} was Ps. 121?
- read in class - Ps. 1 - Righteous + Wicked
- 67 - Thanksgiving
 - 137 - Zion
 - 119 - Literary type - style acrostic
- assignment - Proverbs ch. 22 - pick out 5 proverbs that appeal to you and indicate why (in writing)

Schedule 3

Lesson IX - Proverbs, Ecclesiastes

class discussion - on ch. 22, reading some of homework papers.

class reading - ^{Pn} ch. 4, on wisdom

" " ^{Pn} 31:10-31 on wisdom of Vebor

Introduce Ecclesiastes and read E. 3:1-8 - ~~Everything~~ Everything has its time

1:9 - Nothing new under sun

assignment: Job 1, 2, 3:1-7

Lesson X - Job

class discussion - tell story of Job - great drama

" reading - same as assigned homework, plus epilogue, ch. 42

discuss Theme of SUFFERING

assignment - ^{read & precis} whole book of Ruth (memorize 1:16-18)

Lesson XI - Ruth

tell story in class - read precis - compare Theme of Ruth to

Jonah (friendliness to non-Jew)

assignment - read & precis book of Esther

Lesson XII - Esther

class discussion - tell story

- discuss anti-Semitism (esp. implications of 3:8)

assignment - Daniel & in Lion's Den - ^{D.} ch. 6 (precis)

- test in two weeks. ∴ read through notes and jot down questions to be asked teacher in next week's review

Lesson XIII - Daniel

class reading - Handwriting on Wall - ch. 5

REVIEW - and Questions on all Things Unclear

Return all precis which have been collected during year in individual folders - and let these be used as preparation for Final Exam.

Lesson XIV -

FINAL EXAM

(Preparatory Introduction) Items to be Included in Curriculum

I. TORAH

A. Genesis -

1-11 (Myths) + Isaac (22)
12-50 (History) - Abraham - Jacob
Joseph story 37, 49-56

B. Exodus

Moses before Exodus 1, 2 Red Sea 14
Burning Bush 3 Ten Commandments 28:16-20
Plagues 7-11 Golden Calf 32, 34:1-6
Passover 12

C. Leviticus

Laws of cleanliness - Personal (food) (leprosy)
Golden Rule 19 (esp. vv. 17, 18) Priestly 22

D. Numbers

Priestly Benediction 6: 22-27
Rept of Spies 13
Water out of Rock 20: 2-13

E. Deuteronomy

Repet. of Social Laws 24: 14-22; 25: 13-16
Repetition of Ten Commandments 5: 1-22 Repet. of Dietary Laws 14
(Shema 6: 4-9) Exhibit these repetitions to pupils
to illustrate meaning of new Deuteronomy.

Draft exemptions 20: 1-13 and treatment of enemy.
Death of Moses 34

II. PROPHETS

A. Earlier Prophets

1. Joshua - Conquest of the Land & Division of Territory
Battle of Jericho 6: 2-16, 20-21.
Death of Joshua 24: 29-33
(Reaffirmation of History)

2. Judges - Providence in History = with God is good; straying is bad
Theme 2: 11-23
Example is Deborah, ch. 4
13: 1-7, 24
Samson 16: 4-31

3. Samuel I

Prophetic warning vs. Evil of Monarchy 8: 4-22
Anointing of Saul 9: 15-17; 10: 1, 24
David - divine selection 16: 1-13, 4-11
fight with Goliath 17: 40-51

4. Samuel II - nothing - continuation of David exploits

5. Kings I (split in Kingdom)

Wisdom of Solomon - 3:1-3; 16-28

Dedication of Temple 8:1-63 Solomon's address (^{function} of Synagogue)

Elijah & Still Small Voice 19:9-12 (nature of God)

6. Kings II

Destruction of Israel 17:7-23 (cp. with philosophy of history in Judges)

Destruction of Judah 25:1-22

B. Later Prophets - Major

1. Isaiah

Call of prophet 6:1-8

Ideal of peace 2:1-4, 11:6-7 (memorize)

Mission of Israel 42:1-8; 49:3, 4, 6-9

Universality of Temple worship 56:6-7 (cf. I Kings 8)

* True Religion 58:3-9a

Day of Redemption & Reward 45:17-25

2. Jeremiah

Call 1:4-10

* Temple Sermon 7:1-28 (true religion)

True Values 9:22-23 - memorize

Imprisonment & Rescue by Negro 38:6-16

* Core of J. - New Covenant 31:31-34

3. Ezekiel - mystic

Call - ch. 1

Valley of Dry Bones 37:1-14

Late Prophets - Minor

1. Hosea - God is Love

ttl story of unfaithful wife; unfaithful Israel.

What God Desires 6:4-6

God's love 11:1-9

His Restoration of the Land 14:2-9

2. Amos - God is Justice

Transgressions of Israel 2:6-8

* True Religion 5:10-15; 21-24

Call of Amos 7:14-15

Final optimism 9:14, 15

memorize 14, 15

3. Jonah -

whole book - esp. last two verses
teaches Universal God.

4. Micah

Social justice 3:1-4

* Peace Theme 4:1-5 (repet. of Isaiah)

→ Greatest definition of religion 6:6-8

III. WRITINGS

1. Psalms 23 memorize

- Psalms 1 - Righteous & Vicked
119 - Acrostic - Literary Type
121 ~~28~~ - Faith in God
67 - Thanksgiving
137 - Zion

2. Proverbs - ~~Ecclesiastes~~

Woman of Valour - Ideal Jewish mother

31: 10-31

Typical chapter - 4 - Wisdom

" " 22 - variety of moral precepts

3. Job

(Teacher tells story)

Prologue - 1, 2, 3: 1-7

Epilogue - 42

4. Ruth

Whole book - compare Thesis with Jonah

memorize 1: 16-18

5. Ecclesiastes (give same time as Proverbs) ↑

Time for Every thing 3: 1-8

Nothing new under sun 1: 9

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6. Esther

Whole book (anti-Semitism, esp. 3:8)

7. Daniel

Handwriting on Wall - 5

Lions' Den - 6



LESSON SCHEDULE - ILESSON I - Introductory

- A) - Why Study Bible? - 1) Earliest History of Jewish People. 2) Greatest Book of all time - its influences on Books, Paintings, Music. 3) Ethics, Poetry, Legends, Drama.

B) - Language - Hebrew

C) - Author and Time

D) - Structure ~~on Board~~ 7 Bible - Torah - 5 5
Prophets - 21
Writings - 13
39 Explain Citation System

E) - ←
- First Assignment - Memorize Structure

(←) (Allow two weeks) - ~~Stories~~ - Adam & Eve
- Read - Gen. ch. 1-11 and write synopsis of following four stories:
Gain & Abel
Noah's Ark
Tower of Babel

AMERICAN JEWISH ARCHIVES

LESSON II - Completion of Introductory Material -
No Assignment

LESSON III - Class discussion to cover history, ch. 12-50

Assignment - Ch. 22 (Sacrifice of Isaac) *Synopsis*
Ch. 37, 39-46 (Joseph Story) Written ~~Free~~ *Free*

LESSON IV - Exodus

Class discussion: Cover 9 chps. 1, 2, 3 - early life of Moses and burning bush. Readings in class.

Assignment - Story of Plagues - 7-11 and (Crossing of Red Sea, 14 (1277))
If (Free) (Synopsis)

LESSON V - Exodus (Cont.)

Class discussion continues - Story of flight (possible reading of ~~one~~ of Red Sea *Synopsis*) and points out necessity of law for tribes in desert.
Read in class 19:16-20
(Ten Commandments) - Mention remaining contents of Exodus (Tabernacle)

LESSON SCHEDULE ILESSON V - Exodus (Cont).

Assignment - ~~MEMORIZE~~ Ten Commandments Passage, ~~and~~
~~Read and~~ Golden Calf - 32,34:1-6
 synopsis

LESSON VI - Leviticus and Numbers

Class discussion - nature of Leviticus and Numbers as books of laws, and further account of 40 years' wandering. Read in class dietary section Lev. 11 and discuss assignment (precis)

Assignment -

Numbers 13 - Report of Spies - ~~precis~~ (synopsis)
 Water out of Rock 20:1-13-n

AMERICAN JEWISH
 ARCHIVES

LESSON VII - Leviticus and Numbers (Cont.)

Class discussion and reading of great moral chapter Lev. 19 and contemporary application - (MEMORIZE 19:17,18)

Read priestly benediction, Numbers 6:22-27 in class.

- = Assignment - Repetition readings - 1) Ten Comm., Deut. 5:1-22
 (to illustrate nature of Deuteronomy as a "second telling") 2) Social Laws - 24:14-22; 25:13-16
 3) Dietary Laws - 14

Warning of Test

(Hand back precis in prep. for test)

(Test to include 3 memory passages) and all of Torah

(Warning of review test on Torah)
 MEMORIZE Shema 6:1-9

LESSON VIII - Deuteronomy and Test

Read in class the Shema; also Death of Moses, Deut. 34

TEST on TORAH

Assignment - Joshua - Battle of Jericho - 6:2-16; 20-21 (Precis) ^{synopsis}
 - Death of Joshua - 24

LESSON SCHEDULE ILESSON IX - PROPHETS - Earlier

Class discussion of nature of earlier prophets - i.e. six history books.

" " - What is a Judge?

Read in class the "Theme" Judges 2:11-23

Assignment - Deborah Story - Ch. 4 (Precis *Synopsis*)
 Samson Story - 13:1-7, 24; 16:4-31

LESSON X - Samuel I, II

Class discussion - origins of kingship, reasons against - read in class Samuel's opposition to monarchy

1 S 8:4-22

Opposition vetoed - and Saul anointed first king - 9:15-17; 10:1, 24

Tell about Saul's reign and introduce David - 16:13

Assignment - David's fight with Goliath - **1 S 17:4-11, 38-51** (*Synopsis*)

LESSON XI - Kings I,

Class discussion - Tell that **II S** is continuation of David's exploits, leading up to Solomon.

Read in class Solomon's Temple sermon -

The Dedication 1 K 8:1-63 and discuss function of Jewish Synagogue, etc.

Assignment - Read example of Solomon's wisdom - 3:1-3, 16-28

Read Elijah's experience with God - **1 K 17:1-12**

(*Precis*)

Synopsis

LESSON XII - KINGS II

Class discussion - What is God? - based on Elijah's "Still small voice"

Read in class the two passages about the destruction of the Kingdoms north - 2 K 17:7-23
 (compare with philosophy of history in Judges)

south - 2 K 25:1-22

north ...
 south ...

north

=

LESSON XII - KINGS II (Cont.)

Assignment - Isaiah's call - Is. 6:1-8

Isaiah's ideal of peace - Is. 2:1-4 (M. ~~more~~)



LESSON XIII - Isaiah

- Class discussion - What is a Prophet? Not a fortune-teller, but a moralizer
- Read in Class - Mission of Israel - 42:1-8, 49:3,4,6-9
- " " " - Prophetic Concept of True Religion - 58:3-9A (Ethics)
- " " " - Reward for Righteous Living - 65:17-25
- Assignment - Jeremiah's call - J. 1:4-10
- Jeremiah's version of True religion
- J. 7:1-28 (write essay on social justice of prophets).

LESSON XIV - Jeremiah

- Class discussion - Does Prophetic Concept of Social Justice operate in world today? What happens to reformers? i.e. - What happened to Wallace at Democratic Convention? Same thing happened to Jeremiah.
- Read in Class - Imprisonment and rescue by Negro - 38:6-16
- How can we change human nature?
- Read in Class - New Covenant - 31:31-34 - Core of Jeremiah
- Assignment - Read, Ezekiel's call - Ch. 1
- " Valley of Dry Bones - E. 37:1-14 (Synopsis)
- (Write Essay)

LESSON XV - Ezekiel, Hosea

- Class discussion - Tell about Ezekiel - mystic, lived at time of collapse of society, went into exile - had vision of hope - Dry Bones coming to life
- † Palestine today; modern Zionism.
- Introduce Hosea - Explain that "minor" prophets no less important than "major". Give theme of "God of Love." Tell story of unfaithful wife and unfaithful Israel.
- Read in Class - God's love of Israel - H. 11:1-9
- Assignment - Read - What God Desires - 6:4-6 (Memorize V.6)
- Restoration of Land - 14:2-9

~~LESSON SCHEDULE II~~LESSON XIX - WRITINGS - Psalms

Class discussion - Indicate that we are entering on Third great section, WRITINGS; Psalms one of most important books - 5 sections to match Pentateuch, etc. - David as Harpist and Author. All types of psalms - what type was Psalm 121?

Read in Class - Psalm I - Righteous and Wicked
 67 - Thanksgiving
 137 - Zion
 119 - Literary type - style acrostic

Assignment - Proverbs - ch. 22 - pick out five proverbs that appeal to you and indicate why (in writing)

~~LESSON SCHEDULE III~~LESSON XX - Proverbs, Ecclesiastes

Class discussion - On Ch. 22, reading some of homework papers.

Class Reading - - Pr. Ch. 4, on Wisdom
 - Pr. 31:10-31 on Women of Valor
 Introduce Ecclesiastes and read E. 3:1-8
 "Everything Has its Time."
 1:9 - "Nothing New Under Sun"

Assignment - Job - 1,2,3:1-7

LESSON XXI - JOB

Class Discussion - Tell story of Job - great drama

Class Reading - Same as assigned homework, plus epilogue, ch. 42
 - Discuss Theme of SUFFERING

Assignment - Read and ~~write~~ ^{discuss} whole book of Ruth
 (Memorize 1:16-18)

LESSON SCHEDULE IIILESSON XXII - Ruth

Tell Story in class - ~~read précis~~ ^{compare} - ~~compare~~ Thesis of Ruth to
Jonah (Friendliness to non-Jew)

Assignment - Read and ~~precis~~ ^{Synopsis} book of Esther

LESSON XXIII - Esther

Class Discussion - Tell Story
- Discuss Anti-Semitism (especially implications
of 3:8)

Assignment - Daniel in Lions' Den - D. Ch. 6 (^{Synopsis} ~~precis~~)
- Test in two weeks...read through notes and jot
down questions to be asked teacher in next
week's review.

LESSON XXIV - Daniel

Class Reading - Handwriting on Wall - Ch. 5

Review - ~~Ask~~ questions on all things unclear.

^{Teacher to} Return all ~~precis~~ ^{Synopsis} which have been collected
during year in individual folders - and let
these be used as preparation for final
Exam.

LESSON XXV - FINAL EXAM

LESSON SCHEDULE IILESSON XVI - Hosea, Amos

- Class Discussion - Introduce Amos - describe him as greatest prophet of social justice - "God is Justice".
- Read in Class - Call of Amos - 7:14-15 (Reiterate fact that Prophet speaks through moral compulsion, not as a professional).
- " " " - Transgressions of Israel - A. 2:6-8
- " " " - True Religion - 5:10-15; 21-24
- " " " - Final Optimism - 9:14,15 (compare with Hosea's final optimism which was assignment for today)
- Assignment - ~~Memorize~~ True Religion (Amos - 21-24)
- Read Book of Jonah (write *precis*) *Synopsis*

AMERICAN JEWISH ARCHIVES

LESSON XVII - Jonah

- Class discussion - Tell story of Jonah ~~and read some precis~~.
Emphasize Theme of Universal and Compassionate God - especially last two verses.
- ASSignment - ~~Memorize~~ Micah - 6:6-8. Greatest definition of Religion
- Prepare all memory passages and all stories of prophets, for TEST.

LESSON XVIII - Micah and TEST

- Class discussion - On Micah and his definition of Jewish Religion
- Class Reading - Social Justice - 3:1-4
- Peace Theme - 4:1-5 (repetition of *Isaiah*)
- TEST - Questions - What is Meant by Social Justice?
- What would you do to practice
- Social Justice if you were President?
- Quote *Isaiah, Hosea, Amos, Micah*
- 2:1-4 6:6 5:21-24 6:6-8
- Assignment - Read and ~~precis~~ *Synopsis* Ps. 121 (Faith in God)
- ~~Memorize~~ 23rd Psalm.

TEMPLE EMANUEL
CONFIRMATION CLASS - LESSON SCHEDULE FOR BIBLE SURVEY COURSE

LESSON I - Introductory

- A) Why Study Bible? 1) Earliest History of Jewish People
2) Greatest Book of all time - its influences on Books, Paintings, Music.
3) Ethics, Poetry, Legends, Drama
Contents -
- B) Language - Hebrew
- C) Author and Time
- D) Structure of Bible - Torah - 5
Prophets - 21
Writings - 13
39 Books

E) Explain Citation System; chapter and verse

Assignment - MEMORIZE Structure - Read Gen. Ch. 1-11
and write synopses of the following four
stories: - Adam and Eve - Cain and Abel
Noah's Ark - Tower of Babel

LESSON II - Completion of Introductory Material

No Assignment

LESSON III - Class Discussion - Cover History: Genesis, Ch. 12-50

Assignment - Ch. 22 (Sacrifice of Isaac)
Ch. 37, 39-46 (Joseph Story) Written Synopsis

LESSON IV - Exodus

Class Discussion - Cover Chps. 1,2,3, - Early life of Moses and
burning bush. Readings in Class.

Assignment - Story of Plagues - 7-11
Crossing of Red Sea, 14 (Synopsis)

LESSON V - Exodus (Cont.)

Class Discussion Continues - Story of flight (Possible reading
of one of Red Sea synopses).
Point out necessity of Law for
tribes in desert.

Read in Class - Chapter 19 - Giving of Ten Commandments.
Mention remaining contents of Exodus
(Tabernacle)

Assignment - MEMORIZE - Ten Commandments - Ex. 20:1-14
Synopsis of Golden Calf Story -
32,34:1-6, 17-35

LESSON VI - Leviticus and Numbers

Class Discussion - Nature of Leviticus and Numbers as books
of laws, and further account of 40 years'
wandering. Read in class dietary section
Lev. 11 and discuss.

Assignment - Numbers 13 - Report of Spies - (Synopsis)
20:2-17 - Water out of Rock

LESSON VII - Leviticus and Numbers (Cont.)

(2)

Class Discussion - Reading of great moral chapter Lev. 19 and contemporary application. (MEMORIZE 19:17,18)

Read in Class - Priestly Benediction - Numbers 6:22-27

Assignment - 1) Repetition Readings - 1) Ten Comm. Deut 5:1-22
(to illustrate nature of Deuteronomy as a "second telling" 2) Social Laws - 24:14-22 25:13-16 3) Dietary Laws - 14
2) MEMORIZE - Shema 6:1-9

Warning of TEST - Hand back synopses in preparation for TEST.

(Test to include 3 memory passages and all of Torah).

LESSON VIII - Deuteronomy and TEST

Read in Class - The Shema; also Death of Moses, Deut. 34

Assignment - Joshua - Battle of Jericho - 6:2-16; 20-21 (Synopsis)
- Death of Joshua

LESSON IX - PROPHETS - Earlier

Class Discussion - Nature of Earlier Prophets - i.e., six history books
- What is a Judge?

Read in Class - "Theme of History" - Judges 2:11-23

Assignment - Deborah Story - Ch. 4 (Synopsis)
- Samson Story - 13:1-7, 24; 16:4-31

LESSON X - Samuel I, II

Class Discussion - Origins of Kingship, reasons against.

Read in Class - Samuel's opposition to monarchy I S 8:4-22
- Opposition vetoed - and Saul appointed first King - I S 9:15-17; 10:1,24
- Tell about Saul's reign and introduce David - 16:13

Assignment - David's fight with Goliath - I S 17:4-11; 38-51 (Synopsis)

LESSON XI - Kings I

Class Discussion - Tell that II S is continuation of David's exploits, leading up to Solomon.

Read in Class - Solomon's Temple sermon - "The Dedication" 1 K 8:1-63 and discuss function of Jewish synagogue, etc.

Assignment - Read example of Solomon's wisdom - 3:1-3, 16-28
Read Elijah's experience with God - 1 K 19:9-12 (Synopsis)

LESSON XII - Kings II

Class Discussion - What is God? Based on Elijah's "Still Small Voice"

Read in Class - Two passages about the destruction of the kingdom
North - 2K 17:7-23 (Compare with philosophy of history in Judges)
South 2 K 25:1-22

Assignment - Isaiah's Call - Is. 6:1-8
Isaiah's Ideal of Peace - Is. 2:1-4 (MEMORIZE)

LESSON XIII - Isaiah

Class Discussion - What is a Prophet? Not a fortune teller, but a moralizer

Read in Class - Mission of Israel - 42:1-8- 49:3, 4, 6-9
Prophetic Concept of True Religion - 58:3-9a (Ethics)
Reward for Righteous Living - 65:17-25

Assignment - Jeremiah's call - J. 1:4-10
Jeremiah's version of True Religion - J 7:1-28
(Write essay on social justice of prophets).

LESSON XIV - Jeremiah

Class Discussion - Does Prophetic Concept of Social Justice operate in World today? What happens to reformers? i.e. - What happened to Wallace at Democratic Convention 1944? Same thing happened to Jeremiah.

Read in Class - Imprisonment and rescue of Negro - 38:6-16
NEW COVENANT - 31:31-34 - Core of Jeremiah
How can we change human nature?

Assignment - Read - Ezekiel's call Ch. 1
Valley of Dry Bones - E.37:1-14 (Synopsis)

LESSON XV - Ezekiel - Hosea

Class Discussion - Tell about Ezekiel - mystic, lived at time of collapse of society, went into exile - had vision of hope - Dry Bones coming to life; Palestine today; modern Zionism.

Introduce Hosea - Explain that "minor" prophets no less important than "major". Give theme of "God of Love." Tell story of unfaithful wife and unfaithful Israel.

Read in Class - God's Love of Israel - H. 11:1-9

Assignment - Read - What God Desires - 6:4-6 (MEMORIZE Verse 6).
Restoration of Land - 14:2-9

LESSON XVI - Hosea, Amos

Class Discussion - Introduce Amos - Describe him as greatest prophet of social justice - "God is Justice".

Read in Class - Call of Amos - 7:14-15 (Reiterate fact that Prophet speaks through moral compulsion, but as a profession).
 Transgression of Israel - A. 2:6-8
 TRUE RELIGION - 5:10-15: 21-24
 Final Optimism - 9:14,15 (Compare with Hosea's final optimism which was assignment for today)

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Assignment - MEMORIZE - True Religion (Amos 5:21-24)
 - Read Book of Jonah (Write Synopsis)

LESSON XVII - Jonah

Class Discussion - Tell Story of Jonah
 Emphasize theme of Universal and Compassionate God - Especially last two verses.

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Assignment - MEMORIZE Micah 6:6-8 Greatest definition of Religion
 Prepare all memory passages and all stories of prophets, for TEST.

LESSON XVIII - Micah and TEST

Class Discussion - On Micah and his definition of Jewish Religion.

Class Reading - Social Justice - 3:1-4
 - Peace Theme - 4:1-5 (repetition of Isaiah)

TEST - Questions - What is Meant by Social Justice?
 What would you do to practice Social Justice if you were President?
 - Quote these passages:
 Isaiah - Hosea - Amos - Micah
 2:1-4 6:6 5:21-24 6:6-8

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Assignment - Read and Synopsis Ps. 121 (Faith in God)
 - MEMORIZE 23rd Psalm

LESSON XIX - Writings - Psalms

Class Discussion - Indicate that we are entering on Third great section, WRITINGS: Psalms one of most important books - 5 sections to match Pentateuch, etc.
 David as Harpist and Author.
 All types of psalms - What type was Psalm 121?

Read in Class - Psalm I - Righteous and Wicked
 67 - Thanksgiving
 137 - Zion
 119 - Literary type - acrostic style

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Assignment - Proverbs - ch. 22 - pick out five proverbs that appeal to you and indicate why (in writing)

LESSON XX - Proverbs, Ecclesiastes

Class Discussion - On Ch. 22, reading some of homework papers.

Class Reading - Pr. 31:10-31 on Woman of Valor
 Introduce Ecclesiastes and read E. 3:1-8
 "Everything Has its Time."
 1:9 - "Nothing New Under Sun"

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Assignment - Job - Chapters 1,2,3:1-7

LESSON XXI - Job

Class Discussion - Tell story of Job - Great Drama

Class Reading - Same as assigned homework, plus epilogue, ch.42
 - Discuss Theme of SUFFERING

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Assignment - Read and Synopsis whole book of Ruth
 (MEMORIZE 1:16-18)

LESSON XXII - Ruth

Tell Story in Class - Compare Thesis of Ruth to Jonah
 (Friendliness to non-Jew)

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Assignment - Read and synopsis book of Esther

LESSON XXIII - Esther

Class Discussion - Tell Story
 Discuss Anti-Semitism (Especially implications
 of 3:8)

.....

Assignment - Daniel in Lions' Den - D. Ch. 6 (Synopsis)
 - TEST in two weeks - read through notes and
 jot down questions to be asked teacher in
 next week's review.

LESSON XXIV - Daniel

Class Reading - Handwriting on Wall - Ch. 5

Review - Questions on all things unclear
 Teacher to return all synopses which have
 been collected during year in individual
 folders - and let these be used as preparation
 for final Exam.

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Assignment - FINAL EXAM, including all memory passages

LESSON XXV - FINAL EXAM

EXPERIMENTAL OUTLINE FOR BIBLE

Lesson

1. General appreciation of Bible - importance, influence on man, literature, art, etc. Significance for today - why do we study it?
2. Composition of Bible - Torah, Neviim, Ketubim; discussion of contents of each. Introduction to Higher Biblical Criticism - J,E,P,D.
3. Genesis 1:1-2:4a compared with 2:4b-25 gives idea of HBC.
Also ch. 3 - Garden of Eden
7:13 - 8; 9:8-17 - Noah
11:1-9 - Tower of Babel
4. Genesis 15:12-18 Abraham's Covenant
18:20-33 ; 19:14-28 Sodom and Gomorrah
22:1-19 Sacrifice of Isaac
5. Genesis 37:3-36 ; chs.42-45 Joseph Story
6. Exodus 2:1-22 Birth of Moses
3:1-20 Burning Bush
7. Exodus 12:21-36 Passover & Last Plague
14:19-31 Red Sea
20:1-23 Ten Commandments
8. Leviticus 19:18 Golden Rule
Deut. 6:4-9 Shema
14:1-21 Dietary laws
19:21 lex talionis
9. Amos 5:11-12 ; 2:6-8 evils which will destroy Israel
4:12 ; 3:15 warning and destruction
* 5:14-15 How Israel can save herself
7:10-17 conflict of Amos with priests
Main Ideas
9:7 Universality of God
5:14-15 Social Reform
5:21-24 Proper Worship
10. Hosea 4:1-3 social injustice }
8:13 idolatry } - God's Controversy with Israel,
8:4 reliance on kings } over these issues.
2:11-17 famine }
9:7 deportation } - God's punishment.
6:1-3 - Israel Repentant
* 6:6 - What God Desires
2:21-22,25b - Reconciliation
14:2-10 (esp.v.5) - Brave New World

11. Concept of True Worship, as expressed by prophets:

Isaiah 1:10-17, esp. vv. 11 and 17
 1 Samuel 15:22
 Amos 5:21-24
 Hosea 6:6
 Micah 6:6-8
 Jeremiah 7:21-23, answers question in Amos 5:25
 Deuteronomy 10:12

12. War and Peace in the Bible

War - 1. War offensive to God, 1 Chronicles 22:8
 2. But, war used in punishing, Ezekiel 23:24
 a) Summary of all of Jewish history proves this, Judges 2:11-14
 3. God on side of Israel in war when she is faithful, Deut. 20:2-4
 4. God is on side of right in general, Job 5:19-20
 5. God will destroy the wicked by war, Psalm 37:17,28
 6. War permitted, even enjoined vs. the wicked, Numbers 31:3ff ; 32:20ff.

Peace

1. Universal peace the messianic objective, Psalm 46:10
 a) Peace and good synonymous, Psalm 34:15
 2. God's method of teaching peace is by war, Isaiah 66:16
 3. Peace in priestly benediction, Numbers 6:24-26

Military chaplains, Deut. 20:2-4
 Draft exemptions, Deut. 20:5-9

(Read M. Joseph, pp. 452-455.)

13. Isaiah

1. Life of prophet
 2. Historical Background 740-701 BCE
 3. Main Ideas:
 a) Isaiah's Call - chap. 6
 b) Saving Remnant - 6:10 ; 7:3
 c) Glorious future, Messiah, - 2:1-4 ; 11:6ff
 d) Foreshadowing of Christ, acc.to Xian commentators, 7:14, ch.53

14. Jeremiah

1. Prophetic call, 1:4ff
 Solitude in life's work, 16:1ff
 Discouraged, 15:10
 2. Argued against idolatry, 7:18
 child-sacrifice, 7:31
 ethical decay, 5:1
 lack of repentance, 8:6
 Predicted destruction, 7:14-15 ; 6:6
 3. Prophet insulted and injured:
 struck in face, 19:14-20:2
 almost condemned to death, 26:11-16
 writings condemned to fire, chap. 36
 thrown into pit, saved by negro, 38:4-13
 4. Forced to go to Egypt after 586 BCE, 43:5-7

Jeremiah's source of strength: personal religion, 16:19 ; 15:16
His belief and optimism in restoration, 31:17-20

* New Covenant 31:31-34

- a) Inward change, v.33
- b) Fellowship with God, v.33
- c) Intimacy with God, v.34
- d) Universality (all shall know God), v.34
- e) Pardon, v.34

15. Ezekiel

1. Visions: prophetic call, chap. 1
dry bones, 37:1-14
joined sticks, 37:15-17
2. Main Ideas:
 - a) Every man responsible for own fate 18:1-4 (cf. Deut. 24:16)
God has no favorites 18:21ff
 - b) Prophet is a watchman of righteousness, 33:1-20

Limitations gave central place to temple cultus, herein differed from Amos, Hosea, Jeremiah, Isaiah; thought God was tremendously concerned with maintenance of physical holiness, 42:13-14 ; chapters 40-43.

Contributions: 1. refused to accept defeat of Israel in 586 as permanent death; life would come to dry bones, 37:1-14
2. restored nation 39:25-29
3. Inward regeneration, similar to new covenant of Jeremiah, 36:26.

16. Poverty and Wealth

1. Poverty a curse, Proverbs 14:20; 15:15; 19:4
Poverty is consequence of thriftlessness and laziness,
Proverbs 10:4; 6:9-11; 23:21 Eccles. 10:18
Poverty leads to delinquency, moral and criminal, Proverbs 30:8-9
2. Wealth a blessing, Ps. 144:13-15; 1Chron. 29:12
Wealth is result of uprightness, Ps. 112:1-3; Prov. 22:4
Wealth is result of diligence, Prov. 21:5; 14:23; 28:19
Wealth is result of wisdom, Prov. 24:4; 21:20; 3:13-18

Thus, logically, poverty would be a sign of moral deficiency, and wealth a sign of moral excellence. But the Bible departs from logic, which is crowded out by compassion.

3. "Poor" and "righteous" are synonymous, Ps. 140:13-14; Amos 2:6
Poor are on side of right, opposite the wicked, Ps. 37:14; 82:4; Job 36:6
Poor are called God's own people, Isaiah 66:15
Poor looked upon tenderly by God, Job 36:7; Isaiah 66:2
God hearkens to them, Ps. 9:19
answers them, Isaiah 41:17
has pity on them, Ps. 72:13
4. Rich are criticized, Is. 5:8; Amos 3:15;
for boastfulness, Deut. 8:17-18
for rudeness, Prov. 18:23
for godlessness, Deut. 32:15

Several attitudes toward poverty:

- 1) poverty is fault of man himself - arises from ignorance, incompetence, inefficiency, shiftlessness, insobriety, bad habits, bad morals, etc.
- 2) poverty is fault of system - all wealth in hands of few, low wages, industrial exploitation, capitalistic profit system, discrimination racial or religious, etc.

True answer: probably combination of both, with second reason predominant in most cases

Today we feel that poverty is terrible - agree with Bible that it is a curse on individuals and society. Our interest centered on fact that poverty produces delinquency, Prov.30:8-9. Hence, we must dedicate efforts to remove both causes of poverty.

Benevolence

1. Distinction between relief (giving money) and service (case-work, whole modern social service system). In Bible - no service, all relief. But with great sensitiveness, Bible uses word "lend" and avoids word "give."
Deut.15:7-8; Prov. 19:17; Ps.37:26; 112:5.
2. Motives - ulterior - divine rewards for charitableness, divine punishment for indifference to poverty,
Ps.41:2-3; Prov.22:9; 28:27; 11:25
This motive might be criticized, but if it promotes giving, then it is certainly better than no motive at all.
3. What to give? To whom? How much?
Answer always depends on local factors - general policy should be Deut. 15:7-8.

17. Bible and Social Justice

Charity as means of relieving poverty is often attacked. Charity doesn't strike at the roots of poverty: it demoralizes the recipients. People demand, "not charity, but social justice."

Social justice means child labor laws, hours and wages laws, housing, unemployment and health insurance, old-age pensions. Some go beyond this, and mean, by social justice, complete abolition of profit system, and creation of cooperative economy, with production for use not for profit.

Social betterment has three stages: agitation, legislation, education.

1. Agitation

- a) Exhortation-indefinite, Is.1:17a; Jer.22:3; Ps.82:3-4
-definite, Is.1:17b; Prov.31:9
- b) Denunciations, Ezek.22:29; 34:4; Is.3:14-15; Amos 4:1
for specific evils:
depositing of pledges, Job 22:5-6; 24:3-4
foreclosures, Is.5:8; Micah 2:2
enslavement of debtors, Amos 2:6
injustices in law courts, Amos 5:12; Jer.5:28

2. Legislation

against taking interest, Ex.22:24; Deut. 23:20
 against taking pledges, Ex.22:25-26; Deut.24:10-13
 against crooked courts, Deut.24:17
 against false weights, Deut.25:15
 sabbatical year law for poor debtor, Deut.15:1-3

3. Education

Prov.22:22; Zech.7:10
 ideal types, exemplary models to be aspired to,
 Ps.15:5; Is.61:1; 11:4

Tolerance, as part of social justice - Lev.19:17-18 ; Mal. 2:10
Democracy, anti-dictatorial, I Sam. 8:10ff.

18. Labor in the Bible

Three distinct types of labor:

1. Proprietor who works on, or with, his own property.
2. Wage worker.
3. Slave.

1. Proprietor - Gen.1:12-13; Ruth 3:2; 1 Chron.4:21,23.

2. Wage workers - prophets opposed exploitation and
 non-payment of wages, Jer.22:13; Mal.3:5
 The Law protected workers, Deut.24:14-15; Lev.19:13

3. Slave-status was as chattel, Lev.27:3-8; Ex.20:14
 Chief cause of salvery was debt, 2Kings4:1; Amos2:6
 Bible sought to mitigate slave's lot, Deut.5:14-15
 Slaves allowed to partake of Passover meal, Exod.12:43-44
Lev.25:39-55 - slaves not to be put to death by master
 - slavery to be abolished
 - status of slave to be changed to wage worker
 Slave to be provided for when let free, Deut.15:13-14

19. The Stranger, Widow, and Fatherless

1. Strangers-
 to be loved and not oppressed, Ex.22:20; 23:29; Lev.19:33-34
 guaranteed legal protection, Deut.1:16
 given hospitality, Job 31:32
2. Widow-
 to receive justice, Deut.24:17
 to receive gleanings, Deut.24:19; Ruth2:3
3. Orphan-
 to be protected, Deut.27:19; Jer.22:3

20. Health

Health is God's reward for good behavior and sickness punishment
 for misbehavior - Cronbach.

Ex.15:26; 23:25; Lev.26:25; Deut.7:15

No actual health or hygienic laws in Bible, but certain chapters
 indicate an attitude toward health - i.e. that it is desirable and
 should be striven for.

Lev.11 and Deut.14 - forbidden foods

Lev.13 and 14 - boils, leprosy, etc.

Housing regulation (connected with health) - Deut.22:8

21. Recreation and Care of Aged

Recreation

1. Dancing - by children Job 21:11
in praise of God, Ps.149:3; 150:4
at festivals, Jud.21:19-23
to greet returning warriors, Jud.11:34
2. Singing- at weddings, Jer.16:9
royal wedding, Ps.45:9
public triumph, Ex.15:20
victory party, I Sam.18:6
anointing of king, I Kings1:40
3. Playing - by children, Zech.8:5

Aged

1. specific commandment of respect for aged, Lev.19:32
2. disrespect is a national calamity, Is.3:5; Lam.5:12
3. aside from respect, care for aged is commanded, Ps.71:9
4. well-being of aged is feature of ideal world, Zech.8:4

22. Education and Rehabilitation

Education - 1. by parents, Prov.1:8; 4:1; 6:20; 13:1; Deut.6:9
by professional teachers, Prov.5:13; Ps.119:99;
Ezra 8:16; Neh.8:7; Is.8:16.

Rehabilitation

If man is bad he is executed, Deut.21:18-21, - yet in Mishna this law is cancelled.

Liberation of prisoners, Is.42:7; 49:9; 61:1, because they realized that people could be driven to stealing by poverty, Prov.30:9.

Closest case to modern rehab. is Cain, who was warned, then helped to live a good life, Gen.4:1-17.

23. Psalms

Use Lesson Plan offered in A.L.Eisenberg, "With Singer and Sage", Teachers' Guide, Lesson I, pp.50-53. Excellent for one hour.
If there is another hour available, use Lesson VIII, pp.80-83.

24. Job

Use "With Singer and Sage", pp.84-86.

Theme - Why do the righteous suffer?

Drama - Story of Job's life and trials.

Answers - 1. Suffering caused by guilt.

2. " inflicted to prevent guilt.

3. " " test integrity.

4. " leads to understanding of life and truth,
to improvement in world.

5. The world is a mystery - we don't know the answer.

25. Proverbs

Use "With Singer and Sage", pp.115-121, combining both lessons 13 and 14 into one hour, condensing lesson 13.

26. Esther

1. Book of Esther is a historical novel - tell the story.
(Name of God not used in whole book.)
2. Book of Esther contains philosophy of the Diaspora:
 - a) Diaspora seems to be permanent thing. Jew can be good citizen in land of his adoption.
 - b) Jews are united in diaspora by their religion and by their reminiscences of a common, glorious past.
 - c) As a minority, they are bound to carry on an eternal struggle against the Jew-haters.

NOTE -

The limitations of this outline are quite obvious. Many books of the Bible were left altogether unmentioned. Even those which were summoned up for discussion received perfunctory attention.

The reasons for this are equally obvious. The maximum time available was 30 hours. And one of the objectives of the course was to teach the Bible as a social document, as well as a literary and historical work. Perhaps that should have been reserved for a separate course, after a fundamental knowledge of the contents had been acquired.

In place of the middle section, lessons 16-22 and 12, perhaps the rest of the Hagiographa, some of Samuel and Kings, and the minor prophets might be included. This would also allow for an expansion of Psalms and certain other portions. Then the social theme could be treated separately, in an additional half-year course of 15 weeks.

1. General appreciation of Bible - importance, significance - why study it for whole year?
2. Make-up of Bible into Torah, Neviim, Ketuvim - short discussion of contents. Higher Biblical Criticism - J, E, D, P.
3. Genesis 1, 1 - 2, 4a compared to 2, 4b - 25 - gives example of HBC - also in testicles, heat reading proper.
 3 - Garden of Eden
 7, 13-8; } Noah
 9, 8-17 }
 11, 1-9 } Tower of Babel
4. 15, 12-18 Abraham's Covenant
 18, 20-33 } Sodom & Gomorrah
 19, 14-28 }
 22, 1-19 Testing of Abraham with Isaac
 37, 3-36 ; 42-45 Joseph and His Brothers
5. Ex 2, 1-22 Birth of Moses
 3, 1-20 Burning Bush
6. 12, 21 - 36 Passover & Last Plague
 14, 19-31 Red Sea
 20, 1-23 Ten Commandments
7. Lev 19, 18 Golden Rule
 Deut 6, 4-9 Shema
 Deut 17, 1-21 dietary laws
 Deut 19, 21 lex talionis
8. Amos 5: 11-12 ; 2: 6-8 evils which will destroy Israel
 4: 12 ; 3: 15 warning and destruction
 5: 14-15 recipe for salvation
 7: 10-17 conflict of Amos with priests
 Main Ideas { 9: 7 Universality of God
 5: 14-15 Relief for Poor
 5: 21-24 Proper Worship

Because
we have to
get right way.

Hosea

Jonah

Isaiah

Jeremiah

Ezekiel

Social Problems

War + Peace

27 Psalms

28 Proverbs

29 Job

30 Song of Songs

31 Ruth

32 Ecclesiastes

33 Esther

34 Daniel

10. Hosea

11. Concept of

12. True Worship in Bible

13. Isaiah

14. War + Peace in Bible

15. Jeremiah

16. Ezekiel

(17. Jonah)

18. Poverty, Wealth

19. + Providence

20. Social Justice

21. Labor

22. Widows Refugees (Widows + Orphans + Strangers)

23. Health + Housing

24. Recreation + Care of aged

25. Education + Rehabilitation

26. Psalms

27. Proverbs

28. Job

29. S

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~~Hosea's Call~~

10. Hosea

- I The Lord's Controversy ① 4, 1-3 social injustice
with Israel ② 8, 13 idolatry
③ 8, 4 reliance on Kings instead of God

II Calls priests & Kings to task 5, 1

~~God has unconditional love~~ 2, 21-22

- III God's punishment ① 2, 11 ff famine
② 9, 7 deportation

IV Israel Repentant 6, 1-3

V What God desires 4, 6

VI Time to Seek The Lord 10, 12

VII Reconciliation 2, 21-22, 25b

VIII Brave New World 14, 2-10 (esp. 5)

Love

11. True Worship

Isaiah I, 10-17, esp. 11 and 17

I Samuel 15: 22

Amos 5: 21-24

Hosea 6: 6

Micah 6: 8

Jeremiah 7: 21-23 answers question in Amos 5: 25.

Deut. 10: 12

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12. War

1. War Offensive to God - 1 Chr. 22:8 - ^{Devise forbidden to build Temple; Peace & good synonymous.} (Ps 34:15)
2. War used in punishing - ^{but} Ezek. 23:24 | ^{Summary of Jewish history} Jud. 2:11-14
3. God is on side of Israel - Deut. 20:2-4 when Israel is faithful
4. God is on side of right - Deut 31:6, (Jer. 39:16-18) Job 5:19-20
5. God will help destroy the wicked - Ps 37:17, 28
6. War is permitted, nay enjoined vs. wicked Num. 31:3 ff. ; Num 32:20 ff

Peace

1. Universal peace The messianic objective ^{Peace & good synonymous} Ps 46:10
Ps 74:11
 2. God's method of teaching peace is by war ^{contend = plead} Is 66:16
 3. Peace in priestly benediction Num 6:24-26
- (being ~~for~~ Morris Joseph - read p. 459)

Draft: exemptions Deut. 20:5-9

Chaplains: Deut. 20:2-4

Isaiah's Call ch. 6 (Tzitz 2/3)

Saving Remnant 6:10 7:3

Glorious Future of This Remnant

Messiah 2:1-4, 11:6 F.

Freshadowings of Vicinity

Life of Isaiah
Historical Background 740-701



TEMPLE ISRAEL RELIGIOUS SCHOOL

PROGRESS SHEET

HIGH SCHOOL DEPARTMENT

Teacher.....Class.....Date.....

HISTORY

UNIT ENGAGED IN

Subject Matter, Approach and Project Activity.



JEWISH CUSTOMS AND CEREMONIES

Subject Matter-Approach

SPECIAL CLASSES

Community Organization, Club Period, Make-up Classes

REMARKS-Discipline Cases(Specify if sent to office)special problems
etc.

ISAIAH

Meet the statesman Prophet, who was an aristocrat trained for politics. He was a thrice blessed man because his efforts were rewarded with results, which he lived to see happen. He had respect and love of Jews. He is the Prince of the Prophets who brought the fire of heaven to earth. Most fortunate of all the Prophets.

Some facts about his life

1. A citizen of Jerusalem
2. Two children to whom he gave the names of sermons, as Amos did. 'Swift booty, speedy prey'.
3. Preached during the reigns of four or five kings.
4. Story of the angel who touched his lips with burning stones to make him pure, and then became a mouthpiece of God.
5. Existence of a Second Isaiah,
6. Nothing is known about his death.

What he preached

1. One God watches over all peoples. (He preached this belief, but Isaiah stressed it even more emphatically.)
2. Assyria, the strong country in the North, he believed to be an instrument of God. (The Assyrian--Palestine seesaw)
"What mean ye by crushing my people -- (Vineyard story)
And grinding the face of the poor" --
This expressed his opposition to making war with Assyria when the Jewish People needed to practice the ways of God in doing right. Only then would God aid the Jews against Assyria. Nothing would be gained by war itself. Assyria was too powerful. Thus "For thou hast forgotten the God of thy salvation,
And hast not been mindful of the rock of thy strength."
3. He opposed entangling alliances.
(Thou Lost Tribes) (Paying of tribute)
4. He believed in the precious remnant. (God might destroy Judea, but the good Jews would remain, and return to rebuild Palestine. In the end of days there will be no more wars. A little child would lead the wildest animals without danger.
5. The plague on the Assyrians-- a sign from God.
6. Similar to Moses in his idea about building and educating a new generation to belief in the ways of God.

What he said that is worth remembering

1. "The calf and the young lion shall feed together;
And a little child shall lead them."
2. Cease to do evil; learn to do good;
Seek justice; relieve the oppressed;
vindicate the orphan; plead for the widow."
3. "By repenting and remaining quiet you shall be delivered;
In resting and in trusting shall your strength consist."
4. "And they shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."
5. "Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."
6. "For the vineyard of the Lord of hosts is the house of Israel,
And the men of Judah His pleasant plant:
And he looked for justice, but behold oppression;
For righteousness, but behold a cry."
7. "They shall not hurt nor destroy on all My holy mountain;
For the earth shall be full of the knowledge of the Lord
As the water covers the sea."

14/15 Jeremiah

I. Call 1:4 ff Solitude in life's work 16:1 ff. Discouraged 15:10

II. Idolatry 7:18 child-sacrifice 7:31

Ethical decay 5:1 lack of repentance 8:6

Destruction 7:14, 5:10 j 6:6

III. Jer. struck 19:14-20:2

Almost
condemned to
death 26:11-16

Writings
undestroyed to
fire ch. 36

Thrown into pit,
saved by ropes 38:4-13

IV. Jer. forced to go to Egypt with remnant after 586 - 43:5-7

Jeremiah's source of strength: personal religiosity 16:17 15:16

His belief & promise in restoration 31:17-20

* New Covenant, 31:31-34

1. Inward change v. 33

2. Fellowship with God v. 33

3. Intimacy v. 34

4. Universality (all shall know God) v. 34

5. Pardon v. 34

16. Ezekiel

Exilic Situation, etc.

Visions: Call 1

Dry Bones 37:1-14

Jonah's Sickle 37:15-17

Sin of Jerusalem 22

Two Main Ideas

1. Every Man Responsible for His own Fate

Deut. 24:16

18:1-4, 20

God plays no favorites 18:21 ff

2. The Prophet Is a Watchman 33:7-9

also gives encouragement 36:11

Ezekiel's Limitation

gave central place to temple cultus; herein differed from Amos, Hosea, Isaiah, Jeremiah. He thought God was tremendously concerned with the maintenance of physical holiness 42:13-14. Chaps. 40-43. He equated temple service with ethical side of religion.

Ezekiel's Contributions

1. Refused to accept defeat of Israel as permanent death - felt God would breathe life - Dry Bones vision 37:1-14
2. Was first pastor 33:11
3. Restored Nation 39:25-27
4. Inward regeneration 36:26

16, 17, 18, 19

Poverty & Wealth

Position of Bible summarized:

1. Partiality toward Those in need
2. Reproof for the rich

Then, consistently or inconsistently, these accompanying opinions

3. Poverty itself is a curse
4. Wealth itself is a blessing

3. Poverty a Curse

Prov. 15, 15 ; 10, 15 ; 14, 20 ; 19, 4 ; 19, 7

Poverty is consequence of Thriftlessness & Laziness

Prov. 6, 9-11 ; 24, 33-34 ; 10, 4 ; 23, 21 ; 28, 19 ; 21, 20 ; Ecc. 10, 18

Poverty leads to delinquency Prov. 30, 8-9

4. Wealth a Blessing

Ps. 144, 13-15 ; Deut. 8, 18 ; Prov. 10, 22 ; 1Ch. 29, 12 ; Zach. 1, 17 ;

Hos. 2, 10 ; Prov. 10, 15 ; Prov. 14, 20 ; Prov. 13, 8

Wealth is reward of uprightness Ps. 112, 2-3 ; Prov. 22, 4

Wealth is result of diligence Prov. 10, 4 ; 14, 23 ; 21, 5 ; 28, 19

Wealth is result of wisdom Prov. 3, 16 ; 21, 20 ; 24, 4 ; 8, 18, 21.

Series of passages which proclaim as higher than wealth such values as wisdom Prov. 8, 11 ; Ecc. 9, 13 - a good name Prov. 22, 1 - righteousness Prov. 11, 4 ; 11, 28 ; 16, 8 - fear of the Lord Prov. 15, 16 -

understanding of God's mercies Jer 9, 22-3 — The divinely
conferred joy of the soul within Ps 47, 7; Hab. 3, 17-18.

But these very passages presuppose that wealth is
something of high worth, by virtue of the ^{very} comparisons.

Inconsistency of positions #1 and #2 in relation to #3, #4.

Bible departs from logic; compassion crowds out logic,
acc. to which poverty would be sign of moral deficiency and
wealth a sign of moral excellence.

Instead, poor & righteous are synonymous Amos 2, 6
Ps 140, 13-14.

Poor are opposite of wicked Is 11, 4; Ps 37, 14; 82, 4; Job 36, 6

Poor are called God's own people Is 3, 15 — God looks
kindly on poor Job 36, 7; Is 66, 2 — hearkens to them Ps 9, 19;
answers them Is 41, 17 — has pity on them Ps 72, 13

The rich are criticized Is 3, 15; 5, 8; Amos 3, 15; 8, 4-6 —
for wastefulness Deut 8, 17; Hos 12, 8 — for indulgence Prov 18, 23 —
for godlessness Deut. 32, 15.

Ps 73, 12; Is 2, 7; Jer 17, 11; Zech 11, 5

Today we feel That poverty is terrible - we agree with Bible That it is curse - but our interest is ~~is~~ centered on fact That poverty produces delinquency
Ps 30, 8-9.

Several attitudes toward poverty, 1) poverty is fault of man himself - arises from ignorance, incompetence, inefficiency, shiftlessness, instability, indolence, bad habits, bad morals;
2) poverty is fault of system - all wealth in hands of few, low wages, industrial exploitation, capitalistic profit system, race discrimination

Our attitude, based on biblical solicitude, should be - never mind the reasons for poverty or whose fault - just try to help cure the situation.

Benevolence in the Bible

1. Motives - ulterior - divine rewards for charity and divine punishment for indifference to poverty.

Ps 41, 2-3 ; Prov 19, 17 ; Eccl 11, 25^{28, 27} ; Ez 18, 5, 7, 9.

Destruction of Sodom due to uncharitableness Ez 16, 49-50

We might criticize this motive but if it promotes giving, then it is certainly better than no motive at all.

2. Distinction between relief^(giving money) + service (case-work, whole social service system). No service in Bible - all relief. But curious how Bible uses word "lend" and avoids word "give"

Deut 15, 7-8 ; Ps 37, 26 ; Ps 112, 5 ; Prov 19, 17.

3. What to give? To whom? How much?

The answer always depends on local factors - general policy should be Deut 15, 7 - "Harden not Thy heart, etc."

14/20 Foreclosure
Interest charging
Judicial unfairness } Exile - Frazier - Lemke act
Civil Liberties Union

Bible and Social Justice

Charity as a means of relieving poverty is often attacked. They say charity doesn't strike at the roots of poverty - only relieves on the surface. It demoralizes the recipients. People demand "Not charity but social justice."

Social justice means child labor laws, sweatshops, hours + wages, etc., housing, ^{+ health} unemployment, insurance, old age pensions. Some people go beyond this + mean by social justice complete abolition of profit system + creation of cooperative economy with production for use not profit.

Social betterment has 3 stages - agitation, legislation, education

1. Agitation

a) Exhortation - indefinite
Is 1,17; Is 58,6; Jer 22,3; Ps 82,4
and definite Is 1,17b; Ps 82,3; Prov 31,9

b) Denunciations - Ez 22,29; Ez 34,1-4; Is 3,14-15; Amos 4,1

In specific sins - i.e. depositing of pledges Amos 2,8

Job 22,6; 24,3; 24,9. - foreclosures Is 5,8;

Mic 2,2; Job 20,19; 24,2 - enslavement of debtors Amos 2,6 - injustices in law courts Am 5,12
Is 5,7; Jer 5,28; Deut 27,19.

2. Legislation

prophets excoriated interest charging (Ez 22,12) -
law books prohibited interest charging Ex 22,24;

Lev 25, 35-37 ; Dent 23, 20.

Laws against taking pledges Ex 22, 25, 6 ; Dent 24, 10-13

Dent 24, 6 ; 24, 17 — sabbatical year law

for poor debtor Dent 15, 1-3

3. Education

Prov 22, 22 ; Zech 7, 10

Presenting ideal types, who are exemplary models Is 61, 1

Ps 15, 5 ; Is 11, 4

Democracy

Prophets

Didn't want a King - Samuel describes a dictator 1 Sam 8:10ff.

Tolerance

Lev. 19, 17-18

Mal 2:10

(include in Social Justice)

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ישראל

20/21

Rights of Labor in the Bible

Three distinct types of labor

- 1) Proprietor who works on, or with, his own property
- 2) Wage worker
- 3) Slave.

- 1) Gen 26, 12-13 ; 1 K 19, 19 ; 1 S 11, 5 ; Ruth 3, 2 ; Neh 3, 31, 32
1 Chr 4, 21, 23
- 2) Prophets opposed exploitation of workers & non-payment of wages Jer 22, 13 ; Mal 3, 5 ; The Law protected workers Dent 24, 14-15 ; Lev 19, 13
- 3) Status of slave was chattel Ex 20, 14 ; Lev. 27, 3-8.
Chief cause of slavery was debt 2 K 4, 1 ; Neh 5, 4-5
Am 2, 6 ; 8, 6 - also through conquest Josh 17, 13
Bible sought to mitigate slave's lot Dent. 5, 15
Slaves were to be given rest of day in 7 Dent 5, 14
" " " " allowed to partake of Passover meal Ex 12, 44
Dent 16, 14
" " not to be put to death by master Ex 21, 20 ; Lev 25, 43, 46
Law seems intent upon abolishing slavery Lev 25, 40, 54 ; Ex 21, 2 ;
Ex 21, 26
There was tendency to assimilate status of slave to hired laborer,
Lev 25, 39, 40, 43.
When slave goes free he shall be provided for, Dent 15, 13-14

Plight of Labor Today

The slaves of Bible times enjoyed certain legal defenses which we of today find exceedingly difficult to erect for our own least privileged workers.

1. Misery wages - "learners"
2. Hours
3. Child Labor
4. Industrial Accidents + Diseases
5. Woes of Agriculture
6. Unemployed
7. Constitutional Impediments

Hopes of Labor Today

1. Labor Legislation
2. Collective Bargaining
3. Cooperative Tactics of Unions with Employers
4. The socially minded employer
5. Power of Religion

The Stranger, The Widow, The Fatherless, The Levite

Levites were religious workers (Num 18, 6, 23) - sometimes Temple singers 2 Chr 5, 12 or as Temple musicians 2 Chr 7, 6
They had received no share of land Num 18, 20 - had to live on tithes.

In some verses only one of the 4 is mentioned:

stranger only Ex 20, 10; 22, 20 fatherless only Jer 5, 28; Hos 14, 4

widow only Prov. 15, 25; Job 24, 21 Levite only Lev 25, 32; Num 18, 24

Stranger + Levite Deut 26, 11 widow + fatherless Ex 22, 21

Strangers

- 1.) to be loved & not oppressed Ex 22, 20; 23, 21; Lev. 19, 33-34
- 2.) guaranteed legal protection Deut. 1, 16
- 3.) given hospitality Job 31, 32

Widow

- 1.) widows to receive justice Dt. 24, 17
- 2.) " " gleanings Dt. 24, 19; Ruth 2, 3

Orphan

- 1.) to be protected Dt. 27, 19; Jer. 22, 3

Health

No actual health or hygienic laws in Bible, in spite of many attempts to read such laws into the text.

One attitude toward health in Bible:

"Health is God's reward for good behavior, and sickness His punishment for misbehavior." (Kronbach)

Ex 15, 26 ; 23, 25 ; Lev. 26, 25 ; Dt. 7, 15

These are the chapters which people think contain rules of health: ^{and they probably do to a certain extent.}

Lev. 11 + Deut. 14 - forbidden foods

Lev. 13 + 14 - boils, leprosy, etc.

i.e., even if no actual legislation - there is still discernible an attitude toward health - i.e. it is desirable & should be striven for.

Housing (which is connected with health)

only housing regulation in Bible - Dt. 22, 8

Recreation & Care of AgedRecreation

Dancing: - by children Job 21, 11
 in praise of God Ps 149, 3 - 150, 4
 at festivals Jud 21, 19-23
 to greet returning warriors Jud 11, 34

Singing: - at weddings Gen 16, 9 - royal wedding Ps 45, 9
 (farewell party Gen 31, 27)
 public triumph Ex 15, 20
 victory party 1 S 18, 6
 anointing of King 1 K 1, 40

Playing of children: - Zech 8, 5

Aged

specific commandment of respect for aged Lev 19, 32
 disrespect is a national calamity IS 3, 5; Lam 5, 12

aside from respect, care for aged is enjoined Ps 71, 9
 well-being of aged is one feature of ideal world Zech 8, 4

Education & Rehabilitation

Education

by the parents

Prov 1, 8 , Dt 6, 7

4, 1

6, 20

13, 1

professional teachers

Prov 5, 13

Ps 119, 99

Ezra 8, 16

Neh 8, 7

Is 8, 16

Rehabilitation

Bible does not have modern notion of rehab

If man is bad he is executed Dt 21, 18-21 - yet in Mishna this law is cancelled

Liberation of prisoners Is 42, 7 ; 49, 9 ; 61, 1

They realized that people could be driven to stealing by poverty Prov 30, 9

Closest case to modern rehab. is Cain, who was warned, then helped to live a good life. Gen 4, 1-17

Psalm

Use "With Singer & Sege" - A.L. Eisenberg
Teacher's Guide

Lesson I, pp. 50-53 - excellent for 1 lesson on Ps.
if opportunity for another subsequent hour, use
Lesson VIII, pp. 80-83

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Job

Theme: Why do the Righteous Suffer?

Drama: Story of Job's life & trials

Answers:

1. Suffering caused by guilt
2. Suffering inflicted to prevent guilt
3. " " " test integrity
4. " leads to understanding of life & truth, to improvement in ^{world}
5. The world is a mystery - we don't know the answer.

Use Eisenberg *Singer & Sze* pp. 84-86.

28.

Proverbs

Eisenberg "Singer & Sage" - pp. 118-121

combine both these lessons 13 & 14 into one hour,
condensing lesson 13.

29.

Ecclesiastes Esther

Tell Purim story.

Book in Bible is historical novel

Name of God not used in whole book.

Esther contains philosophy of Diaspora

- 1.) Diaspora seems to be permanent. Why. Jew can be a good citizen in the land of his adoption.
- 2.) Jews are united in Diaspora by their religion and by their reminiscences of a common, glorious past.
- 3.) As a minority they are bound to carry on an eternal struggle against Jew-haters.

Lev 19, 18 ✓

Biblical Passages for Memorization

Deuteronomy - vi:4-9

"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. And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates".

Isaiah - 11:2-4

"And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: 'Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; 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 between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more".

Psalms - cxxxvii:5-6

"If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I set not Jerusalem above my chiefest joy".

Ruth - i:16-17

"And Ruth said: 'Entreat me not to leave thee, and to return from following thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me!'

Micah - vi:8

"It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God".

Social problems

wages of labor

hours of labor

factory conditions

trade unions

housing

vocational training

public recreation

Zach 8,5

old age pensions

Ps 71,9

international relations

child welfare

prison reform

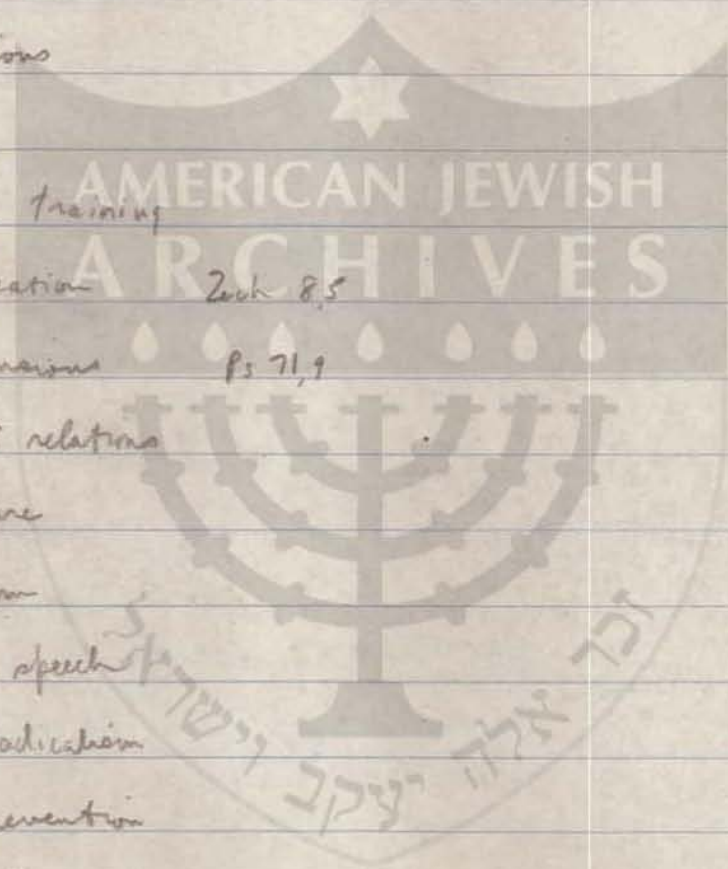
freedom of speech

economic radicalism

accident prevention

country life

day of rest



Post-Biblical
Literature Course - 16 lectures

1. Introduction and
The Apocrypha
2. Josephus and Philo
3. Mishna - Pirke Aboth
4. Talmud
5. Midrash
6. Siddur (Saadia Gaon)
7. Medieval Poetry - Ibn Gabirol, Ibn Ezra,
Judah Halevi (Luzari)
8. Maimonides
9. Rashi + Rosh
10. False Messiahs - David Reubeni, Solomon Molko,
Sabbatai Zevi
11. Hebrew Ethical Wills } Middle Ages
Ma-aseh Book }
12. Chasidic Sayings & Writings
13. Zohar - Ari, Golem
14. Emancipation - Moses Mendelssohn
Lessing (Nathan the Wise)
Macaulay (Civil Disabilities)
15. Pinsker
Achad Ha-Am
16. Herzl
Bialik

lecture II

25 oct 50

Philo-Josephus

Lit Course

Josephus
contra Apion
p. 758

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Marcus evaluation
Josephus
754

Finkelstein - Vol. III

Alexandrian Jewish
attitude - p. 85
Held by Philo

Three types of apostates
in Alexandrian Judaism:

- 1) The weak of flesh (p. 73)
- 2) The socially ambitious
- 3) The intellectually uprooted

Wolfson - Philo

Josephus

The Jewish War
Antiquities of the Jews
Contra Apionem

Not great soldier
" " historian

Rabbi's of Talmud ignore him
yet he was kept
alive + was apologist
for Jews in Dark Ages.

Lit lecture III

7 hr 50

Mishnah



Lit - Lecture IV

22 Nov 50

Talmud

showed Coter
"Everyone's Talmud"



Jewish Lit. - Lecture VI

27 Dec 50

Siddur

Saadia Gaon

Chasidim Shefrut correspondence



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Lecture VII

10 Jan 51

Dr. Henman took class

medieval poetry



Lecture VIII

24 Jan 51

Maimonides



Lecture IX

14 Feb

Responso



Le (June 7)

28 Feb 51

(Berber)

Reuben

Molcho

Zvi



Freehof - Lesson Plan

1. Introduction (1 Test on 5 pamphlets)
to take up 1/2 period
2. Public Worship 16-35
3. " " 35-55
4. Marriage + Divorce 56-83
5. " " 83-110
6. Children + Circumcision 111-114 (- Test on preaching
+ chapters for 1/2 period)
7. Burial + Mourning 115-149
8. " " 149-183
9. Summary (Test on whole for 1/2 period)

Theology Pamphlets

1. Guiding Principles of Reform Judaism
2. What is Reform Judaism?
3. What Do Jews Believe?
4. The Jewish Idea of God
5. The Social Outlook of Modern Judaism
+ Jewish Tradition of Human Quality

Give pamphlets first -

Freehof next

14 lectures in toto

**GUIDING PRINCIPLES
OF
REFORM JUDAISM**

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(Adopted by The Central Conference of American Rabbis,
at Columbus, O., May 27, 1937)

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

1. Judaism and Its Foundations

1. **Nature of Judaism.** Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

2. **God.** The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. **Man.** Judaism affirms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, He is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

4. **Torah.** God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one. Yet the people of Israel, through its prophets and sages, achieved unique insight in the realm of religious truth. The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the Torah remains the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism.

5. Israel. Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of a common history, and above all, by the heritage of faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition, a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people have lived. The non-Jew who accepts our faith is welcome as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

2. Ethics

6. Ethics and Religion. In Judaism religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The love of God is incomplete without the love of one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized government exist in order to further these ends.

7. Social Justice. Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tyranny and slavery, of social inequality and prejudice, of ill-will and strife. It advocates the promotion of harmonious relations between warring classes on the basis of equity and justice, and the creation of conditions under which human personality may flourish. It pleads for the safeguarding of childhood against exploitation. It champions the cause of all who work and of their right to an adequate standard of living, as prior to the rights of property. Judaism emphasizes the duty of charity, and strives for a social

order which will protect men against the material disabilities of old age, sickness and unemployment.

8. **Peace.** Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the condition of enduring peace. It urges organized international action for disarmament, collective security and world peace.

3. Religious Practice

9. **The Religious Life.** Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, synagogue and school and in all other agencies that enrich Jewish life and promote its welfare.

The Home has been and must continue to be a stronghold of Jewish life, hallowed by the spirit of love and reverence, by moral discipline and religious observance and worship.

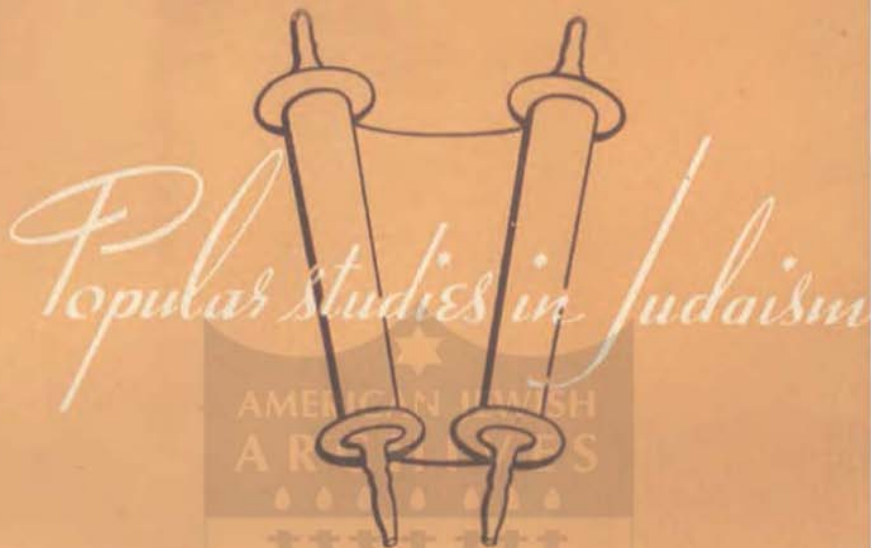
The Synagog is the oldest and most democratic institution in Jewish life. It is the prime communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with all Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and upon the Education of each new generation in our rich cultural and spiritual heritage.

Prayer is the voice of religion, the language of faith and aspiration. It directs man's heart and mind Godward, voices the needs and hopes of the community, and reaches out after goals which invest life with supreme value. To deepen the spiritual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and synagogue.

Judaism as a way of life requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals and Holy Days, the retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless aims and ideals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews to rededicate themselves to them, and, in harmony with all men, hopefully and courageously to continue Israel's eternal quest after God and His kingdom.



WHAT IS
REFORM JUDAISM?



BY SOLOMON B. FREEHOF, D. D.

TO THE
MEMORY OF

AMERICAN JEWISH
LUDWIG VOGELSTEIN
ARCHIVES



זכר אלה יעקב וישראל

What Is Reform Judaism?

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RELIGION in its organized form tends to become conservative. Among its many functions is the vital task of keeping alive the spiritual traditions of the past. The memory of noble personalities, the great words they spoke, the doctrines they developed, are preserved by organized religion in sacred writings and revered observances. It is the function of religion to store up the living waters of the ages of inspiration in order to quench the thirst of later eras of spiritual drought. Organized religion, being justifiably conservative, is naturally suspicious of innovation and reform. It rarely happens, therefore, that religious reformations originate with those who are burdened with the responsibility of preserving religious traditions. Buddha, who reformed the religion of India, was not a priest but a secular prince. It is hardly conceivable that a Brahman priest would have conceived or advocated the reformation which Buddha achieved. Confucius was a government official. Mohammed was a camel driver. The greatest forward step in ancient Judaism came not from the priests at Jerusalem whose inclination and whose duty it was to maintain the tradition of the past and its observances, but from "outsiders"—the prophets who generally had no connection with the official maintenance of the faith.

Thus it is not surprising that the reform movement in Judaism, which began at the end of the eighteenth and the beginning of the nineteenth centuries, was primarily a movement of the laity. The rabbis, erudite scholars, were immersed in the vast maze of Hebrew learning and devoted their self-sacrificing energies to the maintenance of Jewish traditions against all the forces of a changing and unpredictable age. But Jewish laymen, being men of affairs, were not confined to the enchanted garden of Talmudic lore but were in constant contact with the new age. They realized more than the rabbis could possibly realize the vast gulf between Jewish tradition and the actualities of life in the changing era. To the extent that the rabbis appreciated the contradiction between the environment and tradition, they would naturally insist that the life of the Jew in the modern world must be made to fit the requirements of tradition. The laymen naturally concluded that the Jewish tradition must be modified to fit into a changing world. Thus it came about that the laymen were the pioneers of the Reform Movement.

Israel Jacobson, a business man, founded a modern religious school in Seesen, Westphalia. He built the first temple containing an organ. He arranged a service ritual in which German hymns and German prayers were added to the traditional Hebrew. He conducted the first confirmation class. Later, when he moved to Berlin, he came in contact with the other pioneer layman of Reform, David Friedlaender. Friedlaender, just as Jacobson did, founded a school in Berlin, in 1778. His father-in-law provided the building. He wrote modern textbooks for children. So

popular did his school become that similar schools soon arose in other cities in Germany. Jacobson and Friedlaender together founded a Reform Temple in Berlin. They collaborated in writing a prayerbook. Jacobson delivered sermons in German. In 1817 the Temple was closed by the Prussian government because of the complaints of the Orthodox group. Another synagogue, founded in Berlin by Jacob Herz Beer (the father of the musician, Meyerbeer), lasted until 1823 when the government closed it. As a result of the constant opposition of the Prussian government the laymen turned their efforts to Hamburg and there the new temple was dedicated in 1818 and a Reform prayerbook used. There, too, it was necessary to defend before the Senate of the City of Hamburg the right to reform Judaism. The influence of the Hamburg Temple spread and similar temples were built in other cities. In other lands, too, the beginning of Reform was due to laymen. In Charleston, South Carolina, in 1824, a group of members of the congregation petitioned that the Hebrew prayers be re-read in English. When the petition was rejected they founded a Reform Congregation. Many of the historic American congregations (e.g., Emanu-El of New York, Har Sinai of Baltimore, Sinai of Chicago) began as lay societies.

These pioneers exerted a permanent influence upon Reform Judaism. Many of the innovations which they introduced became part of the standard practice in Reform Congregations. The laymen were responsible for the first modernized religious schools and for the development of the ceremony of Confirmation. They were the first to mod-

ernize the prayerbook, to deliver sermons in the vernacular, and to establish Reform temples as independent institutions. It is evident that Reform Judaism did not begin as a theoretical system but as a practical procedure. It was not imposed from above by authority, but arose spontaneously as a popular movement. From the very beginning it had to struggle against autocratic governmental authority and to meet the opposition of a conservative rabbinate.

It was not until the eighteen-thirties that rabbinical help came to this layman's movement for reform. That rabbis could come to the aid of such a non-official, non-rabbinical movement was due to the fact that in Judaism there is no sharp distinction between layman and rabbi. The rabbi has no sacerdotal status. He is merely a layman learned in the Law. When, therefore, a generation of rabbis arose, who, besides their traditional learning attained modern secular culture, many of these new rabbis looked favorably on the Reform movement. As soon as the rabbis began to participate in Reform Judaism the progress of the movement took on a new direction.

Under their guidance Reform achieved its philosophy. While the laymen had in mind certain theoretical principles and philosophic attitudes, they were primarily concerned with such matters as the use of the vernacular in the service and new curricula for the schools. They were practical men and thought primarily of practical methods whereby Judaism could be brought into harmony with the life of their times. The rabbis, however, were primarily scholars, the products of a great tradition. They could not lightly sanction changes simply because such changes seemed

desirable. How could they permit changes in traditional Jewish custom unless they could find in the tradition itself justification for such changes? They could not brush the past aside as cavalierly as laymen might have done. Therefore, the great aim of the rabbinate in the second phase of the Reform Movement was to evolve a Reform practice rooted in Jewish tradition. Thus began the great period of scholarship in the realm of Jewish studies. The "Science of Judaism" (Juedische Wissenschaft), the attempt to develop a complete restudy of the Jewish past by the methodologies of modern, scientific, critical study was participated in primarily by men interested in Reform. Zunz was a preacher in the Beer Reform Temple in Berlin. Geiger was a paladin of Reform. Frankel, while disagreeing with other reformers, favored many reforms. Thus, the scientific study of Jewish tradition and of the origin of Jewish practice was, to a large extent, motivated by the desire to discover which elements of the tradition were permanent and which were transient and changeable.

They opposed such changes which could find no justification in a scientific understanding of the past tradition. Thus, when certain lay groups like the Reform societies in Berlin and Frankfurt proposed certain outright changes, Geiger and other Reform rabbis opposed them as not being justified by tradition. While various laymen in different cities made, on their own authority, whatever changes they desired, the rabbis solemnly gathered in conference (Brunswick 1844, Frankfurt 1845, and Breslau 1846) to debate what changes in Judaism were necessary and justified. As a result of research and debate they arrived at certain prin-

ciples fundamental to Reform, namely, that ceremonies were not necessarily unchangeable, that prayers in languages other than Hebrew were demonstrated to be permissible, that instrumental music such as the organ was permissible on the Sabbath, and so forth.

Had Reform Judaism remained merely a lay movement and the process of change continued to be motivated chiefly by practical or aesthetic considerations, Reform Judaism might easily have become a separate sect broken off by a complete change of observance from the rest of Judaism. But the Rabbis, being scholars, kept Reform Judaism part of a religion always distinguished by learning. While most of their innovations were opposed by their Orthodox colleagues, no one could justly accuse them of being irresponsible and wilful. Besides, through their studies in the science of Judaism, they justified many of the changes and thus gradually diminished opposition. But above all, loving the tradition of Judaism, they fought hard to keep Reform Judaism from breaking away from the community of Israel. Geiger insisted that: "Every Jewish community is a branch of the totality of Judaism and in all its regulations must represent the totality. . . . Every era in the history of Judaism is a part of its history. The present cannot break with the past any more than any separate limb can separate itself from the body." (*Nachgelassene Schriften*, I, 205.) It was at the close of a careful, scientific study of the sermon in Judaism (*Gottesdienstliche Vortraege*) that Zunz made an eloquent plea for the modern sermon in the vernacular. The practical laymen made Judaism modern. The learned Rabbis kept it Jewish.

¶ Because of these two influences (lay and rabbinical) in the early history of Reform Judaism, all the changes which it introduces into Jewish practice must be judged by two separate criteria: first, did they help adjust Jewish life to the needs of modern times (which was the chief concern of the lay pioneers); and second, are these changes justified as a development of historic Jewish tradition (which was the chief concern of the Reform Rabbinate)? Naturally, both these criteria will not be found applicable in equal degree in every change proposed and adopted. But those changes which met both criteria most completely were the ones which became permanent.

Both these standards were applicable to the changes in the methods of worship. From the point of view of modern taste it was desirable to shorten the over-long services, to omit many of the difficult poems (piutim) which were written in the Middle Ages, to introduce many prayers in the language of the people, and to embellish the services with a more modern type of musical accompaniment, vocal and instrumental. The laymen simply made these convenient changes. The rabbis, however, began an historical study of the Jewish liturgy, distinguishing its basic elements from its later accretions, demonstrating on traditional grounds the right to pray in the vernacular. The Reform customs of observing seven days of Passover instead of the traditional eight, one day of Shabuoth instead of the traditional two, and other calendar changes were amply justified as the original Biblical and the Palestinian practice.

The custom of wearing a hat at services was changed in most Reform Synagogues to prayer with uncovered head.

The laymen would have made that change without much ado, simply to conform to modern practice. The rabbinical scholars took pains to prove that this custom was merely a custom, that in none of the earlier sources was it looked upon as a law and therefore that the change which modern custom would make desirable was actually justifiable on the basis of tradition.

Other changes in the liturgy were based upon social principles whose beginnings at least were to be found in Jewish tradition. It was easily demonstrable, for example, that the genius of the Jewish religion was democratic. Judaism raised the status of women above that prevalent in the surrounding lands in the Orient; it diminished the authority of priests; its rabbis were really laymen who were scholars, whose tasks were not sacerdotal but jurisprudential. Judaism was the first religious tradition to encourage and provide for universal democratic education. It transferred ritual from the Temple on Mount Zion into the home, making in effect every father and mother priest and priestess and every table an altar at which the temple wine libations, shew bread, and incense were all used. This many-sided tendency towards democracy was carried over and accelerated in Reform practice. Thus, the status of men and women was made completely equal. No longer were women relegated to a balcony but the family pew was established wherein father, mother, and children sat together. The functions of the priest (the Cohanim, descendants of Aaron) which already had become merely residual in Orthodox Judaism (such as being called up first to the reading of the Scroll of the Law, being called upon on the

holidays to bless the people with the priestly benediction)—all these special functions and privileges were abolished. The priestly benediction was recited by the rabbi whether he be of priestly, Levitical, or of simple Israelitish descent. The Messianic doctrine, which in Orthodoxy involved the prayer for the restoration of the dynasty of David, was modified, omitting the belief in a personal Messiah of royal descent and democratized to its essential principle, the belief in the coming of a Messianic age. All these changes were justifiable as further extensions of tendencies already essential in Judaism.

In the rabbinical assemblies there was considerable dispute over many of these changes. The basis of dispute was whether or not it would be dangerous to make too many changes even though they might be theoretically justified. Too many variations might set aside Reform congregations so sharply from other congregations in Judaism as in effect to make them a separate sect. Upon this justifiable ground there was great controversy and certain rabbis left the conference. But in all cases the principle which all the Reform rabbis consciously followed—whether it would be said that they changed too many ceremonies or, as others said, they changed too few—was that no changes should be made that were not justifiable on the basis of the spirit of Jewish tradition.

Fortunately for Jewish unity the Reform Movement correctly gauged the tendency of modern Jewish life with regard to liturgical and ritual changes. As time went on more and more Jewish congregations, even those which were not led by the founders of Reform or their pupils,

many congregations which would not consider themselves Reform congregations, actually followed many of the Reform practices. The right to change the liturgy, to shorten the service, to beautify it, to establish the family pew instead of the separate woman's gallery—these new observances virtually became standard practice among a vast number of congregations, particularly in America. Thus the aim which the rabbinical pioneers in Reform always kept before them, namely, to keep the Reform Congregations steadfastly a part of Jewish life, was aided by the spirit of history which led other congregations, not described as Reform, to follow their practice. Reform congregations were not isolated as permanently different from the other congregations in Judaism but became pioneer congregations leading the way for others to follow. Thus, aided by history, the Reform *in* Judaism spread until it has become to a considerable extent a reform *of* Judaism.

¶ The building of a scholarly foundation for the reform of worship was a great achievement, but it was far from sufficient. It was not only the old ritual which seemed outworn to thousands of modern Jews, but Judaism itself and its fundamental institutions were being seriously questioned. Much more was needed than merely to beautify the service. Jewish thought itself had to be adjusted to the needs of the day. The grandeur of its ideals and the permanent value of its teachings had to be revealed anew to rewin the allegiance of the people. The great task of distinguishing that which was permanent in Jewish doctrine from that which was deemed transient and outworn, and

re-demonstrating Jewish truth in its essential grandeur was likewise undertaken by the rabbinical pioneers.

In the field of Jewish doctrine the subject which received the greatest attention of the rabbis was that of the status of the Jew in the world. The doctrine as to the status of the Jew in the world which was carried through the Middle Ages by Jewish orthodoxy and which confronted the modern Jew was substantially as follows:—that the Jew was exiled from his native land because of his sins and he now lives under divine punishment; that some day God in His mercy will forgive His people and will send His Messiah who will lead them back to the holy land, restore them as a nation and reestablish the Temple on Mount Zion with its sacrificial cult and its officiating priests. This doctrine of the present status of exile and the future status of restoration with sacrifice and priesthood no longer had meaning for large numbers of modern Jews. They lived under the aura of the period of enlightenment when nationalism was not yet a dominant idea, when personal status, individual rights, individual culture were the ideals of cultured people. The ideals of the Enlightenment were democracy, emancipation, culture, and world unity. It was considered certain that in a short time prejudices and ignorance, which divide men, would disappear, political disabilities would vanish and the people of Israel, citizens of the various lands in which they live, would share in the advancing culture of a united humanity. In the light of these exalted hopes the old traditional Jewish doctrine of the separation of Israel from the nations, its reconcentration in a far-off land, the reestablishment of a sacrificial cult, seemed meaning-

less and outworn. Hence in the rabbinical assemblies speaker after speaker insisted that Jews had ceased to hope for a return to Palestine or to look upon themselves as a permanently separate nation but that they looked forward to full citizenship as part of the various nations in whose midst they lived.

Therefore, the old doctrine of the status and destiny of Israel in the world underwent changes. These changes constituted a consistent doctrine although it was difficult to root it in the older tradition. There was no doubt that the dream of returning to Palestine under Messianic guidance and the hope for the restoration of the sacrificial cult to be conducted again by the sons of Aaron ran as a consistent theme through all the past; nevertheless the reformers selected and emphasized the element in Jewish tradition which best suited the spirit of the day. They based their doctrine upon the vision of the prophets with its universalistic ideal of a united humanity and Israel as a servant of God "to open the blind eyes and to bring freedom to the enslaved." In the prophetic idealism the reformers found the traditional material for their reconstruction of the old ideas which no longer seemed meaningful to so many of the Jews. Hence, the reformers changed and adapted the traditional idea of the status of Israel in the world and they arrived at this doctrine:—that Israel no longer looks upon itself as a separate nation and therefore no longer hopes for a return under Messianic leadership to Palestine; that it no longer prays for the restoration of the sacrificial cult; that it now looks upon its presence among the nations not as an exile due to the Divine displeasure but as an ex-

pression of God's Will voiced through the prophet to be the servants of God's Word, the exemplars of righteousness among the nations.

This doctrine, noble in concept, perfectly suited the spirit of the age in which early reformers arose; but through the changes of the historic atmosphere it became the chief basis of opposition to Reform and the chief ground for division between Reform congregations and others.

The period of enlightenment, with its hope in increasing human brotherhood, its magnificent faith in progress, had been superseded by another world mood. Intense nationalism took its place. As a concomitant of this nationalism bitter anti-Semitism arose. No longer was it possible to say (as Kaufmann Kohler said in the preliminary draft to the Pittsburgh Platform, 1885):—

"We hail in the modern era of universal culture of heart and mind the approaching realization of Israel's great Messianic hope for the kingdom of peace, truth, justice and love among all men. . . . We gladly recognize in the spirit of broad humanity and cosmopolitan philanthropy permeating our age . . . our best ally and help in the fulfillment of our mission."

The new anti-Semitism was no longer religious but secular and to meet it there developed among the Jews a secular answer. Zionism and secular nationalism were the answer of many Jews to anti-Semitism and world nationalism. The early reformers objected to nationalism as a religious idea which involved priesthood, animal sacrifice, and a personal Messiah who would restore all Israel to Palestine. The new opposition to the Reform point of view

was not concerned with the repudiation of the Aaronitic priesthood, or sacrificial cult, or the coming of a Davidic Messiah. The objection was to the denial of Israel's status as a nation, a status which the growing movement of Zionism considered to be the only valid answer to the new anti-Semitism. On the basis of the doctrine of nationalism bitterness arose and intensified. Reform rabbis protested against Zionism from the religious point-of-view just as, for that matter, did many Orthodox rabbis. Zionism answered both from the practical point-of-view, claiming a sounder realism with regard to the actual attitude of the world towards Israel.

The difference was inevitable since Reform and Zionism were children of two different ages. It was a struggle between two eras:—the older era of enlightenment against the newer era of nationalism. But this controversy over the question of Jewish destiny has diminished in bitterness because of a characteristic Jewish attitude, namely, that practice in Jewish life is always more important than theory. Thus while on a purely theoretical ground the argument between universalism and nationalism can be continued bitterly and is occasionally revived, the urgent problems of the post-war period and the value of Palestine as a home for persecuted Jews towered above all theoretical controversies. Whatever their differences might have been as to theories, Jews have cooperated in practical work for Palestine. And in the meantime, because of the historic Jewish emphasis upon practical work rather than theory, this dispute which history has created is fortunately diminishing in its intensity.

¶ The greatest source of strength in Reform Judaism, that which gives it greatest promise of permanence in Jewish life, is the principle of the right to change, that it is justified and indeed imperative that Judaism should constantly adjust itself to the needs of life. Thus Dr. Kaufmann Kohler, President of the Hebrew Union College (1903-1921), himself a disciple of the great rabbinical pioneers of Reform Judaism, said in his *Essay on Samuel Hirsch* (Hebrew Union College and Other Addresses, page 75):—"In order to form a just estimate of such Reform-Pioneers as were Geiger, Holdheim, Einhorn, Hirsch and others in Germany, we must guard against conferring upon them the claim of infallibility which they themselves have wrested for us from the authorities of old. We would sin against the very spirit of progress which made them leaders and prophets of their age, should we attempt to canonize their every word. We would, therefore, do them injustice, were we to weigh all their utterances and opinions in the scale of modern research and by the standard of recent investigations. Truth grows, and many a thing which seemed true fifty years ago is no longer considered so today."

Reform congregations continue the process of reforming. They do not hesitate to change not only the practices of Orthodoxy but even the earlier practices of Reform itself. Thus for example, while it was the tendency of the earliest Reform, in the spirit of the rationalistic mood of their age, to emphasize ideas and rather to deprecate ceremonial, already a change in that rationalistic mood is to be noted in an essay written in 1907 by Dr. Kohler. After stating that

many of the older ceremonies are no longer meaningful, he insists that a religion without ceremony lacks beauty and appeal. He said (page 315, *ibid.*):—"Now there can be no question as to the need of ceremonial practices in our age. Doctrine alone, however lofty, does not stir the soul and bring it in touch with the great Fountain-Head for Holiness and Love. Religious practices do. They develop our spiritual faculties because they appeal to our emotional nature. They impress us with the holiness of life much more than abstract truth can." In the light of this mood there has been a growing tendency in Reform Judaism to create new ceremonies upon the basis of old practices. As a parallel to the Confirmation many Reform congregations now have a consecration service of children entering the religious school. This new observance, based upon the old custom of celebrating a child's first day of religious instruction, bids fair to be as beautiful and effective a ceremony as the Confirmation, now widely adopted, has become. Reform congregations are making an increasing effort to reestablish the home service on Friday evening (*Kiddush*: Sanctification) and the Passover Seder service in the home. There is, also, a greater interest in the study of the Hebrew language than there has been for a generation. The strength of Reform is precisely in the fact that it is not one set of changes determined upon and ordained, but the spirit of living growth. Therefore it must not be referred to as "Reformed" Judaism, but as "Reform" Judaism. Some rabbis prefer the term "Progressive" Judaism. In all its changes in the different lands of its growth, certain principles common to the entire Reform movement are

plainly marked. The essential principles of Reform are:—

a) Each generation has the right to change the outward observances of Judaism whenever such change is necessary in order to preserve its inner spirit. It is not so much a question as to how many observances are held to or which observances are abandoned. A man may observe all the dietary laws and other ceremonials and still be Reform, and another neglect them all and still be Orthodox. The man who believes that the ceremonies are helpful and useful, and if no longer helpful may be changed, is a Reform Jew even if he observes them all. The man who believes that the ceremonials of Judaism are *law*, a mandate which may not be changed, is in principle an Orthodox Jew even if he neglects them all. The prophets of Israel were opposed to the opinion of their contemporaries that the ceremonials of Judaism were God's command. "I did *not* command your fathers" says Jeremiah (Jer. vii, 22 ff.) "concerning burnt offerings or sacrifices but this I commanded: 'Hearken to my voice. Walk in all the ways that I command you.'" It does not follow that the prophets were opposed to the sacrificial ritual but they deemed it secondary to the ethical message of Judaism. It is with this point of view that Reform Judaism essentially agrees.

b) Ritual of worship must be modified whenever such modification will make prayer more meaningful. Prayer is not a mystic, magical rite, an incantation. It is a supplication to God (Abot II, 18). It must be sincere and therefore must be in the language which the worshipper understands. That does not mean that Reform, which re-emphasized the vernacular, is opposed to the Hebrew lan-

guage. Vernacular prayers (Aramaic) were inserted in ancient prayerbooks beside the Hebrew. Some Reform prayerbooks have more Hebrew, some have less. There are many vital reasons why the knowledge of Hebrew should be maintained, but the essence is that prayer should be understood and sincerely uttered. "Recite the Shma," says the Talmud, "in whatever language thou canst understand." (M. Sota VII, 1; B. Sota 32 a.)

c) Israel has a mission in the world. Its presence among the nations is not a mere punishment for past iniquities, nor a temporary abiding place awaiting a removal at the coming of the Messiah. Israel is part of the world process, contributing to the enlightenment of mankind. The older Reform rabbis held that this doctrine involved a denial of the return to Zion and of the reestablishment of the entire Messianic dream involving sacrifices, the Temple, and priesthood. Since the rise of Zionism they extended this principle into an opposition to the Zionist movement. Many Reform rabbis, staunch Zionists, believe that that is an unwarranted extension of the old idea. At all events, there is no Reform rabbi, whatever he may believe about Palestine and Israel's achievements there, who will deny the *positive* element in the doctrine of the earlier Reformers taken from the Prophets that Israel in the world must be a light unto the nations. "I the Lord have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." (Isaiah XLII, 6, 7.)

¶ Reform Judaism must be judged not only by its prevailing ideas but by the mood and the motivations which brought it into being. Reform began full of hope. It was carried along by a vast enthusiasm. The laymen believed that they were finding a way in which Judaism would fit into the modern world. The rabbis who followed them felt that they had discovered the line of the evolution of Jewish life and belief and were able now to distinguish between the ephemeral and the permanent. Both felt that they were saving Judaism and the Jew. To what extent these great aims have been accomplished it is still difficult to say. But this at least is certain, the motivations of Reform were of a high order. Reform Judaism has been loyal. There was no escapist impulse in its psychology. The Jews who wanted to avoid Judaism simply abandoned it. Reform was built up by those who wanted to save Judaism and to give it new vitality.

It was also heroic. It was not motivated by a desire simply to make Judaism easy. The easiest thing would have been to let things alone. The whole process of Reform involved struggle, not only against the old rabbinical authorities who fought every possible change but also against the governments of Europe, which, being conservative themselves, forbade any change in Judaism and time and time again closed Reform Temples and opposed the whole process.

Besides being loyal and courageous it was impelled by an exalted idealism. Its leaders felt that Judaism was potentially a great force in the world, that the world needed the influence of Judaism, that therefore the inner strength of Judaism must be released for human service. Even had

Reform Judaism died out, the Reform movement would have merited the honor and the reverence of the historian as a noble ideal and a high-minded dream.

But Reform Judaism did not die out. Occasionally it would come to a standstill and then would discover new strength. It grew to a great power in America where all the world was new, where there was no conservative state with a state church to force conformity. All America was in a sense non-conformist. Such an atmosphere was ideal for Reform. Here Reform has grown strong. The graduates of its seminaries, the congregations of its Union of American Hebrew Congregations are increasing in number and maintain a powerful influence in Jewish life and in the general community. One century in the history of Judaism is a brief time and this past century has been one of tremendous change and unpredictable influences. All of Jewish life is still in flux and it is impossible to estimate precisely what any one movement has permanently accomplished. Yet certain achievements can be clearly discovered.

¶ Reform halted a flight from Judaism. Within the last century and a half all religious loyalties have weakened. Organized religions have lost power and influence. It is inevitable that Judaism too, like every branch of Christianity and Islam, should have lost some of its hold on the people born to its communion. Yet the losses of Judaism were perhaps greater than any other religion, particularly in Europe. Jews not only shared the difficulty which all people felt in adhering to their ancestral religion but, being Jews, suffered from additional disabilities. There were many motives for

abandoning Judaism, particularly in Germany a century ago where a new era of friendship seemed to have dawned and the strictness of Jewish observances kept Jews apart from the rest of the community. It was natural, for example, for the friends and descendants of Moses Mendelssohn to leave Judaism. He taught that while Jewish doctrine was not the important element in Judaism, the Jewish system of observances was divinely ordained and therefore unchangeable. The conclusion which his descendants drew was that since Jewish observances kept them from the world to which their culture entitled them and since these Jewish customs were immutable, their only escape was to abandon Judaism entirely and become a part of the world.

Reform Judaism reversed the teaching of Mendelssohn. It said that Jewish customs and ceremonies were mutable and transient and Jewish ideals and doctrines contained much that is permanent and vital to the modern world. Hence it was possible for a man to live with his fellowmen in accordance with prevalent manners and customs while maintaining staunchly the ethical and spiritual ideals of his ancestral faith. Martin Philippon, in his *Neueste Geschichte der Juden*, suggests that the reason for the opposition to Reform Judaism by the Prussian Government was its desire to keep Judaism at such a medieval status that cultured Jews might be tempted to abandon it (and embrace Christianity). So, too, Samter in his book *Judentaufen* (page 39) says that the period of the most numerous baptisms in Prussia coincided with the reign of Wilhelm Friedrich III when the Prussian Government systematically denied political equality and hindered Jewish religious re-

form, thus aiding the work of the missionaries. In America, the Reform congregations founded almost a century ago still continue in strength and in influence and still are supported by a large proportion of the descendants of their original founders. Nothing could have prevented the weakening of all religions in modern times, but Reform Judaism had given new strength to Judaism which was especially weakened by the forces of the modern world.

Reform kept the modernist movement Jewish. It would not have been surprising if those groups which varied their customs and rituals had gradually drawn away further from the main body of the Jewish people. Such processes had occurred before in Jewish history. Groups diverged and then broke away. However, owing to the learning of the first groups of rabbis who, through a study of the Jewish past, revealed the customs of Jewish life as undergoing a process of constant evolution, these changes were integrated into a picture of historic Judaism. They were organic, not revolutionary. The leaders of Reform did not merely make changes because such changes were convenient. They struggled to keep to such changes as were justified by history and indeed opposed many radical changes which they could not justify. Thus Reform Judaism remained part of Jewish life without a break.

Reform gave leadership to Jewish adjustment. The adjustment of Jewish observances and life to fit modern requirements was inevitable and spread from those congregations which were avowedly Reform to others who used other titles to describe themselves. Congregations, for example, now called Conservative in America have adopted

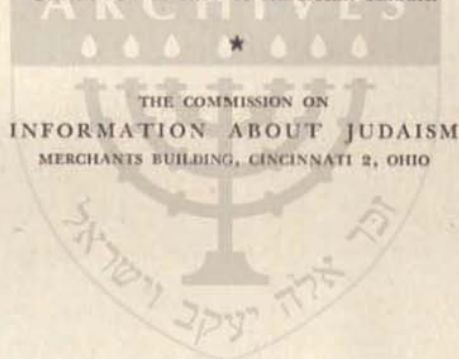
many of the Reform methods of ritual and liturgy. These changes have come about naturally and almost without dispute. The reason that Jewish worship in Conservative congregations has adapted itself so easily is due to the fact that the brunt of the battle had been borne a generation or two earlier by the pioneers of Reform. For example, simple changes such as shortening the liturgy, abolishing the woman's gallery and establishing the family pew, which have been made in hundreds of American congregations in recent years without struggle or excitement, had to be fought for step by step seventy-five years ago by the pioneers of Reform. If modern western Judaism is modernizing itself in order to keep its young generation loyal it is doing so successfully because the battle had already been fought and won two generations earlier.

Reform has served to establish the Jew as a spiritual influence in the western world. Reform arose in an epoch of glorious idealism, an epoch which, alas, has tragically passed. But the fact that it arose at such a time has left an ineradicable mark upon Reform Judaism and upon Jewish life in the world. Contrary to the mood of the saddened generations which preceded it, Reform Judaism looked upon world Jewry not as an exiled group temporarily abiding among strangers but as a great force in the world, a powerful ally to all the forces of liberalism and human brotherhood. Such a faith in human progress is difficult to maintain in days as tragic as these. But it would be all the more tragic if such a faith were entirely lost. No modern rabbi, whatever his attitude may be to the older anti-nationalism, would abandon the positive side of the Re-

form doctrine of Israel which in itself is based upon prophetic idealism, that Judaism has a permanent and noble task to perform in the lives of men and nations. Every modern rabbi works in the name of Judaism for social justice and for peace and for democratic liberalism in the modern world. The denial of Jewish nationhood is now a subject of dispute, but the Reform assertion of Israel's function in the world is a permanent avowal of all progressive, religious Jews.

Nothing in Reform Judaism is entirely new. The scholars, confronted with the innovations of the laymen, were eager to keep them integrated in Jewish tradition. Certain ideas in the past were emphasized at the expense of others, but Judaism was never a systematic doctrine, and such selective emphasis was always possible. The evolution of certain tendencies was perhaps hastened consciously, but such accelerated change seemed essential because Judaism had come to a crucial point in its history. Later generations may debate whether certain specific changes were justified or certain concepts sound. Reform Judaism itself, being Reform, does not hesitate to change many of its former ideas. But the clear enunciation of the right to adjust Judaism and the proud avowal of Israel's living function in the world have left a permanent impress upon the history of Judaism and must exert a growing influence upon the future.

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WHAT
DO JEWS BELIEVE?

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BY H. G. ENELOW, D.D., D.H.L.



To disseminate knowledge about Jews and
Judaism and to create better understanding
between Jews and Christians, these pamphlets
are published and distributed through the
ALFRED FREUDENTHAL MEMORIAL
FOUNDATION OF TRINIDAD, COLORADO,
in cooperation with the Union of American
Hebrew Congregations

WHAT DO JEWS BELIEVE?

:: :: H. G. ENELOW, D. D., D. H. L. :: ::

WHAT do Jews believe? Both Jews and non-Jews are often heard to put this question; the former to make sure where they stand, to render to themselves what the old rabbis called an "account of the soul;" the latter because they are eager to know just why we remain Jews in the religious sense and at all cost keep from merging with any other religious body. Are there any beliefs at all that Jews are agreed upon and that may be said to form the groundwork of universal and perennial Judaism? Such beliefs I think there are, and the purpose of this paper is to describe them briefly.

The first belief of Judaism relates to God. It is as clear as daylight that no matter how broad or liberal or advanced one may be, one can not consider oneself a true Jew if one does not believe in God. Religion without God is a self-contradiction, and altogether out of question. In fact, belief in God with us has not only been a matter of reason, but also of intuition, of that side of our soul which the old rabbis regarded as a phase of reason, and which after all plays a very important part in the life of all. This is not to say that Judaism has undervalued reason. Quite the contrary is true. Reason is invoked by both the Bible and the Jewish thinkers

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of later times as confirming the truth of God's existence. But primarily the Jew has always *felt* the existence of God as a basic truth in life. Not experience, but his own soul first taught him to exclaim: "Hear, O Israel, the Lord our God, the Lord is one," those stirring words which from time immemorial have comprised the foremost motto and epitome of the Jewish faith.

This, then, is our first belief. Without it Judaism is impossible. Without it one may be descended of Jews, associate with Jews, belong to a Jewish club or lodge, marry a Jewish husband or wife—one may be Jewish in racial or social relations—but one is not a Jew in the true historic sense of the term.

But, in relation to God, Judaism has always held another characteristic belief, namely, as to His attributes, or qualities. Judaism lays stress on the Oneness of God, and, if I may say so, the Uniqueness of God. Oneness, in the sense that true Judaism has never admitted the possibility of more than one God, or of the division of the Deity into different parts, powers, or forms. But God also is Unique. "One, and there is no unity like unto His Unity," as the old Hebrew hymn has it. The meaning of this assertion is that Judaism has invariably considered that God is Perfect, and in this respect different from all other gods. To put it in other words, the Jews believe that God is not only One,

but also free from those infirmities and limitations which have been associated with the gods of other peoples. Such accounts of the contests, ambitions, rivalries, and moral imperfections of the deities as may be found, for example, in the mythology of the Babylonians, of the Greeks, or of the Teutons, are unthinkable in connection with the Jewish God idea. From earliest times we have been taught that God is Holy, Allwise, Allpowerful, and that His sole plan in the Universe is to cause within it the triumph of Holiness and Righteousness. "Holy, Holy, Holy," as we read in Isaiah, "is the Lord of Hosts: the whole earth is full of His glory." (vi, 3.)

This leads us to another Jewish belief, and that is with regard to the world. "The whole earth is full of His glory." It is well known that some people believe that the world as such is tainted with sin, that, being matter, it is inherently corrupt, that it is in reality but a place in which one is to prepare for another life, and that those are the most pious men and women who withdraw from it as much as possible. This belief has given rise to morbid views of the world, as well as to the various orders of monks and nuns. What do Jews believe on this point? It may be said that the common belief of the Jews of all ages has been the contrary of the idea just alluded to. We do not believe in a devil, in the corruption of the world, nor that to be in the



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centre of the world's activities and enjoyments means necessarily to subject oneself to the taint of sin. We believe in God as the Creator of the world, which, of course, need not mean a literal belief in the old account that He created the world in six days. Whatever process He may have used for bringing it into being, we ascribe its origin to Him. Without God—chaos. Having created the world, however, He has not sent it forth to run its course in haphazard fashion. He is not an absentee God, contemplating Creation from a distance and caring not how the world wags. On the contrary, He is everywhere and in everything. No other power interferes with His presence. "Whither shall I go from Thy spirit?" says the Psalmist, "or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in the netherworld behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there would Thy hand lead me, and Thy right hand would hold me. And if I say: Surely the darkness shall envelop me; and the light about me shall be night; Even the darkness is not too dark for Thee; but the night shineth as the day; the darkness is even as the light." (Ps. cxxxix, 7-12.)

Moreover, God governs the world according to His law of righteousness and goodness. "He loveth righteousness and justice," says the Psalmist, "the

earth is full of the loving kindness of the Lord." (xxxiii, 5.) And as to its inhabitants, their chief duty is not to turn their backs upon the world in fear of pollution, but rather to cling to it and work in such manner as to help fulfil the Divine plan of beauty, order, and goodness, and thus become what the rabbis have called "fellow-laborers with the Holy One." "For thus saith the Lord that created the heavens," says Isaiah, "He is God; that formed the earth and made it; He established it, He created it not a waste, He formed it to be inhabited: I am the Lord; and there is none else." (xlv, 18.)

Indeed, this is what gives man his place in the world. But that leads us to another of our important beliefs, namely, with respect to Man and human life. What do we believe about Man? To put it negatively first, we do not believe in a great many of the doctrines that are current among other people, as the doctrine of original sin, the fall of man, the need of vicarious atonement, and such like. On the contrary, it has been rightly pointed out that the idea of Original Virtue, or the Virtue of the Fathers, has played a more important part in Judaism than that of Original Sin. As a matter of fact, we believe that man, as the Bible tells us, was created by God in His own image, and amid all varieties of trend, desire, and power preserves the stamp of divinity. Hence the Jewish idea of the brotherhood of all men, of the



sanctity of even the humblest life, and of the embracement of all in the Divine plan, howsoever they may differ in outward things. All bear the impress of the Divine image in their soul.

Furthermore, to realize this divine nature and enact it in his life, is man's paramount duty and purpose. Insofar as he does this, his life is what it is meant to be; otherwise, it falls short. Nothing, according to the great teachers of Israel, can take the place of this individual responsibility, of this personal duty, of this consecration of life; neither ritualism, nor sacrifices, nor fasts, nor feasts, nor material charity; neither the merit of the Fathers, nor the mediation of another person. Holiness, righteousness, morality—not morality in the narrow conventional sense, but in the widest sense—this is the fundamental duty. Other things may follow, and add grace and glory to life; but first there must be the true striving after holiness, not with an eye on reward of any kind, but rather because holiness ought to be the chief pursuit of man. Said Antigonus of Soko, a Jewish teacher of the third century B. C. E.: "Be not as slaves who serve their master with a view to receive recompense; but as servants that serve their master without a view to receive recompense." Or, as once for all this principle is summed up in Leviticus xix, 2: "Ye shall be holy; for I the Lord your God am holy."

But, it is asked, has God really said so? Do we

know anything about His will? In other words, do we believe in Revelation? Religion, it has been said very truly, is not merely the belief in the existence of God, but rather in the possibility of man's approach to, and communion with, God. That God has communicated, revealed, His nature and laws to men, has always been one of our basic beliefs. "For the Lord God will do nothing, but He revealeth His counsel unto His servants the prophets." (Amos iii, 7.)

This is not to say that all Jewish thinkers have been at one in their idea of the method or the process of Revelation. Discussion of the latter, however, belongs to the realm of metaphysics. Suffice it to say, that we believe that the Bible furnishes a faithful record of the great laws of life, of the laws of morality and religion, which God revealed to Israel, and more especially to the Prophets of Israel. Technical disputes as to how the revelation occurred do not affect the general belief; nor is it affected by whether or no we hold that every letter of the Bible was inspired. Though we may suppose that the actual writing and editing of the Bible took place in the usual human fashion, we do not waver in our conviction that it contains the highest revelation of God possessed by mankind.

Moreover, our belief in the choice of Israel for the Divine Revelation, does not preclude the view that God has spoken to other peoples as well. On the

contrary, we believe in the universality of Revelation. "The whole Tora was spoken in every tongue," we read in the Talmud. "Every word that went forth from the mouth of the Holy One was divided into seventy tongues." Other utterances of similar nature might be cited from Jewish teachers of all ages, testifying to the Jewish belief that, though God may have revealed Himself particularly to Israel, He did not withhold His light and His truth from the other peoples. "For from the rising of the sun even unto the going down of the same My name is great among the nations; and in every place offerings are presented unto My name, even pure oblations: for My name is great among the nations, saith the Lord of Hosts." (Malachi i, 11.)

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As to what becomes of man after he has "shuffled off this mortal coil," Judaism has never speculated very much. Yet we must admit that this is one of the main questions that men are apt to ask Religion to answer. What becomes of our soul? Do we believe in a hereafter? Briefly speaking, we certainly believe that the soul survives the dissolution of the body, but just what occurs after death, and what the state of the soul is, the purest teaching of Judaism has never attempted to define. Our attitude has found expression in the Biblical verse forming the opening words of the traditional Burial Service: "The Rock, His work is perfect, for all

His ways are justice: a God of faithfulness and without iniquity, just and right is He." (Deut. xxxii, 4.) We are sure that the soul of man, which, in Biblical phrase, is a light of God, is not put out altogether, and that our life, with its struggles and sufferings and failures, will be rightly dealt with by the Lord of righteousness. More than this we cannot say. In this respect, the good Jew, rather than engage in idle fancies and theories, is content to walk in faith, and, in the words of the beautiful old hymn, he says:

Into His hand I commend my spirit
When I sleep and when I wake;
And with my spirit, my body also:
The Lord is with me, and I will not fear.

But what do we believe about the Messiah? It is well known that the Messiah idea has been closely connected with Jewish thought and experience. Christianity, which is built on this idea, sprang from Judaism. Jesus, the Messiah, or the Christ, of the Christian world, was a Jew, and it was the question of his Messiahship that created the cleft between the two religions. No wonder it is oftentimes asked what belief we hold on the subject. Now, on this point there is now, as there always has been, difference of opinion. Doubtless some Jews still entertain the hope of a personal Messiah. Reform Jews, however, do not. They do not believe in the miraculous Messiah. All Jews, however, agree in the

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hope for the advent of a Messianic age—an age when humanity will enjoy the reign of righteousness, unity, and peace, and all hearts shall be united in pure worship of the One and Only God. “And the Lord shall be King over all the earth: in that day shall the Lord be one, and His name one.” (Zech. xiv, 9.) This Messianic ideal, toward which it is the duty of all men to work and aspire, we regard as one of the most beneficent gifts Israel has made to the * spiritual riches of the race.

Moreover, Israel as a people, as a religious community, as a spiritual brotherhood, is in duty bound to work unremittingly for the realization of this lofty ideal. To him this ideal was revealed of yore; to him the laws of its fulfilment were communicated by the mouth of the Prophets, and upon him was the inviolable task laid of spreading and furthering it with all his heart and all his soul and all his might, at the price of no matter how much trial and suffering. This, the call, the election, the mission of Israel. This makes Israel what the Prophets have called him, the Servant of God. This is why Israel has been “the man of sorrows” among the nations, despised and rejected of men, stricken and afflicted and acquainted with grief, wounded and bruised, persecuted and outlawed, humbled and maimed, in order that he might witness to the supreme Ideal, to God and Righteousness, and cure mankind of super-

stitution and iniquity, and bring nigh the age of justice, of knowledge, and of peace. Well may humanity say: "The chastisement of our welfare was upon him and with his stripes we were healed." (Isaiah liii, 5.)

We believe that the Jews will have to continue to stand together, and toil, and suffer until the final fulfilment of their noble ideal. That is our faith as to our future. Nor has our work thus far been in vain. "The righteous flourish like the palm-tree!" we are told by the Psalmist, to which the old rabbis add by way of comment: "When you plant any other tree, it grows for itself; but plant a palm and it will put forth roots on all sides: so the righteous." May we not apply this figure to Israel? Judaism has not only flourished for itself, but has put forth roots for other creeds. Israel's influence is felt in the religious life of the whole civilized world. It is felt not only in the old forms of faith, but also in the new liberal spirit which is abroad in the land, and which insofar as it is a departure from certain old dogmas, marks a return to the pure faith of Judaism.

But even where we have as yet failed of tangible proofs of success, has our work been in vain, though seem so it may? Such work is never done in vain. It sleeps in the very bosom of things, of the universe, and only bides its time. Come forth it shall. It is there. 'Tis such faith the great Prophet puts into the mouth of Israel: "Listen, O isles, unto me; and

hearken, ye peoples, from far; the Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword: in the shadow of His hand hath He hid me; and He hath made me a polished shaft; in His quiver hath He concealed me; and He said unto me, Thou art my servant, Israel, in whom I will be glorified. But I said, I have labored in vain, I have spent my strength for naught and vanity: yet surely my right is with the Lord and my recompense with my God." (Isaiah xlix, 1-4.)

Such, in brief, are the Jewish beliefs. The Unity and the Holiness of God, the goodness of the World, the divine nature and the immortality of the Human Soul, and the possibility of its Communion with God, and the consecration of Human Life; these ideas are the foundation on which Judaism has builded. Moreover, we believe in the Election of Israel as a means to an end, the end being the diffusion of those ideas among all men and the ultimate reform of human life in accord with them. Whenever this has come true, it shall mean the Kingdom of God on earth, the Messianic age, the fulfilment of Israel's highest Ideal.

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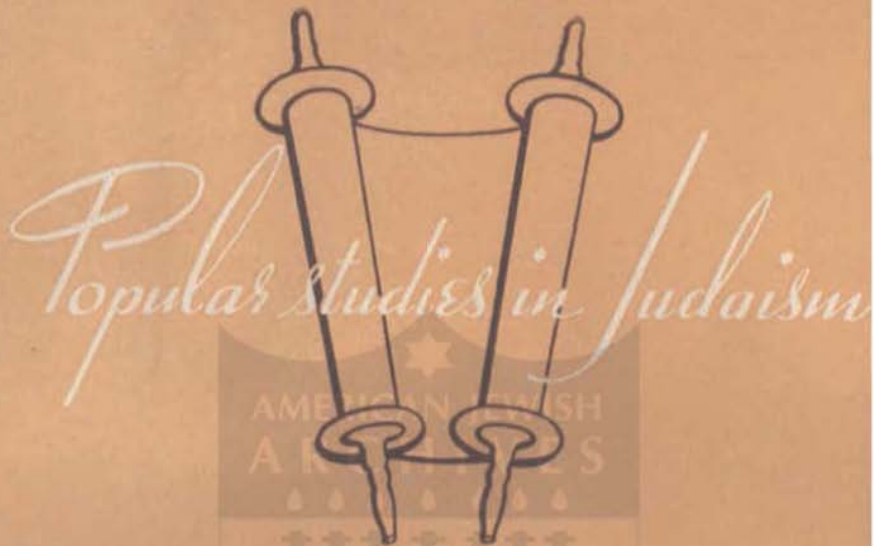
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**The
Jewish Idea
of God**

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BY SAMUEL S. COHON, B.A.

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OF the scholastic philosopher Alanus it is reported that after having mastered the seven liberal arts, he resolved to reveal the mysteries of the Godhead in a public lecture. On the day preceding its delivery, as he was walking along the bank of a river and reflecting upon his theme, he chanced upon a child, who had made a hole in the ground and was conveying water from the river into the hole with a little spoon. The puzzled philosopher asked the mysterious looking child what he was doing. "I intend to carry all the water from the river into this hole," he replied. "But that is impossible," Alanus said. "Not more impossible," the child answered, "than the task you have set for yourself." The lecture was not delivered.

This essay, too, would be left unwritten if its purpose were to reveal the nature of the Source of all being. What God is in His infinity and majesty beggars the mental capacities of mortal man. It has been well said that to comprehend Him fully, the human mind would have to excel Him. We have to content ourselves with feeble guesses regarding Him. In this essay we set for ourselves the still humbler task of sketching, in brief outline, the answer to the question: What meaning has Judaism attached to the idea of God?

Religion, while assuming an endless variety of forms, is at bottom man's consciousness of the sacred or his response to the Divine as apprehended in the external world and within his own mind, heart and conscience. Religion, in its truest and most vital sense, begins when the human spirit turns toward the mysterious source of its being and seeks to commune with it as with an all-encompassing Presence and all-comprehending Intelligence. It reaches its noblest forms in man's self-consecration to the Holy One and His purposes and in his dedication of heart, mind and will to His service and to the service of his fellow-men. In Judaism the consciousness of the sacred crystallized itself into the doctrine of Ethical Monotheism, the noblest conception of God known to humanity.

I. EVOLUTION OF THE IDEA OF GOD

Though the belief in the ever living God always has been central in Judaism, it was not always conceived in the same way. Like every other product of human experience, so the idea of God has been subject to continuous development. In response to the growing needs of men and with the advancement of knowledge and of moral refinement, certain notions once held regarding the Divine were later found unworthy of Him who represents the highest perfection, and were replaced by more suitable ideas.

The Bible, edited from the standpoint of advanced monotheistic faith, does not readily yield the story of the evolution of its idea of God. A surface reading of its contents suggests that Judaism began with a fully revealed doctrine of God as the creator of the world and guide of man.

A more careful analysis shows that this doctrine represents the climax of long striving after truth on the part of the foremost spirits in Israel.

Through the obscurity which beclouds the origins of early religious ideas and institutions, we dimly discern some of the more important steps in the growth of the Jewish idea of God. Joshua xxiv:2 addresses the people of Israel: "Your fathers dwelt of old time beyond the River (Euphrates), even Terah, the father of Abraham, and the father of Nahor; and they served other gods." Little is told about the way in which Abraham broke away from the "other gods." Exodus vi:2 informs us that the patriarchs knew their family god as *El Shaddai* (a name of uncertain meaning, often rendered: "God Almighty") and that it was reserved to Moses to know Him by His distinctive four-lettered name, YHWH, probably pronounced *Yahweh* (the transliteration "Jehovah" rests on a misreading of the vowel points of *Adonai*, Lord, that were early applied to YHWH). The revelation of God to Moses under a new name represents the birth-hour of the religion of Israel. Moses identified Yahweh, whom he learned to know (more fully or, as some think, for the first time) during his sojourn with the Kenites in the desert of Sinai, with the family god of the fathers; and, under His inspiration, undertook the liberation of his brethren from Egyptian bondage.

The meaning of Yahweh already puzzled the oldest authors of the Bible. The story of His revelation to Moses out of the burning bush attempts an explanation of the name. When commissioned by God to go to his people with the

message of liberation, Moses asks how he shall answer their question: "What is His name?" He is instructed to speak of God as *Ehye asher Ehye*—"I AM THAT I AM," (or "I will become what I will become"). "Thus shalt thou say unto the children of Israel: I AM (*Ehye*) hath sent me unto you" (Exodus III:13-14). The name is derived from the root "*Haya*"—"to be" or "to become." The cryptic statement has suggested a diversity of meanings. There were those who saw in it the idea of absolute being, of immutability and eternity and of progressive revelation. While these philosophical thoughts were associated with God in later times, they were hardly implied in the original meaning of the word. Whatever its etymological explanation, it expressed for the people the idea stated in the preceding verse: *ehye imach*—"I will be with thee," an ever present guardian, protector and ruler, a God who is with the people in their vicissitudes, ready to deliver them from trouble. This mysterious name grew in meaning with the advance of Jewish thought and came to possess the highest significance that God can have for man.

From the days of Sinai, Israel and Yahweh belonged together. Their union was symbolized by a covenant which bound them to mutual devotion. Yahweh was believed to have promised continuous help to Israel on condition that Israel would steadfastly follow His leadership and obey His will. His will expressed itself not merely in a body of taboos, which the people were to keep, but concerned itself with their relations toward one another. Their *mores*, whether affecting the cult or their social affairs, were brought under His jurisdiction. This fusion of the sacred

with the moral represents the greatest contribution of Moses to the history of religion. He placed the relation of Yahweh and Israel on a moral basis and thus laid the foundation for the remarkable development of the ethical character of God. The terms of the covenant are set forth in the Decalogue (Exodus xx:2-17||Deuteronomy v:6-18). Yahweh alone is to be acknowledged as Israel's deliverer. No other gods were to be worshipped by Israel beside Him. His name must not be taken in vain (i.e., not for perjury, blasphemy or magical purposes). He commands the hallowing of the Sabbath, reverence for parents, and regard for the life, home and property of the neighbor. This simple code which has found its way to the hearts of half the world as the voice of God, was to serve as the basis of Israel's life.

Israel began with a conception of God that has been characterized as *national henotheism*. While Israel was dedicated to Yahweh alone as the national God, the gods of the neighbors were not yet denied; but they were excluded from the sphere of Israel's recognition. Upon entering Canaan with its rich cult of nature gods, the *Baalim*, the people of Israel found in Yahweh the source of their strength and of their union. Adoption of the gods of the soil tended to loosen their national bonds. Fidelity to Yahweh drew them together as a united people. As their ruler, Yahweh was conceived as "a man of war," fighting their battles and giving them victory over their foes. He was their god as Kemosh was the god of the Moabites and Milcom the god of the Ammonites. Only, He was believed to be greater and more powerful. The myth-making im-

agination pictured Him in human likeness, possessing hands and feet, eyes and mouth, and conversing with chosen individuals as one man with another. He was subject to such human emotions as wrath, jealousy, and vengeance. At the same time His distinguishing qualities were recognized. The poet exclaims: "Who is like unto Thee, O Yahweh, among the gods! Who is like unto Thee, glorious in holiness, fearful in praises, working wonders!" (Exodus xv:11.) Unlike most tribal gods, who protected their own under all circumstances, and unlike nature deities, who bestowed their bounties irrespective of moral considerations, Yahweh extended help to His people only if they kept the covenant. Their defeat and adversity did not betoken Yahweh's weakness but rather their failure to obey His will. Irrespective of their disasters or triumphs His kingdom over them will be established. "Yahweh shall reign forever and ever." (Exodus xv:18.)

If, while absorbing many elements from the superior civilization of Canaan, the Israelites retained their identity, it was largely due to the idea of the covenant with Yahweh which formed the basis of their religion. Instead of being added to the Baalim, Yahweh emerged as the only God of the land. (The struggle against Baalism is dramatized in the stories of Elijah: 1 Kings xvii-xix; xxi.) Ancient festivals, rituals, sanctuaries and altars were transferred to Yahweh. Functions of nature, formerly identified with the Baalim, were attributed to Him (Hosea ii). However, He was not reduced to a personification of natural phenomena. Israel's national God was recognized as nature's God as well, yet distinct from nature, tran-

scendent in glory and strength. The angel chorus in Isaiah's vision sings:

"Holy, holy, holy is the Lord of Hosts;
The whole earth is full of His glory" (Isaiah vi:3).

PROPHETIC INSIGHT

While the Jewish idea of God grew from simple tribal beginnings, its full character cannot be accounted for solely by its origin. In the process of its development it acquired new elements that were not present in the seed. These were secured, not merely through the historic experience of the Jewish people, but chiefly through the intuitive insight of the prophets and the reflective thought of the sages.

We noted the intimate relationship between Yahweh and Israel. The thought of Him entered deeply into all their relationships. The hard experiences of history opened the eyes of the prophets to His working in the life of Israel and of the other nations as a moral will, making for righteousness. In righteousness they recognized not a mere human conventionality but a law of moral gravitation which sustains the world. Through these luminous souls, Israel learned to see the passing events of history as portentous with meaning.

The consciousness of the holy, which discloses new levels of truth and of value to man, assumed its richest forms in the visions of the prophets. As nature yields her secrets to scientific minds and its beauty to poetic and artistic genius, Divine truth communicates itself with special fullness to prophetic spirits, attuned to perceive its overtones.

The process of revelation is progressive and universal, confined to no one age and to no one people. Men of religious genius of all times and of all races have been vouchsafed glimpses of His truth. In ancient Israel it may be said to have reached its highest level. The prophets were irradiated by the Divine and became the clearest seers of His truth. The voice of God resounded within their conscience, calling man to loyalty and to obedience as conditions of true living.

The genius of prophecy transmuted the popular conception of national henotheism—which was not far apart from the views held by the neighboring peoples of the old world—into the world redeeming idea of ethical monotheism. Throughout the ages mankind has been in search of the full vision of God. With Moses it has been asking: "Show me Thy glory!" While the mythologies of the nations have sought to satisfy this eternal quest with fantastic pictures of God's essence, prophetic Judaism declared: "Thou canst not see My face." The sight of God's Being is not for the physical eye of mortal man. Sufficient for his gaze is the passing train of Divine glory: His holiness, goodness, justice, and mercy. What distinguishes the prophetic Jewish doctrine of God is not only its monotheism, but also and above all its insistence upon the ethical character of God as the sovereign Will, the unerring Righteousness and the unfailing Love, the supreme and perfect pattern and standard of behavior for Israel and for all mankind.

The ethical character of God is in a measure the product of the covenant idea. This thought worked like a leav-

en in the religious life of Israel. The prophets ever held it out as an incentive to advancing ethical goals. In God's name they sounded, for the first time in history, the message of social morality. Oppressing and wronging the poor and the helpless is an affront to God. His eye is not only upon Israel, but upon all nations, demanding of them righteous conduct. He punishes them because of their greed, cruelty and inhumanity (Amos 1-2). The nations that flout justice destroy the foundations of their own life. God's will is ultimately done despite the ragings of the heathen. "The wrath of man shall praise Thee," declares the Psalmist (LXXVI:11). The very fury of the nations turns into an instrument of their retribution. The rise and crash of the mighty empires of antiquity led them to the belief that the nations are but His instruments (Isaiah ix:5ff.). They are in His hands as clay in the hands of the potter. He shapes and molds them in accordance with His plans. He is both the author and leading actor in the drama of history. To those who have an eye for the true meaning of passing events, He reveals Himself not only as the God of might, who shatters the arm of the tyrant, but also as the God of right, who balances the scales of justice. Though His judgments be delayed, they are sure to appear.

"Righteousness and justice are the foundation of
Thy throne,

Mercy and truth go before Thee

(Psalm LXXXIX:15).

In the vision of Moses God shows Himself as "the Lord, the Lord God, merciful and gracious, long-suffering, and

abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation." Amos' emphasis upon God's inexorable justice and Hosea's message of His unfailing love are united in this remarkable statement.

With the deepening of the conviction of the prophets of God's moral nature and holiness, the thought dawned in their minds that material likenesses misrepresent Him. The second commandment, forbidding the worship of other gods, was enlarged to prohibit all visual presentations of God. "Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down unto them nor serve them." God is spirit and not flesh (Isaiah xxxi:3). Hidden from the human eye, He reveals Himself to the inner vision of the prophets as the supreme ruler of nature and of humanity. He is the moving agent behind all phenomena, the power behind the marvels of earth and sky, the determiner of the destinies of individuals and of nations, and the source of the moral law whereby they attain their happiness.

To prophetic thought God could not remain one among others and appeared as the one and only God. The crises in the inner life of the nation and the struggles against hostile forces revealed Him as the God of Israel's history.

The widening of the international horizon, in the eighth century B.C.E., led the prophets to the further conviction that He who rules the destinies of Israel is the sovereign of all the nations. The dark-skinned Ethiopians and Israel's foes, the Philistines and the Arameans, are the objects of His solicitude (Amos ix:7). Egypt, too, is His people, and Assyria His handiwork (Isaiah xix:25). He is the Father of all men (Malachi ii:10). All gods beside Him are things of naught. The very admissibility of their existence was ruled out. The gods of the nations are mere idols, the creations of human labor, whereas the living God is the Creator of all things (Jeremiah x:1-16). In contrast to both polytheism and Persian dualism (of the belief in two opposing principles of good and evil), Deutero-Isaiah exclaims in God's name: "I am the Lord (Yahweh), and there is none else, beside Me there is no God . . . I form the light and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things" (Isaiah xlv:5-7)

Through prophetic teaching, the name Yahweh ceased to be a personal designation of deity as worshipped in Israel and became the ineffable name *of the universal God*, the fountain of all existence and the ruler of all mankind. Connected at first with Mt. Sinai or Horeb and subsequently with Mt. Zion and the land of Israel, He was recognized as the creator of the universe. Beginning as the only God of Israel, He came to be professed as the sole God of all humanity.

Having attained to the conception of ethical monotheism, the masters of Judaism made it their basic doctrine.

They incorporated it into the entire Bible, from Genesis to Chronicles. The henotheistic expressions were so carefully subordinated to the monotheistic viewpoint that they virtually passed unnoticed until the rise of modern critical scholarship.

RABBINIC BELIEFS

The Rabbis, accepting the Torah as the literal word of God, interpreted it in the light of its highest conception. Despite occasional homiletical extravagance, growing out of the free play of fancy, they preserved and even advanced the Biblical ideas of God in their essential purity. With great care they endeavored to interpret away all references to anthropomorphisms and anthropopathisms. "The Torah spoke in the language of men"—is their explanation of such references in Scripture. Emphasizing the spiritual and ethical nature of God, they continually differentiated between man's ways and God's ways. The King of the universe and the Father of all mankind does not act like an earthly king or a human father. While He rules the world in justice (*Middat haddin*), He inclines to mercy. His object is not to punish but to save and to redeem. His attribute of justice is tempered by the attribute of mercy (*Middat harahamim*). Hence He is ever ready to receive the erring who return to Him in repentance. This favorite belief of the Rabbis is in the spirit of Psalm ciii:13: "Like as a father hath compassion upon His children, so hath the Lord compassion upon them that fear Him." A prayer based upon the words of Jeremiah xxxi:2 reads: "With abounding love hast Thou loved us,

O Lord our God, and with great and exceeding pity hast thou pitied us."

God is referred to not only as the "Holy One, praised be He," "Master of the world," and "the All-present," but also "Our Father, our King," "merciful Father," "our Father who art in Heaven," and "the Merciful One." The rabbinic view of God is clearly expressed in the opening paragraphs of the central prayer of the liturgy (the *Amidah*). God is invoked as the God of the patriarchs, "the great, mighty and revered God, the most high God, who bestowest lovingkindness, and possessest all things; who rememberest the goodness of the fathers, and in love wilt bring a redeemer to their children's children for Thy name's sake. O King, Helper, Savior and Shield . . . Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest faith to them that sleep in the dust." (Singer's translation.)

The rabbinic doctrine of the Kingdom of God is strikingly stated in the Adoration (*Alenu*) with which all three daily services close. It is no longer limited to Israel but embraces all men of all races and of all lands. "We therefore hope in Thee, O Lord our God, that we may speedily behold the glory of Thy might, when Thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon Thy name, when Thou wilt turn unto Thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto Thee every knee must

bend, every tongue must swear. Before Thee, O Lord our God, let them bow and fall; and unto Thy glorious name let them give honor; let them all accept the yoke of Thy kingdom, and do Thou reign over them speedily, and for ever and ever. For the kingdom is Thine, and to all eternity Thou wilt reign in glory; as it is written in Thy Law, (Ex. xv:18). "The Lord shall reign for ever and ever." And it is said, (Zechariah xiv:9) "And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name One'." (Singer's translation.)

PHILOSOPHIC IDEAS

The rabbinic ideas of God are based upon revealed Scripture and tradition rather than upon independent reflection. The challenge of alien doctrines and critical philosophies impelled the masters of Judaism to examine and defend the data of revelation and to present its teachings in systematic form. They also came to use their own reason as an independent source of knowledge, relying upon observable phenomena for their version of reality. They interrogated nature for evidence regarding nature's God. While the beginnings of philosophic reflection appear in the Bible, it is in post-biblical times that philosophy flowered forth in Judaism. Eminent Jewish thinkers utilized all the resources of reason and called upon all systems of knowledge to interpret and to deepen the Jewish ideas of God.

Coming in contact with Greek philosophy, Jewish thinkers, in Alexandria in pre-Christian times, and in Medieval Spain and other lands, took over many useful

elements from Plato, Aristotle, and the Stoics, in the light of which they reformulated their own basic convictions. Following the Stoics, the author of the Wisdom of Solomon conceived of God as the all-pervasive Divine principle which manifests itself as the rational order of the universe. With the aid of Platonic teaching, Philo advanced proofs for the existence of God from nature and from the intuitions of the soul. Under Aristotelian influence, Maimonides presented God as the First Cause and Prime Mover. The endeavor was made to link the impersonal God of Greek metaphysics with the living God of the prophets, and to buttress revealed religion with natural theology. The Arabic Kalam, too, helped the Jewish masters to purify the attributes of God and to free them from all physical implications. In turn, the Jewish philosophic reformulations of the God idea affected the thought of both Moslem and Christian schoolmen.

Almost every significant philosophy in modern times has been brought into vital contact with the Jewish idea of God: Pantheism through Spinoza, Deism through Mendelssohn, Kantian Moralism through Moritz Lazarus and Hermann Cohen, Hegelian Idealism through Samuel Hirsch, and Vitalism through Bergson. Practically every modern conception of theism has struggled for a place in Judaism as in Christianity. However, while significant revisions have been made in response to advancing thought, ethical monotheism remains the heart of Judaism. We still worship Him as the God of our fathers, as God revealed through history and through prophetic genius.

II. THE REALITY OF GOD

From our brief historical survey of the God idea in Judaism let us turn to its permanent elements. The Alpha and the Omega of Judaism is the reality of God. Like all truths, so this one has not gone unchallenged by the opponents of religion. As in the past, so today, the challenge comes principally from the realm of natural science. In the thousands of years that have passed since Judaism arrived at the monotheistic world-view, science has made remarkable progress. It has unveiled a limitless universe, of vast spaces and unending time, of myriads of stars and of planets of gigantic dimensions. We are baffled by the immensities, the marvels, and the potentialities of the bewildering pageant of the skies. Extending the reign of law to all departments of existence, science clashed with the belief in miracles, i.e., of the occasional intervention of God in the processes of nature for the benefit of man. Under the spell of triumphant reason, which has established the interconnection of the natural order and the unbroken continuity of the evolutionary process, the whole idea of God appeared to some thinkers as a useless hypothesis. The universe, they maintain, can be accounted for without Him. To unify and to organize our multifarious experience of the outside world and to understand the scene of our life, they revived the ancient philosophy of materialism, which rests on the assumption that the universe constitutes a sort of vast machine. It is an aggregate of physical forces which operate with undeviating regularity. However complex it may appear, nature in all its parts reduces itself to

mere matter and force. Even such things as consciousness and conscience, mind, will and personality are but products of matter.

Picturing the world as a colossal automatic engine seems congenial to the thinking of men in an age that has witnessed the greatest triumphs of the machine. To numerous minds it recommends itself as a common sense view which does away with much of the fog that has enveloped reality. The difficulty with this picture is its oversimplicity. While there is a mechanistic aspect to nature, mechanism fails to account for its inmost character. The symbol of the machine does not represent adequately the tiniest living organism, let alone the wondrous universe in which we live. The mysteries of generation and of growth, of consciousness, of intelligence and of distinction between right and wrong, etc., hardly belong to a machine. Those who think of the universe in terms of mechanism overlook the further fact that no machine is self-made. Our engines, even if they be automatic, are the products of the human mind that designed them. They did not originate themselves. The locomotive, the automobile, the watch—they are all manifestations of the mind that invented and designed them. Consequently the measure of the machine for the universe fails to carry out the real intention of the materialists. It does not wholly do away with creative thought. Though we may recognize the mechanistic aspect of nature, we are not compelled to abandon its spiritual aspect. An adequate picture, under which we may view the world, must reflect not only the material or quantitative side of reality but also its spiritual or qualitative

side, its order and beauty as well as its size and power. It must include not only inorganic matter, but also its capacity to produce organisms, consciousness, and intelligence.

Recent developments in the field of science itself have led some of its leading representatives to repudiate the purely mechanistic conception of the universe. That the world of law and harmony could have evolved as a result of blind chance is too much of a strain upon the mind. The old Jewish philosopher, Bahya, argued: "If one should bring an ordered manuscript and claim that the writing was produced by the accidental spilling of ink upon the paper, would he be believed?" The modern British thinker, A. Seth Pringle-Pattison, states the same argument more fully. The world is "chanced in its present intelligible structure as the result of infinite castings of the cosmic dice, much as the *Iliad* or the tragedy of *Hamlet* might be supposed to be a collocation of letters accidentally arrived at in the course of infinite shufflings of the alphabetic symbols. Rationality is not a lucky accident of this description; it is the fundamental feature of the world. Intelligibility, as we actually discover it, means that the world is the expression or embodiment of thought. In this sense *mens agitat molem*; reason is present at every stage as the shaping spirit of the whole."

"Today," Sir James Jeans writes, "there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an acci-

dental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not, of course, our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts . . .

“We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds—not, so far as we have discovered, emotion, morality, or aesthetic appreciation, but the tendency to think in the way which, for want of a better word, we describe as mathematical. And while much of it may be hostile to the material appendages of life, much also is akin to the fundamental activities of life; we are not so much strangers or intruders in the universe as we at first thought.

“Those inert atoms in the primeval slime which first began to foreshadow the attributes of life were putting themselves more, and not less, in accord with the fundamental nature of the universe.”

The mechanistic view of the universe, which in the not far distant past threatened to destroy religion, is being abandoned by high priests of science. “Today,” Professor Milikan writes, “physics is much more open-minded, much less dogmatic, much less disposed to make all-inclusive generalizations, and to imagine that it is dealing with ultimate realities, than it was twenty-five years ago . . . Modern science of the real sort is learning to walk humbly with its God. And in learning that lesson it is contributing something to religion.” The reality of mind and the prob-

ability that it works upon matter, directing its development and setting up its goals are gaining ground with leading scientists as they have with philosophers and theologians. "The principles, laws, and in general, the order of nature," E. G. Conklin concludes, "are evidences of the immanence of some plan in this universal mechanism which we call 'nature'." Belief in God, which is a postulate of reason as well as an intuition of faith, is still the best answer to the riddle of existence and to the meaning of life. With renewed confidence we may continue to proclaim: "The Lord reigneth."

AMERICAN JEWISH DIVINE UNITY

The central truth of Judaism is the unity of God. In a world of paganism, Judaism proclaimed: "Hear, O Israel, the Lord our God, the Lord is one." This declaration has served as the watchword of our faith and has grown in depth and in meaning with the progress of the centuries. It carried the denial of the reality of the gods of the ancient pantheons, of Canaan, Egypt, Assyro-Babylonia, Persia, Greece, and Rome. Uncompromising monotheism differentiated Judaism from Christianity with its doctrine of the *Trinity* of Father, Son and Holy Ghost. The emphasis upon unity excluded the idea of intermediaries in Judaism. Though the Bible knows of Cherubim, Seraphim and angels, and though rabbinic thought luxuriates in "angelic mythology," Judaism consistently denied them independent personality. As the Hebrew name (*malachim*) indicates, angels were mere messengers of God, who have no will other than His and are not the objects of ado-

ration and worship. Neither did Judaism allow the "Word of God" (the *Memra* of the Aramaic versions of the Bible) to figure—like the *Logos* in Philo's philosophy and in Christian theology—as a personal intermediary. It represents a mere device of the translators to overcome some of the anthropomorphisms of the Biblical text. Of similar nature is the use of the word *S'hechinah* ("Presence") by the Rabbis. It is but a reverent manner of referring to God as immanent. His unity is implicit in the very conception of His spiritual nature, His absoluteness and His perfection. Religions which admitted the existence of many gods did not consider any one of them equal to the cosmic role expected of an all-sovereign God. To the philosophers, unity as applied to God suggested *uniqueness*. Bahya refers to God as "the true Unity" (*ehad haemet*) as distinguished from "seeming unity." As the ultimate cause and ground of all existence, God is one, Maimonides teaches: "not one of a genus nor of a species, and not as one human being who is a compound divisible into many unities; not a unity like the ordinary material body which is one in number but takes on endless divisions and parts. But He, the exalted One, is a unity in the sense that there is no unity like His in any way." He is also One in the sense of being the only true Reality. "He alone is reality, and none else has a reality like His."

THE COSMIC GOD

One of the grounds for the belief in the unity of God, according to Maimonides, is the organic unity and interconnectedness of the universe. He integrates and sustains the

cosmos. That God is the Master of the world—*Ribbonu shel olam*—is a fundamental conviction of Judaism. His cosmic nature which is expressed in His attribute of Creator, inheres in the idea of monotheism. Divorced from creation, He would not be God. In the words of Philo: "as it is the property of fire to burn, and of snow to chill, so it is the property of God to be creating. And much more so, as He Himself is to all other beings the author of their working." God is not a static Idea, but living and active in the drama of nature and of history. Whether creating the universe *out of nothing* or shaping it out of eternal matter, God was conceived, at first, as working from without, fashioning the world in the manner in which the potter moulds his vessels out of clay. Progressive Jewish thought, going beyond the literal statement of the first chapter of Genesis, refused to regard creation as an event which took place once for all in the far distant past, and viewed it as a ceaseless process. Though it had a beginning, it is without end. The morning prayer reads: "In His goodness He continues to renew daily the works of creation." Operating uninterruptedly in nature, the transcendent creator is also immanent.

God's relation to the universe is viewed in Judaism from the double aspect of *transcendence and immanence*. His transcendence is part of His holiness. He is mysterious, incomparable, and unapproachable. The prophets, sages and poets glory in His greatness, power and wisdom. The heaven is His throne and the earth His footstool (Isaiah LXVI:1). He made the Pleiades and Orion; He brings on the shadow of death in the morning, and darkens day into

night; He calls the waters of the sea and pours them upon the face of the earth (Amos v :8). He is enthroned above the circle of the earth, and its inhabitants are as grasshoppers; He stretched forth the heavens as a curtain, and spread them out as a tent to dwell in. Though they shall be worn-out like a garment, He shall remain the selfsame. (Isaiah XL :22; LI :6ff.) His throne is established of old; He is from everlasting (Psalm xciii). "Dominion and fear are with Him; He maketh peace in His high places" (Job xxv :2). The pride of man is humbled by the reminder of the author of Job (xi :7-8) :

"Canst thou find the deep things of God?
Canst thou attain the purpose of the Almighty?
It is as high as heaven; what canst thou do?
Deeper than the nether-world; what canst thou
know?"

Yet, though He is far, He is also near. Jeremiah announces :

"Can any one hide himself in secret places
That I shall not see him? saith the Lord.
Do not I fill heaven and earth?" (xxiii :24.)

His mysterious presence haunts the universe. In the words of the Psalmist :

"Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there;
If I make my bed in the nether-world, behold,
Thou art there. (Ps. cxxxix :6ff.)

He is not only beyond the world, but also everywhere within it. His immanence supplements His transcendence. If the refinement of the mind tended to render Him remote, the spiritual craving of the heart kept Him near.

Rabbinic literature, as we noted above, expressed the Divine aspect of immanence by the term *Shechinah* (Presence). "No place is devoid of God." At the same time the Rabbis teach that "the Holy One is the place of the world, but the world is not His place." The heavens declare the glory of God, the eternal and infinite power upon whom we all depend. They reveal a wisdom which the human mind can search out but can neither fathom nor exhaust. Bahya writes: "He is nearer than all things near from the standpoint of His acts, but farther than all things far from the standpoint of His essential glory and likeness." And the poet philosopher Jehudah Halevi sang:

"Lord, where shall I find Thee?
Exalted and secret is Thy place;
And where shall I not find Thee?
The world is full of Thy glory."

Combining God's transcendence with His immanence, the masters of Judaism guarded against two dangers that result from the exclusive emphasis of one or the other. Transcendence, taken by itself, removes God from the affairs of the world and reduces Him to a mere abstraction. Immanence by itself tends to lose God in the universe and leads to pantheism or to materialism. Taken together, the two conceptions vitally supplement each other and furnish a sound basis for the spiritual life. God may be

said to transcend the cosmic process as the sun transcends the earth; yet, He is immanent within it as the sun pervades the earth by its energy and light.

Though above the world of space and time, He is its all-encompassing presence, permeating the whole texture of nature and directing it from within. He is the creative source and condition of universal existence, the Life that animates and the Mind that directs all. Ibn Gabirol exclaims: "Thou art soul of the soul." The universe is His "living garment." All existence is but His transient shadow, ever changing and assuming new forms. He is from eternity to eternity. Amid the sea of dissolution, He alone is constant, unifying the warring phenomena and bringing harmony out of chaos.

This idea gives ground to the belief that God rules through *law and love*. The ancient view of nature permitted a conception of God operating in occasional disregard of natural law. At His will, He sets aside the order of nature to bring help to His people. This belief, as we observed, has been rendered difficult for moderns. But the doctrine of Divine immanence carries within itself the correction of this view. He to whose transcendence the starry skies testify is immanent as physical law in nature and as moral imperative in the human heart. He works within the creative process. He subdues chaos—dark, confused and formless; He organizes and fashions it into an ordered whole, a universe. The ordering Power, deeply imbedded in the structure of the universe, is ever at work also in human life. Here, too, we discern patterns of harmony, the sequence of cause and effect and the dominance of aims

and goals. This orderliness of human life forms the basis of morality. Right and truth, justice and love, goodness and beauty seem to be "part of the web and woof" of our mysterious universe. The moral values which give distinction to man, are not wholly of his own invention. In incipient form some of them may be observed in the rest of creation. Mutual aid, self-giving, sympathy, tenderness, group consciousness and cooperation are exhibited also by animals. They have come to birth in a universe which is congenial to them. Moral values have been partly created by man and partly forced upon him by "an ideal-forming activity resident in the world," which we take to be a manifestation of deity.

The destructive forces of nature, which we designate as evil, are balanced by constructive ones. Death itself appears as part of the rhythm of unending life. The evils within his nature are offset by his moral sense. Though he often exhibits the ferocity of the tiger and the python, he can rise to divine heights of mercy and love for his fellow-men. Endowed with reason and with the ability to direct his life course, man emerges from the fierce combat with the forces of nature and with the passions that burn within himself transfigured and radiant. History reveals his incessant struggle to ascend ever higher to moral and spiritual peaks, to a harmony, righteousness and mercy which seem to be at the heart of the universe. Judaism, therefore, looks for God not only in *law* but also in *love* and in *goodness*. Though they seem to clash at times, the attributes of justice and of mercy combine to sustain the moral order and attest His awesome majesty.

Under the reign of law, we expect to find actions which fit into the cosmic scheme more successful than those which conflict with it. Compensation indeed forms part of the natural order of things. The soil and the elements unite to reward the earnest worker and to punish the shiftless one. Wickedness carries along its own penalty, and virtue its reward. Though—as the author of Job has shown—the detailed application of the law of retribution of all human conditions leads to moral perplexity, it works in a general way and may not be ignored by those who would not permit their lives to end in failure.

THE PERSONAL GOD

"The Power manifested throughout the universe, distinguished as material," Herbert Spencer writes, "is the same Power which in ourselves wells up in the form of consciousness." Viewed from the cosmic end, this Power appears impersonal as Sovereign of the universe, transcendent and immanent. Contemplated from the human end, as the source of our being, He is seen as personal. The whole trend of modern thought compels us to regard man as part and parcel of the universe. His relationship to it cannot be purely physical. If his body is of the dust of the earth, and if his eyes testify to the light of the sun, can his consciousness, his conscience and his intelligence be unrelated to anything outside himself? A universe in which man developed must have at its heart something akin to the mental and spiritual as to the physical sides of his nature.

Judaism, accordingly, acclaims the living God not only as the Lord of creation, but also as the loving Father of all

men. The fountain of our being cannot be unrelated to us. No more than the properties of a drop of water are absent from the vast ocean are the qualities which we discern in finite man alien to the Infinite One. Our endowments of consciousness, intelligence, will, and freedom mirror the Divine. We may think of them as modes of the infinite spirit. Personality thus serves as a key to ultimate reality. Its existence argues that the source of our being is personal.

Personality is characteristic of the Jewish idea of God. He was conceived as personal before He was recognized as cosmic. However, an important change has taken place in the conception of His personality. To the ancients personality suggested bodily form. The popular myth-making mind still imagines God as a human-like being of enlarged proportions. Against such *anthropomorphic* views of God, Judaism—as we noted above—has registered its protest since the days of the prophets. For thinking people personality refers not to the physical aspect of man, but to his inner essence—psychical, rational and moral. While as human beings we can think only in human terms and cannot rid ourselves entirely of a taint of anthropomorphism, we must guard ourselves against the lower or corporeal anthropomorphism, and train ourselves to think of God in terms of our highest conceptions of spiritual personality. Of the essence of human personality are not only *unity* of being or *selfhood* and *self-consciousness*, but also *intelligence*, which consists of the capacity to know and of freedom to choose between alternatives, *will* or the power of independent initiative, and *purposiveness*, i.e., devising means toward securing certain ends or of acting with a

goal in view. In finite man these elements of personality are partial, conditional and limited. Of God we may think as the supreme, absolute, unconditional and perfect Personality, since He alone possesses the unlimited creative power and wisdom to execute His designs.

Even as the human personality expresses itself through an organism and is dependent upon a physical environment so the Divine Personality manifests itself in the material world through the unending process of creation. His purposive will realizes itself in cosmic ends, in the order of nature and in the lives of men. The belief that the universe represents God's creation eliminates the false dualism between earth and heaven and between body and spirit. The Jewish prayer states: "The soul is Thine and the body too is Thy handiwork." The conviction that He works not only in nature but also in human life gives us the idea of *Providence*. Our lives are within His power. The tiniest atom does not exist outside of His domain. His sovereignty is over all creatures. The eye of faith beholds Him as a watchful shepherd. Operating in the lives of nations and races, He appears as the God of history. With Him as its conscious goal and guide, history assumes a dynamic character, moving toward the far-off event of the realization of His purposes, of the fulfillment of the Messianic hope of the establishment of the Kingdom of God on earth, when God shall be worshipped as One and humanity shall form one brotherhood. God thus manifests Himself in "the growth of meaning and value," in increased order, truth and goodness, as the embodiment and pattern of ethical idealism.

Though we think of Him in terms of our highest nature, we are aware that between our concepts of Him and His real nature gapes a wide disparity. His transcendence implies that He is other than we, qualitatively different from our human nature. Inaccessible to our reason, He ever remains incomprehensible, unnamable, mysterious. Even the attributes that appear best suited to Him are mere indications of His nature. Hence we employ the predicate "personal" as a mere symbol and not as an actual transcript of reality. More properly we may speak of Him as *super-personal*. Any other analogy of Him, which the human mind may devise, is but partial and provisional. What we imagine that we know of Him is infinitesimally small by the side of what we do not know. We, therefore, characterize Him as *supernatural*, not in the sense of anti-natural or of sustaining no relation to nature, but of transcending any natural analogy that we form of Him. Only superlatives can suggest His inexpressible character. Contrasts and negations of predicates derived from human experience come nearer still. He is not material nor subject to the accidents which befall matter. He is above time and space. His is infinite power, infinite love, and infinite wisdom.

By the side of recognizing His otherness, Judaism affirms that God is not alien to human nature at its highest and that His spirit encompasses and upholds us. "The Infinite," W. Morgan observes, "is not apart from, but in the finite; the Eternal is not apart from, but in the temporal; the Supernatural is not apart from, but in the natural." Thus the Bible expresses a deep truth by teaching that the

image of God is stamped upon man, and that the Divine spirit makes him a living soul. By virtue of the Divine in him, man may regard himself an heir of *immortality*. Conscious questing after Him and communion with Him appear native to the human spirit. It yearns for the fountain whence it came. While the thoughts, words, and acts which we employ in our *worship* fail utterly to express the inmost nature of God, they are the best that we have at our disposal. The broken syllables which we stammer forth regarding Him in our songs and prayers may not accord entirely with the occasional findings of science and philosophy, but they do not aim at logical precision. They are rather poetic expressions of the inner stirrings which His being evokes within us. The symbols of our inner experience, embodied in prayer and adoration, serve us as rungs of the ladder whereon we ascend from earth to the throne of God. We may not worship God aright as we should love to, but our feeble efforts cannot be without some worth at least for ourselves. Thought is a bridge whereon spirit meets with spirit. Though hidden from us, God draws nigh to those who call Him in truth. "Though God escapes our knowledge," says Plotinus, "He does not escape us." Worship, in the Jewish view, is not the mere offering of words of praise and supplication; it is also cooperation with Him in the increase of truth, goodness, and righteousness. True worship is rendered whenever men dedicate their lives to godly ends. The whole realm of personal and social morality forms part of man's worship of God.

SUMMARY

Ethical monotheism is not merely one of the numerous articles of Jewish belief, but the very heart of the Jewish religion. It gives character to all of its doctrines, its ethics and worship. Through historic experience, as interpreted by the genius of the prophets and through the reflection of the sages, the Jewish people grew aware of the reality of God and that underneath all existence are His everlasting arms. The Lord of the universe is also the God of the spirits of all flesh. He reveals Himself in the majestic sweep of the evolutionary process, in the history of races and nations and in the minds and consciences of the pure in heart who seek to commune with Him, in humility and in faith, as with a Father and King, Redeemer and Friend. We look for His revelation and purpose not only in cosmic law but also in human love and justice, in goodness and in truth, in beauty and in holiness. Through these He speaks to the hearts of all who would hear and shows them the way of life. To cherish them and to live supremely and self-sacrificingly by them is to have an experience of God and to know what He means to the soul. The idea of God has distinguished Israel as a people of destiny and of religious mission to the rest of the families of the earth. It transforms and irradiates the lives of all men. It brings sanctity and moral content and meaning into human existence. Belief in God ever has served as a dynamic of personal and social well-being and regeneration. It has inspired men with patience and with courage to face obstacles seemingly insurmountable. In the darkest night of sorrow and of raging tempest, it has shone forth as the star of hope and pointed to a brighter and better tomorrow.

THIS is one of a series of pamphlets published by the Union of American Hebrew Congregations. These essays are designed to convey information on the Jewish religion and Jewish history, and are intended for general distribution. They are prepared by the Commission on Information about Judaism appointed jointly by the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

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THE COMMISSION ON
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MERCHANTS BUILDING, CINCINNATI 2, OHIO



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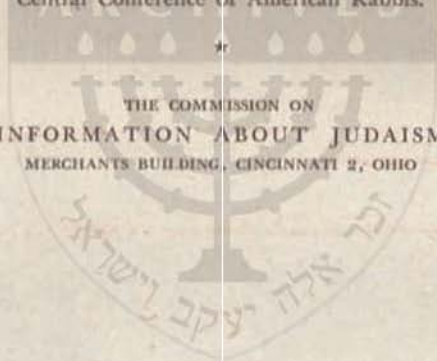
AMERICAN JEWISH
ARCHIVES

The
SOCIAL OUTLOOK
of
MODERN JUDAISM

BY ABRAHAM CRONBACH, D.D.

THIS is one of a series of pamphlets published by the Union of American Hebrew Congregations. These essays are designed to convey information on the Jewish religion and Jewish history, and are intended for general distribution. They are prepared by the Commission on Information about Judaism appointed jointly by the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

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The Social Outlook of Modern Judaism

By ABRAHAM CRONBACH

SOCIAL VISION is the destiny of every religion. Even the religions that seem to consist only of rituals and of beliefs about the supernatural carry the seeds of human service dormant within them. For behind all rituals and beliefs and prompting all rituals and beliefs lurk the pressing needs of life. Rituals and beliefs satisfy the worshiper's emotional needs and—for that very reason perhaps—are deemed to move some Higher Power to satisfy all types of needs. In the list of human needs, the social needs loom large. "Naught unto man is more useful than man." It is from man that man derives some of his greatest advantages and due to man that man suffers some of his greatest injuries. Inevitably social needs become matters of religious concern. The human conduct related to those needs acquires religious significance. In this way the obligation "to do justice and to love mercy" attains a dominant and sometimes exclusive emphasis. The prophets of Israel constitute history's most notable instance of this. Yet, again and again, since the days of the prophets, the same trend has recurred. Religion is forever finding its way, amidst ceremonials and creeds, into the domain of social purpose. During our own generation, such has transpired with various of the world's religions, Judaism among them.

Many Jewish people, while extreme in their social ardor, are averse or indifferent to religion, at least to religion

in its usual acceptation. Judaism influences them unconsciously perhaps, though consciously it has ceased to sway them. In all events, limits of space oblige us to confine the present survey to groups which are Jewish in the sense of being devoted to some form of religion that is Jewish. We refer to such bodies as The Central Conference of American Rabbis, The Rabbinical Assembly of America, The Union of American Hebrew Congregations, The National Council of Jewish Women, and The National Federation of Temple Sisterhoods, and to Jewish leaders who, even when they act outside of these organizations, do so with the consent and the prestige of some religious congregation. For the sake of clarity and brevity we shall speak of The Central Conference of American Rabbis as "the Reform Rabbis," of The Rabbinical Assembly of America as "the Conservative Rabbis," of The Union of American Hebrew Congregations as "the Reform laity," of The National Council of Jewish Women as "the Council of Jewish Women" and of The National Federation of Temple Sisterhoods as "the Sisterhoods."

How does the social outlook of any religious association express itself? The ways are numerous. These are some:

1. Committee reports adopted at conventions.
2. Resolutions officially passed.
3. Social justice platforms or "creeds" summarizing a consensus reached over a period of years. The Central Conference of American Rabbis formulated a platform of social justice in 1918 and a new platform in 1928. A pronouncement of similar purport by the Conservative Rabbis bears the date of 1934. A statement, *Guiding Principles of Reform Judaism*.

- approved by the Reform Rabbis in 1937 devotes to the subject of social justice an entire paragraph.
4. Messages of social justice such as the Central Conference of American Rabbis has been issuing annually on the eve of the Jewish New Year. Thus far, these have dealt chiefly with the subject of unemployment.
 5. Devotions of social aspiration such as one finds in the afternoon service for the Day of Atonement, Union Prayer Book, Volume II, pages 314 to 317.
 6. Appeals to the public in behalf of underprivileged persons or groups. These may be appeals for moral support or for financial support.
 7. Messages of sympathy to the victims of social injustice.
 8. Public meetings for furthering some object of social righteousness.
 9. Investigations of industrial conflicts and of imprisonments.
 10. Intercessions with employers.
 11. Intercessions with government officials.
- Activities 6, 7, 8, 9, 10, 11 are usually carried out not by Jewish groups alone but by Jewish groups concurrently or jointly with Catholic and Protestant groups.

FRIENDSHIP FOR LABOR

Out of these channels of expression, what are the attitudes that become manifest? First, with regard to labor. The living wage (sometimes called "a minimum wage"), the eight-hour day, the one day of rest in seven and the freedom of workers to bargain collectively are urged in one of the earliest Jewish pronouncements, the platform affirmed by the Reform Rabbis in 1918. With these, the

Reform laity, in the course of the years, concurred. The Conservative Rabbis, developing their program independently, also espoused those ideas. In their platform of 1928, the Reform Rabbis define a living wage as one which is adequate not merely for the worker's current needs but also for provision against sickness and old age. "Such a wage," says this platform, "must be considered the first charge on any industry." That platform also proposes that, where possible, the working week be reduced to five days. In 1933, the Conservative Rabbis went beyond this as they endorsed the movement then afoot for a reduction of the weekly hours of work to thirty. In 1939, the Reform Rabbis expressed concern over the threatened emasculation of the Fair Labor Standards Act, commonly known as the Wages and Hours Law.

The Twelve-Hour Day in Steel. This brings to mind one of the most notable achievements of organized religion in America, namely, the abolition of the twelve-hour day and the seven-day week for workers in the steel industry. President Harding had appealed to the heads of the steel industry without result. The experts of the Iron and Steel Institute had announced, after due investigation, that a shorter working period in the manufacture of steel was unfeasible. Against this conclusion the late Rabbi Horace J. Wolf, Chairman of the Social Justice Commission of the Reform Rabbis, protested. Rabbi Wolf promptly obtained the cooperation of the National Catholic Welfare Council and of the corresponding Protestant body, The Federal Council of Churches. On June 6, 1923, the three bodies published a joint appeal to the conscience of America. And where liberal forces, unaided by religion, had failed,

religion added the influence that finally brought success. On July 6, 1923, the steel industry, deferring to public opinion, announced the inauguration of plans for discontinuing the inhumanly long periods of toil.

The Right to Organize. Particularly zealous have American Rabbis shown themselves in defending the right of workers to join unions of their own choosing. "Yellow dog" contracts and company unions have been denounced by both Rabbinic groups. The Reform Rabbis have referred censoriously to industrial espionage, while legislation like that of the Wagner-Connery Bill or like clause 7A of the National Industrial Recovery Act, securing to labor complete freedom in those matters, has been lauded. Injunctions against workers on strike have also provoked Rabbinic censure. The Reform Rabbis commended the steps taken in 1928 to unionize the sleeping car porters, and in 1936 to unionize the social workers; while the joint investigations conducted by the Reform Rabbis, the Federal Council of Churches, and the National Catholic Welfare Council in 1926, into the lockout on the Western Maryland Railroad and, in 1927 and 1928, into the disaffections of the Real Silk Hosiery workers involved unionization more than any other issue. More recently, the Reform Rabbis have voiced the hope for a reconciliation between the C. I. O. and the A. F. of L. and have favored certain changes in the National Labor Relations Act on the basis of experience with the act and of objections offered both by labor and by management. The Conservative Rabbis are equally solicitous that the breach in organized labor be healed.

Strike Sympathies. Rabbinic participation with Christian groups in the efforts to mitigate the textile con-

licts in Tennessee and in North Carolina as well as the help accorded by the Reform Rabbis in 1927 to the striking bituminous miners also centered around unionization. At the funeral of the workers killed during the disturbance at Marion, N. C., in 1929, a representative of the Federal Council of Churches delivered the eulogy. On the same occasion, a message of sympathy was read which had been sent by the Chairman of the Social Justice Commission of the Reform Rabbis. That these attitudes are not limited to the Rabbis of America is evidenced by a dispatch of the Jewish Telegraphic Agency dated Wilna, October 9, 1934, recounting how a strike of Jewish tailors for better wages and working conditions had been proclaimed in a synagogue and how the strikers had received the Rabbi's blessing. The Reform Rabbis have also urged labor representation on boards of industrial management.

Rabbis as Mediators.

Among the industrial principles to which American Rabbis have subscribed is that of mediation, conciliation, and arbitration. In at least a score of verified instances, Rabbis in the United States have served as arbitrators and mediators and have often acquitted themselves with success and distinction. On two occasions the Social Justice Commission of the Reform Rabbis was itself asked by striking workers to mediate in their conflict. For their refusal to arbitrate, the Central Conference of American Rabbis, in 1916, assigned equal rebuke to some employers in New York and to some strikers on the Pacific coast.

Coping with Unemployment. Among the proposals of the Rabbinic platform of 1918 stands compensation for industrial accidents, now the accepted practice through-

out most of America. That platform further specifies workmen's health insurance and compensation for occupational diseases, measures which, while not yet universally adopted, are nevertheless making headway. The national system of employment exchanges, suggested by the Reform Rabbis in 1918, has become actualized in recent years. Unemployment insurance, broached in 1918, is emphatically demanded in 1928 and in numerous pronouncements of the Rabbis and of the Council of Jewish Women since the onset of the depression. Augmented outlays for public works as a means of reducing unemployment are likewise mentioned in the platform of 1928 as well as in later Rabbinic statements both Reform and Conservative. Both Rabbinic associations have insisted upon governmental relief for the jobless. Among the public gatherings sponsored by the Social Justice Commission of the Reform Rabbis have been the Conference on Permanent Preventives of Unemployment held in conjunction with the Catholic and Protestant organizations at Washington in January, 1931, and the Social Justice Seminar conducted in conjunction with the Reform laity May 7, 1931, in Cincinnati, at which unemployment was foremost among the topics considered. When a committee of Jewish, Catholic, and Protestant clergy from the Unemployment Conference of January, 1931, waited upon President Hoover in the interests of the unemployed, it was a Jewish representative who had suggested the step. About the same time, a Rabbinic and a Catholic representative joined John Dewey in an appeal to the President for an appropriation of a hundred million dollars for the relief of the children whose health had been menaced by the economic crisis. A

joint public manifesto on unemployment was issued by the three denominational bodies in 1932. Moves to economize at the expense of the unemployed were deprecated both by the Reform Rabbis and by the Conservative Rabbis apropos the discussions about balancing the federal budget. The Reform Rabbis envisage, as a permanent function of government, that of conducting such public enterprises as will provide with a normal income, possibly at a wage adapted to the size of the family, every competent worker whom private industry cannot absorb. Rabbis have also evinced an interest in the problem of tenancy among farmers and in the efforts of the government to mitigate that woe.

Children and the Aged. The abolition of child labor appeared among the Jewish demands as early as the year 1908. Both Rabbinic groups, the Council of Jewish Women and the Sisterhoods have, in later years, alined themselves with the forces seeking the ratification of the Federal Child Labor Amendment. Closely allied to this is the early Jewish endorsement of mothers' pensions or mothers' assistance which has since become an accepted feature of American public welfare. Of kindred bearing is the Jewish advocacy of old age pensions, assistance or insurance. Especially since 1935 has social security acquired, in the thinking of American Rabbis, a position of commanding importance. That unemployment is appreciably diminished when children and the aged are withdrawn from the labor market is expressly noted in one of the Rabbinic reports. The interests of the unemployed are thus considered along with those of children and of the aged. In 1939, the Central Conference of American Rabbis commended the proposal

to extend the social security provisions to persons employed by institutions of religion and institutions of social welfare and to make such coverage mandatory. Among the most recent social proposals to win Rabbinic endorsement is that of governmental initiative in behalf of vocational retraining.

Women Who Work. Both of the social justice platforms of the Reform Rabbis ask special measures, legislative and otherwise, in behalf of the health and the safety of wage-earning women. The platform of 1928 insists in addition that, for equal work, women and men shall receive equal pay. Particularly concerned here is the Council of Jewish Women. The Council of Jewish Women desires the enactment of legislation for infant and maternal health. The "Equal Rights" amendment—which seeks to deprive women of special legislative protection—accordingly elicits their disapproval. In April, 1933, the Council of Jewish Women participated in a conference on identification labels for women's clothing. By means of such labels, clothing produced under sweatshop conditions can be recognized and rejected.

The Crippled, The Immigrant. The Rabbinic platform of 1928 calls for the rehabilitation of industrial cripples. The government's care for those injured on the battle-field probably suggested similar consideration for those injured performing the nation's work. And until restriction became the settled policy of America, Jewish groups favored a liberal attitude toward immigration and a constructive program for the adaptation of the newcomers to American life. More recent Jewish pronouncements, particularly of the Council of Jewish Women and of the Reform laity, aim to mitigate the hardships im-

posed by the immigration and deportation laws at present in force. It hardly needs telling that, in 1939, the Reform Rabbis figured among those urging the admission of 20,000 refugee children outside of the quota.

Housing. Housing is mentioned in the very earliest (1918) and in the very latest (1939) Reform Rabbinic utterances. The later references stress not only housing as one of the needs of the poor but also the possibilities of house-building, publicly subventioned, as a neutralizer of unemployment. Early in 1936, Rabbis figured, with priests and pastors, among the fifty clergymen of New York City who issued an inter-faith manifesto calling for the elimination of the slum. In 1939, the Social Justice Commission of the Reform Rabbis reported having taken action in behalf of the bill for a bond issue of \$800,000,000 and an annual subsidy of \$45,000,000 to enlarge the federal provision for low cost housing for families of meager income.

REVERENCE FOR PERSONALITY

It may be well to pause at this point and to notice the uniquely religious aspects of these proposals. Non-religious groups such as the American Federation of Labor or the National Grange or the American Association of Social Workers may have voiced similar demands. But when the Central Conference of American Rabbis or the Rabbinical Assembly of America or the Union of American Hebrew Congregations or the National Council of Jewish Women or the National Federation of Temple Sisterhoods or, for that matter, the Federal Council of Churches or the National Catholic Welfare Council speaks, there comes

into view a peculiarly religious setting. In various of the pronouncements we have quoted, reverently worded allusions to the prophets and the teachers of Israel and to the tenets of Judaism occur. Apparently it is felt that the incidence of an ideal in the Jewish past enhances the validity of that ideal. At the same time, the deeper grasp of religious implications is not lacking, such as comes to expression when the Jewish groups affirm the worth of human personality. "The dignity of the individual soul before God cannot be lost sight of before men," declare the Reform Rabbis. The Conservative Rabbis announce: "Each human being contains within himself an element of the divine and consequently is possessed of an inherent, infinite moral worth." Convened at Cleveland in 1927, the Reform laity resolved that labor is imbued with dignity and that human rights should precede property rights.

Civil Liberties. Reverence for God, in other words, entails reverence for man and out of reverence for man arises the basic impulsion toward the rectifying of social ills. This will account for the religious insistence upon fair wages, humane working conditions and arrangements for social security. This will also account for the extension of these pronouncements into the field of civil liberties. It is true that restraints upon freedom of speech are barriers to social change. It is also true that Rabbis personally have much at stake in freedom of speech. And yet, as the Conservative Rabbis expressly indicate, the ultimate argument for freedom of any kind, is "the sacredness of the human soul." Muzzling a person is one of the most flagrant ways of degrading a person. Hence the prominent role played by the struggle for civil liberties in all of the Rab-

binic platforms. Early in the post-war period, the Reform Rabbis began to urge the release of political prisoners, while as recently as April, 1935, an array of religious leaders of the three denominations warned in a joint declaration against the forces by which civil liberties were again being imperiled. Rabbis, both Reform and Conservative, have pleaded for Mooney and Billings, for Sacco and Vanzetti, and for the Scottsboro unfortunates. One of the Rabbinic bodies went on record against the dismissal of Prof. Herbert A. Miller from Ohio State University, branding that dismissal as an assault on academic freedom. In 1929, the Social Justice Commission of the Reform Rabbis, together with the Federal Council of Churches and the National Catholic Welfare Council, accepted the invitation of the Congregationalists, the Methodists, and leaders of other faiths in the State of Washington to investigate the case of the Centralia prisoners incarcerated since their affray with some ex-soldiers on Armistice Day, 1919. The release of the last remaining prisoners is said to have been hastened by the joint report. In 1935, 1936, and 1937, the Reform Rabbis, the Federal Council of Churches and the National Catholic Welfare Council cooperated to secure the appointment of the La Follette Committee on Civil Liberties and to aid that committee in its investigations. Both Rabbinic bodies deplored the repressive measures adopted by Mayor Hague of Jersey City and acclaimed the decision of the United States Supreme Court overruling the mayor's contentions. The Council of Jewish Women and the Reform laity have, in like spirit, opposed the registration of aliens. Also prompted by reverence for personality, all of the Jewish groups have taken a stand

against lynching. The Reform Rabbis have, in addition, recommended constructive and corrective rather than punitive and vindictive treatment of criminals and delinquents. More recently, the recommendation has been welcomed that, for the neglected children of large cities, the synagogues provide such clubs and classes as might counteract the influences by which criminality is produced.

A New Social Order. But the Rabbinic interpretation of reverence for personality goes beyond this. Rabbis, both Reform and Conservative, have deprecated the profit system of commerce and industry. The Conservative Rabbis charge that system with being "a denial of human brotherhood," while the Reform Rabbis regard "a fundamental reconstruction of our economic organization" as absolutely indispensable. The Rabbis find themselves unable to reconcile the regard for human personality enjoined by religion with the rivalries, the exploitations, and the oppressions of a competitive economy.

INTERNAL CONTROVERSY

At this point, dissenting voices accuse the Rabbis of departing from the religious plane. Religion, it may be argued, envisages life's goals. When pronouncements seek fair wages, humane working conditions, social security and civil liberties, goals are being pondered. Even when Rabbis urge that—as the Central Conference of American Rabbis claims to have done with its own investments—investors exercise scruple over the enterprises to which they commit their funds and that, regardless of dividends, they finance industries which follow an enlightened labor policy in preference to those in which the workers receive scant con-

sideration, even then, it may be allowed, that goals and methods so nearly coincide as to keep within the bounds of religious concern. But what if pronouncements penetrate further into the question of methods? Rabbis have endorsed the socialization of banking, transportation, communication and power plants. They have contended for a steeply progressive taxation of "the higher brackets." Excoriating the sales tax, the Reform Rabbis observe: "State income taxes, increased state inheritance taxes or, if ultimately necessary, graduated levies on capital constitute far more ethical means of meeting the problem of caring for our unemployed." Diverging not by a hair's breadth, the Conservative Rabbis want: "Taxes on land values, incomes, gifts, inheritance, corporation surpluses and capital levies." A statement adopted by the Reform Rabbis in 1934 advocates, along with a minimum wage for laborers, a maximum income for the economically favored.

Divergent Opinions. It hardly needs reporting that, on these matters, difference of opinion is marked not only between the Rabbinate and the laity but also among the Rabbis themselves. The Reform laity has ratified the Rabbinic position on the duty of the synagogue to discuss social questions, on "a more equitable distribution of the profits of industry," on a minimum wage supporting a decent standard of living, on one day of rest in seven, the eight-hour day, sanitary working conditions with special regard for the needs of women who work, abolition of child labor, mothers' pensions, compensation for industrial accidents and diseases, insurance against sickness, unemployment and old age, public employment bureaus, collective bargaining, mediation, conciliation and arbitration

of industrial disputes, constructive care of dependents, defectives and law violators, freedom of speech, federal legislation against lynching, a liberal immigration and Americanization policy—many of which demands are also seconded by the Council of Jewish Women. But, as for the socialization of banking, transportation, communication and power plants, capital levies, maximum income and "soaking the rich," not only have the lay bodies avoided sanctioning these demands; individual laymen have, in private and sometimes in public, vehemently objected. The proponents of those innovations have been confronted with the question: "How can Rabbis who are not experts in economics decide upon matters which experts themselves find debatable?"

Rapprochement. The Rabbinate, on the whole, is more "left wing" than the laity, although individual laymen are farther to the left than is the official body to which they belong. A striking phenomenon here is the readiness of Jewish lay audiences to applaud able speakers even when those speakers support views far more radical than any which a Jewish lay organization would officially tolerate. Meanwhile, Rabbinic venturesomeness itself exhibits moderating features, Rabbis have deplored class conflict and have disapproved of sabotage, soldiering and racketeering on the part of workers and, as we have noticed, have censured workers for refusing to arbitrate. Rabbis distinctly object to the use of violence. Particularly are the Rabbinic groups committed to the ideals of democracy and against all kinds of dictatorships, whether Communistic or Fascistic. One of the Rabbinic platforms concedes, to employers and to workers equally, the right to

organize. Socially minded employers are appreciated and praised. During 1936 and 1937, a committee representing the Reform Rabbis and a committee representing the Reform laity met a number of times for the purpose of composing their differences and devising a *modus vivendi* for their divergence of social outlook.

Educating the Public. The importance of educating the public for social duty is recognized by the Rabbis, especially by the Conservatives who have adopted a number of extensive resolutions on that subject. The Reform Rabbis, for their part, are striving not only to create regional lay conferences on social questions but also to have every congregation in the land institute a committee on social study and action. A report accepted by the Reform Rabbis in 1937 recognizes how imperative it is "that our youth become socially sensitized"—a thought broached already two years earlier in certain proposals for acquainting Jewish young people with current Rabbinic deliberations on social themes. The recommendation that leaders of labor be invited to address synagogal gatherings displays a similar concern. For a number of years, a series of protracted discussions among the Reform Rabbis bore upon the matter of inducing the Reform laity to establish or to revive a laymen's Commission on Social Justice and to allocate funds for a Jewish bureau and periodical of social information. The success of these efforts is attested not only by the present existence of a Social Justice Commission of the Reform Laity but also by the fact that the Commission on Synagogue Activities of the Reform Laity sponsors the study of social questions as part of the congregation's program of Jewish education.

While a rabbi here and there occasionally gets into difficulties with his congregation because of his social heterodoxies, and while the Rabbinic bodies have even found it necessary to establish committees for the aid of Rabbis, thus imperiled, the Rabbinate has, nonetheless, exerted upon the laity a steady pressure toward a wider social outlook.

The Shadow of Anti-Semitism. The supposition is not without basis that one of the causes of Jewish hesitancy about "going too far" resides in the dread of Anti-Semitism. Many Jews fear that radicalism in any individual Jew will supply the enemies of the Jews with a much desired pretext. Prominent Rabbis have stigmatized this trepidation as something cowardly and unworthy of those who profess to follow the prophets. In recent years, the tendency has developed to link anti-Semitism with the non-liberal policies commonly branded as "Fascism." Nevertheless, caution plays its part. The peril of Gentile hostility was openly cited at a session of the Central Conference of American Rabbis when forty per cent of those voting opposed a resolution calling for American recognition of Russia, although it was June, 1933, when our government was already taking steps, soon to be consummated, toward the recognition of that much abhorred land. Similar anxiety may also explain the refusal of official Jewish bodies to proceed as far as various Christian groups have ventured in the direction of pacifism; although Jewish apprehensions on this score have been strikingly invalidated by subsequent developments according to which the Jews, far from being stigmatized as pacifists, have on the contrary, been accused of fomenting war. Even the boldest among

the Jews usually avoid outstripping the non-Jews. One of the reasons why the Rabbis are more daring in social questions than the laity may conceivably lie in the greater familiarity of the Rabbis with the social convictions of the Christian world. Rabbinic action in social matters usually follows or accompanies Christian action somewhere. The social justice platform of 1918, for instance, is to some extent a replica of that formulated by the Federal Council of Churches some ten years earlier, while the awakening interest of Rabbis in the subject of cooperatives is plainly traceable to Christian enthusiasm for those endeavors.

AMERICAN JEWISH PIONEERING

We have already noted memorable instances of joint or concurrent action by Rabbis, Catholics, and Protestants. But these by no means exhaust the list. In 1921, Rabbinic together with Catholic and Protestant representatives approached President Harding in behalf of the striking miners of bituminous coal. From 1922 to 1926 there existed, among the three religious bodies, a Joint Conference on the Economic Factors in International Relations and on the seven-day working week. In November, 1928, Rabbis allied themselves with Christian leaders in a seminar on religion and New England industry. In 1929, the three religious bodies jointly appealed to the Federal Government to undertake a study of the troubles in the Southern textile industry. The Rabbis also associated themselves with the Christians in raising funds for the relief of the textile strikers in Marion, N. C., and of the striking miners in Kentucky and West Virginia. Rabbis as well as Catholic and Protestant clergymen, were among those who signed a

call to observe April 27, 1930, as "Unemployment Sunday." In 1931, the three groups acting together attempted to avert a hosiery strike at Reading, Pennsylvania. That same year, Protestant and Jewish representatives participated in a session on "Religious Issues and the Economic Crisis" provided by the National Religious Education Association at Atlanta, Georgia; while, shortly after its organization in 1932, the Committee on Social Justice of the Conservative Rabbis was invited by the Federal Council of Churches to participate, with an Orthodox Rabbi and a Reform Rabbi, in an attempt to avert a strike of the International Ladies' Garment Workers. After the Supreme Court's ruling in the *Macintosh* and the *Bland* cases, the names of four Rabbis appeared among those of the forty-eight religious leaders who addressed the President in behalf of the Griffin Bill which sought to delete from the requirements for citizenship the immigrant's willingness to bear arms. In 1933, representatives of the Reform Rabbis, the National Catholic Welfare Council and the Federal Council of Churches issued a joint appeal for consecrated support of the President of the United States in his program of industrial recovery. That statement particularly emphasizes the provisions of the National Industrial Recovery Act relating to the rights of labor. In 1937, the three bodies jointly offered mediation in the automobile strike then raging. Shortly thereafter, the three bodies joined in congratulating both management and workers upon the happy settlement of the steel strike in Pittsburgh.

Early Pronouncements. There have nevertheless been exceptions to the rule of waiting for the Christians to make the first move. Jews have been the pathfinders in some

cases. It was a Jewish group that produced one of the earliest if not the very earliest of the social justice pronouncements. In November, 1885, a number of Rabbis holding advanced theological views assembled at Pittsburgh to formulate their conceptions of a modernized Judaism. The outcome was the celebrated Pittsburgh Platform whose golden anniversary in 1935 received considerable attention. The eighth and last paragraph of the Pittsburgh Platform speaks of "our duty to participate in the great task of modern times, to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society." This statement antedated, by five and a half years, Pope Leo's Encyclical "On the Condition of Labor" and, by more than twenty-three years, the Federal Council's pronouncement of December, 1908, on "The Church and Modern Industry." Many years, of course, had to elapse before the generalities of the Pittsburgh Platform could be translated by the Central Conference of American Rabbis into concrete and specific terms.

Birth Control. The most notable instance of Jewish pioneering occurred in 1929 when the Central Conference of American Rabbis became the first of the religious bodies to assume a liberal stand with reference to birth control. A cautious and qualified statement was accepted urging "the recognition of the importance of intelligent birth regulation as one of the methods of coping with social problems." The following year this paragraph was appended as Article XVIII in the social justice platform of 1928. As early as 1926, the Reform Rabbis had debated whether or not to accept the invitation of the National Catholic

Welfare Council to reinforce the Catholics in their attack on a bill which would facilitate birth control by removing certain federal prohibitions on sending contraceptive information and devices through the mails. The question remained undecided despite the friendly relations between the Rabbis and the Catholic body and their frequent occasions of united action. In 1927, a paper before the Reform Rabbis by Dr. Jacob Z. Lauterbach on the "Talmudic-Rabbinic View on Birth Control" demonstrated the prevalence in the Talmud and its sphere of influence of a surprisingly latitudinarian attitude. While considerations of maternal health are the only ones operative in the Jewish past, the Rabbis of today are actuated not only by the hygienic but also by economic and eugenic considerations—the Conservative Rabbis, no less than their Reform colleagues, have recorded their belief in the eugenic, the economic, not to mention the hygienic value of voluntary parenthood. On January 31, 1933, the Federation of Jewish Women's Organizations passed resolutions asking for such changes in the Tariff Act and in the Criminal Code as would be needed to permit the dissemination of birth control information; such being, in their opinion, desirable "from many and varied viewpoints." The previous March, the National Council of Jewish Women had formulated a similar set of demands, proffering however only the argument of maternal health; but the physical and mental wellbeing of the entire population is mentioned, in 1935, as the reason why a liberalization of the laws affecting the transmission of birth control literature is desired by the Sisterhoods. Even the Assembly of Orthodox Rabbis of the United States and Canada, after a heated discussion

forbore to condemn birth control. The matter was referred to a committee for further study. The first of the modern family welfare agencies to incorporate birth control clinics in their programs of family service have been agencies under Jewish auspices.

Mothers' Pensions. Jewish pioneering may also be discerned in connection with mothers' pensions. The movement for mothers' pensions appears to have received encouragement from the Central Conference of American Rabbis sooner than from any other religious organization.

CONTACTS WITH FELLOW JEWS

We have noticed the spirit of amity toward non-Jews. This has given ample point to a remark published in 1919 by the Federal Council of Churches: "Here is one field in which theological and historical differences need not figure, in which religion may become a uniting and not, as too often at present, a divisive force." Socially minded Jews have found not only their co-workers but also, and to a greater extent, the objects of their concern outside of the Jewish fold. The Negro, for instance, counts among the Jews his staunchest white friends. Industrial discrimination against the Negro has been deplored in Rabbinic pronouncements and combated by individual Rabbis often at personal jeopardy. When some Negro laborers in Louisiana were maltreated and routed from a construction project at which they were employed, two Rabbis, braving furious opposition, pleaded the Negroes' cause. The Reform Rabbis took effective action with the studio engaged in filming the story of *Gone with the Wind* to delete such scenes as might arouse racial antipathy. In

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1938, these same Rabbis reaffirmed their good will toward the Negroes even while regretting and while considering measures against the reputed appearance of anti-Semitism among them. We have already dwelt upon the Jewish condemnation of lynching. The Reform Rabbis would also like to see removed the barriers against granting American citizenship to the Hindus, the Chinese, and the Japanese. Yet the charity that begins at home has not been wanting. With the Reform Rabbis, social vision literally began at home. Their entire social outlook took its impetus, about the year 1907, in Rabbinic uneasiness over the relations between the synagogue and the workingman. Why were the Jewish working people ignoring the synagogue? Was the synagogue extending them a suitable welcome? These issues continued to importune the Reform laity and the Conservative Rabbis long after The Central Conference of American Rabbis had proceeded to other problems. Among the Reform Rabbis, discussion about the working people, in those early days, generated an awareness of the conflicts between workers and employers. The desire of the Reform Rabbis to assist in adjudicating these conflicts, particularly those involving Jews,—a desire which, two decades later, reappears among the Conservative Rabbis,—marked, about the year 1912, the next step in this development. About the same time, proposals were broached for research in this field. This led to the perception that the troubles of the Jewish underprivileged were identical with those of all the underprivileged. The Reform Rabbis had meanwhile grown responsive to the example set by broad-visioned assemblies of Christians. From this stage onward, Jewish objectives are limited to Jewish

persons in exceptional instances only. One of these occurred in connection with the discriminations committed, either by Jews or non-Jews, against Jews seeking employment. In June, 1933, the Central Conference of American Rabbis singled out for special rebuke the Jews among the employers who, under stress of the depression, had revived the conditions of the sweatshop. A special solicitude for their own will also account for the liberalism of Jews in the matter of immigration as well as for their assertion of a Jewish stake in the possibilities of vocational training and guidance.

Reciprocities of Jews and Jews. As soon as it was founded in 1932, the Committee on Social Justice of the Conservative Rabbis received the cordial felicitations of their Reform colleagues; while on various occasions the Reform Rabbis, following an idea broached already in 1913, have sought the cooperation of non-religious Jewish groups such as labor organizations and social service associations. A widely distributed Yiddish translation of the social justice platform of 1928 has aimed to acquaint with the social ideals of the Reform Rabbis the myriads of Jews who do not belong to the Reform contingent. On July 22, 1929, the World Union for Progressive Judaism meeting in London passed a resolution calling for an international committee to encourage and to coordinate the Jewish social endeavors of the various countries. In connection with the demand for one day of rest in seven and with the later proposal of the five-day working week, occasional reference to Jewish Sabbath observance emerges. An association of Orthodox Rabbis is reported to have endorsed the five-day week in the hopes that the growing neglect of the Jewish

Sabbath might thereby be curtailed. On the whole, however, humanitarian rather than Sabbatarian motives underlie the Jewish advocacy of the shortened period of toil.

THE RELATED AND THE UNRELATED

Jewish social justice pronouncements frequently include such topics as the bane of profiteering, the purification of the moving pictures, problems of marriage and the family and of international peace. A list of seventeen legislative demands of the Council of Jewish Women enumerates, among other things, a federal department of education, federal suffrage for the District of Columbia, uniform marriage and divorce laws, a more adequate pure food and drug act, and the extension of the merit system to federal jobs. The list also contains the proposal to study the possibilities of banishing monopolistic control from the movie industry.

Diverse Problems. The query arises whether, in a program of social justice, these items are relevant. Considering the dominant preoccupation of social justice pronouncements with the interests of the underprivileged, clauses compassing the interests of all classes, whether privileged or underprivileged, would appear to be somewhat heterogeneous. The Central Conference of American Rabbis has, since 1924, delegated questions of international peace to a separate committee and has, since 1936, been served by a separate committee on problems of marriage, the family, and the home. It is of interest that, while the first report of the Conservative Rabbis' Committee on Social Justice mentions family relations among the matters within its purview, subsequent reports contain no further

reference to that topic. Although anti-Semitism and economic maladjustments are commonly associated, the Reform Rabbis declined nonetheless, on one occasion, to adopt a reference to anti-Semitism in the report on social justice because of doubts concerning the mutual relevancy of the two matters. In recent years, the schedule of the Reform Rabbis' Social Justice Commission has embraced plans for assisting necessitous colleagues. That this task also, owing to its divergence from the prevailing level of social justice discussion, will soon be shouldered by a separate committee, is probable.

World Peace. So far as pronouncements on international relations appear not as separate programs but embodied in declarations of social justice, the following are the positions taken by the several Jewish groups: Commendation of the Kellogg Pact, of the World Court, of steps toward disarmament and of the Lytton findings in the Sino-Japanese embroglio. The Conservative Rabbis (like the Reform Rabbis in a separate peace program) counsel that, under certain conditions, America enter the League of Nations. Other Jewish demands, incorporated in social justice declarations, favor the abolition of the private traffic in munitions, embargoes on arms to belligerents, strict neutrality of the United States in case of another European war, withdrawal of protection from Americans who, conducting business in foreign lands, violate the laws of those lands and, in the event of war, conscription of profits as well as of men. The eligibility of conscientious objectors for citizenship and the legal exemption of conscientious objectors from military service is also among these aims. The Conservative Rabbis would expressly sup-

port the conscientious objector in such a determination. To combating the theory that preparedness obviates war, the Conservative Rabbis devote an entire paragraph. Jewish pronouncements further oppose military training in schools and colleges. Allusions to traditional Jewish ideals of world peace are, of course, conspicuous in these presentations.

The Quakers Also. "The world has risked so much for war. Let it risk as much for peace." With these words, the Rabbinical Assembly of America terminates its resolutions on international relations, May 3, 1933. In language almost identical—"We take risks in war—we can take risks for peace"—the British Quakers proffer their magnificent "Call to Complete Disarmament" fourteen months later, "2nd day of the seventh month 1934." Two widely separated groups! Yet how they are roused to the same response as they face the imminence of international conflict! Modern Judaism and World Peace is a subject so vast that it would require a separate treatment.

Social Justice and World Peace. In the 1928 platform of the Reform Rabbis, the paragraph on international relations is captioned "Social Justice in International Relations," thus essaying to warrant its inclusion in a social justice platform, despite the existence of a separate committee on international peace. Further linking the two, one of the social justice reflections dilates upon the bearing of war and peace on the fortunes of the working people. All of this concedes that the dominant theme of Jewish as of non-Jewish social proposals is the deliverance of the underprivileged. As in any human enterprise, the distinction between what is related and what is not related, hazy at the outset, grows clearer only as the work proceeds. The

essence of the social outlook remains compassion for those toward whom life has been niggard.

Abiding Hopes. Thus does the urge of humanity to reverence humanity burgeon in the Jewish soul today as it did among the idealistic throughout Jewish history. The sufferings of the underprivileged still invade the hearts of the privileged. Sleeping not and slumbering not, the Power that makes for righteousness possesses the minds of those clustered around the synagogue as it does of those clustered around the churches and of many who are strangers both to synagogues and churches. That humanity should be forever "betrayed, plundered, profaned and disinherited" is intolerable even to many upon whom life has smiled. The Jewish struggle against those evils will, under the spur of religious aspiration, continue until the last vestige of socially caused misery will have vanished from the earth.



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From the same address, one can obtain the various *Messages of Social Justice* issued annually by the Commission on Social Justice of the Central Conference of American Rabbis.

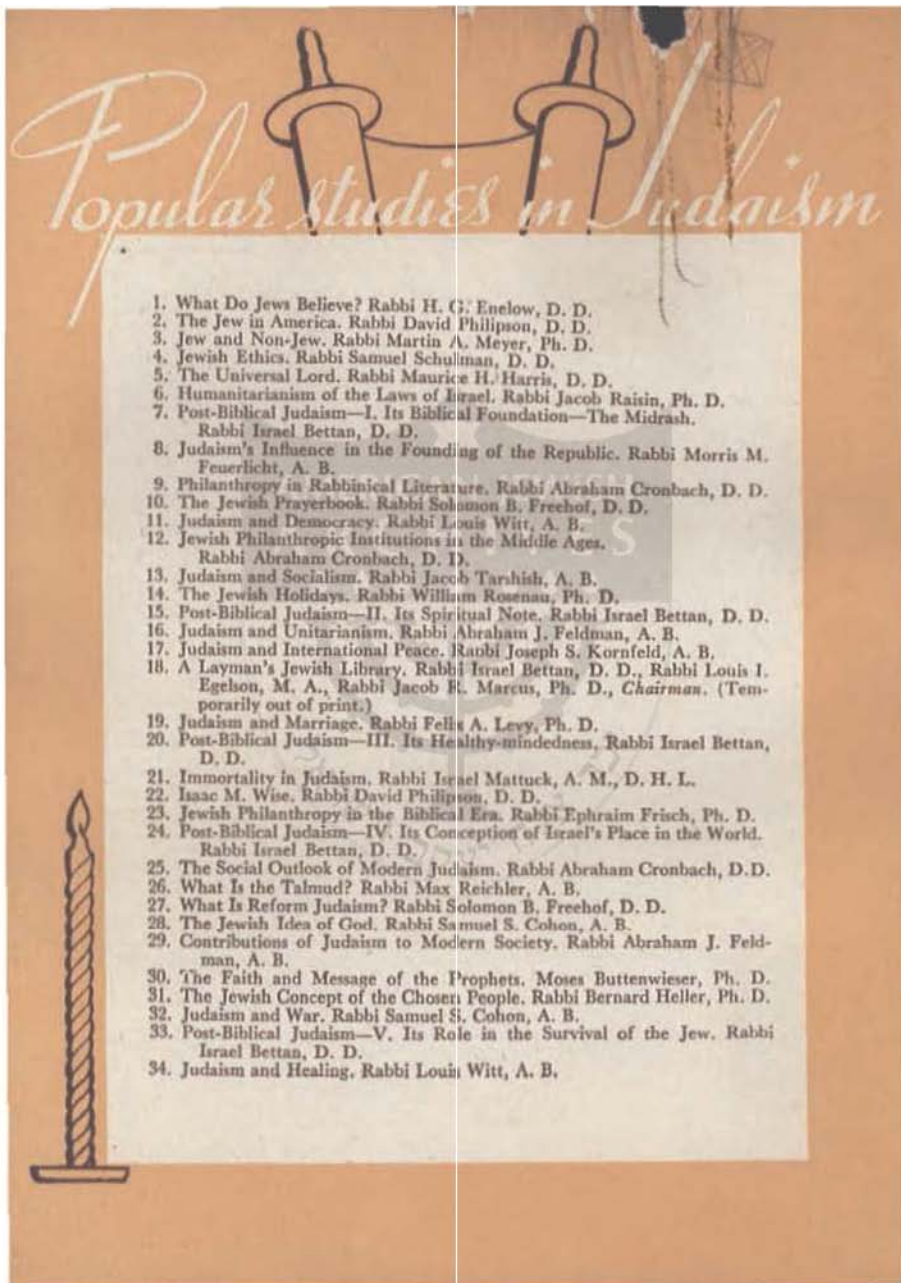
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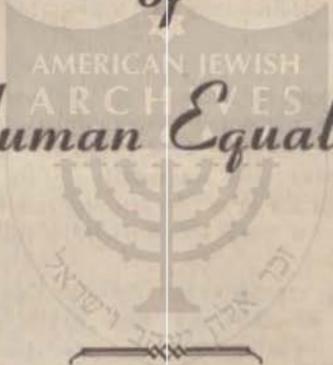
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*The Jewish
Tradition
of
Human Equality*



A MESSAGE FOR RACE RELATIONS DAY

Issued by

THE JOINT COMMISSION ON SOCIAL ACTION
of the
UNION OF AMERICAN HEBREW CONGREGATIONS
and the
CENTRAL CONFERENCE OF AMERICAN RABBIS

The Jewish Tradition of Human Equality

IN THE Talmud, a familiar story is interpreted as follows:

✓ Why did God begin the creation of man with only one couple? Why not with several couples?

The answer is: To teach us that all human beings are descended from one common ancestor, so that no man may ever be able to say "My family is better than thine," or "My tribe is better than thine." The remarkable insight of the Talmudic interpretation has since been vindicated by the findings of science and of human experience.

AMERICAN JEWISH

The science of anthropology has been unable to discover any relationship between color of skin, texture of hair, shape of head or stature of body, on the one hand, and intellectual capacity or moral character, on the other. Mental and moral differences between human beings are purely individual differences.

Human experience has demonstrated that individuals of all colors and ethnic origins are capable of making the most important contributions to every facet of civilization, to science, literature, art and religion. It has also been demonstrated in factories, offices and barracks that human beings of various ancestries can work together harmoniously. The founding fathers of America wrote the Biblical doctrine of the essential brotherhood of man into the Declaration of Independence, and the principle of human equality has only recently been embodied in the United Nations Declaration of Human Rights.

Indeed, the principle of the equality of all human beings, and their right to equal treatment and equal opportunity, can definitely be said to have been the paramount issue of the Second World War. Our enemy in that war, still so horribly fresh in our memories, was our enemy because he insisted on the racial superiority of a specific group of human beings, and denounced other human beings as racial in-

feriors subject to enslavement or extermination. The American people was compelled to the conclusion that the Nazis, Fascists and Japanese militarists had to be defeated to insure the survival of democracy and civilization. At a prodigious sacrifice of wealth and blood, we won a victory for the cause of human equality.

Throughout the war, enemy agents sought to demoralize our ranks by stirring up hatred among the various groups who make up our citizenry. Their propaganda sought to prove that in housing, in education and in employment, American men and women were governed by the doctrines which Nazism proclaimed. This ruse, intended to divide the nation, failed and America remained united for victory.

Yet we now know that the foe was probing a definite weakness in our moral armour. It is true that our democracy is not complete. It is true that there are large groups in America treated by law or by common practice as though inferior. It is true that there is racial and religious exclusion, discrimination and segregation in many areas of the nation's life.

To assure the survival of democracy, we must now proceed to conquer the enemy of democracy in our midst. We must implement to the fullest extent the democratic doctrines of the Declaration of Independence and the Constitution, not only for the sake of our country, but for the sake of world peace. One of the greatest powers on earth today, we could lead the nations of the world toward the goal of peace, provided we gave them heightened confidence in our protestations of good will.

Most of the peoples of the world are "colored" peoples. We can exercise no moral leadership in the cause of international amity if they suspect our sincerity. We cannot advance the reign of law among the nations as long as our own laws are enforced with injustice based on racial grounds. Discrimination in America is more than a domestic issue. You cannot oppress or crush any human being on this earth without inviting universal repercussions. Particularly fatal to our pretensions as champions of freedom is the pattern of thoroughgoing racial segregation which prevails in the capital city of our country, Washington, D. C.

The Federal Government should proceed at once to realize our democracy in its complete form by enacting into law the proposals of the President's Committee on Civil Rights. It should eliminate all forms of segregation in our armed forces and should give no aid or subsidy to any state using such funds in a program of discrimination or segregation. It should forbid race discrimination or segregation in the production of goods and services which go into Interstate Commerce. It should use its constitutional powers to prohibit the poll tax and to make lynching a Federal offense.

Democracy is not the sole responsibility of the Federal Government. We appeal to the states of the Union to recognize that they are equally responsible for the defense of our free institutions. Each state should enact laws providing for fair employment practices, fair educational practices, fair housing practices, as well as for equality in public transportation and all other areas of public accommodations. Each state should also reinforce its legislation by a program of education in the principles of democracy and their application.

It was the agricultural and industrial and human resources of the entire nation which assured us military victory in the global war between freedom and slavery. Now guided by the Judeo-Christian doctrine of the dignity of the individual man, let us proceed toward an equally decisive moral victory in the battle to achieve American democracy and to assure that World order which can survive only in the atmosphere of human equality.



Additional copies of this statement may be secured by writing to Rabbi Ahron Opher, Joint Commission on Social Action, UAHCCAR, 208 Broadway, Paterson 1, N. J.



To Secure These Rights

A brief summary of
THE REPORT
OF THE PRESIDENT'S COMMITTEE
ON CIVIL RIGHTS

A NEW BIRTH OF FREEDOM IN THE UNITED STATES

On December 5, 1946, President Truman called on fifteen prominent citizens to serve as his special Committee on Civil Rights.* For almost a year, the President's Committee gathered evidence on the condition of civil rights throughout the nation, holding hearings and preparing the Report which was submitted to President Truman on October 29, 1947.

That Report, with its hard-hitting account of abuses still existing and its thoughtful proposals to protect our civil rights, is an epoch-making document.

In approaching its survey, the Committee took as a basic premise the importance of the individual in our American heritage. Since all men are created equal as well as free, it is our obligation to build social institutions that will insure equality of opportunity.

With this in mind, the Committee posed these questions:

- 1) What is the civil rights goal of the American people?
- 2) In what ways does our record fall short of the goal?
- 3) What is the government's responsibility for the achievement of the goal?
- 4) What steps does the nation now need to reach the goal?

*MEMBERS OF THE PRESIDENT'S COMMITTEE

CHARLES E. WILSON, *President of General Electric.*

MISS SADIE T. ALEXANDER, *Assistant City Solicitor of Philadelphia.*

JAMES B. CAREY, *Secretary Treasurer of the CIO.*

JOHN S. DICKEY, *President of Dartmouth College.*

MORRIS L. ERNST, *New York attorney and author.*

RABBI ROLAND B. GITTELSON, *former Marine Chaplain.*

FRANK P. GRAHAM, *President of the University of North Carolina.*

THE MOST REVEREND FRANCIS J. HAAS, *Bishop of the Grand Rapids Diocese.*

CHARLES LUCKMAN, *President of Lever Brothers and Chairman, President's Citizens' Food Committee.*

FRANCIS P. MATTHEWS, *former Supreme Knight, Knights of Columbus.*

FRANKLIN D. ROOSEVELT, JR., *New York Attorney.*

THE RIGHT REVEREND HENRY KNOX SHERRILL, *Presiding Bishop, Protestant Episcopal Church.*

BORIS SHISKIN, *Economist of the American Federation of Labor.*

DOROTHY TILLY, *Secretary of the Department of Social Relations, Woman's Society of Christian Services, the Methodist Church.*

CHANNING TOBIAS, *Director of the Phelps-Stokes Fund.*

A REPORT THAT TAKES ITS PLACE IN HISTORY

Twice before in American history, the nation has reviewed the status of its civil rights. The first scrutiny, when the new Constitution was ratified in 1791, resulted in the first ten amendments—the Bill of Rights. Again, during the Civil War, when it became clear that we could not survive “half-slave, half-free,” civil rights moved forward with the Emancipation Proclamation and three new amendments to the Constitution.

Today there are compelling reasons for a third re-examination of our civil rights—to eliminate abuses arising from discrimination on the grounds of race, creed, national origin or social and economic status:

1) A moral reason—the United States can no longer countenance these burdens on our common conscience, these inroads on its moral fibre.

2) An economic reason—the United States can no longer afford this heavy drain upon its human wealth, its national competence.

3) An international reason—the United States is not so strong, the final triumph of the democratic idea is not so inevitable that we can ignore what the world thinks of us or our record.

FOUR ESSENTIAL RIGHTS

The President's Committee sets forth four basic rights essential to the well-being of the individual:

- 1) The Right to Safety and Security of Person
- 2) The Right to Citizenship and its Privileges
- 3) The Right to Freedom of Conscience and Expression
- 4) The Right to Equality of Opportunity

1. The right to safety and security of person

Freedom exists only where everyone is secure against bondage, lawless violence, and arbitrary arrest and punishment. Where individuals or mobs take the law in their own hands, where justice is unequal, no man is safe.

The Committee found that many Americans still live in fear of mob violence and brutal treatment by police officers.

Occasionally involuntary servitude crops up in some parts of our country.

The Committee Recommends

1) Strengthening of the Civil Rights Sections of the United States Code to define liability for violations of civil rights and to impose additional penalties providing specific punishment for police brutality and related crimes.

2) Enactment of legislation to define and outlaw lynching and to impose severe penalties upon guilty private persons and police officials.

3) Enactment of a new criminal statute broadly defining "involuntary servitude" under the 13th Amendment to include any sort of bondage by private persons.

4) Creation of special safeguards to protect racial or ethnic groups of people who may be subject to evacuation or detention in times of national emergency.

II. The right to citizenship and its privileges

In a democracy, every citizen must have an equal voice in government. Citizenship must not be withheld because of color, creed or national origin. All able-bodied citizens must enjoy the right to serve their country in times of war.

The Report finds that the Right to Citizenship and its Privileges is often violated in some localities. Particularly glaring is the denial of voting privileges to Negroes through intimidation, "white primaries," variable qualification standards, poll taxes and other methods of disenfranchisement. Other abuses include the denial of suffrage to residents of Washington, D. C., and to Indians in New Mexico and Arizona; denial of citizenship to Japanese and Korean immigrants; and withholding of citizenship from nationals in Guam and Samoa. Racial discrimination in the armed forces is also found to violate the Rights to Citizenship and Its Privileges.

The Committee Recommends

1) State and Federal anti-poll tax legislation.

2) Federal legislation protecting the right to vote in Federal and state primaries and elections.

3) Legislation providing self-government and the right to vote to residents of Washington, D. C.

4) Modification of Federal naturalization laws to permit the granting of citizenship without regard to race, color or national origin.

5) Repeal of state laws discriminating against aliens now ineligible for citizenship because of race or national origin.

6) Federal legislation granting citizenship to nationals of Guam and American Samoa.

7) Federal legislation to eliminate discrimination and segregation in the armed services.

III. *The right to freedom of conscience and expression*

A free society is based on the ability of the people to make sound judgments. But such judgments are possible only where there is access to all viewpoints. Freedom of expression may be curbed only where there is clear and present danger to the well-being of society.

Our forefathers fought for the right to worship God according to the varied dictates of conscience. Complete religious liberty has been accepted as an essential freedom ever since our Bill of Rights was adopted.

The President's Committee reports that our Right to Freedom of Conscience and Expression is relatively secure. It believes, however, that there is an indirect threat to freedom of opinion in our treatment of dissident groups such as American communists and American fascists. The Report, while condemning the activities of communists and fascists, warns that in our present alertness against the dangers of communism and fascism alike, we must not lose our good judgment and respect for freedom of expression. Great caution is urged with regard to the "loyalty program" in civil service. The Committee recognizes the need for investigating Federal personnel but feels that the Federal government must adequately protect the civil rights of its employees.

The Committee Recommends

1) Action by Congress and the Executive clarifying loyalty obligations of Federal employees and establishing standards and

procedures whereby civil rights of public workers may be scrupulously maintained.

2) Federal and state legislation requiring the registration of groups which influence public opinion and the disclosure of pertinent information to make it more difficult for subversive organizations to hide their real identities.

IV. The right to equality of opportunity

Full citizenship entitles all Americans, regardless of race, creed or national origin, to equality of opportunity—in securing useful employment, in enjoying equal access to education, housing, health and recreation services, transportation and other public and semi-public facilities.

The Committee found considerable evidence that opportunities in these fields too often depend upon race, religion, national origin or social status. The Report denounces the "separate but equal" policy, widely practiced in certain states. It finds that wherever segregated facilities exist they are far from equal and serve to perpetuate discrimination and promote social antagonisms. The Report deplores conditions in Washington, D. C., where racial segregation and discrimination discredit the Nation's Capital in the eyes of the world.

The Committee Recommends

1) Elimination of segregation, based on race, creed or national origin, from American life.

2) Legislation by Congress making all Federal grants-in-aid and other forms of Federal assistance contingent on the absence of discrimination and segregation.

3) Federal and state Fair Employment Practices legislation and Presidential mandate against discrimination in government employment.

4) State Fair Educational Practices legislation prohibiting discrimination in schools and colleges.

5) State laws outlawing agreements that restrict sale or rental of housing accommodations to members of certain racial and religious groups.

6) Intervention by the Department of Justice in court cases involving restrictive covenants.

7) State Fair Health Practices legislation forbidding discrimination and segregation in operation of public and private health facilities.

8) Federal legislation prohibiting discrimination and segregation in interstate transportation and corresponding state laws covering intrastate transportation.

9) State laws guaranteeing equal access to places of public accommodation.

10) Legislation ending segregation and discrimination in Washington, D. C. and in the Panama Canal Zone.

GENERAL RECOMMENDATIONS

In addition to legislative measures with regard to each of the Four Essential Rights, the Committee recommends the strengthening of Federal and state civil rights machinery through:

1) Reorganization of the Civil Rights Section of the Department of Justice, giving it the status of a full division, establishing regional offices and increasing appropriations to cover research and more thorough investigation.

2) Establishment, within the Federal Bureau of Investigation, of a special unit of investigators trained in civil rights work.

3) Establishment of a permanent Commission on Civil Rights in the Executive Office of the President and of a Joint Standing Committee on Civil Rights in Congress. The Commission would serve as a clearing house, coordinating research and planning programs; carry out surveys and issue reports dealing with civil rights; and be charged with the continuous appraisal of the civil rights status of the nation. It should be authorized to call on any agency of the Executive Branch for assistance and should work closely with the Congressional Standing Committee.

4) Establishment of state agencies paralleling Federal machinery, including law enforcement agencies and state Commissions on Civil Rights.

CLIMATE OF OPINION

Finally, the President's Committee urges a long-range campaign of public education to inform the people of the rights to which they are entitled and which they owe to one another, thus fostering a climate of opinion favorable to the full protection of civil rights.

FROM PRESIDENT TRUMAN'S SPECIAL MESSAGE TO CONGRESS, FEBRUARY 1, 1948

The Federal government has a clear duty to see that constitutional guaranties of individual liberties and of equal protection under the laws are not denied or abridged anywhere in our union.

I recommend, therefore, that the Congress enact legislation at this session directed toward the following specific objectives:

1. Establishing a permanent commission on civil rights, a joint Congressional committee on civil rights, and a Civil Rights Division in the Department of Justice.
2. Strengthening existing civil rights statutes.
3. Providing Federal protection against lynching.
4. Protecting more adequately the right to vote.
5. Establishing a Fair Employment Practice Commission to prevent unfair discrimination in employment.
6. Prohibiting discrimination in interstate transportation facilities.
7. Providing home-rule and suffrage in Presidential elections for the residents of the District of Columbia.
8. Providing statehood for Hawaii and Alaska and a greater measure of self-government for our island possessions.
9. Equalizing the opportunities for residents of the United States to become naturalized citizens.
10. Settling the evacuation claims of Japanese-Americans.

We know the way. We need only the will.

HARRY S. TRUMAN

The full text of *TO SECURE THESE RIGHTS* may be had at \$1.00 from the Government Printing Office or your neighborhood book shop.

FOR ADDITIONAL COPIES OF THIS SUMMARY, WRITE TO

Community Relations Service

386 FOURTH AVENUE • NEW YORK 16, N. Y.

England

Marshall vs
Israel & Cromwell

1650 - first appeal

1657 - Cromwell OK

- a) no public worship
- b) " religious propaganda

Holland

under Spain ^{Philip II} 1556

Marranos expelled

Dutch independence 1581

Jews - 1593

Synagogue 1598

1600 - 500 rich
Jewish families

Dutch East India

Rembrandt

Spinoza

GEMATRIA

World created by
Truth

1 N/c

Qk P'sh P'sh

End of all creation
is man p3/c

1 N/c

$$p = \frac{1}{10} \text{ N}$$

$$3 = \frac{1}{10} \text{ N}$$

1/c = indivisible

רֹאשׁ
(rowse)

חָכְמָה
(wisdom)

דָּוָר
(intelligence)

אַהֲבָה
(love)

יָפְאוּת
(beauty)

צְדָקָה
(justice)

בְּסוּד
(foundation)

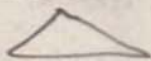
בְּרִיּוּת
(firmness)

הִפְלָאָה
(splendor)

10 fingers
10 Commandments }

כחנ

ק'נ'ר



חכמה

3/

חסד

חבאנר

ה'ל' 3



נצח

The Cabala (מסכתא)

endeavored to come
into closer relationship
with God. Then the
transcendentalism of
Jewish philosophy per-
mitted colored as it
was by Aristotelianism.

Ma'aseh Bereshit

" Merkabah

Palestine

~~Safed~~

1211 - 300 English +
French Rabbis
sent out for Holy Land

1488 - modern settlement
Jewish Centuries

1538 - Baruch + Ordination
Sanhedrin

Safed

1600 - 18 Yeshivot
21 synagogues

CABALA - ZOHAR

Isaac Luria - ARI
1533-72

CARD - SHULCHAN ARUCH
1527

SURVEY COURSE IN TEN LESSONS

LESSONS

- 1 and 2 - (From 2000 B.C.E. to 70 C.E.) Review
- 3 (Babylonia) - Stress on political autonomy (Exilarch); Education (Sura & Pumbeditha); Talmud and Midrash and Prayer Book. Decline of Period of Gaonim and rise of Spain CA. 1000 C.E.
- 4 (Spain) - Jews in Europe via Roman-Jewish Community (622) Rise of Moslems - Conquer Spain (Invasion 711) - Jewish Golden Age 10th-14th Cent. Famous Names - ibn Gabirol Judah Halevi Nachmonides ibn Ezra Maimonides - Crusades - 1073-1187 - Christian reconquista and Inquisition; Marranos; 1371-1492
- 5 (Turkey, Holland, England, Palestine) - Renaissance and Humanism 15th-16th Centuries favorable to refugees. - Turkey - Joseph Karo, Shulchan Aruch, Don Joseph Nasi. - Palestine - Mysticism, Isaac Luria - Sabati Zevi and influence - Holland - Menasseh ben Israel and Cromwell; Spinoze.
- 6 (Poland) - Middle class position; political autonomy - Kahals and Council of four lands; Chmelnitski Plots 1648; Rise of Chassidism under Baal Shem Tov in South; Vilna Gaon and Talmudism in North
- 7 (Russia) - Pale of Settlement; Haskalah movement, 2nd half of 19th century. - Isaac Baer Levinson; Alex III and May Laws, 1882: Tremendous migrations to United States; Start of Zionism. Status of Jews in Soviet Union.
- 8 (Germany) - Moses Mendelssohn; Wissenschaft des Judentums, Zunz, Geiger, Graetz, Riesser; Reform Judaism, Hamburg Temple 1818; - Extensive assimilation up to 1933.
- 9

SURVEY COURSE IN TEN LESSONSLESSONS

- 9 (Palestine) - Dreyfus Case (in France, first country to give Jew Citizenship, 1791)
Inspires Theodore Herzl; World Zionist Congress;
Chaim Weizman and Balfour Declaration;
Stephen Wise. Hopes and prospects.
- 10 (U. S.) - Columbus and his Jewish geographers and financiers; first settlements in Dutch colonies of South America; Jews from Brazil arrive in New Amsterdam 1654, Newport 1658; First Synagogue 1728; Jews in Revolution: - Franks, Haym Solomon; Second wave of immigration from Germany 1830-48; Third wave from Russia 1881-1914; Jewish communal organization today.



OUTLINE OF LESSONS

LESSONS

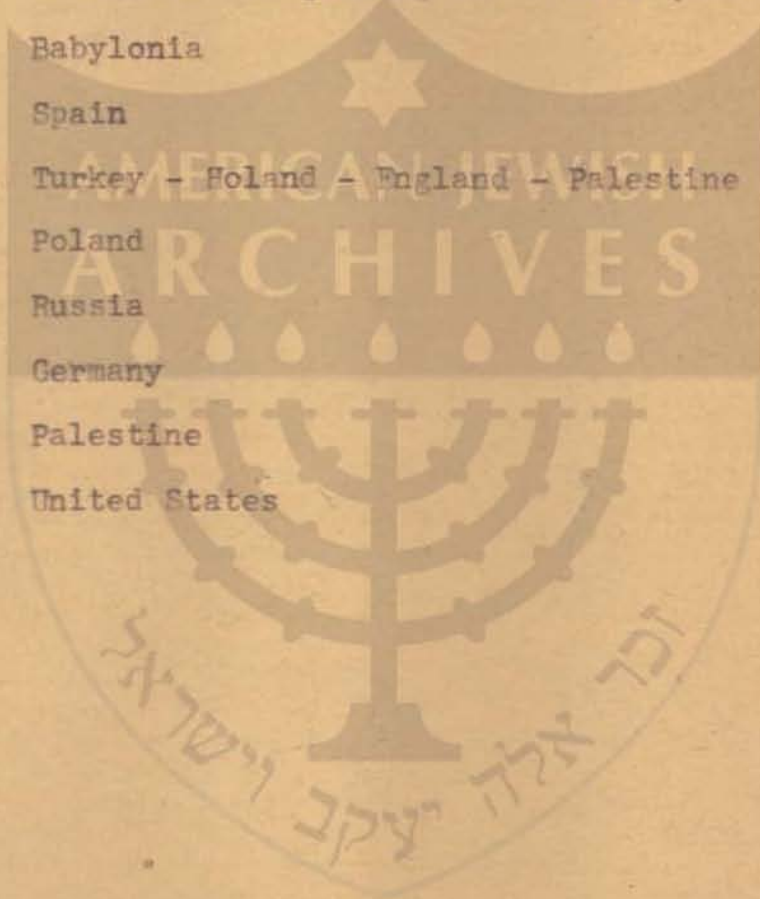
- 1 and 2 - Review from beginning to 70 C.E. (See accompanying sheet)
- 3 - Babylonia
- 4 - Spain
- 5 - Turkey - Holand - England - Palestine
- 6 - Poland
- 7 - Russia
- 8 - Germany
- 9 - Palestine
- 10 - United States



OUTLINE OF LESSONS

LESSONS

- 1 and 2 - Review from beginning to 70 C.E. (See accompanying sheet)
- 3 - Babylonia
- 4 - Spain
- 5 - Turkey - Holland - England - Palestine
- 6 - Poland
- 7 - Russia
- 8 - Germany
- 9 - Palestine
- 10 - United States



Survey Course in Ten + 1 lessons

from
2001 BCE
Lessons
1, 2 (to
70 CE)

Review of matter on mimeo-
sheet contained on accompanying page.

3 (Babylonian)

Stress on ^{political} autonomy (Exilarch);
education (Sura & Pumbeditha); Talmud & Midrash & ^{Prayer} book.
Decline of Period of Tannaim and rise of Spain ca. 1000 CE

4. (Spain)

(Rise of ~~Spain~~) Jews in Europe via Roman-Jewish community;
(invasion 711).
Moors conquer Spain = Jewish Golden Age 10th - 14th C. &
Crusades 1073-1187. ^{Maranos; 1391-}
~~Spain~~ Famous names: ^{Christian reconquista & Inquisition; 1492.}
ibn Gabirol, ibn Ezra, Judah haLevi, Maimonides, Nachmanides.

5. (Turkey, Holland, ^{Palestine} England)

Renaissance & Humanism 15th - 16th C. favorable to ^{Shulchan Aruch} figures.

Turkey - Joseph Karo, ^{Shulchan Aruch}; Don Joseph Nasi.

Palestine - mysticism, ^{Isaac} Luria - Sabbatai Zvi & influence.

Holland - Menasseh ben Israel & Cromwell; Spinoza.

6. (Russia)

middle-class position; ^{political} autonomy - Kahals and Council
of 4 Lands; Chmelnitzki Riots 1648; rise of Chassidism
under Baal Shem Tov in south; Vilna Gaon ^{+ Talmudism} in north.

- 7 (Russia) Pale of Settlement; Haskalah movement, 2nd half
of 18th C.; Isaac Baer Levinson; May Laws 1882;
tremendous migrations to U.S.; start of Zionism, Status of
Jews in Soviet Union.
- 8 (Germany) Moses Mendelssohn; Wissenschaft des Judentums, Zunz, Geiger,
Graetz, Riesen; Reform/Jewish Liberalism, Hamburg Temple 1818;
Extensive assimilation right up to 1933.
- 9 (Palestine) Dreyfus Case (in France, first country to give Jews citizenship)
inspires Theodore Herzl; World Zionist Congresses; Chaim Weizmann
+ Balfour Declaration; Stephen Wise. Hopes + prospects.
- 10 (U.S) Columbus + his Jewishographers + financiers; first
settlements in Dutch colonies of SA.; Jews from Brazil
arrive in New Amsterdam 1654, Newport 1658; first synagogue
1728; Jews in Revolution, Franks, Haym Solomon; second
wave of immigration from Germany 1830-48; Third wave
from Russia 1881-1914; Jewish communal organization today.

HISTORY SURVEY

70 C.E. - 1000 C.E.

BABYLONIA

Talmudic period: Academics (Sura and Pumbeditha and Gaonim; political autonomy under Exilarch; development of Midrash, prayer-book. Decline of Babylonia.

1000 - 1492

SPAIN

Jews penetrated Europe via Roman-Jewish community; already present long before 1000.

Rise of Moslem power (7th-8th Centuries) - Moslem conquest of Spain.

Under Moslem rule - Jewish Golden Age (10th-14th Centuries).

Christian reconquest, forcing Moslems back, bring Inquisition and forced conversions of Jews (Marranos).

Last hundred years of persecution (1391-1492).

11th-12th-13th-14th
CENTURIES

FOUR BLOODY CENTURIES

Crusades 1096-1187 - turning point in Jewish history.

Innocent III and yellow Badge-1215. - Black Death 14th Century.

1505-1520

PFEFFERKORN - REUCHLIN DISPUTE

Pfefferkorn's attacks on Talmud. Defense by humanist and Hebraist Reuchlin. Public controversy concerning Talmud. Victory of Reuchlin's efforts.

EFFECT: Shaking of foundations of Catholic Church.

Reuchlin joined by newly arisen Lutherans.

Martin Luther and the Jews.

16th Century

CABALA

2

City of Safed in Palestine - mysticism. "The Zohar" and magic formulas. Secret way of learning to know God, etc. The "Ari" - Ashkenazic Rabbi Isaac Luria.

16th-17th Centuries

LANDS OF SHELTER
(Turkey and Holland)

Renaissance and Humanism of 15th-16th centuries favorable to refugees.

Turkey - good reception

Joseph Caro - "Shulchen Aruch"

Joseph Nasi - Duke of Naxos.

Holland - Manasseh ben Israel (and Cromwell)

Spinoza.

1666

SABBATAI ZEVI

False Messiah - aroused hopes of entire European Jewry - finally converted to Mohammedanism.

Created tremendous excitement.

1700-1800

CHASIDISM

Frustration of disappointment after failure of Sabbati Zevi; and great havoc wrought by Chmelnitski riots of 1648: - Gave rise to new movement designed to revive spirits of despairing people. Israel Baal Shem Tov and Chasidism, in south of Poland, Ukraine. Opposed by northern Talmudists; Elijah, Gaon of Vilna and Mithnagdim.

Poland dissected three times, 1772, 1792, 1795; and Polish Jewry becomes Russian Jewry.

Survey Course in Jewish History

I-2 Resume

2000 - Abc
1200 - Moses on Sinai
1000 - Salomon

722 - north captured
586 - south " - dest. of 1st Temple
536 - return from exile
165 - Maccabees
70 - 2nd Temple
132 CE - Bar Kochba
200 CE - Mishna - Talmud ha Nasi

Golub - Days of 2nd Temple 255-302

Zeligs - Vol. II, 1-55; ~~57-107~~

3. Zeligs - Vol. 2 57-107

Soloff - How Jewish People grew up - 157-190

4. Zeligs Vol. 2 108-174

Soloff - H.S.P.G.U. 233-276

Great March, I 144-200 ~~152~~, 144-190, 222-228, II, 4-18

5. Zeligs - Vol. III 80-126

Great March II, 12-56

6 Zeligs - Vol III 7-79

Great March, II - 57-76

~~Leninger~~

7 Zeligs - Vol II 184-223, 223-257

8 G.M., II - 77-88, Zeligs III, 127-183

9 Zeligs - Story of Modern Palestine

~~1-100, 100-177~~ 1-103, 103-177

179-213

G.M. II - 229-254

Zeligs II
281-317, 317-349

10 - G.M., II - 116-178, 177-228

Zeligs III 350-414

Jonathan Weisber
Joan Jerry Frank
Fried

11/11/11
IQ IQ

1, 2 Review from beginning up to Jesus Sept. 23
Sept. 30 - Oct 7

③ Golub - In the Days of The Second Temple 255-302

④ Zeligs - Vol. II, 1-55 Oct. 7

3. Babylonia - Oct. 7 Sam Stein
Oct. 14

S.S. ⑤ Zeligs, Vol. II, 57-107

I.B. ⑥ Soloff - How Jewish People Grew Up, 157-190

4. Spain - Oct. 14 Paul Chern Permen Falk Oct. 21

P.Ram ⑤ Zeligs - Vol. II, 108-174

Elvira S. ⑥ Soloff - How Jew. Peo. Grew Up, 233-276

Hermon F. ⑦ Great March, I, 144-190, 222-228; II, 4-18

5. Turkey, Holland, England - Oct. 21 Oct. 28
Janet Trueman
Folk Sigel

S.T. ⑧ Zeligs, III - 80-120

R.S. ⑨ G.M. II - 19-56

6. Poland - Oct. 28

Nov. 4 Kenneth Fish - No report
Nancy Sussman
Birnbaum

K.F. ⑩ Zeligs III - 7-79

H.B. ⑪ G.M. II - 57-76

① Jewish autonomy (Self-Govt) prior to 1648
- Council of the Four Lands

② Chmelnitzski Riot 1648-58 +
destruction & poverty (3) Chmelnitz

7 Russia - Nov. 4 - Nov. 11 ¹⁸ Marcia Weiser
Paul Leblang

M.W. (12) Zeligs, II - 184 - 222

P.L. (13) " " - 223 - 257

8 Germany - Nov. 11 - Nov. 18 ²⁵ Bruce Greenman
B.G. (14) GM II, 77-88 Mimi Schwenkger
Carol Ruster

M.S. (15) Zeligs, II - 127-183

9 Palestine - Nov. 18 - Nov. 25 ^{Dec 2}

Ronald Herson
Harriet Stern
Roger Perry Bob Riehm

(16) Zeligs - Story of Modern Pal. 1-103

(17) " " " " 103-177

(18) " " " " 179-213

or

R.H. (16) Zeligs, III - 281-317

A.S. (17) " " - 317-349

R.R. (18-19) GM II - 229-254

10 U.S. - Nov. 25 - Dec. 2 ⁹

M.S.S. (19-20) GM II - 116-178

M.H. (20-21) " " - 179-228

H.S. (21-22) Zeligs III - 350-414

Mary Jane Selig
Honey Kunitz
Harry Schreier

3.00

Isabel Bragman —

Sam Stein —

Gerry Frank X

Jonathan Greenberg A

Nancy Brinbaum —

Harry Sheier —

Harriett Stern —

Janet Tucker —

Elaine Steindler —

Herman Falk —

Mimi Schoenberg —

Jan Faurst X

Marcia Wiesner —

Carol Amster —

4.00

Felice Fried X —

Ronald Hersov —

Nancy Newirth —

Roger Perry —

Robert Ruciner —

Paul Rosen —

Mary Jane Selig —

Kenneth Fish —

Ruth Siegel —

Paul Leblang —

Bruce Giverson —

Russians 14th century

15, 16, 17 — hated if those of another religion

15th — conversion to Judaism of priests & nobles

Taking of Poland

Pale of Settlement

1804, 1859 — Alex II.

skilled workmen, students, high-tax payers

forced military life - (12)-18 then
25 years regular training - no pay officer
Naskalah - mid half of 1876 -
Mendlesohn

Isaac Beer Levinsohn
scholar of Hebrew - 263 JV
pogroms - 1880 - 1 + 2
Alex III - anti-Sem advisers
May Laws - 1882

Education

law of 1887 - 10% in college while

30-80% of pop. of Pale

5% outside Pale

3% in Moscow + St. Petro

Immigration to U.S.

1881-1899 - 30,000 a year

1900-1914 - 100,000 "

Baron Maurice de Hirsch helped - 10,000 to Argentina

Zionism

End of Czarism
Ahad Haam

What is The lesson which The Bible
wishes to teach in The story of The sacrifice of Isaac?

Tell any one of The various parts of The Joseph
story, and comment upon it.

It is said that Jacob practiced fraud in obtaining
his father's blessing. Discuss This accusation - T or F and why?

1000
1312 1442

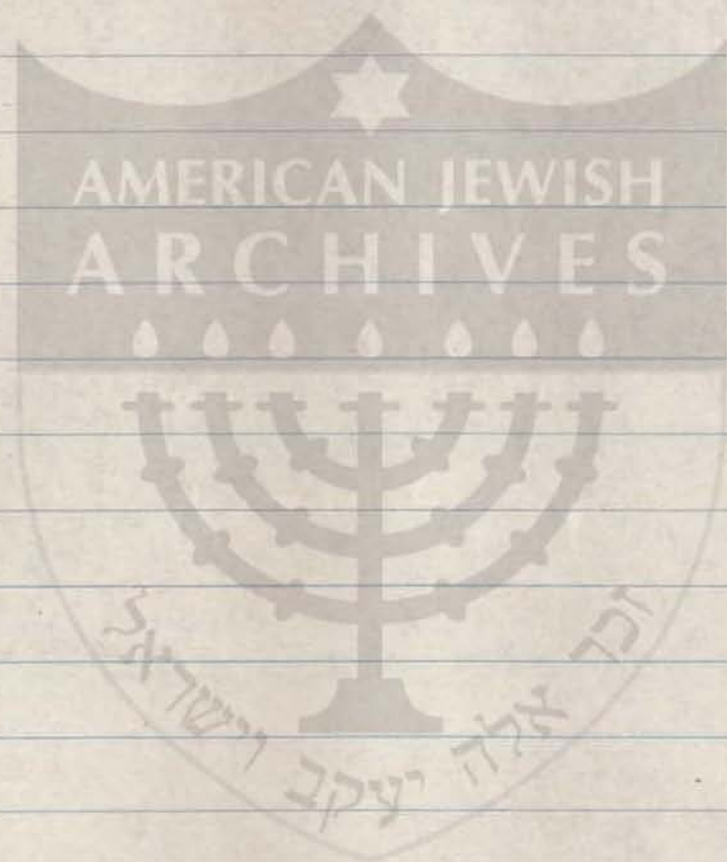
1789

1881

1917

Ronald Herson -

Maimonides



Outline

I. Preface

- A. " Jewish Life, Can not be lived in a Vacuum".
- B. The largest contribution of Jews to all history is that of (Religion And Philosophy) more than that of economics and politics.
- C. The history of the Jews must be related with the history of all other peoples among whom they live.

Definitions

Millenium-1000 years

Yahweh-The Lord

Patriarchs (Founding Fathers)

Chapter I.

I. Palestine is known as the nursery of western civilization .

A Also as the holy shrine of three powerful religions.

1. Judaism

2. Mohammadanism

3. Christianity.

B. The historical Semites came into Palestine from the desert which lies on it's outskirts about 5000 years ago.

I. We are their descendants.

II. Nature placed Palestines at the crossroads of the ancient world, so it was always close to the heart of civilized life.

A. On the main highway between Babylon and Egypt.

I. Its strategic position made it the aim of conquerors.

III. About 125- B. C. a veil falls. No authentic history of the next 500 years.

Chapter II. (Origins of the Hebrews)

I. Bible as history

A. Even the Pious are recognizing the Bible as a record of an amazing peoples spiritual progress rather than a book of divine origin.

I. " The Bible is man's account of the divine rather than a divine account of man".

(Stanley Cook)

II. Sacher calls the period from the creation to Moses, the age of fable.

III. Moses was a divinely inspired leader of the Hebrews.

A. There is not a shred of proof that he (Moses) actually lived, yet he is the most influential man in Jewish history.

B. A maker of nation and an organizer of Hebrew Religion.

I. Greatest influence of Hebrews of all ages.

I V. Mosaic Faith

A. Present beliefs and customs formed background from which early Hebrews emerged.

I. Law of Retaliation) (tooth for a tooth)

2. Animal Taboos(Dietary Laws)

B. "Faith of our Fathers"

Faith of Moses based on new idea of unity.

I. Brought about religious revelation.

2. Taught people to stand in awe of new God.

3. Code of laws was clean, clear, and suited needs

A. I. 3.

4. To break law was not only a crime against society but against Yahweh.

Chapter #3 ~~Quest~~ and Conquest.

I. Conquest of Palestine by Hebrews was long, slow process by disunited group on other groups lacking unity.

A. Security after conquest was difficult to achieve because of constant warfare.

B. Common struggle did not unite scattered tribes till later.

I. Even a "Civil war" took place in the west.

II. Entire way of life of nomadic Hebrews was Change by entrance into Canaan.

A. Became fixed settlers on fixed soil acquired homes and land.

B. Watched and imitated Canaanities affected by contact with "Baal" - (nature God) english meaning.

A. Baal seemed closer and more real than desert God-Yahweh was made to resemble Baal.

b. Sacrifices and images became popular.

c. Some festivals were adopted.

Side remark))(Yahweh- First name Hebrews gave to their God.

Terriffin* Small Idols used in homes)

c. continued. Also some dietary laws were adopted from Caaninities.

Side remark(Passover and Feast of Booths added to

by Canaanites

Chapter 4. Growth of National Consciousness

I. The philistines forced the Hebrews to unite in their united struggle against them.

A. Brought about rise of Saul as King.

I. Courageous , simple warrior, who always moved his court from camp to camp.

2 . Built up strong army and gave to people many victories.

II. On the death of Saul, David was crowned King in Hebron, and at end of 1- bloody years became King of Israel.

A. The Capture of Jerusalem as a capital.

B. Was victorious against the Philistines and built the Hebrews into an important people. United Peoples into one integral unit.

C. Through own Personality.

III. Solomon.

A. Solomon was a great deal better than other figures of his day.

a. Opened the country to outside influences.

b. Brought about better gov't. organization.

I. Twelve district divisions for taxes

c. Built fortresses for defensive purposes,

Temple, roads, commercial trade and treaties.

d. He tried to destroy ancient tribal loyalty and build a national loyalty.

e. He created institutions before he created loyalties.

f. Levied very high taxes.

g. Too many " entangling alliances"

III. A. g.

- h. created class distinctions.
- i. Created sacerdotal faith
- j. Gave away 12 cities to Tyre.

Chapter #5.

A House Divided Against Itself.

I. The revolt of the North and the Establishment of 2 separate Kingdoms)(Israel and Judah (Israel under Geroboam and Judah under Rehoboam.

II. The House of Omri(Israel) brought a period of comparative peace.

A. The Rise of the Assyrian Kingdom most important event of that period- revolutionized history of ancient world.

I. Assyria was responsible for fall of Israel

721 B. C. E.

2. Judah bound closely to Assyria until Assyria is conquered by mighty Nebuchadnezzar(Chaldeans)

a. Judah fell to Chaldeans in 597 B. C. E.

III. Jewish Kings after Solomon were not great leaders.

A. Often selfish men who had murdered in order to become King- busy keeping thron.

B. Paid little if any attention to religion.

C. Carried on constant warfare.

Chapter 6. Prophets

I. Definition of Prophet(Someone who preaches what he

believes to be right and is farseeing

for the good of his people.

Elizah-Elisha (First Prophets)

Prophet - is a teacher and a preacher- God and religion.

Major Prophets

2. Amos-Social Justice
3. Hosea-Love
4. Isaiah -Peace
- 5 Micah -Righteousness
6. Jeremiah -Doom

Chapter 7 -9.

I. Consequence of first Balylonian Exile 7-0 years in exile.

- A. Birth and growth of Synagogues.
- B. Ezekial built up love for Judah.
 - I. Inspired desire to return.
- C. Many books of Bible were written.

II. From 516 B. C. To 64 B. C. Jewish State came under the influence of various great Eastern Power.

- A. Introduction of Hellenism and Hellenistic ideas and ideals.
- B. 64 B. C. Jewish state was crushed by Pompey of Rome.

Chapter I-

I. End of Jewish StateO(Judah was ruled unsuccessfully by a series of kings, who courted favors from Roman governors.

A. Finally in 6 A. D. Rome appointed a " procurator" directly responsible for and to the Roman Emperor.

I. The Sanhedrine-Jewish Govering Body- was permitted to keep control of only Religious and local affairs.

I. A. I.

2. There was always strife and rebellion until finally Jerusalem was completely conquered by Titus and Vespasian.

II. The Temple was burned, and all outward symbols of Judaism destroyed.

A. The very name of Judah was discarded-and the country was named Syria Palestina.

B. In neighboring states, teachers and sages kept Judaism alive.

Chapter 12-Talmud.

I. Temple- Destroyed in 70 A. D.

II. Judaism kept alive by Jochanan ben Zakkai in school in Jamnia.

III. Then the centers of Jewish learning in Babylon.

A. Sura

B. Pumbeditha

IV. In 200 A. D. Juda ha Nasi with the aid of the Amoraim created and put together the Mishna.

Words Meaning.

A. Tannin- Teacher

B. Gaon- Gaonim - Heads of academies

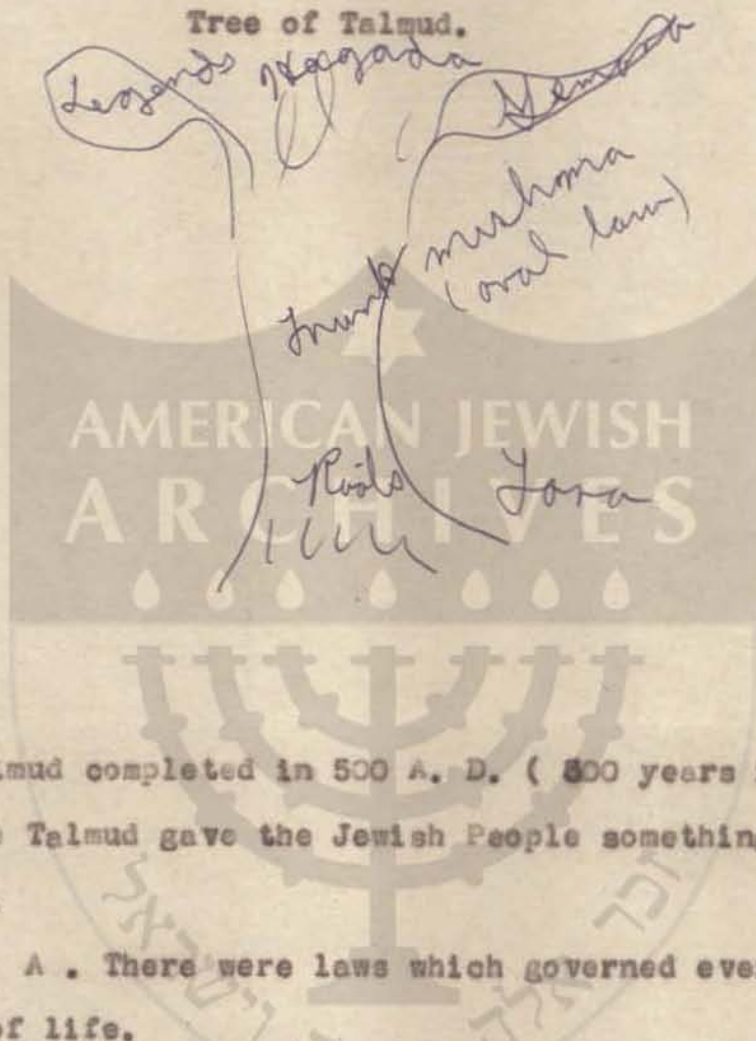
C. This was the greatest learning and writing period in Jewish history.

2 Talmuds

I. Babylonian Talmud-most important

II. Jerusalem Talmud

Tree of Talmud.



E. Talmud completed in 500 A. D. (500 years in writing)

F. The Talmud gave the Jewish People something to live up to.

A. There were laws which governed every phase and turn of life.

Chapter II

1. The Desire of a leader a messiah savior is the greatest hope of the Jews at this time due to their unhappiness.

2. There is very little historical reference to Jesus in Jewish or other historical references.

A. Reason possible that there is no reference in Jewish is probably to the tortures suffered by Jews in name of Jesus.

3. The main sources for the life and teachings of Jesus are the synoptic gospels.

A. Jesus didnot write Gospels, but Mark, Mathew, Luke and John.

B. But Saul of Tarsus afterwards known as Paul spread the gospels and teachings of Jesus and really started the Christian Religion.

4 Story of Jesus

Born of Mary and Joseph- 2 Jews . By work a carpenter- a teacher, preacher and minister to people- particularly the poor and needy. Jesus had great confidence in himself. He was disliked and feared by both the Romans and many of the Jews. Jesus was a Jew all his life. After his death and burial his disciples and a few women came to his tomb and found it empty. Belief in his resurrection spread.

Principles in Christianity.

1. Trinity ie. Father, Son, and Holy Ghost
2. Belief in original Sin.
- 3 Belief in Vicarious Atonement(Jesus Death wiped out your sin if you believed in him.
4. Christians belief in Death rather than life.

Chapter 13

Mohammed

A. In the 6 and 7th centuries. Persia and the East Roman World had been locked in battle and were exhausted. They were ready for a new power.

B. Islam and Mohammed

1. Mohammed born in Mecca 570 A. D.
2. He neither learned to read or write, but was clever and learned much from Jews and Christians(He had epileptic fits as Paul Had. and these men saw visions)

B. 2. Mohammed was a camel driver by profession. When he was older he married Kadijah, a wealthy woman, and she was his first convert to the new religion.

Mohammed attempted to convert the Jews but failing, hated them, and fought against them. He had a strong personality and won the Arab World He won his converts by the sword.

Basic Ideals of Mohammedian Religion.

1. No God but Allah.
2. Mohammed is Allah's true Prophet.
3. Prayer will carry the believer one half way to God.
4. Fasting will carry him to the gates of God's palace.
5. Alms will get him in the Palace to God.

What Mohammed Did.

1. He united a feud ridden country into a religious united nation.
2. Abolished idolatry.
3. Abolished Intoxication
4. Placed Poyamy on a responsible basis and introduced biblik-Koran(mostly stolen from the Jews) using Jewish Kosher laws.

1. Jewish revolt against Talmud at time and it's strict law.

2. A amn named Anan ben David founder of Kariate sect making Bible supre authority on Jewish like. This was useful to offset too much " Talmudism" and make people study Bible.

II.

3 Saadiah ben Joseph, another important Goan and the last of the Great Goans living in Egypt in the 9th and 10th centuries translated the Bible into Arabic. He fought against Karism and restored philosophy. Saia's teachings influenced Maimonides, who in turn influenced St. Thomas Aquinas who was the most important Catholic medieval philosopher. With Saadia's death Babylon ceased to be the center of Jewish Life.

Chapter I4 1000-1492

Spain

AMERICAN JEWISH ARCHIVES

The Jews came into Europe by way of the Roman Jewish community which existed even before the Christian era. The next mass move was from Italy to Spain and Portugal. In the 7th and 8th centuries we see the rise of the Moslem Power and we find the Moslem conquest of Spain. From the 10th to the 14th centuries under Moslem rule the Jews experienced their Golden Age. This period saw Philosophy flourish. Maimonides our greatest philosopher who was more liberal than Nachmanides.

Solomon ibn Gabirol-- a great poet.

Moses Maimonides born in Cordova 1135 - a doctor by profession. He wrote a commentary on Mishna, the 13 articles of faith, the greatest book he wrote was a "Guide to the Perplexed."

Judah Halevi- born in Toledo Spain 1086- a doctor by profession but a poet - a religious man. Philosopher, and believer in faith.

Abraham ibn Ezra born in Toledo Spain 1090
a poet, traveler & philosopher.

12

Naohmanides born in 1195 in North of Spain.

Principles of 3 Great Religions.

Judaism

Unity and Universality of God

2 Sanctity and holiness of God and of Human life.

3. Immortality

5. The Jews have a mission to perform in this world.

Christianity.

1. Trinity

2. Christianity stresses Death

3 Original Sin

4 Immortality.

Mohammedism

1. There is no God but Allah and Mohammed is his Prophet.

Mohammedians beleived death in Battle for Islam broughth the dead to the 7th Heaven.

3. Fatalism

4 Immortality.

Spanish Period.

I. 586 B. C. Judah was destroyed .

- a. 70 A. D. destruction of 2nd Temple
- b. Dispersion into Diaspora - diaspora
- c. Babylonian Period 500 yrs.

II. Spanish Period begins in 8th century.

- a. Moslems conquered Spain in that period.
- b. 10 to 14th centuries - Golden Age in Spain.

Judah Halevi- Philosopher and Poet

Abraham ibn Ezra- Poet and Philosopher

Gabriel- Poet

Moses Maimonides- Physician, author scholar,
commentator, philosopher.

Nachmonides -Leader of opposition orthodox
group to Maimonides.

III. Decline and Fall of Jewish Life in Spain

A 14th and 15th Century- 1492- expulsion from Spain.

- 1. Downfall of Jews began during a civil war in Spain which threatened to destroy the prosperity of Castile.
- 2. King (San Pedro) used Jews as tax gatherers in order to make them unpopular.
- 3. During the last of the 14th century riots against the Jews spread like plagues (Fury of 1391)
- 4. Marranos- Conversion to Christianity became common finally became so numerous Christians resented it.

4. a. The converts were known to practice Judaism freely.
They were called Marranos(the Damned)

5. Spanish Inquisition(Bloodiest period in Jewish History)

Inquisition-Questions

heretic- one who rejects the doctrines or teachings of his religion.

A. It was established in order to check the influence of the Jews.

B. Ferdinand - Isabella and Torquemado(Inquisitor General, were responsible for the Inquisition.

C. It continued for 3 centuries destroyed not only all heresy but all freedom of thought. Finally abolished by law in 1834.

D. March 31, 1492 Jews ordered on pain of death to leave the country. with no worldly goods.

I. 4 bloody Centuries in Christian Europe.

II to 15th centuries.

A. Until the 11 century the Jews lived peacefully and in comfort in central Europe, France and England.

B. In these countries later there was a long succession of brutlities, massacres, and expulsions.

418 + 472

assignment for next time
10 Feb 53

490-549

AMERICAN JEWISH
ARCHIVES

Holland
England
Spinoza
new world beginning

Chmelnitzki
Sabbatai Zvi
Vilna Gaon
Baal Shem Tov

Chasidism
Printzof Jews
Moshe Mendelssohn



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Hypers + Disappointments
DATE _____

TO: 1525 - David Reuben
Solomon Melcho

Martin Luther - at first friendly, later terrible

Nasi family

Dona Beatrice Mendez } from Lisbon
daughter Reyna } to Antwerp
Joao Nogueira nephew } to Venice
to Turkey

Dona Gracia (Hannich)

Joao = Joseph Nasi, Duke of Naxos
settlement in Palestine

Jews in western Europe ground down by
end of 16th century.

DATE _____

TO:

SUMMARY of Epoch

15 centuries of Jewish life in Europe came to end.

1. Jews & Nations of Europe - came in to Italy B.C.E.
also Gaul, Spain - effected every nation except Scandinavia
2. Jews & European Civilization
 - a) farming → trading → banking
 - b) transferred knowledge of East to West
 - c) medicine, mathematics, astronomy & philosophy
3. Expulsion from Christian Society
4. Inner Life
5. Exhaustion

Recap:

1. Palestine
2. Babylonia
3. Western Europe - to Renaissance
4. East Europe - 16th to 19th centuries

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TO:

Jewish origins in Eastern Europe

1. Settlements in Black Sea Region - Crimea
2. Khazars - 9th C. in 13th C.
3. Came up Danube River after Tatars into Poland
4. Movement from West to East.

Boleslaw the Pious - 1264 } invited & encouraged
Casimir the Great - 1344 } Jews

13th - 16th C. were period of adjustment & growth

By 16th C. Polish Jewry had attained a full-grown character.

~~6~~

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DATE _____

TO:

Community Organization

1. Kahal - Rosh
Gabbaim - Trustees
Dayyanim - judges
2. Yeshivot - Talmudic study - pilpul - cheder
3. High degree of learning universal @ 1600
4. Development of Yiddish (mixture of German, Slavic, Hebrew)

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Experiments in Palestine

TO:

1. Turkish refugees a happy one.
Constantinople - Salonika - high culture
2. Joseph Naei + return of Tiberias
3. Safed - home of mystics
Joseph Karo - Shulchan Aruch } Safed
Moses Isserles - Mapach } Krakow
4. Cabala - practical application of fight between
good & Evil was to bring about
appearance of Messiah
L'cho dodi from this period.

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DATE _____

TO:

Ghetto - Prison or Refuge

Venice 1516 - Jewish quarter located near
American- founded called geto in
Venetian dialect.

reasons for establishment

1. Expulsion from Spain & Portugal
2. Bigotry of late Lutheran period
3. Counter-Reformation (reaction) of Catholic Church
4. old economic competition

ghetto was seclusion, compromise
between permission to remain in
a town & complete expulsion.

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TO:

Inside The Ghetto

1. Physically dirty + crowded - walled - 7/-
2. Occupations - peddling + pawn-broking
Few well-to-do: doctors, financiers
3. Parnas + gabbarim
4. Religion only source of joy - holiday celebrations
5. Preaching to the ghetto - to make converts

assignment

24 Feb 53

584 - 582

Mendelssohn

America in 1700's

18th century France

hagolem - Emancipation → 1815



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534
490-549
pp-

DATE 10 Feb 53

TO:

Dutch Refuge for Marranos, permitted
to observe Judaism ca. 1600

Spinoza 1632-1677

- 1) denied Jewish laws had divine origin, and asserted that they were meant to strengthen Jewish solidarity & preserve Jewish people, which they had done.
- 2) denied that books of Bible were written by men to whom they were ascribed.

Menasch ben Israel

10 lost tribes - Indians
Cromwell - invited him in 1652
re-admission to England by silence

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TO:

New world, New Hope

1. Jews with Columbus
2. 1520 - many Spanish soldiers in Mexico executed
3. Recife, Brazil - 15 integrated in 1654 when Portugal reconquered
4. New Amsterdam - 23 refugees
 - a) religious freedom - no synagogue, but home worship
 - b) personal freedom - Asser Levy + guard duty
 - c) economic freedom

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TO:

Poland

Council of 4 Lands - 1623

Chmelnitzki Purge - 1648-58
100,000 Jews killed - rest impoverished

Sabbatai Zvi - 1666 - reaction to murder

Two Grants - attempt to restore balance to Jewish life

Elijah, Gorn of Vilna - Through learning
Israel, Baul Shem Tov - Through joy

633-684

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The Renewal of Hate

DATE

24 March 53

TO:

Damascus affair - 1840

monks murdered by Mohammedans - Jews blamed

AMERICAN JEWISH
ARCHIVES

Alliance Israélite Universelle - 1860
defense & education

May laws - 1881 - Alex III
Pres. Harrison protested

Germany

Bismarck

Adolf Stoecker, chaplain to Kaiser

Richard Wagner
von Treitschke

} all turned on Jews

Houston Stewart Chamberlain

"Foundations of 19th Cent." - Jews contributed
nothing

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TO: Rothschilds attacked as corrupt internationalists -
even though each branch patriotic to its country

Dreyfus Case

AMERICAN JEWISH ARCHIVES

The Response to the attacks

1. external aid from Christians
2. refutations of charges
3. increasing self-respect
 - Jewish Quarterly Review - England
 - Revue des Etudes Juives - France
 - Monatschrift für Geschichte u. Wissenschaft des Judentums
4. dignified secession - Bnai B'rith; Jewish fraternities
5. new literature - Daniel Deronda; Zangwill
6. religious reorganization
7. increased education
8. flight to America
 - HIAS - 1881
 - ICA - Baron de Hirsch (10 million Argentine)

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TO:

9. turning toward liberalism + revolution
Karl Marx
Ferdinand Lassalle - labor leader
Bund in Poland
liberals in politics

"intellectually, socially, religiously + politically
the Jews failed to find a successful
response to the attacks of the antisemites."

ground set for growth of Zionism
as solution

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TO:

A Homeland of Our Own

I. Forerunners of Zionism

1. Palestine in Prayer & Hope
2. Moses Hess - "Prize of Jerusalem" need not conflict
3. Hirsch Kalisher (or Hirsch rabbi) - agricultural seep keeps
4. Peretz Smolenskin
5. Christian advocates - George Eliot

II. Lovers of Zion

1. Leo Pinsker - "Autoemancipation"
2. Chovevei Zion branches
3. BILU - 1878

III. Herzl (opponent of Hess & Pinsker)

Supporters - Eastern Jews
Hovevei Zion groups
Israel Zangwill
Max Nordau
David Wolffsohn

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TO:

Aug 29,
IV. First Zionist Congress - Basle - 1897

Basle program - "Zionism seeks to secure for the Jewish people a publicly recognized, legally secured home in Palestine."

V. Opposition & Heartbreak

1. Uganda project - 1903
2. Herzl died - 1904 - age 44 - only 8 years of Zionist activity
3. Achad Ha-am - Jewish spiritual rebirth in Diaspora first - then colonization in Palestine by select group
4. Reform religious opposition
5. Orthodox " "
6. anti-nationalists, assimilationists, double-loyalists boys
7. Diaspora nationalism - Dubnow
8. Socialist opposition
9. Territorialist opposition - Zangwill

~~Chapter~~ Hayzel

p. 339 - 417

78 pages

Crusades

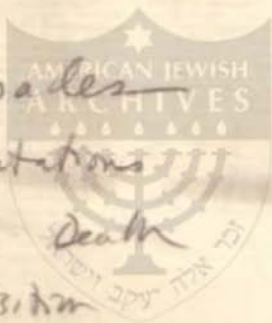
Disputations

Black

Death

Inquisition

Expulsion



Reuben }
molcho }

418-472

Joseph Nasi - Turkey
Experiments in Palestine
Martin Luther 16th cent.

Eastern Europe (use in)
Poland

AMERICAN JEWISH
ARCHIVES

assignment for

History

27

Jan

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TO:

The Jews Come to Europe

1. Rome - 70 CE - 5000 Jews
followed legions, Gaul, Rhine, Spain
2. Judaism + Christianity + Paganism
311 Constantine
325 Nicea - no matzah
no contacts religiously
no Saturday, but Sunday
3. Visigoths in Spain made things tough
Mohammedans in 711 made things easier

DATE _____

TO:

ECONOMICS, SOCIETY, RELIGION

1. Economics

Jews in farms, from 300-650, then trading.

- a. Slave-owning prohibited
- b. Land-owning prohibited
- c. Jews internationalists - good for trading
- d. no more artisans - guilds excluded Jews

2. Society

- a. Jews protected by medieval kings - Charlemagne
- b. " lived together with Christians
- c. " had own community organization & officials

3. Religion

a. Schools - Mayence - Rabbeinu Gershom - taKkanot

1. vs. polygamy
2. vs. reading others' letters
3. vs. changing tents when dying

1040 - Temples
% RASHI

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TO:

Golden Age in Spain

Hasdai ibn Shaprut ^{925-975 doctor-diplomat} - contacted Khazars
Issac alfasi - founded schools

Solomon ibn Gabirol
Moses ibn Ezra } poets
Judah ha Levi } Kuzari
1080-1145 } Zoroastrian

Bachya ibn Palenda - 1150 "Duties of the Heart"

mind has duty to learn
hand ✓ - ✓ give charity
tongue ✓ - ✓ speak truth
heart ✓ - ✓

Moses Maimonides - 1135-1204

1. Thirteen Ikarim
2. Mishna Torah
3. Moreh Netukhim

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TO:

Crusades

First - 1096 - Speyer, Worms,
Mainz, Cologne
bad - 10,000 deaths

Second - 1147 -

Bernard of Clairvaux protected

Third - 1189

massacre at York - 500 suicides

^{century}
This fundamentally altered
status of Jews.

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TO:

Also

1. Jews alone in wholly free Europe.
clergy constantly tried to convert
2. Jews no longer needed as merchants
3. Jews driven to money, thus further
disliked.
4. Jews became royal serfs, providing
money, lost freedom to move.

-
1. Church's fear of a different opinion
 2. Christian merchants' desire to eliminate trade competition
 3. Cause of being defenceless creditors.
 4. Greed of nobility
- [gave Jews no peace]

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Public Disputations over Talmud

1239 - Paris - Nicholas Donin (goyote)
vs. Rabbi Yehiel

1263 - Barcelona - Pablo Christiani
vs. Nachmanites

Strength Through Communal Life

1. rise of rabbi as leader
2. books - Sefer Hasidim - customs of Judaism
miraculous figures

Sefer Ma'asiot - ~~fall~~ falls

3. Abraham Abulafia - convince Pope 1280
4. baptismism - Catala - Zohar - 1250
Moshe de Leon - Shimon ben Yohai

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TO:

Trouble in France

1. expelled 1306 - invited back 1315
(by ^{misleading} money)
2. 1320 - attacked by shepherds
3. 1321 - slandered by lepers - expelled
4. 1359 - invited back
5. 1394 - expelled for good - (breaks) 1200-year connection

Black Plague - 1349-50

Unborn plague Killed 1/4 population Europe

Jews blamed - 1/2 Killed in Germany ^{1/34, hysteria}

Jews went under control of local town
councils instead of Emperor or lord.
This was bad for them.

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TO:

Towns invited them back - squeezed,
taxed, segregated them.

Poverty - crushing oppression - decay of rabbinate
in 14th cent Germany

Spain - gigantic tragedy

- 1.) not small numbers - as England
- 2.) not in stages - as in France
- 3.) not piecemeal, city by city - as in Germany

But all at once, everyone, everywhere

Pogroms of 1391 - fanned by monk
Ferrand Martinez.

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TO:

Inquis. form

nobody liked it, but zealots demanded it,
1480 - Marranos caught at Seder
Queen Isabella gave in - agreed to
have Inquisition establish itself.

Auto-da-Fé - ghastly thing.

Clergy sought expulsion order

Granada surrendered -	2 Jan 1492	} 4 months
Expulsion decree agreed -	1 Apr 1492	
Date of expulsion -	1 Aug 1492	

~~From ...~~

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TO:

Final Plea & Rejection
Abraham Senior Isaac Abraham, Torquay
Columbus sailed on 2 Aug 1492

Portugal -

First day of Passover 1497 - every
Jewish child forcibly baptized.

One-quarter million community destroyed.

But they scattered & re-established.

History Course

1. Summary up to 70.
2. 70-200 (pp. 183-198)
3. Rise & Spread of Christianity (198-210)
4. Talmud (210-220)
5. Rise of Islam & Decline of East (220-239)
6. Westward to Spain (239-249)
7. Golden Age of Spain (249-264)
8. Christian Europe & the Crusades (265-287)
9. Inner Jewish Life (287-298)
10. The End in Spain (298-318)

Lecture II

25 Oct 50

Hist Course



70 - Destruction

Jabneh - Beth Din
Patriarchate

130 - order vs circumcision } by
order to rebuild }
Helia Capitolina } Hadrian

132 - revolt of Akiba +
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Bar Kochba

135 - Defeat, after initial
success Bar Kochba
recaptured J. + struck coins
New fervor vs. practicing
Judaism. 3 laws declared
inviolable by Beth Din - murder,
adultery, idolatry.

150 - Famous tannaim
Meir, etc. Simon ben Yochai

170-200 - Judah ha-Nasi + Mishnah

7 Nov 50

History - Lecture III

200 - 325 c

1. New religion in Palestine, appealed to "mixed multitude"
2. "Easy" as result of Pauline abrogation of law.
3. Patriarchate continued
Era of "Tannaim" gave way to "Amoraim"
4. Constantine presided over Council of Nicea.
Athanasius vs. Arius
5. Palestine became Christian country, ruled by clergy. Restrictions against Jews increased.
6. Patriarchate abolished in 425.
7. Next 2 centuries unclear - except that Roman Empire was breaking up.

Hist. - Lecture IV

22 Nov 50

Talmud

Babylonian Period



History Lecture V

13 Dec 50

Rise of Islam & Decline of East

1. Story of Muhammed

Mecca - Medina - Kharban

Hegira 622

Appealed to Jews

Taught them when rejected

2. ~~Has~~ Islam conquered all East

3. Period of Geonim - Responsa

4. ~~The~~ Karaites, Anan ben David

5. Saadia Gaon (882-942)

Muhammedanism based on Judaism

"No God but Allah" = Shema

"Prayer will carry true believer
halfway to God, fasting will bring
him to door of palace, and alms =
will gain him admittance"

תפלה
= 521
תענית
= 738

History - Lecture IV

27 Dec 50

incorporated assignments
5+6 on the sheet

pages 239-264



Lecture VII

10 Jan 51

Dr. Neuman took

class

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Crusades



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Lecture VIII

24 Jan 51

Martyrdom & Exile
Inner Jewish Life



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Lecture IX

14 Feb 51

Christ War Spain

Twilight

Exile



Lecture X

28 Feb 51

(Chaplain Geber)

Part Four

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Light & Shadow in Italy

Turkey

Germany & Holland



Lecture XI

14 March 51

Poland
16 48



A. Restoration

1. Quote Ezra on return permitted by Cyrus
2. Temple rebuilt 515
3. Degeneration
4. Ezra strengthens community internally - 458 -
beats intermarriages
5. Nehemiah arrives 445 - built walls against attack by Samaritans

SILENT CENTURY 450-350 BCE consolidation.

B. Haggel - (Purim - Ahasuerus was probably Artaxerxes II 404-358)

I. Sanhedrin - 71 (Jerusalem)
little Sanhedrins - 23 (in larger towns)
town council - 7 (local gov't) } rule under high priest

II Synagogue grew & flourished

House of Prayer - Teftah
House of Study - midrash
House of Assembly - Knesset

III Economic life was prosperous

IV Bible took definite form

Law - Mishnah
Song of Song - Peshim
Ezra - Shema
Ecclesiastes - Tikkun

V Society of free men, living by the Torah

C. Hellenism

Alexander died - 323

Ptolemy vs. Seleucus

Palestine taken by Seleucus in 198

Hellenism introduced

a) Read Leasi - pages 124-125

Alexandria became Hellenized, eventually to disappear
Torah even translated into Greek - Septuagint

→ Hellenists represented assimilationists

D. Maccabean Revolt

against Hellenism, as much as
against Antiochus.

165 - rededicated Temple - Chanukah

142 - final victory, beginning of
Hasmonean dynasty



Second Commonwealth

Reading References:

Levins - "Israel" p. 108 - 179
Orayzel - p. 13 - 185
Sachar - p. 78 - 139
Oratz - Vol. I p. 354 - end
Vol. II - p. 1 - 310
Both - p. 57 - 110
Margolin & Marx - p. 119 - 215

Main Themes

RESTORATION from Exile

Codification of Bible

Hebraism + Hellenism

Maccabbee Revolt

Roman Domination

Messiah Longing

Jesus

Conquest of Jerusalem

WHETHER JUDAISM?

Will speak in two sections - America & Israel.

I. AMERICA

1. Appalling ignorance
2. Central role traditionally ~~reft~~ played by Judaism in lives of our fathers has been replaced by secular culture
3. God & Torah have lost meaning - Israel still somewhat important, i.e. answers response to appeals for money for poor fellow-Jews.
4. Religious spirit must be revived.
5. Minhag America is way to do it. Give details of proposal in Denver & reactions to it.
6. Read Ludwig Lewin's "The American Jew" - p. 123

II. ISRAEL

1. Great knowledge - Bible, Midrash, Mishna, familiar to everyone - Biblical geography common knowledge.
2. Terrible indifference to religion
3. Opposition to unyielding orthodoxy. People want changes and can't have them. Hence ignore religion.
4. Tell story of Haiman & Sanhedrin.
5. If religion could be restored to significance by being liberalized, there might be a revival of the prophetic spirit in Israel.
6. There is tremendous spiritual urge - idealism - which could be tapped, to yield great religious fruits for mankind.

III. CONCLUSIONS

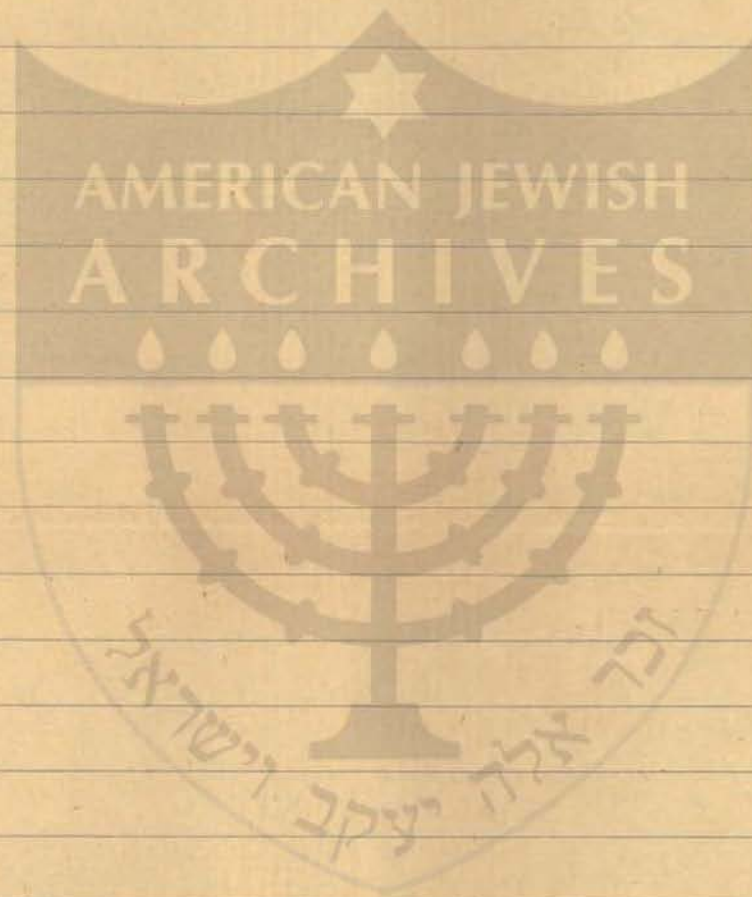
In America, Judaism has a tendency to be universalistic - assimilatory. This is bad because it will lead to dissolution and suicide, for lack of survival qualities.

In Israel, Judaism has a tendency to be particularistic - nationalistic. This is bad because it will degenerate into a chauvinism, for lack of other outlet.

The clue to the future is to make American Judaism more particularistic (i.e. expensive of survival values, tighter ritual control, organizational unity) — and to make Israeli Judaism more universalistic (i.e. emancipated, liberalized, so that there can be set free a religious urge which will go over into the heights of prophetic ethical idealism to inspire all men).

What Do We Mean By The Chosen People?

Form + Substance (Essence - not external forms)



Slonimsky

Belief in God is the most difficult thing in the world and the most indispensable thing in the world.

Difficult: because God is not present where He is most needed - in the Warsaw ghetto and at the death of every forsaken saint & hero.

Indispensable: because without the belief and assurance of a far-off God-like goal to history, the world is just debris and ashes.

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Cardinal Newman

We cannot believe in God and we have to believe in God.

Prof. Montague
Columbia

Religion is the acceptance of a momentous possibility - namely, that what is highest in spirit is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives but enduringly in the universe itself.

We have a great hope shadowed by a great fear. The fear is that the belief in a cosmic power for good may have no other grounds than the yearning of aching human hearts, and that the voice of God which has so often been heard may be no more than man's own cry mockingly echoed back to him by the encompassing void.

ie - Man wants God so desperately that he creates Him, (in man's own image.).

BELIEF in ONE GOD is a matter of the heart and is warranted by revelation.

PHILOSOPHICAL ARGUMENTS in support of God appear in Jewish literature comparatively late.

BIBLE

GOD IS: omnipotent - Dt. 10:14

Behold unto the Lord thy God belongeth
The heaven, and the heaven of heavens, The
earth, with all that is therein.

omniscient - Ps. 139:4

For there is not a word in my tongue,
But lo, O Lord, thou knowest it altogether.

sustainer of life - Ps. 104:27-30

All of them wait for thee
That thou mayest give them their food in due season.
Thou givest it unto them, they gather it;
Thou openest thy hand, they are satisfied with food.
Thou hidest thy face, they vanish;
Thou withdrawest their breath, they perish
And return to their dust.

Thou sendest forth thy spirit, they are created;
And thou renewest the face of the earth.

uncreated, eternal - Ps. 90:2

Before the mountains were brought forth
Or ever thou hadst formed the earth & the world,
Even from everlasting to everlasting, thou art God.

unchangeable - Malachi 3:6

For I the Lord change not.

infinite - Ps. 145:13

Thy Kingdom is a Kingdom for all ages
And Thy dominion endureth throughout all generations

incomparable - Isaiah 40:18, 25

To whom then will ye liken God?
Or what likeness will ye compare with Him?

ATTRIBUTES OF GOD

Holiness - Lev. 19:2

Ye shall be holy, for I the Lord ym God, am holy.

Justice - Isaiah 45:19

I the Lord speak righteousness
I declare things that are right

Ps. 103:6

The Lord executeth righteousness
And acts of justice for all that are oppressed.

Love - Hosea 14:5

I will heal their backsliding
I will love them freely
For mine anger is turned away from him.

Mercy - Ex. 34:6-7

The Lord, the Lord God, merciful and gracious
Long-suffering and abundant in goodness and truth;
Keeping mercy unto the thousandth generation,
Forgiving iniquity and transgression and sin

PHILOSOPHY

Saadia - first religious philosopher (10th cent.), advanced cosmological reasons for the existence of God.

Solomon ibn Gabirol - (11th cent.) assigned no attributes to God. God absolutely unknowable. We must content ourselves with knowing that He exists, and should not question what & why He is.

Judah ha-Levi - (early 12th) revealed truths alone are certain, resting as they do upon historically attested facts. Philosophy inadequate in basic matters. But if belief is shattered, then philosophy can be used to strengthen religious beliefs.

Maimonides - (12th) God's nature is unknowable. Most we can do is limit inquiry to negative attributes. We can know what God is not, not what He is.

Averroes - (early 12th) Admits positive attributes, provided we exclude all imperfection. To God belong existence, unity, knowledge and blessedness.

KNOWLEDGE OF GOD - Husik

(5)
YOU NEED NOT KNOW
(IF YOU CANNOT) THE ESSENCE OF
GOD, SO LONG AS YOU KNOW
HIS WILL.

In Biblical writings, knowledge of God is identical with religious consciousness itself. It does not denote a rational attempt to prove the existence of God and the nature of His being, as it does in rational Theology and philosophy. It has the meaning rather of personal experience. The most important element of this knowledge has to do with God's will rather than His essence.

The conception of the will of God was gradually purged of its primitive elements, and by the time of the prophets it was identified almost entirely with the moral law. To know God meant (at this stage) to know Him as a God of justice and love, who insists on obedience to His moral will.

The attributes of God in the Bible are interpreted by medieval philosophy as having reference not to God's essence, but to His effects in the world. God is the cause of them as He is the cause of the world itself. Hence we project these qualities into the essence of God, though He is transcendent.

FOR THE RELIGIOUS BELIEVER, NO PHILOSOPHY IS NECESSARY
GOD IS REAL, PERSONAL and DEPENDABLE.

FOR THE PHILOSOPHER, THE MIND MUST BE SATISFIED, AS WELL AS
THE HEART.

THE THIRD WAY IS THAT OF THE MYSTIC—
THE YEARNER—THE EMOTION—THE SOUL.

CHASIDISM

אִפְסָה - cleaving unto God, adhesion
אִשְׁתַּבַּח - a kindling, soul-illumination
אִתְחַבֵּד - immersion into the divine

6

You demand an answer, you modern man -
you, who have neither:

- 1) The convictions of faith, born out of revelation
from God - no
- 2) The satisfactions of intellect, born out of philosophical
inquiry into the nature of God - no
- 3) The joyousness of soul, born out of mystical
communion with God

Since I began with Slonimsky, let me
end with him. He provides the answer
for modern man. His God is credible to us -
his answers combine all approaches to God - and yet
do not smother us with platitudes nor frustrate
us with unresolved mysteries.

Grove Slonimsky, God-sermon
from other envelope "FACTS OF GOD"