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Moses Maimonides - A guide to the perplexed of our day, 1954.

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MOSES MAIMONIDES

A Guide to the Perplexed of Our Day

March 28, 1954

It is now 750 years since the death of Moses Maimonides, the man who was called by our people, (Hebrew), "the great eagle," the man who, by his intellect, reached peaks and crests not reached by anyone else. They said of him, (Hebrew), "from Moses of Egypt," and to Moses Maimonides there never arose a man like unto Moses Maimonides. (Hebrew), he came to be known by the initials of his name, (Hebrew). Maimonides influenced tremendously not only Jewish life and thought, but by his philosophy, by his theologic philosophy, he influenced also the theology of the medieval church, and famous Christian theologians of the Middle Ages like Albertus Magnus and Thomas Aquinas expressed their indebtedness and frequently referred to "Rabbi Moses, the Egyptian," as Maimonides lived most of his creative life in Cairo, Egypt. They relied upon quite a number of his philosophic truths on the Nature of God, Creation, and Revelation for their own teaching.

Maimonides had what we call today an "encyclopedic mind," an amazing mind, a giant intellect. His mind absorbed not only all of Jewish learning, Jewish law, Jewish lore up to his day, but he mastered also Greek philosophy, Arabic philosophy, as well as most of the sciences of his day. He was a famous physician; he was court physician to the Vizer Alfadhel, who was the regent of Egypt during Saladin's absence from court. Maimonides composed quite a number of works on medicine and he also wrote on mathematics, astronomy, logic, and on the natural sciences. He was truly an all-encompassing intellect, one of the rare minds of all the ages. He was recognized by the Jews of his day as their supreme rabbinic authority. They turned to him from all parts of the Diaspora for answers to legal problems, and his word was final. That is significant, because throughout the Middle Ages the Jews had no

Sanhedrin, no officially recognized body which could declare what is the law in this or that particular matter. Instinctively they turned to a man who was by them recognized as the outstanding mind in world Jewry, and they abided by his decisions. He had no authority any more than any other rabbi in his day, and he certainly had no power of enforcing his decisions. But such was the solidarity of the people and their instinctive democratic submission to superior intellectual and moral authority that throughout the ages they would turn to one man, as a rule, and look to him as the fountainhead of their spiritual leadership; and in his day, Moses Maimonides was recognized throughout the Jewish world as the authority.

He was born in Moslem Spain in 1135. Spain was largely then still under the rule of the Moslems, born in that glamorous city of Cordova, which the caliphs had built into perhaps the most magnificent and attractive city in Europe in the Middle Ages. He was born during that period in Jewish history in Spain which we are fond of referring to as the "Golden Age" of Spanish Jewry. From the years 1000 - 1200 - during those 200 years the remarkable Jewish community of Spain produced a veritable galaxy, a brilliant galaxy of great men - poets, philosophers, scientists, grammarians, men of the type of Yehuda Halevi, the great poet of the Middle Ages, and of so many others who have remained the precious jewels in the crown of Jewish literature. It is in that age and in that setting that Moses Maimonides was born. The decline in Spanish Jewish fortunes came later with the spread of Christianity which is far more intolerant of Jews and Judaism than Islam was, and as the power of the Christian kings increased in Spain and as the Moslems were forced back, steadily back until forced entirely out of the peninsula, the Jewish fortunes declined. And so that, as you know, in 1492 there took place one of the greatest calamities in Jewish history where all the Jews of Spain were expelled. But in the twelfth century when Maimonides

was born, Spanish Jewry was at the very zenith of its economic and its intellectual prowess.

His father was a scholar too, and a physician, and medicine, as you may remember, was a very favorite profession among the Jewish people throughout the Middle Ages as it is to this day. I remember some years ago visiting the University of Montpellier in the province in southern France and stepping into its medical building, and in that great lobby they had slabs around all the walls which carried the names of all the deans of that medical school which was founded back in the eleventh century, and the first two or three names of the first deans of that medical school in Montpellier were the names of Jews who were great scholars and great physicians. Maimonides' father was a physician as Maimonides himself came to be.

Young Maimonides studied not only his Bible and his Talmud and rabbinic literature and the science of Hebrew grammar, but also he studied the secular sciences, for the Jews of those days, cultured Jews, did not confine themselves to Hebraic studies alone. They drank deep of the literature and the sciences and the philosophy of the peoples in whose midst they lived. Jews were always avid for learning, never built any iron walls of cultural exclusiveness around themselves. That was true in the days of Hellenism, of Greek Culture, and it was true in the days of the great Arabic civilization in whose midst the Jews found themselves largely in the Middle Ages.

When Moses Maimonides was thirteen years old, an intolerant and fanatical Moslem sects of Berbers coming from northern Africa swept into Spain and conquered Cordova. They were an intolerant religious fanatical group, intolerant not only of Judaism but of Christianity as well, and they burned down the churches and they burned down the synagogues, and they gave Jews and Christians the choice either of

accepting Islam or of exile or of death. Moses' father and his family, of course, left Spain. For a time they lived in the city of Fez in northern Africa. From there after a while they moved to old Cairo in Egypt. And it is in Cairo where Maimonides spent most of his creative life from the age of 30 until the age of 69 when he died. He died in the year 1204. In Cairo Moses Maimonides came to be the head of the Nagid, of the Jewish community, and he represented the Jews of Egypt before the court of Saladin. On one occasion he interceded with Saladin, who had conquered Palestine, you will recall, from the Crusaders. He interceded with him to permit Jews to settle again in Palestine. He led a very busy and active life; in fact he complains in one of his letters that life was a little too busy and too active for him. With all of his professional duties and the need of answering the questions that came to him from all parts of the world and his great writing which absorbed so much of his time, he felt a very driven person indeed. But he was a very loyal, proud Jew, and he wanted to give of himself maximally to his people and to his religion.

There were three things he wanted to do for his people. First he wanted to make Judaism clear to them, understandable, and attractive. They were living not in the midst of a backward people whose culture was inferior to them; on the contrary, these Arabs of the twelfth century were culturally the most advanced people in the world, far more than the Christian peoples of Europe at that time. The Arabs have built great universities all the way from Bagdad to Cordova, and their young people were learning philosophy, the sciences. And the Jews who found themselves in the midst of this culturally active, stimulating world needed an explanation of their faith so that they would know why they need to remain separate and distinct as Jews in the midst of this surrounding, brilliant Arab culture, with, of course, its Islamic religion. Maimonides wanted to make Judaism

crystal clear to the people of his day. He also wanted to explain Judaism rationally, in terms of philosophy because the Arabs were greatly taken with philosophy. It was not enough for the people of his day to say, "We have a religion, we have a Torah which has been revealed to us." It was necessary to explain that Torah and reinforce it and interpret it in relation to the philosophic ideas which were in vogue and accepted in those days. And then thirdly, he wanted the Jews of his day to have a guide for conduct, to know, and to be able to ascertain without much difficulty what is the law in this particular regard or in that particular regard. Up to his day Jewish law was embodied in that vast Talmudic literature of perhaps a thousand years, which literature contained not only the law but the debates in the schools which took place before the law was arrived at. And sometimes in the midst of this rabbinic dialectics the law itself is difficult to discover and was hard for a layman, a man who was not a scholar, to know specifically and readily and find easily what is the law in a given situation - civil law, criminal law, laws of marriage, laws of divorce, laws of prayer. Maimonides felt that the time had come for someone to codify the whole Jewish law, systematize it, organize it, eliminating all the debates and the disputes and the Haggadah and the legends and the law and actually write down The Law in clear terms.

With these three purposes in mind, he wrote three tremendously important books which represent Maimonides' importance to Jewish history. In the first place, he wrote a commentary on the Mishna, which as you know, is the rabbinic law of the Tanaim which was edited, collected by Judah Ha-Nasi in the second century of the common era, which Mishna forms the basis of the later rabbinic discussions in the Gemarah. Maimonides wrote a book, Kitah-al-siraj, "Book of the Lamp," a commentary on this Mishnah. He wrote it in Arabic because the people of his day, the Jews of his day, understood Arabic, many of them much more readily than they understood Hebrew.

And most of the Jewish scholars who lived in Arabic countries wrote their books, especially their philosophic books in Arabic. Arabic was a very rich language, a very flexible language. It had adequate terminology for metaphysics. And so Maimonides wrote his philosophic work in Arabic; so did Judah Halevi (etc.) Arabic was dear to the Jews; they loved that language, in the same way centuries earlier the Jews came to love Aramaic along with their Hebrew.

That commentary of Maimonides on the Mishnah was far more than a commentary. It was a clear statement of what is Judaism in faith and in doctrine, one of the basic rules of Jewish life. As you may recall, the Mishnah is divided into six sections, and Maimonides, in writing his commentary, wrote an introduction to each one of the sections, and in that introduction he took occasion to outline in the clearest possible terms not only what is contained in the section to come but what are the basic ethical and spiritual ideas. And so, for example, in his introduction to the *Ethics of the Fathers* Maimonides wrote eight chapters in which he, for the first time, outlined systematically the principles of Jewish ethics. In his introduction to the tenth chapter of the *Sanhedrin*, he for the first time gave a concise creed of Judaism in the famous thirteen articles which are now included in most of the prayer books of Jewry. That was his first great work - to explain Judaism's basic ideas, to make it attractive to the Jews of his generation and of subsequent generations.

His second great work was the *Mishnah Torah*, or the repetition of the Torah which came to be known among our people as the (Hebrew...), the "Powerful Hand." The *Mishnah Torah* contains 14 books. And by the way, it may interest you to know that the (Hebrew...) (Powerful Hand) is at the present time being translated by Yale University, and four or five of its books have already appeared. As I indicated, in this book Maimonides sought to give a clear code of the entire Jewish law of 1500 years, omitting all that was unnecessary for one who wanted to know the law, and nothing more than the law. He had a veritable genius for system and for clarity. He himself gives the reason

for writing the "Powerful Hand" and I read his reason in the introduction: "At this time," he writes, "when the tribulations of Israel have increased and wisdom has diminished, all the responsa, the commentaries, and the laws of the Gaonim are becoming hard to understand to a great part of our people, not to speak of both of the Talmudim proper (the Babylonian Talmud and the Palestinian Talmud) which are very hard and complex so that only men of broad minds can penetrate their depths and select their decisions. Therefore I, Moses ben Maimon, the Safardi, girded my loins and relying on the help of God devoted myself to all these books and wrote this treatise so that the entire oral law is distinguished from the written law, the Torah itself, scriptures, so that the entire oral law should be clearly ordered for everyone, without question and answer, without differences of opinion; briefly this treatise purposes to obviate the necessity for any other book on any matter of Jewish law." This book he wrote in Hebrew and in a perfectly magnificent Hebrew, as pliable, as dexterous, as facile, felicitous as any book that has ever been written in the Hebrew language. Exquisite as a Damascene blade is Maimonides' style in Hebrew.

There are 14 such book, as I have said; first one is the book of Knowledge in which he speaks of the principles of Judaism, the unity of God, prohibition against idolatry, and so forth. The second book is known as the book of Love - love of God, prayer, all other matters on these subjects. The third book is known as the book of Festivals - Sabbath, the holidays, and so forth, until the 14th book which is called the Book of Judges which speaks of the laws of the Sanhedrin, laws of capital punishment, laws about war, rights and obligations of rulers, and the Messiah. This "Powerful Hand" has remained a standard word among our people to this day.

And the third book which had to do with the philosophic interpretation of Judaism and the reconciliation between revealed religion and philosophic speculation he called the (Hebrew) , "The Guide to the Perplexed" - the battle among his

people who sought their way in the difficult problems of reconciling Torah with knowledge. That book, as I said a moment ago, he wrote in Arabic. In this book he wrestled with the same problems that the Moslems of his day wrestled with. They, too, had a written law which had to be reconciled or adjusted to or explained by or reinforced by the philosophy which the same Arabic students were studying in the universities. The Jews particularly wanted to demonstrate the soundness and the reasonableness of our faith. Judaism never took the position, "Credo quia absurdum," I believe because it is absurd. On the contrary, Judaism welcomed the light of reason to illumine for man the truths which it proclaimed. Judaism, while it constricted itself to rationalism, never justified itself by anti-rationalism. How could it? A religion which always laid so much emphasis upon wisdom, upon knowledge. (Hebrew), "It is God who gives wisdom...From his mouth comes knowledge and understanding."

Maimonides was perhaps the supreme rationalist among all the Jewish philosophers of the Middle Ages, that is to say, not in the technical sense of rationalism, basing all of life and all of faith upon reason, and if reason isn't there then you can't have faith. Maimonides recognized that there are boundaries beyond which reason cannot lead man, the domain of faith, revelation. But there are vast domains where reason can explain and illumine and interpret for man, and reinforce his faith, and Maimonides leaned very heavily upon the human intellect. Intellect was the highest form of human perfection, according to Maimonides. There are various classes, gradations of men. You might be interested to know just how Maimonides classified human beings. He compares the striving of man after the perfection of his form to the striving of the subjects of a king who want to be with the king in his palace. In using this simile, he finds in mankind six successive stages, as follows: first are the men who are outside the country altogether, that is, savages

who have no religion, neither one based on speculation nor one received by tradition; they are considered as speechless animals. The second are the men who are in the country but have their backs turned towards the king's palace instead of their faces. Their faces are in another direction. These are those who possess religion, belief, and thought but happen to hold false doctrines which they either adopted in consequence of great mistakes made in their own speculations or received them from others who misled them. Because of these doctrines they receive more and more from the royal palace the more they seem to proceed.

The third group are those who desire to arrive at the palace and to enter it but have never yet seen it. These are the mass of religious people, the multitude that observe the divine commandments but are ignorant.

The fourth group are those who reach the palace and go round about in search of the entrance gate. These are those who believe traditionally in true principles of faith and learn the practical worship of God but are not trained in philosophic treatment of the principles of the Torah.

The fifth class are those who have come into the ante-chamber, that is, those who undertake to investigate the principles of religion or those who have learned to understand the natural sciences.

Finally, the sixth class are those who have reached the highest stage, that of being with the King in the same palace. These are they who have mastered metaphysics, who have succeeded in finding a proof for everything that can be proved, who have a true knowledge of God so far as true knowledge can be attained, and are near to the truth wherever only an approach to the truth is possible. And so you can see that Maimonides was something of an intellectual aristocrat, who gave the highest rank in his hierarchy, as it were, to philosophers. For that he was severely attacked by Jewish philosophers and great Jewish scholars in the succeeding generations.

Relying so much on philosophy and being so much interested, he naturally turned to Aristotle, who was the king of the philosophic middle ages, and he accepted many of the terms of Aristotle, many of his central ideas about matter and form, about God as the "Prime - Mover", about the "Creative Intellect" and he tried in his (Hebrew) to bring Judaism into agreement, into consonance, as it were, with the principal ideas of Aristotle as Aristotle was known in those days. However, he was not slavishly in the thralls of Aristotle's ideas. The Jew in Maimonides and the basic Jewish ideas never gave way to the Greek ideas of Aristotle. Aristotle maintained the eternal nature of matter. Matter is uncreated, it was there from eternity. The Prime Mover merely gave form to an existent matter.

Maimonides, on the other hand, championed the Jewish idea of "creatio ex nihilo," "creation out of nothing." God by his word created both matter and form. He made God the Creator of the Universe. In the eyes of Aristotle, for example, God is not really a living personality who is very much concerned in the lives of men and women on the earth. He is an abstract metaphysical necessity. You could really postulate nothing about this Prime Mover of Aristotle. Maimonides, on the other hand, defended philosophically the Jewish position that while you can know very little about the attributes of the essence of God, you can know much about the attributes of action of the divine. For example, when Moses, you will recall from the Bible, said to the Lord, "Show me Thy glory," Moses wanted God to reveal his nature to him. The answer came, "No man can see me and live." No one can know the nature of God. "But," God said, "stand by and I will cause all my attributes to call to thee, to pass before you." And God revealed himself to Moses in terms of moral attributes. The Lord, the Lord God, merciful and forgiving, full of compassion (Hebrew). Just as in science we do not know the actual nature of basic reality, nevertheless, we can see the operation of forces and by studying and acquainting ourselves with the

operation of the forces of nature, we can gain a mastery over nature and gain power. So in the religious life of man. It is possible to see the workings of God in creation. Man, by imitating these ethical qualities of God, according to Judaism, can find deep satisfactions in life.

It is clearly impossible in a brief period to outline Maimonides' philosophy... Much of his philosophy is, of course, obsolete today just as the philosophy of Aristotle in many ways has become obsolete, nevertheless, there are still tremendous insights in the "(Hebrew)" which have permanent value.

Perhaps I ought to close by giving you a word or two, an idea, of Maimonides' approach to problems of Jewish ethics. Take, for example, the question of repentance. A man has sinned. Is he doomed? Can he be forgiven? Can he start again? The entire Rabbinic literature is dedicated to the idea of repentance but no one has expressed it with such thorough-going affirmation as Maimonides in his "(Hebrew)", the Laws of Repentance. "Repentance," he said, "atones for all sins. Even if a man were a wicked man all his life and repented at the very end, not a single one of his sins will be held against him." Maimonides wanted man to be free, free to start over again, free to climb the higher levels, and if he slips and falls to be given a chance to climb again and yet again. In his day throughout the Middle Ages there were great ascetic movements, saintliness and exalted ideal; monasteries, nunneries built everywhere; men, not only Christians but also Moslems had become hermits and anchorites and had run away from life seeking self-perfection, feeling that being intangled in every-day life keeps them from rising to the highest levels of spiritual excellence. Maimonides expressed himself in the true spirit of Judaism sharply in opposition to that practice. And so in the "(Hebrew)" he writes, "Perhaps a man will say: inasmuch as jealousy, passion, love of honor, and similar desires are evil and bring about a man's downfall, there I will remove myself from them," to the other extreme where he will refrain from eating meat or drinking

wine or marrying or living in a pleasant dwelling-place or wearing an attractive garment - nothing but sackcloth and coarse wool - just as certain Gentile priests do. This, said Maimonides, is an evil way and is forbidden. He who follows these practices is called a Sinner!...Our sages ordained that a man should refrain only from those things which the Torah prohibits, and he should not, through vows and oaths, deny himself these things which are permitted...This applies also to those people who are continually fasting. They, too, are not doing the right thing. Our sages forbade a man to afflict himself through fasting. Concerning all these and similar matters, Solomon declared: "Be not righteous over-much and do not make thyself over-wise - why shouldst thou destroy thyself?..."

In his introduction to his "Ethics of the Fathers" to which I referred a moment ago, Maimonides discusses extensively the subject of asceticism. He contends that the Torah has already prescribed sufficient rules to curb a man's appetite and no more are required, except in those rare cases where drastic physic medicine is called for. He characterizes as perfectly wonderful the statement of Rabbi Idi in the Talmud: "Is it not enough for you what the Torah has prohibited, must you impose additional prohibitions upon yourself?" Maimonides suggests that the ascetic trends among Jews are simple imitations of the non-Jew. "The statutes of the Law," he says, "do not impose burdens or excess as are implied in the service of a hermit or pilgrim...There are persons who believe that the Law commands much exertion and great pain, but due consideration will show them their error. Later on I will show how easy it is for the perfect to obey the Law." That was his message to his generation. Don't look upon Judaism as a burden. It is not a difficult religion, not a difficult code of ethics to follow.

And finally, he had much to say to the men of his generation on the subject of the Messiah. Whole Christianity was built on the idea of a Messiah. Some of the idea was that with the coming of the Messiah the whole world would change, a new order of existence would come into being. Here is what Maimonides says on the subject in

his Book of Judges, the last of the fourteen books of the "(Hebrew)": "Let no one think that in the days of the Messiah any of the laws of nature will be set aside or any innovation be introduced into creation. The world will follow its normal course. They will accept in those days the true religion, all the nations of the world, and will neither plunder nor destroy, together with Israel earn a comfortable living in a legitimate way as it is written "And the lion shall eat straw like the ox", all similar expressions used in connection with the Messianic Age are meta-^{say}phorical. Some of our sages/^{say}that the coming of Elijah will precede the advent of the Messiah, but no one is in a position to know the details of this and similar things until they have come to pass. They are not explicitly stated by the prophets nor have the Rabbis any tradition in regard to these matters. They are guided by what the scriptural text seems to imply; hence, there is a divergence of opinion on the subject. But be that as it may, neither the exact sequence of these events nor the details thereof constitute religious dogma; they have nothing to do with religious dogma; no one should ever occupy himself with these legendary themes or spend much time on midrashic statements bearing on this or like subjects. He should not deem them of prime importance, since they lead neither to the fear of God nor to the love of him." It is amazing when you come to think that this was written in the twelfth century. This world is the concern of the Jew. The next world belongs to God. This age in which we live is the world and the time in which a man should labor and lead the best kind of a life defined in the Torah, which is not a difficult life to lead. Judaism is a livable religion. Its ethics is a moderate ethics. That was the central theme of Maimonides in all of his great writings, and in so doing he represents the real genius of Judaism. From time to time there have been extremes, excesses, men have driven in one direction towards mysticism, in another direction towards super-intellectualism. The royal highway was always there, and Maimonides walked the royal highway and taught his fellow-Jews to do likewise.

#(750) - M.S. - lost color - 1120 3250 - "24" (1)

Influenced not only (I hope) that - but then his plots - theology
of Med. Church - Albertus Magnus and Thomas Aquinas -
Whom they refer to as "R. Moses the Egyptian" - and after whose
reasoning on the Nature, God, Creation, & Revelation, they draw
heavily.

An encyclopedic mind - a giant intellect - not alone all of law and
lore - but mastered P.K. & Arabic Spec. that as well
as well as and the sciences, his day, ~~and~~ ^{he} was

a famous physician. Court Physician to Vicer
Alfadhel, ruler of Egypt during Saladin's
absence

- and composed numerous works on medicine
He also wrote on mathematics, astronomy, logic
and the natural sciences

He was recognized ~~as~~ by the Jews, the world as the
supreme Rabbinic authority of his day. Turned
to him for responsa - no Pope!

And his authority has persisted to this day.

2/ B. ^{Moslem} Spain - 1135; Cordova - Golden Age herman
treason
7/10/10
2C but 1000-1200 produced a galaxy

Decline set in - Spread, Christ - propensities debilitated
1492. Expulsion (Bk German J. Gerson)

- 3/ His father, too, was a physician - Sanctus professor among Jews to this day. Montpelier - Studied hard - in f. law and in other branches & learning - Jews and for learning of other peoples - Greek - 1148 @ age 9/13 - Berke sanctus captured Endora intolerant - destroyed churches & synagogues "Islam or exile"
- His father's family left Spain - lived for some yrs in Fez - Thence to old Cairo in Egypt when he lived till his death in 1205 - @ age 69 He became a Nazir, a kind of Communitarian. Represented it before Court - Interceded with Sultan who had conquered Pal - from Christian & permit Jews to settle there.
- 4/ His importance to J. life & that - 3 monumental works to explain Jew. to his people - to reconcile it with best & most advanced philos. that of his day - and to codify Jewish law so as to make it readily available to every intelligent Jew - and not merely to scholars trained in the intricacies & casuistry of the Rabbinic school - men.
- In all 3 tasks he succeeded admirably. He wrote a most illuminating & penetrating Commentary on the Mishna - Arabic - Kitab-al-siraj: Book 1

the lamp! ^{begin it when 3: 1000} 1. Worth ceramic, with as great power as ¹³
Hebrew - Most scholars used Arabic for their phil. works -
Language which people spoke & understood - flexible
Deeds to them - as Arabic had been to Roman Book
Pal. & Babylon - Best Arabic to this day!

(c) More & community - clear statement of faith & doctrine -
and basic rules of life; thus in his introduction ¹⁷⁷⁰
12th - outlines a complete system, of Ethics
and in San. ^{18th} - Creed of Judaism - 13 articles

5/ 7/ 500 31 - code of ethics of law - 1800 ps - unwritten -
written - debut - explanation Agada -

with a series of system - & clarity
He himself, gives the reason which prompted ^(last page 6)
- written in Hebrew - as liable & exquisite as a

Danman blade -

14 Books - ① Book, Knowledge - 1300 1000 - Unity
780 - identity ② Book of Law (Law, San, Proph,)
③ Book of Festivals (Taberah Festivals) - ④ Book of Judges
(Sanhedrin, Capital Manual, Way Thurs, Manual,)
- a standard text to this day!

8/ 2012 2014 - baffled by conflict but Revealed Rel - (4)
and Phil thought -

(a) Popular in his day - Crab - Same problem Koran

(b) Jew, too, - Temple - + Antioch - Saadia

→ (c) Jew never said - "Credo quia absurdum" -
never constructed itself to rationalism - never justified
itself by anti-rationalism

(d) Welcomed the light of reason to illumine for man the
truth which it proclaimed

(e) How could it have been otherwise -

① 12x1 x 13 10N 2011 1015 10
WRHS AMERICAN JEWISH ARCHIVE
② Intellect highest form; Perfection ↓
one-empowered

9/ M. - 6 rationalist - Intellect highest form; Perfection ↓
→ 6 classes, Men 1600 - Intellect

① Turned to Aristotle - Central idea - Matter

and Form. "Prime-Mover" - "Creation Intellect"
Course -

(2) his Slavish Followers. God a Creator

(3) "Created ex nihilo" - God a Creator

(4) God - not a Metaph. necessity - abstract -

- nothing can really be postulated - Att. of Essence

But Att. of Action! 2022 10 - 11/10/22

2022 10 - 11/10/22
- being Personal God!

legendary

1/ Ethics - (5)
① 2 Mr - "Repentance atones for all sins - Even if a
man were a wicked man all his life and repented at the
very end, not a single one of his sins will be held
against him" (Yod. 21b 1b)

(2) Saintliness - an acronym. (Bad)

(3) Merral - (Jewish)



10 13 (23)

"For the poor will never cease out of the land; therefore I command you, you shall open wide your hand to your brother, to the needy and to the poor, in the land." (Dt. 15.II Ber.34)

Nor was there^e any belief in the Messiah, as such, among the Jewish people, but ^{only} in the coming of ^a the Messiah. ~~The Messiah and belief in the Messiah were never equated.~~ The person of the Messiah was never an object of belief or worship, in the same sense as God is believed in and worshipped. The Christian creed, from its earliest formulation, ~~in the second century,~~ included a belief in God, the Father, and in Jesus, the Messiah. This led ultimately to a belief in their consubstantiality and ^{this} ~~thus~~ came to be fully defined in the Creed of Nicaea. The twelfth article in the Maimonidean Creed reads: "I believe with perfect faith in the coming of the Messiah." And according to Maimonides and all the authoritative spokesmen ^d in Judaism who preceded him, the Messiah will be a mortal man, "who will arise and restore the Kingdom of David...rebuild the sanctuary and gather the dispersed of Israel....Do not think that King Messiah will have to perform signs and wonders, bring anything new into being, revive the dead or do similar things. It is not so.... Let no one think that in the days of the Messiah any of the laws of nature will be set aside, or any innovation will be introduced into creation. The world will follow its normal course." (Hilch. Melahim, chap.XI I.3; XII I) ^{never}

^{Now should people be too much occupied with the subject, the Messiah, who or}
~~Above all one should not be impatient about his coming, nor calculate the time of his appearance.~~ "Blasted be the bones of those who calculate the ~~End~~." (San 97b) The time of the ~~End~~ is with God. Men, by their repentance and good works, may hasten ^{it} the end. ~~There is a seeming contradiction in the verse, "I the Lord will hasten it in its time". (Is 60.22)~~
^{is resolved by}
R. Joshua b. Levi, resolved the contradiction. "If they are worthy, I will hasten it; if not---in due time" (San 98a) The Messianic ideal is ~~here~~ linked up with the ideal of ^{the} ~~moral~~ ^{advancement} progress of the people.

(m) the concept "My Kingdom is not of this world" (John 18.36)
was not the authentic pattern of the Jewish Messianic
Belief.

WRHS

