

THE ESSENCE
OF
JUDAISM:

FOR

Teachers & Pupils, and for Self-instruction.

BY ISAAC M. WISE.

אהבתי אתכם אמר יהוה

"I love you, saith God," (Malachi i, 2.)

אברהם אבינו
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CINCINNATI, OHIO.

PUBLISHED BY BLOCH & CO., 32 WEST SIXTH STREET.

1861
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Entered according to an Act of Congress, in 1861,
BY ISAAC M. WISE,
In the Clerk's Office of the District Court of the United
States, for the Southern District of Ohio.

Received of Isaac M. Wise
the sum of \$1.00 for
the purchase of a copy of
the book of the
District Court of the
Southern District of Ohio.

Witness my hand and seal
this 1st day of August 1861.
Clerk of the District Court

P R E F A C E .

This little book was chiefly intended for Talmid Yelodim Institute, and the preparative instruction for confirmation of the youth of the congregation Bene Yeshurun of Cincinnati, as the books usually styled catechisms offer no complete outlines of the system of Judaism, and dwell much more on ceremonial observances than on the spirit and essence of the religion taught in the Bible. But the entire absence of a book of this kind in the English language, and his conviction that the knowledge of Religion in so small a compass can only benefit the community, occasioned the author to publish these pages. The reader will find in them a complete abstract of Judaism and a guide to a better understanding and appreciation of the Bible.

Teachers who should happen to use this book are requested to catechize first on the principal portions thereof, which they will easily discover, and train their pupils to read the biblical passages referred to IN THE BIBLE, and if possible in Hebrew; for the principal intention of this book is to guide the reader or student in acquiring a proper knowledge of the Bible. Only after the leading parts of the book are known to the pupil and well understood, the book might be taught thro' as it is, but not without reading all the biblical passages referred to and giving full account to the teacher, why the author formed such a conclusion from the passages referred to.

In case of self-instruction the same method is recommendable.

The method thus proposed offers two beneficial advantages:

1. The pupil should study religion from the Bible and not from this or any other book. This book only intends to guide the inquisitive in studying Religion from the Bible.

2. The pupil should learn to think and reflect on the Bible and not read it thoughtlessly.

For these very reasons the biblical passages are not set down in this work. The pupil must find, read and understand them.

The Bible is Hebrew and should be read in that language to be properly understood. No translation can fully replace the original text. Those who do not understand the Hebrew will not always succeed in ascertaining the sense which the author discovers in some passages, but they will succeed in most instances. Teachers are expected to have the Hebrew Bible before them, if the pupil reads the passages referred to in English, in order to improve the translation if necessary to approximate the original text.

Read and be instructed in the path of righteousness and wisdom.

Cincinnati, in the month of Tishri, 5621, A. M.

ESSENCE OF JUDAISM.

Chapter I.

DEFINITIONS.

§1. RELIGION is to worship God by doing His will. That there is a God nature, history, intellect and the revelation testify.

§2. The knowledge of God and His will constitutes the theoretical element of religion; to act accordingly is practical religion.

§3. Israel's religion is revealed by God to Israel directly, and indirectly through Moses and the Prophets. (Deut. v, 19 to 30, and xviii, 13 to 22.)

§4. The revealed matter is preserved intact in the twenty four books of Sacred Scripture or Bible.

§5. The Bible is divided in **תורה**, PENTATEUCH, which comprises the Five Books of Moses; **נביאים**, PROPHETS, which comprise the six books of "The first prophets," **נביאים ראשונים**, viz: Joshua, Judges, first and second Samuel and first and second Kings, and the four books of "The Latter Prophets" **נביאים אחרונים**, viz: Isaiah, Jeremiah, Ezekiel and the book of the twelve minor prophets, Hosea, Joel, Amos, Obadiah, Jona, Micha, Nahum, Habakuk, Zephania, Haggai, Zacharia, Malachia; and **כתובים**, HIOGRAPHY, which comprises the nine books of Psalms, Proverbs, Job, the five *Megilloth*, Daniel, Ezra, Nehemia and Chronicles. The five *Megilloth* are, Canticles, Ruth, Lamentation, Ecclesiastes and Esther. The Talmud in one instance places Isaiah after Ezekiel.

26. Israel's Religion is also called Judaism, because the tribe of Judah for many centuries predominated among the twelve tribes of Israel.

27. Judaism teaches no dogmas or mysteries, on the belief of which salvation exclusively depends. It maintains that everlasting bliss will be the reward of all those who, from pure motives, do that which is right and shun that which is evil according to the best of their knowledge. (Deut. xxix, 28 and xxx, 11 to 14.)

Balaam's faith and wisdom did not save him when he advised wicked actions to his people. The prophet Isaiah called the Pagan prince Cyrus, "The Messiah of the Lord," on account of his excellent virtues. King Saul was the Lord's Messiah and perished by suicide on account of his wickedness, while the Pagan king Hiram of Tyre was counted by our sages among those who entered Paradise alive, so righteous was that Heathen in their estimation.

28. The object of religion is to guard man against sin, iniquity and transgression, and elevate him to perfection and happiness—to God. This object is attained by the knowledge of God and His attributes on whose grace we depend, and obedience to His will which points out to us the paths of righteousness and wisdom. (Deut. xii, 28; xiii, 19; and xxxii, 46, 47.)

29. If man sin not he will eventually become righteous, as well as he must become wise whenever he ceases to be foolish. Therefore most of the Lord's commandments are prohibitory, bidding us not to do this or that sin. First sin and the cause thereof must be removed. (Compare Exodus xx, 20 to Deut. v, 26; also Deut. x, 12, 13; Psalm civ, 35.)

30. It is not the belief of this or that dogma, but generous actions from noble motives, which Sacred Scripture calls the path of salvation. (Psalms xv, and xxiv, 3, 4, 5.)

31. God knowing all the secret thoughts and wishes of man judges his actions not by their results but by their motives.—(Psalm vii, 10 to 12.)

§12. Virtue or righteousness signifies to be right in motives and actions.

A man is right in his motives if they are in strict conformity with love and justice, or (in other words) with the will of God, who is the purest love and absolute justice.

A man is right in his actions if they result from the right motives.

The will of God is revealed in His laws. Therefore virtue or righteousness signifies obedience to the laws of God, which teach the best motives and actions.

Sacred Scripture calls the righteous man צדיק.

§13. Piety is to be righteous because we love God.

The noblest of all human motives is to do the good for goodness' sake.

God is absolute goodness. To do the good because we love God and desire to please Him is really, "To do the good for goodness' sake."

Sacred Scripture calls the pious man איש תם "The perfect man," and requires us to be תמים "perfect" (Genesis vi, 9.)

§14. Human perfection signifies the full and uniform development of all the capacities, and the harmony and symmetry of all the qualities of man. Piety leads to perfection.

§15. Every creature having that destiny for which God gifted it with adequate capacities, it must be the destiny of man to become happy and perfect. Human happiness is in perfection.

§16. Sacred Scripture mentions three kinds of sins:

I. חטא, "A sin" committed without evil intentions or altogether unintentionally which results to the injury of ourselves or others;* Being gifted with intellect it is expected of us first to think and then to act. Levity is sinful.

*Remember the adage of the ancient sages:

אין אדם חטא אלא נבון בו רוח שטות.

II. **יָרָא**, "An iniquity," is to harbor evil thoughts and intentions to whatever actions they may lead.† Evil thoughts or intentions are sinful before God, because they are evil of themselves and might result in wicked actions. No person must harbor evil thoughts. (Leviticus xix, 18; Exodus xx, 17; Numbers xv, 39; Deut. xxix, 17, 18, 19.)

III. **פָּשַׁע**, "A transgression" is a wicked action from iniquitous motives which is the highest degree of sin. (Exodus xxi, 14; Deut. xxix, 17 to 20; I Kings xxi.)

§17. The history of mankind teaches that man was not as wicked as he was foolish; his motives were better than his judgment. When Eve ate of the forbidden fruit she had even a good motive, viz: to become like an *Elohim*, "to know good and evil;" but it was foolish to believe that any fruit has the power to do this. Those who sacrificed their children to Moloch had the good intention to worship an imaginary god; but they were foolish to believe any god could be pleased by such cruelty. Thus mankind would have liked to do right, but they knew not to distinguish properly between right and wrong, justice and injustice, virtue and vice.

Therefore God revealed His will to, and made a covenant with the men of His choice, for the benefit of all mankind, to teach them to distinguish properly between right and wrong, justice and injustice, virtue and vice, to know what is acceptable to God and beneficial to man, and what is abominable before God and injurious to man.

§18. By His revelation God intended to *save* us from the follies, errors and fictions of the Heathens, hence also from their vices, moral corruption and the misery that inevitably follows. The revealed will of God *saves* us, if all our actions are governed by it. (Deut. xi, 26, 27, 28; xxx, 15 to 20.)

Wherever in Sacred Scripture God is called "Our Savior,"

†Remember Isaiah, lv 7; Psalm vii, 15, and Gesenius Heb. Dict. Art. **יָרָא** 3. **יָרָא** being the progenitor of **יָרָא** Moses sets it before the latter.

or it is stated, "Israel is saved by the Lord, an everlasting salvation," it always relates to the revealed will of God, by which we are enabled to obtain happiness and perfection here and hereafter.*

Chapter II.

THE COVENANTS.

§1. Covenant commonly signifies a contract made between two or more parties binding each to certain obligations, and promising each certain benefits.

§2. The covenant of God made with man is of another nature. It is the promise of God and the manifestation of His will that we by obedience to His laws should become happy and perfect, so that the benefit of the covenant is altogether ours. (Job xxxv, 5 to 8.)

Religion in general is not for God's sake, it is for man; the Law was not given to angels but to man to improve his condition.

§3. It is a noble feature of man's nature that he feels happiest on enjoying the fruits of his own labor. (Psalm cxxviii, 2.) Therefore God created not this world to provide spontaneously for man, but imbued nature with productive energies and gave the ability to man to cultivate them. So also the first man, Adam, was placed into the garden of Eden "to till it and keep it."

By work and toil man should procure prosperity. (Genesis xxvi, 12; Exodus xx, 9; Deut. xvi, 15.)

*Wherever in Sacred Scripture God is called "Our Redeemer," it is always a reference to the fact of our forefathers' redemption from Egypt by God.

§4. Exactly so is human nature in moral and intellectual respects. A truth discovered after toilsome research or a moral virtue attained after painful exertions or sacrifices is thousandfold dear to man and contributes most to his happiness.

§5. Through night to light, through struggle to victory the ways of Providence lead to happiness. (Psalm cxxvi, 5, 6.) Therefore God did not make us perfect but bestowed on us the capacities and taught us laws to become happy and perfect. Self-acquired perfection gives the utmost happiness.

THE COVENANT WITH MAN.

§6. The first covenant recorded in Sacred Scripture is that which God made with Adam and all his descendants, and which was repeated to Noah*, that man should have dominion over nature.

§7. God bestowed on man the capabilities to subject the animals to his will, and make inanimate nature subservient to his purposes. (Genesis i, 26, 28; Psalm viii.)

§8. The first duty and privilege of man is to subdue nature in order to prosper on earth by the enjoyment of God's gifts. Therefore it is necessary first of all things for us to know nature and its laws, the animate and inanimate creations to be subjected to our purposes (Genesis ii, 15, 20.)

§9. Nature produces poisons of which man can make healing medicines. The swamps and morasses exhale pestilence and death, man changes them into fertile gardens. Primitive forests, extensive wilds or howling deserts breed and shelter the enemies of man, venomous serpents and ferocious beasts. But man changes forests, wilds and deserts into fertile fields, meadows or flower gardens. Wind, heat, frost, dew and rain are inimical to man; but he protects himself against them by clothes, houses or tents, by cooling shades, or cheering fires. He transplants vegetables from zone to zone, and almost as he pleases, increases and improves them. He improves and increases also the animals which he domesticates. Fire, water

*See ppv in Genesis ix, 9.

and air must do his work, soften metals to give him implements, propel his mills, machines, cars and ships, and increase twenty fold his own speed and power. Rocks and mountains are no obstacles in man's way, and rivers obstruct not his path. He arrests the thunderbolt, speaks into distant lands by the electro-magnetic force, paints with the light of the day, and rides upon the pinions of the winds. So man is the lord of creation by God's covenant.

§10. Civilization and prosperity progress in the same ratio among the nations as they realize the first covenant of the Lord with man.

§11. This covenant with mankind was renewed with Noah and his descendants after the deluge, when the laws of nature had attained their fixed tendency which, God promised, should be changed no more. (Genesis viii, 22; ix.)

§12. The purpose of the first covenant was to point out the way to happiness by toil and labor. The sign of this covenant is the rainbow.

§13. Tradition informs us that the laws of the first covenant were seven, called "The seven commandments of the children of Noah." According to the Bible these seven commandments must have been—

1. To worship God (Genesis iv, 3, 5.)
2. To pay obedience to His commandments. (*Ibid.* ii, 16, 17; vi, 13 to vii, 10.)
3. To respect the sacredness and inviolability of the compact of matrimony. (*Ibid.* iv, 1, 17; vii, 7.)
4. To exercise dominion over the earth with its animate and inanimate creatures. (*Ibid.* iv, 2.)
5. To administer justice.†
6. Not to commit murder. (*Ibid.* iv, 10.)

†Cain was driven from his father's tribe and settled in a land called afterwards *Nod*, in memory of Cain's punishment who was to be a vagabond, in Hebrew *nod*.

7. Not to take that which God has not given us.† Tradition counts these seven commandments:||

1. Not to worship other gods.
2. Not to blaspheme the Lord.
3. Not to shed blood.
4. Not to commit incest.
5. Not to commit robbery.
6. To administer justice.
7. Not to eat flesh cut from a living animal.

The seventh command was given to Noah, they maintain; from Genesis ix, 4, however, it rather appears that Noah was prohibited to eat the flesh of the Mamalia.

‡14. This first covenant teaches the valuable truths:

1. Man governs nature, hence he is not its product.
2. Mind is independent of matter and is its superior.
3. No fate, no blind necessity but the laws of intellect must govern man and to them he must pay obedience.

2. THE COVENANT WITH THE FATHERS.

‡15. It is not enough for man to prosper, he must also become perfect before God in order to be happy.

Therefore God made a second covenant with our fathers Abraham, Isaac and Jacob for the purpose of attaining perfection. (Genesis viii, 1.)

‡16. In order to attain perfection it is necessary for man

1. To be enabled to earn the means of his sustenance by having dominion over nature.
2. To live in a civilized society protected by law and justice and not merely by the laws of Nature, and
3. To know and obey the will of God.

Therefore God promised three things to our ancestors and their seed after them:

1. The land of Canaan as a heritage to the seed of Abra-

†This appears from the story of the forbidden fruit.
‡Maimonides, Melachim ix, 1.

ham in order to have the means of sustenance. (Genesis xiii, 14 to 16; xv, 7, 18, 19, 20; xvii, 8.)

2. Their descendants should be a civilized nation protected by law and justice. (Genesis xvii, 4, 5, 6,) and

3. Their descendants should be taught the will of God.—This is expressed in the words of Scripture "To be unto thee an *Elohim* and to thy seed after thee"—"And I will be to thee an *Elohim*."

Elohim signifies not only the Maker and Governor of the universe; it signifies also the Legislator (Exod. xx, 1,) and the Judge. (*Ibid.* xxii, 8, 27.)

§17. God imposed the following conditions of the covenant on our ancestors and their seed:

1. They should attempt to become perfect before God in their individual characters. (Genesis xvii, 1.)

2. They should faithfully observe the laws of God, the means to happiness and perfection.

3. They should attempt to bring the knowledge of God and His laws to all nations for salvation. (Genesis xii, 3; xxii, 18; xxvi, 4; xxviii, 14.)

§18. The sign of the covenant is circumcision.

§19. This covenant is called in Scripture "The first covenant" (Levit. xxvi, 45; Exod. ii, 24; vi, 5.)

§20. The covenant of the fathers was fulfilled:

1. By the redemption of Israel from the Egyptian bondage and placing them into the land of promise by Joshua.

2. By the revelation of the Laws on Mount Sinai and by Moses, by which Israel learned the will of God in which the means to salvation, happiness and perfection are contained.

3. THE COVENANT WITH ISRAEL.

§21. "God our Lord made a covenant with us at Horeb" (Exod. xxiv, 8; Deut. v, 2.)

§22. The promises which God made to Israel are;

1. To be his chosen people, with the special mission to perpetuate and promulgate His will, and therefore they should

stand under His special protection. (Exod. xix, 5, 6; Deut. vii, 6; xxxiii, 29; Isaiah xlii, 5 to 9; xliii, 10, 21;*

2. To live happy under the protection of law and justice in their own land and respected by all nations, as long as they would faithfully adhere to the laws of God. (Levit. xxvi; Deut. xxviii.

3. If Israel even violated the laws of God, they should be punished; but His covenant with them and their mission should last forever. (Levit. xxvi, 44, 45; Deut. xxx; Isaiah liv, 10; Jerem. xxx, 10, 11; xxxi, 35, 36, 37; xli, 27, 28; Ezek. xvi, 60; Joel iv, 19, 20, 21; Psalms, cv, 8, 9, 10; cxi, 5, 9.)

§23. The condition of the Horeb covenant is that Israel should observe the law of the covenant, to which they should add nothing nor diminish aught thereof. (Exodus xxxiv, 27, 28; Deut. iv, 12, 13, 14; v, 1, 2, 3, 28, 29, 30; xiii, 1; Isaiah xlix, 21.)

§24. The sign of the Horeb covenant is the Sabbath. (Ex. xxxi. 12 to 17.)

§25. The two tables of stone on which the principal law of the covenant was engraved are called "The tables of the covenant." (Deut. ix, 11, 15;) the book into which it was written is called, "The book of the covenant," (Exodus xxiv, 7; II Kings xxiii, 2, 3, 21;) the ark into which the two tables were deposited is called "The ark of the covenant," (Numb. x, 33; Deut. x, 8; xxxi, 2;) and Israel is called "The covenant people," (Isaiah xlii, 6; lix, 8,) because it should perpetuate and promulgate the covenant and its laws.

The object of the covenant is to acquaint all men with the

*Therefore Israel is called in Sacred Scripture עם קדוש
 "A sanctifying nation;" as God sanctifies His pious ones so Israel should sanctify mankind (Compare Levit. xix, 2; Deut. vii, 6,) קדוש is not intended as a personal but as a national quality.

path of righteousness and wisdom to reach happiness and perfection, (Psalm xix, 8 to 11.)

The personal reward promised to those who obey the laws of the covenant is happiness and perfection, and the national reward promised to Israel is the final triumph of truth and the special protection of God.

226. The precepts of the Bible are divided into four categories:

1. תורות, Doctrines, or the light of truth.
2. מצות, Commandments or moral laws.
3. חקים, Statutes or ceremonial laws.
4. משפטים, Judgments or laws for the government of society.

Chapter III.

תורות.

THE FOUR CARDINAL DOCTRINES.

1. GOD.

21. The first cardinal doctrine of Judaism is, *God is the first cause of all existence, the source of all intellect, the governor and preserver of the universe.* (Genesis i, 1; Exodus iii, 14 and xxxiv, 5, 6, 7; Deut. vi, 4 to 9; vii, 7 to 11; x, 17, 18; xi, 13 to 21; and Isaiah xlii, 5 to 9.)

22. We know God by His works and words, but we know not His essence. God said to Moses, "No man can see me and live," i. e., none can comprehend this universe with its forces and creatures; not even the cause of the most frequent operations of nature is visible or fully comprehensible to us; none can see or anywise comprehend the intellect of man and its operations; much less can one see or anywise comprehend

God, the Maker, Lawgiver, Preserver and Governor of the universe, the primitive cause of all causes, the source of all intellect.

§3. God revealed so much of His nature to man as is necessary for his happiness and perfection. Therefore we are commanded, "Ye shall walk after God your Lord." This signifies:

1. Man should diligently inquire into the works and words of God to become wise; for the path of wisdom is to seek God in His works and words. (Psalms xix and civ; Job xxxviii and xxxix; Isaiah xl, 25, 26; Psalm cxi, 10; Proverbs i, 7.)

2. In God's works and words we should learn and admire His wisdom, goodness and justice and be prompted to imitate these virtues; for the path of righteousness and piety is to imitate God's sublime virtues. (Deut. x, 12, 13; Jeremiah ix, 22, 23; Micha vi, 8.)

Happiness and perfection can be acquired only in the path of wisdom and righteousness. Therefore "to walk after God" is to fulfil our destiny.

§4. In His works and words God reveals himself to the human intellect and conscience as being ONE, OMNIPOTENT, ALLWISE, and MOST HOLY.

1. HE IS ONE, i. e. He is not composed of parts or persons, nor can there be more than one God, as the harmony and union of nature and the divine words proclaim Him. (Deuter. iv, 4; xxxii, 39; Isaiah xliii, 10 to 13, and xlv, 21, 22.)

Because God is One, He is *Infinite*, i. e. without beginning and without end, in either time or space. Whatever is composed of parts must have a beginning. Whatever has a beginning must have an end. (Genesis i, 1; Exodus iii, 14, 15, and xv, 18; Isaiah xl, 12 to 18, and lxvi, 1; Psalm cxlvi, 10.)

Infinite in time is called eternal, and infinite in space is called *omnipresent*. God is both. (Isaiah vi, 1, 2, 3; Psalm cxxix, 1 to 14.)

Because God is One and Infinite He is *Immutable*, i. e., He

never changes, He was the same God before worlds were created as He is now, and will remain the same for ever, even if the worlds should be annihilated. (Psalm ciii, 15 to 18.)—Whatever changes is finite, the Infinite is immutable. All things in nature change except the laws of nature, and these laws testify to the immutability of the Lawgiver.

2. He is OMNIPOTENT or ALL-MIGHTY, i. e., He is the ever active cause of all entities and their changes. If the will of God would be withdrawn from this universe, these worlds must suddenly turn into nothing. He who made, preserves and governs ALL things must be ALL-mighty. (Exodus xv, 11; Psalms xxix and lxxxix, 1 to 15; lxxiv, 12 to 23; xxxvi, 10.)

3. He is ALL-WISE, i. e. all possible effects of all causes are evident to Him. (Jeremiah x, 12; Proverbs viii, 21 to 32 and iii, 19, 20; Isaiah xl, 28.)

Because God is omnipotent and all-wise He must be *Omniscient*, i. e., He knows all things, thoughts, wishes, actions, motives and destinies past, present and future. (Jeremiah xxxii, 17; Job xxviii, 20 to 28; Psalm ciii, 14.)

Every entity was an idea which must have been first in God. Thus He knows the things before they come into existence.—All causes being in Him and all effects being evident to Him, He knows every thing.

4. He is MOST-HOLY, i. e. all moral excellencies in the highest degree are united in God. [Levit. xi, 44, 45; xix, 2; xx, 26; xxi, 8; Sam. ii, 2, Isaiah xxx, 15; Exodus xxxiv, 6, 7.]

God being most-holy He is *All-just, Most-merciful, Most-benevolent and Most-gracious.*

God is *all-just*, i. e., He rewards or punishes individuals and nations in strict accordance to their virtues or vices. [Jerem. xxxii, 19; Deut. xxxii, 4; Psalms ix, 9; lxxv, 3; Ezek. xviii, 30.]

Supreme wisdom and supreme justice are inseparable from each other.

God is *most-merciful*, i. e., He forgives sin, iniquity and trans-

gression, if the sinner repents his wickedness and amends his conduct. [Numb. xiv, 17 to 20; 1 Kings xxi, 27, 28, 29; Isaiah xlv, 22; lv, 6, 7; Ezek. xviii and xxxiii, 1 to 20; Isaiah lviii.]

Mercy is the highest degree of justice. [Comp. Chapt. ii, 25.] God's justice is also mercy.

God is *most-benevolent*, i. e., He provides abundantly for all creatures to satisfy them and make them happy; and bestowed on man the capacities to become perfect and happy.—[Psalms civ, 27 to 30 and cxlv.]

God is *most-gracious* i. e., He loves all His creatures from the purest motive of love. He created them and provides for them because He loves them and delights in their happiness. He rewards the virtues of man or punishes only to correct him, because He loves him; and forgives sin, iniquity and transgression if the sinner corrected himself, from no other motive than voluntary love. [Psalms xxv, 10; xxiii, 5; cxxx, 7; lxxix, 3, 15; Prov. xvi, 6.]

God is Perfect because He is One, Omnipotent, All-wise and Most-Holy. His works and words testify to His perfection.—[Genesis i, 31; Deut. xxxii, 4; Isaiah xlv, 12.]

2. MAN.

The second cardinal doctrine of Judaism is :

25. MAN IS THE IMAGE AND SON OF GOD. He is gifted by kind Providence with the capacity to become happy here and hereafter, and imbued with the desire to reach perfection; in this way to fulfil his destiny on earth and acquire eternal bliss.—(Genesis i, 27; v, 1; Deuter. xiv, 1; Psalm viii.)

26. Man is composed of body and soul. The body is organic matter, and the soul is the spirit that thinks, wills, governs and vivifies the body. (Genesis ii, 7; xxxv, 18; Numbers xvi, 22; Isaiah xlii, 5; lvii, 16; Ecclesiastes iii, 21.)

‡7. Although man, according to his body is an animal, still also in this respect he is superior to all other organic beings. This is visible in his erect posture, keen and intelligent looks, the fine shaped head and expressive countenance, and above all in his organs of speech and song capable of almost infinite variations of sound to express also the most sublime thoughts and sentiments.

‡8. The soul is God's image for it is gifted with God-like capacities. (Deut. iv, 12, 15.)

‡9. The capacities of the soul are of two kinds: the intellectual and moral.

‡10. By his intellectual capacities, if sufficiently developed, man possesses understanding, judgment, self-consciousness and wisdom. These capacities are capable of so immense a development that he may become a prophet who conceives directly the will and purpose of God in His works and words. (Job xxxii, 8; xxxv, 11.)

‡11. No earthly creature beside man is capable of thinking of the infinite Deity and His will; for none can discriminate causes and effects to the extent to reach the first cause—God. God revealed His will to man only.

‡12. By his intellect man understands the objects of nature, their utility or inutility; knows himself, his merits and demerits, virtues and vices, desires, hopes and propensities; he discriminates between what is proper or improper, just or unjust, right or wrong, good or bad; and comprehends God, His will and purpose in His works and words.

‡13. To fear God is the beginning of wisdom, to know Him is the highest wisdom, intellectual perfection; for He is the primitive cause of all things. (Jeremiah ix, 22, 23.)

‡14. The moral capacities of man are free will, moral conscience, love, and the desire after knowledge and perfection.

‡15. The will of man is entirely independent in all moral points of view to chose either right or wrong, good or evil, justice or injustice, virtue or vice. He is a free moral agent. (Deut. xi, 26, 27, 28; xxx, 15, etc.)

Man's will is morally free, if in his actions he is guided by good and noble motives only.

§16. Moral conscience, or the sense of duty, is the innate impulse which prompts man to do what is right and shun that which is wrong. Our conscience rejoices when we do right and mourns when we do wrong. It is a perpetual and universal revelation of God. (Genesis iii, 1 to 14; iv, 14; xlii, 21; Deut. xxx, 19, 20.)

§17. There is no man without love. The child loves his parents, sisters, brothers, teachers, playmates and benefactors. Parents love their children and teachers love their pupils.—We all love our friends, our benefactors, our birth place, our country, &c. There can be no man without love, as no matter can exist without the force of attraction.

§18. No man was ever perfectly content with what he had, was or knew; for his moral nature longs to know all things and yearns after perfection. (Exodus xxxiii, 13, 18; Deut. iii, 23 to 25, and xxxii, 48 to 52.)

§19. We can not be all-wise, omniscient and omnipotent, as God is; still we might be very wise, know very much of God's creation, encircle the earth, penetrate the depth of the oceans, roam through immense space, and embrace with our intellect the past, present and future. We can not be all-just, most gracious, benevolent and merciful as God is; still we might be very kind, just, benevolent, benign and merciful, such as no other earthly creatures can be; for man is the Image and Son of God. Our will may be so free that we do only that for which we have the noblest motives. Our conscience may be so sublime that we perceive directly the will of God. Our love may be so expanded as to embrace God and His creation, and this is moral perfection, holiness.

§20. Both the intellectual and moral capacities may in part or entirely remain dormant; but God has given every man the capacities to be happy and become perfect. (Proverbs xix, 3; Lamentations iii, 38, 39.)

§21. To develop steadily our moral and intellectual capacities is to advance toward perfection and happiness here and hereafter. The surest means to the development of our capacities is to walk "after God your Lord," (Compare §3 of this chapter, Chapt 1, §8 and §14, and Chapt. ii, §3.)

3. GOD'S GOVERNMENT.

The third cardinal doctrine of Judaism is:

§22. *God rewards the righteous according to their righteousness, and punishes the wicked according to their wickedness, here and hereafter, if the wicked do not repent and amend their conduct; for God is just.* (Deut. xxxii, 4. The history of Cain, of Noah and his generation, of Pharaoh and the Israelites.)

§23. God is called ADONAI, "Lord," Governor or Providence, because He governs mankind by fixed laws, just as He governs the physical world by natural and fixed laws. (Psalm cxlviii, 5, 6; Genesis viii, 22.)

God can be imagined to govern the world only by the perfect laws of supreme intellect which He himself is.

§24. As God's physical laws are intended for the prosperity and happiness of His creatures, so His laws for the government of mankind must be intended for the prosperity and happiness of the human race. (Deut. vi, 1 to 3.)

§25. Obeying God's physical laws results in its legitimate reward, viz: prosperity and happiness; and disobedience to these laws engenders its natural punishment, viz: not to enjoy the intended prosperity and happiness. Precisely the same is the case with God's laws ordained for the government of mankind, called the moral laws. Reward or punishment is the natural consequence of obedience or disobedience to God's laws.

§26. Man's happiness depends not on wealth, honor, luxury,

amusement, or anything outside of himself; but on the satisfaction and peace of his soul. (Psalms cxlvi, xxxvi 6 to 11; lxiii, 25.)

The satisfaction and peace of the soul depend on the consciousness of having obeyed the laws of God. The righteous are happy, however humble and poor they may appear to us, for theirs is the peace of the soul; and the wicked are unhappy, however prosperous they may seem, for "There is no peace to the wicked saith my God." (Psalms xxxvii, 34, etc.; xlix, 17, etc.; xcii.)

§27. Sacred Scripture also informs us that our obedience to God's laws influences the physical forces in our favor,* and our disobedience to God's laws subjects us to the violence of the physical forces; for they are the executors of God's will.—(Exod. xv, 26, etc.; Levit. xxvi, 3, etc.; Deut. vii, 12 to 16; xxviii; Psalm civ, 4.)

§28. Children often receive the reward of their parents' virtues, or suffer the consequences of their parents' vices; so do nations often enjoy the blessings of their progenitors or suffer the evil consequences of their follies. In this manner God administers justice on earth to individuals and nations. (Ex. xx, 5; xxxiv, 6, 7; Deut. v, 9, 10.)

§29. The history of mankind is the testimony of God's justice and grace. (Deut. xxxii, 7.) It is unsafe to judge the nature of a large object by the manifestations of one of its minute parts. The more of its parts we are enabled to examine the better we are prepared to form a correct idea of the whole. It is unsafe to judge of God's wisdom by the knowledge we may have of one leaf or crystal, although in them as in the universe God's wisdom is revealed. It is safest to observe God's wisdom in the grand total of the universe, the simple causes, grand effects, and the harmony of its heterogeneous parts; although we know not whether from the sun to the mote, the earth to a particle, or from the elephant

*See Chapt. 11, 28.

to the infusorium there is one step beyond the center of creatures. In like manner it is unsafe to judge of God's Providence and justice by the fate of one man or by one category of instances, although the justice of Providence is visible in every man's life. It is safest to learn the justice of Providence from the history of mankind, although history is but a meager record of the fate, experience and transactions of the human family.

Nations prospered in just proportion to their national virtues, they declined and have fallen in consequence of their national vices. (Lev. xxvi, 3, etc., and Deut. xxviii.)

Great revolutions in history always resulted in the progress of humanity. (The exode from Egypt and the revelation on Horeb. The end of King Saul and the reign of David. Israel before and after the Babylonian captivity. The Maccabees and their time.)

Whenever mankind needs special messages God sends His inspired messengers. (Deut. xviii, 18; Jeremiah i, 4, 5, 9, 10.)

Whenever powerful men influenced the fate of mankind from selfish motives or to selfish purposes, Providence always turned the events in favor of the progress of humanity. (Alexander the Great, his wars and their final results. The motives of the Spanish monarchs with Columbus and the results of the discovery of America. Genesis i, 19, 20.)

§30. Man's soul is immortal, because:

1. It is the image of God. (Genesis i, 27; ix, 6.)
2. It expects to be immortal. This expectation is impressed on it by its Creator, and is therefore universal. (Job xi, 18; Jerem. xxxi, 17; Prov. xxiii, 18; xxiv, 14; Psalms lxii, 6, and lxxi, 5.)
3. God has given it desires which can not be realized and qualities which can not be exercised on earth. (Deut. iii, 23, etc.; Exodus xxxiii, 17 to 20.)
4. The mental and moral qualities of good men increase steadily as their physical energies decrease. (The last hours of Jacob, Moses, Elijah and Elisha.)

5. Intellect is as indestructible as every other element.— (Job xxviii.)

6. God being all-wise would not destroy the intellect He created; being all-good He would not disappoint the highest hope with which He impressed us; and being all-just He could not have commanded man only to subordinate his carnal inclinations to his spiritual welfare, if the soul was not destined to everlasting life. (Psalms xvi, 8, etc.; xlix, 16.)

‡31. The soul of man receives in another state of existence the full reward of its righteousness and the full punishment of its wickedness by the grace and justice of God. (Deuter. xxxii, 39, 40; I Samuel ii, 6; Daniel xii, 2, 3, 13.)

‡32. No man can form a complete conception of the nature of future reward and punishment, as we know only the present state of existence. Still a faint idea may be entertained of future reward and punishment.

1. The satisfaction and peace of the soul which accompany the recollection of righteousness and piety follow us beyond the grave, and are a natural reward; but the consciousness of guilt and wickedness is the torment of the wicked on earth and his hell in the future state of existence.

2. The knowledge that we, by our own exertions, sacrifices and faith, notwithstanding the beguiling allurements of life with its charms and passions, and notwithstanding the perpetual combat in ordinary life between righteousness and wickedness—still maintained our faith and confidence in God and virtue, and triumphing over all obstacles went forth from the struggle of life righteous, pious and confident in God's justice and mercy, is the triumph of our godly nature, and a sublime reward to every good man. Its opposite is moral wretchedness, the punishment of the wicked.

3. The consciousness of having developed our moral and mental capacities according to the will of God, and elevated ourselves to a higher order of spirits is of itself a gracious reward, when egotism and carnal passions have vanished.—

And the consciousness of being one of the lower order of spirits, by our own errors and sins, is a mortifying punishment.

§33. God has revealed enough to us of His will and our immortal nature to become perfect and happy. (Deut. xxix, 28.)

4. THE HOPE OF MANKIND.

The fourth cardinal doctrine of Judaism is;

§34. *All men are destined to enter the covenant of God, be saved of their errors and fictions, and united before God in truth, justice, freedom, peace and philanthropy.* (Isaiah ii, 1 to 4; xi, 6 to 9; lxy, 25; Micha iv, 1 to 5; Jeremiah iii, 17;)

§35. All men are equal in the grace of God. Therefore when God made the covenant with the fathers one of their duties was to promulgate the will of God among all nations. (See Chapter ii, §17.) Among the very first of the divine commandments which Moses promulgated is this one: "One Law shall be for the native and the stranger who sojourns among you," (Exod. xii, 49.) The stranger is also included in all particular laws of justice or charity. (Malachi ii, 10.)

§36. Every man is the Image and Son of God, each of them is gifted with the capacity and desire to become perfect and happy. Therefore whatever is truth in Israel must finally be so to all men. Thus truth will finally triumph, when they shall have passed through the same struggle between truth and error as every individual must. (See Chapt. i, §5.)

§37. History testifies to the progress of truth, justice and prosperity. Every new discovery in science is an onward step to the triumph of truth. Every century of history is a step toward the sovereignty of justice. Therefore it must be true that not by miracles but by natural development of the original principle and plan of Providence truth and justice will universally triumph. (Isaiah xlv, 18, &c.)

§38. The dominion of truth and justice is the kingdom of God on earth; for God is absolute truth and justice. (Zechariah xiv, 9.)

§39. Truth and justice are the progenitors of political liberty and peace to the nations, and of moral and intellectual liberty and philanthropy to the individual.

Selfish interest or fanaticism is the cause of despotism and warfares; truth and justice sanction neither.

Selfish interest, fanaticism, prejudice, superstition and ungoverned passions are the causes of mental bondage and hatred; truth and justice condemn these causes and remove their effects.

Right and light as revealed by God are the salvation of mankind. (Deut. xxxii, 46, 47.)

§40. Had Israel always obeyed the laws of God, its land would have become the great school of humanity. Having sinned it was dispersed among the nations, thus to carry the divine right and light to all parts of the globe. As long as authentic history records Israel stood on the ground of opposition to all mankind; the struggle of truth and error, justice and injustice is as old as mankind—and Israel's sufferings among the nations are its natural consequences. But whenever truth and justice will be triumphant Israel's opposition and suffering will be ended, "Their seed shall be known among the nations, and their offspring among the peoples; all who see them will know them that they are the seed the Lord blessed." (Isaiah lxi, 9; lxv, 23.)

Chapter IV.

מצות—COMMANDMENTS

§1. Divine commandments which have a direct object in view are called מצות (Mitsvoth;) as, for instance, "Honor thy father and thy mother," or "Thou shalt not hate thy brother in thy heart."

If a commandment is an injunction to do something, it is called in Hebrew, מצות עשה; if it is prohibitory it is called, מצות לא תעשה.

The laws of Sacred Scripture which have a direct object in view are *the moral law* for all mankind.

§2. The Decalogue, usually called "The ten Commandments," is styled in Scripture הדבר, "The word" or עשרת הדברים האלה, "These words," *emphatically*, or את הדבר אשר אנוכי מצוה, "The word which I command thee;" the prophet Isaiah calls it, "My words which I have put into thy mouth," because God revealed the Decalogue directly to Israel on Mount Sinai. (Exodus xx, 1; Deut. v, 19; Isaiah lix, 21.)

§3. The Decalogue contains, expressed or implied, the whole moral law and is, therefore, called "The Law of the Covenant," i. e., the condition to be fulfilled by every person who is or desires to be of the divine covenant between God and Israel. (Exodus xxxiv, 27, 28; Deuter. iv, 12, 13; vi, 25; Isaiah lvi, 6, 7.)

§4. The law of the covenant is everlastingly obligatory in letter and spirit upon every Israelite and all those who attach themselves to the covenant, without regard to changes of time, localities, conceptions or outward circumstances; nor is man, individually or collectively, entitled to add thereto or diminish aught thereof. (Deuter. iv, 2; xiii. 1; Isaiah lix, 21.)

25. The revelation on Mount Sinai was a manifestation of the divine will to the effect that the laws thus proclaimed are "The Law of the Covenant," the practice of which is righteousness and piety and renders man happy and perfect. (Ex. xix, 5, 6; Deut. vi, 3, 18; xii, 28.)

26. The Decalogue, Exodus xx, 2 to 17 and Deuter. v, 6 to 18 is divided in "Ten Words" and reads thus:

I. WORD.

I am God thy Lord who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other lords before me.

II. WORD.

Thou shalt not make unto thee any graven image, or any likeness (of any thing) which is in the heaven above, or which is in the earth beneath, or which is in the water under the earth. Thou shalt not bow down to them nor serve them, for I, God thy Lord, a Fervent Potency, visit the iniquity of parents upon children, upon the third and fourth (generation) of them who hate me, and bestow grace on the thousandth (generation) of them who love me and keep my commandments.

III. WORD.

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

IV. WORD.

Remember *the* Sabbath-day to sanctify it. Six days shalt thou labor and do all thy work, and the seventh day is a Sabbath to God thy Lord, (when) thou shalt not do any work, thou and thy son and thy daughter, thy man servant and thy maid servant and thy cattle and thy stranger who is within thy gates; for six days God made the heaven and earth, the sea and all that is in them, and he rested on the seventh day. Therefore God blessed the seventh day and sanctified it.*

*Deut. v, 12, etc., the IV Word reads thus: "Observe *the* Sabbath day to sanctify it as God thy Lord commanded thee," etc., as above, then it concludes: "That there may rest thy

V. WORD.

Honor thy father and thy mother, that thy days be prolonged upon the soil which God thy Lord gives thee.†

VI. WORD.

Thou shalt not kill.

VII. WORD.

Thou shalt not commit lewdness.‡

VIII. WORD.

Thou shalt not steal.

IX. WORD.

Thou shalt not utter false witness on thy neighbor.||

X. WORD.

Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, or his man-servant, or his maid-servant, or his ox, or his ass, or any thing that is thy neighbor's.‡

§7. The Decalogue begins: "I am God thy Lord," to express why the commandments should be observed, viz: Because God ordained them. The Decalogue concludes, "Thou shalt not covet," &c., to express the object of God's laws, viz: to subject all our desires and passions to the will of God.

§8. The Law of the covenant enjoins upon us four kinds of duties: 1. Duties to God; 2. Duties to ourselves; 3. Duties to our fellow-man; 4. Duties to our other fellow-creatures.

man-servant and thy maid-servant like thee. And thou shalt remember that thou wast a bondsman in the land of Egypt, and God thy Lord brought thee out from there with a strong hand and an outstretched arm; therefore God thy Lord commanded thee to make *the Sabbath-day*."

†Deut. v, 16, is added, "And that it may go well with thee," upon the soil which, &c.

‡So Ibn Ezra, Saadiah and others understand the Hebrew term.

||Deut. v, 18; this commandment reads: "Thou shalt not utter *vain* witness on thy neighbor."

‡Deut. v, 18, this commandment reads: "And thou shalt not covet thy neighbor's wife; and thou shalt not desire after thy neighbor's house," etc.

I. DUTIES TO GOD.

§9. The duties we owe to our God are expressed or implied in the first, second and third "Words" of the Decalogue.

§10. The highest duty to God is expressed in the words of the Decalogue: "To them who love me and keep my commandments," i. e., to love God and do His will from the pure motive of love, as Sacred Scripture otherwise teaches. "And thou shalt love God thy Lord with all thy heart, and with all thy soul, and with all thy might." (Deuter. vi, 5.)

§11. To love God with all our heart means, that all our noble affections and aspirations should be directed toward God, the Supreme goodness and wisdom; and all our inclinations and propensities should be subjected to His will, the Supreme justice.

We should love man because he is the image of God; we should love virtue and wisdom because God delights in them; we should love and admire the beauties of creation, because they are the testimony of God's goodness, greatness and love.

§12. To love God with all our soul signifies that the final object of our thoughts, studies, researches and speculations should be the knowledge of God and His will, in order to be enabled to do His will, cling to Him with the power of conviction, and become truly wise by the comprehension of the first cause of all existence and the source of all intellect.

We should acquire knowledge and learning to enable us the better to know our God and our duty, and always subject our wisdom to the supreme wisdom of God.

§13. To love God with all our might signifies that our will and energies should always be ready and active to do that which God loves and shun that which displeases Him.

Whatever we feel in our heart to be great and good, or whatever we comprehend in our soul to be just, charitable or magnanimous, we should have the firmness of will to carry into practice, careless of consequences to ourselves, only because God loves all that is great, good, just, charitable or magnanimous, and we love God.

‡14. To love God is the highest moral motive which prompts to magnanimous actions. This moral perfection must be acquired. The means to acquire it is the conscientious practice of the duties enjoined upon us in the first three "Words" of the Decalogue. (Deut. x, 12, 13.)

‡15. The first three Words of the Decalogue contain these prohibitions :

1. Not to believe or trust in any power beside God, either in the might of kings, princes or other mighty men, or in the imaginary power of idols, pagan gods, evil spirits, witchcraft, enchantment, truth-telling, blind fate, luck or incident, or in the power or might of any other being or force, real or imaginary. (Levit. xviii, 1 to 5; Deut. iv, 3, 4; xviii, 9 to 13; Isaiah ii, 22; xxxi, 1, Jeremiah x, 1 to 7; xvii, 5 to 10.)

2. Not to worship, pay homage or bend our knees to any of God's creatures or the handiwork of man, or address our prayers to angels, deceased men or any other being beside God.—(Levit. xxv, 55; xix, 31, 32; Esther iii, 2; Deut. iv, 7; Isaiah lxv, 24.)

3. Not to make an idol, image, or any other representation of God even if we do not worship it, i. e., not to do anything which may lead to fictitious conceptions of God or the perversion of truth. (Levit. xix, 14; xxvi, 1; Deut. iv, 15 to 20; Joshua xxii.)

4. Not to invoke the name of God to a falsehood in a juridical oath or otherwise; not to curse or swear by the name of God, or profane it in any other manner. (Levit. xxiv, 10 to 16.)

‡16. The steady observation of these commandments will eventually lead us to the practice of the positive commandments contained in the first three "Words" of the Decalogue. These are the following :

1. To believe and trust in God; for He is our *Elohim*, i. e., our gracious Maker, Teacher and judge. (Deut. x, 17, 18; Psalm xxii, 28, 29.)

2. To worship and adore Him only, and address our prayers to Him alone and directly; for He is our Redeemer from bondage, our Savior by His revealed will, our Father and Benefactor by His creation and government of the universe. (Ex. xxv, 8; Deut. x, 20, 21; Isaiah xliii, 11, 12, 13; xlv, 18 to 25.)

3. To submit cheerfully in all cases to the will of God, and not forget in either joy or sorrow that he is infinitely gracious, just and wise. (Deuter. xii, 5; Levit. x, 1, 2, 3; II Samuel xii, 15 to 23; Psalms xxiii; xxv, 1, 2, 3; lxii.)

4. To mention His holy name only in prayer, instruction, or at other solemn occasions, and then only with the most profound reverence for His greatness, omnipotence, wisdom and holiness. (Deuter. xxxii, 3.)

§17. The object of these commandments is:

1. To make us happy and firm with the conviction that God is with us in life and death, in happiness and misery to shield, guard and protect us in His infinite grace, to hear our prayers, see our affliction and send us help and consolation in due time. [Psalms xxvii, 1 to 7; ciii, 1 to 6; cxxi.]

2. To protect us against that fear and cowardice to which the wicked are exposed, not only in the hours of peril, danger or death, but also in the midst of health and peace. [Psalms lvi, 11, etc.; cxviii, 1 to 20.]

3. To prompt us to inquire after God in His works and words, and find truth, even the path of righteousness and wisdom to perfection and happiness. [Proverbs viii, 17; Psalm lxiii.]

4. And by these means inspire our soul with love to God.— This love is to man the rock of salvation, the source of happiness and the highest moral motive. [Deut. xi, 1.]

II. DUTIES TO OURSELVES.

§18. The love we feel to God is the highest moral motive and a perfection of itself. Motives must be the efficient causes of corresponding actions. Therefore our love to God must be the efficient cause of our love to man. Man is the object of

all moral laws. None is better to others than to himself.—Therefore our love to God must prompt us in the first place conscientiously to perform the duties we owe to ourselves.

§19. The highest duty man has to perform to himself is: "Thou shalt be perfect with God thy Lord," (Deuter. xviii, 13;) for in perfection is happiness.

§20. In order to attain perfection we must perform each to ourselves the duties specified and implied in the fourth, seventh and tenth "Words" of the Decalogue.

§21. The first duty man owes to himself is the preservation of his life, health and limbs, which God in His mercy granted him and He alone might take away. (Job i, 21; Lev. xix, 28; xxi, 5; Deut. xiv, 1; Deut. xxiii, 2; Lev. xxi, 17, etc.) ("Thou shalt not kill" either others or thyself. To mutilate one's limbs, impair his health, or shorten his life is partial suicide.)

Exceptions to this duty are, the defence of the state against rebellion or invasion, the combat for the higher interests of humanity, or the legitimate efforts to protect or save the life, health or limbs of others, especially of those entrusted to one's care or protection. (Leviticus xix, 16; I Samuel xvii; Jeremiah xxvi.)

§22. We perform this duty:

1. By honest industry which not only affords us the means of sustenance, but also promotes our health by wholesome exertion and strengthens our limbs by proper exercise. The idle man is useless to society, injures his physical constitution, and exposes himself to alluring wickedness. Therefore God commanded "Six days shalt thou labor." Adam was placed in Paradise "to till it and keep it," and the first covenant with man was the covenant of labor to have dominion over nature.

2. By rest in due time; therefore and for several other reasons God commanded us to rest the seventh day of each week. As repose is necessary after certain hours of labor to recruit our strength, so our physical constitution requires a day of

rest after six days' labor. Therefore God commanded us not only to rest but also our cattle and beasts of burden.

3. By temperance and chastity, as the seventh "Word" of the Decalogue ordains. Intemperance is sinful because it impairs our health; is a wasting of God's gifts intended for the benefit of others; and leads to lewdness. Intemperance and lewdness impair our energies and shorten our life. (Levit. xviii, 5; Deut. xxi, 18 to 21; xxiii, 18; Judges xiii, 1 to 5; Samuel i, 11; Proverbs xxiii, 19, &c.)

4. By subduing our temper and elevating our affections as we are commanded, "Thou shalt not covet," &c., and, "Thou shalt not desire," &c. The power of evil passions or a wicked temper leads man to sins and crimes, impairs his health, embitters and shortens his life. (Genesis iv; vi, 5 to 8; Numb. xv, 39; Judges xvi; I Samuel xviii, 10, 11; xix, 9, 10.)

§23. The second duty man owes to himself is justly to deserve honor and honestly preserve it.

§24. We perform this duty to ourselves:

1. By doing properly whatever we do. Therefore we are commanded, "Six days shalt thou labor and do *all thy work*," i. e., we should do nothing partially.

2. By conscientious obedience to the laws of God. (Deut. iv, 5 to 8.)

§25. God commands us not to do manual work exclusively. Those who work in science, art, or in any other manner contribute to the happiness and perfection of mankind certainly have a sphere of action acceptable to God. None should be idle in this world, as no particle of matter is inactive; every person should have a useful sphere of action agreeable to the capacities God has bestowed on him, and fill his station to the best of his knowledge and ability.

§26. The third duty man owes to himself is to become holy, i. e., to acquire moral freedom and perfection. Therefore God appointed the Sabbath "to sanctify it," i. e., set it apart for the purpose of acquiring holiness. Man can sanctify a day only by sanctifying himself. (Lev. xi, 44; xx, 7.)

§27. We perform this duty to ourselves:

1. By subjecting our will and desires to the will of God.— (Numb. xv, 39, 40, 41.)

2. By the steady practice of our moral nature in acts of charity, benevolence, mercy and philanthropy. Therefore we are commanded, "That thy man-servant and maid-servant may rest like thyself." (Levit. xxii, 31, 32; Deut. xii, 12, 18; xvi, 11, 14.)

3. By self-inquiry, i. e., by ascertaining the motives of our own actions and their tendency, with the desire to strengthen the good ones and overcome the wicked ones. (Psalms li, 12; xxxi. 25; Deut. iv, 39; vi, 6.)

4. By the elevation of our moral nature above this material world with its cares, charms and enjoyments to God and eternity, in prayer, meditation or other means of devotion.— (Psalms lvii; lxii; lxxxiv; cxix, 72; Proverbs iii, 1 to 18.)

§28. The fourth duty man owes to himself is to acquire wisdom or intellectual perfection. Therefore the seventh day is appointed as "The Sabbath to God thy Lord," i. e., appointed to the purpose of advancing toward Him in our intellect, and become intellectually free and enlightened.

§29. The pursuit of wisdom for its own sake is the means to become intellectually free and God-like.

We acquire wisdom in the same ratio as we attain knowledge of God's works and words and bestow proper reflection on them.

Knowledge of God's works and words means to ascertain the ideas they embody. God's thoughts are manifested in His works and words. Therefore the correct knowledge of these ideas is the light of truth and thinking God-like,— "the Sabbath to God thy Lord."

The acquisition of wisdom leads to the knowledge of God and mental perfection.

§30. By performance of these duties we acquire human perfection which is the highest duty of man to himself.

§31. Every day of our life is appointed for us to attain perfection and happiness, the object of the covenant between God and Israel; but the Sabbath is specially appointed to this purpose, therefore the Sabbath is the sign of the covenant between God and Israel. (Exodus xxxi, 62.)

§32. The special laws of the Sabbath are:

1. To rest from all labor;
2. To recruit our physical energies by rest and innocent enjoyments.
3. To sanctify our moral nature;
4. To improve our intellect.

Any contemplation or action which leads to the performance of these duties is virtuous, obedience to the laws of God (מצוה); any contemplation or action which disturbs us in performing the above duties is a sin (עבירה) on Sabbath. He who observes no Sabbath, i. e., never endeavors to perfect his nature, renounces his claims on the covenant of the Lord, and deserves the punishment of moral death which he perpetually and gradually brings on himself. (Isaiah lvi, 4 to 9; lviii, 13, 14.)

§33. The symptoms of the approach of moral death are, yielding to evil passions and vicious habits, selfishness, haughtiness, morbid ambition, covetousness, hatred, or to be altogether occupied with the love of power, money, pleasure or luxury. (Lev. xxvi, 19; Obad. i, 3; Isaiah xiii, 11; xxviii, 1, 3; Psalms xii, 4, 5; xxxi, 24; xciv, 2; cxxiii, 4; Proverbs vi, 16 to 19; viii, 13; xiv, 3; xv, 25; xvi, 5, 18; xvii, 20; xviii, 12.)

III. DUTIES TO OUR FELLOW-MAN.

§34. The highest duty to our fellow-man though briefly, is fully expressed in Sacred Scripture, thus "Love thy neighbor as thyself." (Levit. xix, 18.)*

*Literally translated it would read "Thou shalt bear the same love to thy neighbor as to thyself."

Neighbor here signifies every man ; therefore in the way of explanation Sacred Scriptures add in the same chapter, verse 33: "If a stranger sojourn with thee in your land, ye shall not afflict him; like the native from among you shall be to you the stranger who sojourns with you, *And thou shalt love him as thyself*; for ye were strangers in the land of Egypt. I am God your Lord," i. e., the God and Lord of all men.

Again in all cases of justice, charity and benevolence, the divine laws mention the stranger as entitled to equal rights with the Israelite, that national selfishness or sectarian narrowness of mind construe not the laws of the Lord to the injury of any human being, as those nations did, and partly still do, who are guided by imperfect human laws.

235. To love ourselves signifies practically to perform all the duties which lead us to happiness and perfection. Some men love other things better than themselves; as power, wealth, luxury, pleasure, &c., they will neglect themselves.

To love our neighbor like ourselves signifies that we not only should love him better than all things on earth, be it power, wealth or pleasure; but we should grant him all the rights and privileges we would claim, and afford him all the opportunities and facilities we would desire—to attain happiness and perfection. The more effectually we assist our neighbor in his endeavor to attain happiness and perfection, the more truly we obey the divine command.

236. The Sabbath is the symbol of duties to ourselves, and in that law we are commanded to afford an opportunity to our fellow-man to observe the Sabbath; thus, "Love thy neighbor as thyself," is implied in the Sabbath-law, and especially in the words, "That thy man-servant and thy maid-servant may rest like thyself."

237. The performance of duties to God and ourselves depends much on the faithful performance of our duties to our neighbor. The most acceptable worship of God is to do His will. It is His will that all men should attain perfection

and happiness. None can fully develop his moral capacities, unless he exercises them in charity, benevolence and kindness to his neighbor. Honor and wisdom must be acquired in human society, and are easiest acquired of those whom we love.

§38. To love our neighbor like ourselves is a moral perfection which must be acquired by the faithful performance of the duties to our fellow-man as specified in the last six "Words" of the Decalogue.

§39. The fifth of the "Ten words" commands directly that every person should honor his parents by obedience to their commands, if they are not immoral, respect to their virtues and forbearance to their weakness, attention to their instruction and regard to their maxims, by defending their honor in their absence and maintaining it in their presence, and rendering them support and comfort under all circumstances if they stand in need thereof.

There are unkind parents; to honor whom is a commandment of the Lord.

The best maxim of conduct to our parents is: Do to them as they did and always would do to you. Treat them as you would wish to be treated by your children. (Joseph receiving his father in Egypt, how he provided for him and attended to him in his last hours. The daughter of Jephthah. Exodus xxi, 15, 17; Levit. xix, 3; xx, 9; Deuter. xxvii, 16; Proverbs xv, 5; xx, 20; xxviii, 24; xxx, 11.)

§40. In order to honor our parents we must also treat those with distinguishing kindness whom they love, the children, husband or wife of one of our parents, their relatives and friends, and certainly no less so our own brothers and sisters who are our own flesh and blood. (As Joseph treated his step-brothers who had maltreated him. Proverbs xvii, 17; xviii, 18.)

§41. We are commanded to honor our parents, because,

1. They are our sincerest and most disinterested benefactors. Who can ever repay the sacrifices of a father for his

children or much less the self-denial of a mother for her offspring? (David's lamentation for Absalom who rebelled against him. Isaiah xlix, 15; Psalm ciii, 13; Jeremiah xxxi, 15, 16.)

2. They are our teachers who directly or indirectly lead us through the paths of righteousness and wisdom to happiness and perfection. (Exodus xiii, 14; Deut. iv, 9; vi, 7, 20, &c.; Proverbs i, 9, 10; iv, 1 to 9; xi, 19.)

¶42. The Decalogue begins the duties to our neighbor with the commandment, "Honor thy father and thy mother," &c., because :

1. The peace and happiness of the family and society at large and future happiness of the rising generation depend almost exclusively on the respect and love which the members of the same family entertain toward each other.

2. The first duty to our neighbor is gratitude to our benefactors (persons, societies or institutions,) and respect to our teachers.

Gratitude is the virtue which ties us affectionately to our birthplace, home and country; to our parents, teachers, associates and benefactors; to our old school house, house of worship and even play-ground. This holy virtue should be extended as we increase in thought and knowledge, to the state that protects us, the society that educates us, and the community in which we find support, acknowledgment and honor according to our merits.

It is also natural to man to respect and venerate his teachers because they are his mental superiors. Man naturally venerates his mental superiors. As we increase in knowledge and thought our respect and veneration for those of whom we learned the noble virtues and great thoughts that lead us to perfection and happiness should be extended to all good and great men of all generations and countries; for all of them were our teachers either by the example they set or the ideas they promulgated. (Genesis xviii, 1 to 8; xxi, 22 to 24; xxiii,

1 to 16; Exod. ii, 11, 16 to 21; xviii, 7 to 12; Levit. xix, 32; Numb. xii, 1 to 16; Deut. xxiii, 8; Joshua v, 13, &c.; II Samuel i, 17 to 27; Proverbs xiv, 21.)

We should begin to exercise these sublime duties in our parental house and school, develope these sentiments in ourselves while we are young and always cultivate them. They form the solid basis of society, and guide us to perfection and happiness.

‡43. The opposite extreme to the duties of gratitude and respect is to demonstrate by wicked words or actions hatred instead of love, ingratitude instead of gratitude, disrespect instead of respect, and abuse instead of veneration. Sacred Scripture in many instances dictates for this crime the punishment of death. (Exod. xxi, 15, 17; xxii, 27; Levit. xx, 9; xxiv, 10 to 16; Deut. xvii, 12, 13; xviii, 18, 19; xxi, 18 to 21; xxvii, 16.*)

‡44. It is not likely that any human being should be so debased as to be entirely devoid of all gratitude to his benefactors and of all respect to his mental superiors. Still, if one should be so debased, he is morally dead to mankind, himself, and dangerous to society. (I Samuel xxv.)

‡44. It is the duty of parents to support, protect and educate their children morally and intellectually, enabling them to become perfect and happy, and useful members of society; that their children may have just cause to honor them.

God commands children to HONOR their parents; hence it is naturally understood that the conduct of parents to their children should be HONORABLE.

‡45. Parents educate their children morally by their example of righteousness, love, kindness and charity, as well as by their teachings.

‡46. Parents educate their children intellectually by proper instruction in God's works and words.

*We shall see in chapter v that penal laws change as mankind advances in perfection.

§47. Nearly all parents love their children and will support and protect them; but the fewest number of parents are competent teachers. Therefore it is their duty to organize schools, appoint and support competent teachers who may assist them in discharge of their duty in educating their children.

§48. Therefore it must be our second duty to our neighbor *to instruct him*, either in setting him a noble example by our own conduct, or imparting to him from the knowledge we possess, or giving him material aid to acquire knowledge, or do all three at once. The best time for the acquisition of knowledge is in our youth. Therefore, it is the duty of every state to provide for the education of the young and especially for those who have no parents or whose parents are incapable or unwilling to perform this duty. (Deut. xxxi, 10 to 13.)

§49. The Decalogue having set forth our mental duties to our fellow-man, continues in the sixth, seventh and eighth "Words," to teach us the social duties we owe him. These duties are:

1. To protect the life, limbs and health of our fellow-man.
2. To protect the chastity and domestic happiness of every person and family.
3. To afford the opportunity or means of self-support to every human being.

§50. The sixth of the "Ten words" commands, "Thou shalt not kill," i. e., not take the life of our fellow-man in any way or by any means, at once or gradually, directly or indirectly. To mutilate the limbs of a man or to injure him in his health by either personal affliction, mortifying abuse, or depriving him of the means of subsistence, is indirect, gradual or partial murder. (Exod. xxi, 23 to 25; Levit. xxiv, 19, 20; II Samuel xii, 1 to 6.)

§51. Not to protect the life, health or limbs of a man when it is in our power to do it, is indirect murder. Therefore:

The positive commandment implied in the sixth "Word" is: "Thou shalt not stand upon the blood of thy neighbor,"

(Levit. xix, 16,) i. e., we must assist our fellow-man in the preservation of his life, limbs and health; whoever neglects to do so, "stands upon the blood of his neighbor." (Deut. xxi, 1 to 9.)

§52. The protection of life and limbs is extended in Sacred Scripture also to the manslayer, (Exod. xxi, 13,) and the mutilation of our own limbs or disfiguring our countenance is strictly prohibited by the divine Law.

§53. Duels, fights, prize fights, the abominable work of gladiators, unjust rebellions and warfares, are prohibited by this law. Whoever strikes his neighbor except in self-defense is a wicked man. No offensive words or actions afford a shadow of justification for killing a human being, or injuring him in his limbs or health. Whoever kills under whatever pretext is a murderer or assassin, and whoever impairs the health or mutilates the limbs of a person is a partial murderer. Only self-defence with equal arms, defence of others, or the defence of our country against invasion or rebellion are exceptions to the above law of the Lord.

Also, in regard to defensive war, the prophets predict that it will cease whenever mankind have received fully the Law of the Lord. (Isaiah ii, 4; Micah iv, 3.)

§54. Dearest to man after his life is his domestic happiness; every family should be a temple of peace, love, fidelity, concord and mutual respect. Domestic happiness depends exclusively on the unadulterated affections and inviolable chastity of parents and children. Therefore the seventh of the "Ten words" prohibits the violation of chastity in any and every form, by words or actions.

Chastity is not only a duty of every man to himself to protect his health and moral soundness; it is also a sacred duty to our neighbor. The violation of this divine law not only frequently destroys the happiness of a lifetime, but is the cause of most of the miseries and afflictions that besal the sinful man. Therefore the divine Law justly considers the

violation of chastity a crime next to murder, and in many instances sets the punishment of death upon it; for the momentary indulgence in a base passion often destroys the happiness of a lifetime.

§55. It is evident from the penal laws of Sacred Scripture set upon this crime that:

The positive duty implied in the seventh "Word" is the protection of chastity and domestic happiness by any adequate means.

§56. Next to a person's life, limbs, health and domestic happiness, it is the means of sustenance for himself and those who depend on him to which he attaches most importance; because by these means he protects himself against destitution and dependency on others, provides comfort to himself and those who depend on him, protects them and himself against the inclemency of the elements, and sustains his and their health and life.

Therefore next in order the Decalogue prohibits stealing, i. e., not to take property of any value without the just consent and knowledge of the lawful owner, either by direct or indirect theft or robbery, (Leviticus xix, 11, 12, 13,) much less to steal a person. (Exodus xxi, 16; Deut. xxiv, 7.)

§57. Indirect theft or robbery prohibited in this law is:

1. To sell or buy property by deceptive weight or measure. (Levit. xix, 35, 36; Deut. xxv, 14, 15, 16.)

2. To obtain property under false pretences or promises.-- (Levit. xix, 11.)

3. To obtain property by extortion or oppression, i. e., making improper use of the poverty, weakness, or other awkward circumstances of a man to obtain his property. (Levit. xix, xxv, 14.)

4. To take advantage of a laborer's poverty or ignorance and pay him less than he deserved or not the very day when the service was rendered or work done. (Deut. xix, 13; xxiv, 14, 15.)

5. To take interest of a poor man to whom we loan money or property to earn a livelihood with it, or take usurious rates of interest of anybody. (Exod. xxii, 24 to 26; Levit. xxv, 35 to 38; Deuter. xxiii, 20, 21)

6. To keep property found, entrusted to our safe-keeping, or borrowed—and not returning it to its lawful owner. (Ex. xxii, 6 to 14; Deut. xxii, 1 to 4; Psalm xxxvii, 21.)

7. He who is the instigator, abettor or accessory to the commission of a crime is equally guilty with him who commits it. (Exod. xxi, 33, 34; xxii, 4, 5; xix, 11; Deut. xxii, 8.)

§58. It is commanded expressly in the Bible to protect our neighbor's property when it is in our power to do so. (Exod. xxiii, 4, 5; Deut. xxii, 1 to 4.) Hence the first positive command implied in the eighth "Word" is: Protecting our neighbor against the loss of property, whenever it is in our power to do so, even if that neighbor is our personal enemy.

§59. Every person has a right not only to his life, limbs, health and domestic happiness but also to earn a livelihood by honest labor. It is expressly prohibited in the Bible to prevent any man, either by force or law, from earning a livelihood by honest labor. (Levit. xxv; Deut. xv, 12, etc.; xxiv, 6.)

Therefore the positive commandment implied secondly in the eighth "Word" is: To assist our neighbor that he by honest labor may earn a livelihood for himself and those who depend on him.

This is done either, without self-interest, by advancing to him the means required to earn a livelihood; (Exod. xxii, 24 to 26; Levit. xxv, 35 to 38; Deut. xv, 7 to 11; xxiv, 10 to 13,) or by giving him employment, paying him honestly every day whatever he deserves, and not let him feel anywise his dependency on us, that he by earning a livelihood lose not his independence and self-respect. (Levit. xxv, 39, etc.; Deut. xv, 12 to 18; xxiv, 14, 15; Proverbs iii, 27, 28.)

§60. If a man by misfortune, sickness, infirmity or other-

wise is disabled from earning a livelihood by honest labor, he has not forfeited his claim upon God's gift. We who do possess it owe him support, and to withhold it from him is no less robbery than for the strongest man to deprive the weakest of his sustenance. (Proverbs xxii, 22, 23.)

Therefore the positive commandment implied thirdly in the eighth "Word" is: To give support and comfort to the poor, needy, sick, widow, orphan, stranger, or helpless ones in general. (Lev. xxvi, 35; Deut. xv, 11; Proverbs xiv, 31; xix, 17; xxxi, 20.)

Sacred Scripture in regard to charity commands:

1. That the recipient should do some work for it, and receive it as his due not as an act of particular kindness; that none be degraded to be a beggar and thus lose his independence and self-respect. (Exodus xxiii, 10, 11; Levit. xix, 9, 10; xxiii, 22; Deuter. xiv, 28, 29; xxiii, 25, 26; xxiv, 19, etc.)

2. That the recipient, doing no work for the charity received, on an equal footing with the donor rejoice in God's gifts, and his piece of bread be not wet with the tears of humiliation. (Deut. xii, 12, 18; xvi, 11, 14; Isaiah. lviii, 7 to 11; Proverbs xxi, 13.)

The three duties implied in the eighth of the "Ten words," are protection, assistance and support.

¶61. The third class of duties to our neighbor are the moral duties taught in the ninth and tenth "Words" of the Decalogue.

These duties are:

1. To speak truth only of our neighbor. (Exodus xx, 6; xxiii, 7; Proverbs xiii, 5; xii, 22; xix, 5, 9; Psalm ci, 7.)

2. Not to speak of our neighbor's demerits in his presence or absence, publicly or privately, unless it is absolutely necessary in order to correct him, to protect others against the vices of a wicked man, or we should otherwise be compelled to utter a falsehood. (Deut. v, 18; Exodus xxiii, 1; Levit. xix, 16, 17; Numbers xii; Proverbs x, 8, 10; xix, 5; xxx, 8.)

3. To protect the honor or reputation of our neighbor like our own. (Leviticus xix, 14; xxv, 55; Numb. xi, 27, 28, 29; Psalm cix, 28; xv; Proverbs xiii, 18.)

4. To find satisfaction and happiness in the blessings which the Lord bestowed on our neighbor. Not to covet signifies the above as a positive duty.* (Genesis xiv, 21; etc.; xxxiii, 9; Leviticus xix, 17, 18; Psalm xv; Proverbs iii, 29; xxii, 9.)

The three first duties are contained in the ninth, "Word," and the fourth is contained in the tenth "Word" of the Decalogue.

§62. Slandering or abusing our neighbor by words, or stating a falsehood is prohibited by the holy law not only because it is wicked of itself and betokens a corrupt heart; but also because we mortify our neighbor and undermine his honor and reputation, to protect which as well as our own we are commanded. (Genesis xlv, 3 to 8; Levit. xix, 11; Deut. xix, 16, etc.; xxvi to 3; Proverbs iii, 30; iv, 24; viii, 13; x, 19, 31; xiv, 5, 24; xviii, 21; xxi, 22.)

§63. The denunciator, tale-bearer, flatterer, or scoffer violates the ninth "Word" of the Decalogue. (Proverbs xvii, 7; xxvi, 28; xxvii, 14.)

§64. God forbids to utter "false witness" or "vain witness" against our neighbor; but at the same time it is our duty to utter "true witness" before any court of justice if summoned to testify, and to inform the legal authorities of crimes committed, in order to prevent the recurrence of the same, and have the criminal corrected. (Levit. v, 1.)

§65. God's Law not only forbids sin in our words but also in our thoughts and desires. We should not merely protect the life, limbs, health, domestic happiness, honor and reputation of our neighbor; but we should do so with all our heart, without envy, covetousness, hatred, or ill-feeling.—Thus by the strict and conscientious observance of these com-

*The German language has a term to express this virtue, viz: *Gönnen*, or: *Dem Nächsten gönnen*.

mandments we would gradually attain the perfection to love our neighbor as ourselves. (Leviticus xix, 17, 18.)

§66. There are many other duties, as those of husband and wife, master and servant, teacher and pupil, &c., which need not be specified, as they are contained in the above laws.

Pure hearts love, and are happy in making others so.

IV. DUTIES TO OUR FELLOW-CREATURES.

§67. The fourth "Word" of the Decalogue teaches that we have duties to perform to our fellow-creatures beside man.—"Thine ox and thine ass," should also be given a weekly day of rest.—Man is the king of the animals by divine appointment, not to destroy or maltreat them, but to use them as his assistants. (Proverbs xii, 10.)

§68. Sacred Scripture contains many laws concerning the treatment of animals, all of which express one duty, viz: not to maltreat an animal, because every kind of cruelty is abominable. (Exodus xxiii, 5; Deut. xxii, 4, 6, 7, 10; xxv, 4.)

§69. We are also commanded not to destroy the tree that bears fruit, or in general not to destroy or waste the gifts of God. (Deut. xx, 19, 20.)

§70. If Sacred Scripture did not state expressly that we may subsist on the flesh of certain animals, we certainly must consider it sinful to kill a harmless animal; therefore it can not be right to kill other harmless animals. (Leviticus xi; Deut. xii, 20 to 25; xiv, 1 to 21.)

§71. The general rule in treating our fellow-creatures must be: Learn of God to be kind to man and beast, and destroy nothing except for the purpose of protection or making of it something better or more useful. (Psalm xxxvi, 7; Job xiv, 7 to 9.)

Chapter V.

חֻקִּים וּמִשְׁפָּטִים.

I. GENERAL REMARKS.

§1. חֻקִּים (Hukkim) and מִשְׁפָּטִים (Mishpatim) are biblical laws which have an indirect object in view, to be reached by the observance of either of these laws. (For instance Numbers xv, 37 to 41, "And you shall see it and remember," &c.; Lev. xxiii, 42, 43, "That your generations may know," &c.; Deut. xvi, 8, 18, the cause in verse 20.)

§2. The *Hukkim* and *Mishpatim* were not revealed directly by God to Israel; Moses by command of God taught them to Israel to be observed in the land of Palestine. (Exodus xiii, 11 to 16; Deut. iv, 14; vi, 1; xii, 1; Jeremiah vii, 21 to 24. על-דבריו must be rendered "on account;" xxxi, 31 to 34.)

§3. The divine law ordained that also in the land of Palestine a legal authority should be entrusted with the right to change, amend or enact laws according to the demands of every time. (Deuteronomy xvii, 8 to 18.) Thus biblical laws were changed during the period of history recorded in the Bible, and afterward the laws, amendments and changes could be made, which are recorded in the Mishnah and Talmud.—(Compare Deut. xxv, 5 to 10, and Ruth iv; Levit. xxiii, 42, 43, and Nehemiah viii, 13 to 18; Exodus xi, 14, 15, 16, and II Chronicles xxxv, 18; Exodus xxvi, and I Kings vii, especially Exodus xxv, 18 and I Kings vi, 23; Exod. xx, 4, and I Kings vii, 27 to 37; Exod. xxv, 31, and I Kings vii, 49; Exod. xxx, 18 and I Kings vii, 38;*

*The rabbinical passages in support of this paragraph are compiled in "The Israelite," Volume II, numbers 40, 41, 42.

24. All biblical laws of the category of *Hukkim* or *Mishpatim* are parts of the law of the covenant according to their spirit, i. e., the ideas which they contain, but not according to the letter. For instance the Law (Deut. xxii, 8,) commands to make a banister to the roof. This law is abrogated according to the letter where no flat roofs exist; but it is obligatory according to the spirit, viz: that in our private premises also we should be careful to prevent mishaps to others. (Isaiah iv, 10, 11.)

25. The doctrines and the law of the covenant are compared to the universal laws of nature and like them they are direct from God and everlasting. (Isaiah xl, 8; liv, 10; lxvi, 10; Jeremiah xxxi, 35 to 37.) The other laws of the Bible, the means to the former, are like matter and its inherent laws.—The laws of matter change not, so is the spirit of these laws unchangeable, for it is divine; but the forms of matter change always according to its inherent laws and outer influences so must the letter of the law change according to its inherent spirit and the outer circumstances, always to reach the aim of the everlasting doctrines and laws of the covenant.

26. It is the duty of every conscientious son or daughter of the covenant not only to know the doctrines and laws of the covenant, but also to ascertain the spirit and ideas of the *Hukkim* and *Mishpatim*, as they are either parts of the law of the covenant or the best means to guide to their observation.—(Deut. vi, 1, 2, 3, 24; vii, 12.)

27. The *Hukkim* and *Mishpatim* being the means to the law of the covenant the prophets, with only one exception, rebuked Israel only for neglecting the laws of the covenant; for righteousness is obedience to these laws. (Deut. vi, 25; xxviii, 1 to 14; Isaiah i, 10 to 16; v, 8 to 24; Jeremiah vii; xxxiv, 8, etc.; Ezekiel xviii; xx.)

28. The rule in this respect must be: Choose the best means to reach the proper end. The best means to reach righteousness and piety, according to the spirit, are those prescribed in Sacred Scripture.

II. חֻקִּים.

20. *Hukim* are religious observances ordained in Sacred Scripture.

They must have either or all of the following tendencies :

1. To remind us of God's greatness, wisdom, omnipotence and holiness ; our dependency on His grace and mercy ; and our duties and hopes before Him.

2. To satisfy the yearning of our hearts after God, and strengthen our will to elevate our moral nature.

3. To give expression to our supplication, grief, repentance, humility, submission, gratitude, reverence and love before God, and find consolation.

210. Sacred Scriptures prohibit foolish or cruel observances or means to reach these ends or others, however proper they may be. (Levit. xviii, 1 to 5; Deut. xii, 29 to 31.)

Folly can not lead to wisdom and cruelty can not bring us to love, and God is supreme wisdom and infinite love.

Ridiculous observances also are prohibited in the Bible.— (Deut. iv, 5 to 8.)

211. To worship God is one of the first of the laws of the covenant. The biblical ordinances in regard to the mode of worship are of three kinds, 1. Holy seasons, 2. Holy places, 3. Holy actions.

III. HOLY SEASONS.

212. Beside the weekly Sabbath and the New moon the Bible ordains five holy seasons or feasts, 1. The Feast of Passover, פֶּסַח; 2. The Feast of Weeks, שְׁבוּעוֹת; 3. The Feast of Booths, סֻכּוֹת; 4. The Day of Memorial or New year, יוֹם הַזִּכְרוֹן or רֵאשׁ הַשָּׁנָה; and 5. The Day of Atonement, יוֹם כִּפּוּרִים. (Exodus xii; xxiii, 12 to 17; xxxiv, 18 to 24; Leviticus xvi, 29 to 34; xxiii; Numbers xxviii, 11 to 31; Deuter xvi, 1 to 17.)

213. The day of New moon is not a day of rest but of pecu-

liar worship, [II Kings, iv, 23; Isaiah i, 13, 14; lxvi, 23,] to mark the change of seasons by devotional practices.

§14. The Passover-feast lasts seven days from the fifteenth day of the first month, called *Nissan*. (Exodus xii, 2.) It is also called Feast of Unleavened Cakes on account of this kind of bread which is to replace the ordinary one during this feast. (*Ibid*, 15.) The first and last days are "holy convocations," when no servile labor should be done. The five intervening days are days of labor and peculiar worship, called

חול המועד.

§15. The Feast of Weeks lasts one day, the sixth day of the third month called *Sivan*, the fiftieth day after the first day of Passover. It is appointed for a "holy convocation," when no servile labor should be done.

§16. The Feast of Booths lasts seven days from the fifteenth day of the seventh month called *Tishri*, to conclude with the "Feast of Conclusion," the eighth day. The first day of the feast of booths and the feast of conclusion are "holy convocations," when no servile work should be done; the intervening six are days of labor and peculiar worship called:

חול המועד.

The festive wreath to be taken during this feast as ordained, Leviticus xxiii, 40, is not altogether explicable to us. "The fruit of the tree of *Hadar*" may signify the fruit of the most beautiful tree, or a tree may have been called *Hadar*. The myrtle branches may be the symbol of peace, but it is not certain. The branch of the palm tree, the noblest tree of the wilderness, certainly is the symbol of God's benignity and munificence to man and beast. Its fruit, the date, is sweet; its leaves and bark are useful; its branches and foliage invite the weary traveler to rest in the cool shade; its height distinguishes it from all trees around it; and its presence in the desert is an invariable sign of water. Water, the well, the brook, the rivulet are the most precious gifts of Providence in

the estimation of the sons of the desert; therefore the willow of the brook was added to the festive wreath to represent the goodness of Providence, and the libations during this feast were of water and not of wine, as usual; especially as this was the time to pray for water, as it rains only in winter in Palestine.

§17. The goodness of Providence being most conspicuous in the events of history and the productive energies of nature each of the three feasts is a memorial of an historical and an agricultural moment.

The Passover-feast is a memorial of the delivery of Israel from the Egyptian bondage. (Exodus i, 1 to xv, 27.) In an agricultural respect it was the time of thanksgiving for the ripe grains. (Levit. xxiii, 9 to 14.)

The Feast of Weeks is a memorial of the revelation of the Decalogue on Mount Sinai. (Exodus xix.) In an agricultural respect it was the day of thanksgiving for a happy harvest and the new flour. (Levit. xxiii, 15 to 21.)

The Feast of Booths is a memorial of God's protection in the wilderness where Israel sojourned forty years. (Exodus xxiii, 42, 43.) In an agricultural respect it was the time of rejoicing and thanksgiving before God for the fruits of the trees, the vine, olive, fig-tree, the date, pomegranate, &c., which were then gathered in.

§18. The lessons of these feasts are:

1. God is the Redeemer, and the father of liberty, (Passover-feast.) He is our Teacher and Legislator, (Feast of Weeks.) He is our Omnipresent Protector, (Feast of booths.)

2. We should have times specially appointed for the purpose of rendering thanks to God for His kindness, reminding us of our dependency on Him, and causing us to rejoice before Him who is our Benign Father.

3. Not ALONE but in the congregation of happy hearts and in company of those we cheered up by our munificence we should rejoice before God and render thanks to Him whose grace endures for ever.

4. As it is the will of God that we should have times of work and of rest, of worldly pursuits and of sanctification, of labor and of meditation; so it is His will that we should have days of rejoicing and gladness. But then we should rejoice "before God," i. e., without excess or debauchery, with kind and pious emotions, and at the side of the poor and needy whom we caused to rejoice with us.

§19. Also a time of serious reflection is necessary to man, and to this purpose the two other holy days are appointed, viz: The Day of Memorial, and the Day of Atonement.

§20. The Day of Memorial also called "Day of blowing the trumpet," (Numb. xxix, 1) and "Day of Judgment," (Psalm lxxxi, 4, 5,) lasts one day, the first day of the seventh month called *Tishri*. Most likely since the return of Zerubabel to Palestine this day was considered the civil New year, ראש השנה, (Ezra iii, 6.)

The blowing of the trumpet accompanied by many other instruments, (Psalm lxxxi, 1 to 4) in all places was intended to rouse the people to remember:

1. The goodness, justice and omnipotence of God, the king of all creatures.

2. The blessings of God which they enjoyed in the past year; the happiness and grief that passed through every heart; the good or evil doings every one entered into the book of eternal memory; how much better or worse we have grown the past year, and what lot we deserve in the coming from the hands of our Maker.

Man thus going to judgment with himself before the all-seeing eye of God the day is called, "Day of Memorial" and "Day of judgment."

By this self-inquiry every man must become aware of his sins, iniquities or transgressions. Therefore the Day of Atonement follows after the Day of Memorial.

§21. After nine days of self-inquiry, the tenth day of *Tishri* follows the Day of Atonement. This day is the "Sabbath of Sabbaths." (Leviticus xvi, 31,) i. e.:

1. A day to be devoted entirely to making atonement before God for our sins, to sanctify and elevate our moral nature to God, and be reminded of the everlasting Sabbath in the world of the spirits.

2. To declare the dominion of the spirit over the body by abstaining from all earthly enjoyments and occupying ourselves exclusively with holy thoughts which is the true Sabbath of the soul.

3. To invigorate our soul with new strength by the grace and mercy of God and our communication with Him, and acquire a mighty shield against the allurements of vice, and a powerful consolation for the hours of affliction.

§22. Atonement is made before God for our sins by sincere repentance of our wickedness, humiliation before God, by making good with our neighbor in whatever we sinned against him, and coming to the firm determination to sin no more.— (Exod. xxxiv, 7; I Kings viii, 46 to 50; Isaiah xlv, 21, 22; lv, 6, 7; Ezekiel xviii, 21 to 23, 31, 32; Jonah iii; Psalms xxv, 8 to 11; xxxii, 5; xxxiv, 18; li, 18, 19; cxxx, 7, 8; Proverbs xvi, 6;) because:

1. He who falls may stand erect and straight after he has risen again. He who was sick, by the application of the right remedy, may become as healthy as he ever was. He who deserts the straight path and chooses crooked by-ways may return to the level path and walk in it. So may the sinner return to the path of righteousness and be pious.

2. By our sins we cause not God to desert us, but ourselves to desert God; therefore we must return to God, and whenever we return we are deserted no longer.

3. Our pride, vanity, haughtiness, sinfulness and wickedness will not offend the immutable Deity, but benighten our soul, lead us to forget our duties and wrong our neighbor. If the darkness of sin be removed and our neighbor appeased by our own repentance, we must behold again the light of truth and virtue.

4. God punishes only for the sake of correction, for He is most gracious. If we punish ourselves for our misdeeds, and remorse and repentance are the worst punishment—God would not punish us again, for He is infinitely just.

By leaving the path of righteousness the sinner renounces the blessings inherent in virtue, and exposes himself to the curse that follows vice. By returning to the path of righteousness he escapes the curse and is blessed again. He only lost the time he squandered in sinfulness which he might have spent in self-improvement, and exposed himself to the danger of moral death.

§23. Every day of our life should and could be a day of judgment and atonement; Holy Writ only teaches us that man should and must have an appointed time to rouse him to self-inquiry and the consciousness of his moral condition, and prompt him to repentance and sanctification.

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thus gained for Israel by its immortal heroes. In commemoration of that joyous time lights are kindled in every house during those eight nights and additional prayers recited; but they are no holidays.

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§32. Holy Writ commands one holy place, the *Mikdash*, which to erect, support and venerate, Israel was expressly commanded. (Exodus xxv, 8; Levit. xix, 30; xxvi, 2; Deut. xiv, 22 to 27; xvi, 6, 7, 16, 17.)

This *Mikdash* was a portable tabernacle till Solomon (480 years after the exode) built the Temple of Jerusalem.

§33. When Israel was commanded to erect one national sanctuary it was not prohibited to have other places of worship beside; they were prohibited to make sacrifices or perform the ceremonies connected therewith at any place except the one national sanctuary, for the following reasons:

1. To have a center of union for the twelve tribes to be one nation before God in sentiments and thoughts;

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Thus we know that the Law commands at all times and places to have spots consecrated to the purpose of devotion.—The nomadic Hebrews were commanded to construct a portable tabernacle. When the nomadic life had given way to agriculture, industry and commerce, and the people were settled in towns and cities, a temple was *built*, according to the ideas of that age. But when Israel was dispersed and the Temple laid in ruins, minor places of worship were erected to meet the religious demands of that age, and those places also were sanctuaries, holy to the Lord of Hosts.

§35. In regard to sacred places the Law commands:

1. To have everywhere places appropriated for public worship suitable to the wants and demands of every age.

2. Places sanctified by devotion or sacred instruction are holy.

3. We should revere the places, where man communicates with God, and the words of the Almighty are proclaimed and expounded. (Genesis xxviii, 16, 17.)

Thus the spirit of the Law in regard to the Sanctuary is everlasting; according to its letter it ceased by the will of God when the Temple of Jerusalem was destroyed.

§36. Palestine is called the holy land, which it was, because:

1. The whole land was given to Israel in which to practice the laws of the Lord and prepare themselves for the great mission of conveying divine truth to all men. So the whole land was considered one divine temple.

2. The prophets and psalmists of the Lord, by their holy words, sanctified that land to a temple of truth.

It is natural for every good man to be attached to the land where his ancestors rest in the dust, his glorious history was enacted, his prophets and bards touched the cords of the sacred lyre and poured forth the glowing effusion of inspired words, and his immortal heroes fought the battles of the Lord; therefore Palestine was the holy land. But it is now defiled by barbarism and impiety, it is the holy land no more. The habitable earth must become one holy land; this is the object of the Law. (Zechariah ii, 14 to 17; Psalm cxiii.)

V. HOLY ACTIONS.

§37. The Law considers necessary not only sacred seasons and places, but also sacred actions to remind man of God, his dependence on Him, his hopes and duties, and to satisfy the holy yearning of his heart.

§38. Sacred actions are performances (being neither cruel, foolish nor ridiculous) intended to express our sentiments before God or to remind ourselves of God and His will.

§39. While the Law prohibits the imitation of pagan cus-

toms and ceremonies, i. e., all that is cruel, foolish, ridiculous, or that leads to immorality and wickedness; it also commands directly to "serve God," i. e., by sacred actions that lead to the fear and love of God. (Deut. vi, 1 to 3, 20 to 25.)

240. The Law prescribes a mode of worship to bring us nearer to God and guard us against pagan corruption.

241. The worship most acceptable to God is to do His will from the pure motive of love. (Proverbs xxviii, 9; Isaiah i, 10 to 18; lxvi, 1 to 4.)

242. The worship next most acceptable to God must be the desire and endeavor to learn His will in order to do it.— (Psalm i.)

Therefore the principal element of private devotion and public worship must be instruction in the will of God as revealed in His works and words. (Proverbs ii, 1 to 9; iii, 1 to 5; Nehemiah viii; Psalm cxix, 92.)

243. Sacred actions which lead to love and obey God, or to know His will are the proper means of divine worship.

Such means are:

1. Psalms or hymns in praise of the Most High. They not only refresh our memory with the greatness, wisdom, omnipotence and love of God, elevate and expand the soul on the pinions of song and devotion, but also inspire the heart to love and the will to obedience. (Numb. x, 10; Psalm cl.)

2. Psalms or prayers of thanksgiving. Gratitude is a noble virtue which we must cultivate before God, and express it in pious devotion. By these Psalms or prayers we not only cultivate one of the noblest sentiments of man, but are also reminded of God's boundless goodness. (Psalm c.)

3. Prayers of confession and repentance which remind us of our weakness, our faults and errors, and the unlimited mercy of the Most High. (Hosea xiv, 2 to 5; Psalm xxxii.)

4. Prayers of supplication which place us in direct communication with God, instil into the heart the healing balm of heavenly consolation, and bring us the soothing hope that God

hears when we pray and shields us against undeserved wrongs and evils. (Psalms vi, 9, 10; lxvi, 16, etc.; Isaiah lxvi, 24.)

‡44. The same Bible which teaches us, God is immutable and governs the universe by fixed laws, also informs us that the best and wisest men prayed in hours of affliction and God heard and granted their petition, and there can be no contradiction in Sacred Scripture.

To pray sincerely means to express our full confidence in God that He can and will fulfil our wishes addressed to Him.

This unconditional confidence in and submission to God is of itself a lofty virtue, the elevation of the soul to God, which must find its reward as virtue invariably will.

The reward of this virtue is :

1. Consolation and moral fortitude which he feels who prayed sincerely, as a response from heaven.

2. The fulfilment of his wishes addressed to God if they are not against his own happiness, inasmuch as he who prayed acquired a moral excellency which brings its own reward.

Often we address wishes to God the non-fulfilment of which results to our own welfare. But man is short-sighted.

‡45. Private devotion and public service must consist, secondly, of elements of devotion as described in ‡43, supported by solemn decorum, song and music or such other means as elevate the soul to God.

The Psalms and Hymns to this purpose should be taken from the Bible, as no author ever reached the truth and sublimity of God's words.

The prayers should be spontaneous and not from a prayer-book, as none can write exactly what we under different circumstances have to communicate to our God.

Instruction, Psalms, Hymns and Prayers should be cited in the language we understand best.

‡46. The national mode of worship prescribed by the Law is by sacrifices made by the priests and the other ministers of the tribe of Levi at the national sanctuary; because when

the Law was given to Israel the worship by sacrifices was common to all nations, and there was no particular cause for abrogating it in Israel. (Jeremiah vii, 22.)

§47. But also on the side of the sacrifices the word is acknowledged as the means of communication between God and man, in the confession of the priest for the congregation and every individual for himself upon the sacrifice, (Levit. xvi, 21;) in the blessing of the priests to be pronounced daily, (Numbers vi, 24, etc. ;) in the prayers on offering the first fruits of the trees and the tithe, (Deut. xxvi, 1, etc. ;) and in the psalms and songs of the Levites—so that the sacrifices and the other ceremonies were merely symbolic actions and the words and music were the main portion of the temple service.

§48. Outside of the national sanctuary the Law acknowledges the word only as the means of communication with God, (Exod. xx, 24,) wherever God's name is remembered He is nigh to bless us. No symbolic actions whatever are prescribed, but we are plainly commanded, "To serve God thy Lord with all thy heart and all thy soul." (Deut. x, 12.)

§49. Symbolic actions are required to convey ideas or sentiments to gross or weak minds; barbarous men express their feelings by wild gestures or gross symbols; words and songs are sufficient to instruct and edify the intelligent and express every sentiment or thought. The sons and daughters of the covenant have the solemn duty to be intelligent. Therefore if the temple of Jerusalem should ever be re-built no sacrifices would be made there, as we could not thus be instructed or edified, or serve God with all our heart and all our soul.—God by destroying the Temple demonstrated His will that no more sacrifices should be brought.

§50. The spirit of the laws of sacrifices, priesthood, sanctuary, &c., is perpetuated in the Synagogal worship, where we are no less before God and no less nigh to Him than in the Temple of Jerusalem, and our prayers and hymns are no less

acceptable to Him than sacrifices were at times of yore.— (Hosea xiv, 3; Psalms l, 7 to 15; xxxiv, 1 to 4.)

§51. Symbolic or holy actions only then have a value if they convey solemn ideas or sentiments to the mind which it receives not in a more direct manner. (Isaiah xxix, 13, 14.)— Therefore they changed always as the conceptions in general changed.

VI. מִשְׁפָּטִים

§52. *Mishpatim* are such biblical laws whose direct object is the dispensation of justice. (As the institution of a government, courts of justice, the examination of witnesses, the protection of the manslayer against the avenger of blood, etc.— Deut. xvii, 14, etc.; xvi, 18; xix, 11 to 21.)

§53. God is the reality of absolute justice. The laws of God are based on the principle of absolute justice. These are the laws of the covenant. Obedience to the laws based on the principle of absolute justice is human justice, which to administer faithfully is the duty of the sons and daughters of the covenant. The *Mishpatim* are the biblical means to fulfil this obligation, and like the *Hukkim* are obligatory according to the spirit, but not according to the letter.

§54. Civil and religious liberty means to be governed only by the laws based on the principle of absolute justice, not by the will or caprices of man, by unjust laws or mere compacts of convenience.

Therefore obedience to the laws of the covenant is civil and religious liberty. Whenever all men will be governed exclusively by the laws of the covenant mankind will be redeemed, "And God will be king over all the earth," i. e., absolute justice.

§55. *Mishpatim* are divided into organic laws, sanitary laws, and penal laws.

VII. ORGANIC LAWS.

§56. Organic laws are such biblical laws which prescribe the establishment and government of the public institutions.

§57. The first of all public institutions is the state. The state is an association of the individuals of one or more countries for the protection of the life, limbs, health, chastity, domestic happiness, property and honor of every individual, and to secure to each the share of happiness due to him.

The shortest definition of the term "state" is, an association of all to protect every individual and carry into effect the laws of the covenant. The twelve tribes of Israel were commanded to form one such state, and become a model of civilization to mankind at large. (Exodus xix, 5, 6; Levit. xxvi, 38, 58; Deuter. iv, 5 to 8; vii, 6.)

§58. This law is abrogated according to the letter, because the dispersed Israelites can not form one state; but it continues to be obligatory according to its spirit, viz: It is our duty everywhere to assist in constituting and supporting civilized states; for the dispensation of justice is a law of the covenant.

§59. Every person owes to his state obedience to the law, protection in cases of invasion or rebellion, and assistance to exercise its just authority. (Deut. xiii; xvii, 8 to 13; xx, 1 to 9.) The state owes equal protection to every individual and his just interests. (Exod. xii, 49; Numb. xv, 16, 29; Deut. xix; xxi, 1 to 9.)

§60. Holy Writ ordains that *judges* should be appointed at every place, who according to the Law render decisions in every controversy between man and man whatever his place of nativity or residence might be—and *bailiffs* or executive officers to execute the laws as ordered by the judges. (Deut. xvi, 18.) Beside these judges there should exist one supreme tribunal whose decisions should be final and binding upon all. (Deut. xvii, 8 to 13.)

§61. The duty of judges is unconditional justice in the name of God to all and every one; and the duty of every man is submission to the law. (Exodus xxiii, 1, etc.; Deut. xvi, 18 to 20; xvii, 12; xxiv, 16, 17.)

§62. Holy Writ permitted the children of Israel to have a king under the condition,

1. That he be an Israelite, i. e., a native of that country which he governs.

2. That he indulge not in luxury, effeminate himself not, amass no wealth, be subject to every law as the private citizen is, and be not overbearing against his brethren. (Deut. xvii, 14, etc.)

3. That he be obedient to the decisions and ordinances of the national council. (Numb. xi, 16, 17; Deut. xvii, 8 to 17.)

But this is no king in the common acceptation of the term. It is much more a republican chief, called king.

§63. The prophets opposed the institution of royalty. (Judges viii, 22, 23; Samuel viii; Isaiah i, 26; Hosea xiii, 11, 12.)

§64. In substance all these constitutional laws of the Bible are carried into effect in our country. Therefore every duty of the citizen, private or in office, is as sacred an obligation as any other divine law.

§65. In countries where despotism and injustice still have the supremacy, it is every righteous man's duty to oppose them effectually. (I Kings xi, 29 to 39; xii; II Kings xi.)

VIII. SANITARY LAWS.

§66. Sanitary laws are such biblical laws which are intended to protect life, health and strength. They consist chiefly of the following laws:

1. The prohibition of intermarriage of near relations.—(Levit. xviii, 5.)

2. The ordinances respecting diseases of the body, clothing or houses. (Levit. xii, &c.; Deut. xxiv, 8.)

3. The prohibition to eat unwholesome food. (Exodus xxii, 30; Levit. iii, 17; xvii, 10, etc.; Deut. xiv, 19 to 21.)

4. The ordinances of cleanliness. (Deut. xxiii, 10 to 15, and other laws.)

§67. The protection of life and health being one of the laws of the covenant, sanitary laws being the means to this end are no less obligatory than other duties.

§68. It is the spirit of these laws to guard ourselves and

two holy days are appointed, viz: The Day of Memorial and the Day of Atonement.

20. The Day of Memorial is also called "Day of blowing the trumpet," (Numb. xix, 1) and "Day of Judgment," (Psalm lxxxi, 4, 5.) It lasts one day, the first day of the seventh month called *Tishri*. Most likely since the return of Zerubbable to Palestine this day was considered the civil New Year, **ראש השנה**, [Ezra iii, 6.]

The blowing of the trumpet accompanied by many other instruments, (Psalm lxxxi, 1 to 4) in all places was intended to rouse the people to remember:

1. The goodness, justice and omnipotence of God, the king of all creatures.

2. The blessings of God which they enjoyed in the past year; the happiness and grief that passed through every heart; the good or evil doings that every one entered into the book of eternal memory; how much better or worse we have grown the past year, and what lot we deserve in the coming from the hands of our Maker.

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37. The Law considers necessary not only sacred seasons and places, but also sacred actions to remind man of God, his dependence on Him, his hopes and duties, and to satisfy the holy yearning of his heart.

38. Sacred actions are performances (being neither cruel, foolish nor ridiculous) intended to express our sentiments before God or to remind ourselves of God and His will.

39. While the Law prohibits the imitation of pagan customs and ceremonies, i. e., all that is cruel, foolish, ridiculous, or that leads to immorality and wickedness; it also commands directly to "serve God," i. e., by sacred actions that lead to the fear and love of God.--- [Deut. vi, 1 to 3, 20 to 25.]

40. The Law prescribes a mode of worship to bring us nearer to God and guard us against pagan corruption.

41. The worship most acceptable to God is to do His will from the purest motive of love. [Proverbs xxviii, 9; Isaiah i, 10 to 18; lxvi, 1 to 4.]

42. The worship next most acceptable to God must be the desire and endeavor to learn His will in order to do it. [Psalm i.]

Therefore the principle element of private devotion and public worship must be instruction in the will of God as revealed in His works and words. [Proverbs ii, 1 to 9; iii, 1 to 5; Nehemiah viii; Psalm cxix, 92.]

43. Sacred actions which lead to love and obey God, or to know His will are the proper means of divine worship.

Such means are :

1. Psalms or hymns in praise of the Most High. They not only refresh our memory with the greatness, wisdom, omnipotence and love of God, elevate and expand the soul upon the pinions of song and devotion, but also inspire the heart to love and the will to obedience. [Numb. x, 10; Psalm cl.]

2. Psalms and prayers of thanksgiving. Gratitude is a noble virtue which we must cultivate before God, and express it in pious devotion. By these psalms and prayers we not only cultivate one of the noblest sentiments of man, but are also reminded of God's boundless goodness. [Psalm c.]

3. Prayers of confession and repentance which remind us of our weakness, our faults and errors, and the unlimited mercy of the Most High. [Hosea xiv, 2 to 5; Psalm xxxii.]

4. Prayers of supplication which place us in direct communication with God, instil into the heart the healing balm of heavenly consolation, and bring us the soothing hope that God hears when we pray and shields us against undeserved wrongs and evils.— [Psalms vi, 9, 10; lxvi, 16, etc.; Isaiah lxvi, 24.]

44. The same Bible which teaches us, that God is immutable and governs the universe by fixed laws, also informs us that the best and wisest men prayed in hours of affliction and God heard and granted their petition, and there can be no contradiction in Sacred Scripture.

To pray sincerely means to express our full confidence in God that He can and will fulfil our wishes addressed to Him.

This unconditional confidence in and submission to God is of itself a lofty virtue, the elevation of the soul to God, which must find its reward as virtue invariably will.

The reward of this virtue is :

1. Consolation and moral fortitude which he feels who prayed sincerely, as a response from heaven.

2. The fulfilment of his wishes addressed to God, if they are not against his own happiness, inasmuch as he who prays acquires a moral excellency which brings its own reward.

Often we address wishes to God the non-fulfilment of which results to our welfare. But man is short-sighted.

45. Private devotion and public service must consist, secondly, of elements of devotion as described in 243, supported by solemn decorum, song and music or such other means as elevate the soul to God.

The psalms and hymns to this purpose should be taken from the Bible, as no author ever reached the truth and sublimity of God's words.

The prayers should be spontaneous and not from a prayerbook, as none can write exactly what we under different circumstances have to communicate to our God.

Instruction, psalms, hymns and prayers should be cited in the language we understand best.

46. The national mode of worship prescribed by the Law is by sacrifices made by the priests and the other ministers of the tribe of Levi at the national sanctuary; because when the Law was given to Israel the worship by sacrifices was common to all nations, and there was no particular cause for abrogating it in Israel. [Jeremiah vii, 22.]

47. But also on the side of the sacrifices the word is acknowledged as the means of communication between God and man, in the confession of the priest for the congregation and of every individual for himself upon the sacrifice, (Levit. xvi, 21;) in the blessing of the priests to be pronounced daily, (Numbers vi, 24, etc;) in the prayers on offering the first fruits and the tithe,

(Deut. xxvi, 1, etc. ;) and in the psalms and songs of the Levites—so that the sacrifices and other ceremonies were merely symbolic actions and the words and music were the main portion of the temple service.

48. Outside of the national sanctuary the Law acknowledges the word only as the means of communication with God, (Exod. xx, 24,) wherever God's name is remembered He is nigh to bless us. No symbolic actions whatever are prescribed, but we are plainly commanded, "To serve God thy Lord with all thy heart and with all thy soul." [Deut. x, 12.]

49. Symbolic actions are required to convey ideas or sentiments to gross or weak minds; barbarous men express their feelings by wild gestures or gross symbols; words and songs are sufficient to instruct and edify the intelligent and express every sentiment or thought. The sons and daughters of the covenant have the solemn duty to be intelligent. Therefore if the Temple of Jerusalem should ever be rebuilt no sacrifices would be made there, as we could not thus be instructed or edified, or serve God with all our heart and all our soul. God by destroying the Temple demonstrated His will that no more sacrifices should be brought.

50. The spirit of the laws of sacrifices, priesthood, sanctuary, &c., is perpetuated in the Synagogal worship, where we are no less before God and no less nigh to Him than in the Temple of Jerusalem, and our prayers and hymns are no less acceptable to Him than sacrifices were in times of yore. [Hosea xiv, 3; Psalm l, 7 to 15; xxxiv, 1 to 4.]

51. Symbolic and holy actions have then only a value if they convey solemn ideas or sentiments to the mind which it receives not in a more direct manner. [Isaiah xxix, 13, 14.] Therefore they changed always as the conceptions in general changed.

VI. מִשְׁפָּטִים

52. *Mishpatim* are such biblical laws whose direct object is the dispensation of justice. [As the institution of a government, courts of justice, the examination of a witness, the protection of the manslayer against the avenger of blood, etc. Dent. xvii, 14, etc.; xvi, 18; xix, 11 to 21.]

53. God is the reality of absolute justice. The laws of God are based on the principle of absolute justice. These are the laws of the covenant. Obedience to the laws based on the principle of absolute justice is human justice, which to observe faithfully is the duty of the sons and daughters of the covenant. The *Mishpatim* are the biblical means to fulfill this obligation, and like the *Hukkim* are obligatory according to the spirit, but not according to the letter.

54. Civil and religious liberty means to be governed only by the laws based on the principle of absolute justice, not by the will or caprices of man, by unjust laws or mere compacts of convenience.

Therefore, in our obedience to the laws of the covenant we have civil and religious liberty. Whenever all men will be governed exclusively by the laws of the covenant mankind will be redeemed, "and God will be king over all the earth," i. e., absolute justice will reign supreme.

55. *Mishpatim* are divided into organic laws, sanitary laws, and penal laws.

VII. ORGANIC LAWS.

56. Organic laws are such biblical laws which prescribe the establishment and government of the public institutions.

57. The first of all public institutions is the State. The State is an association of the individuals of one or more countries for the protection of the life, limbs, health, chastity, domestic happiness, property and honor of every individual, and to secure to each the share of happiness due to him.

The shortest definition of the term "state" is, an association of all to protect every individual and carry into effect the laws of the covenant. The twelve tribes of Israel were commanded to form one such State, and become a model of civilization to mankind at large. [Exodus xix, 5, 6; Levit. xxvi, 38, 58; Deut. iv, 5 to 8; vii, 6.]

58. The letter of this law is abrogated, because the dispersed Israelites can not form one State; but it continues to be obligatory according to the spirit, viz: It is our duty everywhere to assist in constituting and supporting civilized states; for the dispensation of justice is a law of the covenant.

59. Every person owes to his State obedience to the law, protection in case of invasion or rebellion, and assistance in the exercise of its just authority. (Deut. xiii; xvii, 8 to 13; xx, 1 to 9.) The state owes equal protection to every individual and his just interests.— [Exod. xii, 49; Numb. xv, 16, 29; Deut. xix; xxi, 1 to 9.]

60. Holy Writ ordains that judges should be appointed at every place, who according to the Law render decisions in every controversy between man and man whatever his place of nativity or residence might be—and *bailiffs* or executive officers to execute the laws as ordered by the judges. (Deut. xvi, 18.) Beside these judges there should exist one supreme tribunal whose decisions should be final and binding upon all. [Deut. xvii, 8 to 13.]

61. The duty of judges is unconditional justice in the name of God to all and every one; and the duty of every man is submission to the law. [Exodus xxiii, 1, etc.; Deut. xvi, 18 to 20; xvii, 12; xxiv, 16, 17.]

62. Holy Writ permitted the children of Israel to have a king under the condition:

1. That he be an Israelite, i. e., a native of that country which he governs.
2. That he indulge not in luxury, effeminate himself

not, amass no wealth, be subject to every law as the private citizen is, and not be overbearing towards his brethren. [Deut. xvii, 14, etc.]

3. That he be obedient to the decisions and ordinances of the national council. [Numb. xi, 16, 17; Deut. xvii, 8 to 17.]

But this is no king in the common acceptation of the term. It is much more a republican chief, called king.

63. The prophets opposed the institution of royalty. [Judges viii, 22, 23; Samuel viii; Isaiah 1, 26; Hosea xiii, 11, 12.]

64. In substance all these constitutional laws of the Bible are carried into effect in our country. Therefore every duty of the citizen, private or in office, is as sacred an obligation as any other divine law.

65. In countries where despotism and injustice still have the supremacy, it is every righteous man's duty to oppose them effectually. [I Kings xi, 29 to 39; xii; II Kings xi.]

VIII. SANITARY LAWS.

66. Sanitary laws are such biblical laws which are intended to protect life, health and strength. They consist chiefly of the following laws:

1. The prohibition of intermarriage of near relations. [Levit. xviii, 5.]

2. The ordinances respecting diseases of the body, clothing or houses. [Levit. xii, &c.; Deut. xxiv, 8.]

3. The prohibition to eat unwholesome food.—[Exodus xxii, 30; Levit. iii, 17; xvii, 10, etc.; Deut. xiv, 19 to 21.]

4. The ordinances of cleanliness. [Deut. xxiii, 10 to 15, and other laws.]

67. The protection of life and health being one of the laws of the covenant, sanitary laws being the means to this end are no less obligatory than other duties.

68. It is the spirit of these laws to guard ourselves and our neighbor against everything that engenders

sickness, weakness or death. To sell unwholesome food or poisonous articles, or allow every man to be a physician or druggist without the adequate knowledge, or not calling a physician to the sick, keeping ourselves or our premises unclean, and all other things that engender diseases, weaken the physical constitution, or cause death, are prohibited by these laws of the Bible. [Exodus xv, 26.]

IX. PENAL LAWS.

69. Penal laws are such biblical laws which ordain a certain punishment for the commission of certain transgressions of the Law. [For instance, Exodus xxi, 5, 6, 12, &c.]

70. Without penal laws the Law itself would be of no effect to the unrighteous, and afford no protection to the righteous, as wicked men would easily violate it. Therefore the Bible teaches that the lawful authorities should have the right to punish transgressors.

71. In regard to penal laws the Bible commands;

1. The legal authorities only must ascertain the crime, dictate and cause the infliction of punishment, and no individual is allowed to do so. [Exod. xxi, 6; xxii, 8; Deut. xvi, 18 to 20; xvii, 5, 8 to 18; xix, 11, 12; xxi, 1 to 9, 19; xxv, 1, 2.]

2. The punishment must be intended only to correct the criminal and protect society against crimes. [Deut. xix, 20; xxiv, 16; xxv, 1, 2, 3.]

3. Therefore as mankind improve and crimes diminish, the severity of the penal laws must subside; so that they will be abolished altogether when all men obey the laws of the covenant. [Isaiah xi, 9; lxxv, 25.]

72. The penal law of the Bible are severe in theory and mild in practice, by the numerous conditions to be fulfilled before punishment could be administered.— [Deut. xvii, 4, 6; xix, 15, etc.; Exod. xxiii, 7.]

“Let us hear the conclusion of the whole matter:

Fear God, and keep His commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

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