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TOWARD AN ADULT STUDY COURSE IN GREAT JEWISH LITERATURE

Charles D. Mintz

"Thesis submitted in partial fulfillment of requirements for Ordination"

"HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
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DIGEST OF THE THESIS

TOWARD AN ADULT STUDY COURSE IN GREAT JEWISH LITERATURE

by Charles D. Mintz

The adult study course on great Jewish literature presented in this thesis is intended for that minority of our people who genuinely enjoy intellectual activity, who read widely in various fields and who are capable of understanding truly great Jewish literature. The general aim of the thesis is to present a study course in various types of Jewish literature that will both stimulate the mind of the student and aid him in developing the intellectual tools with which he may cope with his own religious problems.

The material selected represents writings from three distinctly different kinds of Jewish books. Those books or parts of same are The Book of Job, Moses Maimonides' Guide for the Perplexed and the Union Prayer Book, Volumes I and II.

The entire Book of Job is used. It was chosen as an example of Biblical literature as the author feels it is an excellent example of how the Bible can be utilized to help us in our own attempts at coping with religious problems. It is hoped that the student will become familiar with the main problem posed by the book and thereby be able to present his own thinking on the problem of theodicy as it is manifested in his own life.

The material from the Guide for the Perplexed was selected in such a way as to illustrate the factors which

were involved in Maimonides' development of his God concept. Besides becoming familiar with these ideas, the student should be able to compare and contrast Maimonides' approach to God with the approach of Reform Judaism.

Major portions of the Union Prayer Book were chosen to give the student an opportunity to study and discuss the book which is of more immediate significance to him than any other piece of Jewish literature. The student should become familiar with the central ideas of the prayers, with the essential structure of the services and with the principles which underlie the writing of the prayer book.

Each unit contains a complete lesson plan, a comprehensive examination and the text to be studied. These lesson plans consist of the aims of the lesson, material for review, a step-by-step procedure to be followed in introducing the new material and the assignment for the next session. The examination contains multiple choice questions and an essay question.

The course is so designed and detailed that it is possible for a layman who is a qualified teacher to serve as instructor, though it would be preferable for the rabbi, with his wider knowledge of Judaism, to teach such a course.

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INTRODUCTION

Probably the most distressing aspect of Jewish religious life in America is the fact that our people are, for the most part, Jewishly illiterate. With all of their efforts, our rabbis have miserably failed to convince their congregants that there is value to Jewish study and that there is much beauty, meaning and enjoyment that can be derived from the literature of our people. In view of this almost universal failure, one might be justified in asking whether success is possible in such an endeavor. Perhaps, as many maintain, our people have become far too lazy and disinterested in Judaism to engage in serious study. I for one do not think so. The time, money and energy which Jews all over America give to their temples attests to the fact that they are neither lazy nor disinterested in Judaism. On the otherhand, I am firmly convinced that it is foolhardy to expect the great mass of American Jewry to engage in the study of what is admittedly a very difficult body of literature. Most people have neither the capacity nor the intellectual curiosity to undertake such a project. For them, there are any number of popular books from which they can derive a cursory knowledge of Jewish religious thought. We do, however, have in our congregations a minority of people who genuinely enjoy intellectual activity, who do read widely in various fields and who are capable of understanding the truly great Jewish literature. It is for this group of people that the type

of adult study course presented in this thesis is intended.

The general aim of this thesis is to present an adult course of study in various types of Jewish literature which will both stimulate the mind of the student and aid him in developing the intellectual tools with which he may cope with his own religious problems.

To achieve this goal, I have selected material from three great Jewish books which I believe to be illustrative of three distinctly different kinds of Jewish writing. The works chosen are The Book of Job, Moses Maimonides' Guide for the Perplexed and the Union Prayer Book, Volumes I and II.

The material to be studied has been divided into three units. Unit One consists of the entire book of Job. My primary reason for selecting this work as an example of Biblical literature is because I feel that this book deals with a problem that is as meaningful to us today as it was to those for whom the book was originally written. It represents, in my opinion, an excellent example of how the Bible can be utilized to help us in our own attempts at coping with religious problems. After having completed this unit, it is hoped that the student will fully understand the problem posed in the book and will be conversant with the various types of arguments presented by its characters. He should also be able to systematically present his own thinking on the problem of theodicy as it manifests itself in his own life.

Unit Two consists of selections from Part I of Moses Maimonides' Guide for the Perplexed. This material was

selected in such a way as to illustrate to the student the factors which ~~were~~ involved in Maimonides' development of his God concept. After having completed this unit, the student should be familiar with Maimonides' basic assumptions concerning God, with his doctrine of attributes and with his method of interpreting scripture. He should also be able to discuss the similarities and divergencies between the rationalistic approach to God used by Maimonides and the approach to God of Reform Judaism.

Unit Three consists of the major portions of the Union Prayer Book, Volumes I and II. In selecting this material, I had but one objective in mind; to afford the student the opportunity to study and discuss the book which is of more immediate significance to him than any other piece of Jewish literature. As is mentioned in the introductory lesson of this unit, I do not consider this work to be a monumental intellectual achievement nor do I think that it represents a work of lasting literary value. Its greatness lies in the fact that it represents the hopes and aspirations as well as the thinking of large numbers of our people. After completing this unit, the student should be familiar with the central ideas contained in all major prayers, the essential structure of the services, the principles that underlie the writing of the Union Prayer Book and, of course, he should be familiar with the differences between the Reform and traditional service.

Each unit consists of detailed lesson plans containing the aims of the lesson, material for review, a step by

step procedure to be followed in presenting the new material, questions for discussion and the answers to these questions and the assignment for the next session. The final lesson in each unit is a comprehensive examination covering the material studied in that unit. These examinations are made up of two sections: a set of multiple choice questions and an essay question. The examinations are intended to be open book exams and the student is permitted to use any books or notes he desires. With regard to the multiple choice section of these exams, it may be interesting to note that two students at the College took the examination of the Book of Job. Both took it at sight, one utilizing a Bible while the other used no notes or books of any kind. The first student scored a grade of 56; the second a grade of 48!!! The only conclusion to be drawn from this information is, I think, that in order to pass such an examination, one must be thoroughly familiar with the material. A cursory knowledge will not produce a passing grade. I have used this type of examination in teaching adults before, and have found that they enjoy taking such an examination and feel that it represents a real learning experience.

In addition to the lesson plans and examinations, Units One and Two contain the complete texts to be studied. The reason these are included is that, in discussing the idea of a Jewish great books course with a number of Jewish educators, I found that one of the problems they had

encountered in attempting to teach such a course was the fact that, with the exception of the prayer book and the Bible, text books were hard to obtain or were prohibitively expensive. It is my opinion that to avoid such a problem, material to be studied should be made into a syllabus available to both student and teacher.

It is felt that since each lesson plan is presented in step-by-step detail, any qualified teacher can serve as an instructor for this course. Ideally, the rabbi, with his wider knowledge of Judaism, would be in the best position to teach such a course.

I began by stating that I believe there is a group of people who will profit from and enjoy a course in Jewish great books. However, I do not believe that their innate intellectual curiosity and their desire to learn more about Judaism will be enough to motivate them to spend the amount of time necessary if they are to fully understand the material presented. It is for this reason that the course of study provides ample time for classroom discussion, special techniques for handling review sessions and, as was mentioned previously, a multiple choice examination. It is my belief that these methods, when used properly, will provide the added motivation and stimulation that the student needs. This same method is used at the University of Chicago in teaching young adults a course in the great books. I firmly believe that it can be used to even greater advantage in teaching adults.

UNIT I

THE BOOK OF JOB

TEACHER'S LESSON PLANS FOR BOOK OF JOB

LESSON #1 - Introduction & Chapters 1&2

I. Aims of the Lesson

- A. to motivate the student to want to read the material
- B. to introduce the student to the text itself
- C. to demonstrate procedures of the class and how material is to be handled

II. Select various passages from the Prayerbook which would indicate the following attributes of God:

- A. His justice
- B. His concern for man
- C. His fatherly love
- D. His attention to our prayers
- E. His mercy

III. Emphasize the fact that this is how we think of God when we pray to Him. These are the terms in which the rabbis speak of Him.

IV. Then, open a discussion by asking the students to think about the state of the world around them and ask them to list God's attributes in terms of what they see in the world:

- A. in justice
- B. lack of concern for man (witness 6,000,000 Jews murdered in Germany)
- C. human suffering
- D. unanswered prayers
- E. catastrophes in nature itself which cause man to suffer

Apparently our prayerbook paints only one side of the coin. What does Judaism have to say about the other side? Does it deal with these problems? I think it does. Let's look at a book of the Bible which deals with a fellow who suffered greatly at the hand of God. He loses all his wealth and his whole family, and is plagued by disease and he wants to know why. Let's turn to the Book of Job and see what it has to say about some problems which are very much with us today.

V. Read the first two chapters IN CLASS.

VI. Now ask the following questions to demonstrate to the student what you want him to get out of this reading:

A. What is the literary device used to introduce the body of the text?

Answer: the meeting of God and Satan, who challenges Job's righteousness and suggests a test.

B. What are the problems presented in these chapters?

Answer: 1. Is Job really righteous?
2. What kind of God would consent to such a test?
3. Should Job have cursed God and died as his wife suggested?

Note to the Teacher:

The 3 questions given as the answer to question B are not to be answered by the class. They are here to illustrate to the student what he should look for when he reads.

C. On the basis of these two chapters, are we in a position to state the main problem of the book?

Answer: Wait and see. Don't make snap judgments. After reading further, the major theme will be clear to all.

Note to the Teacher: This 3rd question should be discussed in class and the answer presented.

- VII. Assign for next week Chapters 3 through 11 and emphasize the fact that in order to discuss intelligently, one must have prepared the material. Suggest that the student take notes at home and in class.
- VIII. Be sure to tell the student that tests will be given (multiple choice questions) and that books and notes will be permitted at all tests. (illustrate the type of test question - if properly presented, these tests should be a motivation to proper preparation) Be sure to inform the students that the tests are Not to check them, but to check on your effectiveness and to give the student an opportunity to see what he has absorbed.

LESSON #2 - CHAPTERS 3 through 11

I. Aims of the Lesson

- A. Review content of the chapters assigned
- B. Point out the fundamental problem of the book
- C. Portray Job and his friends as real people whose attitudes correspond to some of our own.
- D. Explain the arguments involved

II. Chapter 3

Job curses his fate and wishes that he had never been born.

- A. What attitude is displayed by Job in this chapter?

Answer: complete despair and confusion

- B. Does he demonstrate any lack of righteousness or anger against God?

Answer - No - only grief and misery

- C. Is Job's attitude a plausible one? Is it one that we might expect in these circumstances?

Answer: Yes. Let the class come to this conclusion. Don't force it upon them.

Note to the Teacher: Beginning with Chapter 4 and continuing through Chapter 14, we enter the first circle of speeches in a running debate between Job and his three friends. The friends will, in these chapters, argue that Job has sinned. They argue from the attributes of God. Since God is good and just, He would not punish a righteous man. Job is being punished; therefore, we must conclude that he has sinned.

III. Chapters 4-5 - Eliphaz' 1st speech

Eliphaz seeks to explain Job's sufferings and to comfort him. His arguments are as follows:

- A. Only the wicked perish because of affliction.

The righteous learn through suffering (Ch. 4:1-11)

- B. No man can be right when he argues with God.
(Ch. 4:12-21 and Ch. 5:1-7)

- C. Man should be glad when he suffers at the hands of God because through this suffering, he can save himself from greater evil. Therefore, Job should commit himself to God. (Ch. 5:8-27)

Question for Discussion: What is the basis of all these arguments?

Answer: Religious conviction and revelation (Ch.4:12-13)

IV. Chapters 6-7 Job's Reply to Eliphaz

Before going into Job's arguments, point out that he is too involved with his own sufferings to answer directly the arguments posited in the previous two chapters. He will come to them later. In these chapters, he makes the following points:

- A. My affliction is far greater than anything I deserve. (Ch. 6:1-13)
- B. My friends who have come to comfort me treat me very badly (Ch. 6:14-30)
- C. Chapter 7 again represents an outburst of despair

V. Chapter 8 - Bildad's 1st speech

- A. Bildad argues that because of His nature, God deals justly with men, rewarding righteousness and punishing wickedness. Because they were wicked, Job's children died. (Ch. 8:4)

If Job is righteous, God will vindicate him and make his end greater than his beginning. (Ch.8:6-7 and 20-22)

Question for Discussion: How does this position differ from that of Eliphaz?

Answer: It is essentially the same, but Bildad does not

rely only upon his own religious conviction, but upon the teachings of tradition (V. 8 ff)

VI. Chapters 9-10 Job's Reply to Bildad

A. In Chapter 9, there are two problems posed:

1. How can a man demonstrate his innocence in the presence of God who is all powerful and whose wisdom is infinite?

Job's answer: He cannot demonstrate his innocence because God can make right appear to be wrong (see Verse 20)

2. Is God really discriminate in his dealings with men? Does He deal justly with them?

Job's answer: No. He destroys the righteous and the wicked as one. (Verses 21-24)

Note to the Teacher: Question 2 is the fundamental question of the book. Point it out to the class and inform them that this question will be elaborated upon again and again.

B. Note Verse 24 in Chapter 9: "If it be not He, who then is it?" For Job, this was a rhetorical question, but you might discuss other possible alternatives in class.

C. Chapter 10 takes us back to Job's personal appeal. He asks the following questions:

1. Why should God, who has created me, now wish to destroy me?
2. What is the cause of my sufferings?

Job has no answers to these questions. He wishes that God would supply the answers.

VIII. Chapter 11 - Zophar's 1st speech

In the previous two chapters, Job has vehemently protested his innocence. Zophar attempts to refute this claim. His argument is as follows:

- A. If God would appear as Job desires, He would teach Job of His omniscience and then Job would realize his sins, for God knows of sins which are hidden even to a man's conscience.
(verses 2-5)
- B. It is this divine wisdom which, when it detects man's sins, accounts for the sudden disasters which befall man (verses 7-12)
- C. If Job will put away his evil, he will again prosper (verses 13-20)

Next Assignment: Chapters 12 through 21

LESSON #3 - Chapters 12 through 21

I. Aims of the Lesson

- A. A brief review of material that has been covered
- B. A discussion of the new material
- C. Relate this material to the lives of the students

II. Use the following questions for review

- A. On the basis of the 11 chapters which we have read, are we in a position to say anything about the character of Job and his friends?

Answer: Yes. Concerning Job, we can say that he is a man determined to answer a fundamental problem, i.e., the problem of good and evil - the problem of theodicy. He is not afraid to argue even with God in his quest for a solution.

As for the friends, we can already determine that they are rather uncharitable and willing to condemn Job without pointing to his specific guilt. However, they have what may be a valid point for the religious man; namely, if Job is being punished, then he must have sinned, for God is, by His very nature, just.

- B. Does Job's willingness to argue with God tell us anything about his religious feelings?

Answer: Let the class discuss this question.

Note to the Teacher: In handling a question such as this, do not argue with the student about the correctness of his views, but attempt to direct him back to the text and get him to present evidence for his views. In this way you can, in a few minutes, review the important material that has been covered.

III. Chapters 12 to 14 - Job's Answer to Zophar

- A. In Chapter 12, Job waxes sarcastic against his three friends for their assumed superiority over him. (verses 1-6) He points out that the knowledge of God's ways which his friends claim to possess is something secret and wonderful

(CF Chap. 11:6) is in reality so common that anyone willing to open his eyes or ears can acquire it. (verses 7-25)

- B. In Chapter 13, having demonstrated that he is very well aware of God's wisdom and power, Job points out that this knowledge still has not solved his problem. Therefore, he wishes to reason with God. (verses 1-3)
- C. At this point, we have a digression, where Job condemns his friends in most vehement language, calling them plasterers of lies and worthless physicians. (Ch. 13:4) He accuses these friends of acting as advocates for God, not because they have evidence of his guilt, but because they exhibit a false religiosity (verses 6-12)

Questions for Discussion

1. Why does Job consider his friends to be plasterers of lies and worthless physicians?

Answer: Because they fail to point out his guilt, he considers them liars and because they fail to give him consolation or help, he refers to them as worthless physicians, and maintains that they would be far wiser to remain silent.

2. Do the 3 friends necessarily exhibit the false religiosity that Job accuses them of?

Answer: Not necessarily. Let the class discuss other alternatives.

- D. In verses 15 and 16 of Chapter 13, we find one of the most beautiful expressions of faith and human integrity ever uttered or written. The meaning is self-evident - faith in God, even in

the face of apparent injustice, yet the integrity to argue one's cause against God, firm in the belief that this is what the deity would expect of a good man.

NOTE TO THE TEACHER: You might point out a few instances where other Biblical personalities have argued with God. (References: Gen. 18:16-33; Ex. 32:11-14; Jer. 12 - compare this chapter from Jeremiah with Job)

Questions for Discussion

1. Is the problem of faith in the face of apparent injustice relevant in your lives?

Answer: Let the class discuss

- E. In Chapter 14, verses 1-6, Job argues that man, being mortal, is a feeble and wretched creature. Why then, he asks, should God enter into judgment with him? Verses 7-12 contain the thought that man's fate is worse than even that of the tree, for the tree, when it is cut down, can start again, but man, when he dies, is cut off forever. This same thought is contained in verses 19-22.

IV. Chapter 15 - Second speech of Eliphaz

This chapter marks the opening of the second circle of speeches, continuing through Chapter 21. In this new circle, we will find the 3 friends no longer arguing from the attributes of God but from man, particularly the wicked man, and his fate as history shows it to be. The chapter falls into two major sections:

- A. Verses 1-16 - in this section, Eliphaz attacks the utterances made by Job in Chaps. 12-14. He tries to show that Job does not possess the wisdom that

he has laid claim to (Cf. Chap. 12:3-7 and 13:1) and further that he is irreligious and lacking in piety. Verses 1-6 introduce the argument, verses 7-11 deal with Job's claim to wisdom and verses 12-16 deal with his alleged irreligiosity.

B. Verses 17-35 - having rebuked Job, Eliphaz now presents his doctrine of the wicked man, which contains three points:

1. the wicked man is haunted by his own conscience and by premonitions of evil. (v. 22-24)
2. the cause of this guilty conscience is that he has defied God. (v. 25-28)
3. a picture of his fate and punishment are presented. (v. 29-35)

V. Chapters 16-17 - Job's reply to Eliphaz

In these two chapters, Job argues that he has no more hope in this life. He is convinced that he will die; yet he is still certain that in death God will vindicate him.

VI. Chapter 18 - Bildad's 2nd speech

Whereas Eliphaz tried to show that the sinner is punished by his own conscience, Bildad, in this speech, attributes this punishment to the order of nature and to the moral nature of man, both of which rise up against the sinner. (verses 5-21)

VII. Chapter 19

Again, after painting a dark and gloomy picture of his present situation, Job utters the hope that he

will be vindicated in death. (verses 23-27)

VIII. Chapter 20 - Zophar's 2nd Speech

Zophar argues as follows: Wickedness brings about its own retribution. The wicked prosper for only a short time and then are brought low. After the manner of a man's evil doings, so is he punished.

Note to the Teacher: The following chapter is extremely important for in it, we find the problem of theodicy fully expounded.

IX. Chapter 21 - Job's answer to Zophar

Verses 1-6 are an introduction. Verses 6-16: Job argues that experience shows that the wicked, their children and their possessions all prosper. They even die in peace. Verses 17-21: On the otherhand, how often do we find that they are consumed by calumny? Verses 22-26: Why then should men (especially the 3 friends) try to impose upon God principles which He does not follow? Verses 27-34: Job tries to show that his friends have no knowledge of the ways of God and even less of the ways of mankind. For man, says Job, rather than shunning evil, readily follows in the foot-steps of the evil-doer.

Note to the Teacher: Here is an opportunity for an excellent discussion. Are these points made by Job valid? Is the evil man really better off than the good man? Do men really look up to the evil-doer with respect? Let the class give vent to their own feelings on this subject.

Next Assignment: Chapters 22 through 31

LESSON #4 - Chapters 22 through 31

I. Aims of the Lesson

- A. a brief review of what has preceeded
- B. discussion of the new material
- C. relate material to lives of students

II. Review activity

In order to review the material of the past sessions, we are going to set up a role play situation. Choose four members of the group who are relatively articulate. On separate slips of paper, write out the following instructions for each of them:

- A. Mr. Jones - for 20 years you have struggled to build up a fine business. Despite the fact, that you are often strapped for money, you have always given very generously to charity, you have been an active member of the Temple and a communal leader. Moreover, you have lived a righteous life and have been most thankful for the blessings which God has given you. During the past few years, your business has prospered and you have even been thinking in terms of retirement in the near future.

Last week, however, there was a fire in your place of business and the place was gutted. Your insurance agent has informed you that you are under insured and as of now you are completely bankrupt. You are now even worse off than you were 20 years ago for now you have huge family obligations. You cannot understand how God could treat you so. Is there no justice in the world?

- B. Three friends have come to you in order to console you and discuss your situation. Applying the arguments used by Job, and any additional ones you choose, try to point out the very real problem of theodicy to these friends and to the class as a whole.

- B. Mr. Smith - you know that Mr. Jones has always been a good person according to your own standards of virtue, but you are convinced that

God, by His very nature, is just and good. Therefore, you feel that Mr. Jones must have done something terrible to have merited the punishment which he is now suffering. You are to try to get him to realize that, in one way or another, he must have committed grave sins. You are to do this, not in order to shame him, but rather to help him back to the path of righteousness once again. Once he repents, you are sure that his fortunes will take a turn for the better.

- C. Mr. Ginsberg - you are only a casual acquaintance of Mr. Jones and on the basis of your own experience, you are not in a position to say whether he has sinned or not. But your religion has taught you that wickedness brings about its own rewards. History shows that though the wicked may prosper for a short time, they are ultimately destroyed. You are to harrass Mr. Jones to try to prove him to be a wicked fellow by virtue of the fact that he is now suffering. You are to do this only by pointing to cases in history where the wicked have been destroyed. Do not try to argue on the grounds that God is just; argue only from man.
- D. Mr. Levy - you are convinced that the question of Mr. Jones' guilt or innocence is completely irrelevant. Insofar as you are concerned, God is not involved in this situation. The calumny which has befallen Mr. Jones is, in your mind, to be attributed either to bad luck or to the man's carelessness or negligence. It will be your job to try to impress this view upon those in the role play and upon the class in general.

After the directions have been distributed and each player given a few minutes to digest them, explain the situation to the whole group; i.e., the type of person Mr. Jones is and what has befallen him and that the other 3 men have come to console him. Then, seat the players in a semi-circle and let them act out the situation for about 5-10 minutes. You may, from time to time, take the part of any given player in order to clarify or enlarge upon a point that he is making. When you do this, do it not

as the teacher but rather as the character involved.

After the role-play, ask the class the following questions:

1. Were Mr. Jones' arguments familiar to you? Where have you heard them before?
2. Was the situation realistic?
3. During what circle of speeches did Job's three friends argue in much the same manner as did Mr. Smith?
4. During what circle of speeches did Job's three friends argue in much the same manner as Mr. Ginsburg?
5. During what circle of speeches did Job's three friends argue in much the same manner as Mr. Levy?

Answers

1. Yes. These are the arguments that Job has presented throughout the chapters we have read.
2. Let the class discuss.
3. These are the arguments used by the friends in the 1st circle of speeches.
4. These are the arguments used by the friends in the 2nd circle of speeches.
5. These are arguments that do not appear in the book.

This whole discussion, including the role-play, should not take you more than 20 minutes. Remember that its purpose is to review the past material, not to entertain the class.

Note to the teacher: The next chapters which are the new material for this lesson mark the third circle of speeches. In these speeches, the friends no longer argue from any abstract principle; they accuse Job directly of having committed grave sins.

III. Chapter 22 - The 3rd Speech of Eliphaz

- A. verses 2-5 - Eliphaz maintains that there must

be a principle by which God rules the earth. Since it does not profit God when man is righteous nor does it hurt God when man is evil, we must seek this principle of God's rule in the life of man himself. It is inconceivable that God would punish man for his righteousness; therefore He must punish man for his sins.

- B. verses 6-10 - having set forth his principle, Eliphaz enumerates the sins which he feels Job must have committed.
- C. verses 12-20 - in these verses, Eliphaz seeks to explain the reason that Job has sinned. He suggests it is because of the feeling that God takes no interest in the activities of man. He urges Job not to feel this way.
- D. verses 21-30 - a fervent appeal to Job that he reconcile himself with God.

IV. Chapters 23-24 - Job's reply to Eliphaz

In these chapters, Job does not directly answer Eliphaz' charges; rather does he elaborate on his own position that God plays no retributive role in human affairs. In Chapter 23, he elaborates on God's injustice as it effects him personally. In Chapter 24, he paints this same picture of injustice as it effects the world in general. (note the similarity between this chapter and Chapter 21)

V. Chapter 25 - the 3rd Speech of Bildad

Apparently Bildad has exhausted all his arguments for in this chapter he adds absolutely nothing to that which has already been said. He merely reiterates his old position that God is omnipotent and that no man can appear just before Him.

VI. Chapter 26 - Job's answer to Bildad

This chapter has many parallels to Chapter 9 with regard to content. The sarcasm found here is similar to that which we find in Chapter 12.

A. Verses 1-4 - introduction

B. verses 5-9 - Job demonstrates once again that he is well aware of God's greatness and he paints a much more brilliant picture of this greatness than did Bildad in the previous chapter. Job implies that it is not God's greatness but His justice which is in question.

VII. Chapters 27-31 - Job's Final Oration

A. Chapters 27-28 - These two chapters contain thoughts which are apparently diametrically opposed to all that Job has said heretofore. The themes contained in these chapters are as follows:

1. Ch. 27:1-6 - introduction - Job protests his innocence. (there is no difficulty here)
2. verses 7-10 - portray the dreary and miserable state of mind of the wicked man who has no hope in God when afflictions overtake him.

3. verses 11-23 - present a picture of the destruction that befalls the wicked man at the hands of God.
4. Chapter 28:1-22 - wisdom cannot be found by man.
5. verses 23-28 - God alone possesses wisdom; man's wisdom is to fear God.

Note to the Teacher: After discussing the material in the foregoing two chapters, point out that with the exception of the first six verses in Chap. 27, all the material contained in these chapters represents arguments presented not by Job but by his friends. We must therefore conclude:

1. that these chapters have been misplaced and should really be attributed to one of the 3 friends, possibly to Zophar for we have no 3rd speech by him.
2. the passage is a later editorial insertion
3. the passage is to be attributed to Job and is to be interpreted as a parody of the arguments of his three friends.

Conclusion 3 is improbable. Don't get bogged down in a lengthy discussion of this difficulty; it is sufficient that you point it out.

- B. Chapter 29 - In this chapter, Job paints a picture of his former greatness and prosperity.
 1. verses 2-10 and verses 21-25 contain a review of the things which made up his happiness:
 - a. God's protection
 - b. the presence of his children
 - c. his material prosperity
 - d. respect of his fellow man
 2. verses 11-17 explain why he was so respected:
 - a. his impartial justice
 - b. his generosity toward his fellow man

- 24
3. verses 18-20 - Job reflects upon his former feelings of security.
- C. Chapter 30 - This chapter paints the contrast between Job's former high estate and his present misery.
1. verses 1-8 - a description of the base and lowly men who now hold him in contempt.
 2. verses 9-15 - describe the ills he now suffers at the hands of these men.
 3. verses 16-31 - a heartbreaking description of his present misery.
- D. Chapter 31 - In this chapter, Job denies guilt concerning specific sins and he pronounces curses upon himself if his protestations of innocence be false.
1. verses 1-12 - he denies having had sensual desires which lead men to evil conduct.
 2. verses 13-23 - he denies having abused his power or using it to harm others.
 3. verses 24-40 - he denies any secret feelings which might have been considered dishonorable either by God or by other men.

Next Assignment: Chapters 32 through 37

LESSON #5 - Chapters 32-37

I. Aims of the Lesson

- A. review of past material
- B. discussion of the new material

II. Questions for Review

- A. Have Job's 3 friends demonstrated his guilt?

Answer: No - they can only imply guilt on the basis of the fact that he has suffered. They have been unable to show any specific wicked acts.

- B. What were the arguments presented by the three friends?

Answer: (1) because God's nature is just, the very fact that Job has suffered is proof enough of his guilt. (2) history demonstrates that only the wicked are brought to destruction. (3) accusations of specific guilt without any evidence.

- C. Has Job found any solution to his problem?

Answer: not as yet.

- D. Has Job demonstrated God's injustice?

Answer: Superficially yes - he has shown that the wicked are no worse off than the righteous but we shall deal further with this problem.

III. The Speeches of Elihu

- A. Chapter 32 - In verses 1-5, we are told why the three friends cease to argue with Job (because he was right in his own eyes) and we are introduced to a new party, Elihu, who feels that he must speak up because:

- 1. his anger has been kindled against Job who has dared to justify himself at God's expense

2. his anger has been kindled against the three friends because they have failed to bring meaningful arguments against Job.

In verses 6-22, Elihu introduces himself.

- B. Chapter 33 - Elihu answers Job's charge that God displays an arbitrary hostility toward man and refuses to listen to man's appeals. Verses 1-7 are an introduction. In verses 8-11, Elihu eludes to some of Job's complaints and enumerates them. In verses 12-28, Elihu takes up the problem of how God reveals himself to man. He does this in two ways:

1. in dreams and visions (verses 14-18)
2. through afflictions which teach a man to do that which is right (verses 19-28)

Verses 29-33 are a summary.

- C. Chapter 34 - Elihu answers Job's assertion that God has afflicted him unjustly. Verses 1-4 are an introduction. In verses 5, 6 and 9, Job's arguments are enumerated as follows:

1. God has punished me though I am righteous
2. My wound is incurable, yet I am innocent
3. It does not profit a man to be righteous (this last argument is dealt with by Elihu in chapter 35)

In verses 10-20, Elihu answers the first two arguments as follows:

1. Verses 10-12 - God, who is master of the world, does not act wickedly. He deals with men according to their deeds.
2. Verses 13-15 - we can find no motive for

God to do evil; on the contrary, by creating the universe, God has demonstrated His goodness. If He were evil, all men would perish together.

3. Verses 16-20 - justice is inherent in government. To accuse a king of injustice is nonsense and to imply injustice on the part of the highest King is inconceivable. Furthermore, the impartiality of God's doings demonstrates His justice.

In verses 21-28, Elihu attempts to show that God's justice is assured because of His omniscient insight into the ways of man. In verses 29-33, Elihu argues that therefore no man should murmur against God. Murmuring is actually an attempt to usurp the rule of God. In verses 34-37, the conclusion, Elihu states that to the sin of his life, Job has added defiant and mocking impiety which one must wish to see purified in the furnace of affliction.

- D. Chapter 35 - Elihu deals with Job's assertion that it does not profit a man to act righteously. Verses 1-4 state Job's position. Verses 5-8 argue that the influence of righteousness or sin is upon man, not God. In verses 9-16, Elihu deals with cases which apparently contradict the principle stated in verses 5-8 and he reconciles these difficulties.

- E. Chapters 36 and 37 - These chapters fall into two sections:

1. Chapter 36, verses 1-25 - In this first section, Elihu attempts to demonstrate God's

gracious purpose in afflicting man. Verses 1-4 are an introduction. In verses 5-15, he argues that God is great in mind and in heart. His infinite wisdom enables Him to see through all right and wrong and to adapt His providence justly to the strong and the weak, to the wicked and to the good. In verses 16-25, the above mentioned principle is applied to Job's suffering.

2. The second section, Chapter 36, verse 26 to Chap. 37, verse 24, can be sub-divided into two arguments:

- a. Chapter 36:26 to 37:13 - a description of the greatness of God
- b. Chap. 37:14 to 37:24 - a plea to Job that he reflect upon the marvels of God and cease to contend with him.

Note to the Teacher: Compare this material with that of the following section.

IV. Questions for Discussion

- A. Has Elihu added any new arguments to the discussion?

Answer: No. His arguments are essentially the same as those of the 3 friends. However, he argues much more directly than do the others.

- B. Is there any similarity between Elihu's argument that justice is inherent in government and the theory of the divine rights of kings?

Answer: there is a distinct similarity. Let the class discuss this.

V. Next Assignment: Chapters 38 to 42

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LESSON # 6 - Chapters 38-42

I. Aims of the Lesson

- A. Discuss the new material
- B. Review session of entire book
- C. Some preparation for the test next week

II. Chapters 38-42 - God appears to Job

These chapters deal with two basic problems and can be divided into two distinct portions:

- A. Chapter 38:1 to 40:5 - the question posited is can man contend with God? In 38:1 through 38:38, God appears to Job and brilliantly reviews His powers as they appear in nature. Implied is the contrasting weakness and ineffectiveness of mortal man. In 38:39 to 39:30, the same argument is applied to the animal world. Chapter 40:1-5 shows the impression produced on Job by the revelation. He is humble and silenced.
- B. Chapter 40:6 through 42:6 - The question posited is shall man charge God with wrong in His rule over the earth? In 40:6-14, Job is sarcastically asked to put on God's garments and rule the universe. The implication is that he could not possibly do so. Therefore, he is not in a position to criticise God. Section 40:14 to 41:26 presents a description of Behemoth and Leviathan. The point of this passage is that God, who created these monsters, is alone able to deal with them.

Similarly, only He who created the world is in a position to understand its complete workings.

In 42:1-6, Job sees the error of his ways and he repents. 42:7-17 represents the Epilogue. Our literary device is now completed. Job, having repented, is restored to his former greatness.

III. Questions for Review

- A. What is the solution offered by this book to the problem of theodicy?

Answer: No concrete solution is presented. Man is told that in certain areas, he must trust His Creator.

- B. Is this a satisfactory solution?

Answer: Let the class discuss.

- C. Which of the many answers given by Job and his three friends is most appealing to you?

Answer: Let the class discuss.

- D. Have you any alternative solutions to the problem of theodicy?

Answer: Let the class discuss.

- E. Having spent a good deal of time and study on this book, do you find that it has given you any instructions for your own living?

Answer: Let the class discuss.

Note to the Teacher: Announce the fact that the next lesson will be a test on the material covered. Again impress upon the students that all books and notes will be permitted in the exam and take two or three questions from the test to illustrate the type of questions that will be asked. You will find the complete test in the next lesson plan.

LESSON #7 - Comprehensive Exam on Book of Job

The first 6 questions are on Chapters 1 and 2:

1. It was Satan's contention that Job was righteous because:
 - A. he had read and understood the Torah
 - B. because God had protected Job and had dealt kindly with him.
 - C. because Job was highly intelligent and was able to distinguish between good and evil on the basis of reason.
 - D. all of the above
 - E. none of the above

2. Upon losing all his possessions and even his children, Job made which of the following statements:
 - A. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."
 - B. "O Lord, what is man that Thou takest knowledge of him or the son of man that Thou makest account of him."
 - C. "Naked came I from my mother's womb and naked shall I return thither. The Lord gave and the Lord hath taken away; blessed be the name of the Lord."
 - D. "Be gracious unto me, O Lord. Behold mine affliction at the hands of them that hate me."
 - E. None of the above

3. Which of the following attitudes did Job display when his wife suggested that he blaspheme God and die?
 - A. anger
 - B. fear
 - C. anger because of the apparent injustice of God combined with the fear of having committed great sins
 - D. an attitude of resignation to God's will
 - E. all of the above

4. Throughout the entire third chapter, Job curses his lot and expresses the wish that he had never been born. The thoughts expressed in this chapter portray Job as ~~a~~man who:
- A. feels that God has punished him long enough for his past sins and who now seeks respite in death.
 - B. simply cannot bear up under the tremendous strains of a difficult life.
 - C. is convinced that God is causing him great suffering but cannot understand why.
 - D. has no faith in either God or man and who sees no purpose in living any longer.
 - E. none of the above
5. Eliphaz, in his first speech, gives which of the following reasons to explain Job's suffering:
- A. God is punishing Job for his sins
 - B. God is testing Job to see if he will be faithful even in adversity.
 - C. an evil demon has entered Job's body and has corrupted him
 - D. none of the above
 - E. all of the above
6. Eliphaz suggests which of the following means by which Job might alleviate his suffering:
- A. Job could confess his sins and commit his cause to God.
 - B. Job could demonstrate his righteousness by even better conduct during the test.
 - C. Job could take various medicinal herbs to kill the demon within his body.
 - D. none of the above
 - E. all of the above
7. In the course of Chapters 6 and 7, Job displays which of the following attitudes:
- A. complete despair

- B. anger toward Eliphaz
 - C. righteous indignation toward God who has caused the calumny which has befallen him
 - D. all of the above
 - E. none of the above
8. In Chapter 8, Bildad presents an argument which is similar to the one Eliphaz presented in Chapter 5. What new authority does he cite to substantiate his position?
- A. God
 - B. common sense
 - C. tradition
 - D. none of the above
9. In Chapter 9, Job raises which of the following questions?
- A. how can a righteous man demonstrate his innocence in the presence of God?
 - B. why should God have caused the death of my children?
 - C. is God really discriminate in his dealings with men?
 - D. A and B
 - E. A and C
10. The question of how one reconciles a just God and the evil which exists in the world is called:
- A. theodicy
 - B. theology
 - C. theocracy
 - D. theosophy
 - E. theophany
11. In the first circle of speeches, (Chaps. 4-14) Job's three friends use which of the following arguments to show that Job has sinned:

- A. they accuse him directly of having sinned and show concrete evidence that he has done so.
 - B. they argue from the nature of God as follows: God is just and deals justly with man. Job is suffering: he must have sinned.
 - C. they argue from the nature of the universe and from the moral order of nature as follows: the universe has been created in such a way as to reward the righteous and punish the wicked. Job is suffering both at the hands of nature and at the hands of mankind who have risen up against him: he is being punished for his sins.
 - D. all of the above
 - E. none of the above
12. In Chapter 13, verse 4, Job condemns his three friends, calling them plasterers of lies and worthless physicians because:
- A. their arguments deny the teachings of Judaism
 - B. they have failed to heal his bodily ills
 - C. they have accused him falsely without evidence and have failed to help him in his grief.
 - D. all of the above
 - E. none of the above
13. In Chapter 13, verses 15-16, Job expresses his trust in God and yet he declares that he intends to argue his cause before Him. This idea is:
- A. self-contradictory and hence meaningless
 - B. inconsistent with the teachings of Judaism
 - C. blasphemous and completely irreligious
 - D. all of the above
 - E. none of the above
14. In the second circle of speeches, Job's friends use which of the following types of arguments as their major weapon in trying to portray Job as a sinner:
- A. they argue from the nature of God.

- B. they argue from the nature of man and the moral order of nature
- C. they simply accuse Job of having sinned
- D. all of the above
- E. none of the above
15. In Chapter 15, Eliphaz presents his doctrine of the wicked man. This man, says Eliphaz, will suffer greatly through:
- A. plagues sent by God
- B. ills brought about by other men
- C. his own guilty conscience
- D. all of the above
- E. none of the above
16. Like Eliphaz, Bildad in Chapter 18 maintains that the wicked man will be punished. Bildad attributes this punishment to:
- A. God's intervention into history
- B. the wicked man's guilty conscience
- C. the moral order of man and nature
- D. all of the above
- E. none of the above
17. In Chapter 21, Job answers the argument that the wicked always reap their just rewards with which of the following statements:
- A. God has nothing to do with the affairs of men. If the wicked suffer, it's because of other men rising up against them.
- B. God punishes the wicked in far greater measure than they deserve.
- C. the wicked, far from suffering the evils described by the 3 friends, apparently prosper greatly.
- D. none of the above

18. Job would agree with which of the following statements concerning his three friends:
- A. they are deeply religious and so idealistic that they fail to see the practical side of things.
 - B. they understand the ways of men but lack understanding of how God operates in the world.
 - C. they know nothing of God and even less of man's behavior
 - D. none of the above
19. In the third circle of speeches (Chapters 22-26) which new argument do the three friends use to prove that Job has sinned?
- A. they argue from the nature of God
 - B. they argue from the nature of man
 - C. they argue from historical experience
 - D. they accuse Job directly of having sinned
 - E. all of the above
20. Chapters 27-28 contain thoughts which
- A. Job has repeated over and over in previous chapters
 - B. Job has not uttered but with which he would heartily concur
 - C. are diametrically opposed to Job's previous arguments
 - D. none of the above
21. We must therefore conclude that these chapters
- A. have been correctly attributed to Job and are to be understood in their literal sense
 - B. may be attributed to Job but must be interpreted as a parody of the arguments of the three friends.
 - C. should not be attributed to Job but should be attributed to one of the three friends.
 - D. should not be attributed to Job and may be an editorial addition

E. present many difficulties which have not been resolved and hence B, C or D may be correct but not A.

22. In Chapter 32, we are introduced to a new party in the debate, i.e., Elihu. He feels impelled to speak because:

A. his anger has been aroused against Job who has dared to justify himself at God's expense.

B. his anger has been aroused against Job's three friends because they have failed to bring forth cogent arguments against Job.

C. both A and B

D. neither A nor B

23. Elihu's arguments in Chapters 32-37 are

A. essentially the same as those of the 3 friends

B. fundamentally different from those of the friends

C. different in essence from those of the three friends but the same in form

D. none of the above

24. When God appears in the whirlwind and speaks with Job, we find that Job repents. The arguments which God brings forth are

A. fundamentally different from those of the speakers in the debate

B. essentially the same as some of the arguments presented in the debate

C. different in form but the same in essence as some of the arguments presented in the debate

D. different in essence but the same in form as the arguments presented in the debate

25. The solution to the problem of theodicy presented in the book of Job is:

A. God does not permit injustice to exist in the world

B. God is, in fact, unjust

C. God's purposes necessitate injustice in the world

D. man cannot fully comprehend God's ways and must trust Him even when apparent injustice is being wrought

E. none of the above

26. Write an essay on the problem of theodicy in the world today. Include in it:

A. a statement of the problem

B. your answer to the question

C. a defense of your answer and refutation of some other possible answers

D. use as much illustration material from the Book of Job as you possibly can

Answers to Test Questions on the Book of Job

- | | |
|-------|-------|
| 1. B | 13. E |
| 2. C | 14. B |
| 3. D | 15. C |
| 4. C | 16. C |
| 5. A | 17. C |
| 6. A | 18. C |
| 7. D | 19. D |
| 8. C | 20. C |
| 9. E | 21. E |
| 10. A | 22. C |
| 11. B | 23. A |
| 12. C | 24. B |
| | 25. D |

THE BOOK OF JOB

I. There was a man in the land of Uz, whose name was Job; and that man was whole-hearted and upright, and one that feared God, and shunned evil. And there were born unto him seven sons and three daughters. His possessions also were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred sheasses, and a very great household; so that this man was the greatest of all the children of the east. And his sons used to go and hold a feast in the house of each one upon his day; and they would send and invite their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: "It may be that my sons have sinned, and blasphemed God in their hearts." Thus did Job continually.

Now it fell upon a day, that the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan: "Whence comest thou?" Then Satan answered the Lord, and said: "From going to and fro in the earth and from walking up and down in it." And the Lord said unto Satan: "Hast thou there considered My servant Job, that there is none like him in the earth, a wholehearted and an upright man, one that feareth God, and shunneth evil? Then Satan answered the Lord, and said: "Doth Job fear God for naught? Hast not Thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his possessions are increased in the land. But put forth Thy hand now, and touch all that he hath, surely he will blaspheme Thee to Thy face." And the Lord said unto Satan: "Behold, all that he hath is in thy power; only upon himself put not forth thy hand." So Satan went forth from the presence of the Lord.

And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said: "The oxen were plowing, and the asses feeding besides them; and the Sabeans made a raid, and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee." While he was yet speaking, there came also another, and said: "A fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee." While he was yet speaking, there came also another and said: "The Chaldeans set themselves in three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee." While he was yet speaking, there came also another and said: "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and,

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behold, there came a great wind from across the wilderness, and smote the four corners of the house, and it fell upon the young people, and they are dead; and I only am escaped alone to tell thee."

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said:

Naked came I out of my mother's womb,
And naked shall I return thither;
The Lord gave, and the Lord hath taken away;
Blessed be the name of the Lord.

For all this Job sinned not, nor ascribed aught unseemly to God.

2. Again it fell upon a day, that the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan: "From whence comest thou?" And Satan answered the Lord, and said: "From going to and fro in the earth, and from walking up and down in it." And the Lord said unto Satan: "Hast thou considered My servant Job, that there is none like him in the earth, a wholehearted and an upright man, one that feareth God, and shunneth evil? And he still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause." And Satan answered the Lord, and said: "Skin for skin, yea, all that a man hath will he give for his life. But put forth Thy hand now, and touch his bone and his flesh, surely he will blaspheme Thee to Thy face." And the Lord said unto Satan: "Behold, he is in thy hand; only spare his life."

So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot even unto his crown. And he took him a potsheerd to scrape himself therewith; and he sat among the ashes. Then said his wife unto him: "Dost thou still hold fast thine integrity? blaspheme God, and die." But he said unto her: "Thou speakest as one of the impious women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" For all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one of them from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and threw dust upon their heads toward heaven. So they sat down upon the ground seven days and seven nights, and none spoke a word unto him: for they saw that his grief was very great.

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3. After this opened Job his mouth, and cursed his day.
And Job spoke and said:

Let the day perish wherein I was born,
And the night wherein it was said:
A man-child is brought forth.
Let that day be darkness;
Let not God inquire after it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death claim it for their own;
Let a cloud dwell upon it;
Let all that maketh black the day terrify it.
As for that night, let thick darkness seize upon it;
Let it not rejoice, among the days of the year;
Let it not come into the number of the months.
Lo, let that night be desolate;
Let no joyful voice come therein.
Let them curse it that curse the day,
Who are ready to rouse up leviathan.
Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it behold, the eyelids of the morning;
Because it shut not up the doors of my (mother's) womb,
Nor hid trouble from mine eyes.

Why died I not from the womb?
Why did I not perish at birth?
Why did the knees receive me?
And wherefore the breasts, that I should suck?
For now should I have lain still and been quiet;
I should have slept; then had I been at rest -
With kings and counselors of the earth,
Who built up waste places for themselves;
Or with princes that had gold,
Who filled their houses with silver;
Or as a hidden untimely birth I had not been;
As infants that never saw light.
There the wicked cease from troubling;
And there the weary are at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there alike;
And the servant is free from his master.

Wherefore is light given to him that is in misery,
And life unto the bitter in soul -
Who long for death, but it cometh not;
And dig for it more than for hid treasures;
Who rejoice unto exultation,
And are glad, when they can find the grave? -
To a man whose way is hid,

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And whom God hath hedged in?
For my sighing cometh instead of my food,
And my rearings are poured out like water.
For the thing which I did fear is come upon me,
And that which I was afraid of hath overtaken me.
I was not at ease, neither was I quiet, neither had I rest;
But trouble came.

4. Then answered Eliphaz the Temanite, and said:
If one venture a word unto thee, wilt thou be weary?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.
But now it is come unto thee, and thou art weary;
It toucheth thee, and thou art affrighted.
Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways?
Remember, I pray thee, who ever perished, being innocent?
Or where were the upright cut off?
According as I have seen, they that plow iniquity,
And sow mischief, reap the same.
By the breath of God they perish,
And by the blast of His anger are they consumed.
The lion roareth, and the fierce lion howleth -
Yet the teeth of the young lions are broken.
The old lion perisheth for lack of prey,
And the whelps of the lioness are scattered abroad.

Now a word was secretly brought to me,
And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
And all my bones were made to shake.
Then a spirit passed before my face,
That made the hair of my flesh to stand up.
It stood still, but I could not discern the appearance
thereof;

A form was before mine eyes;
I heard a still voice:
"Shall mortal man be just before God?
Shall a man be pure before his Maker?
Behold, He putteth no trust in His servants,
And His angels He chargeth with folly;
How much more them that dwell in houses of clay.
Who foundations is in the dust,
Who are crushed before the moth!
Betwixt morning and evening they are shattered;
They perish for ever without any regarding it.

JOB

Is not their tent-cord plucked up within them?
They die, and that without wisdom."

5. Call now; is there any that will answer thee?
And to which of the holy ones wilt thou turn?
For anger killeth the foolish man,
And envy slayeth the silly one.
I have seen the foolish taking root;
But suddenly I beheld his habitation cursed/
His children are far from safety,
And are crushed in the gate, with none to deliver them.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the snare gapeth for their substance.
For affliction cometh not forth from the dust,
Neither doth trouble spring out of the ground;
But man is born unto trouble,
As the sparks fly upward.

But as for me, I would seek unto God,
And unto God would I commit my cause;
Who doeth great things and unsearchable,
Marvellous things without number
Who giveth rain upon the earth,
And sendeth waters upon the fields;
So that He setteth up on high those that are low,
And those that mourn are exalted to safety.
He frustrateth the devices of the crafty,
So that their hands can perform nothing substantial.
He taketh the wise in their own craftiness;
And the counsel of the wily is carried headlong.
They meet with darkness in the day-time,
And grope at noonday as in the night,
But He saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth;
Therefore despise not thou the chastening of the Almighty.
For He maketh sore, and bindeth up;
He woundeth, and His hands make whole.
He will deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.
In famine He will redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
At destruction and famine thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field;

JOB

And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tent is in peace;
And thou shalt visit thy habitation,
and shall miss nothing.
Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in ripe age,
Like as a shock of corn cometh in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

6. Then Job answered and said:
Oh that my vexation were but weighed,
And my calamity laid in the balances altogether!
For now it would be heavier than the sand of the seas;
Therefore are my words broken.
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up;
The terrors of God do set themselves in array against me.
Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?
Can that which hath no savour be eaten without salt?
Or is there any taste in the juice of mallows?
My soul refuseth to touch them;
They are as the sickness of my flesh.

Oh that I might have my request,
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That He would let loose His hand, and cut me off!
Then should I yet have comfort;
Yea, I would exult in pain, though He spare not;
For I have not denied the words of the Holy One.

What is my strength, that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
Or is my flesh of brass?
Is it that I have no help in me,
And that sound wisdom is driven quite from me?

To him that is ready to faint kindness is due from his friend,
Even to him that forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
As the channel of brooks that overflow,
Which are black by reason of the ice,
And wherein the snow hideth itself;
What time they wax warm, they vanish,
When it is hot, they are consumed out of their place.
The paths of their way do wind,
They go up into the waste, and are lost.

JOB

The caravans of Tema looked,
The companies of Sheba waited for them -
They were ashamed because they had hoped;
They came thither, and were confounded.
For now ye are become His;
Ye see a terror, and are afraid.
Did I say: "Give unto me?"
Or: "Offer a present for me of your substance?"
Or: "Deliver me from the adversary's hand?"
Or: "Redeem me from the hand of the oppressors?"

Teach me, and I will hold my peace;
And cause me to understand wherein I have erred.
How forcible are words of uprightness!
But what doth your arguing argue?
Do ye hold words to be an argument,
But the speeches of one that is desperate to be wind?
Yea, ye would cast lots upon the fatherless,
And dig a pit for your friend.
Now therefore be pleased to look upon me;
For surely I shall not lie to your face.
Return, I pray you, let there be no injustice;
Yea, return again, my cause is righteous.
Is there injustice on my tongue?
Cannot my taste discern crafty devices?

Is there not a time of service to man upon earth?
And are not his days like the days of a hireling?
As a servant that eagerly longeth for the shadow,
And as a hireling that looketh for his wages;
So am I made to possess - months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say: "When shall I arise?"
But the night is long, and I am full of tossings to and
fro unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin closeth up and breaketh out afresh.
My days are swifter than a weaver's shuttle,
And are spent without hope.
Oh remember that my life is a breath;
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no more;
While Thine eyes are upon me, I am gone.
As the cloud is consumed and vanisheth away,
So he that goeth down to the grave shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.

Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a sea-monster,

JOB

That Thou settest a watch over me?
When I say: "My bed shall comfort me,
My couch shall ease my complaint;"
Then Thou scarest me with dreams,
And terrifiest me through visions;
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe it; I shall not live alway;
Let me alone; for my days are vanity.
What is man, that Thou shouldest magnify him,
And that Thou shouldest set Thy heart upon him,
And that Thou shouldest remember him every morning,
And try him every moment?
How long wilt Thou not look away from me,
Nor let me alone till I swallow down my spittle?
If I have sinned, what do I unto Thee, O Thou watcher of men?
Why hast Thou set me as a mark for Thee,
So that I am a burden to myself?
And why dost Thou not pardon my transgression,
And take away mine iniquity?
For now shall I lie down in the dust;
And Thou wilt seek me, but I shall not be.

8. Then answered Bildad the Shuhite, and said:
How long wilt thou speak these things,
Seeing that the words of thy mouth are as a mighty wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children sinned against Him,
He delivered them into the hand of their transgression.
If thou wouldest seek earnestly unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now He would awake for thee,
And make the habitation of thy righteousness prosperous.
And though thy beginning was small,
Yet thy end should greatly increase.

For inquire, I pray thee, of the former generation,
And apply thyself to that which their fathers have searched
out -
For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow -
Shall not they teach thee, and tell thee,
And utter words out of their heart?

Can the rush shoot up without mire?
Can the reed-grass grow without water?
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish;
Whose confidence is gossamer,
And whose trust is a spider's web.

JOB

He shall lean upon his house, but it shall not stand;
 He shall hold fast thereby, but it shall not endure.
 He is green before the sun,
 And his shoots go forth over his garden.
 His roots are wrapped about the heap,
 He beholdeth the place of stones.
 If he be destroyed from his place,
 Then it shall deny him: "I have not seen thee."
 Behold, this is the joy of his way,
 And out of the earth shall others spring.
 Behold, God will not cast away an innocent man,
 Neither will He uphold the evildoers;
 Till He fill thy mouth with laughter;
 And thy lips with shouting.
 They that hate thee shall be clothed with shame;
 And the tent of the wicked shall be no more.

9. Then Job answered and said:
 Of a truth I know that it is so;
 And how can man be just with God?
 If one should desire to contend with Him,
 He could not answer Him one of a thousand.
 He is wise in heart, and mighty in strength;
 Who hath hardened himself against Him, and prospered?
 Who removeth the mountains, and they know it not,
 When He overturneth them in His anger.
 Who shaketh the earth out of her place,
 And the pillars thereof tremble.
 Who commandeth the sun, and it riseth not;
 And sealeth up the stars.
 Who alone stretcheth out the heavens,
 And treadeth upon the waves of the sea/
 Who maketh the Bear, Orion, and the Pleiades,
 And the chambers of the south.
 Who doeth great things past finding out;
 Yea, marvellous things without number.
 Lo, He goeth by me, and I see Him not;
 He passeth on also, But I perceive Him not.
 Behold, He snatcheth away, who can hinder Him?
 Who will say unto Him: "What doest Thou?"
 God will not withdraw His anger;
 The helpers of Rahab did stoop under Him.

How much less shall I answer Him,
 And choose out my arguments with Him?
 Whom, though I were righteous, yet would I not answer;
 I would make supplication to Him that contendeth with me.
 If I had called, and He had answered me;
 Yet would I not believe that He would hearken unto my voice -
 He that would break me with a tempest,
 And multiply my wounds without cause;

JOB

That would not suffer me to take my breath,
But fill me with bitterness.
If it be a matter of strength, lo, He is mighty.
And if of justice, who will appoint me a time?
Though I be righteous, mine own mouth shall condemn me;
Though I be innocent, He shall prove me perverse.
I am innocent - I regard not myself,
I despise my life.
It is all one - therefore I say;
He destroyeth the innocent and the wicked.
If the scourge slay suddenly,
He will mock at the calamity of the guiltless.
The earth is given into the hand of the wicked;
He covereth the faces of judges thereof;
If it be not He, who then is it?
Now my days are swifter than a runner;
They flee away, they see no good.
They are passed away as the swift ships;
As the vulture that swoopeth on the prey.
If I say: "I will forget my complaint,
I will put off my sad countenance, and be of good cheer"
I am afraid of all my pains,
I know that Thou wilt not hold me guiltless.
I shall be condemned;
Why then do I labour in vain?
If I wash myself with snow water,
And make my hands never so clean;
Yet wilt Thou plunge me in the ditch,
And mine own clothes shall abhor me.
For He is not a man, as I am, that I should answer Him,
That we should come together in judgment.
There is no arbiter betwixt us,
That might lay his hand upon us both.
Let Him take His rod away from me,
And let not His terror make me afraid;
Then would I speak, and not fear Him;
For I am not so with myself.

10. My soul is weary of my life;
I will give free course to my complaint;
I will speak in the bitterness of my soul.
I will say unto God: "Do not condemn me;
Make me know wherefore Thou contendest with me.
Is it good unto Thee that Thou shouldest oppress,
That Thou shouldest despise the work of Thy hands,
And shine upon the counsel of the wicked?
Hast Thou eyes of flesh,
Or seest Thou as man seeth?
Are Thy days as the days of man,
Or Thy years as a man's days,
That Thou inquirest after mine iniquity,
And searchest after my sin,

JOB

Although Thou knowest that I shall not be condemned;
And there is none that can deliver out of Thy hand?
Thy hands have framed me and fashioned me
Together round about; yet Thou dost destroy me!
Remember, I beseech Thee, that Thou hast fashioned me as clay;
And wilt Thou bring me into dust again?
Hast Thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And knit me together with bones and sinews/
Thou hast granted me life and favour,
And Thy providence hath preserved my spirit.
Yet these things Thou didst hide in Thy heart;
I know that this is with Thee;
If I sin, then Thou markest me,
AND Thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me;
And if I be righteous, yet shall I not lift up my head -
Being filled with ignominy
And looking upon mine affliction.
And if it exalt itself, Thou huntest me as a lion;
And again Thou showest Thyself marvellous upon me.
Thou renewest Thy witnesses against me,
And increasest Thine indignation upon me;
Host succeeding host against me.

Wherefore then hast Thou brought me forth out of the womb?
Would that I had perished, and no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.
Are not my days few? cease then,
And let me alone, that I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness and of the shadow of death;
A land of thick darkness, as darkness itself;
A land of the shadow of death, without any order,
And where the light is as darkness.

11. Then answered Zophar the Naamathite, and said:
Should not the multitude of words be answered?
And should a man full of talk be accounted right?
Thy boastings have made men hold their peace,
And thou hast mocked, with none to make thee ashamed;
And thou hast said: "My doctrine is pure,
And I am clean in Thine eyes."
But Oh what God would speak,
And open His lips against thee:
And that He would tell thee the secrets of wisdom,
That should wisdom is manifold!
Know therefore that God exacteth of thee less than thine
iniquity deserveth.

JOB

Canst thou find out the deep things of God?
Canst thou attain unto the purpose of the Almighty?
It is high as heaven; what canst thou do?
Deeper than the nether-world; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If He pass by, and shut up,
Or gather in, then who can hinder Him?
For He knoweth base men;
And when He seeth iniquity, will He not then consider it?
But an empty man will get understanding,
When a wild ass's colt is born a man.

If thou set thy heart aright,
And stretch out thy hands toward Him -
If iniquity be in thy hand, put it far away,
And let not unrighteousness dwell in thy tents -
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be steadfast, and shalt not fear;
For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away;
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.
And thou shalt be secure, because there is hope;
Yea, thou shalt look about thee, and shalt take thy rest
in safety.
Also thou shalt lie down, and none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail.
And they shall have no way to flee,
And their hope shall be the drooping of the soul.

12. Then Job answered and said:
No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you;
Yea, who knoweth not such things as these?
I am as one that is a laughing stock to his neighbor;
A man that called upon God, and He answered him;
The just, the innocent man is a laughing stock,
A contemptible brand in the thoughts of him that is at ease,
A thing ready for them whose foot slippeth.
The tents of robbers prosper,
And they that provoke God are secure,
In whatsoever God bringeth into their hand.

But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee;
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee;

JOB

Who knoweth not among all these,
That ~~the~~ hand of the Lord hath wrought this?
In whose hand is the soul of every living thing,
And the breath of all mankind, -
Doth not the ear try words,
Even as the palate tasteth its food?
Is wisdom with aged men,
And understanding in length of days? -
With Him is wisdom and might;
He hath counsel and understanding,
Behold, He breaketh down, and it cannot be built again;
He shutteth up a man, and there can be no opening.
Behold, He withholdeth the waters, and they dry up;
Also He sendeth them out, and they overturn the earth.
With Him is strength and sound wisdom.
The deceived and the deceiver are His.
He leadeth counsellors away stripped,
And judges maketh He fools.
He looseth the bond of kings,
And bindeth their loins with a girdle.
He leadeth priests away stripped,
And overthroweth the mighty.
He removeth the speech of men of trust,
And taketh away the sense of the elders.
He poureth contempt upon princes,
And looseth the belt of the strong.
He uncovereth deep things out of darkness,
And bringeth out to light the shadow of death.
He increaseth the nations, and destroyeth them;
He enlargeth the nations, and leadeth them away.
He taketh away the heart of the chiefs of the people of the
land,
And causeth them to wander in a wilderness where there is no
way.
They grope in the dark without light,
And He maketh them to stagger like a drunken man.

13. Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, do I know also;
I am not inferior unto you.
Notwithstanding I would speak to the Almighty,
And I desire to reason with God.
But ye are plasterers of lies,
Ye are all physicians of no value.
Oh that ye would altogether hold your peace!
And it would be your wisdom.
Hear now my reasoning,
And hearken to the pleadings of my lips.
Will ye speak unrighteously for God,
And talk deceitfully for Him?

JOB

Will ye show Him favour?
Will ye contend for God?
Would it be good that He should search you out?
Or as one mocketh a man, will ye mock Him?
He will surely reprove you,
If ye do secretly show favour.
Shall not His majesty terrify you,
And His dread fall upon you?
Your memorials shall be like unto ashes,
Your eminences to eminences of clay.

Hold your peace, let me alone, that I may speak,
And let come on me what will.
Wherefore? I will take my flesh in my teeth,
And put my life in my hand.
Though He slay me, yet will I trust in Him;
But I will argue my ways before Him.
This also shall be my salvation,
That a hypocrite cannot come before Him.
Hear diligently my speech,
And let my declaration be in your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will contend with me?
For then would I hold my peace and die.

Only do not two things unto me,
Then will I not hide myself from Thee;
Withdraw Thy hand far from me;
And let not Thy terror make me afraid.
Then call Thou, and I will answer;
Or let me speak, and answer Thou me.
How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest Thou Thy face,
And holdest me for Thine enemy?
Wilt Thou harass a driven leaf?
And wilt Thou pursue the dry stubble?
That Thou shouldest write bitter things against me,
And make me to inherit the iniquities of my youth.
Thou puttest my feet also in the stocks,
And lookest narrowly unto all my paths;
Thou drawest Thee a line about the soles of my feet;
Though I am like a wine-skin that consumeth,
Like a garment that is moth-eaten.

14. Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and withereth;
He fleeth also as a shadow, and continueth not.
And dost Thou open Thine eyes upon such a one,

JOB

And bringest me into judgment with Thee?
Who can bring a clean thing out of an unclean? not one.
Seeing his days are determined,
The number of his months is with Thee,
And Thou hast appointed his bounds that he cannot pass;
Look away from him, that he may rest,
Till he shall accomplish, as a hireling, his day.

For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant.
But man dieth, and lieth low;
Yea, man perisheth, and where is he?
As the waters fail from the sea,
And the river is drained dry;
So man lieth down and riseth not;
Till the heavens be no more, they shall not awake,
Nor be roused out of their sleep.

Oh that Thou wouldest hide me in the nether-world,
That Thou wouldest keep me secret, until Thy wrath be passed,
That Thou wouldest appoint me a set time, and remember
me! -

If a man die, may he live again?
All the days of my service would I wait,
Till my relief should come -
Thou wouldest call, and I would answer Thee;
Thou wouldest have a desire to the work of Thy hands.
But now Thou numberest my steps,
Thou dost not even wait for my sin;
My transgression is sealed up in a bag,
And Thou heapest up mine iniquity,
And surely the mountain falling crumbleth away,
And the rock is removed out of its place;
The waters wear the stones;
The overflowings thereof wash away the dust of the earth;
So Thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth;
Thou changest his countenance, and sendest him away.
His sons come to honour, and he knoweth it not;
And they are brought low, but he regardeth them not.
But his flesh grieveth for him,
And his soul mourneth over him.

15. Then answered Eliphaz the Temanite, and said:
Should a wise man make answer with windy knowledge,
And fill his belly with the east wind?

JOB

Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?
Yea, thou doest away with fear,
And impairst devotion before God.
For thine iniquity teachest thy mouth,
And thou chooseth the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.

Art thou the first man that was born?
Or wast thou brought forth before the hills?
Dost thou hearken in the council of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not.
What understandest thou, which is not in us?
With us are both the gray-headed and the very aged men,
Much older than thy father.
Are the consolations of God too small for thee,
And the word that dealeth gently with thee?
Why doth thy heart carry thee away?
And why do thine eyes wink?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.
What is man, that he should be clean?
And he that is born of a woman, that he should be righteous?
Behold, He putteth no trust in His holy ones;
Yea, the heavens are not clean in His sight.
How much less one that is abominable and impure,
Man who drinketh iniquity like water;

I will tell thee, hear thou me;
And that which I have seen I will declare-
Which wise men have told
From their fathers, and have not hid it;
Unto whom alone the land was given,
And no stranger passed among them.
The wicked man travaileth with pain all his days,
Even the number of years that are laid up for the oppressor.
A sound of terrors is in his ears;
In prosperity the destroyer shall come upon him.
He believeth not that he shall return out of darkness,
And he is waited for of the sword.
He wandereth abroad for bread; Where is it?
He knoweth that the day of darkness is ready at his hand.
Distress and anguish overwhelm him;
They prevail against him, as a king ready to the battle.
Because he hath stretched out his hand against God,
And behaveth himself proudly against the Almighty;
He runneth upon him with a stiff neck,
With the thick bosses of his bucklers.
Because he hath covered his face with his fatness,

JOB

And made collops of fat on his loins;
And he hath dwelt in desolate cities,
In houses which no man would inhabit,
Which were ready to become heaps.
He shall not be rich, neither shall his substance continue,
Neither shall their produce bend to the earth.
He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of His mouth shall he go away.
Let him not trust in vanity, deceiving himself;
For vanity shall be his recompense.
It shall be accomplished before his time,
And his branch shall not be leafy,
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
For the company of the godless shall be desolate,
And fire shall consume the tents of bribery.
They conceive mischief, and bring forth iniquity,
And their belly prepareth deceit.

16. And then Job answered and said,
I have heard many such things;
Sorry comforters are ye all.
Shall windy words have an end?
Or what provoketh thee that thou answerest?
I also could speak, as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake my head at you.
I would strengthen you with my mouth,
And the moving of my lips would assuage your grief.

Though I speak, my pain is not assuaged;
And though I forbear, what am I eased?
But now He hath made me weary;
Thou hast made desolate all my company.
And Thou has shrivelled me up, which is a witness against me;
And my leanness riseth up against me, it testifieth to my face.
He hath torn me in His wrath, and hated me;
He hath gnashed upon me with His teeth;
Mine adversary sharpeneth his eyes upon me.
They have gaped upon me with their mouth;
They have smitten me upon the cheek scornfully;
They gather themselves together against me.
God delivereth me to the ungodly,
And casteth me into the hands of the wicked.
I was at ease, and He broke me asunder;
Yea, He hath taken me by the neck, and dashed me to pieces;
He hath also set me up for His mark.
His archers compass me around about,
He cleaveth my reins asunder, and doth not spare;

JOB

He poureth out my gall upon the ground.
He breaketh me with breach upon breach;
He runneth upon me like a giant.
I have sewed sackcloth upon my skin,
And have laid my horn in the dust.
My face is reddened with weeping,
And on my eyelids is the shadow of death;
Although there is no violence in my hands,
And my prayer is pure.
O earth, cover not thou my blood,
And let my cry have no resting place.
Even now, behold, my Witness is in heaven,
And He that testifieth of me is on high,
Mine inward thoughts are my intercessors,
Mine eye poureth out tears unto God;
That He would set aright a man contending with God,
As a son of man setteth aright his neighbor!
For the years that are few are coming on,
And I shall go the way whence I shall not return.
17. My spirit is consumed, my days are extinct,
The grave is ready for me.
Surely there are mackers with me,
And mine eye abideth in their provocation,
Give now a pledge, be surety for me with Thyself;
Who else is there that will strike hands with me?
For Thou hast hid their heart from understanding;
Therefore shalt Thou not exalt them.
He that denounceth his friends for the sake of flattering,
Even the eyes of his children shall fail.

He hath made me also a byword of the people;
And I am become one in whose face they spit.
Mine eye also is dimmed by reason of vexation,
And all my members are as a shadow.
Upright men are astonished at this,
And the innocent stirreth up himself against the godless.
Yet the righteous holdeth on his way,
And he that hath clean hands waxeth stronger and stronger.
But as for you all, do ye return, and come now;
And I shall not find a wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day;
The light is short because of darkness.
If I look for the nether-world as my house;
If I have spread my couch in the darkness;
If I have said to corruption: "Thou art my father,"
To the worm: "Thou art my mother, and my sister;"
Where then is my hope?
And as for my hope, who shall see it?
They shall go down to the bars of the nether-world,
When we are at rest together in the dust.

JOB

18. Then answered Bildad the Shuhite, and said:
How long will ye lay snares for words?
Consider, and afterwards we will speak.
Wherefore are we counted as beasts,
And reputed dull in your sight?
Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or shall the rock be removed out of its place?

Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tent,
And his lamp over him shall be put out.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon the toils.
A gin shall take him by the heel,
And a snare shall lay hold on him.
A noose is hid for him in the ground,
And a trap for him in the way.
Terrors shall overwhelm him on every side,
And shall entrap him at his feet.
His trouble shall be revenous,
And calamity shall be ready for his fall.
It shall devour the members of his body,
Yea, the first-born of death shall devour his members.
That wherein he trusteth shall be plucked out of his tent;
And he shall be brought to the king of terrors.
There shall dwell in his tent that which is none of his;
Brimstone shall be scattered upon his habitation.
His roots shall dry up beneath,
And above shall his branch wither.
His remembrance shall perish from the earth,
And he shall have no name abroad.
He shall be driven from light into darkness,
And chased out of the world.
He shall have neither son nor son's son among his people,
Nor any remaining in his dwellings.
They that come after shall be astonished at his day,
As they that went before are affrighted.
Surely such are the dwellings of the wicked,
And this is the place of him that knoweth not God.

19. Then Job answered and said:
How long will ye vex my soul,
And crush me with words?
These ten times have ye reproached me;
Ye are not ashamed that ye deal harshly with me.
And be it indeed that I have erred,
Mine error remaineth with myself.

JOB

If indeed ye will magnify yourselves against me,
And plead against me my reproach;
Know now that God hath subverted my cause,
And hath compassed me with His net.
Behold, I cry out: "Violence!" but I am not heard;
I cry aloud, but there is no justice.
He hath fenced up my way that I cannot pass,
And hath set darkness in my paths.
He hath stripped me of my glory,
And taken the crown from my head.
He hath broken me down on every side, and I am gone;
And my hope hath He plucked up like a tree.
He hath also kindled His wrath against me,
And He counteth me unto Him as one of His adversaries.
His troops come on together,
And cast up their way against me,
And encamp round about my tent.
He hath put my brethren far from me,
And mine acquaintance are wholly estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in my house, and my maids, count me for
a stranger;

I am become an alien in their sight.
I call unto my servant, and he giveth me no answer,
Though I entreat him with my mouth.
My breath is abhorred of my wife,
And I am loathsome to the children of my tribe.
Even urchins despise me;
If I arise, they speak against me.
All my intimate friends abhor me;
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.

Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!
But as for me, I know that my Redeemer liveth,
And that He will witness at the last upon the dust;
And when after my skin this is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see for myself,
And mine eyes shall behold, and not another's.
My reins are consumed within me.
If ye say: "How we will persecute him!"

JOB

Seeing that the root of the matter is found in me;
Be ye afraid of the word;
For wrath bringeth the punishments of the sword,
That ye may know there is a judgment.

20. Then answered Zophar the Naamathite and said:
Therefore do my thoughts give answer to me,
Even by reason of mine agitation that is in me.
I have heard the reproof which putteth me to shame,
But out of my understanding my spirit answereth me.

Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his excellency mount up to the heavens,
And his head reach unto the clouds;
Yet he shall perish for ever like his own dung;
They that have seen him shall say: "Where is he?"
He shall fly away as a dream, and shall not be found;
Yea, he shall be chased away as a vision of the night.
The eye which saw him shall see him no more;
Neither shall his place any more behold him.
His children shall appease the poor,
And his hands shall restore his wealth.
His bones are full of his youth,
But it shall lie down with him in the dust.
Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
Though he spare it, and will not let it go,
But keep it still within his mouth;
Yet his food in his bowels is turned,
It is the gall of asps within him.
He hath swallowed down riches, and he shall vomit them
up again;
God shall cast them out of his belly.
He shall suck the poison of asps;
The viper's tongue shall slay him.
He shall not look upon the rivers,
The flowing streams of honey and curd.
That which he laboured for shall he give back; and shall
not swallow it down;
According to the substance that he hath gotten, he shall
not rejoice.
For he hath oppressed and forsaken the poor;
He hath violently taken away a house, and he shall not build
it up.
Because he knew no quietness within him,
In his greed he suffered nought to escape,
There was nothing left that he devoured not-
Therefore his prosperity shall not endure.

JOB

In the fulness of his sufficiency he shall be in straits;
The hand of every one that is in misery shall come upon him.
It shall be for the filling of his belly;
He shall cast the fierceness of His wrath upon him,
And shall cause it to rain upon him into his flesh.
If he flee from the iron weapon,
The bow of brass shall strike him through.
He draweth it forth, and it cometh out of his body;
Yea, the glittering point cometh out of his gall;
Terrors are upon him.
All darkness is laid up for his treasures;
A fire not blown by man shall consume him;
It shall go ill with him that is left in his tent.
The heavens shall reveal his iniquity,
And the earth shall rise up against him.
The increase of his house shall depart,
His goods shall flow away in the day of his wrath.
This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

21. Then Job answered and said:
Hear diligently my speech;
And let this be your consolations.
Suffer me, that I may speak;
And after that I have spoken, mock on.
As for me, is my complaint to man?
Or why should I not be impatient?
Turn unto me, and be astonished,
And lay your hand upon your mouth.
Even when I remember I am afflicted,
And horror taketh hold on my flesh.

Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established in their sight with them,
And their offspring before their eyes.
Their houses are safe, without fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not;
Their cow calveth, and casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And peacefully they go down to the grave.
Yet they said unto God: "Depart from us;
For we desire not the knowledge of Thy ways.
What is the Almighty, that we should serve Him?
And what profit should we have, if we pray unto Him? -
Lo, their prosperity is not in their hand;
The counsel of the wicked is far from me.

JOB

How oft is it that the lamp of the wicked is put out?
That their calamity cometh upon them?
That He distributeth pains in His anger?
That they are as stubble before the wind,
And as chaff that the storm stealeth away?
God layeth up his iniquity for his children!-
Let Him recompense it unto himself, that he may know it.
Let his own eyes see his destruction,
And let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him?
Seeing the number of his months is determined.

Shall any teach God knowledge?
Seeing it is He that judgeth those that are high.
One dieth in his full strength,
Being wholly at ease and quiet;
His pails are full of milk,
And the marrow of his bones is moistened.
And another dieth in bitterness of soul,
And hath never tasted of good.
They lie down alike in the dust,
And the worm covereth them.

Behold, I know your thoughts,
And the devices which ye wrongfully imagine against me.
For ye say: "Where is the house of the prince?
And where is the tent wherein the wicked dwelt?"
Have ye not asked them that go by the way,
And will ye misdeem their tokens,
That the evil man is reserved to the day of calamity,
That they are led forth to the day of wrath?
But who shall declare his way to his face?
And who shall repay him what he hath done?
For he is borne to the grave,
And watch is kept over his tomb.
The clouds of the valley are sweet unto him,
And all men draw after him,
As there were innumerable before him.
How then comfort ye me in vain?
And as for your answers, there remaineth only faithlessness.

22. Then answered Eliphaz the Temanite, and said:
Can a man be profitable unto God?
Or can he that is wise be profitable unto Him?
Is it any advantage to the Almighty, that thou art righteous?
Or is it gain to Him, that thou makest thy ways blameless?
Is it for thy fear of Him that He reproveth thee,
That He entereth with thee into judgment?
Is not thy wickedness great?
And are not thine iniquities without end?
For thou hast taken pledges of thy brother for nought,

JOB

And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
And as a mighty man, who hath the earth,
And as a man of rank, who dwelleth in it,
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden dread affrighteth thee,
Or darkness, that thou canst not see,
And abundance of waters cover thee.
Is not God in the height of heaven?
And behold the topmost of the stars, how high they are!
And thou sayest: "What doth God know?
Can He judge through the dark cloud?
Thick clouds are a covering to Him, that He seeth not;
And He walketh in the circuit of heaven."
Wilt thou keep the old way
Which wicked men have trodden?
Who were snatched away before their time,
Whose foundation was poured out as a stream;
Who said unto God: "Depart from us;"
And what could the Almighty do unto them?
Yet He filled their houses with good things -
But the counsel of the wicked is far from me.
The righteous saw it, and were glad,
And the innocent laughed them to scorn;
Surely their substance is cut off,
And their abundance the fire hath consumed."

Acquaint now thyself with Him, and be at peace;
Thereby shall thine increase be good.
Receive, I pray thee, instruction from His mouth,
And lay up His words in thy heart.
If thou return to the Almighty, thou shalt be built up -
If thou put away unrighteousness far from thy tents,
And lay thy treasure in the dust,
And the gold of Ophir among the stones of the brooks;
And the Almighty be thy treasure,
And precious silver unto thee;
Then surely shalt thou have thy delight in the Almighty;
And shall lift up thy face unto God;
Thou shalt make thy prayer unto Him, and He will hear thee,
And thou shalt pay thy vows;
Thou shalt also decree a thing, and it shall be established
unto thee,
And light shall shine upon thy ways.
When they cast thee down, thou shalt say: "There is
lifting up;"
For the humble person He saveth.
He delivereth him that is innocent,
Yea, thou shalt be delivered through the cleanness of
thy hands.

JOB

23. Then Job answered and said:
Even today is my complaint bitter;
My hand is become heavy because of my groaning.
Oh that I knew where I might find Him,
That I might come even to His seat!
I would order my cause before Him,
And fill my mouth with arguments.
I would know the words which He would answer me,
And understand what He would say unto me.
Would He contend with me in His great power?
Nay; but He would give heed unto me.
There the upright might reason with Him;
So should I be delivered for ever from my Judge.

Behold, I go forward, but He is not there,
And backward, but I cannot perceive Him;
On the left hand, when He doth work, But I cannot behold
Him,
He turneth Himself to the right hand, but I cannot see Him.

For He knoweth the way that I take;
When He hath tried me, I shall come forth as gold.
My foot hath held fast to His steps,
His way have I kept, and turned not aside.
I have not gone back from the commandment of His lips;
I have treasured up the words of His mouth more than my
necessary good.

But He is at one with Himself, and who can turn Him?
And what His soul desireth, even that He doeth.
For He will perform that which is appointed for me;
And may such things are with Him.
Therefore am I affrighted at His presence;
When I consider, I am afraid of Him.
Yea, God hath made my heart faint,
And the Almighty hath affrighted me;
Because I was not cut off before the darkness,
Neither did He cover the thick darkness from my face.

24. Why are times not laid up by the Almighty?
And why do not they that know Him see His days?
There are that remove the landmarks;
They violently take away flocks, and feed them.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
They turn the needy out of the way;
The poor of the earth hide themselves together.
Behold, as wild asses in the wilderness

JOB

They go forth to their work, seeking diligently for food;
The desert yieldeth them break for their children.
They cut his provender in the field;
And they despoil the vineyard of the wicked.
They lie all night naked without clothing,
And have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.
There are that pluck the fatherless from the breast,
And take a pledge of the poor;
So that they go about naked without clothing,
And being hungry they carry the sheaves;
They make oil within the rows of these men;
They tread their winepresses, and suffer thirst.
From out of the populous city men groan,
And the soul of the wounded crieth out;
Yet God imputeth it not for unseemliness.

These are of them that rebel against the light;
They know not the ways thereof.
Nor abide in the paths thereof.
The murderer riseth with the light, to kill the poor and needy;
And in the night he is as a thief.
The eye also of the adulterer waiteth for the twilight,
Saying: "No eye shall see me;"
And he putteth a covering on his face.
In the dark they dig through houses;
They shut themselves up in the day-time;
They know not the light.
For the shadow of death is to all of them as the morning;
For they know the terrors of the shadow of death.

He is swift upon the face of the waters;
Their portion is cursed in the earth;
He turneth not by the way of the vineyards.
Drought and heat consume the snow waters;
So doth the nether-world those that have sinned.
The womb forgetteth him; the worm feedeth sweetly on him;
He shall be no more remembered;
And unrighteousness is broken as a tree.
He devoureth the barren that beareth not;
And doeth not good to the widow.
He draweth away the mighty also by his power;
He riseth up, and he trusteth not his own life.
Though it be given him to be in safety, whereon he resteth,
Yet His eyes are upon their ways.
They are exalted for a little while, and they are gone;
Yea, they are brought low, they are gathered in as all others
And wither as the tops of the ears of corn.
And if it be not so now, who will prove me a liar,
And make my speech nothing worth?

JOB

25. Then answered Bildad the Shuhite, and said:
Dominion and fear are with Him;
He maketh peace in His high places.
Is there any number of His armies?
And upon whom doth not His light arise?
How then can man be just with God.
Or how can he be clean that is born of a woman?
Behold, even the moon hath no brightness,
And the stars are not pure in His sight;
How much less man, that is a worm!
And the son of man, that is a maggot!

26. Then Job answered and said:
How hast thou helped him that is without power!
How hast thou saved the arm that hath no strength!
How hast thou counselled him that hath no wisdom,
And plentifully declared sound knowledge!
With whose help hast thou uttered words?
And whose spirit came forth from thee?

The shades tremble
Beneath the waters and the inhabitants thereof.
The nether-world is naked before Him,
And Destruction hath no covering.
He stretcheth out the north over empty space,
And hangeth the earth over nothing.
He bindeth up the waters in His thick clouds;
And the cloud is not rent under them.
He closeth in the face of His throne,
And spreadeth His cloud upon it.
He hath described a boundary upon the face of the waters,
Unto the confines of light and darkness.
The pillars of heaven tremble
And are astonished at His rebuke.
He stirreth up the sea with His power,
And by His understanding He smiteth through Rahab.
By His breath the heavens are serene;
His hand hath pierced the slant serpent.
Lo, these are but the outskirts of His ways;
And how small a whisper is heard of Him!
But the thunder of His mighty deeds who can understand?

27. And Job again took up his parable, and said:
As God liveth, who hath taken away my right;
And the Almighty, who hath dealt bitterly with me;
All the while my breath is in me,
And the spirit of God is in my nostrils,
Surely my lips shall not speak unrighteousness,
Neither shall my tongue utter deceit;
Far be it from me that I should justify you;
Till I die I will not put away mine integrity from me.

JOB

My righteousness I hold fast, and will not let it go;
My heart shall not reproach me so long as I live.

Let mine enemy be ask the wicked,
And let him that riseth up against me be as the unrighteous.
For what is the hope of the godless, though he get him gain,
When God taketh away his soul?
Will God hear his cry,
When trouble cometh upon him?
Will he have his delight in the Almighty,
And call upon God at all times?
I will teach you concerning the hand of God;
That which is with the Almighty will I not conceal.
Behold, all ye yourselves have seen it;
Why then are ye become altogether vain?
This is the portion of a wicked man with God,
And the heritage of oppressors, which they receive from the
Almighty.

If his children be multiplied, it is for the sword;
And his offspring shall not have bread enough.
Those that remain of him shall be buried by pestilence,
And his widows shall make no lamentation.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it, but the just shall put it on,
And the innocent shall divide the silver.
He buildeth his house as the moth,
And as a booth which the keeper maketh.
He lieth down rich, but there shall be nought to gather;
He openeth his eyes, and his wealth is not.
Terrors overtake him like waters;
A tempest stealeth him away in the night.
The east wind carrieth him away, and he departeth;
And it sweepeth him out of his place.
Yea, it hurleth at him, and spareth not;
He would fain flee from its power.
Men shall clap their hands at him,
And shall hiss him out of his place.

28. For there is a nime for silver,
And a place for gold which they refine.
Iron is taken out of the dust,
And brass is molten out of the stone.
Man setteth an end to darkness,
And searcheth out to the furthest bound
The stones of thick darkness and of the shadow of death.
He breaketh open a shaft away from where men sojourn;
They are forgotten of the foot that passeth by;
They hang afar from men, they swing to and fro.
As for the earth, out of it cometh bread,
And underneath it is turned up as it were by fire.

JOB

The stones thereof are the place of sapphires,
And it hath dust of gold.
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it;
The proud beasts have not trodden it,
Nor hath the lion passed thereby.
He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.
He cutteth out channels among the rocks;
And his eye seeth every precious thing.
He bindeth the streams that they trickle not;
And the thing that is hid bringeth he forth to light.

But wisdom, where shall it be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The deep saith: "It is not in me;"
And the sea saith: "It is not with me."
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and glass cannot equal it;
Neither shall the exchange thereof be vessels of fine gold.
No mention shall be made of coral or of crystal;
Yea, the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and Death say:
"We have heard a rumour thereof with our ears."
God understandeth the way thereof,
And He knoweth the place thereof.
For He looketh to the ends of the earth,
And seeth under the whole heaven;
When He maketh a weight for the wind,
And meteth out the waters by measure.
When He made a decree for the rain,
And a way for the storm of thunders;
Then did He see it, and declare it;
He established it, yea, and searched it out.

And unto man He said:
"Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding."

JOB

29. And Job again took up his parable, and said:
Oh that I were as in the months of old,
As in the days when God watched over me;
When His lamp shined above my head,
And by His light I walked through darkness;
As I was in the days of my youth,
When the converse of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
When my steps were washed with butter,
And the rock poured me out rivers of oil!
When I went forth to the fate unto the city,
When I prepared my seat in the broad place,
The young men saw me and hid themselves,
And the aged rose up and stood;
And the princes refrained talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.
For when the ear heard me, then it blessed me,
And when the eye saw me, it gave witness unto me;
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed itself with me;
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy;
And the cause of him that I knew not I searched out.
And I broke the jaws of the unrighteous,
And plucked the prey out of his teeth.
Then I said: "I shall die with my best,
And I shall multiply my days as the phoenix;
For my root shall be spread out to the waters,
And the dew shall lie all night upon my branch;
My glory shall be fresh in me,
And my bow shall be renewed in my hand."

Unto me men gave ear, and waited,
And kept silence for my counsel.
After my words they spoke not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
If I laughed on them, they believed it not;
And the light of my countenance they cast not down.
I chose out their way, and sat as chief,
And dwelt as a king in the army,
As one that comforteth the mourners.

JOB

30. But now they that are younger than I have me in derisio n,
Whose fathers I disdained to set with the dogs of my flock.
Yea, the strength of their hands, whereto should it profit me?
Men in whom ripe age is perished,
They are gaunt with want and famine;
They gnaw the dry ground, in the gloom of wasteness and
desolation.

They pluck salt-wort with wormwood;
And the roots of the broom are their food.
They are driven forth from the midst of men;
They cry after them as after a thief.
In the clefts of the valleys must they dwell,
In holes of the earth and of the rocks.
Among the bushes they bray;
Under the nettles they are gathered together.
They are children of churls, yea, children of ignoble men;
They were scourged out of the land.

And now I am become their song,
Yea, I am a byword unto them.
They abhor me, they flee far from me,
And spare not to spit in my face.
For He hath loosed my cord, and afflicted me.,
And they have cast off the bridle before me.
Upon my right hand, rise the brood;
They entangle my feet,
And they cast up against me their ways of destruction.
They break up my path,
They further my calamity,
Even men that have no helper.
As through a wide breach they come;
In the midst of the ruin they roll themselves upon me.
Terrors are turned upon me,
They chase mine honour as the wind;
And my welfare is passed away as a cloud.

And now my soul is poured out within me;
Days of affliction have taken hold upon me.
In the night my bones are pierced, and fall from me,
And my sinews take no rest.
By the great force (of my disease) is my garment disfigured;
It bindeth me about as the collar of my coat.
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto Thee, and Thou dost not answer me;
I stand up, and Thou lookest at me.
Thou art turned to be cruel to me;
With the might of Thy hand Thou hatest me.
Thou liftest me up to the wind,
Thou causest me to ride upon it;
And Thou dissolvest my substance.

JOB

For I know that Thou wilt bring me to death,
And to the house appointed for all living.

Surely none shall put forth his hand to a ruinous ~~happ~~,
Neither because of these things shall help come in one's
calamity,

If I have not wept for him that was in trouble,
And if my soul grieved not for the needy.
Yet, when I looked for good, there came evil;
And when I waited for light, there came darkness.
Mine inwards boil, and rest not;
Days of affliction are come upon me.
I go mourning without the sun;
I stand up in the assembly, and cry for help.
I am become a brother to jackals,
And a companion to ostriches.
My skin is black, and falleth from me,
And my bones are burned with heat.
Therefore is my harp turned to mourning,
And my pipe into the voice of them that weep.

31. I made a covenant with mine eyes;
How then should I look upon a maid?
For what would be the portion of God from above,
And the heritage of the Almighty from on high?
Is it not calamity to the unrighteous,
And disaster to the workers of iniquity?
Doth not He see my ways,
And count all my steps?

If I have walked with vanity,
And my foot hath hastened to deceit-
Let me be weighed in a just balance,
That God may know mine integrity-
If my step hath turned out of the way,
And my heart walked after mine eyes,
And if any spot hath cleaved to my hands;
Then let me sow, and let another eat;
Yea, let the produce of my field be rooted out.

If my heart have been enticed unto a woman,
And I have lain in wait at my neighbour's door;
Then let my wife grind unto another,
And let others bow down upon her.
For that were a heinous crime;
Yea, it were an iniquity to be punished by the judges;
For it is a fire that consumeth unto destruction,
And would root out all mine increase.

If I did despise the cause of my man-servant,
Or of my maid-servant, when they contended with me-

JOB

What then shall I do when God riseth up?
And when He remembereth, what shall I answer Him?
Did not He that made me in the womb make him?
And did not One fashion us in the womb?

If I have withheld aught that the poor desired,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof-
Nay, from my youth he grew up with me as with a father,
And I have been her guide from my mother's womb.
If I have seen any wanderer in want of clothing,
Or that he needy had no covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,
Because I saw my help in the gate;
Then let my shoulder fall from the shoulder-blade,
And mine arm be broken from the bone.
For calamity from God was a terror to me,
And by reason of His majesty I could do nothing.
If I have made gold my hope,
And have said to the fine gold: "Thou art my confidence;"
If I rejoiced because my wealth was great,
And because my hand had gotten much;
If I beheld the sun when it shined;
Or the moon walking in brightness;
And my heart hath been secretly enticed,
And my mouth hath kissed my hand;
This also were an iniquity to be punished by the judges;
For I should have lied to God that is above.

If I rejoiced at the destruction of him that hated me,
Or exulted when evil found him-
Yea, I suffered not my mouth to sin
By asking his life with a curse.
If the men of my tent said not:
Who can find one that hath not been satisfied with his meat?
The stranger did not lodge in the street;
My doors I opened to the roadside.
If after the manner of men I covered my transgressions,
By hiding mine iniquity in my bosom-
Because I feared the great multitude,
And the most contemptible among families terrified me,
So that I kept silence, and went not out of the door.

Oh that I had one to hear me!-
Lo, here is my signature, let the Almighty answer me-
And that I had the indictment which mine adversary hath
written!
Surely I would carry it upon my shoulder;

JOB

I would bind it unto me as a crown.
I would declare unto him the number of my steps;
As a prince would I go near unto him.

If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the tillers thereof to be disappointed -
Let thistles grow instead of wheat,
And noisome weeds instead of barley.

The words of Job are ended.

32. So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram; against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were older than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

And Elihu the son of Barachel the Buzite answered and said:

I am young, and ye are very old;
Wherefore I held back, and durst not declare you mine opinion.
I said: "Days should speak,
And multitude of years should teach wisdom."
But it is a spirit in man,
And the breath of the Almighty, that giveth them understanding.

It is not the great that are wise,
Nor the aged that discern judgment.
Therefore I say: "Hearken to me;
I also will declare mine opinion."

Behold, I waited for your words,
I listened for your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.
Beware lest ye say: "We have found wisdom;
God may vanquish him, not man!"
For he hath not directed his words against me;
Neither will I answer him with your speeches.

They are amazed, they answer no more;
Words are departed from them.
And shall I wait, because they speak not,

JOB

Because they stand still, and answer no more?
I also will answer my part,
I also will declare mine opinion.
For I am full of words;
The spirit within me constraineth me.
Behold, mine inwards are as wine which hath no vent;
Like new wine-skins which are ready to burst.
I will speak, that I may find relief;
I will open my lips and answer.
Let me not, I pray you, respect any man's person;
Neither will I give flattering titles unto any man.
For I know not to give flattering titles;
Else would my Maker soon take me away.

33. Howbeit, Job, I pray thee, hear my speech,
And hearken to all my words.
Behold now, I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall utter the uprightness of my heart;
And that which my lips know they shall speak sincerely.
The spirit of God hath made me,
And the breath of the Almighty giveth me life.
If thou canst, answer thou me,
Set thy words in order before me, stand forth.
Behold, I am toward God even as thou art;
I also am formed out of the clay.
Behold, my terror shall not make thee afraid,
Neither shall my pressure be heavy upon thee.

Surely thou hast spoken in my hearing,
And I have heard the voice of thy words;
I am clean, without transgression,
I am innocent, neither is there iniquity in me;
Behold, He findeth occasions against me,
He counteth me for His enemy;
He putteth my feet in the stocks,
He marketh all my paths.

Behold, I answer thee: In this thou art not right,
That God is too great for man;
Why hast thou striven against Him?
Seeing that He will not answer any of his words.
For God speaketh in one way,
Yea in two, though man perceiveth it not.
In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then He openeth the ears of men,
And by their chastisement sealeth the decrees,
That men may put away their purpose,
And that He may hide pride from man;
That He may keep back his soul from the pit,

JOB

And his life from perishing by the sword,
He is chastened also with pain upon his bed,
And all his bones grow stiff;
So that his life maketh him to abhor bread,
And his soul dainty food.
His flesh is consumed away, and it cannot be seen;
And his bones corrode to unsightliness.
Yea, his soul draweth near unto the pit,
And his life to the destroyers.
If there be for him an angel,
An intercessor, one among a thousand,
To vouch for man's uprightness;
Then He is gracious unto him, and saith:
"Deliver him from going down to the pit,
I have found a ransom."
His flesh is tenderer than a child's;
He returneth to the days of his youth;
He prayeth unto God, and He is favourable unto him;
So that He seeth His face with joy;
And He restoreth unto man his righteousness.
He cometh before men, and saith:
"I have sinned, and perverted that which was right,
And it profited me not."
So He redeemeth his soul from going into the pit,
And his life beholdeth the light.

Lo, all these things doth God work,
Twice, yea, thrice, with a man,
To bring back his soul from the pit,
That he may be enlightened with the light of the living.

Mark well, O Job, hearken unto me;
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me;
Speak, for I desire to justify thee.
If not, hearken thou unto me;
Hold thy peace, and I will teach thee wisdom.

34. Moreover Elihu answered and said:
Hear my words, ye wise men;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the palate tasteth food.
Let us choose for us that which is right;
Let us know among ourselves what is good.
For Job hath said: "I am righteous,
And God hath taken away my right;
Notwithstanding my right I am accounted a liar;
My wound is incurable, though I am without transgression."
What man is like Job,
Who drinketh up scorning like water?

JOB

Who goeth in company with the workers of iniquity,
And walketh with wicked men.
For he hath said: "It profiteth a man nothing
That he should be in accord with God."

Therefore hearken unto me, ye men of understanding;
Far be it from God, that He should do wickedness;
And from the Almighty, that He should commit iniquity.
For the work of a man will He requite unto him.
And cause every man to find according to his ways.
Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert justice.
Who gave Him a charge over the earth?
Or who hath disposed the whole world?
If He set His heart upon man,
If He gather unto Himself his spirit and his breath;
All flesh shall perish together,
And man shall return unto dust.

If now thou hast understanding, hear this;
Hearken to the voice of my words.
Shall even one that hateth right govern?
And wilt thou condemn Him that is just and mighty-
Is it fit to say to a king: "Thou art base?"
Or to nobles: "Ye are wicked?"-
That respecteth not the persons of princes,
Nor regardeth the rich more than the poor?
For they all are the work of His hands.
In a moment they die, even at midnight;
The people are shaken and pass away,
And the mighty are taken away without hand.

For His eyes are upon the ways of a man,
And He seeth all his goings.
There is no darkness, no shadow of death,
Where the workers of iniquity may hide themselves.
For He doth not appoint a time unto any man,
When he should go before God in judgment.
He breaketh in pieces mighty men without inquisition,
And setteth others in their stead.
Therefore He taketh knowledge of their works;
And He overturneth them in the night, so that they are
crushed.

He striketh them as wicked men
In the open sight of others;
Because they turned aside from following Him,
And would not have regard to any of His ways;
So that they cause the cry of the poor to come unto Him,
And He heareth the cry of the afflicted/
When He giveth quietness, who then can condemn?
And when He hideth His face, who then can behold Him?

JOB

Whether it be done unto a nation, or unto a man, alike;
That the godless man reigh not,
That there be none to ensnare the people.

For hath any said unto God:
"I have borne chastisement, though I offend not;
That which I see not teach Thou me;
If I have done iniquity, I will do it no more?"
Shall His recompense be as thou wilt? For thou loathest it,
So that thou must choose, and not I;
Therefore speak what thou knowest.
Men of understanding will say unto me,
Yea, every wise man that heareth me;
Job speaketh without knowledge,
And his words are without discernment.
Would that Job were tried unto the end,
Because of his answering like wicked men.
For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God,

35. Moreover Elihu answered and said:
Thinkest thou this to be thy right,
Or sayest thou: "I am righteous before God,"
That thou inquirest: "What advantage will it be unto Thee?"
And: "What profit shall I have, more than if I had sinned."
I will give thee answer,
And thy companions with thee.
Look unto the heavens, and see;
And behold the skies, which are higher than thou.
If thou hast sinned, what doest thou against Him?
And if thy transgressions be multiplied, what doest thou
unto Him?
If thou be righteous, what givest thou Him?
Or what receiveth He of thy hand?
Thy wickedness concerneth a man as thou art;
And thy righteousness a son of man.

By reason of the multitude of oppressions they cry out;
They cry for help by reason of the arm of the mighty.
But none saith: "Where is God my Maker,
Who giveth songs in the night;
Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven?"
There they cry, but none giveth answer,
Because of the pride of evil men.
Surely God will not hear vanity,
Neither will the Almighty regard it.
Yea, when thou sayest thou canst not see Him-
The cause is before Him; therefore wait thou for Him.
And now, is it for nought that He punished in His anger?

JOB

And hath He not full knowledge of arrogance?
But Job doth open his mouth in vanity;
He multiplieth words without knowledge.

36. Elihu also proceeded, and said:
Suffer me a little and I will tell thee;
For there are yet words on God's behalf.
I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
For truly my words are not false;
One that is upright in mind is with thee.
Behold, God is mighty, yet He despiseth not any;
He is mighty in strength of understanding.
He preserveth not the life of the wicked;
But giveth to the poor their right.
He withdraweth not His eyes from the righteous;
But with kings upon the throne
He setteth them for ever, and they are exalted.
And if they be bound in fetters,
And be holden in cords of affliction;
Then He declareth unto them their work,
And their transgressions, that they have behaved them-
selves proudly.

He openeth also their ear to discipline,
And commandeth that they return from iniquity.
If they hearken and serve Him,
They shall spend their days in prosperity,
And their years in pleasures.
But if they hearken not, they shall perish by the sword,
And they shall die without knowledge.
But they that are godless in heart lay up anger;
They cry not for help when He bindeth them.
Their soul perisheth in youth,
And their life as that of the depraved.
He delivereth the afflicted by His affliction,
And openeth their ear by tribulation.
Yea, He hath allured thee out of distress
Into a broad place, where there is no straitness;
And that which is set on thy table is full of fatness;
And thou art full of the judgment of the wicked;
Judgment and justice take hold on them.
For beware of wrath, lest thou be led away by thy sufficiency;
Neither let the greatness of the ransom turn thee aside.
Will thy riches avail, that are without stint,
Or all the forces of thy strength?
Desire not the night,
When peoples are cut off in their place.
Take heed, regard not iniquity;
For this hast thou chosen rather than affliction.

JOB

Behold, God doeth loftily in His power;
Who is a teacher like unto Him?
Who hath enjoined Him His way?
Or who hath said: "Thou hast wrought unrighteousness?"
Remember that thou magnify His work,
Whereof men have sung.
All men have looked thereon;
Man beholdeth it afar off.
Behold, God is great, beyond our knowledge;
The number of His years is unsearchable.
For He draweth away the drops of water,
Which distill rain from His vapour;
Which the skies pour down
And drop upon the multitudes of men.
Yea, can any understand the spreadings of the clouds,
The crashings of His pavilion.
Behold, He spreadeth His light upon it;
And He covereth the depths of the sea.
For by these He judgeth the peoples;
He giveth food in abundance.
He covereth His hands with the lightning,
And giveth it a charge that it strike the mark.
The noise thereof telleth concerning it,
The cattle also concerning the storm that cometh up.

37. At this also my heart trembleth,
And is moved out of its place.
Hear attentively the noise of His voice,
And the sound that goeth out of His mouth.
He sendeth it forth under the whole heaven.
And His lightning unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of His majesty;
And He stayeth them not when His voice is heard.
God thundereth marvellously with His voice;
Great things doeth He, which we cannot comprehend.
For He saith to the snow: "Fall thou on the earth;"
Likewise to the shower of rain,
And to the showers of His mighty rain.
He sealeth up the hand of every man,
That all men whom He hath made may know it.
Then the beasts go into coverts,
And remain in their dens.
Out of the Chamber cometh the storm;
And cold out of the north.
By the breath of God ice is given,
And the breadth of the waters is straitened.
Yea, He ladeth the thick cloud with moisture,
He spreadeth abroad the cloud of His lightning;
And they are turned round about by His guidance,
That they may do whatsoever He commandeth them

JOB

Upon the face of the habitable world;
Whether it be for correction, or for His earth,
Or for mercy, that He cause it to come.

Hearken unto this, O Job;
Stand still, and consider the wondrous works of God.
Dost thou know how God enjoineth them,
And causeth the lightning of His cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of Him who is perfect in knowledge?
Thou whose garments are warm,
When the earth is still by reason of the south wind;
Canst thou with Him spread out the sky,
Which is strong as a molten mirror?
Teach us what we shall say unto Him;
For we cannot order our speech by reason of darkness.
Shall it be told Him that I would speak?
Or should a man wish that he were swallowed up?

And now men see not the light which is bright in the skies;
But the wind passeth, and cleanseth them.
Out of the north cometh golden splendour,
About God is terrible majesty.
The Almighty, whom we cannot find out, is excellent in power,
Yet to judgment and plenteous justice He doeth no violence.
Men do therefore fear Him;
He regardeth not any that are wise of heart.

38. Then the Lord answered Job out of the whirlwind and said:
Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto Me.

Where wast thou when I laid the foundations of the earth?
Declare, if thou hast the understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?

Or who shut up the sea with doors,
When it broke forth, and issued out of the womb;
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And prescribed for it My decrees,
And set bars and doors,
And said: "Thus far shalt thou come, but no further;
And here shall thy proud waves be stayed?"

JOB

Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And they stand as a garment.
But from the wicked their light is withholden,
And the high arm is broken.

Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou surveyed unto the breadths of the earth?
Declare, if thou knowest it all.

Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof;
And that thou shouldest know the paths to the house thereof?
Thou knowest it, for thou wast then born,
And the number of thy days is great;
Hast thou entered the treasures of the snow,
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?

By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is,
On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground,
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoar-frost of heaven, who hath gendered it?
The waters are congealed like stone,
And the face of the deep is frozen.

Canst thou bind the chains of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?
Or canst thou guide the Bear with her sons?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?

JOB

Canst thou send forth lightnings, that they may go,
And say unto thee: "Here we are?"

Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom,
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?

Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?

Who provideth for the raven his prey,
When his young ones cry unto God,
And wander for lack of food?

39. Knowest thou the time when the wild goats of the rock
bring forth?

Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil.
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young,
They cast out their fruit.
Their young ones wax strong, they grow up in the open field;
They go forth, and return not again.

Who hath sent out the wild ass free?
Or who hath loosed the hands of the wild ass?
Whose house I have made the wilderness,
And the salt land his dwelling place.
He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.

Will the wild-ox be willing to serve thee?
Or will he abide by thy crib?
Canst thou bind the wild-ox with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labour to him?
Wilt thou rely on him that he will bring home thy seed,
And gather the corn of thy threshing-floor?

The wing of the ostrich beateth joyously;
But are her pinions and feathers the kindly stork's?
For she leaveth her eggs on the earth,
And warmeth them in the dust,

JOB

And forgetteth that the foot may crush them,
Or that the wild beast may trample them.
She is hardened against her young ones, as if they were
not here;

Though her labour be in vain, she is without fear;
Because God hath deprived her of wisdom,
Neither hath He imparted to her understanding.
When the time cometh, she raiseth her wings on high,
And scorneth the horse and his rider.

Hast thou given the horse his strength?
Hast thou clothed his neck with fierceriness?
Has thou made him to leap as a locust?
The glory of his snorting is terrible.
He paweth in the valley, and rejoiceth in his strength;
He goeth out to meet the clash of arms.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth upon him,
The glittering spear and the javelin.
He swalloweth the ground with storm and rage;
Neither believeth he that it is the voice of the horn.
As oft as he heareth the horn he saith: "Ha, ha!"
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.

Does the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the vulture mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the stronghold.
From thence she spieth out the prey;
Her eyes behold it afar off.
Her young ones also suck up blood;
And where the slain are, there is shee.

40. Moreover the Lord answered Job, and said:
Shall he that reproveth contend with the Almighty?
He that argueth with God, let him answer it.

Then Job answered, the Lord, and said:
Behold, I am of small account; what shall I answer Thee?
I lay my hand upon my mouth.
Once have I spoken, but I will not answer again;
Yea, twice, but I will proceed no further.

Then the Lord answered Job out of the whirlwind, and said:
Gird up thy loins now like a man:
I will demand of thee, and declare thou unto Me.

JOB

Wilt thou even make void My judgment?
Wilt thou condemn Me, that thou mayest be justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like Him?
Deck thyself now with majesty and excellency,
And array thyself with glory and beauty.
Cast abroad thy rage of thy wrath;
And look upon everyone that is proud, and abase him.
Look on everyone that is proud, and bring him low;
And tread down the wicked in their place.
Hide them in the dust together;
Bind their faces in the hidden place.
Then will I also confess unto thee
That thine own right hand can save thee.

Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the stays of his body.
He straineth his tail like a cedar;
The sinews of his thighs are knit together.
His bones are as pipes of brass;
His gristles are like bars of iron.
He is the beginning of the ways of God;
He only that made him can make His sword to approach unto him.
Surely the mountains bring him forth food,
And all the beasts of the field play there.
He lieth under the lotus-trees,
In the covert of the reed, and fens.
The lotus trees cover him with their shadow;
The willows of the brook compass him about.
Behold, if a river overflow, he trembleth not;
He is confident, though the Jordan rush forth to his mouth.
Shall any take him by his eyes,
Or pierce through his nose with a snare?

Canst thou draw out leviathan with a fish-hook?
Or press down his tongue with a cord?
Canst thou put a ring into his nose?
Or bore his jaw through with a hook?
Will he make many supplications unto thee?
Will he make a covenant with thee,
That thou shouldest take him for a servant forever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Wilt the bands of fishermen make a banquet of him?
Will they part him among the merchants?
Canst thou fill his skin with barbed irons,
Or his head with fish spears?
Lay thy hand upon him;
Think upon the battle, thou wilt do so no more.

JOB

41. Behold, the hope of him is in vain;
 Shall not one be cast down even at the sight of him?
 None is so fierce that dare stir him up;
 Who then is able to stand before Me?
 Who hath given Me anything beforehand, that I should
 repay him?
 Whatsoever is under the whole heaven is Mine.
 Would I keep silence concerning his boastings,
 Or his proud talk, or his fair array of words?

Who can uncover the face of his garment?
 Who shall come within his double bridle?
 Who can open the doors of his face?
 Round about his teeth is terror.
 His scales are his pride,
 Shut up together as with a close seal.
 One is so near to another,
 That no air can come between them.
 They are joined one to another;
 They stick together, that they cannot be sundered.
 His sneezings flash forth light,
 And his eyes are like the eyelids of the morning.
 Out of his mouth go burning torches,
 And sparks of fire leap forth.
 Out of his nostrils goeth smoke.
 As out of a seething pot and burning rushes.
 His breath kindleth coals,
 And a flame goeth out of his mouth.
 And dismay danceth before him.
 The flakes of his flesh are joined together;
 They are firm upon him; they cannot be moved.
 His heart is as firm as a stone;
 Yea, firm as the nether millstone.
 When he raiseth himself up, the mighty are afraid;
 By reason of despair they are beside themselves.
 If one lay at him with the sword, it will not hold;
 Nor the spear, the dart, nor the pointed shaft.
 He esteemeth iron as straw,
 And brass as rotten woods.
 The arrow cannot make him flee;
 Slingstones are turned with him into stubble.
 Clubs are accounted as stubble;
 He laugheth at the rattling of the javelin.
 Sharpest potsherds are under him;
 He spreadeth a threshing-sledge upon the mire.
 He maketh the deep to boil like a pot;
 He maketh the sea like a seething mixture.
 He maketh a path to shine after him;
 One would think the deep to be hoary.
 Upon earth there is not his like,
 Who is made to be fearless.

JOB

He looketh at all high things;
He is king over all the proud beasts.

42. Then Job answered the Lord, and said:
I know that Thou canst do everything,
And that no purpose can be withholden from Thee.
Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me which I knew not.
Hear, I beseech Thee, and I will speak;
I will demand of Thee, and declare Thou unto me.
I have heard of Thee by the hearing of the ear;
But now mine eye seeth Thee;
Wherefore I abhor my words, and repent,
Seeing I am dust and ashes.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite: "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of Me the thing that is right, as My servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt-offering; and My servant Job shall pray for you; for him will I accept, that I do not unto you aught unseemly; for ye have not spoken of Me the thing that is right, as My servant Job hath." So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them; and the Lord accepted Job. And the Lord changed the fortune of Job, when he prayed for his friends, and the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him concerning all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one a ring of gold. So the Lord blessed the latter end of Job more than his beginning; and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. And after this Job lived a hundred and forty years, and saw his sons, and his son's sons, even four generations. So Job died, being old and full of days.

UNIT II

THE GUIDE FOR THE PERPLEXED

TEACHER'S LESSON PLANS FOR GUIDE FOR THE PERPLEXED

LESSON #1

I. Aims of the Lesson

- A. to motivate the student to want to read the material
- B. to present a biographical sketch of the author
and to discuss the historical background of this book
- C. to introduce the text and indicate what the student should look for when he reads.

- II. A. Turn to page 94 in the Union Prayerbook and read the service for the taking of the Torah from the Ark. Emphasize the sentence "Let us acknowledge its truth, abide by its teachings etc." Then ask various members of the class to interpret the meaning of this sentence.
- B. Point out the Reform position regarding the authorship of the Bible and indicate the reasoning behind this position. Contrast our position with that of Orthodoxy.

III. Questions for Discussion

- A. What are the two conflicting assumptions which make for these diametrically opposed positions concerning the Bible?

Answer: Orthodoxy - faith is more valid than reason. Where the two conflict, reason must change to conform with faith.
Reform: reason is primary. Where it conflicts with faith, the latter must be changed to conform with reason.

IV. Read the following Biblical passages to the class:

- A. Genesis 3:1-7

B. Genesis 11

C. Joshua 6:20

V. Questions for Discussion

- A. Do these passages describe actual events as they occurred?

Answer: No

- B. What is our basis for answering negatively?

Answer: Reason and experience. We have never experienced such phenomena and human reason indicates that history could not work in this way.

- C. How do we classify these and similar Biblical passages?

Answer: As folklore or as primitive attempts to answer fundamental human questions.

Again emphasize the fact that our faith in reason is the key to our position concerning these passages.

- D. How is the man whose faith in the authority of the Bible is equal to his faith in reason able to handle these problems?

Answer: Let the class discuss.

VI. Introduce Maimonides as such a man. Present a biographical sketch of Maimonides, bringing out the following points:

- A. His Aristotelian orientation (show how this intellectual climate in which he lived brought him into contact with secular philosophers)
- B. His love for Judaism (here you might refer to his other writings)
- C. His contact with Arabic theology
- D. His background as an M.D. which would show his interest in science

Note to the Teacher: For Biographical information concerning Maimonides, see the introduction to Friedlander's edition of The Guide, George Routledge and Sons, 1947; Maimonides - Yellen and Abrahams, Jewish Publication Society, Philadelphia, Pa. 1903; Maimonides - Solomon Zeitlin, Block Publishing Company, New York, 1935

VII. Illustrate how Maimonides, while faced with the same problem as we are with regard to the Bible, would have to handle that problem in a different way.

Next Assignment: Read the author's introduction in your syllabus and look for the following:

- A. what is his object in writing the Guide
- B. How does he indicate he will handle the problem we have been discussing
- C. for whom does he say this book is written?

LESSON #2 - SELECTIONS FROM THE AUTHOR'S INTRODUCTION

I. Aims of the Lesson

- A. to indicate the author's objects in writing this work
- B. to indicate the major assumptions of the author and his biases
- C. to describe the methodology of Maimonides in handling problems

II. At the very beginning of his introduction, Maimonides lists the following as the objects of this treatise:

- A. the explanation of certain words which appear in the Bible of which some are homonyms, some hybrid terms and some figurative terms.
- B. to enlighten the religious man whose reason makes it difficult for him to accept the Bible in its literal sense
- C. to explain certain obscure figures which appear in the Bible but are not distinctly characterized as being figures

Questions for Discussion

- A. Which of the above represents the general aim of the work?

Answer: B. Both A and C are the means whereby Maimonides will attempt to resolve the apparent conflict between faith and reason posited in alternative B

- B. In outlining his objective, Maimonides implies three basic assumptions which are really the foundation upon which this book is built. What are these assumptions?

Answer: (1) He assumes that the Bible is the word of

God and completely true. (2) since the Bible is the word of God, it could not be in conflict with reason. Difficulties arise due to the fact that we often fail to understand the true meaning of the text. (3) the Bible is written on two levels; one which is meant for the average man and one which is meant only for the scholar.

- C. How are we to understand the title "A Guide for the Perplexed?"

Answer: The perplexed are those scholars whose reason has led them into conflict with the teachings of the Bible and the book is a guide in that it will attempt to explain the hidden meaning of terms which, on the surface, appear to cause the text to conflict with human reason.

- III. As has been indicated, Maimonides, in stating his objectives, maintains that the primary cause for misunderstanding a Biblical text lies in the fact that people take literally terms which are, in fact, figurative or hybrid terms or homonyms.

Questions for Discussion

- A. What is a figurative term?

Answer: A term which expresses a particular idea by alluding to another idea which is more familiar. Example: his mind's eye. Here, the idea of intellectual perception is expressed by alluding to the organ of physical perception.

- B. What is a hybrid term?

Answer: a term which denotes things which are of the same class from one point of view and of a different class from another point of view. Example: a man of stature - from one point of view, stature can refer to physical characteristics while, from another, it can refer to one's achievements

- C. What is a homonym?

Answer: a term which has various meanings depending upon the context in which it is used. Ex: man - can denote an individual, the species or man as distinguished from woman.

IV. Maimonides maintains that large portions of Scripture are written in the form of parables or similes. The reason for this, he holds, is so that the ordinary man who is capable of understanding only the literal meaning of the text will know what God expects of him, while the philosopher who can grasp the hidden meaning behind the parable can learn the true meaning of the text.

Questions for Discussion

- A. In asserting that the Bible is written on two different levels for two different groups of people, Maimonides expresses a bias concerning those who are versed in philosophy and those who have no such learning. What is this bias?

Answer: The common man is inferior to the philosopher who alone is capable of grasping the true meaning of Scripture.

Note to the Teacher: You should point out that Maimonides is not alone in asserting that the philosopher is in a class just a little above the rest of humanity. This appears to be an occupational hazard, for we find the same assertion made by Plato, Kant and a host of others. Emphasize that this bias in no way changes the quality or importance of an author's work. This must be judged on its own merits.

- B. What are the two types of similes which Maimonides says we find in the Bible?

Answer: (1) similes wherein each word expresses a particular hidden idea. (2) similes which taken as a whole express an idea but whose individual parts may have no reference at all to the idea.

- V. We have seen what the author proposes to do in this work. Now let us take a Biblical text and find a problem which would perplex a religious man who is also a rationalist.

Read Genesis 1:26 - the term we are interested in is "image" or in Hebrew "Zalem"

Questions

A. Is it a homonym?

Answer: yes, because it has various meanings

B. What problems do the various meanings present?

Answer: Let the class discuss.

VI. Point out that Maimonides, in the first chapter, discusses this term. Assign the chapter and tell the class to look for the following information when they study:

- A. What are the meanings of the word image which Maimonides gives?
- B. What are the implications of each meaning when applied to God?
- C. What meaning does Maimonides use with regard to God and why?
- D. Do you find that Maimonides' interpretation resolves all difficulties?

Next Assignment: In addition to Chap. 1, read chapters 2, 24, 25 and 30, looking for the same type of information.

LESSON #3 - ON HOMONYMS IN THE BIBLE

I. Aims of the Lesson

- A. a brief review of the material covered during the last lesson
- B. to illustrate how the various meanings of a homonym can radically change the meaning of a Biblical text
- C. to demonstrate that if we grant Maimonides' major assumptions, his interpretation of these various terms actually does resolve many of the difficulties which we encounter
- D. to give the student practice in handling texts containing homonyms

II. Spend a few minutes in reviewing the following questions:

- A. Explain the title of this book
- B. What, according to Maimonides, is the major cause for perplexity in reading the Bible?
- C. How does Maimonides go about handling this problem?

III. At the close of our last session, we were discussing the term "Zalem" or "image" as it occurs in Genesis 1:26.

Questions for Discussion

- A. Why does Maimonides classify this word as being a homonym?

Answer: Because the word can have various meanings

- B. What are some of the alternative meanings which he gives?

Answer: (1) shape (2) figure (3) the specific form or essence of a thing

- C. What are the implications of interpreting image to mean either shape or figure?

Answer: By doing so we imply that God is corporeal

- D. Is this difficulty overcome by interpreting the word to mean essence or specific form?

Answer: Yes, because the essence of man and God is intellect rather than physical form

- E. What are the implications involved in interpreting Zalem in this way?

Answer: (1) the implication for man is that he partakes in some way of the Divine essence.

Note to the Teacher: Pause here to emphasize that this implication represents one of the cardinal doctrines of Judaism. Let the class discuss the significance of the doctrine.

(2) the implication with regard to God is that His perception is in some way akin to ours.

Note to the Teacher: Emphasize that Maimonides specifically states that the comparison is only apparent. He maintains that God's perception is really of a different nature than man's but it is miracle enough that man has perception at all.

- IV. In Chapter 2, Maimonides poses a difficult problem which arises out of Genesis 3:5-7 i.e., Why should God have bestowed intellect upon man as a consequence of having sinned?

Note to the Teacher: Before continuing, be certain that everyone sees the problem clearly.

Questions for Discussion

- A. Which word in Gen. 3:5 represents the key to Maimonides' resolution of the problem?

Answer: Elohim or God

- B. How does Maimonides interpret this word?

Answer: He takes it to mean princes

- C. Outline the argumentation that Maimonides used in handling this problem.

Answer: We have learned previously that the word "image" in Gen. 1:26 is used in the sense of intellect. Further, in Gen. 2:16, we find the words "and the Lord God commanded man,," God could not have commanded a creature that had no understanding. Hence, it must be assumed that man was endowed with intellect prior to having sinned. What man learned from eating the forbidden fruit was moral, i.e., the knowledge of apparent truths, and by becoming completely involved in matters of right and wrong, he lost his innate ability to easily discern between the true and the false, hence becoming like "princes" (not like God) who judge right and wrong.

NOTE TO THE TEACHER: Demonstrate that this interpretation is really forced upon the text but also that if accepted, it clears up the difficulty.

- D. Do you think Maimonides was unaware of the fact that this interpretation is forced and does not flow readily from the text?

Answer: It would seem highly improbable

- E. Why then would he present such an interpretation?

Answer: His assumption that this as well as all other portions of the Bible is valid forces him to press for any possible solution and this one, if not correct, is certainly ingenious.

- V. Discuss Chapters 24, 25 and 30, using the same type of questions as you did in Chapter 1. Where possible, let an individual follow through the entire argumentation of a question. In the time remaining, you might discuss the homonyms contained in the following Biblical verses not found in our syllabus:

- A. Genesis 1:10 (the word saw implies intellectual perception)
B. Psalm 2:4 (the word sit implies stability, lack of change, permanence)

C. Psalm 57:12 - the word exalted refers to dignity and not exaltation in size

VI. Show that on the basis of what we have seen, Maimonides, in interpreting homonyms, is constantly dealing with the problem of escaping a meaning which would imply that God is corporeal.

Next Assignment: What about out and out anthropomorphisms which occur over and over again in the Bible?

For next time, read chapters 46, 47, and see what Maimonides does with these terms.

LESSON #4 - Chapters 46-47

I. Aims of the Lesson

- A. to review the material covered during the last lesson
- B. To illustrate what Maimonides considers the basic problem of the "perplexed" with regard to the Bible
- C. Show the relationship between homonyms and anthropomorphisms
- D. Present Maimonides' position as to why anthropomorphisms appear in the Bible and illustrate his method of handling them.

II. Ask the members of the class to point out the various homonyms in the following three statements and to interpret them in such a way as to agree with the philosophy of Maimonides

- A. And God saw that it was good.

Answer: the homonym is saw and according to Maimonides, the verb to see, when used in reference to God, indicates intellectual rather than physical perception. ✓

- B. The heavens are My throne.

Answer: The homonym is throne which, when used with reference to God, must be taken figuratively to indicate God's exalted position vis a vis man.

- C. The word of the Lord standeth forever.

Answer: there are two homonyms in this sentence: (1) word - indicates God's communication with man but not communication through speech. (2) standeth means endures.

III. Point out that in each of these three cases, as well as in the case of every other homonym. we have

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treated, Maimonides always interprets the difficult term in such a way as to avoid any possible implication that God is corporeal. If we think back to our introduction, we must conclude that the chief cause for "perplexity" when dealing with the Bible is to reconcile the anthropomorphic references to God with the idea of His unity. In the case of homonyms, Maimonides resolves the problem by an interpretation of the terms which avoids the idea of God's corporeality. This is fine in the case of a homonym which, by its nature, lends itself to various interpretations, but we also find in the Bible definite anthropomorphisms regarding God. For example:

"The voice of the Lord is powerful" (Ps. 29:4)

"You have kindled a fire in my nostril" (Jer. 17:5)

"And His tongue as a burning fire" (Isa. 30:27)

Here we find terms which cannot easily be explained away or interpreted.

IV. Questions for Discussion

- A. Why, according to Maimonides, do these anthropomorphic terms appear in the Bible?

Answer: They are there to express to the ordinary man the existence of a God who is the Creator of everything and Who has knowledge of that which He has made. The Torah, says Maimonides, speaks in the language of men and the ordinary man is incapable of grasping the idea of a God who is not anthropomorphic.

- B. What are the anthropomorphic ideas which most men attribute to God?

Answer: (1) a body - most men cannot conceive of the existence of that which is neither a body nor a force within a body.

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(2) motion - most men cannot conceive of life without motion (3) sight, smell, hearing - most men cannot conceive of perception without these senses.

NOTE TO THE TEACHER: Point out that the other two senses, taste and touch, are not attributed to God in the Bible. Why? According to Maimonides, because these two senses act only when in close contact with another object and since God cannot even be seen with the eye, it follows that He could not come into close enough contact with other objects to activate these senses.

- C. What is Maimonides' position with regard to attributing sense perception to God?

Answer: He holds that the five senses are of the same nature. They are all material perceptions which are subject to change and are therefore imperfect. Hence one cannot correctly attribute any of them to God.

- V. On the basis of that which has preceded, we are in a position to state very emphatically that Maimonides rejects any attribute of God which might link Him with physical creatures. What about attributes other than those which are physical - for example: goodness, justice, mercy, etc.?

Next Assignment: Read chapters 50-53 and 55-60

LESSONS #5 and #6 - Chapters 50-53 and 55-60

I. Aims of the Lesson

- A. A brief review of the material covered during the last class
- B. Present the arguments given by Maimonides against applying positive attributes to God.
- C. Explain the idea of negative attributes and why Maimonides considers these to be more valid than the positive attributes

II. As a review, have the class discuss the following questions:

- A. How does Maimonides explain the appearance of anthropomorphisms in the Bible?
- B. If God possesses no anthropomorphic attributes, how does He accomplish His acts?
Answer: His acts are performed by His Essence
- C. Why does Maimonides reject the application of senses to God?
- D. What is the general principle used in the Bible when ascribing physical attributes to God?

Answer: All things which are considered in some way to be perfections are ascribed to God. The purpose is to create an idea of the existence of a Supreme Being who makes all and knows what He has made.

- III. In dealing with Homonyms and anthropomorphisms, we found that the chief concern of Maimonides was to steer clear of any possible implication that God is corporeal. In Chapter 50, which is the introduction to the section on "The Attributes of God", Maimonides

raises another problem which is of equal importance to the Jew, i.e., If God is One, how can we ascribe any attributes to Him? The answer is that we cannot.

IV. Questions for Discussion

A. In what sense does Maimonides call God One?

Answer: In three different senses:

- (1) He is One in number. There is not more than one God nor less than one.
- (2) He is one in the sense that He is a unity and is indivisible. He is not made up of parts.
- (3) He is one in the sense that He is unique. There is nothing that resembles Him and nothing to which He can be compared for He bears no relation to any other being.

B. What does Maimonides understand by the term "faith"?

Answer: The conviction that the object of belief is exactly as it is apprehended.

Note TO THE TEACHER: Point out (in answering question B) that this means that faith is based upon reason. Apprehension precedes faith. This is a most important observation and you might point out that reform, rather than orthodox Judaism is in agreement with Maimonides on this fundamental point.

V. Point out to the class the philosophic distinctions between

- A. essences
- B. accidents
- C. essential attributes

Maimonides rejects the idea that God can have essential attributes because by accepting the attribute he would deny God's unity.

VI. Questions for Discussion

- A. What are the five ways of describing an object by its affirmative attributes?

Answer: (1) the object is described by its definition
(2) the object is described by part of its definition
(3) the object is described in terms of its qualities
(4) the object is described in terms of its relation to other things
(5) the object is described by its actions

- B. Which of these five alternatives would Maimonides consider appropriate to describe God and why does he think so?

Answer: Only alternative five since the different actions preformed by God do not necessarily imply that He must possess different elements by which these actions were performed.

- C. Why does Maimonides not accept the other four alternatives as being appropriate to describe God?
(1)

Answer: When an object is described by its definition, the description is mere tautology as, for example, man is man or man is a thinking being. Also just as important is the fact that since we cannot define God, we cannot describe Him in terms of His definition.
(2) We cannot describe God by part of a definition because of the reason given above. Also because if we spoke in terms of part of His essence, we would imply that He is a plurality rather than a unity.
(3) We cannot describe God in terms of His qualities since qualities are in fact accidents and God is composed wholly of His essence.
(4) We cannot describe God in terms of His relationship to other things since, strictly speaking, there is

no relationship between Him and any other thing.

NOTE TO THE TEACHER: Be sure to explain this idea of no relationship carefully, pointing out why God can have no relationship to any creature or to time and space. Note also that while Maimonides rejects the idea of describing God in terms of His relationship to other things, he also says that in a less strict sense, this way of describing God is somewhat appropriate since it does not imply God's plurality or any change in His essence.

Review in class the last paragraph of Chapter 52. It summarizes the purpose of what has preceded concerning attributes.

VII. Maimonides contends that the attributes of God found in Scripture are either qualifications of His actions or indications of His perfection, but they are not intended to imply that the essence of God is a compound. One agency is capable of producing various effects. To illustrate this point, Maimonides uses the example of fire which in some cases melts, sometimes makes hard, sometimes bleaches and sometimes blackens. All these effects are produced by heat which is the essence of fire. Similarly, God does not have to possess various elements by which He performs His different actions. These are all performed by His simple essence.

VIII. Questions for Discussion

- A. Those who disagree with Maimonides and who maintain that God does possess essential attributes list four so called essential attributes which they claim are neither qualifications of His actions nor indications of His perfections. What are these four "attributes?"

Answer: life, wisdom, power and will

- B. How does Maimonides refute the position that life and wisdom are "essential attributes" of God?

Answer: He maintains that life and wisdom are really one and the same, for wisdom, he says, is really self-consciousness and self consciousness is the essence of life.

- C. Power and will, says Maimonides, do not exist in God in reference to Himself. Why would Maimonides make such a statement? ✓

Answer: Power and will with regard to one's self implies first that the object of power or will is changable and secondly, it implies that the object lacks something, for will or desire implies a lacking. We only desire that which we don't have. Since God is unchangeable, perfect and lacking absolutely nothing, He cannot have power or will regarding Himself. If He hasn't power and will with reference to Himself, He has it in reference to His creatures. However, power and will are not essential attributes but they are expressions of God's relationship to His creatures. ✓

- IX. Review the last paragraph in Chapter 53 in class.

It summarizes the purpose of the chapter.

- X. At the very beginning of Chapter 55, Maimonides states that everything that implies corporeality or passiveness in reference to God is to be negated. We have no difficulty in finding reasons to negate corporeality but Maimonides gives as his reason for rejecting passiveness the fact that passiveness implies change. Now, in our daily usage of the words active and passive, we think of active as implying change while passivity implies a lack of change. ✓

XI. Questions for Discussion

A. In what sense does passivity imply change?

Answer: Passiveness implies that one is the recipient of action by an outside agent. For example, if we say "the pipe was lit," the pipe was acted upon by the man who lit it and as a result it was changed from being unlit to lit.

B. Why then must we negative passiveness in reference to God?

Answer: For two reasons: (1) passivity implies change which implies the lack of perfection or a want of some kind, and God neither changes nor lacks anything nor desires anything since He is perfect. (2) Passivity implies being acted upon by an agent and there is no agent that can act upon God.

XII. In chapter 55, Maimonides also rejects anything which would imply any kind of non-existence with regard to God.

XIII. Question for Discussion

A. On what grounds does Maimonides reject the idea of potentiality with regard to God?

Answer: Potentiality implies non existence and when anything has to pass from potentiality into reality, another thing that already exists in reality is required to effect the transition.

XIV. In Chapter 57, Maimonides rejects the attributes of existence and unity with regard to God. His arguments are as follows:

A. Unity - unity and plurality are accidents and hence we cannot attribute either to God. However, in order to convey the idea that God does not include any type of plurality or composition,

we say that He is One, but does not possess the attribute of unity.

- B. Existence - In the case of anything whose existence is due to a cause, the element of existence is superadded to the essence of the thing. Hence existence is merely an accident. However, in the case of God, Whose existence is not due to any cause, existence and essence are identical. Hence, God exists without possessing the attribute of existence.
- XV. Point out to the class that we have apparently reached a point where we can no longer speak about God, for in making any positive assertion about Him, we apparently do Him an injustice, violating either the idea of incorporeality or the idea of absolute unity or, to be more correct, according to Maimonides, the idea of non plurality.

Next Assignment: Maimonides was aware of the problem raised in section XV. At our next session, we shall see how he handles it. Read for next time chapters 58-60.

LESSON SEVEN - Chapters 58-60

I. Aims of the Lesson

- A. To review the material covered heretofore and to indicate the reasons why Maimonides rejects positive attributes in reference to God.
- B. Present Maimonides' doctrine of negative attributes and demonstrate how this philosophy resolves the basic problems of unity and incorporeality.
- C. Discuss the esoteric and extremely intellectual God concept of Maimonides and compare it to that of Reform Judaism

II. We saw in our last session that Maimonides rejected the idea of positive attributes in reference to God primarily because such an assertion would imply that God was not a perfect unity. We further found that Maimonides even rejects the attributes of unity and existence in reference to God; yet he asserts that God is one and that He exists.

III. Questions for Discussion and Review

- A. Briefly outline Maimonides' argument with respect to God's unity and existence. How can God exist minus the attribute of existence and be one minus the attribute of unity?

NOTE TO THE TEACHER: The answer to this question will be found in the preceding lesson plan.

- B. How does Maimonides argue against those who assert that God possesses the essential attribute of life, wisdom, power and will?
- C. Define the following terms: (1) essence (2) accident (3) attribute (4) essential attribute

- D. Which of the foregoing terms would Maimonides find suitable in reference to God.

NOTE TO THE TEACHER: The answers to the foregoing questions can be found by reviewing the preceding lesson plan.

- IV. Since we have found that Maimonides holds that it is wrong to ascribe any positive attributes to God, we might well ask if we can talk about Him at all, for Maimonides even rejects the attribute of existence with reference to the deity.

V. Questions for Discussion

- A. What type of term does Maimonides believe is applicable to God?

Answer: negative attribute

- B. In what sense can a negative expression be construed as an attribute?

Answer: Just as a positive attribute circumscribes or qualifies an object to which it belongs, so too does a negative expression. Example: God is not more than one. While we have not made a positive statement concerning the nature of God, we have narrowed our search considerably and have thus enhanced our knowledge of Him.

- C. In what way do negative attributes differ from positive attributes?

Answer: The positive attributes describe a part of the thing we desire to know whereas the negative attributes tell us nothing about the essence of a thing except in an indirect way.

NOTE TO THE TEACHER: You might discuss the difference between the following two statements:

1. God is one
2. God is not more than one or less than one

Maimonides would hold that the first statement implies that God's nature is a compound made up of essence and accidents since unity is an accident. In the case of the second statement, nothing is really said about the essence of God save

by implication. Practically speaking, the statements are the same and this is one reason that Maimonides wrote this book for philosophers.

- D. What is another argument that Maimonides uses against positive attributes in reference to God?

Answer: Since man cannot comprehend the essence of God, he is in no position to maintain that God has any positive attributes.

- E. In what sense does Maimonides accept the use of a positive attribute?

Answer: When the attribute denotes the quality of an action.

VI. In Chapter 59, Maimonides raises the following question: "Since there is no possibility of obtaining a knowledge of the true essence of God and that all positive attributes are inadmissible... What is the difference among those who have obtained knowledge of God. Must not the knowledge of Moses be the same as that obtained by anyone of the lowest class of philosophers?"

VII. Questions for Discussion

- A. How does Maimonides answer these questions?

Answer: Just as in the case of physical beings, when you can add positive attribute upon attribute, you specify the object in question and gain greater knowledge of it. So in the case of God. By each negative attribute, you advance toward the knowledge of God. Everytime you establish by proof the negation of a thing in reference to God, you become more perfect while with every additional positive assertion, you recede from the true knowledge of God. Moses' greatness, according to Maimonides, lay in the fact that he knew all the negatives which should be applied to God and hence knew enough to come closest to knowing God's essence.

- B. On the basis of what we read in Chapter 59, comment on what you think Maimonides would say about our prayer book.

Answer: He would call it blasphemous because it contains so many positive attributes in reference to God.

- C. What type of prayer would Maimonides consider most appropriate?

Answer: Silent prayer consisting of reflection and contemplation.

VIII. Now go back to the introduction and re-emphasize Maimonides' statement that this treatise is written for a particular class of people, i.e., philosophers. Show that whereas philosophically speaking, Maimonides may be correct in asserting that if we speak of God in positive terms saying He is just or great or good, etc. we may belie the idea of unity, practically speaking, only the philosopher could be content with such an intellectual God concept. Contrast this God concept with that of Reform Judaism, i.e., a God who is incorporeal but who can be described positively in terms of His actions.

IX. Question for Discussion

- A. Does Reform Judaism's God concept really differ from that of Maimonides?

Answer: I don't think so, though our approach to God is certainly different, but we do speak in the language of men to men who desire a more concrete approach to God than Maimonides offers.

- X. Note the last sentence in Chapter 60 and point out how Maimonides constantly has had to re-interpret the Bible in order to hold to his assumption that the Bible

contains 100% truth but is written on two levels;
one for the average man and the other for philosophers.

- XI. Point out that while we in the 20th century may find fault with some of Maimonides' assumptions or arguments, we must agree that the book poses a challenge to us - how much the more so to those who lived in the 12th century! Here is speculative philosophy that compares favorably with Kant or Spinoza on the same subject. It is great literature and we can be proud of it.

Next Lesson: Assign review in preparation for the test to be given at the next session.

LESSON #8 - COMPREHENSIVE EXAM ON MAIMONIDES' GUIDE TO
THE PERPLEXED

1. The title of our work is the Guide for the Perplexed. The perplexed to whom Maimonides refers are:
 - A. Religious men whose faith supercedes their reason
 - B. Anti-religious men whose reason supercedes their faith
 - C. The large mass of the Jewish people who are not well versed in religion or in critical study
 - D. Religious men well versed in Judaism who have also studied philosophy and whose reason has made it difficult to accept the teachings of the Bible in their literal sense
 - E. all of the above
2. The cause for this perplexity lies in the fact that
 - A. these perplexed men do not understand the literal meaning of the Biblical text
 - B. these perplexed men interpret figuratively that which should be understood literally
 - C. Words which should be understood as homonyms, i.e., figurative terms, are taken in their literal sense by these perplexed men.
 - D. all of the above
 - E. none of the above
3. In his introduction, Maimonides implies or explicitly expresses a number of assumptions. Which of the following assumptions would not be accepted by him as fundamental to his book?
 - A. the Bible is the word of God and therefore must contain only truth
 - B. the Bible, when properly understood, does not conflict with reason
 - C. the Bible is written on two levels; one for the average man and another which is only for the philosopher
 - D. the Bible is a composite work written over a long

period of time and containing various diverse ideas.

E. All of the above

4. Maimonides maintains that large portions of Scripture are written in the form of similes. This was done for a purpose which is:
 - A. to enable the ordinary man, who is capable of understanding only the literal meaning of the text, to know what God expects of him, while the philosopher, who can grasp the hidden meaning of the simile, will be able to come to a true understanding of God.
 - B. to permit various interpretations of Scripture so as to meet the needs of the changing times
 - C. to force Jews to study if they want to understand the Bible
 - D. all of the above
 - E. none of the above
5. A homonym is:
 - A. the Latin term for man
 - B. a term which expresses a particular idea by alluding to another idea which is more familiar
 - C. a term which has various meanings depending upon the context in which it is used
 - D. a figure of speech
 - E. a grammatical term
6. Consider the following statement and decide which of the terms listed below is used in this statement as a homonym: "And God saw Adam walking in the garden..."
 - A. God
 - B. Saw
 - C. Adam
 - D. walking
 - E. garden
7. Maimonides would interpret the homonym to mean

- A. the Prime Mover
 - B. intellectual perception rather than physical perception
 - C. man as distinguished from woman
 - D. following God's ways
 - E. the world
8. By interpreting the homonym in this way, Maimonides avoids which of the following:
- A. the idea that God is corporeal
 - B. the idea that God is corporeal made up of many parts
 - C. the idea that God is in some way lacking in perfection
 - D. none of the above
 - E. all of the above
9. In Part One, Chapter One of his work, Maimonides discusses the term "zalem" or image. When used in reference to God, this term indicates:
- A. physical form
 - B. shape
 - C. specific form or essence
 - D. all of the above
 - E. none of the above
10. According to Maimonides, the specific form or essence of man which links him to his Creator is
- A. his ability to think
 - B. his ability to walk upright
 - C. his ability to create material things for his own use
 - D. all of the above
 - E. none of the above

11. According to Maimonides, the reason for the many anthropomorphisms which appear in the Bible is:
- A. because the Biblical writers conceived of God as being anthropomorphic
 - B. to convey to ordinary men the idea of a God who is the Creator of everything and who possesses knowledge of that which He has made
 - C. because even philosophers can think and speak of God only in anthropomorphic terms
 - D. none of the above
12. Maimonides points out that the Bible attributes the following three sense perceptions to God: sight, hearing and smell. The senses of taste and touch are never attributes to God because
- A. men do not consider these senses as being perfections
 - B. these senses would not be necessary for God to perceive our actions and the reason for attributing sense perception to God is to express the idea that He does perceive our actions
 - C. these two senses come into play only when in close contact with another object and ordinary men cannot conceive of God coming into such close contact with other objects
 - D. all of the above
 - E. none of the above
13. It is Maimonides' opinion that the five senses are
- A. of a different nature from one another and hence while one may be attributes to God, another might be rejected
 - B. of the same nature and are all to be attributed to God
 - C. of the same nature and are all to be rejected in reference to God.
 - D. none of the above
14. In Chapter 50, Maimonides discusses what he means by faith. Which of the following statements would he be most likely to agree with?

- A. faith is the belief in something even in the face of logical absurdity
 - B. faith represents the belief in that which the Bible says is true
 - C. faith is the conviction that our forefathers who received God's revelation were better able to tell us what God is than we are able to learn
 - D. faith is the conviction that the object of our belief is exactly as it is conceived in the mind
 - E. all of the above
15. Maimonides would agree with which of the following statements
- A. since we cannot ascribe any positive attributes to God, it is best that we cease talking about Him altogether
 - B. Since we can discover God's essential attributes through reflection, we should strive to learn as many of these attributes as possible and should devote a portion of every day to philosophic study
 - C. since the negative attributes are the true attributes of God, man can learn about his Creator by proving as many negatives as possible concerning Him
 - D. none of the above
16. With which of the following statements would Maimonides most likely disagree
- A. since ~~no~~ man can comprehend the true essence of God, we are all equal in our knowledge about Him
 - B. since the knowledge of philosophy represents the ultimate to which man can attain, only the gifted philosopher is able to fully comprehend the true essence of God
 - C. since no man can comprehend the true essence of God, the most that we can hope to do is to find a few of God's essential attributes
 - D. all of the above
 - E. none of the above

17. Maimonides asserts that all passiveness must be negated in reference to God because
- A. passiveness on God's part would imply that He was incapable of performing some action
 - B. passiveness implies that God can be changed
 - C. passiveness implies lack of perfection
 - D. A and B but not C
 - E. B and C but not A
18. Maimonides' chief reason for rejecting the idea of essential attributes in reference to God is that
- A. by accepting such an idea, we would imply that God is corporeal
 - B. by accepting such an idea, we would imply God's nature is composed of more than one element: denying God's unity
 - C. by accepting such an idea, we would reject Judaism
 - D. all of the above
 - E. none of the above
19. Which of the following ways of describing an object would Maimonides accept as being appropriate when describing God?
- A. we could describe Him by his definition
 - B. we could describe Him by part of His definition
 - C. we could describe Him in terms of His qualities
 - D. we could describe Him in terms of His relationships to other things
 - E. we could describe Him in terms of His actions
20. With which of the following statements would Maimonides agree?
- A. existence and unity are the only two positive attributes which we can correctly ascribe to God
 - B. we can accept the positive attribute of existence but not that of unity

- C. we can accept the positive attribute of unity but not that of existence
 - D. God exists but does not possess the attribute of existence and He is one but does not possess the attribute of unity
21. With which of the following statements would Maimonides disagree?
- A. the highest possible type of prayer is silent reflection which leads to the knowledge of that which we should negate in reference to God
 - B. if understood literally, the Union Prayerbook contains references to God which are incorrect and which are in fact blasphemous
 - C. because the Union Prayerbook is intended for large masses of people, its references to God's positive attributes may be excused since these references express to the ordinary man the idea of a Supreme Being Who is cognizant of that which He has created
 - D. it would be best to teach the masses of people philosophy but if that were impossible, no prayer book would be better than one which contains ideas about God which are in fact incorrect
 - E. none of the above
22. Those who maintain that God possesses Essential attributes assert that two of these attributes are life and wisdom. Maimonides would hold that
- A. God does possess these two essential attributes in addition to many others
 - B. the term wisdom, when used in reference to God, means self consciousness and self consciousness is the essence of life. Hence, the two are one and the same. Further, as has been shown, God's existence is not an attribute but part of His essence; therefore, neither life nor wisdom are essential attributes of God.
 - C. God possesses the essential attribute of life but not that of wisdom
 - D. God possesses the essential attribute of wisdom but not that of life
 - E. none of the foregoing statements are correct

23. Maimonides indicates that the "Guide" was written for
- all Jews
 - believing Jews, who are versed in philosophy
 - all interested scholars
 - rabbis
 - all of the above
24. Maimonides would agree with which of the following statements:
- Christians who believe that God is one in three persons declare God's unity with their lips and assume His plurality in their thoughts
 - are insincere and dishonest
 - do not have any faith in God
 - all of the above
 - none of the above
25. Maimonides' God concept is
- totally different from that of Reform Judaism
 - exactly the same as that of Reform Judaism
 - essentially the same as that of Reform Judaism although it is couched in more abstract terminology
 - essentially different from that of Reform Judaism but similar in certain particulars
 - none of the above
26. Write an essay on the following subject:

"The God Concept of Maimonides as Contrasted to the God Concept of Reform Judaism"

Include the following points in your essay:

- Maimonides' major assumptions about God
- Maimonides' arguments for or against various ideas concerning God
- the major Reform Jewish assumptions concerning God
- the Reform arguments defending any ideas concerning God which differ from those ideas held by Maimonides

ANSWERS TO TEST QUESTIONS ON GUIDE FOR THE PERPLEXED

- | | |
|-------|-------|
| 1. D | 14. D |
| 2. C | 15. C |
| 3. D | 16. D |
| 4. A. | 17. E |
| 5. C | 18. B |
| 6. A | 19. E |
| 7. B | 20. D |
| 8. E | 21. D |
| 9. C | 22. B |
| 10. A | 23. B |
| 11. B | 24. A |
| 12. D | 25. C |
| 13. C | |

THE GUIDE FOR THE PERPLEXED

Moses Maimonides

Selections from the Author's Introduction

My primary object in this work is to explain certain words occurring in the prophetic books. Of these some are homonyms, and of their several meanings the ignorant choose the wrong ones; other terms which are employed in a figurative sense are erroneously taken by such persons in their primary signification. There are also hybrid terms, denoting things which are of the same class from one point of view and of a different class from another. It is not here intended to explain all these expressions to the unlettered or to mere tyros, a previous knowledge of Logic and Natural Philosophy being indispensable, or to those who confine their attention to the study of our holy Law, I mean the study of the canonical law alone; for the true knowledge of the Torah is the special aim of this and similar works.

The object of this treatise is to enlighten a religious man who has been trained to believe in the truth of our holy Law, who conscientiously fulfils his moral and religious duties, and at the same time has been successful in his philosophical studies. Human reason has attracted him to abide within its sphere; and he finds it difficult to accept as correct the teaching based on the literal interpretation of the Law, and especially that which he himself or others derived from those homonymous, metaphorical, or hybrid expressions. Hence he is lost in perplexity and anxiety. If he be guided solely by reason, and renounce his previous views which are based on those expressions, he would consider that he had rejected the fundamental principles of the Law; and even if he retains the opinions which were derived from those expressions, and if, instead of following his reason, he abandon its guidance altogether, it would still appear that his religious convictions had suffered loss and injury. For he would then be left with those errors which give rise to fear and anxiety, constant grief and great perplexity.

This work has also a second object in view. It seeks to explain, certain obscure figures which occur in the Prophets, and are not distinctly characterized as being figures. Ignorant and superficial readers take them in a literal, not in a figurative sense. Even well informed persons are bewildered if they understand these passages in their literal signification, but they are entirely relieved of their perplexity when we explain the figure, or merely suggest that the terms are figurative. For this reason I have called this book "Guide for the Perplexed."

Maimonides

I do not presume to think that this treatise settles every doubt in the minds of those who understand it, but I maintain that it settles the greater part of their difficulties. No intelligent man will require and expect that on introducing any subject I shall completely exhaust it; or that on commencing the exposition of a figure I shall fully explain all its parts. Such a course could not be followed by a teacher in a viva voce exposition, much less by an author in writing a book, without becoming a target for every foolish conceited person to discharge the arrows of folly at him. Some general principles bearing upon this point have been fully discussed in our works on the Talmud, and we have there called the attention of the reader to many themes of this kind. We also stated (Mishneh torah, I.11. 12, and iv. 10) that the expression Ma'ase Bereshit (Account of the Creation) signified "Natural Science" and Ma'aseh Mercabab ("Description of the Chariot") Metaphysics, and we explained the force of the Rabbinical dictum, "The Ma'aseh Mercabab must not be fully expounded even in the presence of a single student, unless he be wise and able to reason for himself, and even then you should merely acquaint him with the heads of the different sections of the subject." (Babyl. Talm. Hagigah, fol. II b). You must, therefore, not expect from me more than such heads. And even these have not been methodically and systematically arranged in this work, but have been, on the contrary, scattered, and are interspersed with other topics which we shall have occasion to explain. My object in adopting this arrangement is that the truths should be at one time apparent, and at another time concealed. Thus we shall not be in opposition to the Divine Will (from which it is wrong to deviate) which has withheld from the multitude the truths required for the knowledge of God, according to the words, "The secret of the Lord is with them that fear Him." (Ps. xxx. 14).

Know that also in Natural Science there are topics which are not to be fully explained. Our Sages laid down the rule, "The Ma'aseh Bereshith must not be expounded in the presence of two." If an author were to explain these principles in writing, it would be equal to expounding them unto thousands of men. For this reason the prophets treat these subjects in figures, and our Sages, imitating the method of Scripture, speak of them in metaphors and allegories; because there is a close affinity between these subjects and metaphysics, and indeed they form part of its mysteries. Do not imagine that these most difficult problems can be thoroughly understood by any one of us. This is not the case. At times the truth shines so brilliantly that we perceive it as clear as day. Our nature and habit then draw a veil over our perception, and we return to a darkness almost as dense as before. We are like those who, though beholding frequent flashes of lightning, still find themselves in the

thickest darkness of the night. On some the lightning flashes is rapid succession, and they seem to be in continuous light, and their night is as clear as the day. This was the degree of prophetic excellence attained by (Moses) the greatest of prophets, to whom God said, "But as for thee, stand thou here by Me" (Deut. v.31) and of whom it is written "the skin of his face shone," etc. (Exod. xxxiv. 29). (Some perceive the prophetic flash at long intervals; this is the degree of most prophets.) By others only once during the whole night is a flash of lightning perceived. This is the case with those of whom we are informed, "They prophesied, and did not prophesy again" (Num. xi. 25) There are some to whom the flashes of lightning appear with varying intervals; others are in the condition of men, whose darkness is illumined not by lightning, but by some kind of crystal or similar stone, or other substances that possess the property of shining during the night; and to them even this small amount of light is not continuous, but now it shines and now it vanishes, as if it were "the flame of the rotating sword."

The degrees in the perfection of men vary according to these distinctions. Concerning those who never beheld the light even for one day, but walk in continual darkness, it is written, "They know not, neither will they understand; they walk on in darkness" (Ps. lxxxii.5). Truth, in spite of all its powerful manifestations, is completely withheld from them, and the following words (of Scripture) may be applied to them, "And now men see not the light which is bring in the skies" (Job xxxvii. 21). They are the multitude of ordinary men; there is no need to notice them in this treatise.

You must know that if a person, who has attained a certain degree of perfection, wishes to impart to others, either orally or in writing, any portion of the knowledge which he has acquired of these subjects, he is utterly unable to be as systematic and explicit as he could be in a science of which the method is well known. The same difficulties which he encountered when investigating the subject for himself will attend him when endeavouring to instruct others; viz., at one time the explanation will appear lucid, at another time, obscure; this property of the subject appears to remain the same both to the advanced scholar and to the beginner. For this reason, great theological scholars gave instruction in all such matters only by means of metaphors and allegories. They frequently employed them in forms varying more or less essentially. In most cases they placed the lesson to be illustrated at the beginning, or in the middle, or at the end of the simile. When they could find no simile which from beginning to end corresponded to the idea which was to be illustrated, they divided the subject of the lesson, although in itself one whole, into different parts, and expressed each by a separate figure. Still more obscure are those

instances in which one simile is employed to illustrate many subjects, the beginning of the simile representing one thing, and the end another. Sometimes the whole metaphor may refer to two cognate subjects in the same branch of knowledge.

If we were to teach in these disciplines, without the use of parables and figures, we should be compelled to resort to expressions both profound and transcendental, and by no means more intelligible than metaphors and similes; as though the wise and learned were drawn into this course by the Divine Will, in the same way as they are compelled to follow the laws of nature in matters relating to the body. You are no doubt aware that the Almighty, desiring to lead us to perfection and to improve our state of society, has revealed to us laws which are to regulate our actions. These laws, however, presuppose an advanced state of intellectual culture. We must first form a conception of the Existence of the Creator according to our capabilities; that is, we must have a knowledge of Metaphysics. But this discipline can only be approached after the study of Physics; for the science of Physics borders on Metaphysics, and must even precede it in the course of our studies, as is clear to all who are familiar with these questions. Therefore the Almighty commenced Holy Writ with the description of the Creation, that is, with Physical Science; the subject being on the one hand most weighty and important, and on the other hand our means of fully comprehending those great problems being limited. He described those profound truths, which His Divine Wisdom found it necessary to communicate to us, in allegorical, figurative and metaphorical language. Our Sages have said (Yemen Midrash on Gen. 1.1), "It is possible to give a full account of the Creation to man. Therefore Scripture simply tells us, In the beginning God created the heavens and the earth" (Gen. 1.1). Thus they have suggested that this subject is a deep mystery, and in the words of Solomon, "Far off and exceedingly deep, who can find it out?" (Eccles. vii. 24) It has been treated in metaphors in order that the uneducated may comprehend it according to the measure of their faculties and the feebleness of their apprehension, while educated persons may take it in a different sense. In our commentary on the Mishnah we stated our intention to explain difficult problems in the Book on Prophecy and in the Book on Harmony. In the latter we intended to examine all the passages in the Midrash which, if taken literally, appear to be inconsistent with truth and common sense, and must therefore be taken figuratively. Many years have elapsed since I first commenced those works. I had proceeded but a short way when I became dissatisfied with my original plan. For I observed that by expounding these passages by means of allegorical and mystical terms, we do not explain anything, but merely substitute one thing for

of the same nature, whilst in explaining them fully our efforts would displease most people; and my sole object in planning to write those books was to make the contents of Midrashim and the exoteric lessons of the prophecies intelligible to everybody. We have further noticed that when an ill-informed Theologian reads these Midrashim, he will find no difficulty; for possessing no knowledge of the properties of things, he will not reject statements which involve impossibilities. When, however, a person who is both religious and well educated reads them, he cannot escape the following dilemma: either he takes them literally, and questions the abilities of the author and the soundness of his mind - doing thereby nothing which is opposed to the principles of our faith, - or he will acquiesce in assuming that the passages in question have some secret meaning, and he will continue to hold the author in high estimation whether he understood the allegory or not. As regards prophecy in its various degrees and the different metaphors used in the prophetic books, we shall give in the present work an explanation, according to a different method. Guided by these considerations I have refrained from writing those two books as I had previously intended. In my larger work, the Mishnah Torah, I have contented myself with briefly stating the principles of our faith and its fundamental truths, together with such hints as approach a clear exposition. In this work, however, I address those who have studied philosophy and have acquired sound knowledge, and who while firm in religious matters are perplexed and bewildered on account of the ambiguous and figurative expressions employed in the holy writings. Some chapters may be found in this work which contain no reference whatever to homonyms. Such chapters will serve as an introduction to others; they will contain some reference to the signification of a homonym which I do not wish to mention in that place, or explain some figure; point out that a certain expression is a figure; treat of difficult passages generally misunderstood in consequence of the homonymy they include, or because the simile they contain is taken in place of that which it represents, and vice versa/

Having spoken of similes, I proceed to make the following remark: - The key to the understanding and to the full comprehension of all that the Prophets have said is found in the knowledge of the figures, their general ideas, and the meaning of each word they contain. You know the verse: -

"I have also spoken in similes by the Prophets" (Hosea xii. 10); and also the verse, "Put forth a riddle and speak a parable" (Ezek. xvii. 2). And because the Prophets continually employ figures, Ezekiel said, "Does He not speak parables?" (xxi.5). Again, Solomon begins his book of Proverbs with the words, "To understand a proverb and figurative speech, the words of the wise and their dark sayings"

(Prov. 1.6); and we read in Midrash, (Shir ba-shirim Rabbi 1.1); "To what were the words of the Law to be compared before the time of Solomon?" To a well the waters of which are at a great depth, and though cool and fresh, yet no man could drink of them. A clever man joined cord with cord, and rope with rope, and drew up and drank. So Solomon went from figure to figure, and from subject to subject, till he obtained the true sense of the Law." So far go the words of our Sages. I do not believe that any intelligent man thinks that "The words of the Law" mentioned here as requiring the application of figures in order to be understood, can refer to the rules for building tabernacles, for preparing the lulab, or for the four kinds of trustees. What is really meant is the apprehension of profound and difficult subjects, concerning which our Sages said, "If a man loses in his house a sela, or a pearl, he can find it by lighting a taper worth only one issar. Thus the parables in themselves are of no great value, but through them the words of the holy Law are rendered intelligible." These likewise are the words of our Sages; consider well their statement, that the deeper sense of the words of the holy Law are pearls, and the literal acceptance of a figure is of no value in itself. They compare the hidden meaning included in the literal sense of the simile to a pearl lost in a dark room, which is full of furniture. It is certain that the pearl is in the room, but the man can neither see it nor know where it lies. It is just as if the pearl were no longer in his possession, for, as has been stated, it affords him no benefit whatever until he kindles a light. The same is the case with the comprehension of that which the simile represents. The wise king said, "A word fitly spoken is like apples of gold in vessels of silver" (Prov, xxv.II) Hear the explanation of what he said; - the word maskiyoth, the Hebrew equivalent for "vessels" denotes "filigree network" - i.e., things in which there are very small apertures, such as are frequently wrought by silversmiths. They are called in Hebrew maskiyoth (lit. "translucent," from the verb sahay, "he saw", a root which occurs also in the Targum of Onkelos, Gen. xxv. 8), because the eye penetrates through them. Thus Solomon meant to say, "Just as apples of gold in silver filigree with small apertures, so is a word fitly spoken."

See how beautifully the conditions of a good simile are described in this figure! It shows that in every word which has a double sense, a literal one and a figurative one, the plain meaning must be as valuable as silver, and the hidden meaning still more precious; so that the figurative meaning bears the same relation to the literal one as gold to silver. It is further necessary that the plain sense of the phrase shall give to those who consider it some notion of that which the figure represents. Just as a golden apple overlaid with a network of silver, when seen at a distance, or looked at superficially, is mistaken for a silver apple, but when a keen-sighted person looks at the object well, he will find

what is within, and see that the apple is gold. The same is the case with the figures employed by prophets. Taken literally, such expressions contain wisdom useful for many purposes, among others, for the amelioration of the condition of society; e.g., the Proverbs (of Solomon), and similar sayings in their literal sense. Their hidden meaning, however, is profound wisdom, conducive to the recognition of real truth.

Know that the figures employed by prophets are of two kinds: first, where every word which occurs in the simile represents a certain idea; and secondly, where the simile, as a whole, represents a general idea, but has a great many points which have no reference whatever to that idea; they are simply required to give to the simile its proper form and order, or better to conceal the idea; the simile is therefore continued as far as necessary, according to its literal sense. Consider this well.

An example of the first class of prophetic figures is to be found in Genesis: "And, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it" (Gen. xxviii. 12). The word "ladder" refers to one idea; "set up on the earth" to another; "and the top of it reached to heaven" to a third; "angels of God" to a fourth; "ascending" to a fifth; "descending" to a sixth; "the Lord stood above it" (ver. 13) to a seventh. Every word in this figure introduces a fresh element into the idea represented by the figure.

An example of the second class of prophetic figures is found in Proverbs (vii. 6-26): -"For at the window of my house I looked through my casement, and beheld among the simple ones; I discerned among the youths a young man void of understanding, passing through the street near her corner: and he went the way to her house, in the twilight, in the evening, in the black and dark night; and, behold, there met him a woman with the attire of a harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: now she is without, now in the streets, and lieth in wait in every corner.) She caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with striped cloths of the yarn of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the Goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as fetters to the correction of a fool: till a dark strike

through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her parths. For she hath cast down many wounded: yea, many strong men have been slain by her."

The general principle expounded in all these verses is to abstain from excessive indulgence in bodily pleasures. The author compares the body, which is the source of all sensual pleasures, to a married woman who at the same time is a harlot. And this figure he has taken as the basis of his entire book. We shall hereafter show the wisdom of Solomon in comparing sensual pleasures to an adulterous harlot. We shall explain how aptly he concludes that work with the praises of a faithful wife who devotes herself to the welfare of her husband of her household. All obstacles which prevent man from attaining his highest aim in life, all the deficiencies in the character of man, all his evil propensities, are to be traced to the body alone. This will be explained later on. The predominant idea running throughout the figure is, that man shall not be entirely guided by his animal, or material nature; for the material substance of man is identical with that of the brute creation.

An adequate explanation of the figure having been given, and its meaning having been shown, do not imagine that you will find in its application a corresponding element for each part of the figure; you must not ask what is meant by "I have peace offerings with me" (ver. 14); by "I have decked my bed with coverings of tapestry" (ver. 16); or what is added to the force of the figure by the observation "for the goodman is not at home" (ver. 19), and so on to the end of the chapter. For all this is merely to complete the illustration of the metaphor in its literal meaning. The circumstances described here are such as are common to adulterers. Such conversations take place between all adulterous persons. You must well understand what I have said, for it is a principle of the utmost importance with respect to those things which I intend to expound. If you observe in one of the chapters that I explained the meaning of a certain figure, and pointed out to you its general scope, do not trouble yourself further in order to find an interpretation of each separate portion, for that would lead you to one of the two following erroneous courses; either you will miss the sense included in the metaphor, or you will be induced to explain certain things which require no explanation, and which are not introduced for that purpose. Through this unnecessary trouble you may fall into the great error which besets most modern sects in their foolish writings and discussions; they all endeavor to find some hidden meaning in expressions which were never uttered by the author in that sense. Your object should be to discover in most of the figures the general idea which the author wishes to express. In some instances

it will be sufficient if you understand from my remarks that a certain expression contains a figure, although I may offer no further comment. For when you know that it is not to be taken literally, you will understand at once to what subject it refers. My statement that it is a figurative expression will, as it were, remove the screen from between the object and the observer.

GUIDE FOR THE PERPLEXED

CHAPTER I

Some have been of opinion that by the Hebrew *zelem*, the shape and figure of a thing is to be understood, and this explanation led men to believe in the corporeality (of the Divine Being): for they thought that the words "Let us make man in our *zelem*" (Gen. 1:26), implied that God had the form of a human being, i.e., that He had figure and shape, and that, consequently, He was corporeal. They adhered faithfully to this view, and thought that if they were to relinquish it they would eo ipso reject the truth of the Bible: and further, if they did not conceive God as having a body possessed of face and limbs, similar to their own in appearance, they would have to deny even the existence of God. The sole difference which they admitted, was that He excelled in greatness and splendour, and that His substance was not flesh and blood. Thus far went their conception of the greatness and glory of God. The incorporeality of the Divine Being, and His unity, in the true sense of the word - for there is no real unity without incorporeality - will be fully proved in the course of the present treatise. (Part II, ch. 1.) In this chapter it is our sole intention to explain the meaning of the words *zelem* and *demut*. I hold that the Hebrew equivalent of "form" in the ordinary acceptation of the word, viz., the figure of and shape of a thing, is *toar*. Thus we find "(And Joseph was) beautiful in *toar* ('form'), and beautiful in appearance" (Gen. xxxix. 6): "What form (*toar*) is he of?" (I Sam. xxviii. 14) "As the form (*toar*) of the children of a king" (Judges vii. 18) It is also applied to form produced by human labour, as "He marketh its form (*toar*) with a line, " and he marketh its form (*toar*) with the compass" (Isa. xli. 13). This term is not at all applicable to God. The term *zelem*, on the other hand, signifies the specific form, viz., that which constitutes the essence of a thing, whereby the thing is what it is; the reality of a thing in so far as it is that particular being. In man the "form" is that constituent which gives him human perception: and on account of this intellectual perception the term *zelem* is employed in the sentences "In the *zelem* of God he created him" (Gen. 1:27). It is therefore rightly said "Thou despisest their *zelem*" (Ps. lxi. 20); the "contempt" can only concern the soul - the specific form of man, not the properties and shape of his body. I am also of opinion that the reason why this term is used for "idols" may be found in the circumstance that they are worshipped on account of some idea represented by them, not on account of their figure and shape. For the same reason the term is used in the expression, "The forms (*salme*) of your emerods" (I Sam. vi. 5) for the chief object was the removal of the injury caused by the emerods, not a change of their shape. As, however, it must be admitted that the term *zelem* is employed in these two cases, viz., "the images of the emerods" and "the idols" on account of the external shape, the term *zelem* is either a homonym or a hybrid term, and would denote both the specific form and

the outward shape, and similar properties relating to the dimensions and the shape of material bodies; and in the phrase "Let us make man in our selem" (Gen. 1:26) the term signifies "the specific form" of man, viz., his intellectual perception, and does not refer to his "figure" or "shape." Thus we have shown the difference between zelem and toar, and explained the meaning of zelem.

.....As man's distinction consists in a property which no other creature on earth possesses, viz., intellectual perception, in the exercise of which he does not employ his senses, nor move his hand or his foot, this perception has been compared - though only apparently, not in truth - to the Divine perception, which requires no corporeal organ. On this account, i.e., on account of the Divine intellect with which man has been endowed, he is said to have been made in the form and likeness of the Almighty, but far from it be the notion that the Supreme Being is corporeal, having a material form.

CHAPTER II

Some years ago a learned man asked me a question of great importance; the problem and the solution which we gave in our reply deserve the closest attention. Before, however, entering upon this problem and its solution I must premise that every Hebrew knows that the term Elohim is a homonym, and denotes God, angels, judges, and the rulers of countries, and that Onkelos the proselyte explained it in the true and correct manner by taking Elohim in the sentence, "and ye shall be like Elohim" (Gen. iii. 5) in the lastmentioned meaning, and rendering the sentence "and ye shall be like princes." Having pointed out the homonymy of the term "Elohim", we return to the question under consideration. "It would at first sight," said the objector "appear from Scripture that man was originally intended to be perfectly equal to the rest of the animal creation, which is not endowed with intellect, reason, or power of distinguishing between good and evil; but that Adam's disobedience to the command of God procured him that great perfection which is the peculiarity of man, viz., the power of distinguishing between good and evil - the noblest of all the faculties of our nature, the essential characteristic of the human race. It thus appears strange that the punishment for rebelliousness should be the means of elevating man to a pinnacle of perfection to which he had not attained previously. This is equivalent to saying that a certain man was rebellious and extremely wicked, wherefore his nature was changed for the better, and he was made to shine as a star in the heavens. Such was the purport and subject of the question, though not in the exact words of the inquirer. Now mark our reply, which was as follows: "You appear to have studied the matter superficially, and nevertheless you imagine that you can understand a book which has been the guide of past and

present generations, when you for a moment withdraw from your lusts and appetites, and glance over its contents as if you were reading a historical work or some poetical composition. Collect your thoughts and examine the matter carefully, for it is not to be understood as you at first sight think, but as you will find after due deliberation; namely, the intellect which was granted to man as the highest endowment, was bestowed on him before his disobedience. With reference to this gift the Bible states that "man was created in the form and likeness of God." On account of this gift of intellect man was addressed by God, and received His commandments, as it is said: "And the Lord God commanded Adam" (Gen. ii. 16) - for no commandments are given to the brute creation or to those who are devoid of understanding. Through the intellect man distinguishes between the true and the false. This faculty Adam possessed perfectly and completely. The right and the wrong are terms employed in the science of apparent truths (morals), not in that of necessary truths, as, e.g., it is not correct to say, in reference to the proposition "the heavens are spherical," it is "good" or to declare the assertion that "the earth is flat" to be "bad"; but we say of the one it is true, of the other it is false. Similarly our language expresses the idea of true and false by the terms *emet* and *sheker*, of the morally right and the morally wrong, by *tob* and *ra*,. Thus it is the function of the intellect to discriminate between the true and the false, a distinction which is applicable to all objects of intellectual perception. When Adam was yet in a state of innocence, and was guided solely by reflection and reason - on account of which it is said: "thou has made him (man) little lower than the angels" (Ps. viii. 6) - he was not at all able to follow or to understand the principles of apparent truths; the most manifest impropriety, viz., to appear in a state of nudity, was nothing unbecoming according to his idea; he could not comprehend why it should be so. After man's disobedience, however, when he began to give way to desires which had their source in his imagination and to the gratification of his bodily appetites, as it is said "And the wife saw that the tree was good for food and delightful to the eyes" (Gen. iii. 6), he was punished by the loss of part of that intellectual faculty which he had previously possessed. He therefore transgressed a command with which he had been charged on the score of his reason; and having obtained a knowledge of the apparent truths, he was wholly absorbed in the study of what is proper and what improper. Then he fully understood the magnitude of the loss he had sustained, what he had forfeited, and in what situation he was thereby placed. Hence we read, "And ye shall be like *elohim*, knowing good and evil," and not "knowing" or "Discerning the true and the false"; while in necessary truths we can only apply the words "true and false" not "good and evil." Further observe the passage, "And the eyes of both were opened, and they knew they were naked" (Gen. iii. 7) it is not said, "And the eyes of both were opened, and they

saw"; for what the man had seen previously and what he saw after this circumstance was precisely the same; there had been no blindness which was now removed, but he received a new faculty whereby he found things wrong which previously he had not regarded as wrong. Besides, you must know that the Hebrew word pakah used in this passage is exclusively employed in the figurative sense of receiving new sources of knowledge, not in that of regaining the sense of sight. Comp., "God opened her eyes" (Gen. xxi. 19). "Then shall the eyes of the blind be opened" (Isiah xxxviii. 8). "Open ears, he heareth not" (ibid. xlii.20) similar in sense to the verse, "Which have eyes to see, and see not" (Ezek. xii.2) When, However, Scripture says of Adam, "He changed his face (panav) and thou sentest him forth" (Job xiv.20), it must be understood in the following way: On account of the change of his original aim he was sent away. For panim, the Hebrew equivalent of face, is derived from the verb panah, "he turned" and signifies also "aim", because man generally turns his face towards the thing he desires. In accordance with this interpretation, our text suggests that Adam, as he altered his intention and directed his thoughts to the acquisition of what he was forbidden, he was banished from Paradise: this was his punishment, it was measure for measure. At first he had the privilege of tasting pleasure and happiness, and of enjoying repose and security; but as his appetites grew stronger, and he followed his desires and impulses (as we have already stated above) and partook of the food he was forbidden to taste, he was deprived of everything, was doomed to subsist on the meanest kind of food, such as he never tasted before, and this even only after exertion and labor, as it is said, "Thorns and thistles shall grow up for thee" (Gen. iii. 18). "By the sweat of thy brow," etc., and in explanation of this the text continues, "And the Lord God drove him from the Garden of Eden, to till the ground whence he was taken." He was now with respect to food and many other requirements brought to the level of the lower animals; comp., "Thou shalt eat the grass of the field" (Gen. iii. 18). Reflecting on his condition, the Psalmist says, "Adam unable to dwell in dignity, was brought to the level of the dumb beast" (Ps. xlix. 13).

"May the Almighty be praised, whose design and wisdom cannot be fathomed."

CHAPTER 24

The term halak is likewise one of the words which denote movements performed by living beings, as in "And Jacob went (halak) on his way" (Gen. xxxii. 1), and in many other instances. The verb "to go" was next employed in describing movements of objects less solid than the bodies of living beings, comp. "And the waters were going on (halok) decreasing" (Gen. viii.5); "And the fire went along (va-tihalak) upon the ground" (Exod. ix.23). Then it was employed to

express the spreading and manifestation of something incorporeal, comp. "The voice thereof shall go like a serpent" (Jer. xlv. 22); again, "The voice of the Lord God walking in the garden" (Gen. iii. 8). It is "the voice" that is qualified by "walking."

Whenever the word "to go" is used in reference to God, it must be taken in this figurative sense, i.e., it applies to incorporeal things, and signifies either the manifestation of something incorporeal, or the withdrawal of the Divine protection, an act corresponding in lifeless beings to the removal of a thing, in living beings to the departure of a living being, "walking." The withdrawal of God's protection is called in the Bible "the hiding of God's countenance, as in Deuteronomy xxxi. 18, "As for me, I will hide my countenance." On the same ground it has been designated "going away", or moving away from a thing, comp. "I will depart and return to my place" (Hos. v. 15). But in the passage, "And the anger of the Lord was kindled against them, and he went" (Num. cii. 9), the two meanings of the verb are combined, viz., the withdrawal of the Divine protection, expressed by "and he went" and the revelation, manifestation and appearance of something namely, of the anger which went forth and reached them, in consequence of which Miriam became "leprous, white as snow." The expression "to walk" was further applied to conduct, which concerns only the inner life, and which requires no bodily motion, as in the following passages, "And thou shalt walk in his ways" (Deut. xxviii 9) "Ye shall walk after the Lord your God" (Deut. xiii 5); "Come ye, and let us walk in the light of the Lord. (Isa. ii. 5)

Chapter 25

The Hebrew Shakan, as is well known, signifies "to dwell", as, "And he was dwelling (shoken) in the plains of Mamre" (Gen. xiv. 13); "And it came to pass, when Israel dwelt (bishekon)" (Gen. xxxv. 22)/ This is the most common meaning of the word. But "dwelling in a place" consists in the continued stay in a place, general or special; when a living being dwells long in a place, we say that it stays in that place, although it unquestionably moves about in it, comp. "And he was staying in the plains of Mamre" (Gen. xiv. 13) and "And it came to pass, when Israel stayed" (Gen. xxxv. 22).

The term was next applied metaphorically to inanimate objects, i.e., to everything which has settled and remains fixed on one object, although the object on which the thing remains is not a place, and the thing itself is not a living being; for instance, "Let a cloud dwell upon it (the day)" (Job. i. 5); there is no doubt that the cloud is not a living being, and that the day is not a corporeal thing, but a division of time.

In this sense the term is employed in reference to God, that

is to say, to denote the continuance of His Divine Presence (Shechinah) or of His Providence in some place where the Divine Presence manifested itself constantly, or in some object which was constantly protected by Providence. Comp. "and the glory of the Lord abode" (Exod. xxiv. 16); "And I will dwell among the children of Israel" (Exod. xxix. 45); "And for the goodwill of him that dwelt in the bush" (Deut. xxxiii. 16). Whenever the term is applied to the Almighty, it must be taken consistently with the context in the sense either as referring to the Presence of His Shechinah (i.e., of His light that was created for the purpose) in a certain place, or of the continuance of His Providence protecting a certain object.

CHAPTER THIRTY

In its primary meaning *akal* (to eat) is used in the sense of taking food by animals; this needs no illustration. It was afterwards observed that eating includes two processes—(1) the loss of the food, i.e., the destruction of its form, which first takes place; (2) the growth of animals, the preservation of their strength and their existence, and the support of all the forces of their body, caused by the food they take.

The consideration of the first process led to the figurative use of the verb, in the sense of "consuming," "destroying"; hence it includes all modes of depriving a thing of its form; comp. "And the land of your enemies shall destroy (lit. eat) you" (Lev. xxvi. 38); "A land that destroyeth (lit. eateth) the inhabitants thereof" (Num. xiii. 32); "Ye shall be destroyed (lit. eaten) with the sword" (Isa. 1.6); "Shall the sword destroy (lit. eat)" (2 Sam. 11.26); "And the fire of the Lord burnt among them, and destroyed (lit. ate) them that were in the uttermost parts of the camp" (Num. xi. 1); "(God) is a destroying (lit. eating) fire" (Deut. iv. 24), that is, He destroys those who rebel against Him, as the fire destroys everything that comes within its reach. Instances of this kind are very frequent.

With reference to the second effect of the act of eating, the verb "to eat" is figuratively used in the sense of "acquiring wisdom," "learning"; in short, for all intellectual perceptions. These preserve the human form (intellect) constantly in the most perfect manner, in the same way as food preserves the body in its best condition. Comp. "Come ye, buy and eat" (Isa. lv. 1); "Hearken diligently unto me, and eat ye that which is good" (ib. 2); "It is not good to eat much honey" (Prov. xxv. 27); "My son, eat thou honey, because it is good, and the honeycomb, which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul" (ib. xxiv. 13,14).

This figurative use of the verb "to eat" in the sense of

"acquiring wisdom" is frequently met with in the Talmud, e.g., "Come, eat fat meat at Raba's (Baba Bathra 22a); comp. "All expression of 'eating' and 'drinking' found in this book (of Proverbs) refer to wisdom," or, according to another reading, "to the Law" (Koh.rabba on Eccl, iii, 13). Wisdom has also been frequently called "water", e.g., "Ho, every one that thirsteth, come ye to the waters" (Esi. lv.1).

The figurative meaning of these expressions has been so general and common, that it was almost considered as its primitive signification, and led to the employment of "hunger" and "thirst" in the sense of "absence of wisdom and intelligence"; comp. "I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord"; "My soul thirsteth for God, for the living God" (Ps. xlii.3). Instances of this kind occur frequently. The words, "With joy shall ye draw water out of the wells of salvation" (Isa. xli. 3), are paraphrased by Jonothan son of Uzziel thus: "You will joyfully receive new instruction from the chosen of the righteous." Consider how he explained "water" to indicate "the wisdom which will then spread" and "the wells" (ma'ayene) as being identical with "the eyes of the congregation" (Num. xv. 24), in the sense of "the chiefs" or "the wise." By the phrase, "from the chosen of the righteous," he expresses his belief that righteousness is true salvation. You now see how he gives to every word in this verse some signification referring to wisdom and study. This should be well considered.

CHAPTER FORTY SIX

We have already stated, in one of the chapters of this treatise, that there is a great difference between bringing to view the existence of a thing and demonstrating its true essence. We can lead others to notice the existence of an object by pointing to its accidents, actions, or even most remote relations to other objects; e.g., if you wish to describe the king of a country to one of his subjects who does not know him, you can give a description and an account of his existence in many ways. You will either say to him, the tall man with a fair complexion and grey hair is the king, thus describing him by his accidents; or you will say, the king is the person round whom are seen a great multitude of men on horse and on foot, and soldiers with drawn swords, over whose head banners are waving, and before whom trumpets are sounded; or it is the person living in the palace in a particular region of a certain country; or it is the person who ordered the building of that wall, or the construction of that bridge; or by some other similar acts and things relating to him. His existence can be demonstrated in a still more indirect way, e.g., if you are asked whether this land has a king, you will undoubtedly answer in the affirmative. "What proof have you?" The fact that this banker here, a weak and little person, stands before

this large mass of gold pieces, and that poor man, tall and strong, who stands before him asking in vain for alms of the weight of a carob-grain, is rebuked and is compelled to go away by the mere force of words; for had he not feared the king, he would, without hesitation, have killed the banker, or pushed him away and taken as much of the money as he could." Consequently, this is a proof that this country has a ruler and his existence is proved by the well regulated affairs of the country, on account of which the king is respected and the punishments decreed by him are feared. In this whole example nothing is mentioned that indicated his characteristics, and his essential properties by virtue of which he is a king. The same is the case with the information concerning the Creator given to the ordinary classes of men in all prophetic books and in the Law. For it was found necessary to teach all of them that God exists, and that He is in every respect the most perfect Being, that is to say, He exists not only in the sense in which the earth and the heavens exist, but He exists and possesses life, wisdom, power, activity and all other properties which our belief in His existence must include, as will be shown below. That God exists was therefore shown to ordinary men by means of similes taken from physical bodies; that He is living, by a simile taken from motion, because ordinary men consider only the body as fully, truly, and undoubtedly existing; that which is connected with a body but is itself not a body, although believed to exist, has a lower degree of existence on account of its dependence on the body for existence. That, however, which is neither itself a body, nor a force within a body, is not existent according to man's first notions, and is above all excluded from the range of imagination. In the same manner motion is considered by the ordinary man as identical with life; what cannot move voluntarily from place to place has no life, although motion is not part of the definition of life, but an accident connected with it. The perception by the senses, especially by hearing and seeing, is best known to us; we have no idea or notion of any other mode of communication between the soul of one person and that of another than by means of speaking, i.e., by the sound produced by lips, tongue, and the other organs of speech. When, therefore, we are to be informed that God has a knowledge of things, and that communication is made by Him to the Prophets who convey it to us, they represent Him to us as seeing and hearing, i.e., as perceiving and knowing those things which can be seen and heard. They represent Him to us as speaking, i.e., that communications from Him reach the Prophets; that is to be understood by the term "prophecy", as will be fully explained. God is described as working, because we do not know of any other mode of producing a thing except by direct touch. He is said to have a soul in the sense that He is living, because all living beings are generally supposed to have a soul; although the term soul is, as has been shown, a homonym.

Again, since we perform all these actions only by means of corporeal organs, we figuratively ascribe to God the organs of locomotion, as feet, and their soles; organs of hearing, seeing, and smelling, as ear, eye and nose; organs and substance of speech, as mouth, tongue, and sound; organs for the performance of work, as hand, its fingers, its palm, and the arm. In short, these organs of the body are figuratively ascribed to God, who is above all imperfection, to express that He performs certain acts; and these acts are figuratively ascribed to Him to express that He possesses certain perfections different from those acts themselves. E.g., we say that He has eyes, ears, hands, a mouth, a tongue, to express that He sees, hears, acts and speaks; but seeing and hearing are attributed to Him to indicate simply that He perceives. You thus find in Hebrew instances in which the perception of the one sense is named instead of the other; thus, "See the word of the Lord" (Jer. 11.31), in the same meaning as "Hear the word of the Lord," for the sense of the phrase is, "Perceive what He says"; similarly the phrase, "See the smell of my son" (Gen.xxvii. 27) has the same meaning as "Smell the smell of my son," for it relates to the perception of the smell. In the same way are used the words, "And all the people saw the thunders and the lightnings" (Exod. xx. 15), although the passage also contains the description of a prophetic vision, as is well known and understood among our people. Action and speech are likewise figuratively applied to God, to express that a certain influence has emanated from Him, as will be explained (chap. lxv and chap. lxvi.). The physical organs which are attributed to God in the writings of the Prophets are either organs of locomotion, indicating life; organs of sensation, indicating perception; organs of touch, indicating action; or organs of speech, indicating the divine inspiration of the Prophets, as will be explained.

The object of all these indications is to establish in our minds the notion of the existence of a living being, the Maker of everything, who also possesses a knowledge of the things which He has made. We shall explain, when we come to speak of the inadmissibility of Divine attributes, that all these various attributes convey but one notion, viz., that of the essence of God. The sole object of this chapter is to explain in what sense physical organs are ascribed to the Most Perfect Being, namely, that they are mere indications of the actions generally performed by means of these organs. Such actions being perfections respecting ourselves, are predicated of God, because we wish to express that He is most perfect in every respect, as we remarked above in explaining the Rabbinical phrase, "The language of the Torah is like the language of man." Instances of organs of locomotion being applied to the Creator occur as follows: - "My footstall" (Isa. lxvi. 1); "the place of the soles of my feet" (Ezek. xliii. 7). For examples of organs of touch applied to God, comp. "the hand of the Lord" (Exod. ix. 3);

"with the finger of God" (ib. xxxi.18); "the work of thy fingers" (Ps. viii. 4), "And thou hast laid thine hand upon me" (ib. cxxxix. 5); "The arm of the Lord" (Isa. liii. 1); "Thy right hand, O Lord" (Exod. xv. 6). In instances like the following, organs of speech are attributed to God; "The mouth of the Lord has spoken" (Isa. 1.20); "And He would open His lips against thee" (Job xi. 5); "The voice of the Lord is powerful" (Ps. xxix.4); "And his tongue as a devouring fire" (Isa. xxx. 27). Organs of sensation are attributed to God in instances like the following: "His eyes behold, His eyelids try" (Ps. xi. 4); "The eyes of the Lord which run to and fro" (Zech. iv. 10); "Bow down thine ear unto me, and hear" (2 Kings xix. 15); "You have kindled a fire in my nostril" (Jer. xvii. 5). Of the inner parts of the human body only the heart is figuratively applied to God, because "heart" is a homonym, and denotes also "intellect"; it is besides the source of animal life. In phrases like "my bowels are troubled for him" (Jer. xxxi. 20); "The sounding of thy bowels" (Isa. lxiii. 15), the term "bowels" is used in the sense of "heart"; for the term "bowels" is used both in a general and in a specific meaning; it denotes specifically "bowels", but more generally it can be used as the name of any inner organ, including "heart." The correctness of this argument can be proved by the phrase "And thy law is within my bowels" (Ps. xl. 9), which is identical with "And thy law is within my heart." For that reason the prophet employed in these verses the phrase "my bowels are troubled" (and "the sounding of thy bowels"); the verb *hamah* is in fact used more frequently in connection with "heart", than with any other organ; comp. "My heart maketh a noise (*homeh*) in me" (Jer. iv. 19). Similarly, the shoulder is never used as a figure in reference to God, because it is known as a mere instrument of transport, and also comes into close contact with the thing which it carries. With far greater reason the organs of nutrition are never attributed to God; they are at once recognized as signs of imperfection. In fact all organs, both the external and the internal, are employed in the various actions of the soul; some, as e.g., all inner organs, are the means of preserving the individual for a certain time; others, as the organs of generation, are the means of preserving the species; others are the means of improving the condition of man and bringing his actions to perfection, as the hands, the feet and the eyes, all of which tend to render motion, action and perception more perfect. Animate beings require motion in order to be able to approach that which is conducive to their welfare, and to move away from the opposite; they require the senses in order to be able to discern what is injurious to them and what is beneficial. In addition, man requires various kinds of handwork, to prepare his food, clothing and dwelling; and he is compelled by his physical constitution to perform such work, namely, to prepare what is good for him. Some kinds of work also occur among certain animals. as far as such work is required by those

animals. I do not believe that any man can doubt the correctness of the assertion that the Creator is not in need of anything for the continuance of His existence, or for the improvement of His condition. Therefore, God has no organs, or, what is the same, He is not corporeal; His actions are accomplished by His Essence, not by any organ, and as undoubtedly physical forces are connected with the organs, He does not possess any such forces, that is to say, He has, besides His Essence, nothing that could be the cause of His action, His knowledge, or His will, for attributes are nothing but forces under a different name. It is not my intention to discuss the question in this chapter. Our Sages laid down a general principle, by which the literal sense of the physical attributes of God mentioned by the prophets is rejected; a principle which evidently shows that our Sages were far from the belief in the corporeality of God, and that they did not think any person capable of misunderstanding it, or entertaining any doubt about it. For that reason they employ in the Talmud and the Midrashim phrases similar to those contained in the prophecies, without any circumlocution; they knew that there could not be any doubt about their metaphorical character, or any danger whatever of their being misunderstood; and that all such expressions would be understood as figurative (language), employed to communicate to the intellect the notion of His existence. Now, it was well known that in figurative language God is compared to a king who commands, cautions, punishes, and rewards, his subjects, and whose servants and attendants publish his orders, so that they might be acted upon, and they also execute whatever he wishes. Thus the Sages adopted that figure, used it frequently, and introduced such speech, consent and refusal of a king, and other usual acts of kings, as became necessary by that figure. In all these instances they were sure that no doubt or confusion would arise from it. The general principle alluded to above is contained in the following says of our Sages, mentioned in Bereshith Rabba (c. xxvii), "Great was the power of the Prophets; they compared the creature to its Creator; comp. 'And over the resemblance of the throne was a resemblance like the appearance of man'" (Ezek. i. 26). They have thus plainly stated that all those images which the Prophets perceived, i.e., in prophetic visions, are images created by God. This is perfectly correct; for every image in our imagination has been created. How pregnant is the expression "Great is their holdness!" They indicated by it, that they themselves found it very remarkable; for whenever they perceived a word or act difficult to explain, or apparently objectionable, they used that phrase; e.g.; a certain Rabbi has performed the act (of "halli ah") with a slipper, alone and by night. Another Rabbi, thereupon exclaimed "How great is his holdness to have followed the opinion of the minority." The Chaldee phrase rab gubreh in the original of the latter quotations, and the Hebrew gadol

koho in that of the former quotation, have the same meaning, viz., Great is the power of (or the boldness of). Hence, in the preceding quotation, the sense is, How remarkable is the language which the Prophets were obliged to use when they speak of God the Creator in terms signifying properties of beings created by Him. This deserves attention. Our Sages have thus stated in distinct and plain terms that they are far from believing in the corporeality of God; and in the figures and forms seen in a prophetic vision, though belonging to created beings, the Prophets, to use the words of our Sages, "compared the creature to its Creator." If, however, after these explanations, any one wished out of malice to cavil at them, and to find fault with them, though their method is neither comprehended nor understood by him, the Sages o.b.m. will sustain no injury by it.

CHAPTER FORTY SEVEN

We have already stated several times that the prophetic books never attribute to God anything which ordinary men consider a defect, or which they cannot in their imagination combine with the idea of the Almighty, although such terms may not otherwise be different from those which were employed as metaphors in relation to God. Indeed all things which are attributed to God are considered in some way to be perfection, or can at least be imagined (as appertaining to Him).

We must now show why, according to this principle, the senses of hearing, sight and smell are attributed to God, but not those of taste and touch. He is equally elevated above the use of all the five senses; they are all defective as regards perception, even for those who have no other source of knowledge; because they are passive; receive impressions from without, and are subject to interruptions and sufferings, as much as the other organs of the body. By saying that God sees, we mean to state that He perceives visible things; "He hears" is identical with saying "He perceives audible things"; in the same way we might say, "He tastes and He touches", in the sense of "He perceives objects which man perceives by means of taste and touch." For, as regards perception, the senses are identical; if we deny the existence of one sensation in God, we must deny that of all other sensations, i.e., the perceptions of the five senses; and if we attribute the existence of one sensation to Him, i.e., the perception appertaining to one of the senses, we must attribute all the five sensations. Nevertheless, we find in Holy Writ, "And God saw" (Gen.vi.5); "And God heard" (Num. xi. 1); "And God smelt" (Gen.viii.21); but we do not meet with the expressions, "And God tasted," "And God touched." According to our opinion the reason of this is to be found in the idea, which has a firm hold in the minds of all men, that God does not come into contact

with a body in the same manner as one body comes into contact with another, since He is not even seen by the eye. While these two senses, namely, taste and touch, only act when in close contact with the object, by sight, hearing, and smell, even distant objects are perceived. These, therefore, were considered by the multitude appropriate expressions (to be figuratively applied to God). Besides, the object in figuratively applying the sensations to Him, could only have been to express that He perceives our actions; but hearing and sight are sufficient for that; namely, for the perception of what a man does or says. Thus our Sages, among other admonitions, gave the following advice and warning: "Know what is above thee, a seeing eye, and a hearing ear." (Mishnah Abot, ii. 1).

You, however, know that, strictly speaking, the condition of all the sensations is the same, that the same argument which is employed against the existence of touch and taste in God may be used against sight, hearing and smell; for they all are material perceptions and impressions which are subject to change. There is only this difference, that the former, touch and taste, are at once recognized as deficiencies, while the others are considered as perfections. In a similar manner the defect of the imagination is easily seen, less easily that of thinking and reasoning. Imagination (ra'ayon) therefore, was never employed as a figure in speaking of God, while thought and reason are figuratively ascribed to Him. Comp "The thoughts which the Lord thought" (Jer. xlix. 20); "And with his understanding He stretched out the heavens" (Is. x. 12). The inner senses were thus treated in the same way as the external; some are figuratively applied to God, some not. All this is according to the language of man; he ascribes to God what he considers a perfection, and does not ascribe to Him what he considers a defect. In truth, however, no real attribute implying an addition to His essence, can be applied to Him, as will be proved.

CHAPTER FIFTY

When reading my present treatise, bear in mind that by "faith" we do not understand merely that which is uttered with the lips, but also that which is apprehended by the soul, the conviction that the object (of belief) is exactly as it is apprehended. If, as regards real or supposed truths, you content yourself with giving utterance to them in words, without apprehending them or believing in them, especially if you do not seek real truth, you have a very easy task as, in fact, you will find many ignorant people professing articles of faith without connecting any idea with them.

If, however, you have a desire to rise to a higher state, viz., that of reflection, and truly to hold the conviction

that God is One and possesses true unity, without admitting plurality or divisibility in any sense whatever, you must understand that God has no essential attribute in any form or in any sense whatever, and that the rejection of corporeality implies the rejection of essential attributes. Those who believe that God is One, and that He has many attributes, declare the unity with their lips, and assume plurality in their thoughts. This is like the doctrine of the Christians, who say that He is one and He is three, and that the three are one. Of the same character is the doctrine of those who say that God is One, but that He has many attributes; and that He with His attributes is One, although they deny corporeality and affirm Him most absolute freedom from matter; as if our object were to seek forms of expression, not subjects of belief. For belief is only possible after the apprehension of a thing; it consists in the conviction that the thing apprehended has its existence beyond the mind (in reality) exactly as it is conceived in the mind. If in addition to this we are convinced that the thing cannot be different in any way from what we believe it to be, and that no reasonable argument can be found for the rejection of the belief or for the admission of any deviation from it, then the belief is true. Renounce desires and habits, follow your reason, and study what I am going to say in the chapters that follow on the rejection of the attributes; you will then be fully convinced of what we have said; you will be of those who truly conceive the Unity of God, not of those who utter it with their lips without thought, like men of whom it has been said, "Thou art near in their mouth, and far from their reins" (Jer. xii. 2). It is right that a man should belong to that class of men who have a conception of truth, and understand it, though they do not speak of it. Thus the pious are advised and addressed, "Commune with your own heart upon your bed and be still. Selah." (Ps. iv. 5)

CHAPTER FIFTY ONE

There are many things whose existence is manifest and obvious; some of these are innate notions or objects of sensation, others are nearly so; and in fact they would require no proof if man had been left in his primitive state. Such are the existence of motion, of man's free will, of phases of production and destruction, and of the natural properties perceived by the senses, e.g., the heat of fire, the coldness of water, and many other similar things. False notions, however, may be spread either by a person labouring under error, or by one who has some particular end in view, and who establishes theories contrary to the real nature of things, by denying the existence of things perceived by the senses, or by affirming the existence of what does not exist. Philosophers are thus required to establish by proof things which are selfevident, and to disprove the existence of things which only exist

in man's imagination. Thus Aristotle gives a proof for the existence of motion, because it had been denied; he disproves the reality of atoms, because it had been asserted.

To the same class belongs the rejection of essential attributes in reference to God. For it is a self-evident truth that the attribute is not inherent in the object to which it is ascribed, but it is superadded to its essence, and is consequently an accident; if the attribute denoted the essence of the object, it would be either mere tautology, as if, e.g., one would say "man is man," or the explanation of a name, as, e.g., "man is a speaking animal"; for the words "speaking animal" include the true essence of man, and there is no third element besides life and speech in the definition of man; when he, therefore, is described by the attributes of life and speech, these are nothing but an explanation of the name "man", that is to say, that the thing which is called man, consists of life and speech. It will now be clear that the attribute must be one of two things, either the essence of the object described - in that case it is a mere explanation of a name, and on that account we might admit the attribute in reference to God, but we reject it from another cause as will be shown - or the attribute is something different from the object described, some extraneous superadded element; in that case the attribute would be an accident, and he who merely rejects the appellation "accidents" in reference to the attributes of God, does not thereby alter their character; for everything superadded to the essence of an object joins it without forming part of its essential properties, and that constitutes an accident. Add to this the logical consequence of admitting many attributes, viz., the existence of many eternal beings. There cannot be any belief in the unity of God except by admitting that He is one simple substance, without any composition or plurality of elements; one from whatever side you view it, and by whatever test you examine it; not divisible into two parts in any way and by any cause, nor capable of any form of plurality either objectively or subjectively, as will be proved in this treatise.

Some thinkers have gone so far as to say that the attributes of God are neither His essence nor anything extraneous to His essence. This is like the assertion of some theorists, that the ideals, i/e., the universalia, are neither existing nor non-existent, and like the views of others, that the atom does not fill a definite place, but keeps an atom of space occupied; that man has no freedom of action at all, but has acquirement. Such things are only said; they exist only in words, not in thought, much less in reality. But as you know, and as all know who do not delude themselves, these theories are preserved by a multitude of words, by misleading similes sustained by declamation and invective, and by numerous methods borrowed both from dialectics and sophistry. If after uttering them and supporting them by such words,

a man were to examine for himself his own belief on this subject, he would see nothing but confusion and stupidity in an endeavour to prove the existence of things which do not exist, or to find a mean between two opposites or between the identity and non-identity of two things. But, as we said, to such absurdities men were forced by the great licence given to the imagination, and by the fact that every existing material thing is necessarily imagined as a certain substance possessing several attributes; for nothing has ever been found that consists of one simple substance without any attribute. Guided by such imaginations, men thought that God was also composed of many different elements, viz., of His essence and of the attributes superadded to His essence. Following up this comparison, some believed that God was corporeal, and that He possessed attributes; others, abandoning this theory, denied the corporeality, but retained the attributes. The adherence to the literal sense of the text of Holy Writ is the source of all this error, as I shall show in some of the chapters devoted to this theme.

CHAPTER FIFTY TWO

Every description of an object by an affirmative attribute, which includes the assertion that an object is of a certain kind, must be made in one of the following five ways: -

First. The object described by its definition, as e.g., man is described as a being that lives and has reason; such a description, containing the true essence of the object, is as we have already shown, nothing else but the explanation of a name. All agree that this kind of description cannot be given of God; for there are no previous causes to His existence, by which He could be defined; and on that account it is a well-known principle, received by all the philosophers, who are precise in their statements, that no definition can be given of God.

Second. An object is described by part of its definition, as when, e.g., man is described as a living being or as a rational being. This kind of description includes the necessary connection (of the two ideas); for when we say that every man is rational we mean by it that every being which has the characteristics of man must also have reason. All agree that this kind of description is inappropriate in reference to God; for if we were to speak of a portion of His essence, we should consider His essence to be a compound. The inappropriateness of this kind of description in reference to God is the same as that of the preceding kind.

Thirdly. An object is described by something different from its true essence, by something that does not complement or establish the essence of the object. The description, therefore, relates to a quality; but quality

in its most general sense, is an accident. If God could be described in this way, He would be the substratum of accidents; a sufficient reason for rejecting the idea that He possesses quality, since it diverges from the true conception of His essence. It is surprising how those who admit the application of attributes to God can reject, in reference to Him, comparison and qualification. For when they say "He cannot be qualified," they can only mean that He possesses no quality; and yet every positive essential attribute of an object either constitutes its essence, - and in that case it is identical with the essence, - or it contains a quality of the object.

There are, as you know, four kinds of quality; I will give you instances of attributes of each kind, in order to show you that this class of attributes cannot possibly be applied to God. (a) A man is described by any of his intellectual or moral qualities, or by any of the dispositions appertaining to him as an animate being, when, e.g., we speak of a person who is a carpenter, or who shrinks from sin, or who is ill. It makes no difference whether we say, a carpenter, or a sage, or a physician; by all these we represent certain physical dispositions; nor does it make any difference whether we say "sinfearing" or "merciful". Every trade, every profession, and every settled habit of man are certain physical dispositions. All this is clear to those who have occupied themselves with the study of Logic. (b) A thing is described by some physical quality it possesses, or by the absence of the same, e.g., as being soft or hard. It makes no difference whether we say "soft or hard," or "strong or weak"; in both cases we speak of physical conditions. (c) A man is described by his passive qualities, or by his emotions; we speak, e.g., of a person who is passionate, irritable, timid, merciful, without implying that these conditions have become permanent. The description of a thing by its colour, taste, heat, cold, dryness and moisture belongs also to this class of attributes. (d) A thing is described by any of its qualities resulting from quantity as such; we speak, e.g., of a thing which is long, short, curved, straight, etc.

Consider all these and similar attributes, and you will find that they cannot be employed in reference to God. He is not a magnitude that any quality resulting from quantity as such could be possessed by Him; He is not affected by external influences, and therefore does not possess any quality resulting from emotion. He is not subject to physical conditions, and therefore does not possess strength or similar qualities; He is not an animate being, that He should have a certain disposition of the soul, or acquire certain properties, as meekness, modesty, etc., or be in a state to which animate beings as such are subject, as, e.g., in that of health or of illness. Hence it follows that no attribute

coming under the head of quality in its widest sense, can be predicated of God. Consequently, these three classes of attributes, describing the essence of a thing, or part of the essence, or a quality of it, are clearly inadmissible in reference to God, for they imply composition, which, as we shall prove, is out of question as regards the Creator. We say, with regard to this latter point, that He is absolutely One.

Fourthly. A thing is described by its relation to another thing, e.g., to time, to space, or to a different individual; thus we say, Zaid, the father of A, or the partner of B, or who dwells at a certain place, or who lived at a stated time. This kind of attribute does not necessarily imply plurality or change in the essence of the object described; for the same Zaid, to whom reference is made, is the partner of Amru, the father of Beer, the master of Khalid, the friend of Zaid, dwells in a certain house, and was born in a certain year. Such relations are not the essence of a thing, nor are they so intimately connected with it as qualities. At first thought, it would seem that they may be employed in reference to God, but after careful and thorough consideration we are convinced of their inadmissibility. It is quite clear that there is no relation between God and time or space. For time is an accident connected with motion, in so far as the latter includes the relation of anteriority and posteriority, and is expressed by number, as is explained in books devoted to this subject; and since motion is one of the conditions to which only material bodies are subject, and God is immaterial, there can be no relation between Him and time. Similarly there is no relation between Him and space. But what we have to investigate and to examine is this: whether some real relation exists between God and any of the substances created by Him, by which He could be described? That there is no correlation between Him and any of His creatures can easily be seen; for the characteristic of two objects correlative to each other is the equality of their reciprocal relation. Now, as God has absolute existence, while all other beings have only possible existence, as we shall show, there consequently cannot be any correlation (between God and His creatures.) That a certain kind of relation does exist between them is by some considered possible, but wrongly. It is impossible to imagine a relation between intellect and sight, although, as we believe, the same kind of existence is common to both; how, then, could a relation be imagined between any creature and God, who has nothing in common with any other being; for even the term existence is applied to Him and other things, according to our opinion, only by way of pure homonymity. Consequently, there is no relation whatever between Him and any other being. For whenever we speak of a relation between two things, these belong to the same kind; but when two things belong to different kinds though of the same class, there is no relation between them. We therefore do not say, this red

compared with that green, is more, or less, or equally intense, although both belong to the same class - colour; when they belong to two different classes, there does not appear to exist any relation between them, not even to a man of ordinary intellect, although the two things belong to the same category; e.g., between a hundred cubits and the heat of pepper there is no relation, the one being a quality, the other a quantity; or between wisdom and sweetness, between meekness and bitterness, although all these come under the head of quality in its more general signification. Now, then, could there be any relation between God and His creatures, considering the important difference between them in respect to true existence, the greatest of all differences. Besides, if any relation existed between them, God would be subject to the accident of relation; and although that would not be an accident to the essence of God, it would still be, to some extent, a kind of accident. You would, therefore, be wrong if you applied affirmative attributes in their literal sense to God, though they contained only relations; these, however, are the most appropriate of all attributes, to be employed, in a less strict sense, in reference to God, because they do not imply that a plurality of external things exists, or that any change takes place in the essence of God, when those things change to which God is in relation.

Fifthly. A thing is described by its actions; I do not mean by "its actions" the inherent capacity for a certain work, as is expressed in "carpenter," "painter," or "smith" - for these belong to the class of qualities which have been mentioned above - but I mean the action the latter has performed - we speak, e.g., of Zaid, who made this door, built that wall, wove that garment. This kind of attributes is separate from the essences of the thing described, and, therefore, appropriate to be employed in describing the Creator, especially since we know that these different actions do not imply that different elements must be contained in the substance of the agent, by which the different actions are produced, as will be explained. On the contrary, all the actions of God emanate from His essence, not from any extraneous thing superadded to His essence, as we have shown.

What we have explained in the present chapter is this: that God is one in every respect, containing no plurality or any element superadded to His essence; and that the many attributes of different significations applied in Scripture to God, originate in the multitude of His actions, not in a plurality existing in His essence, and are partly employed with the object of conveying to us some notion of His perfection, in accordance with what we consider perfection, as has been explained by us. The possibility of one simple substance excluding plurality, though accomplishing different actions, will be illustrated by examples in the next chapter.

CHAPTER FIFTY THREE

The circumstance which caused men to believe in the existence of divine attributes is similar to that which caused others to believe in the corporeality of God. The latter have not arrived at that belief by speculation, but by following the literal sense of certain passages in the Bible. The same is the case with the attributes; when in the books of the Prophets and of the Law, God is described by attributes, such passages are taken in their literal sense, and it is then believed that God possesses attributes; as if He were to be exalted above corporeality, and not above things connected with corporeality, i.e., the accident, I mean psychical dispositions, all of which are qualities (and connected with corporeality.) Every attribute which the followers of this doctrine assume to be essential to the Creator, you will find to express, although they do not distinctly say so, a quality similar to those which they are accustomed to notice in the bodies of all living beings. We apply to all such passages the principle, "The Torah speaketh in the language of man," and say that the object of all these terms is to describe God as the most perfect being, not as possessing those qualities which are only perfections in relation to created living beings. Many of the attributes express different acts of God, but that difference does not necessitate any difference as regards Him from whom the acts proceed. This fact, viz., that from one agency different effects may result, although that agency has not free will, and much more so if it has free will, I will illustrate by an instance taken from our own sphere. Fire melts certain things and makes others hard, it boils and burns, it bleaches and blackens. If we described the fire as bleaching, blackening, burning, boiling, hardening and melting, we should be correct, and yet he who does not know the nature of fire, would think that it included six different elements, one by which it blackens, another by which it bleaches, a third by which it boils, a fourth by which it consumes, a fifth by which it melts, a sixth by which it hardens things - actions which are opposed to one another, and of which each has its peculiar property. He, however, who knows the nature of fire, will know that by virtue of one quality in action, namely, by heat, it produces all these effects. If this is the case with that which is done by nature, how much more is it the case with regard to beings that act by free will, and still more with regard to God, who is above all description. If we, therefore, perceive in God certain relations of various kinds - for wisdom in us is different from power, and power from will - it does by no means follow that different elements are really contained in Him, that He contains one element by which He knows, another by which He wills, and another by which He exercises power, as is, in fact, the signification of the attributes of God according to the Attributists. Some of them express it plainly, and enumerate the attributes as elements added to the essence. Others, however, are more reserved with regard

to this matter, but indicate their opinion, though they do not express it in distinct and intelligible words. Thus, e.g., some of them say: "God is omnipotent by His essence, wise by His essence, living by His essence, and endowed with a will by His essence." (I will mention to you, as an instance, man's reason, which being one faculty and implying no plurality, enables him to know many arts and sciences; by the same faculty man is able to sow, to do carpenter's work, to weave, to build, to study, to acquire a knowledge of geometry, and to govern a state. These various acts resulting from one simple faculty, which involves no plurality, are very numerous; their number, that is, the number of the actions originating in man's reason, is almost infinite. It is therefore intelligible how in reference to God, those different actions can be caused by one simple substance, that does not include any plurality or any additional element. The attributes found in Holy Scripture are either qualifications of His actions, without any reference to His essence, or indicate absolute perfection, but do not imply that the essence of God is a compound of various elements.) For in not admitting the term "compound," they do not reject the idea of a compound when they admit a substance with attributes.

There still remains one difficulty which led them to that error, and which I am now going to mention. Those who assert the existence of the attributes do not found their opinion on the variety of God's actions; they say it is true that one substance can be the source of various effects, but His essential attributes cannot be qualifications of His actions, because it is impossible to imagine that the Creator created Himself. They vary with regard to the so-called essential attributes - I mean as regards their number - according to the text of the Scripture which each of them follows. I will enumerate those on which all agree, and the knowledge of which they believe that they have derived from reasoning, not from some words of the Prophets, namely, the following four: - life, power, wisdom and will. They believe that these are four different things, and such perfections as cannot possibly be absent from the Creator, and that these cannot be qualifications of His actions. This is their opinion. But you must know that wisdom and life in reference to God are not different from each other; for in every being that is conscious of itself, life and wisdom are the same thing, that is to say, if by wisdom we understand the consciousness of self. Besides, the subject and the object of that consciousness are undoubtedly identical (as regards God); for according to our opinion, He is not composed of an element that apprehends, and another that does not apprehend; He is not like man, who is a combination of a conscious soul and an unconscious body. If, therefore, by "wisdom" we mean the faculty of self-consciousness, wisdom and life are one and the same thing. They, however, do not speak of wisdom in this sense, but of His power to apprehend His creatures. There is also no doubt that power and will do not exist in

God in reference to Himself; for He cannot have power or will as regards Himself; we cannot imagine such a thing. They take these attributes as different relations between God and His creatures, signifying that He has power in creating things, will ingiving to things existence as He desires, and wisdom in knowing what He created. Consequently, these attributes do not refer to the essence of God, but express relations between Him and His creatures.

Therefore we, who truly believe in the Unity of God, declare, that as we do not believe that some element is included in His essence by which He created the heavens, another by which He created the (four) elements, a third by which He created the ideals, in the same way we reject the idea that His essence contains an element by which He has power, another element by which He has will, and a third by which He has a knowledge of His creatures. On the contrary, He is a simple essence, without any additional element whatever; He created the universe and knows it but not by any extraneous force. There is no difference whether these various attributes refer to His actions or to relations between Him and His works; in fact, these relations, as we have also shown, exist only in the thoughts of men. This is what we must believe concerning the attributes occurring in the books of the Prophets; some may also be taken as expressive of the perfection of God by way of comparison with what we consider as perfections in us as we shall explain.

CHAPTER FIFTY FIVE

WE have already, on several occasions, shown in this treatise that everything that implies corporeality or passiveness, is to be negated in reference to God, for all passiveness implies change; and the agent producing that state is undoubtedly different from the object affected by it; and if God could be affected in any way whatever, another being beside Him would act on Him and cause change in Him. All kinds of non-existence must likewise be negated in reference to Him; no perfection whatever can therefore be imagined to be at one time absent from Him, and at another present in Him: for if this were the case, He would (at a certain time) only be potentially perfect. Potentiality always implies non-existence, and when anything has to pass from potentiality into reality, another thing that exists in reality is required to effect that transition. Hence it follows that all perfections must really exist in God, and none of them must in any way be a mere potentiality. Another thing likewise to be denied in reference to God, is similarity to any existing being. This has been generally accepted, and is also mentioned in the books of the Prophets; e.g., "To whom, then, will you liken me?" (Isa. xl. 25); "To whom, then, will you liken God?" (ib. 18); "There is none like unto Thee" (Jer. x. 6). Instances of this kind are frequent. In short, it is necessary to demonstrate by proof

that nothing can be predicted of God that implies any of the following four things: corporeality, emotion or change, non-existence - e.g., that something would be potential at one time and real at another - and similarity with any of His creatures. In this respect our knowledge of God is aided by the study of Natural Science. For he who is ignorant of the latter cannot understand the defect implied in emotions, the difference between potentiality and reality, the non-existence implied in all potentiality, the inferiority of a thing that exists in potentia to that which moves in order to cause its transition from potentiality into reality, and the inferiority of that which moves for this purpose compared with its condition when the transition has been effected. He who knows these things, but without their proofs, does not know the details which logically result from these general propositions; and therefore he cannot prove that God exists, or that the (four) things mentioned above are inadmissible in reference to God.

Having premised these remarks, I shall explain in the next chapter the error of those who believe that God has essential attributes; those who have some knowledge of Logic and Natural Science will understand it.

Chapter Fifty Six

Similarity is based on a certain relation between two things; if between two things no relation can be found, there can be no similarity between them, and there is no relation between two things that have no similarity to each other; e.g., we do not say this heat is similar to that colour, or this voice is similar to that sweetness. This is self-evident. Since the existence of a relation between God and man, or between Him and other beings has been denied, similarity must likewise be denied. You must know that two things of the same kind - i.e., whose essential properties are the same, and which are distinguished from each other by greatness and smallness, strength and weakness, etc. - are necessarily similar, though different in this one way; e.g., a grain of mustard and the sphere of the fixed stars are similar as regards the three dimensions, although the one is exceedingly great, the other exceedingly small, the property of having (three) dimensions is the same in both; or the heat of wax melted by the sun and the heat of the element of fire, are similar as regards heat; although the heat is exceedingly great in the one case, and exceedingly small in the other, the existence of that quality (heat) is the same in both. Thus those who believe in the presence of essential attributes in God, viz., Existence, Life, Power, Wisdom and Will should know that these attributes, when applied to God, have not the same meaning as when applied to us, and that the difference does not only consist in magnitude, or in the degree of perfection, stability, and durability. It cannot be said, as they practically believe, that His existence is

only more stable, His life more permanent, His power greater, His wisdom more perfect, and His will more general than ours, and that the same definition appliesto Both. This is in no way admissible, for the expression "more than" is used in comparing two things as regards a certain attribute predicated of both of them in exactly the same sense, and consequently implies similarity (between God and His creatures.) When they ascribe to God essential attributes, these so-called essential attributes should not have any similarity to the attributes of other things, and should according to their own opinion not be included in one of the same definition, just as there is no similarity between the essence of God and that of other beings. They do not follow this principle, for they hold that one definition may include them, and that, nevertheless, there is no similarity between them. Those who are familiar with the meaning of similarity will certainly understand that the term existence, when applied to God and to other beings, is perfectly homonymous. In like manner, the terms Wisdom, Power, Will, and Life are applied to God and to other beings by way of perfect homonymy, admitting of no comparison whatever. Nor must you think that these attributes are employed as hybrid terms; for hybrid terms are such as are applied to two things which have a similarity to each other in respect to a certain property which is in both of them an accident, not an essential, constituent element. The attributes of God, however, are not considered as accidental by any intelligent person, while all attributes applied to man are accidents, according to the Mutakallemin. I am therefore at a loss to see how they can find any similarity (between the attributes of God and those of man); how their definitions can be identical, and their significations the same! This is a decisive proof that there is, in no way or sense, anything common to the attributes predicated of God, and those used in reference to ourselves; they have only the same names, and nothing else is common to them. Such being the case, it is not proper to believe, on account of the use of the same attributes, that there is in God something additional to His essence, in the same way as attributes are joined to our essence. This is most important for those who understand it. Keep it in memory, and study it thoroughly, in order to be well prepared for that which I am going to explain to you.

CHAPTER FIFTY SEVEN

On attributes; remarks more recondite than the preceding. It is known that existence is an accident appertaining to all things, and therefore an element superadded to their essence. This must evidently be the case as regards everything the existence of which is due to some cause; its existence is an element superadded to its essence. But as regards a being whose existence is not due to any cause - God alone is that being, for His existence, as we have said, is absolute -

existence and essence are perfectly identical; He is not a substance to which existence is joined as an accident, as an additional element. His existence is always absolute, and has never been a new element or an accident in Him. Consequently, God exists without possessing the attribute of existence. Similarly He lives, without possessing the attribute of life; knows, without possessing the attribute of knowledge; is omnipotent without possessing the attribute of omnipotence; is wise, without possessing the attribute of wisdom; all this reduces itself to one and the same entity; there is no plurality in Him, as will be shown. It is further necessary to consider that unity and plurality are accidents supervening to an object according as it consists of many elements or of one. This is fully explained in the book called Metaphysics. In the same way as number is not the substance of the things numbered, so is unity not the substance of the thing which has the attribute of unity, for unity and plurality are accidents belonging to the category of discrete quantity, and supervening to such objects as are capable of receiving them.

To that being, however, which has truly simple, absolute existence, and in which composition is inconceivable, the accident of unity is as inadmissible as the accident of plurality; that is to say, God's unity is not an element superadded, but He is One without possessing the attribute of unity. The investigation of this subject, which is almost too subtle for our understanding, must not be based on current expressions employed in describing it, for these are the great source of error. It would be extremely difficult for us to find, in any language whatsoever, words adequate to this subject, and we can only employ inadequate language. In our endeavour to show that God does not include a plurality, we can only say "He is one," although "one" and "many" are both terms which serve to distinguish quantity. We therefore make the subject clearer, and show to the understanding the way of truth by saying He is one but does not possess the attribute of unity.

The same is the case when we say God is the First (kadmon), to express that He has not been created; the term "First" is decidedly inaccurate, for it can in its true sense only be applied to a being that is subject to the relation of time; the latter, however, is an accident to motion which again is connected with a body. Besides the attribute "First" is a relative term, being in regard to time the same as the terms "long" and "short" are in regard to a line. Both expressions, "first" and "created" are equally inadmissible in reference to any being to which the attribute of time is not applicable, just as we do not say "crooked" or "straight" in reference to taste, "salted" or "insipid" in reference to the voice. These subjects are not unknown to those who have accustomed themselves to seek a true understanding of the things, and to establish their properties

in accordance with the abstract notions which the mind has formed of them, and who are not misled by the inaccuracy of the words employed. All attributes, such as "the First," "the Last," occurring in the Scriptures in reference to God, are as metaphorical as the expressions "ear" and "eye." They simply signify that God is not subject to any change or innovation whatever; they do not imply that God can be described by time, or that there is any comparison between Him and any other being as regards time, and that He is called on that account "the first" and "the last." In short, all similar expressions are borrowed from the language commonly used among the people. In the same way we use "One" in reference to God, to express that there is nothing similar to Him, but we do not mean to say that an attribute of unity is added to His essence.

CHAPTER FIFTY EIGHT

This chapter is even more recondite than the preceding. Know that the negative attributes of God are the true attributes: they do not include any incorrect notions or any deficiency whatever in reference to God, while positive attributes imply polytheism, and are inadequate, as we have already shown. It is now necessary to explain how negative expressions can in a certain sense be employed as attributes, and how they are distinguished from positive attributes. Then I shall show that we cannot describe the Creator by any means except by negative attributes. An attribute does not exclusively belong to the one object to which it is related; while qualifying one thing, it can also be employed to qualify other things, and is in that case not peculiar to that one thing. E.g., if you see an object from a distance, and on enquiring what it is, are told that it is a living being, you have certainly learnt an attribute of the object seen, and although that attribute does not exclusively belong to the object perceived, it expresses that the object is not a plant or a mineral. Again, if a man is in a certain house, and you know that something is in the house, but not exactly what, you ask what is in that house, and you are told, not a plant nor a mineral. You have thereby obtained some special knowledge of the thing; you have learnt that it is a living being, although you do not yet know what kind of a living being it is. The negative attributes have this in common with the positive, that they necessarily circumscribe the object to some extent, although such circumscription consists only in the exclusion of what otherwise would not be excluded. In the following point, however, the negative attributes are distinguished from the positive. The positive attributes, although not peculiar to one thing, describe a portion of what we desire to know, either some part of its essence or some of its accidents; the negative attributes, on the other hand, do not, as regards the essence of the thing which we desire to know, in any way tell us what it is,

except it be indirectly, as has been shown in the instance given by us.

After this introduction, I would observe that, - as has already been shown - God's existence is absolute, that it includes no composition, as will be proved, and that we comprehend only the fact that He exists, not His essence. Consequently, it is a false assumption to hold that He has any positive attribute; for He does not possess existence in addition to His essence; it therefore cannot be said that the one may be described as an attribute (of the other); much less has He (in addition to His existence) a compound essence, consisting of two constituent elements to which the attribute could refer; still less has He accidents, which could be described by an attribute. Hence it is clear that He has no positive attribute whatever. The negative attributes, however, are those which are necessary to direct the mind to the truths which we must believe concerning God; for, on the one hand, they do not imply any plurality, and, on the other, they convey to man the highest possible knowledge of God; e.g., it has been established by proof that some being must exist besides those things which can be perceived by the senses, or apprehended by the mind; when we say of this being, that it exists, we mean that its non-existence is impossible. We then perceive that such a being is not, for instance, like the four elements, which are inanimate, and we therefore say that it is living, expressing thereby that it is not dead. We call such a being incorporeal, because we notice that it is unlike the heavens, which are living, but material. Seeing that it is also different from the intellect, which, though incorporeal and living, owes its existence to some cause, we say it is the first, expressing thereby that its existence is not due to any cause. We further notice, that the existence, that is the essence, of this being is not limited to its own existence; many existences emanate from it, and its influence is not like that of the fire in producing heat, or that of the sun in sending forth light, but consists in constantly giving them stability and order by well-established rule, as we shall show: we say, on that account, it has power, wisdom, and will, i.e., it is not feeble or ignorant, or hasty, and does not abandon its creatures; when we say that it is not feeble, we mean that its existence is capable of producing the existence of many other things; by saying that it is not ignorant, we mean "it perceives" or "it lives" - for everything that perceives is living - by saying "it is not hasty, and does not abandon its creatures," we mean that all these creatures perserve a certain order and arrangement; they are not left to themselves; they are not produced aimlessly, but whatever condition they receive from that being is given with design and intention. We thus learn that there is no other being like unto God, and we say that He is One, i.e., there are not more Gods than one.

It has thus been shown that every attribute predicated of God either denotes the quality of an action, or - when the attribute is intended to convey some idea of the Divine Being itself, and not of His actions - the negation of the opposite. Even these negative attributes must not be formed and applied to God, except in the way in which, as you know, sometimes an attribute is negated in reference to a thing, although that attribute can naturally never be applied to it in the same sense, as, e.g., we say, "This wall does not see." Those who read the present work are aware that, notwithstanding all the efforts of the mind, we can obtain no knowledge of the essence of the heavens - a revolving substance which has been measured by us in spans and cubits, and examined even as regards the proportions of the several spheres to each other and respecting most of their motions - although we know that they must consist of matter and form; but the matter not being the same as sublunary matter, we can only describe the heavens in terms expressing negative properties, but not in terms denoting positive qualities. Thus we say that the heavens are not light, not heavy, not passive and therefore not subject to impressions, and that they do not possess the sensations of taste and smell; or we use similar negative attributes. All this we do, because we do not know their substance. What, then, can be the result of our efforts, when we try to obtain a knowledge of a Being that is free from substance, that is most simple, whose existence is absolute, and not due to any cause, to whose perfect essence nothing can be superadded, and whose perfection consists, as we have shown, in the absence of all defects. All we understand is the fact that He exists, that He is a Being to whom none of His creatures is similar, who has nothing in common with them, who does not include plurality, who is never too feeble to produce other beings, and whose relation to the universe is that of a steersman to a boat; and even this is not a real relation, a real simile, but serves only to convey to us the idea that God rules the universe; that is, that He gives it duration, and preserves its necessary arrangement. This subject will be treated more fully. Praised be He! In the contemplation of His essence, our comprehension and knowledge prove insufficient; in the examination of His works, how they necessarily result from His will, our knowledge proves to be ignorance, and in the endeavour to extol Him in words, all our efforts in speech are mere weakness and failure!

CHAPTER FIFTY NINE

The following question might perhaps be asked: Since there is no possibility of obtaining a knowledge of the true essence of God, and since it has also been proved that the only thing that man can apprehend of Him is the fact that He exists, and that all positive attributes are inadmissible, as has been shown; what is the difference among those who

have obtained a knowledge of God? Must not the knowledge obtained by our teacher Moses, and by Solomon, be the same as that obtained by any one of the lowest class of philosophers, since there can be no addition to this knowledge? But, on the other hand, it is generally accepted among theologians and also among philosophers, that there can be a great difference between two persons as regards the knowledge of God obtained by them. Know that this is really the case, that those who have obtained a knowledge of God differ greatly from each other; for in the same way as by each additional attribute an object is more specified, and is brought nearer to the true apprehension of the observer, so by each additional negative attribute you advance toward the knowledge of God, and you are nearer to it than he who does not negative, in reference to God, those qualities which you are convinced by proof must be negated. There may thus be a man who after having earnestly devoted many years to the pursuit of one science, and to the true understanding of its principles, till he is fully convinced of its truths, has obtained as the sole result of this study the conviction that a certain quality must be negated in reference to God, and the capacity of demonstrating that it is impossible to apply it to Him. Superficial thinkers will have no proof for this, will doubtfully ask, Is that thing existing in the Creator, or not? And those who are deprived of sight will positively ascribe it to God, although it has been clearly shown that He does not possess it. E.g., while I show that God is incorporeal, another doubts and is not certain whether He is corporeal or incorporeal; others even positively declare that He is corporeal, and appear before the Lord with that belief. Now see how great the difference is between these three men; the first is undoubtedly nearest to the Almighty; the second is remote, and the third still more distant from Him. If there be a fourth person who holds himself convinced by proof that emotions are impossible in God, while the first who rejects the corporeality, is not convinced of that impossibility, that fourth person is undoubtedly nearer the knowledge of God than the first, and so on, so that a person who, convinced by proof, negatives a number of things in reference to God, which according to our belief may possibly be in Him or emanate from Him, is undoubtedly a more perfect man than we are, and would surpass us still more if we positively believed these things to be properties of God. It will now be clear to you, that every time you establish by proof the negation of a thing in reference to God, you become more perfect, while with every

additional positive assertion you follow your imagination and recede from the true knowledge of God. Only by such ways must we approach the knowledge of God, and by such researches and studies as would show us the inapplicability of what is inadmissible as regards the Creator, not by such methods as would prove the necessity of ascribing to Him anything extraneous to His essence, or asserting that He has a certain

perfection, when we find it to be a perfection in relation to us. The perfections are all to some extent acquired properties, and a property which must be acquired does not exist in everything capable of making such acquisition.

You must bear in mind, that by affirming anything of God, you are removed from Him in two respects; first, whatever you affirm, is only a perfection in relation to us; secondly, He does not possess anything superadded to this essence; His essence includes all His perfections, as we have shown. Since it is a well-known fact that even that knowledge of God which is accessible to man cannot be attained except by negations, and that negations do not convey a true idea of the being to which they refer, all people, both of past and present generations, declared that God cannot be the object of human comprehension, that none but Himself comprehends what He is, and that our knowledge consists in knowing that we are unable truly to comprehend Him. All philosophers say, "He has overpowered us by His grace, and is invisible to us through the intensity of His light," like the sun which cannot be perceived by eyes which are too weak to bear its rays. Much more has been said on this topic, but it is useless to repeat it here. The idea is best expressed in the book of Psalms, "Silence is praise to Thee" (lxv.2). It is a very expressive remark on this subject; for whatever we utter with the intention of extolling and of praising Him, contains something that cannot be applied to God, and includes derogatory expressions; it is therefore more becoming to be silent, and to be content with intellectual reflection, as has been recommended by men of the highest culture, in the words "Commune with your own heart upon your bed, and be still" (Ps. iv. 4). You must surely know the following celebrated passage in the Talmud - would that all passages in the Talmud were like that - although it is known to you, I quote it literally, as I wish to point out to you the ideas contained in it: "A certain person, reading prayers in the presence of Rabbi Haninah, said, 'God, the great, the valiant and the tremendous, the powerful, the strong, and the mighty.' - The rabbi said to him, Have you finished all the praises of your Master? The three epithets, 'God, the great, the valiant and the tremendous' we should not have applied to God, had Moses not mentioned them in the Law, and had not the men of the Great Synagogue come forward subsequently and established their use in the prayer; and you say all this! Let this be illustrated by a parable. There was once an earthly king, possessing millions of gold coin; he was praised for owning millions of silver coin; was this not really dispraise to him?" Thus far the opinion of the pious rabbi. Consider, first, how repulsive and annoying the accumulation of all these positive attributes was to him; next, how he showed that, if we had only to follow our reason, we should never have composed these prayers, and we should not have uttered any of them. It has, however, become necessary to address

men in words that should leave some idea in their minds, and, in accordance with the saying of our Sages, "The Torah speaks in the language of men," the Creator has been described to us in terms of our own perfections; but we should not on that account have uttered any other than the three above-mentioned attributes, and we should not have used them as names of God except when meeting with them in reading the Law. Subsequently, the men of the Great Synagogue, who were prophets, introduced these expressions also into the prayer, but we should not on that account use (in our prayers) any other attributes of God. The principal lesson to be derived from this passage is that there are two reasons for our employing those phrases in our prayers: first, they occur in the Pentateuch; secondly, the Prophets introduced them into the prayer. Were it not for the first reason, we should never have uttered them; and were it not for the second reason, we should not have copied them from the Pentateuch to recite them in our prayers; how then could we approve of the use of those numerous attributes! You also learn from this that we ought not to mention and employ in our prayers all the attributes we find applied to God in the books of the Prophets; for he does not say, "Were it not that Moses, our Teacher, said them, we should not have been able to use them"; but he adds another condition - "and had not the men of the Great Synagogue come forward and established their use in the prayer," because only for that reason are we allowed to use them in our prayers. We cannot approve of what those foolish persons do who are extravagant in praise, fluent and prolix in the prayers they compose, and in the hymns they make in the desire to approach the Creator. They describe God in attributes which would be an offence if applied to a human being; for those persons have no knowledge of these great and important principles, which are not accessible to the ordinary intelligence of man. Treating the Creator as a familiar object, they describe Him and speak of Him in any expressions they think proper; they eloquently continue to praise Him in that manner, and believe that they can thereby influence Him and produce an effect on Him. If they find some phrase suited to their object in the words of the Prophets they are still more inclined to consider that they are free to make use of such texts - which should at least be explained - to employ them in their literal sense, to derive new expressions from them, to form from them numerous variations, and to found whole compositions on them. This license is frequently met with in the compositions of the singers, preachers, and others who imagine themselves to be able to compose a poem. Such authors write things which partly are real heresy, partly contain such folly and absurdity that they naturally cause those who hear them to laugh, but also to feel grieved at the thought that such things can be uttered in reference to God. Were it not that I pitied the authors for their defects, and did not wish to injure them, I should have cited some passages to show you their mistakes, besides, the fault of their compositions is obvious to all intelligent persons. You must consider it, and think thus: If slander and libel is a great

sin, how much greater is the sin of those who speak with looseness of tongue in reference to God, and describe Him by attributes which are far below Him; and I declare that they not only commit an ordinary sin, but unconsciously at least incur the guilt of profanity and blasphemy. This applies both to the multitude that listens to such prayers, and to the foolish man that recites them. Men, however, who understand the fault of such compositions, and, nevertheless recite them, may be classed, according to my opinion, among those to whom the following words are applied: "and the children of Israel used words that were not right against the Lord their God" (2 Kings xvii. 9); and "utter error against the Lord" (Isa. xxxii.6). If you are of those who regard the honour of their Creator, do not listen in any way to them, much less utter what they say, and still less compose such prayers, knowing how great is the offence of one who hurls aspersions against the Supreme Being. There is no necessity at all for you to use positive attributes of God with the view of magnifying Him in your thoughts, or to go beyond the limits which the men of the Great Synagogue have introduced in the prayers and in the Blessings, for this is sufficient for all purposes, and even more than sufficient, as Rabbi Haninah said. Other attributes, such as occur in the books of the Prophets, may be uttered when we meet with them in reading those books; but we must bear in mind what has already been explained, that they are either attributes of God's actions, or expressions implying the negation of the opposite. This likewise should not be divulged to the multitude; but a reflection of this kind is fitted for the few only who believe that the glorification of God does not consist in uttering that which is not to be uttered, but in reflecting on that on which man should reflect.

We will now conclude our exposition of the wise words of R. Haninah. He does not employ any such simile as: "A king who possesses millions of gold denarii, and is praised as having hundreds"; for this would imply that God's perfections, although more perfect than those ascribed to man are still of the same kind; but this is not the case, as has been proved. The excellence of the simile consists in the words: "who possesses golden denarii, and is praised as having silver denarii"; this implies that these attributes though perfections as regards ourselves, are not such as regards God; in reference to Him they would all be defects, as is distinctly suggested in the remark, "Is this not an offence to Him?"

I have already told you that all these attributes, whatever perfection they may denote according to your idea, imply defects in reference to God, if applied to Him in the same sense as they are used in reference to ourselves. Solomon has already given us sufficient instruction on this subject by saying, "For God is in heaven, and thou upon earth; therefore let thy words be few" (Eccles. v.2.).

CHAPTER SIXTY

I will give you in this chapter some illustrations, in order that you may better understand the propriety of forming as many negative attributes as possible, and the impropriety of ascribing to God any positive attributes. A person may know for certain that a "ship" is in existence, but he may not know to what object that name is applied, whether to a substance or to an accident; a second person then learns that the ship is not an accident; a third, that it is not a mineral; a fourth, that it is not a plant growing in the earth; a fifth, that it is not a body whose parts are joined together by nature; a sixth, that it is not a flat object like boards or doors; a seventh, that it is not a sphere; an eighth, that it is not pointed; a ninth, that it is not round-shaped; nor equilateral; a tenth, that it is not solid. It is clear that this tenth person has almost arrived at the correct notion of a "ship" by the foregoing negative attributes, as if he had exactly the same notion as those have who imagine it to be a wooden substance which is hollow, long, and composed of many pieces of wood, that is to say, who know it by positive attributes. Of the other persons in our illustration, each one is more remote from the correct notion of a ship than the next mentioned, so that the first knows nothing about it but the name. In the same manner you will come nearer to the knowledge and comprehension of God by the negative attributes. But you must be careful, in what you negative, to negative by proof, not by mere words, for each time you ascertain by proof that a certain thing, believed to exist in the Creator, must be negated, you have undoubtedly come one step nearer to the knowledge of God.

It is in this sense that some men come very near to God, and others remain exceedingly remote from Him, not in the sense of those who are deprived of vision, and believe that God occupies a place, which man can physically approach or from which he can recede. Examine this well, know it, and be content with it. The way which will bring you nearer to God has been clearly shown to you; walk in it, if you have the desire. On the other hand, there is a great danger in applying positive attributes to God. For it has been shown that every perfection we could imagine, even if existing in God in accordance with the opinion of those who assert the existence of attributes, would in reality not be of the same kind as that imagined by us, but would only be called by the same name, according to our explanation; it would in fact amount to a negation. Suppose, e.g., you say He has knowledge, and that knowledge, which admits of no change and of no plurality, embraces many changeable things; His knowledge remains unaltered, while new things are constantly formed, and His knowledge of a thing before it exists, while it exists, and when it has ceased to exist, is the same without the least change; you would thereby declare that

His knowledge is not like ours; and similarly that His existence is not like ours. You thus necessarily arrive at some negation, without obtaining a true conception of an essential attribute; on the contrary, you are led to assume that there is a plurality in God, and to believe that He, though one essence, has several unknown attributes. For if you intend to affirm them, you cannot compare them with those attributes known by us, and they are consequently not of the same kind. You are, as it were, brought by the belief in the reality of the attributes, to say that God is one subject of which several things are predicated; though the subject is not like ordinary objects, and the predicates are not like ordinary predicates. This belief would ultimately lead us to associate other things with God, and not to believe that He is One. For of every subject certain things can undoubtedly be predicated, and although in reality subject and predicate are combined in one thing, by the actual definition they consist of two elements, the notion contained in the subject not being the same as that contained in the predicate. In the course of this treatise it will be proved to you that God cannot be a compound, and that He is simple in the strictest sense of the word.

I do not merely declare that he who affirms attributes of God has not sufficient knowledge concerning the Creator, admits some association with God, or conceives Him to be different from what He is; but I say that he unconsciously loses his belief in God. For he whose knowledge concerning a thing is insufficient, understands one part of it while he is ignorant of the other, as, e.g., a person who knows that man possesses life, but does not know that man possesses understanding; but in reference to God, in whose real existence there is no plurality, it is impossible that one thing should be known, and another unknown. Similarly he who associates an object with (the properties of) another object, conceives a true and correct notion of the one object and applies that notion also to the other; while those who admit the attributes of God, do not consider them as identical with His essence, but as extraneous elements. Again, he who conceives an incorrect notion of an object, must necessarily have a correct idea of the object to some extent; he, however, who says that taste belongs to the category of quantity has not, according to my opinion, an incorrect notion of taste, but is entirely ignorant of its nature, for he does not know to what object the term "taste" is to be applied. - This is a very difficult subject; consider it well.

According to this explanation, you will understand, that those who do not recognize, in reference to God, the negation of things, which others negative by clear proof, are deficient in the knowledge of God, and are remote from comprehending Him. Consequently, the smaller the number of things in which a person can negative in relation to God, the less he knows of Him, as has been explained in the beginning of this chapter;

but the man who affirms an attribute of God, knows nothing but the name; for the object to which, in his imagination, he applies that name, does not exist; it is a mere fiction and invention, as if he applied that name to a non-existing being; for there is, in reality, no such object. E.g., some one has heard of the elephant, and knows that it is an animal, and wishes to know its form and nature. A person, who is either misled or misleading, tells him it is an animal with one leg, three wings, lives in the depth of the sea, has a transparent body; its face is wide like that of a man, has the same form and shape, speaks like a man, flies sometimes in the air, and sometimes swims like a fish. I should not say, that he described the elephant incorrectly, or that he has an insufficient knowledge of the elephant, but I would say that the thing thus described is an invention and fiction, and that in reality there exists nothing like it; it is a non-existing being, called by the name of a really existing being, and like the griffin, the centaur, and similar imaginary combinations for which simple and compound names have been borrowed from real things. The present case is analogous; namely, God, praised be His name, exists, and His existence has been proved to be absolute and perfectly simple, as I shall explain. If such a simple, absolutely existing essence were said to have attributes, as has been contended, and were combined with extraneous elements, it would in no way be an existing thing, as has been proved by us; and when we say that that essence, which is called "God," is a substance with many properties by which it can be described, we apply that name to an object which does not at all exist. Consider, therefore, what are the consequences of affirming attributes to God! As to those attributes of God which occur in the Pentateuch, or in the books of the Prophets, we must assume that they are exclusively employed, as has been stated by us, to convey to us some notion of the perfections of the Creator, or to express qualities of actions emanating from Him.

UNIT III

THE UNION PRAYER BOOK

TEACHER'S LESSON PLANS FOR UNION PRAYER BOOK

LESSON #1 - INTRODUCTION

I. Aims of the Lesson

- A. to illustrate the various aspects of prayer
- B. to show how the prayer book represents the response of the Jewish people to life situations
- C. to indicate the method of study that the student shall use in handling this material

II. Point out that when we studied the Book of Job, we dealt with a work which could be considered "great" on the basis of its literary style or because of its religious significance in handling the problem of theodicy. When we studied the "Guide for the Perplexed" we dealt with a work which could be considered "great" because of the intellectual prowess of its author.

In all fairness, it must be admitted that the Union Prayer Book does not represent a "great" literary contribution. Its greatest literary components are, of course, taken from the Bible. Nor can we describe the Union Prayer Book as a monumental intellectual contribution though it certainly does contain numerous religious ideas which are indeed great. But these ideas are not systematically presented and are all to be found elsewhere in more expanded form.

III. Question for Discussion

On what basis then can we include the Union Prayer Book in a "great books" course?

Answer: The prayer book represents the thinking, the hopes, the aspirations and the religious ideals of the Jews. In addition, we can learn what historical events our people considered to be of great importance to us and how Jews reacted to those events. In short, the prayer book is a reflection of Jewish life over the centuries. Hence, it must be considered a great book in the life of our people.

IV. To illustrate how the prayer book reflects Jewish life and thought, let us first consider the various functions of prayer.

V. Questions for Discussion

A. What are the various types of prayer?

- Answer:
- (1) petition - we ask for things
 - (2) thanksgiving - we thank God for the blessings He has bestowed upon us
 - (3) praise - we extol God and acknowledge His greatness

B. What are some of the functions that prayer fulfills?

- Answer:
- (1) it gives us the opportunity to publicly affirm our belief in the teachings of Judaism
 - (2) it provides us with the opportunity to reflect upon the spiritual values by which the universe is governed
 - (3) it calls to us to express our hopes and aspirations
 - (4) it affords us the opportunity to learn more about Judaism
 - (5) it is a means by which we identify ourselves with God and with the Jewish people
 - (6) it represents an outlet for the expression of our innermost emotional feelings

- C. Can you give examples of prayers which fulfill the above mentioned functions of prayer?

- Answer: (1) the Shema is the ideal example of our affirmation of a Jewish belief
- (2) the prayer on the top of Page 38 beginning "God ~~and~~ Father..." expresses the idea of service to God through service to man and ✓
- (3) "Grant us Peace..." on page 22 of the prayerbook expresses mankind's most fervent wish
- (4) the Torah reading each week serves as a learning experience
- (5) the entire service gives us the opportunity to gather together as Jews and to worship as one family
- (6) the silent meditation prayers afford us the opportunity to express our individual prayers and feelings

- VI. Have the class browse through the prayer book and try to find prayers which allude to or were written during various periods in Jewish History.

- A. The Borchu, the Shema and the psalms all represent Biblical elements
- B. Adon Olom and Yigdal are 14th century Hymns based on Maimonides 13 principles of faith
- C. Yozer prayer on page 118 originally was written because of Persian influence. It is a response to Zoroastrianism.

Point out to the class that these examples illustrate the fact that our prayer book represents a link in the long chain of development of Jewish liturgy. It will be important to know something of the background of

the various prayers in order to better understand their contents. Therefore, when studying any prayer:

- A. try to place it in some historical context
- B. what was its meaning for its time?
- C. Was it written in response to another ideology prevalent at the time?
- D. What is its meaning for us today?
- E. What permanent ideas does it contain?

Example: The Shema

VII. Questions for Discussion

- of Jewish History
- A. During what period/was the Shema written?

Answer: it comes from the Biblical period and is found in the Book of Deuteronomy, Chapter 6, verse 4.

- B. Was it written in response to other prevalent religious ideologies?

Answer: Yes. We know that the nations which surrounded Israel and Judah were all polytheistic and that even in the land of Palestine itself, there were elements who worshipped many gods. In response to these religions, the Jews answered "Here, O Israel, the Lord our God, the Lord is One."

Assignment for Next time

- A. Be prepared to discuss the ideas contained in the Shema which are meaningful to us today. When we recite the Shema, are we in any way responding to religious ideologies prevalent around us. What are the various interpretations of the phrase "the Lord is One."
- B. Examine the 5 evening Sabbath Services in the Union Prayer Book, Vol. I and try to outline the basic structure of these services. What prayers seem to make up the essential elements of the Sabbath Evening service?

LESSON #2 - BASIC STRUCTURE OF THE SERVICE

I. Aims of the Lesson

- A. to review the material covered during the last session
- B. to discuss the ideas contained in the Shema and to point out once again the things to look for when studying a prayer
- C. outline for the class the essential elements in both the morning and evening services
- D. discuss the ideas contained in these essential prayers

II. The following questions should provide a brief but adequate review of the material covered in Lesson #1:

- A. Describe the three major types of prayer which are to be found in our prayer book
- B. discuss the various functions of prayer
- C. in what ways does the prayer book reflect Jewish history and Jewish life?

III. At the close of our last session, we were discussing the Shema. We saw that this proclamation of faith was not written in a vacuum, but represented a response to the polytheistic religions which our ancestors encountered.

IV. Questions for Discussion

- A. When we today recite the Shema, do we merely repeat a formula handed down to us by our forefathers, or do these words represent our response to other prevalent religious ideologies?

Answer: For us, just as for our ancestors, the Shema represents the most significant point of departure between Judaism and

the dominant religious ideologies around us. Our God concept is essentially different from that of our Christian neighbors and the Shema emphasizes that difference.

- B. What are the meanings of the term One when used in reference to God?

Answer: One means: (1) one in number - God is not more than one nor is He less than one. (2) unity - God is a perfect unity and is not composed of different elements (3) unique - there is no other being who can be compared with God

NOTE TO THE TEACHER: Emphasize the fact that from one line of our prayer book, we have gleaned quite a good deal of information and have found much profound thought in what appears, on the surface, to be quite a simple statement. Point out that if one wishes to fully understand our prayer book, he must approach the prayers from a critical point of view, seeking to understand the significance of a prayer for the people who lived during the period when that prayer was written, and its implications for the Jew of today. Questions such as we have asked regarding the Shema should be asked regarding all prayers.

V. The basic structure of the service

In the assignment for today, you were asked to scan the five Sabbath evening services, looking for those prayers which appear to comprise the essential elements to all five services.

VI. Questions for Discussion

What are these essential elements of the service?

Answer: (1) the Borchu (2) the Shema (3) the V'ahavtah (4) the Amidah (avoth and gevuroth) (5) the Adoration (6) the Kaddish

Note to the Teacher: The students will, in all probability, add the Kiddush and the candle lighting service as well as other prayers which are specifically relevant to the Sabbath. Point out that they are correct in asserting that these prayers are essential, but postpone discussion of these prayers since we want to get at the elements common to all services.

VII. Discuss these essential prayers:

A. The Borchu

Discussion Questions

1. Under which of our three major categories does this prayer come?

Answer: Praise

2. During what period of Jewish history was it written?

Answer: The Biblical period. It is found in Nehemiah 9:5

3. What is its function in the service?

Answer: The Borchu is the formula used to call the congregation to worship. In ancient times, it was probably used literally as a call to worship. When it was time for prayer to begin, a leader would probably call out the first line of the Borchu and those who were about to enter the sanctuary to pray would answer with the second line indicating that they were aware that the service was about to begin. Today, it introduces the major parts of the service and it is in this sense a call to worship.

4. What are the major ideas contained in the prayer?

Answer: It is fitting for men to offer praise to God; and all praise is due to God and to God alone.

5. Are these ideas as meaningful to us as they were to our ancestors?

Answer: They are as valid today as they were when they were written

B. The Shema and its blessings

We have already discussed the first line of the Shema. The second line clearly indicates to us the category into which this prayer falls - praise.

Question for Discussion

What is the most important and significant idea contained in the second line of the Shema?

Answer: The eternity of God and of his dominion over the universe

NOTE TO THE TEACHER: Pointout to the class that we listed the v'ahavta as one of the essential elements of the service, but that in fact this prayer, together with a number of others, comprise a group called the blessings of the Shema. The following grouping represents the section of the service which we call the Shema and its blessings:

1. The Yotzer prayer, which follows the Borchu only in the morning service. This prayer was written in response to the dualistic religion of the Persians. Its central idea is that God is the creator of the entire universe. He and He alone rules over it.
2. Maariv Arovim - this prayer is substituted for the Yotzer prayer in the evening service. Its theme is essentially the same as that of the Yotzer.
3. Ahavah Raba - this benediction praises God for the love He has shown Israel by giving us His law. It is said only during the morning service.
4. Ahnas Olom - this prayer replaces the Ahavah Raba in the evening service. Its theme is identical to the Ahavah Raba.
5. The Shema, which we have already discussed
6. The v'ahavta - this benediction is Biblical and is found in Deuteronomy 6. Its central theme is that man should love God under all circumstances and love of God implies obedience to His law. The Rabbis interpret "all thy heart" to mean with one's evil inclinations

as well as with one's good inclinations. They interpret "with all thy soul" to mean that one should obey God's laws even at the cost of one's life and they interpret "all thy might" to mean that one should obey God even if it means loss of property or money.

Question for Discussion

The Rabbis undoubtedly understood this prayer to mean that one should adhere to the laws contained in the Torah. What does this prayer mean to you?

Answer: Let the class discuss.

7. The geula prayer - this benediction praises God for the redemption of our people from Egyptian slavery and asks that He redeem all who are oppressed.

Note to the Teacher: Point out that the benedictions of the Shema vary during the evening services and during the daily service. This is because those who wrote our prayer book wanted to vary the ideas and prayers. In the traditional service, these prayers appear as listed. Illustrate this by showing which prayers are parallel to the benedictions of the Shema in the various services.

C. The Amidah

Note to the Teacher: Point out the meaning of the term Amidah, i.e., to stand, and emphasize the fact that this prayer is the most important one in the traditional service. In our prayer book, we recite only the first two paragraphs: c.f. p. 18 of the Union Prayer Book, Vol. #1.

1. The first paragraph is called Avos. Its central idea is that we have merited redemption because of the righteousness of the patriarchs Abraham, Isaac and Jacob.
2. The second paragraph is called Gevuros. This tells of God's power to redeem and its major idea is the eternity of the human soul.

NOTE TO THE TEACHER: Both of these paragraphs were written during Mishnaic times and are discussed in Mishnah Rosh Hashana, verse 5.

D. The Adoration

Question for Discussion

What are the central ideas contained in this prayer?

Answer: (1) the first paragraph reiterates our belief in One God who created the universe and who sustains it. (2) in the V'anachnu we acknowledge God's dominion and also our own humility before Him. (3) the 3rd paragraph illustrates our hope and belief in a Messianic era when all men will live in brotherhood under the dominion of God.

E. The Kaddish

Questions for Discussion

A. During what period of Jewish history was this prayer written?

Answer: it was probably written during the period of the second Temple. The language is aramaic and not Hebrew and this was the spoken language at that time.

B. What are the central ideas contained in the prayer?

Answer: (1) praise to God for His greatness (the prayer is really a doxology) (2) a petition for life and peace for all Israel (3) the hope for mass redemption in the Messianic age.

C. Was this prayer originally written as a mourner's prayer?

Answer: No, it was originally a doxology to be read just before dismissing a congregation. Only with the passage of time did this prayer come to be used with regard to mourning. Actually, there are 5 different Kaddish prayers which are listed in our syllabus:

1. the half kaddish which, in the traditional synagogue, divides minor sections of the service
2. the full kaddish which, in the traditional service, delineates between major portions of the service

3. the Rabbinical kaddish which is said after studying Talmud
4. the mourner's kaddish which is said for 11 months after the death of a parent

NOTE TO THE TEACHER: Point out the insertion in the Reform rendition of the mourner's kaddish.

5. the kaddish of renewal recited only at a funeral

VIII. The following diagrams of the basic structure of a morning and evening service should be memorized.

EVENING

- | | |
|------------------|---|
| A. Borchu | |
| B. Maariv Arovim | } Shema
and
its
bles-
sings |
| C. Ahavos Olom | |
| D. The Shema | |
| E. V'ahavtah | |
| F. Geulah | |
| G. Amidah | |
| H. Adoration | |
| I. Kaddish | |

MORNING

- | |
|-----------------|
| A. Borchu |
| B. Yotzer |
| C. Ahavah Rabba |
| D. Shemah |
| E. V'ahavtah |
| F. Geulah |
| G. Amidah |
| H. Kiddusha |
| I. Adoration |
| J. Kaddish |

Assignment for Next Time: Compare the following traditional prayers found in your syllabus with their Reform equivalents. Try to find in this comparison some of the principles which underlie the writing of the Union Prayer Book:

1. The amidah 2. the Yotzer 3. the adoration
4. mourner's Kaddish

LESSONS #3 and #4 - PRINCIPLES OF THE REFORM LITURGY

I. Aims of the Lesson

- A. To review the material covered during the previous session
- B. To compare a number of prayers found in the Union Prayer Book with their traditional counterparts, emphasizing the changes introduced by Reform and to bring out the principles underlying these changes.
- C. To outline the principles that guided the composition of our prayer book.

II. Questions for Review

- A. What are some of the questions we might ask ourselves when seeking to fully understand a given prayer?
- B. Outline the essential elements found in both a morning and an evening service
- C. Briefly state the central ideas of each of these prayers.

III. Point out to the class that the Union Prayer Book is based upon the traditional prayer book. The structure of our service is similar to a traditional service though the wording of the prayers is often changed. When we omit prayers or change them, there is always a reason. Let us compare the prayers which were assigned for today and seek to find the reasons that dictated the changes introduced by Reform.

- A. The Yotzer Prayer, P. 118 in the Union Prayer Book; page 212 in our syllabus

Questions for Discussion

1. What is the central idea of this prayer as it appears in the Union Prayer Book?

Answer: Praise to God as the Creator and Ruler of the universe and all that is therein.

2. Is this the same idea contained in the traditional rendition of this prayer?

Answer: Yes, but this version is greatly expanded to include angels and spirits who supposedly also declare God's praises.

3. What are the essential Reform changes in this prayer?

Answer: (a) all references to angels and spirits are omitted. (b) the reference to a personal messiah found at the end of the traditional prayer is omitted.

4. Can you account for these changes?

Answer: (a) We Reform Jews do not believe in angels or spirits; hence, in the writing of our prayer book, all references to these beings are omitted. (b) Reform Judaism has replaced the idea of a personal messiah with the idea of a messianic era. Hence, in writing our prayer book, we omit all references to a personal messiah or change them to agree with our own thinking.

- B. The Amidah, page 19 of the Union Prayer Book, page 213 in our syllabus.

NOTE TO THE TEACHER: Point out that the traditional Amidah consists of 3 sections: the introductory paragraphs, the intermediate benedictions and the concluding benedictions.

1. The introductory paragraphs

a. Avos

Questions for Discussion

1. Is the essential idea of this blessing the same in both the traditional and reform versions?

Answer: It is

2. What difference or differences do you find in the two versions?

Answer: The only difference is that the traditional version speaks in terms of a redeemer whom God will send to Israel while the Reform version speaks of God's redemption.

3. Did we find a similar change in the Yotzer prayer?

Answer: Yes, in that prayer the reform version omits reference to a messiah.

4. What is the principle which underlies the change made by Reform?

Answer: We have replaced the belief in a messiah with the belief in a messianic era.

b. Gevuroth

Questions for Discussion

1. What is the essential idea of this prayer as it appears in the Union Prayer Book?

Answer: The prayer praises God for creating in man an immortal soul.

2. Is this the same idea that we find in the traditional version?

Answer: No. That version refers to the bodily resurrection of the dead.

3. Can you account for the changes in the Union Prayer Book version of this benediction?

Answer: We Reform Jews do not believe in bodily resurrection and we have replaced this idea with the idea of the immortality of the soul.

c. Kedushath Hashem

Questions for Discussion

1. What difference do you find between the two versions of this benediction?

Answer: The traditional version refers to angels and holy beings whereas the reform version omits these references and replaces the term holy beings with the term worshippers.

2. Have we noted a similar reform change elsewhere?

Answer: Yes. In the Yotzer prayer we have omitted all references to angels and spirits.

2. The intermediate benedictions of the Amidah

NOTE TO THE TEACHER: Point out that these benedictions are read in the traditional service only on weekdays when the Torah is not read. The Union Prayer Book has omitted some of these blessings entirely and has retained some in different form. The reason we have omitted them from the Amidah is to avoid repetition. In the traditional service, the following benedictions are grouped together.

- a. Bina (page 322 Union Prayer Book; page 214 in our syllabus)

Questions for Discussion

1. What is the central idea of this petition as it appears in the Union Prayer Book?

Answer: We ask God for wisdom and understanding

2. Is this idea different from that expressed in the traditional version?

Answer: No. The idea of both versions is the same.

- b. Teshuvah (page 322 Union Prayer Book, page 214 in our syllabus)

NOTE TO THE TEACHER: Point out that the central idea of the value of repentance is identical in both versions.

- c. Selicha (page 322 Union Prayer Book; page 214 in our syllabus)

Questions for Discussion

1. What is the central idea of this benediction as it appears in the Union Prayer Book?

Answer: It is a petition for forgiveness of sin.

2. Are the ideas expressed in the two versions of this benediction the same or different?

Answer: They are the same

- d. Geullah (not found in the Union Prayer Book; page 214 in our syllabus)

Questions for Discussion

1. What is the major theme of this prayer?

Answer: It is a plea for redemption from Israel's affliction

2. To what type of affliction does the prayer refer?

Answer: To the exile from Palestine

3. Why do you think that this prayer was omitted from the Union Prayer Book?

Answer: We Reform Jews do not look upon the diaspora as an exile nor do we envision the return of all Jews to Israel. We have therefore omitted all references to the exile and to a return to Palestine in our prayer book. Rather do we emphasize the idea of Israel's mission, i.e., the spreading of God's word to the peoples of the earth.

- e. Refuah (page 322 Union Prayer Book; page 214 in our syllabus)

Questions for Discussion

1. What is the central theme of this prayer as it appears in the traditional liturgy?

Answer: It is a petition to God to heal all of Israel's wounds.

NOTE TO THE TEACHER: Point out that wounds are used in reference to the persecutions of the exile and to the exile itself.

2. How does the reform version of this prayer differ from the traditional rendition?

Answer: The reform version is far more universal. We pray that oppression and injustice disappear from among all men.

NOTE TO THE TEACHER: Emphasize the fact that this universal outlook is an important principle which underlies our prayer book.

- f. Birchas Hashanim (not found in the Union Prayer Book; page 214 in our syllabus)

Questions for Discussion

1. What is the major theme of this prayer?

Answer: It is a petition that God make the present year a fruitful one in which the earth will yield abundant produce.

2. Why was it omitted from the Union Prayer Book?

Answer: The prayer is geared to an agricultural society and has little immediate meaning to a sophisticated urbanite. In keeping with the principle of making our prayers as universal as possible, we have omitted this benediction.

- g. Kibutz Galuyoth (not found in the Union Prayer Book; page 215 in our syllabus)

Questions for Discussion

1. What is the major theme of the prayer?

Answer: a plea for a return to Palestine

2. Why was it omitted from our liturgy?

Answer: Because we hold that there is no necessity for a return to Israel. Our mission can be fulfilled in other lands as well.

- h. Birchas Mishpat (not found in the Union Prayer Book; page 215 in our syllabus)

As with the preceeding blessing, the major theme here is a Return to a sovereign state in Palestine. The same reasons as stated above are the cause for its being omitted from the Union Prayer Book.

- I. Birchas Haminnim (not found in the Union Prayer Book; page 215 in our syllabus)

Point out that this prayer was written with Jewish sectarians in mind. These are the slanderers and enemies of God to whom this prayer refers.

Question for Discussion

1. Why was this prayer omitted from our liturgy?

Answer: We do not design or hope for evil against men whose interpretation of religion or of Judaism is different from our own. Such a prayer has no place in a liberal movement.

- J. Birchas Hazadikim - (not found in the Union Prayer Book; page 215 in our syllabus)

Questions for Discussion

1. What is the theme of this prayer?

Answer: It is a petition that God protect the Jews.

2. What principle that we have already discussed accounts for the omission of this prayer from the Union Prayer Book?

Answer: The Reform tendency toward universalism in worship

- K. Bone Yerushalayim (not found in the Union Prayer Book; page 215 in our syllabus)

Question for Discussion

What principle which has already been discussed accounts for the omission of this prayer from the Union Prayer Book?

Answer: We do not envision the return of the entire Jewish people to Israel.

1. Birchah David (not found in the Union Prayer Book; page 216 in our syllabus)

Questions for Discussion

1. What is the central theme of this prayer?

Answer: The hope for the coming of the messiah

2. What principle accounts for its omission in the Union Prayer Book?

Answer: We have reinterpreted the messianic hope to mean the hope and belief in the possibility of a messianic era produced by man.

- m. Shomea Tifillah (page 322 in Union Prayer Book; page 216 in our syllabus)

The central idea of both versions is the hope that God will hear our prayers.

Question for Discussion

Is there any difference between the two versions?

Answer: Yes. The Reform version is more universal in scope.

3. The concluding benedictions of the Amidah

- a. Avodah (page 324 in Union Prayer Book; page 216 in our syllabus)

Questions for Discussion

1. What are the major ideas contained in the traditional version of this prayer?

Answer: (a) the petition that our prayers be acceptable to God (b) the petition that temple offerings be restored to Jerusalem (c) the petition that the Jewish people return to their homeland

2. What are the major ideas contained in the Reform version of this prayer?

Answer: (a) the petition that our prayers find favor with God (b) the pronouncement that we worship God and God alone.

3. Why does the Union Prayer Book omit the references to the sacrificial cult and to the return of the Jewish People to Israel?

Answer: Let the class discuss

- b. Hodaa (page 324 in the Union Prayer Book; page 215 in our syllabus)

The central themes of both versions are the same; only one Reform change is to be noted. That is the omission of any reference to miracles.

- c. Birchah Cohanim (page 324 in Union Prayer Book; page 216 in our syllabus)

Point out that we recite the paragraph Seem Shalom in the morning and the paragraph Sholom Rav in the evening. The themes of the two prayers are essentially the same and in the Reform prayer book we use "Grant Us Peace" for both.

1. Seem Shalom and Sholom Rav

Questions for Discussion

- a. What is the central theme of these prayers as they appear in the traditional service?

Answer: A petition for peace for all Israel

- b. How does the Reform version differ?

Answer: It is far more universal in that it seeks peace for all men while asking that Israel be privileged to be a messenger of peace to the world.

2. Elohai N'zor (page 326 in the Union Prayer Book; page 217 in our syllabus)

This is a personal prayer, the theme of which is essentially the same in both the traditional and Reform liturgy.

- C. The Adoration, page 150 in the Union Prayer Book;
page 217 in our syllabus

1. Compare the first paragraph of the traditional Adoration with the first two paragraphs of the Reform version.

Questions for Discussion

- a. In what ways are the two paragraphs similar?

Answer: Both praise God as the Creator and the Ruler of the universe. Both prayers acknowledge man's humility before God.

- b. What major differences do you find?

Answer: There is but one fundamental difference. The traditional version praises God for having made the Jew different from all other peoples while the Reform version omits this theme.

2. Compare the second paragraph of the traditional adoration with the third paragraph of the Reform.

Question for Discussion

Both these prayers express the same ideas. What are these ideas?

Answer: (1) the hope for an era when all men will acknowledge the sovereignty of God (2) the hope that men shall one day live in true brotherhood (2) the hope that corruption and evil shall one day disappear

In short, this is the hope for a messianic era.

- D. The Mourner's Kaddish

We have already discussed the ideas of the Kaddish.

Be sure to call to the attention of the class

the Reform insertion which is found on page 210

in our syllabus.

IV. The following is a summary of the principles employed in the writing of the Union Prayer Book which have been illustrated by the prayers we have discussed:

- A. The omission of all references to angels and spirits
- B. The idea of a personal messiah is replaced by the idea of a messianic era.
- C. The idea of bodily resurrection is replaced by the idea of the immortality of the soul.
- D. Wherever possible, traditional prayers which tend toward particularism are rewritten to emphasize the universalism inherent in Judaism.
- E. All references to the sacrificial cult are omitted.
- F. All references to the return of the Jews to Israel are omitted.
- G. All references to the rebuilding of the Temple are omitted.
- H. The idea of Israel's mission is emphasized

In addition to these principles which we have already discussed, we can add the following:

- A. The service is shortened
- B. Prayers are read in the vernacular to promote understanding
- C. the sermon has become an integral and important part of the service

Assignment for Next Time: Read the following prayers which are indigenous to the Sabbath and try to formulate a clear idea of the meaning of the Sabbath to the Jew.

All of these prayers are to be found in the Union Prayer Book:

1. candle lighting - page 7
2. L'cho Dodee - page 26
3. V'shamru - page 18
4. Our God and God of Our Fathers - page 22
5. They who keep the Sabbath - page 32
6. Kiddush - page 93
7. Torah Service - page 145 FF
8. Read the commandments concerning the Sabbath in the decalogues found in Exodus 20 and Deuteronomy 5.

LESSON #5 - Sabbath Worship

I. Aims of the Lesson

- A. To briefly review the material covered during the previous session
- B. To discuss the various prayers which apply particularly to the Sabbath
- C. To formulate the major ideas connected with the Sabbath

II. Questions for Review

- A. Discuss the relationship between the Union Prayer Book and the Traditional Siddur.
- B. Enumerate the principles which underlie the changes made in the Union Prayer Book as contrasted to the Siddur and very briefly give your reaction to each.

III. We have discussed the essential elements common to all services. Let us now turn to the most important of all Jewish festivals, the Sabbath, and discuss the prayers which are peculiar to this day.

A. The Decalogue

Questions for Discussion

1. Is there any basis for considering the Sabbath to be our most important holiday?

Answer: Yes. First of all, the Sabbath is the only festival mentioned in the 10 commandments. Our forefathers considered this day so important that the Jew who did not observe it was guilty of a crime punishable by death. Secondly, the Sabbath is important because it comes every week. Man needs

to forget his material pursuits and contemplate the higher spiritual values more often than only on festivals which occur but once a year. And last and very important, the idea that no man should work without rest. The Sabbath is Israel's gift to mankind, a gift that permits every man to spend one day a week away from his daily toil. We have come to accept the idea of a day of rest as commonplace, but were it taken from us, we would readily see the ethical and humane value of this most holy day.

2. Compare the reasons given for Sabbath observance stated in the decalogue found in Exodus 20 and Deuteronomy 5.

Answer: The reason given in Ex. 20 is that God rested on the seventh day; hence man should not work. The reason given in Deut. is that because we were slaves in Egypt, we should give those who work for us a day of rest each week.

3. Which of these ideas is most important?

Answer: They are both of fundamental importance. The first is basically religious in that it demands that we take time out each week to thank God for the blessings He has given us and to contemplate our own behavior so as to make ourselves worthy of these blessings. The second is essentially ethical in that it provides a day of rest for man and beast alike.

B. The Kindling of the Sabbath Lights (page 7, U.P.B.)

Questions for Discussion

1. Why do we light candles on the Sabbath and on festivals?

Answer: Light has always been a symbol of joy and warmth and we light candles to express our joy and thanksgiving to God for having given us the Sabbath. The candles help set this day apart from the other days of the week.

2. Discuss the various themes contained in the candle lighting service on page 7.

C. L'cho Dodee - page 26, Union Prayer Book

Questions for Discussion

1. During what period of Jewish history was this hymn written?

Answer: This hymn was written during the middle ages (around the middle of the 16th century) and represents the influence of Kabbala or mysticism on our prayer book.

2. How is the Sabbath looked upon in this hymn?

Answer: The Sabbath is personified in the form of a bride. The Jewish community used to go out to the gates of the cities to welcome the Sabbath just as one would usher in a bride.

NOTE TO THE TEACHER: Point out that while most Jews never came to believe in a personification of the Sabbath, this hymn expresses the love and respect that a practicing Jew feels toward this queen of days. We Reform Jews, just as our traditional brethren, feel that the Sabbath is the most important of all our holidays.

D. V'Shamru - page 18, Union Prayer Book

Questions for Discussion

1. During what period of Jewish history was this prayer written?

Answer: The Biblical period. It is found in the Book of Exodus, Ch. 31, v.18.

2. What is the major theme of this prayer?

Answer: The Sabbath is the sign of the covenant between God and man.

NOTE TO THE TEACHER: It would be well to take time out to interpret the idea of this covenant relationship, as it manifested itself in Biblical times and then present the Reform interpretation of this concept, emphasizing of course the idea of Israel's mission.

E. Mikaadash Hashabos - Page 22 Union Prayer Book

Questions for Discussion

1. What are the various themes contained in this prayer?

Answer: Let the class discuss.

2. What is your reaction to them? Are they meaningful to you?

F. The Kiddush - page 93, Union Prayer Book

Point out to the class that, like light, wine is a symbol of joy and therefore we use it in reference to the Sabbath. The central theme of the Kiddush is, of course, thanks to God for having given us this day of rest.

G. The Torah Service - page 144 ff Union Prayer Book

Questions for Discussion

1. Discuss the history of the practice of reading the Torah at the Sabbath service.

Answer: The practice dates back at least to the time of Ezra who read the Torah publically to the returning exiles.

2. Does the top line of page 145 agree with Reform thinking as to the authorship of the Bible?

Answer: No, it does not. Though most Reform rabbis are of the opinion that the Bible is a divinely inspired book, they do not believe that God wrote it. This, like the prayers before and after the Torah reading, were in all probability retained so as to keep the form of our Torah service the same as the traditional service.

3. What is the purpose of reading the Torah at services?

Answer: To instruct the congregation.

4. Do you think that the Torah service fulfills this function?

Answer: Let the class discuss.

5. If you answered question 4 in the negative, in what ways do you think this service could be improved?

Answer: Let the class discuss

NOTE TO THE TEACHER: Point out that the Toah service fulfills another function besides actual instruction. It symbolizes Israel's search for God and His laws and enjoins us to continue that quest.

Assignment for Next Time: Read through the Union Prayer Book, Volume #2, looking only for special holiday prayers. Be prepared to discuss the themes of all of these prayers and from these various themes be able to construct an outline of the basic ideas pertaining to Rosh Hashonah and Yom Kippur. Carefully read the following prayers:

Oovichan Tan Pachdecho	} page 20 in the Union Prayer Book, page 219 in our Syllabus	✓
Oovichan Tan Kovod		
Oovichan Tzadikim		
Kol Midre	page 219 in our syllabus	
Unsana Tokef	page 256, Union Prayer Book	

When both versions, traditional and Reform, of a given prayer are listed, compare the two, looking for the different principles which underlie each version.

LESSON #6 - High Holiday Worship

I. Aims of the Lesson

- A. to present a brief historical outline of the development of the High Holidays
- B. to discuss the basic themes involved in High Holy day worship
- C. to discuss the individual prayers which are read on these days

II. Point out that as we know them today, Rosh Hashonah and Yom Kippur, unlike any other Jewish festivals, have no relation to nature or to any event in our peoples' history. These days are devoted entirely to spiritual pursuits. But was this always the case? Let us look into history to see how these holidays have developed.

Present a brief outline of the development of the High Holy Days, including in your presentation the following points:

- A. a discussion of why we celebrate our new year on the first day of the seventh month
- B. the fact that this day is not referred to as the new year in the Bible
- C. the Biblical command to observe Yom Kippur (Lev. 23)
- D. point out the development of both Rosh Hashonah and Yom Kippur from national holidays to holidays which emphasize individual introspection

- E. you might choose a few selections from the Mishna which are illustrative of the character of these holy days
- F. emphasize the fact that our people have always regarded these days with awe for they felt that they were days of judgment
- G. explain the various names given to these holidays which illustrate the major themes connected with them

NOTE TO THE TEACHER: For historical information concerning the High Holydays, see:

- 1. Hayyim Schauss: The Jewish Festivals U.A.H.C. 1938
- 2. Jewish Encyclopedia: Funk and Wagnalls & Co. 1902
 Article on New Year - Vol 9, page 254
 Article on Day of Atonement - Vol 2, page 84ff

III. Having this picture of their development in our minds, let us turn to the prayer book and inspect the various prayers which set the themes for these days. In addition to the basic elements of any Jewish service, which we have already discussed, we find the following:

A. The Amidah (page 18, U.P.B. Vol. II)

Compare this holiday version of the Amidah with the Sabbath Amidah. (Just these first three paragraphs)

Questions for Discussion

- 1. What is the central theme of both insertions

in the Holiday Amidah?

Answer: Both portray God as a merciful Judge who delights in granting life to His creatures.

2. What name for Rosh Hashona is exemplified by these insertions?

Answer: Yom Hadin - The Day of Judgment

- B. The 3 Oovichan Tan prayers (page 20, Union Prayer Book, page 219 in our syllabus)

Questions for Discussion

1. What is the principle of the Oovichan Tan Pachdecho prayer as it appears in the traditional prayer book?

Answer: The recognition of God's sovereignty over the universe

2. How does this theme differ from that of the version we find in the Union Prayer Book?

Answer: It does not. The ideas of both versions are identical.

3. How does the Reform rendition of Oovichan Tan Kavod differ from the traditional version?

Answer: The reform version is far more universal. Its basic theme is the hope that all men who trust in God will be blessed. The traditional version has as its basic idea the restoration of the Davidic dynasty in Israel.

4. Compare the two versions of the Oovichan Zaddikim prayer.

Answer: They are essentially the same

- C. Vasimloch - page 20, Union Prayer Book

What is the basic theme of this prayer?

Answer: The sovereignty of God

- D. Ato V'chartanu - page 22, Union Prayer Book

Questions for Discussion

1. What are the various major themes contained in this prayer?

Answer:

- (1) thanks to God for having called us to His service
- (2) thanks to God for having given us His law
- (3) thanks to God for having given us this day of Remembrance on which we re-consecrate ourselves to God and His law
- (4) the petition that we may gain strength to conduct ourselves in accordance with God's wishes

E. Avenu Malkanu

This prayer is a plea that He who judges the world on this day will inscribe us in the book of life and grant a year of peace and prosperity to us.

Questions for Discussion

1. How does this prayer serve to bring out the basic theme and atmosphere of the holiday?

Answer: Let the class discuss

F. The Shofar Service - page 77, Union Prayer Book

Questions for Discussion

1. Why do we blow the Shofar?

Answer:

- a) to proclaim the sovereignty of God
- b) to mark the anniversary of the creation of the world which legend tells us took place on Rosh Hashonah
- c) to remind us of the revelation on Sinai
- d) to remind us of Isaac's sacrifice
- e) to remind us of the solemnity of this day of judgment

2. How old is the custom of blowing Shofar?

Answer: It goes back to Biblical times. In

Lev. 23 we are commanded to blow horns when celebrating this holiday.

3. Why do we use a ram's horn for the Shofar?

Answer: to remind us of the substitution of a ram for Isaac in the Akada story.

Point out that there are three basic divisions to the Shofar service: Malchuyos, page 78-79; Zichronos, page 80-81 and Shofros, page 82-84. The Malchuyos section emphasizes the idea of God's sovereignty. The Zichronos section praises God for His justice and reminds us that nothing is forgotten by God who is aware of even our innermost thoughts. The Shofros section emphasizes God's revelation at Sinai and enjoins us to rededicate ourselves to God's law.

- IV. Before discussing the special Yom Kippur prayers, you might take a little time to discuss the significance of the idea of repentance in Judaism.

- A. Kol Nidre - (not found in Union Prayer Book; page 219 in our syllabus)

Questions for Discussion

1. What is the basic theme of Kol Nidre?

Answer: It is a formula whereby we renounce publicly any vows which we are likely to make during the coming year.

2. Does the recitation of such a formula imply that if we vow to do something for a fellow man we are not held responsible to keep our word?

Answer: No. The formula refers to vows which we might take in reference to God.

NOTE TO THE TEACHER: Point out that the Mishna to Yom Kippur, "Yoma", explicitly states that the Day of Atonement atones only for sins between man and God. Sins between man and man are not forgiven until restitution has been made.

3. Why has this hymn become so popular throughout all Israel?

Answer: For two reasons. First, because of its beautiful melody and second because of its history. During the Spanish Inquisition, Jews who had been found to accept Christianity used to secretly come to the synagogue on Yom Kippur and renounce the religion they had been forced to adopt. Their formula for such renunciation was Kol Nidre. Hence, this formula has been associated with the persecution of the Jew throughout the ages,

- B. Continue through the evening service for Yom Kippur and discuss the themes of all special prayers.

Point out how these various themes contribute to the basic motif of this fast day.

- C. Unsana Tokef - page 256 Union Prayer Book

Questions for Discussion

1. What is the central theme of this prayer?

Answer: the idea of this day being the day of judgment

2. At about what period in Jewish history was it written?

Answer: 11th century

NOTE TO THE TEACHER: Tell the students the following legend about how this prayer came to be written:

ordered ✓
Rabbi Amnon of Mayence was asked by the Archbishop of that city to renounce his religion and adopt Christianity. He asked for three days to consider the matter and this request was granted. At the end of this period, he failed to appear before the Archbishop with his decision. He was arrested and sentenced to have his hands and feet cut off. On Rosh Hashonah, he was carried, dying of these wounds, to the synagogue where legend has it he arrived just prior to

the rendition of the Kiddusha. Here he is supposed to have uttered the Unsana Tokef and died. After his death, he reportedly appeared to Kalonymos b. Meshullam b. Kalonymos and taught him the prayer.

Point out that this prayer, like Kol Nidre, has a tremendous emotional impact upon the Jew both because of its theme and because of its association with the persecutions our people have suffered.

IV. Summary of the major themes of High Holyday worship:

- A. We declare God's sovereignty over the universe which He created.
- B. We rededicate ourselves to Judaism which we believe represents the way in which God wants us to walk
- C. We examine our own behavior and ask for forgiveness for our sins
- D. We declare our faith in God as a merciful judge and implore His mercy for the coming year

Assignment for Next Time: Review all material in preparation for the comprehensive examination which will be given at our next session.

COMPREHENSIVE EXAMINATION ON UNION PRAYER BOOK

1. The Union Prayer Book has been chosen as an example of great Jewish literature because:
 - A. of its exceptional literary style
 - B. it presents a set of new and unique religious ideas
 - C. it is a reflection of Jewish life and thought over the centuries
 - D. it is a great improvement over the traditional Siddur
 - E. all of the above
2. Which of the following functions does prayer fulfill?
 - A. it gives us an opportunity to publicly affirm belief in the teachings of Judaism
 - B. it offers us the opportunity to learn more about Judaism
 - C. it allows us to establish a personal relationship with God
 - D. A&B but not C
 - E. all of the above
3. The function of the silent meditation prayers is:
 - A. to allow us to reflect on the spiritual values governing the universe
 - B. to give us an opportunity to express our individual feelings
 - C. to give the rabbi a rest from reading
 - D. to give us an opportunity to identify with the Jewish people
 - E. to add reverence to the service
4. Which of the following factors should be considered when we study any prayer?
 - A. its historical context

- B. is the literary style appealing?
 - C. the permanence of its ideas
 - D. A and C but not B
 - E. none of the above
5. The Shema:
- A. is a formula handed down to us that we must use in our services
 - B. is a prayer that could easily be incorporated into a religious service of another religion which exists in the world today
 - C. serves as a proclamation of our faith in One God
 - D. has as much significance for us today as it did for our ancestors
 - E. C and D but not A and B
6. Which of the following prayers is not essential to all five Sabbath evening services in the Union Prayer Book?
- A. Kaddish
 - B. V'ahavtah
 - C. Kiddush
 - D. Kidusha
 - E. all are essential
7. The prayer which serves as a call to worship is:
- A. Shema
 - B. Borchu
 - C. Adoration
 - D. Amidah
8. One of the following blessings which surround the Shema was written as a response to the dualistic religion of the Persians. The blessing is
- A. Yotzer

- B. V'ahavta
 - C. Maariv Arovim
 - D. Ahnas Olom
 - E. Gevuros
9. Which of the following statements about the Kaddish is correct?
- A. it is only a mourner's prayer
 - B. it is a doxology
 - C. it was composed originally in Hebrew
 - D. all of the above
 - D. none of the above
10. In the basic structure of the Sabbath morning service:
- A. the Shema is the first prayer
 - B. the Borchu is the first prayer
 - C. the Yotzer comes after Geulah
 - D. V'ahavtah replaces Ahanos Olom which is used in the evening service
 - E. none of these statements is correct
11. Which of the following prayers is not recited at the evening Sabbath service?
- A. yotzer
 - B. Geulah
 - C. Amidah
 - D. V'ahavtah
12. Which of the following prayers is not recited at the morning Sabbath service?
- A. Ahavos Olom
 - B. V'ahavtah
 - C. Kaddish
 - D. Ahavah Rabba

14. Which of the following ideas contained in the traditional Amidah are rejected by Reform Judaism?
- A. bodily resurrection
 - B. references to angels and spirits
 - C. petitions for forgiveness of sin
 - D. A and B are both rejected but not C
 - E. none are rejected
15. The Union Prayer Book has omitted several sections which are included in the traditional Amidah. Of the following statements, which is not a reason for these omissions?
- A. these prayers advocate the return of all Jews to Palestine
 - B. these prayers are particular rather than universal
 - C. these prayers do not make sense to a modern person
 - D. these prayers take up too much time in the service
 - E. C and D are both incorrect reasons
16. Of the following principles, which were not among those which guided the writers of the Union Prayer Book?
- A. desire for a shorter service
 - B. objection to references about the rebuilding of the Temple
 - C. objection to references about sacrificial cults
 - D. interest in making the sermon more important
 - E. all were guiding principles
17. We consider the Sabbath our most important holiday because:
- A. it is ^{the} only festival mentioned in the Ten commandments
 - B. it makes us feel equal to Christians who also have a Sabbath
 - C. we have time to play instead of working

- D. it has great ethical and humane value
 - E. both A and D are correct
18. We light Sabbath candles because:
- A. they express our thanks and joy to God for the Sabbath:
 - B. they give decoration to our homes for this occasion
 - C. we are commanded to do so in the Bible
 - D. the custom gives women a chance to participate in a religious ceremony
19. Which of the following Hebrew songs personifies the Sabbath in the form of a bride?
- A. Adon Olom
 - B. Ayn Kaylohaynu
 - C. L'cho Dodee
 - D. Sholom Alaychem
 - E. Yigdal
20. We read the Torah at our services because:
- A. we are commanded todo so
 - B. the reading lengthens a service which would be too short without it
 - C. it provides instruction for the people
 - D. we feel the practice links us with our forefathers because they read the Torah in public
21. Which of the following prayers would not appear in a Rosh Hashonah service?
- A. The Shema
 - B. The Shofar Service
 - C. The Avinu Malcanu
 - D. Al Chet
 - E. The Torah Service

22. The basic theme of the Unsana Tokaf prayer is
- A. a declaration of God's unity
 - B. a portrayal of God as the Judge of the universe
 - C. a petition asking forgiveness for our sins
 - D. a petition for peace
 - E. thanking God for the Torah
23. Kol Nidre represents
- A. a hymn which tells of the origin of Yom Kippur
 - B. a hymn which declares God's greatness
 - C. a hymn which contains the formula whereby we renounce all vows and oaths which we might make to God during the coming year
 - D. all of the above
 - E. none of the above
24. Which of the following names do we apply to Rosh Hashonah?
- A. Yom Hadin
 - B. Yom Teruah
 - C. Yom Kazikoron
 - D. all of the above
 - E. none of the above
25. The fundamental theme of the Yom Kippur liturgy is
- A. the idea that we will be punished for all our sins
 - B. the idea that through the recitation of prayers and by fasting, all our sins will be forgiven
 - C. the idea that through prayer, confession and genuine repentance, man can atone for his sins
 - D. the idea that it is good for man to afflict his soul so that he will come to understand human suffering
 - E. none of the above

26. Write an essay in which you discuss what you personally believe are the functions of prayer. Then give an opinion as to whether you feel the Union Prayer Book fulfills these functions. If you feel it falls short in any way, give suggestions on how to change and improve it.

Answers to Comprehensive Examination on the
Union Prayer Book

- | | |
|-------|-------|
| 1. C | 13. C |
| 2. E | 14. D |
| 3. B | 15. E |
| 4. D | 16. A |
| 5. E | 17. E |
| 6. D | 18. A |
| 7. B | 19. C |
| 8. A | 20. C |
| 9. B | 21. D |
| 10. B | 22. B |
| 11. A | 23. C |
| 12. A | 24. A |
| | 25. C |

THE DIFFERENT TYPES OF KADDISH PRAYERS

1. The half-Kaddish - hatzi Kaddish

- I. Magnified and sanctified be His great Name in the world which He hath created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.
- II. Blessed, praised, and glorified, exalted, extolled, and honored, magnified and lauded be the Name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and consolations which are uttered in the world; and say ye: Amen.

2. The full-Kaddish - Kaddish shalem, tithkabbal

- I. Magnified and sanctified be His great Name in the world which He hath created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.
- II. Blessed, praised, and glorified, exalted, extolled, and honored, magnified and lauded be the Name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and consolations which are uttered in the world; and say ye: Amen.
- III. May the prayers and supplications of all Israel be accepted by their Father Who is in heaven; and say ye: Amen.
- IV. May there be abundant peace from heaven, and life for us and for all Israel; and say ye: Amen.
- V. He Who maketh peace in His high places, may He make peace for us and for all Israel; and say ye: Amen.

3. The orphan's Kaddish - Kaddish yathom (Mourner's Kaddish)

- I. Magnified and sanctified be His great Name in the world which He hath created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.
- II. Blessed, praised, and glorified, exalted, ex-

tolled, and honored, magnified and lauded be the Name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and consolations which are uttered in the world; and say ye: Amen.

III. May there be abundant peace from heaven, and life for us and for all Israel: and say ye: Amen

IV. He Who maketh peace in His high places, may He make peace for us and for all Israel: and say ye: Amen.

4. Reform version of Mourner's Kaddish

I. Magnified and sanctified be His great Name in the world which He hath created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

II. Blessed, praised, and glorified, exalted, extolled, and honored, magnified and lauded be the Name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and consolations which are uttered in the world; and say ye: Amen.

III. Unto Israel and unto the righteous ones and unto all those who departed from this world according to the will of God, may they find great peace and a good portion in the world to come, and grace and mercy from the Lord of heaven and earth, and say ye: Amen.

IV. May there be abundant peace from heaven, and life for us and for all Israel; and say ye: Amen.

V. He Who maketh peace in His high places, may He make peace for us and for all Israel: and say ye: Amen.

4. The rabbinical-Kaddish - Kaddish derabbanan

I. Magnified and sanctified be His great Name in the world which He hath created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

II. Blessed, praised, and glorified, exalted, extolled, and honored, magnified and lauded be the

Name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and consolations which are uttered in the world; and say ye: Amen.

III. Unto Israel and unto the Rabbis and unto their disciples and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, loving-kindness, mercy, long life, ample sustenance, and salvation from the Father Who is in heaven, and say ye: Amen.

IV. May there be abundant peace from heaven, and life for us and for all Israel; and say ye: Amen.

V. He who maketh peace in His high places, may He make peace for us and for all Israel: and say ye: Amen.

5. The Kaddish of Renewal - Kaddish leithnadatha

I. May His great Name be magnified and sanctified in the world that is to be created anew, where He will quicken the dead, and raise them up unto life eternal; will rebuild the city of Jerusalem and establish the Temple in the midst thereof; and will uproot the alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be He, reign in His sovereignty and glory during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

II. Blessed, praised, and glorified, exalted, extolled, and honored, magnified and lauded be the Name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and consolations which are uttered in the world; and say ye: Amen.

III. May there be abundant peace from heaven, and life for us and for all Israel: and say ye: Amen.

IV. He Who maketh peace in His high places, may He make peace for us and for all Israel: and say ye: Amen.

1. THE YOTZER

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

Who in mercy giveth light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! The blessed God, great in knowledge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his host are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee forever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to-

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

(1) All selections from the Traditional Prayer Book are taken from: Tfillath Yesharim, arranged and revised by Rabbi Ch. M. Brecher, Ktav Publishing House, New York, N.Y. (no date of publication listed in this book)

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

2. The AMIDAH

A. Avos

Blessed art Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for Thy name's sake.

O King, Helper, Saviour and Shield. Blessed art Thou, O Lord, the Shield of Abraham.

B. Gevuros

Thou, O lord, art mighty for ever, Thou quickenest the dead, Thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest Thy faith to them that sleep in the dust. Who is like unto Thee, Lord of mighty acts, and who resembleth Thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art Thou to quicken the dead. Blessed art Thou, O Lord, who quickenest the dead.

C. Keddushas Hashem

Thou art holy, and thy name is holy, and holy

beings praise Thee daily. (Selah.) Blessed art Thou, O Lord, the holy God.

D. Bina

Thou favourest man with knowledge, and teachest mortals understanding. O favour us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

E. Teshuvah

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

F. Selicha

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

G. Geulla

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

H. Refuah

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe and perfect healing to all our wounds; for thou, almighty King, art a faithful and merciful Physician.

Blessed art thou, O Lord, who healest the sick of thy people Israel.

I. Birchas Hashanim

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing upon the face of the earth.

O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord who blessest the years.

J. Kibbutz Galuyos

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

K. Birchas Mishpat

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering, reign thou over us, O Lord, thou alone, in loving kindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

L. Birchas Minnim

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed are thou, O Lord, who breakest the enemies and humblest the arrogant.

M. Birchas Tsadikim

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them forever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

N. Bone Yerushalayim

And to Jerusalem, thy city, return in mercy, and dwell therein as thou has spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.

Blessed art thou, O Lord, who rebuildest Jerusalem.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

P. Shomea Tifellah

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favour; for thou art a God who hearkenest unto prayers and supplications; from thy present, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Q. Avodah

Accept, O Lord our God, Thy people Israel and their prayer; restore the service to the oracle of Thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of Thy people Israel be ever acceptable unto Thee.

And let our eyes behold Thy return in mercy to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion.

R. Hodaa

We give thanks unto Thee, for Thou art the Lord our God, and the God of our fathers for ever and ever; Thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto Thee and declare Thy praise for our lives which are committed unto Thy hand, and for our souls which are in Thy charge, and for Thy miracles, which are daily with us, and for Thy wonders and Thy benefits, which are wrought at all times, evening, morn and noon. O Thou who art all-good, whose mercies fail not; Thou, merciful Being, whose lovingkindness never cease, we have ever hoped in Thee.

S. Birchas Cohanim

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us, and unto all Israel,

Thy people. Bless us, O our father, even all of us together, with the light of Thy countenance, for by the light of Thy countenance Thou hast given us O Lord our God, the Law of life, loving-kindness and righteousness, blessing, mercy, life and peace, and may it be good in Thy sight to bless Thy people Israel at all times and in every hour with Thy peace.

(The following is said at the afternoon and Evening services)

Grant abundant peace unto Israel Thy people for ever; for Thou art the sovereign Lord of all peace; and may it be good in Thy sight to bless Thy people Israel at all times and at every hour with Thy peace.

Elohai N'zor

O my God! guard my tongue from evil and my lips from speaking guile, and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Law, and let my soul pursue Thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of Thy name, do it for the sake of Thy right hand, do it for the sake of Thy holiness, do it for the sake of Thy Law. In order that Thy beloved ones may be delivered, O save with Thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock and my Redeemer. He who maketh peace in His high places, may He make peace for us and for all Israel, and say ye, Amen.

3. THE ADORATION

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in this Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is

none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt return unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

SELECTIONS FROM HIGH HOLYDAY LITURGY

1. Oovichan Tan Pachdecho

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

2. Oovichan Tan Kovod

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

3. Oovichan Tzadikim

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

4. Kol Midre

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

(2) All High Holiday liturgy selections are taken from: High Holyday Prayer Book. Translated and annotated with an introduction by Philip Birnbaum, Hebrew Publishing Company, New York, N.Y., 1951

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