

piness amid the changing vicissitudes of life, and it guides their thoughts and actions by means of precepts which are backed by the whole force of its authority.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXV

- 82 While the different religions wrangle with one another as to which of them is in possession of the truth, in our view the truth of religion may be altogether disregarded.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXV

- 83 Religion is an attempt to get control over the sensory world, in which we are placed, by means of the wish-world, which we have developed inside us as a result of biological and psychological necessities. But it cannot achieve its end. Its doctrines carry with them the stamp of the times in which they originated, the ignorant childhood days of the human race. Its consolations deserve no trust. Experience teaches us that the world is not a nursery. The ethical commands, to which religion seeks to lend its weight, require some other foundations instead, for human society cannot do without them, and it is dangerous to link up obedience to them with religious belief. If one attempts to assign to religion its place in man's evolution, it seems not so much to be a lasting acquisition, as a parallel to the neurosis which the

civilized individual must pass through on his way from childhood to maturity.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXV

- 84 There is such a thing as high-level popularization, which respects the broad outlines of scientific truth, and enables ordinary cultivated minds to get a general grasp of it until the time comes when a greater effort reveals it to them in detail, and, above all, allows them to penetrate deeply into its significance. The propagation of the mystical through religion seems to us something of the kind. In this sense, religion is to mysticism what popularization is to science.

Bergson, *Two Sources of Morality and Religion*, III

- 85 Religion no longer reveals divine personalities, future rewards, and tenderer Elysian consolations; nor does it seriously propose a heaven to be reached by a ladder nor a purgatory to be shortened by prescribed devotions. It merely gives the real world an ideal status and teaches men to accept a natural life on supernatural grounds.

Santayana, *Life of Reason*, I, Introduction

- 86 Religion, after all, is the serious business of the human race.

Toynbee, *Civilization on Trial*, V

20.2 | Judaism

As the reader would expect, this section is dominated by quotations from the books of the Old Testament. These are the passages that exhibit or expound the religion of Judaism—its rituals and observances, its credal commitments, its events in the history of “the chosen people,” its reception and development of the Mosaic law, and its inspiration and influence of the prophets.

Quotations here represent a wide diversity of secular comments on Judaism and on the relation of the Jews to the gentiles. The reader will find striking observations made

by such historians as Tacitus and Gibbon, as well as by a philosopher of history, Hegel. The reader will find discussions of Judaism, and especially of the difference between the Old Law and the New, by such theologians as Augustine and Aquinas, as well as by one of the most interesting of Christian apologists, Pascal, who stresses the Christian fulfillment of Old Testament prophecies. The philosophers—Hobbes, Spinoza, and J. S. Mill—consider the theocratic institutions of Judaism, and Mill dwells on the contribution of the Jews along with the Greeks as the

twin fountainheads of Western civilization. Freud gives the discussion a psychological turn by his speculations concerning the psy-

chogenesis of Jewish monotheism. And, in certain quotations, anti-Semitism manifests itself more or less explicitly.

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 12:1-3

2 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Genesis 13:14-17

3 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Genesis 17:10-14

4 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Mō-rī-āh; and offer him there for a burnt

offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Genesis 22:1-13

5 And God appeared unto Jacob again, when he came out of Pā-dān-aram, and blessed him.

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Genesis 35:9-12

6 Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

And God spake unto Moses, and said unto him, I am the Lord:

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name *Jehovah* was I not known to them.

And I have also established my covenant with them, to give them the land of Cā-nā-ān, the land of their pilgrimage, wherein they were strangers.

And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

Exodus 6:1-7

7 And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

And ye shall let nothing of it remain until the

morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Exodus 12:1-20

8 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

A foreigner and an hired servant shall not eat thereof.

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

All the congregation of Israel shall keep it.

And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

Exodus 12:41-51

- 9 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

If ye walk in my statutes, and keep my commandments, and do them;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

Leviticus 26:1-6

- 10 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

Leviticus 26:42-46

- 11 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Lord talked with you face to face in the mount out of the midst of the fire,

(I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

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

Thou shalt have none other gods before me.

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

And shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Six days thou shalt labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbour.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Deuteronomy 5:1-22

- 12 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the chēr-û-bîms.

For the chēr-û-bîms spread forth their two wings over the place of the ark, and the chēr-û-bîms covered the ark and the staves thereof above.

And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Solomon, The Lord said that he would dwell in the thick darkness.

I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

I Kings 8:5-16

- 13 I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this

body, yet in my flesh shall I see God.

Job 19:25-26

- 14 Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

Psalm 33:12

- 15 I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

I have made a covenant with my chosen, I have sworn unto David my servant,

Thy seed will I establish for ever, and build up thy throne to all generations.

Psalm 89:1-4

- 16 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

Happy shall he be, that taketh and dasheth thy little ones against the stones.

Psalm 137:1-9

- 17 But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

Fear not: for I am with thee: I will bring thy

seed from the east, and gather thee from the west;

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isaiah 43:1-7

- 18 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

Isaiah 45:15

- 19 The Jews have purely mental conceptions of Deity, as one in essence. They call those profane who make representations of God in human shape out of perishable materials. They believe that Being to be supreme and eternal, neither capable of representation, nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings, nor this honour to our Emperors. From the fact, however, that their priests used to chant to the music of flutes and cymbals, and to wear garlands of ivy, and that a golden vine was found in the temple, some have thought that they worshipped Father Liber, the conqueror of the East, though their institutions do not by any means harmonize with the theory; for Liber established a festive and cheerful worship, while the Jewish religion is tasteless and mean.

Tacitus, Histories, V, 5

- 20 Without the mad rites of Mars and Bellona they [the Jews] carried on war; and while, indeed, they did not conquer without victory, yet they did not hold it to be a goddess, but the gift of their God. Without Segetia they had harvests; without Bubona, oxen; honey without Mellona; apples without Pomona: and, in a word, everything for which the Romans thought they must supplicate so great a crowd of false gods, they received much more happily from the one true God. And if they had not sinned against Him with impious curiosity, which seduced them like magic arts, and drew them to strange gods and idols, and at last led them to kill Christ, their kingdom would have remained to them and would have been, if not more spacious, yet more happy than that of Rome. And now that they are dispersed through almost all lands and nations, it is through the providence of that one true God; that whereas the images, altars, groves, and temples of the false gods are everywhere overthrown, and their sacrifices prohibited, it may be shown from their books how this has been foretold by their prophets so long before.

Augustine, City of God, IV, 34

- 21 Before the coming of Christ, the state of the Old Law was not changed as regards the fulfilment of

the Law, which was effected in Christ alone; but it was changed as regards the condition of the people that were under the Law. Because, at first, the people were in the desert, having no fixed abode; afterwards they were engaged in various wars with the neighbouring nations; and lastly, at the time of David and Solomon, the state of that people was one of great peace. And then for the first time the temple was built in the place which Abraham, instructed by God, had chosen for the purpose of sacrifice.

Aquinas, Summa Theologica, I-II, 102, 4

- 22 The tabernacle was divided into two parts. One was called the "Holy of Holies," and was placed to the west. The other was called the "Holy Place," which was situated to the east. Moreover there was a court facing the tabernacle. Accordingly there are two reasons for this distinction. One is in respect of the tabernacle being ordained to the worship of God. Because the different parts of the world are thus betokened by the division of the tabernacle. For that part which was called the Holy of Holies signified the higher world, which is that of spiritual substances, while that part which is called the Holy Place signified the corporeal world. Hence the Holy Place was separated from the Holy of Holies by a veil, which was of four different colours (denoting the four elements), namely, of linen, signifying earth, because linen, that is, flax, grows out of the earth; purple, signifying water, because the purple tint was made from certain shells found in the sea; violet, signifying air, because it has the colour of the air; and scarlet twice dyed, signifying fire. And this because matter composed of the four elements is a veil between us and incorporeal substances. Hence the high-priest alone, and that once a year, entered into the inner tabernacle, that is, the Holy of Holies, by which we are taught that man's final perfection consists in his entering into that world. But into the outward tabernacle, that is, the Holy Place, the priests entered every day, though the people were only admitted to the court; because the people are able to perceive material things, the inner nature of which only wise men by dint of study are able to discover.

Aquinas, Summa Theologica, I-II, 102, 4

- 23 The inner tabernacle, called the Holy of Holies, signified the higher world of spiritual substances; hence that tabernacle contained three things, namely, *the ark of the testament in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables on which were written the ten commandments of the Law.* Now the ark stood between two cherubim that looked one towards the other; and over the ark was a table, called the propitiatory, raised above the wings of the cherubim, as though it were held up by them, and appearing, to the imagination, to be the very seat of

God. For this reason it was called the propitiatory, as though the people received propitiation thence at the prayers of the high-priest. And so it was held up, so to speak, by the cherubim, in obedience, as it were, to God, while the ark of the testament was like the foot-stool to Him that sat on the propitiatory. These three things denote three things in that higher world. First, God Who is above all, and incomprehensible to any creature. Hence no likeness of Him was set up, in order to denote His invisibility. But there was something to represent His seat, since, that is, the creature, which is beneath God, as the seat is under the one sitting on it, is comprehensible. Again in that higher world there are spiritual substances called angels. These are signified by the two cherubim, looking one towards the other, to show that they are at peace with one another . . . *Who maketh peace in . . . high places.* For this reason, too, there was more than one cherub, to betoken the multitude of heavenly spirits, to prevent their receiving worship from those who had been commanded to worship but one God. Moreover there are, enclosed as it were in that spiritual world, the intelligible types of whatsoever takes place in this world, just as in every cause are enclosed the types of its effects, and in the craftsman the types of the works of his craft. This was signified by the ark, which represented, by means of the three things it contained, the three things of greatest import in human affairs. These are wisdom, signified by the tables of the testament; the power of governing, represented by the rod of Aaron; and life, denoted by the manna which was the means of sustenance. Or else these three signified the three Divine attributes, namely, wisdom, in the tables; power, in the rod, goodness, in the manna—both by reason of its sweetness, and because it was through the goodness of God that it was granted to man, so that therefore it was preserved as a memorial of the Divine mercy.

Aquinas, *Summa Theologica*, I-II, 102, 4

two blessings are bestowed in common on the whole human race, and hence they were repeated more frequently.

The other five feasts were celebrated once a year, and they commemorated the benefits which had been conferred especially on that people. For there was the feast of the Passover in the first month to commemorate the blessing of being delivered out of Egypt. The feast of Pentecost was celebrated fifty days later, to recall the blessing of the giving of the Law. The other three feasts were kept in the seventh month, nearly the whole of which was solemnized by them, just as the seventh day. For on the first of the seventh month was the feast of Trumpets, in memory of the delivery of Isaac, when Abraham found the ram caught by its horns, which they represented by the horns which they blew. The feast of Trumpets was a kind of invitation whereby they prepared themselves to keep the following feast which was kept on the tenth day. This was the feast of Expiation, in memory of the blessing whereby, at the prayer of Moses, God forgave the people's sin of worshipping the calf. After this was the feast of Scenopogia or of Tents, which was kept for seven days, to commemorate the blessing of being protected and led by God through the desert, where they lived in tents. Hence during this feast they had to take *the fruits of the fairest tree*, that is, the citron, *and trees of dense foliage*, that is, the myrtle, which is fragrant, *and branches of palm-trees, and willows of the brook*, which retain their greenness a long time. And these are to be found in the Land of promise, to signify that God had brought them through the arid land of the wilderness to a land of delights. On the eighth day another feast was observed, of Assembly and Congregation, on which the people collected the expenses necessary for the divine worship, and it signified the uniting of the people and the peace granted to them in the Land of promise.

Aquinas, *Summa Theologica*, I-II, 102, 4

24 Under the Old Law there were seven temporal solemnities, and one continual solemnity. . . . There was a continual feast, since the lamb was sacrificed every day, morning and evening; and this continual feast of an abiding sacrifice signified the perpetuity of Divine happiness. Of the temporal feasts the first was that which was repeated every week. This was the solemnity of the Sabbath, celebrated in memory of the work of the creation of the universe. Another solemnity, namely, the New Moon, was repeated every month, and was observed in memory of the work of the Divine government. For the things of this lower world owe their variety chiefly to the movement of the moon; therefore this feast was kept at the new moon, and not at the full moon, to avoid the worship of idolaters who used to offer sacrifices to the moon at that particular time. These

25 They [the Jews] are, as it were, the first-born in the family of God.

Calvin, *Institutes of the Christian Religion*, IV, 16

26 *Shylock*. I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should

his sufferance be by Christian example? Why, revenge.

Shakespeare, *Merchant of Venice*, III, i, 60

- 27 The king of any country is the public person, or representative of all his own subjects. And God the king of Israel was the *Holy One* of Israel. The nation which is subject to one earthly sovereign is the nation of that sovereign, that is, of the public person. So the Jews, who were God's nation, were called a *holy nation*. For by *holy* is always understood either God Himself or that which is God's in propriety; as by *public* is always meant either the person of the Commonwealth itself, or something that is so the Commonwealth's as no private person can claim any propriety therein.

Therefore the Sabbath (God's day) is a *holy day*; the Temple (God's house), a *holy house*; sacrifices, tithes, and offerings (God's tribute), *holy duties*; priests, prophets, and anointed kings, under Christ (God's ministers), *holy men*; the celestial ministering spirits (God's messengers), *holy angels*; and the like: and wheresoever the word *holy* is taken properly, there is still something signified of propriety gotten by consent. In saying "Hallowed be Thy name," we do but pray to God for grace to keep the first Commandment of having no other Gods but Him. Mankind is God's nation in propriety: but the Jews only were a *holy nation*. Why, but because they became his propriety by covenant?

Hobbes, *Leviathan*, III, 35

- 28 It is not unremarkable what *Philo* first observed, That the Law of *Moses* continued two thousand years without the least alteration; whereas, we see, the Laws of other Common-weals do alter with occasions.

Sir Thomas Browne, *Religio Medici*, I, 23

- 29 The Jew is obstinate in all fortunes; the persecution of fifteen hundred years hath but confirmed them in their Error: they have already endured whatsoever may be inflicted, and have suffered, in a bad cause, even to the condemnation of their enemies.

Sir Thomas Browne, *Religio Medici*, I, 25

- 30 To give faith to the Messiah, it was necessary there should have been precedent prophecies, and that these should be conveyed by persons above suspicion, diligent, faithful, unusually zealous, and known to all the world.

To accomplish all this, God chose this carnal people, to whom He entrusted the prophecies which foretell the Messiah as a deliverer and as a dispenser of those carnal goods which this people loved. And thus they have had an extraordinary passion for their prophets and, in sight of the whole world, have had charge of these books which foretell their Messiah, assuring all nations that He should come and in the way foretold in

the books, which they held open to the whole world. Yet this people, deceived by the poor and ignominious advent of the Messiah, have been His most cruel enemies. So that they, the people least open to suspicion in the world of favouring us, the most strict and most zealous that can be named for their law and their prophets, have kept the books incorrupt. Hence those who have rejected and crucified Jesus Christ, who has been to them an offence, are those who have charge of the books which testify of Him, and state that He will be an offence and rejected. Therefore they have shown it was He by rejecting Him, and He has been alike proved both by the righteous Jews who received Him and by the unrighteous who rejected Him, both facts having been foretold.

Wherefore the prophecies have a hidden and spiritual meaning to which this people were hostile, under the carnal meaning which they loved. If the spiritual meaning had been revealed, they would not have loved it, and, unable to bear it, they would not have been zealous of the preservation of their books and their ceremonies; and if they had loved these spiritual promises, and had preserved them incorrupt till the time of the Messiah, their testimony would have had no force, because they had been his friends.

Therefore it was well that the spiritual meaning should be concealed; but, on the other hand, if this meaning had been so hidden as not to appear at all, it could not have served as a proof of the Messiah. What then was done? In a crowd of passages it has been hidden under the temporal meaning, and in a few has been clearly revealed; besides that, the time and the state of the world have been so clearly foretold that it is clearer than the sun. And in some places this spiritual meaning is so clearly expressed that it would require a blindness, like that which the flesh imposes on the spirit when it is subdued by it, not to recognise it.

See, then, what has been the prudence of God. This meaning is concealed under another in an infinite number of passages, and in some, though rarely, it is revealed; but yet so that the passages in which it is concealed are equivocal and can suit both meanings; whereas the passages where it is disclosed are unequivocal and can only suit the spiritual meaning.

So that this cannot lead us into error and could only be misunderstood by so carnal a people.

For when blessings are promised in abundance, what was to prevent them from understanding the true blessings, but their covetousness, which limited the meaning to worldly goods? But those whose only good was in God referred them to God alone. For there are two principles, which divide the wills of men, covetousness and charity. Not that covetousness cannot exist along with faith in God, nor charity with worldly riches, but covetousness uses God and enjoys the world, and charity is the opposite.

Now the ultimate end gives names to things. All which prevents us from attaining it is called an enemy to us. Thus the creatures, however good, are the enemies of the righteous, when they turn them away from God, and God Himself is the enemy of those whose covetousness He confounds.

Pascal, *Pensées*, VIII, 571

- 31 The Jewish religion is wholly divine in its authority, its duration, its perpetuity, its morality, its doctrine, and its effects.

Pascal, *Pensées*, IX, 603

- 32 The religion of the Jews seemed to consist essentially in the fatherhood of Abraham, in circumcision, in sacrifices, in ceremonies, in the Ark, in the temple, in Jerusalem, and, finally, in the law, and in the covenant with Moses.

I say that it consisted in none of those things, but only in the love of God, and that God disregarded all the other things.

Pascal, *Pensées*, IX, 610

- 33 *Michael*. God from the Mount of *Sinai*, whose gray top

Shall tremble, he descending, will himself
In Thunder Lightning and loud Trumpets sound
Ordaine them Lawes; part such as appertaine
To civil Justice, part religious Rites
Of sacrifice, informing them, by types
And shadowes, of that destined Seed to bruise
The Serpent, by what meanes he shall achieve
Mankinds deliverance. But the voice of God
To mortal care is dreadful; they beseech
That *Moses* might report to them his will,
And terror cease; he grants them thir desire,
Instructed that to God is no access
Without Mediator, whose high Office now
Moses in figure beares, to introduce
One greater, of whose day he shall foretell,
And all the Prophets in thir Age, the times
Of great *Messiah* shall sing. Thus Laws and Rites
Establisht, such delight hath God in Men
Obedient to his will, that he voutsafes
Among them to set up his Tabernacle,
The holy One with mortal Men to dwell:
By his prescript a Sanctuary is fram'd
Of Cedar, overlaid with Gold, therein
An Ark, and in the Ark his Testimony,
The Records of his Cov'nant, over these
A Mercie-seat of Gold between the wings
Of two bright Cherubim, before him burn
Seaven Lamps as in a Zodiac representing
The Heav'nly fires; over the Tent a Cloud
Shall rest by Day, a fierie gleame by Night,
Save when they jurnie, and at length they come,
Conducted by his Angel to the Land
Promisd to *Abraham* and his Seed: the rest
Were long to tell, how many Battels fought,
How many Kings destroyd, and Kingdoms won,
Or how the Sun shall in mid Heav'n stand still

A day entire, and Nights due course adjourne,
Mans voice commanding, Sun in *Gibeon* stand,
And thou Moon in the vale of *Aialon*,
Till *Israel* overcome; so call the third
From *Abraham*, Son of *Isaac*, and from him
His whole descent, who thus shall *Canaan* win.

Milton, *Paradise Lost*, XII, 227

- 34 Even a cursory perusal will show us that the only respects in which the Hebrews surpassed other nations, are in their successful conduct of matters relating to government, and in their surmounting great perils solely by God's external aid; in other ways they were on a par with their fellows, and God was equally gracious to all.

Spinoza, *Theologico-Political Treatise*, III

- 35 The Jews, a headstrong, moody, murm'ring race,
As ever tried th' extent and stretch of grace;
God's pamper'd people, whom, debauch'd with ease,

No king could govern, nor no God could please.
Dryden, *Absalom and Achitophel*, 45

- 36 If the God who guided the Jews wanted to give them a good land, if these unhappy people had actually lived in Egypt, why didn't he leave them in Egypt? The only answers to this question are theological phrases.

Voltaire, *Philosophical Dictionary*: Judea

- 37 If it were permitted to reason consistently in religious matters, it is clear that we all ought to become Jews, because Jesus Christ our Saviour was born a Jew, lived a Jew, died a Jew, and that he said expressly that he was accomplishing, that he was fulfilling the Jewish religion.

Voltaire, *Philosophical Dictionary*: Tolerance

- 38 May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.

Washington, *Letter to the Hebrew Congregation*,
Newport, R.I. (1790)

- 39 The Jews, who, under the Assyrian and Persian monarchies, had languished for many ages the most despised portion of their slaves, emerged from obscurity under the successors of Alexander; and as they multiplied to a surprising degree in the East, and afterwards in the West, they soon excited the curiosity and wonder of other nations. The sullen obstinacy with which they maintained their peculiar rites and unsocial manners seemed to mark them out a distinct species of men, who boldly professed, or who faintly disguised, their implacable hatred to the rest of human-kind. Neither the violence of Antiochus, nor the arts of Herod, nor the example of the circumjacent na-

tions, could ever persuade the Jews to associate with the institutions of Moses the elegant mythology of the Greeks. According to the maxims of universal toleration, the Romans protected a superstition which they despised. The polite Augustus condescended to give orders that sacrifices should be offered for his prosperity in the temple of Jerusalem; while the meanest of the posterity of Abraham, who should have paid the same homage to the Jupiter of the Capitol, would have been an object of abhorrence to himself and to his brethren. But the moderation of the conquerors was insufficient to appease the jealous prejudices of their subjects, who were alarmed and scandalised at the ensigns of paganism, which necessarily introduced themselves into a Roman province. The mad attempt of Caligula to place his own statue in the temple of Jerusalem was defeated by the unanimous resolution of a people who dreaded death much less than such an idolatrous profanation. Their attachment to the law of Moses was equal to their detestation of foreign religions. The current of zeal and devotion, as it was contracted into a narrow channel, ran with the strength, and sometimes with the fury, of a torrent.

Gibbon, *Decline and Fall of the Roman Empire*, XV

40 The devout and even scrupulous attachment to the Mosaic religion, so conspicuous among the Jews who lived under the second temple, becomes still more surprising if it is compared with the stubborn incredulity of their forefathers. When the law was given in thunder from Mount Sinai; when the tides of the ocean and the course of the planets were suspended for the convenience of the Israelites; and when temporal rewards and punishments were the immediate consequences of their piety or disobedience, they perpetually relapsed into rebellion against the visible majesty of their Divine King, placed the idols of the nations in the sanctuary of Jehovah, and imitated every fantastic ceremony that was practised in the tents of the Arabs, or in the cities of Phœnicia.

Gibbon, *Decline and Fall of the Roman Empire*, XV

41 It is the boast of the Jewish apologists, that, while the learned nations of antiquity were deluded by the fables of polytheism, their simple ancestors of Palestine preserved the knowledge and worship of the true God. The moral attributes of Jehovah may not easily be reconciled with the standard of human virtue: his metaphysical qualities are darkly expressed; but each page of the Pentateuch and the Prophets is an evidence of his power: the unity of his name is inscribed on the first table of the law; and his sanctuary was never defiled by any visible image of the invisible essence.

Gibbon, *Decline and Fall of the Roman Empire*, L

42 The God of the Jewish people is the God only of Abraham and of his seed: national individuality and a special local worship are involved in such a conception of deity. Before him all other gods are false: moreover the distinction between "true" and "false" is quite abstract; for as regards the false gods, not a ray of the divine is supposed to shine into them. But every form of spiritual force, and *a fortiori* every religion is of such a nature, that whatever be its peculiar character, an affirmative element is necessarily contained in it. However erroneous a religion may be, it possesses truth, although in a mutilated phase. In every religion there is a divine presence, a divine relation; and a philosophy of history has to seek out the spiritual element even in the most imperfect forms. But it does not follow that because it is a religion, it is therefore *good*. We must not fall into the lax conception that the content is of no importance but only the form. This latitudinarian tolerance the Jewish religion does not admit, being absolutely exclusive.

Hegel, *Philosophy of History*, Pt. I, III, 3

43 The fundamental characteristics of the Jewish religion are realism and optimism, views of the world which are closely allied; they form, in fact, the conditions of theism. For theism looks upon the material world as absolutely real, and regards life as a pleasant gift bestowed upon us.

Schopenhauer, *Christian System*

44 The Jews . . . had an absolute monarchy and a hierarchy, and their organised institutions were as obviously of sacerdotal origin as those of the Hindoos. These did for them what was done for other Oriental races by their institutions—subdued them to industry and order, and gave them a national life. But neither their kings nor their priests ever obtained, as in those other countries, the exclusive moulding of their character. Their religion, which enabled persons of genius and a high religious tone to be regarded and to regard themselves as inspired from heaven, gave existence to an inestimably precious unorganised institution—the Order (if it may be so termed) of Prophets. Under the protection, generally though not always effectual, of their sacred character, the Prophets were a power in the nation, often more than a match for kings and priests, and kept up, in that little corner of the earth, the antagonism of influences which is the only real security for continued progress. Religion consequently was not there what it has been in so many other places—a consecration of all that was once established, and a barrier against further improvement.

Mill, *Representative Government*, II

45 The Jews, instead of being stationary like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and, jointly with

them, have been the starting-point and main propelling agency of modern cultivation.

Mill, *Representative Government*, II

46 The Jews are the most remarkable nation of world history because, faced with the question of being or not being, they preferred, with a perfectly uncanny conviction, being at any price: the price they had to pay was the radical falsification of all nature, all naturalness, all reality, the entire inner world as well as the outer. They defined themselves counter to all those conditions under which a nation was previously able to live, was permitted to live; they made of themselves an antithesis to natural conditions—they inverted religion, religious worship, morality, history, psychology one after the other in an irreparable way into the contradiction of their natural values.

Nietzsche, *Antichrist*, XXIV

47 To the Jewish people fate dealt a series of severe trials and painful experiences, so their God became hard, relentless, and, as it were, wrapped in gloom. He retained the character of a universal God who reigned over all lands and peoples; the fact, however, that his worship had passed from the Egyptians to the Jews found its expression in the added doctrine that the Jews were his chosen people, whose special obligations would in the end find their special reward. It might not have been easy for that people to reconcile their belief in their being preferred to all others by an all-powerful God with the dire experiences of their sad fate. But they did not let doubts assail them, they increased their own feelings of guilt to silence their mistrust and perhaps in the end they referred to "God's unfathomable will," as religious people do to this day.

Freud, *Moses and Monotheism*, Pt. III, I, 1

48 Of all the peoples who lived in antiquity in the basin of the Mediterranean the Jewish people is perhaps the only one that still exists in name and probably also in nature. With an unexampled power of resistance it has defied misfortune and ill-treatment, developed special character traits, and, incidentally, earned the hearty dislike of all other peoples.

Freud, *Moses and Monotheism*, Pt. III, II, 2

49 The preference which through two thousand years the Jews have given to spiritual endeavour has, of course, had its effect; it has helped to build a dike against brutality and the inclination to violence which are usually found where athletic development becomes the ideal of the people. The harmonious development of spiritual and bodily activity, as achieved by the Greeks, was denied to

the Jews. In this conflict their decision was at least made in favour of what is culturally the more important.

Freud, *Moses and Monotheism*, Pt. III, II, 4

50 The religion that began with the prohibition against making an image of its God has developed in the course of centuries more and more into a religion of instinctual renunciation.

Freud, *Moses and Monotheism*, Pt. III, II, 5

51 The people met with hard times; the hopes based on the favour of God were slow in being fulfilled; it became not easy to adhere to the illusion, cherished above all else, that they were God's chosen people. If they wished to keep happiness, then the consciousness of guilt because they themselves were such sinners offered a welcome excuse for God's severity. They deserved nothing better than to be punished by him, because they did not observe the laws; the need for satisfying this feeling of guilt, which, coming from a much deeper source, was insatiable, made them render their religious precepts ever and ever more strict, more exacting, but also more petty. In a new transport of moral asceticism the Jews imposed on themselves constantly increasing instinctual renunciation, and thereby reached—at least in doctrine and precepts—ethical heights that had remained inaccessible to the other peoples of antiquity.

Freud, *Moses and Monotheism*, Pt. III, II, 9

52 As the Vedas offer a glimpse into the antecedents of Greek mythology, so Hebrew studies open up vistas into the antecedents of Christian dogma. Christianity in its Patristic form was an adaptation of Hebrew religion to the Græco-Roman world, and later, in the Protestant movement, a readaptation of the same to what we may call the Teutonic spirit. In the first adaptation, Hebrew positivism was wonderfully refined, transformed into a religion of redemption, and endowed with a semi-pagan mythology, a pseudo-Platonic metaphysics, and a quasi-Roman organisation. In the second adaptation, Christianity received a new basis and standard in the spontaneous faith of the individual; and, as the traditions thus undermined in principle gradually dropped away, it was reduced by the German theologians to a romantic and mystical pantheism. Throughout its transformations, however, Christianity remains indebted to the Jews not only for its founder, but for the nucleus of its dogma, cult, and ethical doctrine. If the religion of the Jews, therefore, should disclose its origin, the origin of Christianity would also be manifest.

Santayana, *Life of Reason*, III, 5