

**BIBLE ETHICS. A MANUAL  
OF INSTRUCTION  
IN THE HISTORY AND  
PRINCIPLES OF JUDAISM**

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Bible Ethics. A Manual of Instruction in the History and Principles of Judaism by Jos. Krauskopf & Henry Berkowitz

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**JOS. KRAUSKOPF & HENRY BERKOWITZ**

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# BIBLE ETHICS.

A MANUAL OF INSTRUCTION

IN THE

HISTORY AND PRINCIPLES

OF

## JUDAISM,

According to the Hebrew Scriptures,

BY

Rev. JOS. KRAUSKOPF and Rev. HENRY BERKOWITZ.

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## TO THE TEACHER.

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It is the design of this little work to lead up, by progressive steps, to the study of the Bible. Its matter is Biblical. It is the religion and moral code of the Bible which is here taught, freed from the doctrines of theology. This is pure Judaism, but is at the same time that in which Jew and non-Jew agree, because it is religion shorn of that added material in which no two sects entirely coincide.

The method of the book is simple, and will recommend itself as affording the following advantages:

(1) The paragraphs introducing each new theme give, in a terse and simple manner, a clear statement of the principle that is to be learned, thus first stating in familiar terms what is afterward given in the language of the Bible. The beautiful sayings found in the Rabbinical and Talmudical writings are frequently made use of to this end.

(2) Quotations from all sources, in prose and poetry, are given, as containing in a sharp-cut, crystalized form the truths elucidated, presenting them thus in a manner striking, impressive and beautiful. This renders the act of memorizing easy and permanent. At the same time the quotations show how the great men of various ages and nations have expressed themselves concerning these Biblical truths, thus indirectly indicating the vast influence of Jewish thought and the priceless value of the Hebrew tongue, the casket of so many gems.

(3) References to the historical portions of the Bible are made, in order to illustrate by them the principles of practical conduct. The pupil thus has his mind directed to the Bible story for the immediate purpose of searching for the truth, or moral lesson, that has just been



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set forth to him. The great purpose of teaching Bible history is thus much more effectively gained by first setting the sentiment before the mind and then making the pupil illustrate from the Bible (or any other source, be it profane history, fiction or practical life), than by the method, in common use, of making the story the all-important thing, and pointing dryly at the moral after the interest of the pupil has slackened, his curiosity having been satisfied.

(4) A great abundance of Biblical verses is then given, setting forth the truth that is being learned, in various forms, and presenting it to the mind so as to be seen from all sides. The Bible, the great text-book of the Jewish religion, is thus made to speak for itself. This book is simply an epitome of the Bible. References to the places where the verses are found in the Bible are added, so as to familiarize the pupil with the names of the writers and the books of Biblical literature, and it is expected that he will verify the references by consulting his Bible in each case.

(5) The book is a complete guide in the conduct of life, for old and young, in the family circle, and in all the relations of life, but it is designed especially for Sabbath-school work. The themes handled progress as does also the language with the progress of the pupil. The simpler subjects are first treated of. The daily duties to others are taken up first, so as to direct the child away from itself, and thus nip in the bud its selfish impulses. Then all the other duties in life are explained, proceeding from the more to the less concrete, reserving the more abstract matter for the higher classes and the more matured minds.

(6) There is material enough to supply five classes each with a full year of religious instruction, each division of the book being designed for one year's work, the fifth class to be the "Confirmation Class," by whom the whole book is to be thoroughly reviewed.

(7) Furthermore, this book will be found especially valuable in schools where there is a lack of regularly-trained teachers. This, in fact, is the condition of all our Jewish schools, excepting, perhaps, a few in the larger cities. Any earnest, intelligent person may teach

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by this book without having been otherwise specially trained for the task, all the work being clearly prepared for him; but a thorough familiarity with the subjects in the lessons must be obtained by the teacher beforehand, by home study, or, where there is a Rabbi, in normal classes.

(8) Teachers accustomed to the old-style of books for Sabbath-schools will be deceived in not finding the customary collection of prayers, benedictions, hymns, etc. These have been purposely omitted. They will be found in their appropriate places in the prayer-books and hymn-books, and they should be learned from those books. The scope of this book is of a totally different character; it is to teach the religious principles of the Bible. It is not to supplant, in any degree, the books used in divine service.

(9) This book does away with the necessity of using a great many text-books. It is simply accessory to the Bible and the prayer-books, which every one has.

(10) The plan of using the book is:—

(a) By direct "talks" between the teachers and the pupils to secure the end of all religious training by shaping and developing the learner's mental, moral and spiritual nature. Ample materials for these "talks" are here offered. Many of the general quotations and of the Bible verses that may be too lofty for the comprehension of children will afford the teacher endless suggestions for those quiet, earnest conversations by which the religious nature can best be reached. Take, as an example, under D: *Our Religious Duties*, the division numbered 6. *Believe in no superstitions*, verse 6, on the various kinds of superstitious practices.

(b) *By Illustrations.* Example is stronger than precept. The historical references make no pretense at being complete; they simply point to the way. Every teacher will best know how to spur his pupils on to study the Bible for other illustrations, and to keep careful watch in all reading, and to notice the events of every-day life, with the same end in view, thus awaking their minds, and literally educating, *i. e.*, drawing out their faculties.

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(c) *By Memorising.* The whole book may well be memorized. The old system, which prevailed in all Jewish schools, of learning a "Posek," or a Bible verse each day, was a good one, and should be revived. The book affords ample and suitable material. Where too much matter is given, selections may be readily made. Such a stock of excellent sayings, learned in youth, remains fixed forever, and exercises an influence for good throughout life that can not be estimated.

(d) *By Method.* For the smaller schools that are under the disadvantage of having no definite plan of work this book will be found invaluable, inasmuch as it lays out the course of study clearly and methodically.