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“Humanity in the Bible - A Comparison and Contrast,” undated.

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## Humanity in the Bible, A Comparison & Contrast.

Humane Societies are modern no doubt recent is the movement for organized humane effort on behalf of man and beast but the humane feeling in the human heart is as old as creation, ever since man was made in the image of God.

In considering the humane teaching of the Old Testament it is natural to divide its laws according as they were designed, first,- to perpetuate species, second,- to protect from cruelty, third,- to show considerateness for animals, fourth,- to instill and enforce care for the weak, helpless, aged, widow and the orphan. And it is well to remember the influence of the laws contained in the five books as they reveal themselves in the spirit of the people of Israel as manifest in the history of its life and later literature. Perpetuation of species is clearly intended by such ordinances;- "Thou shalt not kill the ox or the sheep and its young on the one day. Let the mother bird go free when the young is taken out of the nest." Protection against cruelty must be the principle of the verse of Deut.- "Thou shalt not plow the ox and the ass together", and in Exodus, in the Sabbath commandment, "nor that cattle shall do any work" and in the 23rd chapter that the seventh day rest was intended in order that ox and ass may rest.

Considerateness for animals is the spirit of such verses,- "Thou shalt not muzzle the ox when he thrasheth out the corn." In the seventh release year the beasts of the field may eat of the fruit of the land". Of such spirit as is conveyed by the verse,- "Thou shalt not withdraw thyself from the ox or from the lamb going astray and thou shalt surely unload the ass even of him that hateth thee, lying under his burden/"

care for the weak, helpless, friendless, aged, widow and orphan is shown in the statutes concerning the return of the pledge at sunset; the non-acceptance as pledged on the garment of the widow nor of the nether nor the upper millstone, - "Thou shalt not withhold the wages of the hireling until the morning. Before the whole head shalt thou rise up, - thou shalt not vex the stranger nor afflict the widow and the orphan but your wives shall be widows and your children fatherless."

The thought of the Bible sums itself up in the verse of the writer of proverbs. "The righteous careth for the life of his beast but the mercies of the wicked are cruelty. The spirit of the law reveals itself in the beautiful story of Rebecca being chosen as fit wife for Isaac because she offered drink not only to Eliezer but to his camels as well.

Love and care for animals seem natural to agricultural and pastoral people as was ancient Israel. More beautiful still is the spirit of the later Jewish tradition that Moses and David were appointed as leaders of the people because in their youth they have been tested and not found wanting. As shepherds they had shown every kindness to animals therefore would they be fit shepherds of the people.

The underlying principle of the Old Testament and Jewish teacher is that man is fashioned in the image of God and that God is the Creator of all and that all life is from God and therefore sacred.

Inhumanity and cruelty are even in the civilization that calls itself refined. It is necessary that we strike at inhumanity at its very fountain head. Teach the child in the Kindergarten and in the impression of ~~years~~ of its school-life and sanctity of life of everything that lives.



I believe in the spirit of the psalmist, -"The Lord is good to all; his mercies are over all his works" and in the spirit of the interpretation by the Jewish tradition that God's mercy is to all, that we shall not kill unnecessarily even the smallest worm.

Life is sacred, let us proclaim it not in the name of Judaism nor yet, in the name of Christianity, but in the name of the common God likeness which is ours.

