

*Our Story:*  
*An Introductory Outline of Jewish History*

Sources

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### Unit 1: Introduction to Jewish History

In this unit we deal with basic questions such as:

- Why Study History?
- Why Study Jewish History?

Furthermore, there are three optional sections:

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- Appendix 2: Forces vs. Free Will
- Appendix 3: Does Judaism favor the study of history?

### Unit 2: The Birth of Monotheism

In this unit we study the First Five Steps of Jewish History:

- Step 1. Adam and Eve
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- Step 3. Idol Worship and Monotheism
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- Step 5: Jacob, Wives and Tribes

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*Timeline for Outline of Jewish History Course*

Common Date	Jewish Date	Event	notes	Study Unit
3760 BCE	0	Adam & Eve		Unit 2: The Birth of Monotheism
2704	1056	Noah born		
1812	1948	Abraham born		
1712	2048	Isaac born		
1652	2108	Jacob born		
1568-1561	2192-2199	Tribes born		
1522	2238	12 Tribes descend to Egypt		Unit 3: Egypt, Exodus & Revelation
1312	2448	Jews leave Egypt and get Torah at Sinai		
1272	2848	Jewish Nation enters Israel		Unit 4: The First Temple
907		David born		
848		Solomon born		
832	2928	First Temple built	First Temple stands for 410 years	
796	2964	Kingdom Divided		
555	3205	Northern Kingdom destroyed; Ten Tribes exiled		
422	3338	First Temple Destroyed		
422-352	3338-3408	Babylonian Exile		Unit 5: Decline of the 1 <sup>st</sup> Temple and Exile
355	3401	Central Purim events		
352	3408	Second Temple built	Second Temple stands for 420 years	
139	3622	Chanukah		
68 CE	3828	Second Temple destroyed		
c. 150-200	c.3900-4000	Compilation of Mishna		Unit 7: Development of Mishna and Gemara
c.200	c.4000	Jewish Center shifts to Babylon		
c. 500	4300	Gemara compiled		
1040-1105		Rashi's life		Unit 8: Medieval Period
1096		First Crusade		
1135-1204		Maimonides' (Rambam) life		
1492		Expulsion of Spanish Jewry		
1698-1760		Baal Shem Tov's Life / Chassidism		Unit 9: Modernity and Movements
1803		"Volozhin" (First Modern Yeshiva) created		
1810-1883		Life of Rabbi Israel Salanter, / Mussar		
1939-45		Holocaust		
1948		State of Israel born		

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Unit 1

Introduction to Jewish History

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Our Story

## Unit 1: An Introduction to Jewish History

## Source 1

*"History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's damn is the history we made today."*

**Henry Ford<sup>1</sup>**

*"Only a good-for-nothing is not interested in his past."*

**Sigmund Freud**

## Source 2

"Those who cannot remember the past are condemned to repeat it!"

George Santayana

## Source 3

Hegel was right when he said that the only thing that we learn from history is that man can never learn anything from history.

George Bernard Shaw

## Source 4

To know yourself means to be aware of what it is that makes you who you are. And in this respect, the one thing which reveals this knowledge is history.

The History Guide:  
A Student's Guide to the Study of History

It is sometimes said that historical facts do not matter. But citizens who fail to know basic landmarks of history and civics are unlikely to be able to reflect on their meaning. They fail to recognize the unique nature of our society, and the importance of preserving it.

LOSING AMERICA'S MEMORY  
American Council of Trustees and Alumni

## Source 5

"The first step in liquidating a people is to erase its memory. Destroy its books, its culture, its history, Then have somebody write new books, manufacture a new culture,

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<sup>1</sup> It is interesting to note these two views of history with the people expressing them. Freud was of course Jewish; Ford was a notorious anti-Semite.

invent a new history. Before long the nation will begin to forget what it is and what it was. The world around it will forget even faster."

Blind Czech historian Milan Hubl in Milan Kundera's  
**The Book of Laughter and Forgetting**

#### Source 6

... Jewish history covers not only vast tracts of time but huge areas. The Jews have penetrated many societies and left their mark on all of them. Writing a history of the Jews is almost like writing a history of the world, but from a highly peculiar angle of vision. It is world history seen from the viewpoint of a learned and intelligent victim.

(Non-Jewish historian) Paul Johnson, A History of the Jews, Prologue

#### Source 7

The Jewish Bible ... ranks as one of the most extraordinary documents of world literature ...it is a unique historical account of a religion, its rules and the contentious relation between the "God of Abraham, Isaac, and Jacob" and his worshippers. It's a remarkable opportunity to study a culture whose roots stretch from the very beginning of recorded history down to the present. Of the great cultures of today, only Egypt and China offer a similarly rich historical past. In terms of documented history, no European culture can claim anything approaching the antiquity of the Jewish past.

... Jewish history is filled with fascinating episodes of political growth, national catastrophe, cultural rebirth, ... Jewish history is unusual not least because Jewish culture and society survived the destruction of its original political condition (the ancient Israelite kingdoms) and ... [was] capable of retaining a distinct identity even once all manifestations of political power and even the Temple center were finally lost in the two Roman-Jewish Wars. Jewish culture has proven remarkably persistent in the face of extreme adversity, and this is one of its greatest fascinations.

.... Jewish history holds interest and relevance for many other people... (The author of this learning guide is not Jewish!) ...

Introduction from the Course Learning Guide,  
Indiana University

#### Source 8

Why have I written a history of the Jews?

.... the book gave me the chance to reconsider objectively, in the light of a study covering nearly 4,000 years, the most intractable of all human questions: what are we on earth for? Is history merely a series of events whose sum is meaningless? Is there no fundamental moral difference between the history of the human race and the history, say, of ants? Or is there a providential plan of which we are, however-- humbly, the agents?

**No people has ever insisted more firmly than the Jews that history has a purpose and humanity a destiny.** At a very early stage in their collective existence they believed they had detected a divine scheme for the human race, of which their own society was to be a pilot. They worked out their role in immense detail. They clung to it with heroic persistence in the face of savage suffering. Many of them believe it still. Others transmuted it into Promethean endeavours to raise our condition by purely human means. The Jewish vision became the prototype for many similar grand designs for humanity, both divine and man-made. **The Jews, therefore, stand right at the centre of the perennial attempt to give human life the dignity of a purpose.** Does their own history suggest that such attempts are worth making? Or does it reveal their essential futility?

Non-Jewish historian Paul Johnson, A History of the Jews, Prologue

#### Source 9

If the statistics are right, the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?

Mark Twain

#### Source 10

‘No sensible person would deny that the knowledge of the history of our nation, in general and in detail, is indispensable for every intelligent person whose portion is G-d’s Torah – so that he may know what G-d did with this Nation, how the people of our Nation always rise and fall and are led by G-d’s particular Providence, and that in every generation ‘they’ rise up to annihilate us and at all times G-d appoints a faithful savior who endangers his life to save this great multitude: Great is the Sheperd who saves them’

R’Zvi-Hirsch Hayyoth of Brody,  
in Kol Sifrei Maharitz Chayoth  
p 406-407



## Source 11

“[A] perspective [of thousands of years of Jewish and world history] is essential for viewing the events and challenges of current Jewish and general life intelligently and wisely. People need heroes to identify with, historical events to remember and a feeling of continuity to gain the security necessary for productive and meaningful lives. The story of the Jewish people over the millennia will provide these requisite heroes, events, challenges, and lessons.”

Rabbi Berel Wein, Preface to Echoes of Glory

## Source 12

*You are walking down a road. It is a very long road taking you through vast, uninhabited land. At every crossroads there is a signpost giving directions to and from different locations. Sometimes a traveler will go for days without a crossroads, just following the road since the last signpost.*

*At one period you travel for many, many days alone. There are no crossroads and no signpost. Yet you know that you are to keep traveling until the next one and the signpost will tell you where to go.*

*You finally see a crossroads up ahead. But as you get close, the truth dawns on you – the signpost has been knocked down and turned over. Do you go left, straight, or right? How can you possibly know where to go?*

[Let students suggest an answer. Often, people will guess it]

*The answer is that you pick up the sign and find the arrow with the name of your city of origin and point it to the path you just walked on! You DO KNOW where you came from. And when you fix the sign in that direction, it will work in other directions as well!*

*The point is:*

*If you want to know where you are going, you need to know where you are coming from!*

*The same thing is true in life:*

*If we want to know where we are going, we need to know where we are coming from!*

Appendix 1: Is History Accurate?

*Source 13*

[History is like] doing a jigsaw puzzle where the pieces are scattered all over the house in several boxes, some of which have been destroyed, and where once it is put together, a significant number of the pieces are still missing. The nature of the resulting picture will depend partly on how many boxes still survive and have been tracked down, and this depends partly on having some idea of where to look; but the picture's contours can still be filled in, even when not all the pieces have been located. We *imagine* the contours in this situation, and have to speculate on quite a bit of the detail; at the same time, however, the discovery of the existing pieces does set quite severe limits on the operation of our imagination. If they only fit together to produce a picture of a steam-engine, for instance, it is no good trying to put them together to make a suburban garden: it simply will not work.

Richard Evans, In Defence of History. (p. 89)

“It is not I who speak, but history which speaks through me.” Fustel de Coulange

*Source 14*

"The facts are really not at all like fish on the fishmonger's slab. They are like fish swimming about in a vast and sometimes inaccessible ocean; and what the historian catches will depend, partly on chance, but mainly on what part of the ocean he chooses to fish in and what tackle he chooses to use - these two factors being, of course, determined by the kind of fish he wants to catch."

E.H. Carr, What is History, Penguin p. 23)

*Source 15*

**History:** The branch of knowledge that records and analyzes past events

The American Heritage Dictionary, 4<sup>th</sup> Edition

So why did the Roman Empire fall? Don't expect any one reason to suffice! We're talking about a 500-year-plus empire here! It had incorporated many cultures, depended on a vast network of trade, tried to defend many borders, and recently switched religions (sort of). Expect a cluster of reasons. Expect scholars to argue over which reasons were more important. Expect complexity ... [And yet] All interpretations are **not** created equal. Some are more cogent than others. Some have more evidence in their favor. Some are false and some are lies. Even though history is more than a bunch of facts, evidence still counts for a lot.

Gerald W. Schlabach: A Sense of History

Appendix 2: Forces vs. Free Will

Source 16

It is interesting to note that the Bible itself in recording the great sweep of history over more than a millennia, deals not with historical, abstract, impersonal forces that push individuals around and into the corner of the story, but rather it depicts almost exclusively the stories and lives of individuals. And it is clear from the biblical narrative that these individuals through the exercise of their divinely granted freedom of will create the events and policies that we call history. To a great extent Marxism absolves humans from any responsibility for their actions. It postulates that things must happen in a certain way and that humans are powerless to stem that tide or defeat those forces that guide history.

Judaism, having postulated that G-d grants humans ultimate free will and freedom of action and behavior, makes humans responsible and acutely accountable for decisions, behavior, policies and actions. Thus, humans, individuals like you and me, are the true creators of history and its events. The individual is not a passive pawn in shaping events that affect human life. Rather, humans are the active catalyst that creates events and propels the story of human history onward.

Rabbi Berel Wein

Source 17

Therefore a person must see himself the entire year as if he is half righteous and half wicked; and so for the entire world, half righteous and half wicked:

If he commits one sin, has tipped the balance for himself and the world to the side of wickedness, and caused them destruction; if he has done one mitzvah, he has tipped the balance for himself and the world to righteousness and caused them salvation.

Maimonides, Laws of Repentance 3:8

לפיכך צריך כל אדם שיראה עצמו כל השנה

הלכות תשובה פרק ג: ח

Source 18

Remember the days of old, consider the years of many generations; ask thy father, and he will declare unto thee, thine elders, and they will tell thee.

Deuteronomy 32:7-9

זְכוֹר יָמוֹת עוֹלָם, בֵּינֵנוּ שָׁנוֹת דֹּר-דֹּר  
שְׁאֵל אָבִיךָ וַיַּגִּדְךָ, זָקְנֶיךָ וַיֹּאמְרוּ לְךָ.

דברים פרק לב: ז

## Source 19

“... Jews really thought they had in the Bible all the history that mattered ... History had nothing to explain and little to reveal to the man who meditated the Law day and night.”

Arnaldo Momigliano,  
The Classical Foundations of Modern Historiography  
 (Berkeley, 1990), p. 23

## Source 20

<p>Aren't the words of the great rabbis, rishonim and achronim, alive and living in the mouths of those who grab onto the Torah?! Every house of study is filled with rabbis and students learning a <i>living Torah</i>, as if [their words] were said today.</p> <p>Even those sages who did deal with history only did so incidentally, for they devoted the masses of their times to knowing the Torah, which is wider than the land and deeper than the sea. That is what they focused on and that is how they learned history.</p> <p>In the words of the rabbis they delved and not in their histories or the places they lived.</p> <p>R. Chaim Ozer Grodzenski approbation to RYH Lipschitz, <i>Sefer Dor Yesharim</i> (Pietrokov, 1907), 8.</p>	<p>גדולי התורה מאז ומעולם לא שמו לבם להעמיק</p> <p>□</p> <p>גם אלה הגדולים המועטים אשר התעסקו בדברי</p>
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## Source 21

“ [while] memory of the past was always a central component of Jewish experience, the historian was not its primary custodian.”

Historian Yosef Hayim Yerushalmi, Zachor, p 14.

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Unit 2

The Birth of Monotheism

In this unit we study the First Five Steps of Jewish History:

- Step 1. Adam and Eve
- Step 2. Noah and the Flood
- Step 3. Idol Worship and Monotheism
- Step 4: The Choice of Abraham.
- Step 5: Jacob, Wives and Tribes

Unit 2: The Birth of Monotheism

Source 1

<p><b>5</b> And G-d saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.</p>	<p>ה וַיִּרְא יְהוָה, כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ, וְכָל-יִצְרָר ו וַיִּנְחַם יְהוָה, כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ; וַיִּתְעַצֵּב,</p>
<p><b>6</b> And G-d regretted that He had made man on the earth, and it grieved Him to His heart.</p>	
<p align="right">Genesis Chapter 6</p>	

Source 2

<p>In the days of Enosh<sup>2</sup>, people made a big mistake, and the counsel of the wise people degenerated into stupidity... They said that since G-d created the skies and spheres ... and that they are servants who serve Him, it would be appropriate to ... honor them as well... in the same way that a king wants to honor the servants who serve him ...</p>	<p>א בימי אנוש טעו בני האדם טעות גדולה,</p>
<p>Once this matter was decided upon, they proceeded to build temples to the stars, to bring sacrifices to them...</p>	<p>ב כיון שעלה דבר זה על ליבם, התחילו</p>
<p>...they did not [initially] deny the existence of G-d ... but their mistake and foolishness was to imagine that idolatry was G-d's will.</p>	<p>ג ... לא שהם אומרים שאין שם אלוה</p>
<p>After some time... people started to make figures in the temples, under trees and on the tops of mountains and hills, and they congregated and bowed down to them.</p>	<p>ד ואחר שארכו הימים... ה ... התחילו .. לעשות צורות בהיכלות</p>
<p>[These false] prophets said that through this service one will multiply and be successful ...</p>	
<p>... [idol worship] ... became propagated throughout the whole world.</p>	<p>ו ... ופשט דבר זה בכל העולם...</p>
<p>.... As time passed, G-d was forgotten by</p>	<p>ז וכיון שארכו הימים, נשתקע השם ... עד</p>

<sup>2</sup> Adam and Eve's grandchild

<p>everyone... [Things continued in this manner] until Abraham the Patriarch ...was born.</p> <p>... he, as a child, began contemplating and thinking day and night.. Abraham did not have a mentor, but was immersed among the foolish idolaters of Ur Casdim.</p> <p>His father and mother and the entire people, served idols, as did he. In his heart, however, he continued to contemplate, until he realized the way of truth ...and knew that there is a G-d who directs the spheres, created the world, and besides whom there is none other...</p> <p>Abraham was forty years old when he recognized his Creator.</p> <p>Once he achieved this, he began to reason with the inhabitants of Ur Casdim ... and began to proclaim that it is not fitting to serve anyone other than G-d ...</p> <p>Since his reasoning was stronger than theirs and people were listening to him, the king tried to kill him, but a miracle was performed for him...[and he was saved]</p> <p>He went and gathered people together from cities and kingdoms, until he reached the land of Canaan ... until thousands and tens of thousands came to him. These were the people of the house of Abraham.</p> <p>He placed this important principle in their way of thinking, wrote books, and taught it to his son Isaac. Isaac also brought people back [to the way of truth], and taught it to Jacob, instructing him to teach as well</p> <p style="text-align: center;">Hilchos Avodas Kochavim1:1-3</p>	<p>ט ... התחיל לשוטט בדעתו והוא קטן,</p> <p>י ואביו ואימו וכל העם עובדים עבודה</p> <p>יא ... ובן ארבעים שנה, הכיר אברהם את</p> <p>יב כיון שהכיר וידע, התחיל להשיב</p> <p>יג כיון שגבר עליהם בראיותיו, ביקש</p> <p>יד ... עד שנתקבצו אליו אלפים ורבבות,</p> <p>ושתל בליבם העיקר הגדול הזה, וחיבר בו</p> <p>הלכות עבודה זרה פרק א</p>
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## Source 3

Abraham's father, Terach was an idol-manufacturer. One day when Terach was away, so he left Abraham to manage the shop. People would come in and ask to buy idols. Abraham would say, "How old are you?" The person would say, "Fifty," or "Sixty". Abraham would say, "How can it be that a man of sixty wants to bow down to a one-day-old idol?" The man would feel ashamed and leave.

One time a woman came with a basket of bread. She said to Abraham, "Take this and offer it to the G-ds," and then left.

Abraham got up, took a hammer in his hand, broke all the idols to pieces, and then put the hammer in the hand of the biggest idol among them.

When his father came back and saw the broken idols, he was appalled. "Who did this?" he cried. "How can I hide anything from you?" replied Abraham calmly. "A woman came with a basket of bread and told me to offer it to them. I brought it in front of them, and each one said, "I'm going to eat first." Then the biggest one got up, took the hammer and broke all the others to pieces."

"What are you saying?" asked Terach, "Do they have minds?"

Said Abraham: "Listen to what your own mouth is saying, Father! They have no power at all! So why worship them?"

*(Midrash Bereishit 38:13)*

## Source 4

<p>G-d said to Abram, "Go from your land, from your birthplace, and from your father's house to the land that I will show you.</p>	<p>א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ</p>
<p>Genesis 12:1</p>	

## Source 5

<p>"I will make you into a great nation, I will bless you and make your name great; and you will be a blessing<sup>3</sup>."</p>	<p>ב וְאָעֲשֶׂנְךָ, לְגוֹי גָדוֹל, וְאֶבְרַכְךָ, וְאֶגְדָּלְךָ שְׁמֶךָ;</p>
<p>Genesis 12:2</p>	

<sup>3</sup> le to others



## Source 6

<p>The point of creation was for Him to give of His Goodness to another...</p> <p>Derech G-d Part I Chapter 2 #1</p>	<p>א. הנה התכלית בבריאה היה להטיב מטובו</p>
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Unit 3

Egypt, Exodus & Revelation

We continue the last unit and get up to the Giving of the Torah:

Step 6: Joseph & The Brothers

Step 7: Gratitude and Degradation

Step 8: G-d Hears Our Cries

Step 9: Free to be ... What?

Step 10: The Jewish Role in the World & Revelation

Unit 3: Egypt, Exodus & Revelation

Source 1

<p><b>8</b> Now there arose a new king over Egypt, who did not know Joseph.</p> <p><b>9</b> And he said to his people: 'Behold, the people of the children of Israel are too many and too mighty for us;</p> <p><b>10</b> Come, let us deal wisely with them, lest they multiply, and whenever this is a war, they will join our enemies, and fight against us...</p> <p><b>11</b> Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses ...</p> <p><b>13</b> And the Egyptians forced the children of Israel to work ceaselessly.</p> <p><b>14</b> And they made their lives bitter with hard service,</p> <p align="right">Exodus Chapter 1</p>	<p><b>ח</b> וַיִּקַּם מֶלֶךְ-חָדָשׁ, עַל-מִצְרַיִם, אֲשֶׁר לֹא-יָדַע, אֶת-</p> <p><b>ט</b> וַיֹּאמֶר, אֶל-עַמּוֹ: הִנֵּה, עַם בְּנֵי יִשְׂרָאֵל--רַב</p> <p><b>י</b> הֲבֵה נִתְחַכְמָה, לוֹ: פֹּן-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה</p> <p><b>יא</b> וַיִּשְׂימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוּ בְּסַבְלָתָם;</p> <p><b>יב</b> וַכָּאֲשֶׁר יַעֲנֶה אֹתוֹ, כֵּן יִרְבֶּה וְכֹן יִפְרֹץ; וַיִּקְצֹו,</p> <p><b>יג</b> וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפֶרֶךְ.</p> <p><b>יד</b> וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה...</p>
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Source 2

<p><b>23</b> .... and the children of Israel sighed because of the slavery, and they cried, and their cry came up unto G-d ...</p> <p><b>24</b> And G-d heard their groaning, and G-d remembered His covenant with Abraham, with Isaac, and with Jacob.</p> <p><b>25</b> And G-d saw the children of Israel, and G-d took cognizance of them.</p> <p align="right">Exodus Chapter 2</p>	<p><b>כג</b> ... וַיִּאֲחֹזוּ בְנֵי-יִשְׂרָאֵל מִן-הָעֲבֹדָה, וַיִּזְעֻקוּ;</p> <p><b>כד</b> וַיִּשְׁמַע אֱלֹהִים, אֶת-נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים</p> <p><b>כה</b> וַיִּרְא אֱלֹהִים, אֶת-בְּנֵי יִשְׂרָאֵל; וַיִּדַע, אֱלֹהִים.</p>
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Source 3

<p><b>26</b> And G-d spoke to Moses: 'Go to Pharaoh, and say to him:</p>	<p><b>כו</b> וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, בֵּא אֶל-פַּרְעֹה;</p>
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<p>Thus says G-d: ‘Let My people go so they may serve Me.  Exodus Chapter 7</p>	<p>שְׁלַח אֶת-עַמִּי וַיַּעֲבֹדֵנִי.</p>
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## Source 4

<p><b>2</b> ...and they came to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain.</p> <p><b>3</b> And Moses went up unto G-d, and G-d called to him from the mountain, saying: 'Thus shall you say to the House of Jacob, and tell the Children of Israel:</p> <p><b>4</b> You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you to Myself.</p> <p><b>5</b> Now therefore, if you will listen to My voice indeed, and keep My covenant, then you shall be My own treasure from among all peoples; for all the earth is Mine;</p> <p><b>6</b> and you will be for Me a kingdom of priests, and a holy nation.</p> <p>Exodus Chapter 19</p>	<p><b>ב</b> ... וַיָּבֹאוּ מִדְבַר סִינַי, וַיַּחֲנוּ, בְּמִדְבַר;  <b>ג</b> וּמֹשֶׁה עָלָה, אֶל-הָאֱלֹהִים; וַיִּקְרָא אֵלָיו  <b>ד</b> אֶתְּךָ רְאִיתִים, אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם;  <b>ה</b> וְעַתָּה, אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי,  <b>ו</b> וְאַתֶּם תִּהְיוּ-לִי מִמְּלֶכֶת כְּהֹנִים, וְגוֹי  שְׁמוֹת פָּרָק יֵט</p>
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## Source 5

<p><b>16</b> And it came to pass ... there was thunder and lightning and a thick cloud upon the mountain, and the voice of a <i>shofar</i> extremely loud; and all the people in the camp trembled ...</p> <p><b>18</b> And Mount Sinai was full of smoke, because G-d descended upon it in fire... and the whole mountain quaked greatly.</p> <p><b>19</b> And the voice of the <i>shofar</i> grew louder and louder</p> <p>Exodus Chapter 20</p>	<p><b>טז</b> וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיט הַבָּקָר, וַיְהִי קוֹל  <b>יח</b> וְהָר סִינַי, עָשָׁן כְּלוֹ, מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה,  <b>יט</b> וַיְהִי קוֹל הַשֹּׁפָר, הוֹלֵךְ וְחֹזֵק מְאֹד;  שְׁמוֹת פָּרָק כ</p>
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## Source 6

<p><b>1</b> And G-d spoke all these words, saying:</p> <p><b>2</b> I am the Lord your G-d, who brought you out of the land of Egypt, out of the house of bondage. Thou shall have no other gods before Me.</p> <p><b>3</b> Thou shall not make for yourself a graven image... Thou shall not bow down unto them, nor serve them...</p> <p><b>6</b> Thou shall not take the name of the LORD thy G-d in vain...</p> <p><b>7</b> Remember the Sabbath day, to keep it holy...</p> <p><b>11</b> Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy G-d giveth thee.</p> <p><b>12</b> Thou shall not murder.</p> <p>Thou shall not commit adultery.</p> <p>Thou shall not steal. Thou shall not bear false witness against thy neighbour.</p> <p><b>13</b> Thou shall not covet thy neighbour's house; thou shall not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</p>	<p><b>א</b> וַיְדַבֵּר אֱלֹהִים, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר.</p> <p><b>ב</b> אֲנִכִּי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ</p> <p><b>ג</b> לֹא-תַעֲשֶׂה לְךָ פֶסֶל, וְכָל-תְּמוּנָה... לֹא-תִשְׁתַּחֲוֶה</p> <p><b>ו</b> לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ, לְשׁוּא:  כִּי לֹא</p> <p><b>ז</b> זָכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ...</p> <p><b>יא</b> כִּבֹּד אֶת-אָבִיךָ, וְאֶת-אִמְךָ--לְמַעַן, יֵאָרְכוּן</p> <p><b>יב</b> לֹא תִרְצַח, {ס} לֹא תִנָּאֵף; {ס} לֹא תִגְנֹב,</p> <p><b>יג</b> לֹא תִחַמֵּד, בֵּית רֵעֶךָ; {ס} לֹא-תִחַמֵּד אִשְׁתְּ</p>
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Appendix 1: The Uniqueness of Sinai

Source 7

<p><b>32</b> For ask now of the days past, which were before you, since the day that G-d created man upon the earth, and from the one end of heaven unto the other, whether there has ever been any such thing as this great thing is, or has been heard like it?</p>	<p><b>לב</b> כִּי שָׁאַל-נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר-הָיוּ  לֹג הַשְּׁמַע עִם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ-</p>
<p><b>33</b> Did ever a people hear the voice of G-d speaking out of the midst of the fire, as you have heard, and live?</p>	<p><b>לד</b> או הִנָּסָה אֱלֹהִים, לְבוֹא לְקַחַת לוֹ גּוֹי</p>
<p><b>34</b> Or has G-d miraculously gone to take for Himself a nation from within another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord your G-d did for you in Egypt before your eyes?</p>	<p><b>לה</b> אִתָּה הָרָאָתָּ לְדַעַת, כִּי יְהוָה הוּא  לו מן-הַשָּׁמַיִם הַשְּׁמִיעַךְ אֶת-קוֹלוֹ, לְיִסְרֹךְ;</p>
<p><b>35</b> To you it was shown, that you would know that the Lord, He is G-d; there is none else beside Him.</p>	<p><b>לז</b> וְתַחַת, כִּי אָהַב אֶת-אֲבֹתֶיךָ, וַיִּבְחַר  לח להוריש, גוֹיִם גְּדוֹלִים וְעַצְמִים מִמֶּנֶךָ--</p>
<p><b>36</b> Out of heaven He caused you to hear His voice, that He might instruct you; and upon earth He caused you to see His great fire; and you heard His words from the midst of the fire.</p>	<p><b>לט</b> וַיְדַעְתָּ הַיּוֹם, וְהִשְׁבַּתָּ אֶל-לִבְבְּךָ, כִּי יְהוָה  מ וְשִׁמְרָתָּ אֶת-חֻקָּיו וְאֶת-מִצְוֹתָיו, אֲשֶׁר-</p>
<p><b>37</b> And because He loved your fathers, and chose their descendants after them, and brought you out with His presence, with His great power, out of Egypt,</p>	<p>דברים פרק ד</p>
<p><b>38</b> To drive out nations from before you, greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day;</p>	
<p><b>39</b> Know this day, and lay it on your heart, that the Lord, He is G-d in heaven above and upon the earth beneath; there is none else.</p>	

**40** And you shall keep His statutes, and His commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may lengthen your days upon the land, which the Lord your G-d gives you forever.

Deuteronomy Chapter 4

## A Rational Approach to the Torah's Divine Origin Lawrence Kelemen

The beginnings of all ancient and modern religions have a common thread: one or two people have a revelation and persuade others to follow. Thus, for example, Buddhist writings tell us that Prince Siddhartha Gautama launched Buddhism after his solitary ascendance through the eight stages of Transic insight; Islamic texts tell us that Muhammad founded Islam following the first of many personal, prophetic experiences; Christian writings reveal that Paul first met Jesus, converted to Christianity, and spread the faith more than three decades after Jesus' death; Joseph Smith, Jr., and his partner, Oliver Cowdery, launched the Church of Jesus Christ of Latter-day Saints (the Mormon church) after the two men were visited by angels and long-dead disciples of Jesus; and Sun Myung Moon launched the Unification Church after privately receiving direct orders to do so from Jesus himself. The beginnings of Children of God, Christian Science, Eckankar, Elan Vital, I AM, and Theosophy — in fact, the beginnings of all world religions — are equally unverifiable. Never does a large, clearly identifiable group of people experience prophecy and live to tell others about it. Moreover, in a handful of cases wherein large groups of people supposedly witnessed miracles, rarely are these witnesses named or identified in any way that would allow for verification; and in the very exceptional cases involving clearly identified groups of witnesses, never more than one or two of the religion's current adherents claim to have met or descended directly from the named witnesses. In all these cases, the religion's credibility rests on the credibility of its one or two founders. While it is certainly possible that the beginnings claimed by any of the thousands of sects and cults included in the world's more than three hundred major religious traditions could be true, it is easy to imagine how charismatic charlatans could have launched any of these movements.

The one known exception to this rule is Judaism. The Torah claims that every Jewish man, woman, and child alive in 1312 B.C.E. — about three million people, according to the Torah — heard God speak at Mount Sinai and survived to teach their descendants about the event. Here we have an easily identifiable group — all of Jewry — who could have verified or denied the story any time during the first two or three generations after the alleged mass prophecy transpired. While it is easy to imagine how most religious mythologies could have been fabricated and spread, understanding how Judaism could be a lie requires more extensive analysis.

### **Smart Lies and Foolish Lies**

Anyone who has studied history will affirm that people are gullible. We consistently find that sufficiently charismatic leaders can persuade people of any lie, even a lie that obligates followers to engage in painful or self-destructive behavior, *as long as followers cannot check the lie*. Lies that cannot be checked or validated are “smart” lies, insofar as they are maximally seductive. However, claims that can be checked, “foolish” lies, tend to be tested and rejected, especially when the lie obligates followers in unpleasant or suicidal observances.

As an illustration of this principle, consider the case of the California cult known as Heaven's Gate. The group, led by Marshall Applewhite, included seventeen men and twenty-one women between the ages of eighteen and seventy-two. Applewhite taught his followers that he was an alien who first “moved into and took over” Jesus' body just prior to Christianity's founding, and that he again in 1970 “incarnated into” his current human body. In March 1998, Applewhite revealed to his followers a prophecy indicating that an approaching spaceship trailing the Hale Bopp comet was coming to pick up members of Heaven's Gate, but that they would have to take lethal doses of phenobarbital in order to join him aboard the alien craft. On video, members of the group affirmed their faith in Applewhite's vision and then commenced committing suicide. Significantly, Applewhite did not tell his followers that “the spaceship that dropped you (or your grandparents) here on Earth is coming to pick you up.” This would be a foolish lie. Applewhite, like all successful religious leaders, told smart lies — lies that couldn't be checked.

### **Moses Theory and Fred Theory**

The claim that three million people heard God speak appears in every intact Torah scroll ever found. The claim is either true or false. If it is a lie, and no such revelation ever took place, at some time in the past someone must have made such a claim. If we contemplate what the scene must have looked like when a false claim of national prophecy was first launched, we find



ourselves locked into one of two scenarios: The person making the claim either told his followers (a) that the national prophecy happened in the present — “You *personally* heard God speak” — or (b) that the national prophecy happened in the past — “Your *ancestors* once heard God speak.” We might call the first theory “Moses Theory,” since the Torah records that “Moses” was the name of Jewry’s leader when the prophecy took place. We can call the second possibility “Fred Theory,” since the leader during this post-Sinaitic period need not be Moses — he might as well be Fred.

According to Moses Theory, ancient Jewry’s leader told a foolish lie: “You personally heard God speak, and He said these words: ‘I am the Lord your God. . . .’” We can imagine the scene as people first examined the supposedly divine Torah and their charismatic leader tried to explain to Jewry some of the text’s more unpleasant rituals: “Circumcision? Yes, use a very sharp knife and a quick downward motion . . . *and it was the God Whom you heard speak Who told me you should do this!*” People would probably know if they had heard God speak; and if they hadn’t heard God speak, they might be a little hesitant to accept the Torah’s validity. Because people won’t accept foolish (checkable) lies that demand self-destructive behavior, even critics who posit that the Torah is a fictional, man-made document reject Moses Theory.

Those who view the Torah as a work of human imagination therefore put their faith in Fred. They posit that the initial lie was: “God spoke not to you but to your ancestors. He gave them the Torah. They carried the Jewish tradition for a period but then fumbled, and it was forgotten. Now I, Fred, am returning to you your long-lost religious heritage.”

When would Fred claim the national prophecy took place? If he said it happened recently — to his followers’ parents, grandparents, or great-grandparents — the lie would be checked, discovered, and rejected. Therefore, Fred must claim the national prophecy took place during “ancient times,” five hundred or a thousand years earlier.

This is a smart lie insofar as it can’t be checked. Followers would understand why they have no memory of a tradition supposedly lost hundreds or thousands of years before. However, followers would reasonably wonder how Fred himself recalls this otherwise forgotten tradition. Fred could explain things, again with a smart (uncheckable) lie, claiming that God spoke to him alone and revealed the Torah’s long-lost text and the story of its original revelation at Mount Sinai. Indeed, most modern skeptics gravitate toward a theory like this.

A major problem with this theory is we’ve never heard of Fred or his heroic resurrection of Judaism. Certainly one of the most significant events in Jewish history would have been the fumble, when world Jewry forgot they were the three million prophets, and the recovery, when Fred reminded the Jews about the national prophecy at Mount Sinai. Yet in an otherwise comprehensive Jewish history we find no mention of such a claim. Jewish texts describe myriad historical crises and the heroes who assisted during these difficult times. We know that Moses brought the Torah down from Mount Sinai, Joshua first brought the Jews into the Land of Israel, David slew Goliath, Solomon built the Temple in Jerusalem, and Ezra brought the Jews back to the Land of Israel after the Babylonian exile. We know that Rabbi Judah the Prince compiled the Mishnah and that Ravina and Rav Ashi compiled the Talmud. We know about Maimonides, Nachmonides, and hundreds of other stars of medieval Jewry and what their respective contributions were. We possess detailed records about every great Jewish personality, except for one. We don’t have any mention of the man who reminded Jewry that they were the only people in human history ever to experience national prophecy, and we don’t have any record of the amnesia Fred rescued them from.

Until two hundred years ago (with the founding of the Reform movement), every Jew and member of a Jewish breakaway group (like the Christians, Sadducees, and Karaites) affirmed that ancient Jewry, *their direct ancestors*, had experienced national prophecy at Mount Sinai. Indeed, virtually every Jew alive today can trace himself back to Orthodox relatives (usually within five generations) who believed with all their heart and soul that they were links in an *unbroken* genealogical chain going back to Sinai. Yet not a single ancient or contemporary individual or religious community has any tradition about the man who should have been the second greatest hero of Jewish history: Fred. Why? Calm, unbiased observers will be quick to admit that perhaps there never was a “Fred” who lied about a national revelation; perhaps something supernatural really transpired at Sinai.

(Occasionally people try to pin the title “Fred” on minor players like Hilkeyahu, Shafan, or

Yoshiyahu. At best, such attempts are forced and ask the reader to interpret texts with crowbar and mallet in hand. They also require shamefully contrived rationalizations attempting to explain (a) why not one Biblical verse explicitly mentions the key point that the Jews forgot about the Torah and “Fred” reintroduced them to it, and (b) why the name of the second most important Jewish hero (next to Moses) appears in the Bible less often than the names “Pharaoh,” “Yeravam,” and “Haman.”)

### **Science, History, and the Probability Paradox**

The ultimate attack on both Moses and Fred Theories sprouts from the work of physicists and historians. Physicists believe that the laws of nature are constant and can be depended upon, and that therefore natural events will reoccur. Indeed, when faced with a phenomenon that cannot be naturally duplicated, scientists and historians doubt it ever transpired naturally in the first place.

As an illustration, imagine someone exhibited a brick of solid gold and claimed that it was once wood, but that he had used a natural chemical process to convert the wood into gold. Imagine further that twenty thousand chemists were handed a description of the process supposedly used, but that in fifty years of trials not a single experimenter succeeded in duplicating the effect. What would the scholarly community conclude? Precisely because we believe that natural events will happen more than once, we would deduce either that wood never really became gold, or, if the phenomenon really took place, that it transpired supernaturally.

The axiom that natural events reoccur is translated by historians into the principle “History repeats itself.” Since history is the story of natural creatures interacting according to natural laws, we expect and do find the same sort of human experiences and responses happening over and over again. Hence religions throughout history and across the globe have produced a strikingly limited set of claims of how they began: *individual* founders of religion have interacted with the gods, sun, moon, stars, oceans, trees, animals; *individuals* claim to have been visited by the dead or by aliens from outer space; and *individuals* claim to be incarnations of divinity. Although the details of theology vary, all of the general claims about how the world’s religions began fit neatly into a handful of general categories. There is only one categorically unique claim in mankind’s religious history: only the Torah claims that a large, easily identifiable group heard God speak and survived to tell about it.

The Torah is aware of its uniqueness and unabashedly offers this challenge to every Jew who has lived since Sinai:

You might inquire about times long past, going back to the time God created man on earth [exploring] one end of the heavens to the other. See if anything as great as this has ever happened, or if the like has ever been heard. Has any nation ever heard God speaking out of fire, as you have, and still survived?

(*Deuteronomy* 4:32–33)

Crucially, the Torah’s claim about national revelation isn’t esoteric. If a religion claimed to have started when a centipede metamorphosed into a gorilla who, falling into a river, exploded in flame and disintegrated into ashes before rising in the form of a great human prophet, we would understand why such a claim might never be repeated. It is unlikely that two people would independently dream up identical stories with such intricate and nonintuitive details. Yet the Jewish claim is obvious and simple: God spoke to a group of people. This is the sort of claim that would occur to anyone.

Moreover, the claim of mass revelation was needed by other religions. Because Jews believed that millions of people — all of their ancestors — received the Torah directly from God, they were hesitant to accept just Jesus or Muhammad’s word that the Torah had been annulled. If God changed His mind, Jewry reasoned, why didn’t He let us or any other large group of people know? Furthermore, intelligent pagans might have wondered why, if God really intended to reveal an equally acceptable alternative to Judaism, He didn’t do it in front of a few million non-Jews. By hesitating to claim a mass prophecy, early Christians and Muslims thus lost an opportunity to raise their credibility, even in the gentile world.

Skeptics who would construct apparently reasonable scenarios explaining Judaism’s beginning are thus faced with a paradox: as they become more convinced of any scenario’s plausibility, they become increasingly incapable of explaining why no other group seized the obvious, simple, and valuable claim of national prophecy. Maybe one generation of Jews was unusually wily and succeeded in forming and maintaining a national conspiracy. Maybe one

generation of Jews were exceedingly gullible and incorporated the whole story without checking their older relatives. Maybe the Jews were developmentally disabled or on a massive drug trip. Maybe thunder sounded like “I am the Lord, thy God. . . .” Whatever scenario we formulate, we face the challenge: if it’s natural for an entire people to think they or their ancestors heard God speak, why didn’t it happen more than once in history? Just as thousands of failed trials would persuade us that wood cannot naturally be transformed into gold, so too the total absence from history of the most basic religious claim — national revelation — should tell us that people don’t naturally come to the conclusion that they or their ancestors experienced prophecy.

We understand the beginnings of Buddhism, Christianity, Islam, and modern cults. We can envision how such faiths started. But how do we explain Judaism’s genesis? What rational, natural explanation describes the events leading to the only claim of mass revelation in four thousand years of recorded human history? The proposition that God indeed spoke to the Jewish nation seems at least as probable as the alternatives.

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*Our Story: An Introductory Outline of Jewish History*

Unit 4

The First Temple: David & Solomon

Beginning with a few words about the period of the Judges, this unit focuses on the greatness of the early Kingship and the early Temple, through the lens of the major events, struggles, successes and failures of King David and King Solomon.

Unit 4: The First Temple, David & Solomon

Source 1

<p><i>In those days, there was no king in Israel, everyone did what was right in his eyes. (Judges 21:25)</i></p>	<p>בַּיָּמִים הָהֵם, אִין מֶלֶךְ בְּיִשְׂרָאֵל: אִישׁ</p>
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Source 2

<p>And G-d said to Samuel, "... Fill up your horn with oil and go, I am sending you to Jesse of Bethlehem, because I have seen among his sons a King for me."</p> <p>And Samuel did that which G-d told him and he went to Bethlehem. ... And he called them to an offering.</p> <p>And when they came, he saw Eliav and said (to himself), "G-d is with his anointed one."</p> <p>And G-d said to Samuel, "Do not look at his appearance or his height, for I am disgusted with him. (My vision is) not like the vision of man – because man's vision is (only) with his eyes, but G-d sees to the heart."</p> <p>And Jesse called Avinadav and brought him in front of Samuel. And he said, "G-d does not choose this one either."</p> <p>And Jesse brought Shamah and he said, "G-d does not choose this one either."</p> <p>And Jesse brought his seven sons in front of Samuel. And Samuel said to Jesse, "G-d does not choose any of these."</p> <p>And Samuel said to Jesse, "Are these all of your young men?" And he said, "The youngest one remains, he is with the sheep." And Samuel said to Jesse, "Send for him ..."</p>	<p>א וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל, ... מִלֵּא קֶרֶן</p> <p>ד וַיַּעַשׂ שְׁמוּאֵל, אֶת אֲשֶׁר דִּבֶּר יְהוָה,</p> <p>ו וַיְהִי בְּבוֹאָם, וַיִּרְא אֶת-אֶלְיָאָב; וַיֹּאמֶר,</p> <p>ז וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל, אֶל-תִּבְטֵ אֶל-</p> <p>ח וַיִּקְרָא יְשׁוּ אֶל-אֲבִינָדָב, וַיַּעֲבֶרְהוּ לִפְנֵי</p> <p>ט וַיַּעֲבֵר יְשׁוּ, שָׁמָּה; וַיֹּאמֶר, גַּם-בְּזֶה לֹא-</p> <p>י וַיַּעֲבֵר יְשׁוּ שְׁבַעַת בָּנָיו, לִפְנֵי שְׁמוּאֵל;</p> <p>יא וַיֹּאמֶר שְׁמוּאֵל אֶל-יְשׁוּ, הֲתַמּוּ הַנְּעָרִים,</p> <p>יב וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אֲדָמוֹנִי, עִם-יִפְּה</p>
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<p>And they sent and brought him, he was with a ruddy complexion with nice eyes and good looking.</p> <p>And G-d said come and anoint him because he is it (the King)." Shmuel I, ch. 16</p>	<p>שמואל א פרק טז</p>
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## Source 3

<p>And now say this to my servant, to David ... 'I took you from the corral from watching the sheep, and made you the leader of My People of Israel.</p> <p>And I was with you wherever you went. And I destroyed all of your enemies ...'</p> <p>And G-d said that [He] will establish a</p>	<p>ח ועתה כה-תאמר לעבדי לדוד ... אני ט ואהיה עמך, בכל אשר הלכת, ואכרתה יא ... והגיד לך יהוה, כי-בית יעשה-לך יב כי ימלאו ימך, ושכבת את-אבתך, יג הוא יבנה-בית, לשמי ... טז ונאמן ביתך וממלכתך עד-עולם,</p>
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## Source 4

<p>1 And G-d sent [the prophet] Nathan to David ... and [he] said to him: "There were two men in one city: the one rich, and the other poor.</p> <p>2 The rich man had very many flocks and herds;</p> <p>3 but the poor man had nothing save one little ewe lamb, which he had bought and reared; and it grew up together with him, and with his children; it ... lay in his bosom, and was unto him as a daughter.</p> <p>4 And there came a traveler to the rich man, and [the rich man] did not take of his own flock ...but took the poor man's lamb,</p>	<p>א וישלח יהוה את-נathan, אל-דוד ... ויאמר ב לעשיר, הנה צאן ובקר--הרבה מאד ג ולרש אין-כל, כי אם-כבשה אחת קטנה ד ויבא הלך, לאיש העשיר, ויחמל לקחת ה- ו יחר-אף דוד באיש, מאד; ויאמר,</p>
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<p>and prepared it for the man that was come to him.</p> <p><b>5-6</b> And David's anger was greatly kindled against the man; and he said to Nathan: 'As G-d lives, the man who did this deserves to die ...because he did this thing, and because he had no pity.'</p> <p><b>7</b> And Nathan said to David: 'You are the man! So says the Lord, G-d of Israel: I anointed you King over Israel ...</p> <p><b>8</b> and I gave you ... the house of Israel and of Judah; and if that were too little, then would I add for you so much more.</p> <p><b>9</b> Why then have you despised the word of G-d, to do that which is evil in My sight? Uriah the Hittite you killed with the sword, and his wife you took to be your wife, and him you killed with the sword of children of Ammon.</p> <p><b>10</b> Now therefore, the sword shall never depart from your house; because you have despised Me, and because you took the wife of Uriah the Hittite to be your wife</p> <p><b>11</b> So says G-d: Behold I will raise up evil against you out of your own house ...</p> <p><b>13</b> And David said unto Nathan: 'I have sinned against the LORD.</p> <p style="text-align: center;"><b>2 Samuel Chapter 12</b></p>	<p><b>ז</b> וַיֹּאמֶר נָתָן אֶל-דָּוִד, אַתָּה הָאִישׁ; כֹּה-</p> <p><b>ח</b> וְנִאֲתָנָה לְךָ ... אֶת-בַּיִת יִשְׂרָאֵל וַיהוּדָה;</p> <p><b>ט</b> מִדּוֹעַ בְּזִית אֶת-דָּבָר יְהוָה, לַעֲשׂוֹת הָרַע</p> <p><b>י</b> וְעַתָּה, לֹא-תִסּוּר חֶרֶב מִבֵּיתְךָ--עַד-עוֹלָם:</p> <p><b>יא</b> כֹּה אָמַר יְהוָה, הִנְנִי מְקִים עָלֶיךָ רָעָה</p> <p><b>יג</b> וַיֹּאמֶר דָּוִד אֶל-נָתָן, חָטָאתִי לַיהוָה;</p> <p style="text-align: center;"><b>שמואל ב פרק יב</b></p>
<p>Source 5</p> <p><b>5</b> ... G-d appeared to Solomon in a dream by night; and G-d said: 'Ask what I shall give you.'</p> <p><b>6</b> And Solomon said: 'You showed to Your servant David, my father, great kindness, as</p>	<p><b>ה</b> בְּגִבְעוֹן, נִרְאָה יְהוָה אֶל-שְׁלֹמֹה--בְּחִלּוֹם</p> <p><b>ו</b> וַיֹּאמֶר שְׁלֹמֹה, אַתָּה עָשִׂיתָ עִם-עַבְדְּךָ דָּוִד</p>

he walked before You in truth, and in righteousness, and in uprightness of heart with You; and You have kept for him this great kindness, that You gave him a son to sit on his throne, as it is this day.

7 And now, O LORD my G-d, You have made Your servant king instead of David my father; and I am but a little youth; I know not how to go out or come in<sup>1</sup>.

8 And Your servant is in the midst of Your people whom You have chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give Your servant therefore an understanding heart to judge Your people, that I may discern between good and evil; for who is able to judge this Your great people?'

10 And the speech pleased G-d, that Solomon had asked this thing.

11 And G-d said to him: 'Because You have asked for this thing, and did not ask for a long life, nor for riches for yourself, nor for the life of your enemies; but have asked for yourself understanding to discern justice;

12 Behold, I have done according to your word: I have given you a wise and an understanding heart; so that there have been none like you before you, neither after you shall any arise like you.

13 And I have also given you that which

14 And if You will walk in My ways, to

ז וְעַתָּה, יְהוָה אֱלֹהֵי, אַתָּה הַמְלַכְתָּ אֶת-

ח וְעַבְדְּךָ--בְּתוֹךְ עַמְּךָ, אֲשֶׁר בְּחַרְתָּ: עַם-רַב,

ט וְנִתַּתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ, לְשִׁפְטֵי אֶת-עַמְּךָ,

י וַיִּיטֹב הַדְּבָר, בְּעֵינֵי אֲדֹנָי: כִּי שָׁאַל

יא וַיֹּאמֶר אֱלֹהִים אֵלָיו, יַעַן אֲשֶׁר שָׁאַלְתָּ

יב הִנֵּה עֲשִׂיתִי, כְּדַבְּרֶיךָ; הִנֵּה נֹתַתִּי לְךָ, לֵב

יג וְגַם אֲשֶׁר לֹא-שָׁאַלְתָּ נֹתַתִּי לְךָ, גַּם-עֲשֹׂךָ

יד וְאִם תֵּלֵךְ בְּדַרְכָּי, לְשֹׁמֵר חֻקֵּי וּמִצְוֹתַי,



<p>Source 6</p> <p>And he became wiser than all men ...His fame spread through all the surrounding nations.</p> <p>He composed 3,000 parables, and 1,005 poems.</p> <p>He discoursed about trees, from the cedars of Lebanon to the hyssop that grows from the wall. He also discoursed about animals, birds, creeping things and fish.</p> <p>People of all nations came to hear</p> <p style="text-align: right;">1 Kings 5:11-14</p>	<p>יא וַיִּחְכַּם, מִכָּל-הָאָדָם... וַיְהִי-שְׁמוֹ בְּכָל-</p> <p>יב וַיִּדְבֹר, שְׁלֹשֶׁת אֲלָפִים מִשָּׁל; וַיְהִי שִׁירוֹ,</p> <p>יג וַיִּדְבֹר, עַל-הָעֵצִים, מִן-הָאֲרָז אֲשֶׁר</p> <p>יד וַיְבֹאוּ, מִכָּל-הָעַמִּים, לִשְׁמֹעַ, אֶת חֻכְמֹת</p>

<p>Source 7</p> <p>3:16 Then came there two women<sup>11</sup>... unto the king, and stood before him.</p> <p>3:17 And the one woman said: 'Oh, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.</p> <p>3:18 And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house.</p> <p>3:19 And this woman's child died in the night; because she lay on it.</p> <p>3:20 And she arose at midnight, and took my son from beside me, while [I] slept, and laid it in her bosom, and laid her dead child in my bosom.</p> <p>3:21 And when I rose in the morning to give my child suck, behold, it was dead;</p>	<p>טז אָז תָּבֹאנָה, שְׁתֵּי נָשִׁים... אֶל-הַמֶּלֶךְ;</p> <p>יז וַתֹּאמֶר הָאִשָּׁה הָאֶחָת, בִּי אֲדֹנָי, אֲנִי</p> <p>יח וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, לְלִדְתִי, וַתֵּלֶד, גַּם-</p> <p>יט וַיָּמָת בֶּן-הָאִשָּׁה הַזֹּאת, לְיָלֵה, אֲשֶׁר</p> <p>כ וַתִּקַּם בַּתוֹךְ הַלַּיְלָה וַתִּקַּח אֶת-בְּנִי</p> <p>כא וְאָקָם בְּבֶקֶר לְהִינִיק אֶת-בְּנִי, וְהִנֵּה-יָמָת;</p>
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<p>but when I had looked well at it in the morning, behold, it was not my son, whom I did bear.'</p>	<p><b>כב</b> וַתֹּאמֶר הָאִשָּׁה הָאֲחֵרֶת לֹא כִי, בְּנֵי הַחַי</p>
<p>3:22 And the other woman said: 'Nay; but the living is my son, and the dead is your son.' And the other [woman] said: 'No; but the dead is your son, and the living is my son.' So they spoke before the king.</p>	<p><b>כג</b> וַיֹּאמֶר הַמֶּלֶךְ--זֹאת אִמְרֶתְךָ, זֶה-בְּנֵי הַחַי</p>
<p>3:23 Then said the king: 'The one says: This is my son that lives, and your son is the dead; and the other says: No – but it is your son who is dead and my son is the living [one].'</p>	<p><b>כד</b> וַיֹּאמֶר הַמֶּלֶךְ, קָחוּ לִי-חֶרֶב; וַיָּבֵאוּ</p>
<p>3:24 And the king said: 'Fetch me a sword.' And they brought a sword before the king.</p>	<p><b>כה</b> וַיֹּאמֶר הַמֶּלֶךְ, גִּזְרוּ אֶת-הַיֶּלֶד הַחַי</p>
<p>3:25 And the king said: 'Divide the living child in two, and give half to the one, and half to the other.'</p>	<p><b>כו</b> וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר-בְּנָהּ הַחַי אֶל-</p>
<p>3:26 Then spoke the woman of the living child to the king, for she had pity on her son, and she said: 'Oh, my lord, give her the living child, and in no way kill it.' But the other [woman] said: 'It shall be neither mine nor yours: Divide it!'</p>	<p><b>כז</b> וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר, תִּנּוּ-לָהּ אֶת-הַיֶּלֶד</p> <p><b>כח</b> וַיִּשְׁמְעוּ כָל-יִשְׂרָאֵל, אֶת-הַמְּשָׁפֵט אֲשֶׁר</p>
<p>3:27 Then the king answered and said: 'Give her the living child, and in no way kill it – for she is its mother.'</p>	
<p>3:28 And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of G-d was in him, to do justice.</p>	
<p style="text-align: center;">Kings I: Chapter 3</p>	

Source 8

<p><i>In Solomon's old age, his wives turned away Solomon's heart after other gods.</i></p>	<p><b>ד</b> וַיְהִי, לְעֵת זְקִנְתָּ שְׁלֹמֹה, נָשָׂיו הִטּוּ אֶת-</p>
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*And his heart was not complete with the Lord his G-d, as the heart of David his father.*

1 Kings 11:4-5

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Unit 5

The End of The First Temple and Exile

This unit includes:

- *The Split into Two Kingdoms*
- *Destruction*
- *Why Was the Temple Destroyed?*
- *The First Exile and Purim*

Unit 5: Downfall and Exile  
The End of The First Temple and The First Exile

## Source 1

<p>Your father made our yoke heavy. Now lighten the ... heavy yoke which [your father] laid on us and we will serve you. 1 Kings 12,4</p>	<p>ד אבינך, הקשה את-עלנו; ואתה עתה הקל</p>
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## Source 2

<p>... If this day you will be a servant to this people and serve them, and answer them, and speak to them kindly - they will be your servants forever. 1 Kings 12:7</p>	<p>... אם-היום תהיה-עבד לעם הזה ועבדתם,</p>
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## Source 3

<p>My father made your yoke heavy, but I will add to your yoke 1 Kings 12:11</p>	<p>יא ועתה, אבי העמיס עליכם על כבד, ואני,</p>
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<p>And when all Israel saw that the king hearkened not unto them ... so Israel rebelled against the House of David... 1 Kings 12: 16-19</p>	<p>וירא כל-ישראל, כי לא-שמע המלך אלהם...</p>
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## Source 4

<p>He did what was evil in the eyes of G-d... He erected altars to Baal ... He passed his son through fire, practiced astrology and read omens, and performed necromancy and conjured spirits. He did very much that what was evil in the eyes of the Lord, to anger Him." 2 Kings 21:2-6</p>	<p>ויעש הרע, בעיני יהוה--... ; ויקם מזבח</p>
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## Source 5

<p>Why was the First Temple destroyed? Because of three things that existed then: Idol worship, Immorality, and the Spilling of Blood...</p> <p style="text-align: right;">Talmud Yoma 9b</p>	<p>מקדש ראשון מפני מה חרב מפני ג' דברים שהיו מסכת יומא דף ט,ב</p>
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## Source 6

<p>By the rivers of Babylon, there we sat down, we also wept, when we remembered Zion.</p> <p>We hung our lyres on the willows in its midst.</p> <p>For there our captors demanded of us a song; and those who tormented us required of us happiness, saying, Sing us one of the songs of Zion.</p> <p>How shall we sing the Lord's song in a foreign land?</p> <p>If I forget you, O Jerusalem, let my right hand forget her cunning.</p> <p>If I do not remember you, let my tongue cleave to the roof of my mouth - if I do not set Jerusalem above my highest joy.</p> <p style="text-align: right;">Psalms<sup>1</sup> 137:1-6</p>	<p>א על נהרות, בבל--שם ישבנו, גם-בכינו:</p>
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## Appendix

### A Short History of the Ninth of Av<sup>1</sup>

1312 BCE	Spies return from 40 days in Israel with evil reports of the Land of Israel. Jewish people cry in despair, give up hope of entering the Land of Israel.
421 BCE	Destruction of First Temple by the Babylonians. About 100,000 Jews killed during invasion. Exile of remaining tribes to Babylon and Persia.
70 CE	Destruction of Second Temple by Romans. Over 2,500,000 Jews die as a result of war, famine and disease. Over 1,000,000 Jews exiled to all parts of the Roman Empire. Over 100,000 Jews sold as slaves by Romans. Countless Jews killed and tortured in gladiatorial "games" and pagan celebrations.
132 CE	Bar Kochba revolt crushed. City of Betar destroyed with over 100,000 killed.
133 CE	Turnus Rufus ploughs site of Temple. Romans build pagan city of Aelia Capitolina on site of Jerusalem and de Judaize the city.
1095 CE	First Crusade declared by Pope Urban II. 10,000 Jews killed in first month of Crusade. Crusades bring death and destruction to thousands of Jews, totally obliterate many communities in Rhineland and France.
1290 CE	Expulsion of Jews from England, accompanied by pogroms and confiscation of books and property.
1492 CE	Inquisition in Spain and Portugal culminates in the expulsion of the Jews from the Iberian Peninsula. Families separated, many die by drowning, massive loss of property.
1914 CE	Britain and Russia declare war on Germany. First World War begins. World War I issues are left unresolved, ultimately causing Second World War and Holocaust. 75% of all Jews in war zones. Jews in armies of all sides - 120,000 Jewish casualties in armies. Over 400 pogroms immediately following war in Hungary, Ukraine, Poland and Russia.
1942 CE	Deportations from Warsaw Ghetto to the Treblinka concentration camp begin.
1994 CE	The deadly bombing the building of the AMIA (the Jewish community center in Buenos Aires, Argentina) which killed 86 people and wounded some 300 others.

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Unit 6

The Second Temple Period

This unit focuses on:

- *A New Temple*
- *The Story of Chanukah*
- *Rome*
- *The Destruction of the Second Temple*



Unit 6: The Second Temple Period

Source 1

<p><b>1</b> Now in the first year of Cyrus, King of Persia... G-d stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:</p> <p><b>2</b> 'Thus saith Cyrus King of Persia: All the kingdoms of the earth hath the Lord, the G-d of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah.</p> <p><b>3</b> Whoever there is among you of all His people... let him go up to Jerusalem ... and build the house of the Lord, G-d of Israel... Ezra Chapter 1</p>	<p><b>א</b> וּבְשָׁנַת אַחַת, לְכוּרֶשׁ מֶלֶךְ פָּרַס ... הָעִיר</p> <p><b>ב</b> כִּיָּה אָמַר, כִּרְשׁ מֶלֶךְ פָּרַס--כֹּל מַמְלָכוֹת</p> <p><b>ג</b> מִי-בְּכֶם מִכָּל-עַמּוֹ ... וַיַּעַל, לִירוּשָׁלַם</p> <p>עזרא פרק א</p>
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Source 2

<p>Since the First Temple was destroyed...the Urim and Tumim ceased and there is no longer a King from the House of David</p> <p>...Since the death of Chagai, Zechariah and Malachi, the Divine Spirit left Israel Sotah 48b</p>	<p>משחרב בהמ"ק ראשון ... ופסקו אורים</p> <p>... משמתו חגי זכריה ומלאכי נסתלקה</p> <p>סוטה דף מח,ב</p>
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Source 3

43	And King Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.
44	And all nations consented according to the word of king Antiochus.
45	And many of Israel consented to his service, and they sacrificed to idols, and profaned the Sabbath.
46	And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Judah: that they should follow the law ...
47	And should forbid ... sacrifices ...
48	And should prohibit the Sabbath and the festival days to be celebrated.
49	And he commanded the holy places to be profaned ...
50	And he commanded altars to be built, and temples, and idols, and swine's flesh to be

	offered [in the Temple] ...
51	And that they [the Jews] should leave their children uncircumcised ...
52	And that whosoever would not do according to the word of king Antiochus should be put to death ...
53	...and he appointed rulers over the people that should force them to do these things.
	Book of Maccabees, First Chapter

## Source 4

Women who allowed their sons to be circumcised were killed with their sons tied around their necks. The scholars of Israel were hounded, hunted down and killed. Jews who refused to eat pork or sacrifice hogs were tortured to death ... Even the smallest hamlet in Judah was not safe from the oppression of the Hellenists. The altars to Zeus and other pagan deities were erected in every village, and Jews of every area were forced to participate in the sacrificial services.

Rabbi Berel Wein, Echoes of Glory, p. 63

## Source 5

<p>In the days of Mattisyahu son of Yochanan, High Priest, the Hasmonean and his sons, when the evil Greek Empire stood against Israel, trying to cause them to forget Your Torah and take them away from Your Will.</p> <p>You in Your great mercy stood up for them during their hardships. You fought for them, judged for them, and took revenge for them. You gave over the strong to the few, the many to the weak, the impure to the pure, the evil to the good, the malicious to those who toil in Your Torah, and made for Yourself a great and holy name in Your world.</p> <p>And for Your nation, Israel, you brought a great salvation and rescue until this day. Later, You brought Your children to Your habitation and they cleansed your Sanctuary, purified your Holy Place and kindled lights in the courtyards of Your Holy Place. And they established these eight days of Chanukah to give thanks and praise to Your holy name.</p>	<p>בימי מתתיהו בן יוחנן כהן גדול,</p>
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## Source 6

*"Infanticide during antiquity has usually been played down despite literally hundreds of clear references by ancient writers that it was an accepted, everyday occurrence. Children were thrown into rivers, flung into dung-heaps and cess trenches, 'potted' in jars to starve to death, and exposed in every hill and roadside, 'a prey for birds, food for wild beasts to rend.' (Euripides, Ion, 504)"*

Lloyd DeMause, *The Evolution of Childhood* (pp. 25-26)

#### Source 7

<p>Caesarea and Jerusalem:</p> <p>If someone will tell you, "both are destroyed," do not believe it;</p> <p>If someone will tell you, "both are standing," do not believe it.</p> <p>But if someone will tell you, "Caesarea is destroyed and Jerusalem is standing," or "Jerusalem is destroyed and Caesarea is standing" that you can believe.</p> <p>Megillah 6a</p>	<p>קסרי וירושלים אם יאמר לך אדם חרבו שתיהן אל תאמן ישבו שתיהן אל תאמן חרבה קסרי וישבה ירושלים חרבה מגילה דף ו,א</p>
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#### Source 8

<p>"A great civilization is not conquered from without until it has destroyed itself from within."</p> <p>American historian Will Durant</p>
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#### Source 9

<p>Why was the First Temple destroyed? Because of three things that existed then: Idol worship, Immorality, and the Spilling of Blood...</p> <p>Why was the ... Second Temple destroyed? Because of Baseless Hatred<sup>1</sup></p> <p>This teaches that Baseless Hatred is as bad as the three sins of Idol worship, Immorality, and the Spilling of Blood</p> <p>Talmud Yoma 9b</p>	<p>מקדש ראשון מפני מה חרב מפני ג' דברים ...מקדש שני ... מפני מה חרב מפני ללמדך ששקולה שנאת חנם כנגד שלש מסכת יומא דף ט,ב</p>
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*Our Story: An Introductory Outline of Jewish History*

Unit 7

The Development of the Mishna and Gemara

In this unit we deal with the fall of the Temple &  
the establishment of Yavneh  
and then focus on the importance and place of the Oral Torah

Unit 7: Development of the Mishna & Gemara

Source 1 from Talmud Gittin 56a-b

<p>Abba Sikra, the head of the biryoni (bandits) in Jerusalem, was the nephew of Rabbi Yochanan ben Zakkai. He (R. Yochanan) sent to him saying, Come to visit me privately. When [Abba Sikra] came, [Rabbi Yochanan ben Zakkai] said to him: How long are you going to carry on in this way and kill all the people with starvation?"</p> <p>He replied: "What can I do? If I say a word to them, they will kill me."</p> <p>He said: "Devise some plan for me to escape. Perhaps I shall be able to save a little." [Abba Sikra] said to him: "Pretend to be ill, and let everyone come to inquire about you. Bring something evil-smelling and put it by you so that they will say you are dead..."</p> <p>[Rabbi Yochanan ben Zakkai escaped and approached the Roman commander]</p> <p>When he reached the Romans, he said: "Peace to you, O King. Peace to you, O King."<sup>1</sup></p> <p>...</p> <p>He [Vespasian] said: "Your life is forfeit ... because I am not a king and you call me king ... At this point a messenger came to him from Rome saying: "...the Emperor is dead, and the notables of Rome have decided to make you king."</p> <p>... He [Vespasian] said: "I am now going and will send someone to take my place. You can, however, make a request of me and I will grant it."</p>	<p>אבא סקרא ריש בריוני דירושלים בר הוה שלח ליה תא בצינעא לגבאי א"ל מאי איעביד דאי אמינא להו א"ל חזי לי תקנתא לדידי דאיפוק א"ל נקוט נפשך בקצירי וליתי כולי כי מטא להתם אמר שלמא עלך אמר... ליה מיזל אזילנא ואינש</p>
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He said to him: "Give me Yavneh and its scholars..." <sup>1</sup>	
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## Source 2

... you may kill of your herd and flock, which the LORD gave you, <i>as I have commanded you</i> <sup>1</sup> , and you may eat within your gates, after all the desire of your soul.	וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאֲנֶךָ אֲשֶׁר נָתַן ה' לְךָ,
Deuteronomy Chapter 12	דברים פרק יב

## Source 3

<b>18</b> And you shall place these My words on your hearts and on your souls, and bind them for a sign on your hands, and they shall be frontlets between your eyes. <b>19</b> And you shall teach them your children, talking of them, when you sit in your house, and when you walk on the way, and when you lie down, and when you get up <b>20</b> And you shall write them upon the door-posts of your house and upon your gates;	יח וְשַׂמְתֶּם אֶת-דִּבְרֵי אֱלֹהִים, עַל-לִבְבְּכֶם וְעַל-
Deuteronomy Chapter 11	דברים פרק יא

## Source 4

There is no description of them<sup>1</sup> nor any hint as to how they must be made. The Torah merely outlines their contents and tells us nothing more. It is most important to realize that G-d gave us the Torah in two parts. There is the Written Torah (*Torah SheBeKesav*) which we keep in the ark. However, there is also the Unwritten or Oral Torah (*Torah SheBaal Peh*) consisting of the oral tradition handed down from Sinai.

The Torah was not meant to be a mere book, lying on the shelf. It was meant to be part of the everyday life of an entire people. As such, it could only be transmitted by word of mouth. The Oral Torah was handed down from teacher to disciple for almost 1500 years, until the harsh Roman persecutions finally threatened to extinguish it completely. Finally, some 1700 years ago, it was written down to form the Talmud. The Talmud itself cites Tefillin as a prime example of a case where the full description of a commandment is found only in the Oral Torah

“Tefillin”, Rabbi Aryeh Kaplan, NCSY publications 1973

## Source 5

The Written Torah (*Torah shebektav*) is to be to the (*Torah shebeAl Peh*) in the relation of short notes on a full and extensive lecture on any scientific subject. For the student

who has heard the whole lecture, short notes are quite sufficient to bring back afresh to his mind at any time the whole subject of the lecture. For him, a word, an added mark of interrogation, or exclamation, a dot, the underlining of a word, etc., etc., is often quite sufficient to recall to his mind a whole series of thoughts, a remark, etc.

For those who had not heard the lecture from the Master, such notes would be completely useless. If they were to try and reconstruct the scientific contents of the lecture literally from such notes they would of necessity make many errors. Words, marks, etc which serve to those scholars who had heard the lecture as instructive guiding stars to the wisdom that had been taught and learnt, stare at the uninitiated as unmeaning sphinxes. The wisdom, the truths, which the initiated reproduce from them (but do not produce *out of them*) are sneered at by the uninitiated, as being merely a clever or witty play of words and empty dreams without any real foundation

Rabbi Shimshon Raphael Hirsch

Commentary on Exodus 21:2

#### Source 6

The Oral Torah was originally meant to be transmitted by word of mouth. It was transmitted from master to student in such a manner that if the student had any question, he would be able to ask, and thus avoid ambiguity. A written text, on the other hand, no matter how perfect, is always subject to misinterpretation....

If the entire Torah would have been given in writing, everyone would be able to interpret it as he desired. This would lead to division and discord among people who followed the Torah in different ways. The Oral Torah, on the other hand, would require a central authority to preserve it, thus assuring the unity of Israel.

Rabbi Aryeh Kaplan, Handbook of Jewish Thought,  
Moznaim 1979, p.179

## Source 7

<p><b>12</b> Our Holy Teacher wrote the Mishnah. From the time of Moshe to Our Holy Teacher, no one had written a work from which the Oral Law was publicly taught. Rather, in each generation, the head of the then existing court or the prophet of the time wrote down for his private use notes on the traditions he had heard from his teachers, and he taught in public from memory.</p>	<p><b>יב</b> רבנו הקדוש חיבר המשנה. ומימות  <b>יג</b> וכן כל אחד ואחד כותב לעצמו כפי</p>
<p><b>13</b> So too, everyone wrote down according to his ability parts of the explanation of the Torah and of its laws he heard, as well as the new matters that developed in each generation, which had not been received by oral tradition, but had been deduced by applying the Thirteen Principles for Interpreting the Torah, and had been agreed upon by the Great Rabbinical Court. Such had always been done, until the time of Our Holy Teacher.</p>	<p><b>יד</b> והוא קיבץ כל השמועות וכל הדינין</p>
<p><b>14</b> He gathered together all the traditions, all the enactments, and all the explanations and interpretations that had been heard from Moshe Our Teacher or had been deduced by the courts of all the generations in all matters of the Torah; and he wrote the Book of the Mishnah from all of them. And he taught it in public, and it became known to all Israel; everyone wrote it down and taught it everywhere, so that the Oral Law would not be forgotten by Israel.</p>	<p><b>טו</b> ולמה עשה רבנו הקדוש כן, ולא הניח</p>
<p><b>15</b> Why did Our Holy Teacher do so, and did not leave things as they were? Because he saw that the number of students was continually going down, calamities were continually happening, wicked government was extending its domain and increasing in power, and the Israelites were wandering and emigrating to remote places. He thus wrote a work to serve as a handbook for all,</p>	<p>משנה תורה להרמב"ם  הקדמה</p>



so that it could be rapidly studied and would not be forgotten ...	
Maimonides, Introduction to Mishna Torah	

### Appendix 1

#### Source 8

Shimon HaTzadik (the Righteous) was of the last survivors of the Men of the Great Assembly. He used to say, the world is based upon three things: on (the study of) Torah, on service [of G-d], and on acts of kindness. Avos 1:2	שמעון הצדיק היה משיירי כנסת הגדולה.  על שלושה דברים העולם עומד, על התורה  מסכת אבות פרק א: ב
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#### Source 9

And if a person wants to claim: “since the rabbis disagreed in several places, I cast doubt upon their statements”, you must rebuke him and explain to him ... that the sages never disagreed about the principles of the commandments, but only regarding the details of their application. The sages learned the principles from their rabbis, but neglected to inquire about some of the details...For example, the sages did not disagree about whether one should light candles for Shabbat; they were only divided in respect to the type of substances to be used in those candles.  Rabbi Avraham Ben David (Ravad) Sefer HaKabbalah	ואם לחשך אדם לומר מפני שנחלקו בכמה
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#### Source 10

Our Rabbis taught: A certain heathen once came before Shammai and asked him, ‘How many Torot (kinds of Torah) have you?’  ‘Two,’ he replied: ‘the Written Torah and the Oral Torah.’	ת"ר מעשה בנכרי אחד שבא לפני שמאי
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<p>‘I believe you with respect to the Written, but not with respect to the Oral Torah; make me a proselyte on condition that you teach me the Written Torah [only].</p> <p>[But] he scolded and repulsed him in anger.</p> <p>When he went before Hillel, he accepted him as a proselyte. On the first day, he taught him, Alef, bet, gimmel, dalet (the first four letters of the Hebrew alphabet); the following day he reversed [them] to him.</p> <p>‘But yesterday you did not teach them to me thus,’ he protested.</p> <p>‘Must you then not rely upon me? Then rely upon me with respect to the Oral [Torah] too.’</p> <p style="text-align: right;">Talmud Shabbat 31a</p>	
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## Source 11

<p><b>1</b> All the commandments that were given to Moshe at Sinai were given together with their interpretation, as it is written "and I will give thee the Tables of Stone, and the Law, and the Commandment" (Exodus 24,12). "Law" is the Written Law; and "Commandment" is its interpretation: We were commanded to fulfill the Law, according to the Commandment, which is called the Oral Law.</p> <p><b>2</b> The whole of the Law was written down by Moshe Our Teacher before his death, in his own hand. He gave a scroll of the Law to each tribe; and he put another scroll in the Ark for a witness, as it is written "take this book of the Law, and put it by the side of the Ark of the Covenant of the LORD your God, that it may be there for a witness against thee" (Deuteronomy 31,26).</p> <p><b>3</b> But the Commandment, which is the</p>	<p><b>א</b> כל המצוות שניתנו לו למשה בסיני--</p> <p><b>ב</b> כל התורה--כתבה משה רבנו קודם</p> <p><b>ג</b> והמצוה, שהיא פירוש התורה--לא</p>
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<p>interpretation of the Law--he did not write it down, but gave orders concerning it to the elders, to Yehoshua, and to all the rest of Israel, as it is written .... For this reason, it is called the Oral Law.</p> <p><b>4</b> Although the Oral Law was not written down, Moshe Our Teacher taught all of it in his court to the 70 elders; and El'azar, Pinehas, and Yehoshua, all three received it from Moshe. And to his student Yehoshua, Moshe passed on the Oral Law and ordered him concerning it. And so Yehoshua throughout his life taught it orally.</p> <p><b>5</b> Many elders received it from Yehoshua, and Eli received it from the elders and from Pinehas; Shmuel received it from Eli and his court, and David received it from Shmuel and his court ... [list goes on]</p> <p>Maimonides, Introduction to Mishna Torah</p>	<p>ד אף על פי שלא נכתבה תורה שבעל פה,</p> <p>ה וזקנים רבים קיבלו מיהושוע, וקיבל</p> <p>משנה תורה להרמב"ם הקדמה</p>
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## Appendix 2

### TALMUD

**By Rabbi Berel Wein**

**Date:** Dec 09 2005

**Topic:** Jerusalem Post

In its simplest form of definition, the Talmud is the record of centuries of discussion expounding the Oral Law of Judaism as it took place in the great Torah academies of the Land of Israel and Babylonia long ago. The Mishna, which is the basis of all talmudic discussions, was completed and edited at the beginning of the third century CE by Rabi Yehuda HaNassi in Tzipori in the Galilee. The Talmud was developed in two separate works: Talmud Yerushalmi (the Talmud of the Land of Israel) and Talmud Bavli (the Talmud of Babylonia.) The Talmud Yerushalmi was completed c.350CE when the Jewish community in the Land of Israel began to suffer genocidal persecution from the newly empowered Byzantine Christians. The demise of a vibrant Jewish community in the Land of Israel forced many of the Torah scholars living there to flee to Babylonia where Christian dominance did not hold sway. The Babylonian Talmud was not completed until the middle/end of the sixth century CE and became the definitive Talmud. Even though the Babylonian Talmud describes itself as being created in “darkness (of exile)” it remains the definitive Talmud. Rabbi Yitzchak Alfasi, the great eleventh century codifier of Jewish law, explained that we follow the opinions of the Babylonian Talmud over those of the Talmud Yerushalmi because the Babylonian Talmud, which was edited two centuries later than the Talmud Yerushalmi, already took into consideration the opinions of the Talmud Yerushalmi when reaching its own stated

halachic opinions and conclusions. Thus the Babylonian Talmud became and remains the main source for the definitive tradition of the Oral Law from Sinai.

Throughout Jewish history, the Jewish people in all of their lands of dispersion, basically lived a talmudic way of life, differing little from the way of the lives of their ancestors in Babylonia during the period of the compilation and editing of the Talmud. It was the Talmud, naturally based upon the sanctity and integrity of the Torah, the Written Law, that bound world Jewry together in spite of the enormous distances of space and society that exile imposed upon it. The names of the great men of the Talmud – Rabi Yochanan ben Zakai, Rabi Akiva, Rabi Yehuda HaNassi, Rav, Mar Shmuel, Rabah, Abayei, Ravah, Ravina, Rav Ashi, Mar bar Rav Ashi, etc. – were all household names and familiar “guests” in Jewish homes the world over. Even though the vast majority of Jews were hardly talmudic scholars – this field was pretty much reserved for the rabbis and judges of Israel – almost all Jews were aware of the Talmud, its values, messages, decisions and stories. It was the guiding book in their lives, not only in matters of ritual and law, but also in terms of personal behavior, societal goals and vision of the Jewish future. It was almost as through a process of osmosis that Jews absorbed within themselves an appreciation and respect for the Talmud. Eventually it could be said that the book referred to in the phrase “people of the book” was the Talmud.

It is no surprise therefore that the Talmud became the target and flash point of opposition to Judaism, its values and practices as well as its practitioners. The burning of the Talmud was a regular part of Christian persecution of Jews throughout Europe from the time of Louis IX in the thirteenth century to Nazi Germany in the twentieth century. Again, all those dissident Jews who rejected the traditions of the Oral Law and sought to create “new” forms of Jewish life also attacked the Talmud bitterly and discredited its ideas and formulations. From the Karaites in the seventh century to the Yevsektzia (the Jewish section of the Bolshevik party that Stalin would later purge) in the twentieth century, the Talmud was vilified and its pages torn and destroyed by Jews who were bitterly opposed to its teachings and who recognized that no “new” form of Judaism could ever take hold as long as the Talmud was still studied, respected and loved within the Jewish world. Nevertheless, the Talmud, like the Jewish people that it protects, has weathered all storms. It is the main text and topic of study in all yeshivot throughout the Jewish world. Competence in its study is the first requirement for all rabbis and teachers who maintain and defend the veracity of Jewish tradition from Sinai until our day. The Talmud is old but it remains fresh and vital. Its study is complex, challenging, but it is a labor of love. For understanding the Talmud is the way to understanding the Jewish soul – the Jew that is within us all – and thus is our true connection to our past and our destiny.

*Our Story: An Introductory Outline of Jewish History*

Unit 8

The Medieval Period

In this unit, we will discuss the Crusades, Expulsions, and other major events, and then focus on the Rishonim, with the work of Maimonides and Rashi a particular focus

Unit 8: Medieval Period – the Rishonim

## Source 1

...At this time, the sufferings of our people have increased. The pressing need of the moment supersedes every other consideration. The wisdom of the wise has vanished, and the wisdom of our learned men is concealed.

Hence, the commentaries, compilations of laws and Response of the *Gaonim*, which they thought were easy to understand, have in our times become difficult to understand, and there are only a few individuals who are able to comprehend them properly...

For this reason, I, Moshe ben Maimon, the Sephardi, have girded my loins and relying on the help of the Almighty, blessed be He, have thoroughly studied all their works and decided to compile the results derived from them as to what is prohibited and what is permitted, what is clean and what is unclean, and all the other laws of the Torah, all in clear language and concise style, so that the entire oral Torah will be systematically arranged for all. [I shall not quote] the questions and answers or the differences of opinion discussed... but only the laws themselves in a clear and succinct manner, in accordance with the conclusions derived from all these treatises and compilations existing since the time of Rabbi Yehudah HaNassi until the present day – so that all the laws shall be accessible to young and old, whether they are Biblical precepts or enactments by the sages or Prophets<sup>1</sup>. ...

## Source 2

I believe with complete faith that the Creator, blessed be His name,

1. is the Creator and Guide of all the created beings, and that He alone has made, does make, and will make all that exists
2. is One and Alone; that there is no oneness in any way like Him; and that He alone is our G-d - was, is and will be.
3. has no body, that He is free from all anthropomorphic properties; and that He has no likeness at all.
4. is the first and the last.
5. is the only one to whom it is proper to pray, and that it is inappropriate to pray to anyone else.

I believe with complete faith that

6. all the words of the Prophets are true.
7. the prophecy of Moses our teacher, peace unto him, was true; and that he was the father of the prophets, both of those who preceded and of those who followed him.
8. the whole Torah which we now possess was given to Moses, our teacher, peace unto him.
9. this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be His name.
10. the Creator, blessed be His name, knows all the deeds and thoughts of human beings...

11. the Creator, blessed be His name, rewards those who observe His commandments, and punishes those who transgress His commandments.
12. I believe with complete faith in the coming of the Messiah, and although he may tarry, nevertheless, I wait every day for him to come.
13. I believe with complete faith that there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.

## Source 3

*Rashi's parents were childless for many years. One day, his father, a poor winemaker, found a rough stone and took it to an expert for appraisal. It was worth a fortune! Word spread and a messenger from a King arrived to bring the owner and the stone to the him in his Palace emperor. The King would pay an exorbitant price for the stone, which he wanted for one of the eyes of his giant idol.*

*R'Yitzchak, Rashi's father, did not want his stone to be used as part of idol worship. On the way, he thought of a plan as to how to avoid that happening. On the ship, he began boasting of his stone. The captain asked to see it. At first R'Yitzchak refused but one day, when it was stormy, he finally agreed. As he pulled it out, he lost his footing, and dropped the stone into the sea. Pretending to be upset, he cried and screamed and fainted.*

*When they arrived at the palace, the king felt sorry for the broken-hearted Jew and gave him money to make it home safely.*

*In truth, Yitzchak was happy that his gem would not be used for the idol. When he arrived at his home, an old man – Elijah the Prophet! - was waiting for him. "G-d is very happy with your actions, R'Yitzchak and knows what really happened. As a reward, you and your wife will be blessed with a son who will illuminate the world with his Torah."*

*The next year, they were blessed with a son. They named him Shlomo and we know him as Rashi.*

## Source 4



## Source 5



The Laws of the Recital of the Shema	הלכות קרית שמע
<p><i>One positive commandment, which is to recite the Shema prayer twice a day. An explanation of this commandment is in these chapters</i></p>	<p>מצות עשה אחת, והיא לקרות קרית שמע , ,</p>
<p><b>Chapter 1</b></p>	<p><b>פרק א</b></p>
<p>1) Twice every day, we recite the Shema, in the evening and the morning: as it is said, “in your laying down and in your arising” (Deuteronomy 6:7) – at the time that people are laying down, that is night; and the time that people are arising, that is morning</p>	<p>א פעמיים בכל יום, קוראין קרית שמע--</p>
<p>2) What does one say? Three sections of the Torah: “shema” (Deut 6: 4-9), “veHiya” (Deut 11: 13-21), and “veYomer” (Numbers 15:37-41)....</p>	<p>ב ומה הוא קורא: שלוש פרשייות אלו--</p>
<p>3) Even though the mitzvah of Tzitzit is not at night, we still read it (ie the third paragraph, dealing with it) at night, because it mentions [also] the leaving of Egypt, and it is a mitzvah to remember the leaving of Egypt in the evening and the day...</p>	<p>ג אף על פי שאין מצות ציצית נוהגת ...</p>
<p>5) When one is reading the Shema, one says blessings before and after it: in the day, two blessings before and one blessing after; and at night, two before and two after.</p>	<p>ה כשהקורא קורא קרית שמע, מברך</p>
<p>8) These blessings...[the Prophet] Ezra and his court enacted them and we are not allowed to subtract or add to them...</p>	<p>ח ברכות אלו...--עזרא ובית דינו</p>
<p>9) If a person said the second blessing before the first blessing...</p>	<p>ט הקדים ברכה שנייה לברכה ראשונה...</p>
<p>10) What is the correct time for saying the Shema at night?... What is the correct time during the day?....</p>	<p>י איזה הוא זמן קרית שמע בלילה... י ואיזה הוא זמנה ביום...</p>

<p>Deuteronomy Chapter 6</p> <p>4: Hear, o Israel! The Lord is our G-d, the Lord is One.</p> <p>5: You are to love the Lord, your G-d, with all your heart, with all your soul, and with all your possessions.</p> <p>6: And these words that I command you today shall be upon your heart.</p> <p>7: You are to teach them to your children and you are to discuss them, when you sit at home, and when you journey on the road, and when you lay down, and when you arise.</p> <p>[Rashi's commentary:]</p> <p><b>When you go to sleep.</b></p> <p>One might think that this means even if one goes to sleep in midday, it is therefore stated, "When you arise."</p> <p>I might then conclude that this means even if you arise at midnight, it is therefore stated, "When you sit at home and when you walk on the road" - the Torah speaks of the usual way of life, [indicating] the normal time for going to sleep and the normal time for arising.</p>	<p>דברים פרק ו</p> <p>ד שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.</p> <p>ה וְאַהֲבַתְּ, אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ</p> <p>ו וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ</p> <p>ז וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ</p> <p>פירוש רש"י:</p> <p>ובשכבך –</p> <p>יכול אפילו שכב בחצי היום ת"ל ובקומך</p> <p>יכול אפילו עמד בחצי הלילה ת"ל בשבתך</p>
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Appendix: Quotations of Maimonides

It is incumbent upon us to love and fear the glorious and awesome G-d, as it is written, "You shall love the L-rd your G-d" (Deut. 6:5), and "You shall fear the L-rd your G-d" (Deut. 6:13). How does one attain love and fear of G-d? When a person reflects upon His great, wondrous deeds and creatures, and from them perceives His infinite, unbounded wisdom, he will immediately be aroused to love, extol and glorify Him, and he will yearn with an exceeding yearning to know the Almighty G-d... By [further] meditating on these matters he will recoil, awe-stricken, resolving that he is a small, insignificant creature, endowed with limited, meager intelligence, who stands in the presence of the One who is perfect in knowledge...

*Mishneh Torah, Yesodei HaTorah, 2:1-2*

Truth does not become more true by virtue of the fact that the entire world agrees with it, nor less so even if the whole world disagrees with it.

*Moreh Nevuchim 2:15*

Each one of the six -hundred thirteen precepts serves either to inculcate proper attitudes or to remove some erroneous conceptions, to establish just legislation or to eliminate iniquity, to imbue one with exemplary virtues or to deter one from evil dispositions.

*Moreh Nevuchim 3:31*

*Our Story: An Introductory Outline of Jewish History*

Unit 9

Modernity and Movements

*This unit will cover:*

- *Flowering of Kabbalah*
- *Hasidism*
- *Development of Yeshivot*
- *Mussar Movement*
- *Non-Traditional movements*
- *Return to Israel*
- *The Holocaust*

Unit 9: Modernity and Movements

Source 1

*When in 1492 Spain's King Ferdinand and Queen Isabella expelled the Jews, Turkish Sultan Bayezid II was amazed:*

*"They tell me that Ferdinand of Spain is a wise man but he is a fool, for he takes his treasure and sends it all to me."*

Source 2

*"I will bless those who bless you, and curse those who curse you, and through you, will be blessed all the families of the earth."*

(Genesis 12:3)

Source 3

Rabbi Israel Salanter was once traveling around Lithuania, giving high level Torah lectures to synagogues. His goal was not simply to teach Torah - in order to show that the changes he was pushing were part of Torah, not external to the Torah, he first felt that he had to prove himself, so to speak. As was the custom then and now, the day of the lecture a list of the sources that would be referred to was posted on the door of the study hall for people to prepare before the lecture.

When he arrived a few hours later and was about to begin, he noticed that someone – obviously someone opposed to his mussar ideas and distrustful of him emphasizing things that had not been emphasized in a very long time – had played a trick on him. His source list had been switched, replaced with a list of completely unrelated topics and sources. The audience had thus prepared something completely different from what he was going to teach.

He hesitated for a moment and then proceeded to give an amazing lecture showing the connections between all the new sources and brilliantly explaining the depth beneath them. His listeners – and especially his opponents – were blown away by the depth and breadth of his Torah knowledge.

And by the way, don't think that he paused in order to think through the sources. No – he paused in order to decide whether he should show off his genius in such a way, and decided finally that he needed to do so for the sake of the Jewish People.

Source 4

One famous one concerns Yom Kippur, when he did not arrive for Kol Nidrei at the beginning of the holiday. Out of respect for the great rabbi and growing concern over his welfare, they waited for him. One young mother took the opportunity to rush back home to check on her baby, whom she had left alone, asleep.

There she found the rabbi, at the entry to her home near shul, rocking the cradle! Passing by, he had heard the baby cry and stopped to comfort it – because the needs of another human being came first!

#### Source 5

"...baptism is a matter of indifference to me and I do not regard it as important even symbolically. My becoming a Christian is the ticket of admission to European culture."  
Heinrich Heine

#### Source 6

"I have come down to rescue them from Egypt's power. I will bring them out of that land, to a good, spacious land, to a land flowing with milk and honey..."  
Exodus 3:8

#### Source 7

For the whole area is excellent for crops or pasturage and rich in trees of every kind, so that by its fertility it invites even those least inclined to work on the land. In fact, every inch of it has been cultivated by the inhabitants and not a parcel goes to waste. It is thickly covered with towns, and thanks to the natural abundance of the soil, the many villages are so densely populated that the smallest of them has more than fifteen thousand inhabitants.  
Josephus<sup>1</sup>, The Jewish Wars; Book III 3:2 Penguin edition, p. 192

#### Source 8

"So devastated will I leave the land that your enemies who live there will be astonished... Your land will remain desolate, and your cities in ruins."  
(Leviticus 26:32-33)

#### Source 9

Similarly, that which He stated here, and your enemies that shall dwell therein shall be desolate in it, constitutes a good tiding, proclaiming that during all our exiles, our Land will not accept our enemies. This also is a great proof and assurance to us, for in the whole inhabited part of the world one cannot find such a good and large Land which was always lived in and yet is as ruined as it is [today], for since the time that we left it, it has not accepted any nation or people, they all try to settle it, but to no avail.  
Ramban on Leviticus 26:32

#### Source 10

Until today no people has succeeded in establishing national dominion in the land of Israel... No national unity or spirit of nationalism has acquired any hold there. The mixed multitude of itinerant tribes that managed to settle there did so on lease, as temporary residents. It seems that they await the return of the permanent residents of the land.  
Professor Sir John William Dossou  
in "Modern Science in Bible Lands"  
London (1888) Pp. 449-450

## Source 11

*We traversed some miles of desolate country whose soil is rich enough but is given wholly to weeds - a silent, mournful expanse... A desolation is here that not even imagination can grace with the pomp of life and action. We reached Tabor safely... We never saw a human being on the whole route. We pressed on toward the goal of our crusade, renowned Jerusalem. The further we went the hotter the sun got and the more rocky and bare, repulsive and dreary the landscape became... There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country. No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem... Jerusalem is mournful, dreary and lifeless. I would not desire to live here. It is a hopeless, dreary, heartbroken land... Palestine sits in sackcloth and ashes."*

Mark Twain<sup>1</sup>, Innocents Abroad, 1867

## Source 12

*... **Then the Almighty will bring back your captivity and have mercy upon you; and He will return and gather you from among all of the nations** where he has dispersed you. If your dispersed ones will be even at the ends of the heavens, from there God Almighty will gather you and from there He will take you. And God your Lord will bring you to the land that your fathers inherited and you shall inherit it and **He will do good for you and make you more numerous than your forefathers.** (Deuteronomy 30:1-5)*

## Source 13

*As long as Israel does not dwell on its Land, the Land does not give of her produce as she is accustomed. When she will begin to reflower, however, and give of her fruits in abundance, this is a clear sign that the end -- the time of Redemption -- is approaching, when all Israel will return to their Land.*

*Maharsha, R. Shmuel Eliezer Aidels (1555-1631)*

Appendix: Four Entered the Pardes

## Source 14

<p>"Four entered the Orchard (Pardes). They were: Ben Azzai, Ben Zoma, the Other, and Rabbi Akiba.</p> <p>Ben Azzai gazed and died. ...</p> <p>Ben Zoma gazed and was stricken [went insane]...</p> <p>The Other (Elisha ben Abuya) gazed and cut his plantings (became a heretic). Rabbi Akiba entered in peace and left in peace....</p> <p>- Babylonian Talmud <i>Hagigah</i> 14b</p>	<p>ת"ר ארבעה נכנסו בפרדס ואלו הן בן עזאי ובן זומא אחר ורבי בן עזאי הציץ ומת... בן זומא הציץ ונפגע ... אחר קיצץ רבי עקיבא יצא בשלום</p>
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<sup>i</sup> This is a reference to leadership

<sup>ii</sup> The verse actually indicates that they were prostitutes. In order to avoid this class getting taken on a tangent, we have removed the reference here. Of course you can re-introduce it if so desired.