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THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

December 10th

1937.

Dr. Abba Hillel Silver
E. 105th St. at Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

I take pleasure in sending you a copy of a Syllabus of the Bible, prepared by Rabbi Abraham J. Feldman. This Syllabus is intended for teachers as well as for adults connected with our congregations. I have read it and I recommend its publication for the above purposes.

You have been appointed to read this manuscript by Prof. Henry Englander, chairman of our Committee on Adult Education. Will you be good enough to give this manuscript a reading in the next two weeks, and let me hear from you? It is brief and will not take much of your time.

With all good wishes, I am

Very sincerely yours,

Emanuel Gamoran

EG:mh

Educational Director.

THE BIBLE: A SYLLABUS

by

RABBI ABRAHAM J. FELDMAN



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Chapter I

What is the Bible?

The Bible is the unique contribution of the Jew to civilization.

Written by Jews for Jews and largely about Jews it has become the possession of all men. Wherever one goes one will find the whole or part of the Bible. It has been translated into a thousand languages and dialects and has influenced the course of human history.

Consider the influence of the Bible on Islam;

on the Reformation;

on Puritan England;

on the republican form of Government in the U.S.

The Bible as a literary production has influenced literature, and English literature in particular.

Consider phrases commonly current that are taken from the Bible (see pp 52-54)

Consider the influence of the Bible on Lincoln's style, on Shakespeare, on Chaucer, etc.

The Bible has influenced the religious thinking of the world.

Consider Christianity's dependence upon the Bible

the Bible's contribution to liturgy, Jewish and Christian

The Bible has influenced the personal conduct of individuals and the social conduct of groups.

Consider what life would be without the Ten Commandments.

The Bible's repeated emphasis upon man's responsibility for his neighbor's well-being, the emphasis upon care of the poor, the homeless, the stranger, the stress laid upon justice and human welfare have

stimulated philanthropic endeavor thru the ages, have stirred the conscience of men and kept the consciousness aware of the obligation to establish social and personal justice.⁷

Consider in the light of Amos (III,V), Isaiah (LVIII), Deuteronomy (XV, XVI, XIX, XXIII, XXIV, etc.), Leviticus (XIX), the newer concepts of welfare programs in modern communities.

The Bible has influenced art and drama.

Consider the themes of medieval artists.

Consider the beginnings of drama.

The Bible has stimulated printing.

Consider the early history of printing in various countries.⁸

The Bible has been the textbook of Religion for many centuries and men have gotten their ideas of God and His will concerning human conduct --from the Bible.

No wonder that the Bible is called "The Book of Books." It has exercised a most profound influence on the souls and minds of men of all races and in all climes.

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*Jews did not
recognize N.T. as
part of the Bible*

Chapter II

The Word "Bible"

The word "Bible" comes from the Greek word Biblia which means "book." Yet, this word is used only for the collection of writings otherwise known as "Old Testament" and "New Testament." In the Roman Catholic Church the collection of books known as The Apocrypha is also included in the Bible.

Because the Bible is the sacred book of the Jewish and Christian religions, the word "Bible" is sometimes applied also to the sacred books of other peoples and religions.

Thus, although originally "Bible" or biblia was any book, as used today, it means The Book, the most important or the most valuable or the most sacred book of civilized man.

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Chapter III

The Bible "Canon"

The books found now in Holy Scriptures are not all the books which existed in ancient times among our people. There were many more.

Books or compilations were made from time to time. As the national literature increased, and the Rabbis and sages considered only such books really worth while as had religious importance, they began to make selections and gave to those books which were selected official or recognized or first rank. Such books were permitted to be read in public worship.

These "authorized" books were regarded by tradition as being inspired by God and, therefore, holy in the highest sense.

The Talmud gives evidence that even as to some of the books that are now in the Bible was disagreement. Such books are Ezekiel, Proverbs, Song of Songs, Esther and Ecclesiastes.

That the books we have were selected from a larger literature is evidenced not alone by the Apocrypha and Pseudepigrapha, but by some books mentioned by name and referred to in the Bible but which no longer exist. Such are:

The Book of Jashar (Josh. X:13; II Sam. I:18)

The Book of the Acts of Solomon (I Ki XI:41)

The Book of the Chronicles of the Kings of Israel (I Ki

XIV:19; XV: 31; XVI: 5, 14, 20, 27; XXII: 39; II Ki

I: 18; X: 34; XIII: 8, 12; XIV: 15, 28; XV: 11, 15,

21, 26, 31; I Ch. IX: 1; II Ch. XX: 34)

The Book of the Chronicles of the Kings of Judah (I Ki XIV: 1
29; XV: 7, 23; XXII: 46; II Ki VIII: 23; XII: 20; XIV: 2
18; XV: 6, 36; XVI: 19; XX: 20; XXI: 17, 25; XXIII: 28; 3
XXIV: 5) 4

The Book of the Kings of Judah and Israel (II Ch. XVI: 11; 5
XXV: 26; XXVII: 7; XXVIII: 26; XXXII: 32; XXXV: 27; 6
XXXVI: 8) 7

The Commentary of the Book of the Kings (II Ch. XXIV: 27) 8

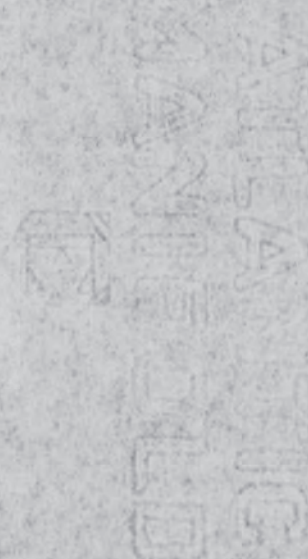
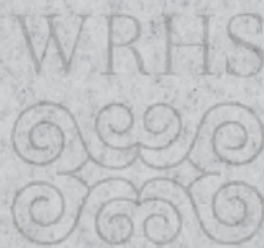
The Book of the Wars of the Lord (Num. XXI: 14) 9

The books that were included in the Bible together constitute what 10
is called the "Canon," which is a Greek word meaning "Rule", or "measur-11
ing rod," that is, in accordance with the rule, according to authorita- 12
tive law and criterion. Such books individually are "canonical", where-13
as the Apocrypha are uncanonical. The Bible was canonized sometime 14
during the latter half of the second century C. E. 15

The following are the canonical books, that is, the books that 16
make up the Canon of the Bible: 17

Genesis	Joshua	Isaiah	Psalms	18
Exodus	Judges	Jeremiah	Proverbs	19
Leviticus	First and	Exekiel	Job	20
	Second Samuel			21
Numbers	First and	Hosea	Songs of Songs	22
	Second Kings			23
Deuteronomy		Joel	Ruth	24
		Amos	Lamentations	25
		Obadiah	Ecclesiastes	26
		Jonah	Esther	27

1	Micah	Daniel	1
2	Nahum	Ezra	2
3	Habakkuk	Nehemiah	3
4	Zephaniah	First and Second	4
5		Chronicles	5
6	Haggai		6
7	Zechariah		7
8	Malachi		8
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Chapter IV

The Apocrypha

The name Apocrypha comes from the Greek apokryphos which means "hidden." The sense in which this collection of writings was "hidden" is that it was withdrawn from use or "excluded", because they were not considered sufficiently good or valuable to be included in the Bible itself. They are "sacred books of the second rank."

Not being included by Jews in the Bible, the Protestant Church followed this estimate of them and excluded them also. The Roman Catholic Church includes them in the Canon and considers them canonical.

The following books are included in the Apocrypha:

I Esdras

II Esdras

Tobit

The Book of Esther

The Wisdom of Solomon

Ecclesiasticus or The Wisdom
of Jesus, the son of Sirach

AMERICAN JEWISH
ARCHIVES
Baruch

The Song of the Three Holy
Children

The History of Susanna

The History of the Destruction
of Bel and the Dragon

The Prayer of Manasses

I Maccabees

II Maccabees

Chapter V

Old and New Testaments

Jews do not use or recognize these distinctions. While technically, our Jewish Bible consists only of what the Christian Church calls the "Old Testament." The Jews never speak of it as such, except as, sometimes, in conversation with Christians it is convenient to use that designation for the sake of understanding.

For Christians the Bible is composed of both our Jewish holy scriptures and what they call "The New Testament."

The reason for the use of the adjectives "old" and "new" is found in the Christian belief that the books dealing with the life of Jesus and his teachings, with the teachings and epistles (letters) of his disciples represented a new and higher development of religious thinking and idealism. The Jewish Bible, which the Church accepts as sacred, is thus believed to be the older and less advanced religious literature. This view, of course, Jews do not accept as correct and therefore decline to use the words which imply such distinctions.

The word "Testament" means "Covenant" or "dispensation" or "revelation."

Jews prefer and use the phrase "Holy Scriptures" as a designation of the Bible.

*Am Hebrew names
for Bible - and its
distinctions*

Chapter VI

A. D. and B. C. Versus C. E. and B. C. E.

We speak of the year 1937 or 1860 or 1492 and so on. These numbers were adopted by Christian society as indicating the years after the birth of Jesus whom they call the Christ. Moreover, they indicate this fact by prefacing the number with the letters "A. D." which represent the words anno Domini, "in the year of our Lord," Thus most official documents are dated.

The years prior to the year 1, according to this calculation, are counted backwards and are labelled "B. C.", that is, "before Christ".

We Jews, of course, do not accept these designations. Yet we find it convenient to use the numbers for years which are universally used. We therefore indicate the years after the birth of Jesus as "C. E."--"Common era", and the years prior to that, "B. C. E."--"before the common era".

It should be noted also, that the years of C. E. are nearer to us as the numbers grow larger. Thus 1936 is closer to us than the year 1500. The years designated B. C. E. are in reverse order. The smaller the number the closer to us; the larger the number the further removed it is. Thus the year 200 B.C.E. was 2137 years ago. The year 729 B.C.E. was 1937 plus 729 or 2666 years ago.

*for Teachers and
adults - this is
not necessary*

Chapter VII

Bible Divisions

The Bible is divided into three major parts:

- a. Torah or Pentateuch or Chumash
- b. Nevi'im or Prophets
- c. Kesuvim or Writings or Hagiographa

The three initial letters of Torah, Neviim and Kesuvim make up the word TaNaCh which is the word by which the whole Bible is often called in Jewish life.

Pentateuch is a compound Greek word meaning "Five books".

Chumash is a Hebrew word meaning "Five Books".

Torah is a Hebrew word meaning "Law" or "Instruction". In its primary sense it refers to the first five books, often called "The Five Books of Moses". The scroll used in the Synagogue is also called Torah because it contains only these five books. In a larger sense the word Torah has come to denote all of the sacred Jewish lore produced thru all the centuries. Thus, we speak of "the Jew's devotion to the Torah" meaning not alone the five books but the whole spiritual and religious heritage of Israel.

Hagiographa is a word made up of two Greek words which together mean "sacred writings".

a. Torah

The following books come under this heading:

Genesis

Leviticus

Exodus

Numbers

Deuteronomy

b. Nevi'im

This classification includes some of the historical books as well. They are placed under the heading of "Prophets" or Nevi'im because they were believed to have been written by prophets.

There are two sections:

1. The Early Prophets

Joshua	I Samuel	I Kings
Judges	II Samuel	II Kings

These are all historical books. But their authors or editors were not interested merely in events and names and dates. They were largely concerned to show that God directs events, that He works in and thru human history, and that Israel's history is largely a religious history, that is, one in which the prophetic ideals such as Righteousness, Justice, Mercy, Peace play the most important part.

2. The Later Prophets

These books contain what is left and preserved of the messages of the great prophets of Israel, their writings, speeches or sermons.

The prophets were the most unique group of religious geniuses the world has ever known. They were not fortune-tellers or sooth-sayers. They were men who knew God and experienced Him in their hearts and consciences. God was so real to them that they looked upon all of life thru the glass of godliness. They were so keenly aware of God that they could not see how individuals or nations could live and prosper except as they conformed to God's moral will and His standard of Righteousness. They spoke of the future only insofar as they believed the moral law affects the future. They believed intensely that God directs the destinies of men and nations and that He uses them as His tools to fulfill

1 His purposes. They were not other-worldly, "goody-goody" men. Most of 1
2 them were practical, educated, experienced men. But they insisted that 2
3 human beings must live with each other in peace and brotherliness and 3
4 be concerned for each other, because all are alike "children of the liv- 4
5 ing God", brothers one of another. 5

6 Nowadays we call their ideals "Social Justice". They called it 6
7 "Righteousness". 7

8 The books of the prophets are divided into two parts, 8
9 A. The Major Prophets and B. The Minor Prophets. The terms "major" and 9
10 "minor" do not describe quality or importance. They describe only 10
11 quantity. The "major" prophets left more of their writings than did 11
12 the "minor" prophets. The books of the "major" prophets are larger, 12
13 therefore they are called "major". The books of the "minor" prophets 13
14 are shorter, fewer of their sermons were preserved, hence they are 14
15 called "minor". 15

16 A. The Major Prophets 16

17 Isaiah Jeremiah Ezekiel 17

18 B. The Minor Prophets. They are called in Hebrew literature Trai-asar 18
19 or The Twelve 19

20 Hosea Jonah Zephaniah 20

21 Joel Micah Haggai 21

22 Amos Nahum Zechariah 22

23 Obadiah Habakkuk Malachi 23

24 c. Kesuvim 24

25 This third division of the Holy Scriptures consists of a number of 25
26 miscellaneous books, historical, devotional, poetic, dramatic and nar- 26
27 rative. The following books belong in this group: 27

1	The Psalms	<u>The Five Scrolls or Megillos</u>	Daniel	1
2	Proverbs	Song of Songs	Ezra	2
3	Job	Ruth	Nehemiah	3
4		Lamentations	I Chronicles	4
5		Ecclesiastes	II Chronicles	5
6		Esther		6

A diagram of the divisions of the Bible would appear like this:

<u>A.</u>	<u>B.</u>	<u>C.</u>
<u>Torah</u>	<u>Nevi'im</u>	<u>Kesuvim</u>

1. The Early Prophets

2. The Later Prophets

a. Major Prophets

b. Minor Prophets

The Hexateuch

Students of the Bible sometimes speak also of another grouping called The Hexateuch, a Greek word meaning The Six-Books. These six books are the Books of Torah and Joshua. These six are believed to form a unit.

Chapter VIII

Scripture Reading in the Synagogue

The Torah or Pentateuch is divided into 54 sections which are read on successive Sabbaths of the year at the morning service. Each of these sections is called Sidrah or Sedrah, and they are not of uniform length. These 54 sections are based on the present annual cycle, wherein the whole Pentateuch is read thru in one year beginning on the Sabbath following Sukkoth or the Feast of Tabernacles and ending on Simchath Torah, the last day of the succeeding Sukkoth.

At one time some congregations followed a triennial cycle, i. e. taking three years for the reading thru of the Torah. Most congregations today follow the annual cycle.

Each Sidrah is again subdivided into eight smaller sections each of which is called Parashah or Parshah.

In the Reform Synagogues the whole Sidrah is not read as a rule, only one Parashah or part thereof being used.

To each Sidrah there has been assigned a Haphtarah, a selection from the writings of the prophets ("Earlier" and "Later"). The principle of the Haphtarah is that it should have some reference to the Sidrah. (The traditional Haphtarah accompanying each Sidrah is indicated in the J.P.S. translation of The Holy Scriptures, on pages xiii and xiv.) However, these selections were not uniformly followed, and in the Reform Synagogues of today greater latitude is exercised in the selection of the Haphtarah.

In addition appropriate selections from the Torah with accompanying Haphtarah are read in all Synagogues at the morning services of the

Festivals. The Holy Days of New Year and Atonement, on the afternoon
of Atonement Day. Scripture lessons are read also on some week days
and on Sabbath afternoons. (The last two are not customary in Reform
Synagogues.)



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Chapter IX

Analysis of the Books of the Bible

A. Torah

Genesis or B'raishis

This is the book of beginnings. (Genesis is the Greek word for "beginning" or "origin". B'raishis is the Hebrew word having the same meaning, and is the first or opening word of the Bible.) It tells of the creation of the universe, of the beginning of all life and vegetation, of the beginnings of social institutions, of the origins of nations and languages, of the beginnings of the Jewish people.

Compare the two accounts of the creation I - II:3; II: 4-25

The Garden of Eden story II: 7 - III: 23

The Cain and Abel Story IV: 1 - 15. "Am I my brother's keeper?"

The Story of Noah and the Flood VI: 9 - IX: 17

The meaning of the rainbow.

The Tower of Babel story XI: 1 - 9. How languages came into being.

Stories of Abraham:

The call XII: 1 - 9

The promise XVII: 1 - 27

The wicked cities XVIII: 16 - XIX: 28

The new idea of worship XXII: 1 - 19

Of Isaac:

The wooing of Rebekah XXIV: 1 - 68

Of Jacob:

The Birthright Sold XXVII: 1 - 40

Reasons for duplicate accounts

The dream XXVIII: 10 - 20

The brothers meet again)

XXXIII: 3 - XXXIII: 20

Jacob becomes Israel)

Of Joseph and His Brethren XXXVII, XXXIX - XLVI: 27

Jacob's Death and Blessing XLVI: 28 - 50

Exodus or Sh'mos

This is the book of migration. (Exodus is the Latin word meaning "a going forth" of "departure". Sh'mos is the Hebrew word meaning "names" and is the first noun in the opening sentence of this book.) It tells the story of the Children of Israel in Egypt and their liberation and wanderings in the wilderness on their way to the Land of Promise. It tells of how Moses was organizing the people into a nation, giving them laws, establishing their religious life, creating institutions, etc.

The story of Moses before the Exodus I: 6 - II: 22

The story of the Burning Bush III: 1 - IV: 17

The First Pesach XII: 1 - XIII: 16

The Red Sea XIV: 9 - XV: 18

The First Judges XVIII

The Ten Commandments XX (Compare with Dt. V and note the variations.)

The Golden Calf and the Broken Tablets XXXII - XXXIV

Leviticus or Vayikra

This book deals largely with the ceremonial laws, rituals and sacrifices. (The word Leviticus means "About the Levites". Vayikra is the Hebrew word meaning "And He called", and is the first word in this Book.)

Some Dietary Laws XI

The Ancient Atonement Ritual XVI

The Noblest Chapter in Literature XIX: 1 - 4, 9 - 18

The Feasts of the Lord XXIII: 4 - 43

Numbers or Bamidbar

This book continues the story of Israel's wanderings in the wilderness for forty years. (The word Numbers refers to the census of the tribes of Israel with which the book begins. Bamidbar is the Hebrew word meaning "In the Wilderness" and refers to the period it covers. The word is found in the opening sentence of the book.)

The Priestly Blessing VI: 22 - 27

A woman gossips XII

The Spies XIII: 1 - XIV: 24

The Man Who Came to Curse and Remained to Bless XXII: 2 - XXIV: 25

The daughters of Zelophehad XXVII: 1 - 11

Joshua succeeds Moses XXVII: 12 - 23

Cities of Refuge XXXV: 9 - 34

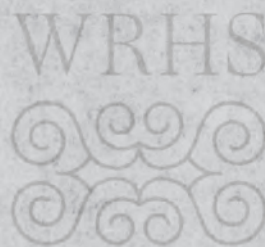
Deuteronomy or Devarim

This book is a review of the exodus and all that transpired since that time until the death of Moses. It is in the form of several farewell orations given by Moses. (The word Deuteronomy is from the Greek and means "review" or "repetition" or "a second statement". Devarim is the Hebrew for "words" and refers to the fact that these are the final words of Moses. It is the second word in the opening sentence of the book.)

The Ten Commandments V: 1 - 21 Compare with version in Ex. XX and note variations.

Why review?

1	Sh'ma Yisroel VI: 4 - 9	1
2	Blessing and Curse XI: 26 - 28	2
3	Exemptions from War XX: 1 - 9	3
4	The Covenant XXIX: 9 - 28; XXX: 11 - 20	4
5	The Song of Moses XXXII: 1 - 47	5
6	The Last Words of Moses XXXII: 48 - XXXIII: 29	6
7	The Death of Moses XXXIV	7
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Chapter X

Analysis of the Books of the Bible (Continued)

B. Nevi'im

1. The Early Prophets

Joshua or Yehoshua

This book deals with the conquest of Canaan under the leadership of Joshua who is the hero of this story and the book is, therefore, named for him. It tells the story of the division of the land among the tribes of Israel and of their efforts to become settled in the land.

Joshua's Farewell XXIII - XXIV

Judges or Shophetim

This book continues the narrative of Israel's efforts to become a nation. After the death of Joshua a succession of men and one woman, warrior-chiefs, were called to be leaders of the people. They were named "Judges", in Hebrew Shophetim.

Judges II: 6 - 23

The Story of Deborah and her Song IV: 1 - V: 31

(The Song of Deborah is the oldest bit of writing in the Bible)

The Parable of Jotham IX: 7 - 21

Stories of Samson XIII: 2 - XVI: 31

First Book of Samuel or Sh'muel Aleph

This book tells the story of Samuel, the last of the Judges, the beginnings of Kingship in Israel, the reign of Saul, the first King, and the rise of David. (The Hebrew name for this book is Sh'muel, which is Samuel and Aleph, the first letter of the Hebrew Alphabet, which

represents the numeral I.)

The Birth of Samuel I: 1 - 28

Hannah's Song of Thanksgiving II: 1 - 10

The Call of Samuel III: 1 - 21

Selecting a King VIII: 1 - X: 24

The Anointing of David XVI: 1 - 13

David and Goliath XVII: 1 - 54

Second Book of Samuel or Sh'muel Bais

This book deals with the exploits and reign of King David, and tells how he, at last, consolidated the tribes into a united nation, extended the territory of Israel, and prepared for the building of a Temple in Jerusalem. (The Hebrew name for this book is Sh'muel meaning Samuel and Bais, the second letter of the Hebrew alphabet, which represents the numeral II.)

David's Lament I: 17 - 27

The Prophet Challenges the King XI: 2 - XII: 15

The King and the Dead Child XII: 15 - 23

David's Song of Victory XXII (Compare this with Psalm XVIII)

First Book of Kings or M'lochim Aleph

This book continues the story of Israel thru the reign of Solomon, the division of the kingdom into two separate ones called Israel and Judah, respectively, and deals with part of the adventures of the prophet Elijah. (M'lochim, the Hebrew name of this book, means Kings, Aleph stands for the numeral I.)

The Judgment of Solomon III: 16 - 28

Solomon's Prayer Dedicating the Temple VIII: 1 - 63

The Visit of the Queen of Sheba X: 1 - 13

The Stupid King XII: 1 - 24

The Elijah Stories XVII - XIX, XXI.

Second Book of Kings or M'lochim Bais

This book continues the story of the two kingdoms, the northern called "Israel" and the southern called "Judah", until the fall of the former in the year 720 B.C.E. and of the latter in the year 586 B.C.E. (M'lochim - Kings; Bais - the numeral II.)

The Elifah Stories (continued) I:1 - 17; II: 1 - 18

The Elisha Stories II: 1 - 18; IV: 1 - 7; IV: 8 - 37; V;

VI: 8 - 23; VIII: 1 - 6

The Fall of Israel XVII: 7 - 23

People Confused in Religion XVII: 24 - 41

The Reformer-King XXII - XXIII: 30 (Modern scholars believe that the "book of the covenant" referred to in this narrative was the Book of Deuteronomy.)

The Fall of Judah XXV: 1 - 22

2. The Later Prophets

a. The Major Prophets

Isaiah or Yeshayah

This book contains the sermons of the prophet Isaiah (Hebrew: Yeshayah or Yeshayahu). He lived in Judah in the eighth century B.C.E. He belonged to the aristocracy of Jerusalem. He was a man of great education and a great statesman. He must have been a very great orator, and he was fearless, as were all the greater prophets. He preached for over half of a century during the reigns of four or five kings.

Yet, not all that is the present Book of Isaiah was by Isaiah. Scholars are agreed that some parts of the book were written by others

centuries later, and were added to this book. Thus, chapters XL - LXVI were written (so it is universally agreed) sometime during the sixth and fifth centuries B.C.E., at the time of the Babylonian captivity and after. Who wrote these chapters? No one knows. But it is certain Isaiah did not write them. Because the author is not known he has been called Deutero-Isaiah (the Second Isaiah).

The idea of the Holiness of God seemed to fascinate Isaiah. He speaks of God, persistently, as The Holy One of Israel.

Deutero-Isaiah was the great consoler of Israel in the Babylonian exile. And he, or a successor of his, it was who thought and spoke of Israel as "The Servant of the Lord".

"Here Am I--Send me" VI

The Sinful People I

Universal Peace II: 1 - 4 (Compare with Micah IV: 1 - 5)

The Parable of the Vineyard V: 1 - 7

A Description of Wicked People V: 8, 11 - 25

The Golden Age XI: 1 - 10

The Song of Salvation XII

Consolation XXV: 8; XL: 1 - 11; XL: 12 - 31; LI: 1 - 3;

9 - 11; LII: 7 - 12; LIV

The Song of the Faithful XXVI: 1 - 10

The Drunkards XXVIII: 1 - 22

The Rebellious People XXX: 1 - 17

The Gracious God XXX: 18 - 26

Liberals and Churals XXXII: 1 - 8

When the Spirit of God Comes XXXII: 15 - 18

The Great Restoration XXXV

1	Fear Not, O Israel	XLI: 8 - 14; XLIII: 1 - 6; XLIV: 1 - 5;	1
2		LI: 7 - 8	2
3	Behold My servant	XLII: 1 - 13; LII: 13 - LIII	3
4	How an idol is made	XLIV: 9 - 19 (note the satire); XLVI: 5 - 7	4
5	Forgiveness	XLIV: 21 - 22	5
6	Rewards of Faith	XLVIII: 17 - 19	6
7	Israel's mission	XLIX: 3 - 4, 6 - 9	7
8	Seek the Lord	LV: 6 - 13	8
9	A House of Prayer for all Peoples	LVI: 6 - 7	9
10	The contrite heart	LVII: 14 - 21	10
11	True Religion	LCIII	11
12	God's Covenant	LIX: 20 - 21; LXI: 8 - 9	12
13	The Song of the Redeemed	LX: 1 - 5, 17 - 22	13
14	The Messenger of Good Tidings	LXI: 1 - 6	14
15	The day of Redemption	LXV: 17 - 25	15
16	<u>Jeremiah or Yirmeyah</u>		16
17	This book contains the sermons of the prophet Jeremiah (in Hebrew		17
18	<u>Yirmeyah</u> or <u>Yirmeyahu</u>). He lived toward the end of the seventh and be-		18
19	ginning of the sixth centuries B. C. E. He belonged to the priesthood.		19
20	His style is beautiful, and his personality stands out as one of the most		20
21	fascinating, touching, and tragic among the prophets. No other prophet		21
22	tells as much about himself, his inner struggles and his sufferings as		22
23	does Jeremiah. He may be called the prophet of the inner life, and his		23
24	greatest emphasis is placed upon religion as a personal and individual		24
25	matter and not as a political or national appendix.		25
26	The Prophet is Called	I: 4 - 19	26
27	Israel was Beloved	II: 1 - 3	27

1	"Why?" - God asks II: 4 - 5, 9 - 17, 29 - 32	1
2	Israel's Shame II: 26 - 28	2
3	When Israel Repents III: 14 - 18	3
4	True Repentance IV: 1 - 2	4
5	A Foolish People IV: 22	5
6	"Peace, Peace" VI: 13 - 15	6
7	The Temple Sermon VII: 1 - 28	7
8	Glory IX: 22 - 23	8
9	An idol is made X: 1 - 5, 11	9
10	None Like Unto God X: 6 - 10, 12 - 16	10
11	Rejected XI: 9 - 14	11
12	Trust in Man or God? XVII: 5 - 8 (Compare with Psalm I)	12
13	Hope of Israel XVII: 12 - 13	13
14	Clay in the Potter's Hand XVIII: 1 - 11	14
15	The Hard Lot of the Prophet XX: 7 - 18	15
16	The Price of Injustice XXII: 1 - 5	16
17	Woe unto the Unrighteous XXIX: 1 - 14	17
18	Consolation XXX: 10 - 11, 16 - 22; XXXI: 1 - 26;	18
19	XLVI: 27 - 28; L: 17 - 20	19
20	The Heart of Jeremiah's Message XXXI: 27 - 34	20
21	An Everlasting Covenant XXXII: 36 - 44	21
22	Restoration XXXIII: 4 - 16	22
23	The Portion of Jacob LI: 15 - 19	23

Ezekiel or Yechezk'el

This book contains the sermons of the prophet Ezekiel (in Hebrew Yechezk'el). He preached in Babylonia during the years 592-567 B.C.E. Like Jeremiah he belonged to the priesthood. He emphasized the need and

1 importance of a restored and reformed Temple worship. Like Jeremiah, too, 1
2 he emphasized individual religion and individual responsibility. His 2
3 style of speaking is characterized by the use of visions, symbols, all- 3
4 egories and parables. 4

5 The Vision of the Glory of God I - III: 9 5

6 The Prophet is a Responsible Watchman III: 16 - 21; XXXIII: 1 - 9 6

7 "The End is Come" VII 7

8 Individual Responsibility XIV: 12 - 23; XVIII; XXXIII: 12 - 20 8

9 Hypocrites XX; XXXIII: 21 - 33 9

10 Beautiful Type XXVII: 1 - 10 10

11 "Why Will Ye Die" XXXIII: 10 - 11 11

12 The Wicked Shepherds XXXIV 12

13 The Mountains of Israel XXXVI: 1 - 15 13

14 A New Heart and a New Spirit XXXVI: 16 - 38 14

15 In the Valley of Dry Bones XXXVII: 1 - 14 15

16 The Joined Sticks XXXVII: 15 - 28 16

17 The Restored Nation XXXIX: 25 - 29 17

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Chapter XI

Analysis of the Books of the Bible (Continued)

b. The Minor Prophets

In Aramaic called Trai-sar or The Twelve

Hosea or Hoshay's

This book contains the messages of the prophet whose name it bears. He was a northerner, i.e., he was a native of the Northern Kingdom of Israel. He was a younger contemporary of the prophet Amos. The years of his activity were from about 745 to 735 B.C.E. The chief emphasis of his teaching was upon love, the unchangeable love of God for His children. He was the first to proclaim this doctrine.

"Children of the Living God" II: 1 - 3

The Divine Betrothal II: 21 - 22

The Lord's Controversy IV: 1 - 3

Repentant Israel VI: 1 - 3

What God Desires VI: 6

"Time to Seek the Lord" X: 12

The People in Suspense XI

Israel's Folly XIII: 4 - 11

"Return, O Israel" XIV: 2 - 10

Joel or YO'el

A few messages by the prophet Joel uttered about the year 400 B.C.E. He prophesies in a critical period of the community returned to Palestine after the Babylonian captivity. He denounces each, but he draws a glorious picture of a hopeful future.

The Locust Plague and the Drought I

The Locust Devastates II: 1 - 14

"Sanctify the Congregation" II: 15 - 27

The Spirit of God III: 1 - 2

The Valley of Decision IV: 1 - 17

Amos or Omos

Here we have the messages of the first of the great literary prophets of Israel. He preached during the years 765 to 750 B.C.E. He came from the Southern Kingdom of Judah, from the village of Tekoa, a short distance south of Jerusalem. He addressed himself particularly to the Northern Kingdom, and the burden of his message was justice for the poor, economic no less than social and political. The God he speaks of is not alone the God of Israel but of all nations, and Israel's responsibility is greater because Israel knows better. Noblesse Oblige! His denunciation of corruption and injustice, of indulgence and indifference to the lot of the less fortunate has never been surpassed, and applies today as it did twenty-eight centuries ago!

The Transgressions of Israel and Judah II: 4 - 16

Moral Responsibility III: 1 - 2

"Prepare to meet thy God" IV

The True Religion V: 4 - 15, 21 - 24

The Lesson of History VI

Priest vs. Prophet VII: 10 - 17

Hypocrisy VIII: 4 - 7, 9 - 10

The Spiritual Famine VIII: 11 - 14

The Hopeful Future IX: 13 - 15

Obadiah or Ovadyah

This is the shortest book in the Bible. It has but 21 verses.

1 But it reflects more than one period and therefore variant authorship. 1

2 Compare verses 1 - 6 and 8 - 9 with Jer. XLIX: 14 - 16, 9, 10, 7, 22. 2

3 The prophet is indignant against Edom who brutally assaulted Judah 3
4 while Nebuchadnezzar was ravaging the country. His words are bitter, but 4
5 he is yet hopeful of a restoration. He preached about the end of the 5
6 fourth century, B.C.E. 6

7 The indictment 10 - 14 7

8 The Certain Future 15 - 21 8

9 Jonah or Yonah 9

10 This is a book not by the prophet Jonah, but about an experience of 10
11 which he is made the hero. Jonah, a prophet, lived in the middle of the 11
12 eighth century (750 B.C.E.). It is generally agreed that this book was 12
13 written about the beginning of the fourth century B.C.E.. 13

14 It teaches that God is not the God of the Jews only, but of all 14
15 peoples, and even of all that is in the world. (Note the last sentence.) 15
16 God is merciful toward all and is concerned for all. 16

17 It is one of the best known short stories in literature, and one of 17
18 the world's masterpieces. 18

19 The book is short. Read it in its entirety. 19

20 Michh or Michah 20

21 Like Amos and the other literary prophets, Micah espoused the cause 21
22 of the under-dog. His preaching activity was between 730 and 721 B.C.E. 22
23 Himself belonging to the peasant class and a Judean, he sees the big 23
24 cities as nests of crime and corruption and the supposed or acknowledged 24
25 leaders of the people as their misleaders and betrayers. A hundred years 25
26 before Jeremiah he predicted the fall of the Temple. 26

27 His definition of religion (VI: 1 - 9) stands as the greatest yet 27

given by any man, and he makes his own as he quotes from Isaiah the vision of the Golden Age of Peace (IV: 1 - 4)

A Modern Message II: 1 - 3; III: 1 - 4

"Preach ye not" II: 6 - 7, 11

The Golden Age IV: 1 - 4

Religious Good-Will IV: 5

A Great Purge V: 9 - 14

True Religion VI: 1 - 9

Nahum or Na'chum

This prophet, "probably the greatest poet among" the whole galaxy of prophets, prophesies about the year 612, as he sees the approaching fall of Nineveh which occurred in 612 B.C.E. His hatred of Nineveh is like a volcano about to erupt, a hatred made so great by the indescribable atrocities its rulers visited upon the Jews. He is made very happy by the imminent destruction of the enemy.

The Avenging God I

Peace is Coming II: 1

A Picture of a Battle II: 2 - 5

Sinful Nineveh II: 9 - 14

The Bloody City III

Habakkuk or Chabak'kuk

This prophet preached his message towards the end of the independence of the Kingdom of Judah, in the years 608 - 597 B.C.E. The times were morally wicked, in Judah and in other countries. Habakkuk is suffering because of the iniquities he sees, and he speaks feelingly. But he does not lose hope in God and in His righteousness.

Why, Oh, Why? I: 2 - 4

A Bitter and Impetuous Nation I: 5 - 11

The Parable of Woe II: 6 - 20

Perfect Faith III: 17 - 18

Zephaniah or Tzephan'yah

The prophet Zephaniah belonged to the aristocracy of Judea and was of royal descent. He began to prophesy in about the year 627 B.C.E. and was a contemporary of Jeremiah. He believed that the day of destruction of which Amos spoke a century before was at last coming to pass. He ascribed it to corruption and injustice which existed in Jerusalem no less than in the world outside. His emphasis was upon the righteousness of God and he pleaded for the people to seek to emulate this righteousness in their lives.

The Day of the Lord I: 2 - 18

Seek Righteousness II: 3

The Remnant of Israel III: 9 - 13

Haggai or Chag'gai

Haggai returned from Babylon to Jerusalem in the year 520-519 B.C.E. His sermons deal entirely with the need for rebuilding of the Temple and the unwarranted delay in proceeding to the task.

Rebuild the Lord's House I

Encouragement II: 1 - 9

Zechariah or Zechar'yah

This prophet was a contemporary of Haggai. They both lived and preached in Jerusalem at the same time, viz. 520-519 B.C.E. His task like Haggai's was to cheer the returned exiles and to urge them to complete the rebuilding of the Temple. Scholars are agreed that Chapters I - VIII are by Zechariah. There is considerable uncertainty about the

1	authorship of chapters IX - XIV.	1
2	The Lesson from History I: 1 - 6	2
3	Comfort for Zion I: 14 - 17	3
4	"Sing and Rejoice" II: 14 - 16	4
5	"Not by Might" IV; 6	5
6	Judgment and Compassion VII: 8 - VIII: 23	6
7	The Lord's Day XIV: 6 - 9	7
8	<u>Malachi or Mal'a'chee</u>	8
9	Sometime between 475 and 450 B.C.E. this prophet preached his message	9
10	against a religious worship that was careless as it was superficial,	10
11	against free and easy divorces, against marriages with heathens, against	11
12	religious doubts and indifference, and of a deeper realization, of the	12
13	universal Fatherhood of God and brotherhood of man.	13
14	God's Grievance I: 6	14
15	Religious Carelessness I: 7 - 14	15
16	The True Priest II: 4 - 7	16
17	"Have we not all one Father?" II: 10	17
18	Discernment III: 16 - 18	18
19	"The Sun of Righteousness" III: 20	19
20	The Hearts of Parents and Children III: 23- 24	20
21		21
22		22
23		23
24		24
25		25
26		26
27		27

Chapter XII

Analysis of the Books of the Bible (Continued)

C. Kesuvim

Psalms or Tehil'lim

Like the Bible itself, the Book of Psalms is a collection of several collections of hymns, anthems and songs. There are Psalms written by many, many unknown poets. The word "psalm" means "a sacred song" or "lyric", and the Hebrew word Tehillim means "songs of Praise". The whole collection of 150 psalms has been called "the perfection of lyric poetry" --Moulton). It was known as "The Hymn Book of the Second Temple", and was finally completed in the form in which we have it today about the year 142 B.C.E.

It is divided into five parts or "Books", in imitation of the Pentateuch, as follows:

Book I has psalms I to XLI

Book II has psalms XLII to LXXII

Book III has psalms LXXIII to LXXXIX

Book IV has psalms XC to CVI

Book V has psalms CVII to CL

As one reads the Book of Psalms one is conscious of the fact that here is a collection of collections. There are those labelled "A Psalm of David". Then there is a collection of psalms "of the sons of Korah", and another "of the sons of Asaph". There are the Hallelujah Psalms, and "The Songs of Ascents" (Shir ha-a'loth). Because of such collections some duplications exist. Compare, for example, psalms XIV with LIII; XL: 13 - 17

1 with LXX; LVII: 7 - 11 and LX: 5 - 12 with CVIII. 1

2 There is no one central idea or theme in the Psalter (another word 2
3 for the Book of Psalms). It is as varied in theme as the gamut of human 3
4 emotions, as are the experiences in history. There are joyous psalms and 4
5 grief-laden psalms. There are processional psalms for marching, and there 5
6 are the devotional psalms. There are psalms expressing fear and confidence, 6
7 uncertainty and assurance, hope and despair. There are psalms that are 7
8 pure liturgy and some are patriotic and historical. Some are tender as 8
9 a mother's lullaby, others reflect the bitterness of the imprisoned, the 9
10 raging hate of the deeply wounded exiles. 10

11 Every mood is represented in and reflected by the poems in the col- 11
12 lection, and as prayers they contain every one of the various types of 12
13 prayer, such as petition, adoration, thanksgiving, praise, humbleness and 13
14 aspiration. 14

15 It is difficult to select the choicest psalms because of this diver- 15
16 sity. Any choice must of necessity be a matter of personal taste and 16
17 mood. 17

18	The Two Ways I	18
19	Trust in Adversity IV	19
20	Prayer in Great Suffering VI	20
21	Man's Place in Nature VIII	21
22	The Scoffer XIV	22
23	God's Gentleman XV	23
24	God, the Deliverer XVIII	24
25	God in Nature XIX	25
26	The Triumph of the Persecuted XXII	26
27	God, the Shepherd XXIII	27

1	Processional XXIV	1
2	Prayer for God's Guidance XXV	2
3	God in the Storm XXIX	3
4	The Joy of Forgiveness XXXII	4
5	Thanksgiving XXXIII, XL, LXVI, LXVII, CVII, CXXXV, CXXXVI	5
6	The Lord Redeems XXXIV	6
7	The Lovingkindness of the Lord XXXVI	7
8	A Meditation XXXVII	8
9	Penitence XXXVIII, LI	9
10	A Cry of the Vanquished Nation XLIV	10
11	A Royal Marriage Hymn XLV	11
12	"God is our Refuge and Strength" XLVI	12
13	The Futility of Things XLIX	13
14	Rest in God LXII	14
15	God is Judge LXXV, LXXXII	15
16	A Lesson from History LXXVIII	16
17	God's House LXXXIV	17
18	A Liturgical Poem LXXXVI	18
19	Zion, the World's Mother LXXXVII	19
20	Our Dwelling Place, XC, XCI	20
21	The Justice of God XCII	21
22	"The Lord Reigneth"--A Festal Hymn XCV-C	22
23	A Ruler's Ideal CI	23
24	The World Within XCIII	24
25	The Hymn of Creation XCIV	25
26	The Hallel Psalms CXI - CXVIII	26
27	A Meditation on the Law of the Lord CIX (the longest psalm)	27

1	"I Will lift up mine Eyes" CXXI	1
2	A Greeting to Jerusalem CXXII	2
3	Sowing and Reaping CXXVI	3
4	A Song of the Home CXXVII	4
5	Childlike Faith CXXXI	5
6	A Song of Unity CXXXIII	6
7	"By the Rivers of Babylon" CXXXVII	7
8	A Personal God CXXXVIII	8
9	The Inescapable God CXXXIX	9
10	Dedication CXLI	10
11	Deliverance CXLIV	11
12	A Hymn of Praise CXLV	12
13	Praise the Lord CXLVI - CL	13

14 Proverbs or Mishlay 14

15 Like the Book of Psalms this book is a collection of collections. 15

16 Some of the collections are labelled and are identifiable. Such are: 16

17 The Proverbs of Solomon, Chapters XXV - XXIX; The Words of Agur, 17

18 Chapter XXX; The Words of Lemuel, XXXI: 1 - 9; The Words of the Wise, 18

19 I - XXIV (which consists of several collections); and the Tribute of 19

20 Wifehood, XXXI: 10 - 31. These were finally compiled somewhere between 20

21 the years 300 to 200 B.C.E. 21

22 This whole book was ascribed as to authorship to King Solomon who 22

23 was reputed to be the wisest of men. Whether he was actually the author 23

24 of any of these is problematical. 24

25 The book contains popular proverbs and maxims, practical and help- 25

26 ful to everyday conduct. They deal with everyday matters which generally 26

27 concern the people. Many of these proverbs are ethical in the highest 27

1	sense.	1
2	The Company of Sinners I: 2 - 19	2
3	Wisdom Warns I: 20 - 33	3
4	The Reward of Goodness III: 1 - 10	4
5	Wisdom's Supremacy III: 11 - 20	5
6	The Two Ways IV: 10 - 19	6
7	The Sluggard VI: 6 - 11	7
8	The Desirability of Wisdom VIII: 11 - 21, 32 - 36	8
9	The Golden Mean XXX: 7 - 9	9
10	An Evil Generation XXX: 11 - 14	10
11	Little and Wise XXX: 24 - 28	11
12	A Woman of Valour XXXI: 10 - 31	12
13	Some helpful proverbs X: 2, 7, 12, 17, 22	13
14	XI: 1, 4, 10, 13, 14, 24	14
15	XII: 1, 5, 9, 11, 15, 18, 28	15
16	XIII: 7, 12, 18, 20	16
17	XIV: 12, 15, 16, 21, 23, 26, 29, 31, 34	17
18	XV: 1, 3, 4, 5, 12, 16, 17, 18, 33	18
19	XVI: 6, 8, 16, 18, 24, 25, 32	19
20	XVII: 1, 3, 4, 5, 6, 10, 22, 28	20
21	XVIII: 12, 13, 14, 19, 21, 23, 24	21
22	XIX: 6, 11, 14, 16, 17, 21, 29	22
23	XX: 3, 7, 11, 19, 20, 27, 29, 30	23
24	XXI: 3, 13, 23, 30	24
25	XXII: 1, 2, 6, 22-23, 24-25, 28, 29	25
26	XXIII: 9, 12, 22, 23	26
27	XXIV: 1-2, 3-4, 10, 17-18, 19-20, 24-25, 27	27

XXV: 11, 18, 25, 27, 28

XXVI: 4, 5, 12, 18-19, 20, 27, 28

XXVII: 1, 2, 4, 5, 6, 10, 19, 20

XXVIII: 4, 6, 7, 11, 23, 27, 28

XXIX: 10, 18, 20, 27

Job or I-yov

Sometime near the year 400 B.C.E. there was written this greatest of the world's dramas or poems or dramatic poems called Job. It deals with the problem of suffering which troubled some of the prophets and is written in the key of an agonized "why?" Why do the pious and righteous suffer? The answer is not given explicitly. It is suggested: "We do not know. We accept on faith that God is good." But, at the same time, Job shatters the old belief that prosperity is a sign of virtue and divine approbation, or that adversity is a mark of sin and punishment.

As drama it is intense; as literature this book is breath-taking. This book does not deal with Israel or with Palestine or with Jewish history. It deals with man and its theme is universal.

The Prologue I - II: 10

The Curse III

The Old Belief Stated IV - V

Job's Moving Self-Defense VI - VII

Job's Argument Before God X

Job Continues His Argument XII - XIV

Job is near exhaustion, but unbowed XIX

The Wicked Prosper XIV

"Whence Cometh Wisdom?" XXVIII

Job remembers his merit XXIX - XXXI

The Storm XXXVI: 26 - XXXVII

God's Majesty in Nature XXXVIII - XLII: 6

Song of Songs or Canticles or Shir HaShirim

Shir HaShirim is the Hebrew for which the English equivalent is Song of Songs and Canticles (meaning "Songs"), the Latin. This is a collection of non-religious love songs and bridal ditties having the full flavor of oriental poetry. They are rich in imagery, strong in expression of ardor, they breathe with all the abandon and mystery of the East.

This book is one of the five Megilos or Scrolls, and is read publicly in the Synagog during the Passover Feast. It is also read by many at the conclusion of the Seder on Passover eve.

These songs were compiled sometime between 300 and 200 B.C.E. Though ascribed in authorship to King Solomon, this manifestly is not accurate.

Springtide Courtship II: 8 - 14

Love's Power VIII: 6 - 7

Ruth or Roos

This book was written about the year 400 B.C.E. as a protest against the rigorously exclusive policy of Ezra in the matter of marriage with alien women (See Ezra IX: 1 - X: 17). It is one of the loveliest stories in the Bible and one of the most charming in all literature.

Attention should be called to the symbolic meaning of the names used in the story.

Naomi means The Pleasant One. Mahlon means The Sickly One. Chilion means The Consumptive One. Boaz means The Strong One. Ruth means The Beautiful or The Friendly. Orpah means The One Who Turned Her Back. Elimelech means My God is King.

This book is one of the five Megilos or Scrolls, and is assigned for

reading in the Synagogue on Shabuoth, the Feast of the First Fruits.

The True Convert I: 15 - 17

Lamentations or Aychah

This book is a collection of dirges or poems of lament over the misfortune that has befallen Israel. Tradition ascribes their authorship to the Prophet Jeremiah. It is now universally agreed that they were not written before the year 300 B.C.E. The Hebrew name, Aychah, is derived from the first word with which this book begins in the original.

The word means How?

This book is one of the five Megilos or Scrolls, and is assigned for reading in the Synagogue on Tish'a b'Ab, (the ninth of Ab), the anniversary of the destruction of the Temple in Jerusalem.

As may be noticed even from the English text, four of the five poems in this book are in acrostic form. The fifth chapter is a prayer for God's love and attention.

The City's Desolation I: 1 - 2; II: 2 - 17

Bitter Memories I: 7

None to Comfort I: 16 - 17

Hope III: 22 - 41

The Plea VI

Ecclesiastes or Kohелеth

Kohелеth is a fictitious name which was translated into the Greek Ecclesiastes which means Preacher. It was ascribed to Solomon, because of the statement in the first verse of the book. Actually, scholars agree, the book was written not before 225 B.C.E. and additions were made to it later by others.

The heart of the book is cynical and pessimistic. It reveals a man who looked for selfish pleasure and was always dissatisfied. Life, to him, was useless and futile. But others added some of the lines which have become famous and are really refutations of Koheleth.

This book, too, is one of the five Megillos or Scrolls, and is assigned for reading in the Synagogue during Sukkoth, the Feast of the Harvest, when "the melancholy days" appear.

All is Vanity I: 2 - 11

The Quest for Wisdom I: 12 - 18

No Happiness in Indulgence II: 1 - 11

A Time for Everything III: 1 - 8

A Price is Paid XI: 9 - 10

As Old Age Comes XII: 1 - 7

The End of the Matter XII: 13 - 14

Some interesting maxims: IV: 9 - 12, 13 - 16

VII: 1, 2, 5, 8

IX: 17, 18,

X: 1, 8, 12

XI: 1, 7

Esther

Written about the year 150 B.C.E., it is the source book of the Feast of Purim. It tells of the experiences of our people in Persia, of the danger of their extermination and how thru Esther and Mordecai they were saved.

It is one of the best of the Short Stories of the Bible, secular in its tone (the name of God never appears in it), lively and fast in its action, sustained in its suspense.

This book is one of the five Megillos or Scrolls. By reason of the fact that it is publicly read in the Synagogue on Purim and that Purim is so joyous a festival, this book is perhaps better known among the people, and is called The Megillah (The Scroll).

Mordecai would not Bow III: 1 - 5

The Old, Old Story III: 5 - 6, 8 - 15

For a Time like this IV

Mordecai honored VI: 1 - 11; VIII: 15 - 17

Purim IX: 20 - 28

Daniel or Donee'ayl

This book is to be divided into two parts as to narratives (chapters I - VI and VII - XII) and also as to language. As to narratives, the first part deals with Daniel and his three friends who, though exiled, remain loyal to their religion even in the court of the Babylonian King. The second part tells of four visions of a political character. As to language, the book is written partly in Hebrew and partly in Aramaic, both languages evidently being current among the Jews at the time of the book's composition.

It is now universally agreed that the book was written at the time of the Maccabean revolt against Antiochus the Syrian in 168-165 B.C.E., and was calculated to cheer and encourage the embattled Judeans against their mighty invader.

The Faithful Lads I

The Image and the Stone II

In the Fiery Furnace III: 1 - 30

The King Who Ate Grass IV

The Handwriting on the Wall V

In the Lions' Den VI

Ezra

This book was written sometime after the year 400 B.C.E. It deals with the efforts to reestablish in Palestine the returned exiles from Babylon under the leadership of Ezra. As in the Book of Daniel the language here is Hebrew with much Aramaic.

This book belongs in the classification of the historical narratives, as do also the following books of Nehemiah and Chronicles.

The Good Tidings I: 1 - 4

The Joy of Rebuilding III: 10 - 13

Backbiting IV

Rebuilding continues V - VI

Intermarriage Forbidden IX - X: 17

Nehemiah or Nechem'iah

This is a personal narrative by Nehemiah, a leader of the exiles returned from Babylonia. He has been called "an Israelite Oliver Cromwell." He was a zealous leader, determinedly rebuilding the walls of Jerusalem. The date of the book is about 444 B.C.E. It is written in the form of memoirs with much genealogical and statistical data.

Nehemiah's Prayer I

Secret Diplomacy II: 1 - 16

Organization III

Sword and Trowel IV: 9 - 17

An Honest Governor V: 14 - 19

The Reading of the Law VIII: 1 - 12

First Chronicles or Divray ha 'Yamim Aleph

This is what its name indicates, a historical book. It begins with the first man--Adam--and continues the record of genealogies and historical events to the death of King David. Much of the time it runs parallel to the historical records in other books of the Bible, more especially that of II Samuel. The date of compilation is approximately 250 B.C.E.

The Hebrew title means "The Record of the Days", the word Aleph representing the numeral I.

David's Psalm XVI: 7 - 36 (compare Psalms CV: 1 - 15

XCVI: 1 - 13

CVI: 1, 47, 48

David's Thanksgiving XVII: 16- 27

David's Charge to Solomon XXII: 6 - 16

Another Prayer of David XXIX: 10 - 20

Second Chronicles or Divray ha'Yamim Bais

This book continues the record from Solomon to the end of the Babylonian captivity. As far as the record in I and II Kings goes it is paralleled in this book, and continued from that point.

The date of composition is the same as I Chronicles, and in the Hebrew title the Bais stands for the numeral II.

A Wise Request I: 7 - 12

Solomon's Prayer of Dedication VI (Compare this with

I Ki VIII: 12 - 61)

Words of a Prophet XV: 1 - 7

Chapter XIII

Translations of the Bible

The Bible was written in Hebrew. So long as Hebrew remained the vernacular of the Jews there was no need for translation. But as soon as other languages and dialects began to be spoken by the people in addition to and later in exclusion of Hebrew, translations became necessary.

Similarly, as thru Christianity the Bible became the possession of the rest of the world, translations of it were made into every spoken and written tongue.

Perhaps the best work on this subject is the article "Bible Translations" by the late Professor R. J. H. Gottheil in the Jewish Encyclopaedia and the charming little volume by the late Professor Max L. Margolis, The Story of Bible Translations (Jewish Publication Society, 1917).

The following are the translations of major importance:

1. The Septuagint--This Greek translation is perhaps the most important and most influential of all the translations of the Bible. As Margolis says: "Through the medium of the Greek the literature of the Jew became the possession of mankind. Without the Scriptures the Christian conversion of Europe would have been well nigh impossible."

The exact date of this translation is not known, opinions, varying as between the third and second centuries B.C.E.

2. Targum Onkelos--An Aramaic translation of the Pentateuch. Made in Palestine, it is sometimes known as "the Babylonian Targum". Its date is the second century C.E.

3. The Targum of Jerusalem--This translation is often called "the

1 Palestinian Targum" and also "Targum Jonathan". It deals only with
2 the Pentateuch. It is of later date than Targum Onkelos. The
3 language is Aramaic.

4 4. The Vulgate--This Latin translation produced by Jerome (346-420)
5 became the official Bible of the Roman Catholic Church.

6 5. Luther's Translation--This German translation, completed in 1530,
7 is the foremost of the Protestant translations and was the basis
8 of many other translations in the vernaculars of Europe.

9 6. The King James Version--This greatest of English translations,
10 completed in 1611, has had a most profound influence on English
11 literature by its majestic style, its "matchless diction", its
12 "inimitable charm and rhythm".

13 7. Teutsch-Choomesh or "Tze'enah u're'enah" by Jacob ben Isaac of
14 JanowJanow (probably in the seventeenth century) is a translation
15 into Judeo-German current among Jewish women in Eastern Europe.

16 8. The Mendelssohn Translation--This translation into High German,
17 printed in Hebrew characters, which appeared between 1780-1783, is
18 not of the complete Bible, but only of the Pentateuch, and several
19 other scattered books. It is sometimes called the Biur, by reason
20 of the commentary which accompanies the text, a commentary provided
21 by Moses Mendelssohn and his associates.

22 9. The Leeser Bible--This translation, made single-handedly by Isaac
23 Leeser, a Jewish minister in Philadelphia in 1853, was the first
24 English translation done from the Jewish point of view.

25 10. The Jewish Publication Society Translation--This English trans-
26 lation, published in 1917, was made by a group of Jewish scholars in
27 America, is now the accepted Jewish translation in English-speaking

1 congregations and in Jewish religious schools in America and wherever 1
2 English is used. 2

3 Among other modern translations Moffatt's done by Professor James 3
4 Moffatt into current English, completely departing from the Elizabeth- 4
5 an style of the King James Version. It was published in 1924. An- 5
6 other is the American Translation done by a group of scholars in the 6
7 University of Chicago under the leadership of the late Professor 7
8 J. M. Powis Smith. It was published in 1931. This latter trans- 8
9 lation, while in modern English, is closer to the King James 9
10 Version than is Moffatt's. 10



Chapter XIV

Some Biblical Expressions in Current Use

- "Bone of my bone and flesh of my flesh"--Gen. II: 23
- "Dust thou art and unto dust thou shalt return." Gen. III: 19
- "The sweat of thy brow"--Gen. III: 19
- "His face fell"--Gen. IV: 5
- "Am I my brother's keeper?"--Gen. IV: 9
- "Men of renown"--Gen. VI: 4
- "The end of all flesh"--Gen. VI: 13
- "The breath of life"--Gen. VI: 17
- "Out of my sight"--Gen. XXIII: 4
- "Hold one's peace"--Gen. XXXIV: 5
- "The fat of the land"--Gen. XLV: 18
- "Unstable as water"--Gen. XLIX: 4
- "A stranger in a strange land"--Ex. II: 22
- "A land flowing with milk and honey"--Ex. III: 8 and elsewhere
- "Put words in his mouth"--Ex. IV: 15
- "The house of bondage"--Ex. XIII: 14 and elsewhere
- "A man of war"--Ex. XV: 3
- "Man does not live by bread alone"--Dt. VIII: 3
- "Gladness of heart"--Dt. XXVIII: 47
- "The apple of his eye"--Dt. XXXII: 10
- "Face to face"--Dt. XXXIV: 10
- "Blood upon his head"--Josh. II: 19 and elsewhere
- "Art thou for us or for our enemies?"--Josh. V: 13
- "Arose as one man"--Jud. XX: 8
- "Is Saul also among the prophets?"--I Sam. X: 11

1	"A man after his own heart"-- I Sam. XIII: 14	1
2	"Far be it from me"-- I Sam. XX: 9	2
3	"Tell it not in Gath"--II Sam. I: 20	3
4	"How are the mighty fallen"--II Sam. I: 25	4
5	"Thou art the man"--II Sam. XII: 7	5
6	"From the sole of his foot to the crown of his head"--	6
7	II Sam. XIV: 25	7
8	"Stole the heart"--II Sam. XV: 6	8
9	"A tower of strength"--II Sam. XXII: 51 (not in J.P.S.)	9
10	"A proverb and a byword"--I Ki. IX: 7	10
11	"How long halt ye between two opinions?"--I Ki. XVIII: 21	11
12	"A still, small voice"--I Ki. XIX: 12	12
13	"Removed out of his sight"--II Ki. XVII: 23	13
14	"Sick unto death"--II Ki. XX: 1	14
15	"The four corners of the earth"--Isa. XI: 12	15
16	"Let us eat and drink, for tomorrow we shall die"--Isa. XXII: 13	16
17	"As a drop of a bucket"-- Isa. XL: 15	17
18	"Saying 'Peace, Peace' where there is no peace"--Jer. VI: 14:	18
19	VIII: 11	19
20	"Balm in Gilead"--Jer. VIII: 22	20
21	"From time to time"--Ezk. IV: 10	21
22	"They have sown the wind and they shall reap the whirlwind."	22
23	Hos. VIII: 7	23
24	"Clean hands"--Ps. XXIV: 4	24
25	"For--goodness' sake"--Ps. XXV: 7	25
26	"Pour out the heart"--Ps. LXII: 9	26
27	"From strength to strength"--Ps. LXXXIV: 7	27

1	"As a tale that is told"--Ps. XC: 9	1
2	"Three score years and ten"--Ps. XC: 10	2
3	"To number our days"--Ps. XC: 12	3
4	"At their wit's end"--Ps. CVII: 27 (not in J.P.S.)	4
5	"To dwell together in unity"--Ps. CXXXIII: 1	5
6	"Stolen waters are sweet."--Prov. IX: 7	6
7	"Hope deferred"--Prov. XIII: 12	7
8	"A merry heart"--Prov. XVII: 22	8
9	"Heap coals of fire upon his head"--Prov. XXV: 22	9
10	"Answer a fool according to his folly"--Prov. XXVI: 5	10
11	"The work of his hands"--Job I: 10; Dt. II: 7	11
12	"The Lord gave, and the Lord hath taken away."--Job I: 21	12
13	"Bitterness of soul"--Job III: 20; X: 1	13
14	"The shadow of death"--Job X: 21; Ps. XXIII: 4 and elsewhere	14
15	"With the skin of my teeth"--Job XIX: 20	15
16	"The root of the matter"--Job XIX: 28	16
17	"The land of the living"--Job XXVIII: 13	17
18	"Vanity of Vanities, all is vanity"--Eccles. I: 2	18
19	"There is nothing new under the sun"--Eccles. I: 9	19
20	"The race is not to the swift."--Eccles. IX: 4	20
21	"The race is not to the swift."--Eccles. IX: 11	21
22	"A weariness of the flesh"--Eccles. XII: 12	22
23	"Weighed and found wanting"--Dan. V: 27	23
24	"First and last"--I Ch. XXIX: 29 and elsewhere	24
25	"The ruin of him"--II Ch. XXVIII: 23	25
26		26
27		27

CHRONOLOGICAL TABLE

1	<u>YEAR</u>	1
2	2000--1300 B.C.E.-----THE PATRIARCHAL PERIOD	2
3	1220 B.C.E.-----THE PERIOD OF THE EXODUS	3
4	1200--1020 B.C.E.-----THE PERIOD OF THE JUDGES	4
5	1160-----Deborah	5
6	1020-----Samuel	6
7	1028-1013-----Saul	7
8	1013--933-B.C.E.-----THE PERIOD OF THE UNITED KINGDOM	8
9	1013-973-----Reign of David	9
10	973-933-----Reign of Solomon	10
11	932--586 B.C.E.-----FROM THE DIVISION OF THE KINGDOM TO THE	11
12	FALL OF JERUSALEM	12
13	932-----The Kingdom divides	13
14	ca. 876-853-----Elijah	14
15	ca. 843-816-----Elisha	15
16	765-750-----Amos	16
17	745-735-----Hosea	17
18	740-701-----Isaiah	18
19	730-721-----Micah	19
20	721-----The Fall of Samaria	20
21	627-586-----Jeremiah	21
22	624-----Zephaniah	22
23	612-----Nahum	23
24	608-597-----Habakkuk	24
25	586-----The Destruction of Jerusalem by the Babylonians	25
26	586--538 B.C.E.-----THE BABYLONIAN EXILE	26
27	590-----Ezekiel	27
	ca. 540-----Deutero-Isaiah	

538--333 B.C.E.-----THE PERSIAN PERIOD

520-519-----Haggai, Zechariah

515-----Second Temple Completed

475-450-----Malachi

444-----Nehemiah

ca. 400-----Obadiah. Joel. Job. Ezra's work. Ruth

333--168 B.C.E.-----THE GREEK PERIOD

ca. 300-----Jonah

300-200-----Lamentations. Proverbs compiled. Ecclesiastes. Chronicles. Song of Songs

168--63 B.C.E.-----THE MACCABEAN PERIOD

168-----Revolt of the Maccabees

167-----The Book of Daniel appears

165-----The Temple Re-dedicated. The First Hanukkah

ca. 150-----Esther

ca. 142-----The Book of Psalms completed

63 B.C.E.--70 C.E.-----THE ROMAN PERIOD

63 B.C.E.-----Pompey enters Jerusalem

40 B.C.E.-----Hillel

26 B.C.E.-36 C.E. Pontius Pilate procurator

ca. 30 C.E.-----Jesus crucified by the Romans

70 C.E.-----Temple Burned. Jerusalem Fell

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ABBREVIATIONS USEFUL IN BIBLE STUDY

1	A.D.-----Anno Domini	1
2	Am.-----Amos	2
3	A.V.-----Authorized Version	3
4	B.C.-----Before Christ	4
5	B.C.E.-----Before the Common Era	5
6	ca.-----Circa (about)	6
7	Cant.-----Canticles (Song of Songs)	7
8	C.E.-----Common Era	8
9	I Ch.-----First Chronicles	9
10	II Ch.-----Second Chronicles	10
11	Dan.-----Daniel	11
12	Dt.-----Deuteronomy	12
13	Dt. Isa.-----Deutero-Isaiah	13
14	Eccles.-----Ecclesiastes	14
15	Ecclus.-----Ecclesiasticus	15
16	Esth.-----Esther	16
17	Ex.-----Exodus	17
18	Ezk.-----Ezekiel	18
19	Ezr.-----Ezra	19
20	Gen.-----Genesis	20
21	Hab.-----Habakkuk	21
22	Hag.-----Haggai	22
23	Hos.-----Hosea	23
24	Isa.-----Isaiah	24
25	Jer.-----Jeremiah	25
26	Jo.-----Joel	26
27	Jon.-----Jonah	27
	Josh.-----Joshua	



1	J.P.S.-----Jewish Publication Society Translation	1
2	Ju.-----Judges	2
3	I Ki.-----First Kings	3
4	II Ki.-----Second Kings	4
5	Lam.-----Lamentations	5
6	Lev.-----Leviticus	6
7	Macc.-----Maccabees	7
8	Mal.-----Malachi	8
9	Mic.-----Micah	9
10	Nah.-----Nahum	10
11	Neh.-----Nehemiah	11
12	Num.-----Numbers	12
13	Ob.-----Obadiah	13
14	Pr.-----Proverbs	14
15	Prov.-----Proverbs	15
16	Ps.-----Psalms or Psalm	16
17	Pv.-----Proverbs	17
18	R.V.-----Revised Version	18
19	I Sam.-----First Samuel	19
20	II Sam.-----Second Samuel	20
21	SOS-----Song of Songs	21
22	Zech.-----Zechariah	22
23	Zeph.-----Zephaniah	23
24		24
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THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

March 4th
1938.

Dr. Abba H. Silver
The Temple
E. 105th and Ansel Road
Cleveland, Ohio.

Dear Dr. Silver:

We have not yet heard from you concerning your report on Rabbi Feldman's Syllabus. It so happens that Abe Feldman is going to be in the city next week. He will ask me, and he is entitled to have our suggestions and criticisms. It does not take so long to read his Syllabus. It is rather short. And whatever your opinion of it is, good or bad, we ought to know so that we may be able to give him a definite answer. Do look it over. It will not take you long, and drop me a line, please.

With all good wishes from house to house,
I am

Very sincerely yours,

Emanuel Gamoran

Educational Director.

P.S. Just got word from Abe. He is coming in Monday. If you can write me Sunday it would be fine. If not, during this week.
E.S.

March 11, 1938

Dr. Emanuel Gamoran, Educational Director,
Commission on Jewish Education,
Merchants Building,
Cincinnati, Ohio.

My dear Dr. Gamoran:

I read through Feldman's Syllabus of the Bible. As syllabi go, it is all right. Feldman has done a good job. But there is so much material easily available to teachers on the Bible that I am wondering whether another syllabus is necessary. It occurs to me also whether any outline of the Pentateuch for teachers, however "outlinish", is quite adequate without calling attention to its composite material, character, the various strata, etc. You cannot quite dissociate content from background and history.

Should the Syllabus be published, I would also suggest that the Hebrew names of the books and all other Hebrew words used be given in Hebrew characters as well as in transliteration.

With all good wishes, I remain

Very cordially yours,

AHS:BK

June 9, 1938.

Report of the Committee on Teacher Training
to the
Commission on Jewish Education

Gentlemen:

It gives us much pleasure to report progress in the field of Teacher Training during the past year. We have, as in the past, helped to plan the programs, and have participated in the conventions of several teachers' associations, as well as arranged other teachers' meetings. At the invitation of the New England Teachers Association in Hartford, Conn., our Educational Director delivered lectures on Methods of Teaching Jewish History, and Methods of Teaching Hebrew. At the invitation of the Ohio-Michigan-Indiana Teachers Association he lectures in Dayton at their annual convention on Recent Textbooks of the Jewish School, and on Methods of Teaching Jewish Current Events. At a Principals' Meeting in New York City he lectures on the Course of Study of the Jewish School. Other addresses to parents' and teachers' meetings during the year, as well as to professional organizations were delivered in Chicago, Dayton, Detroit, Louisville, Pontiac, Indianapolis, Lexington, and Washington.

Our publication program continued. The Jewish Teacher was again issued as a quarterly, edited by Dr. Emanuel Gamoran. Our Teacher Training monographs and syllabi have been sold as in previous years. Since the last meeting of the Commission on Jewish Education we have also published a monograph entitled, 1496 Pictures, by Dr. and Mrs. Azriel L. Eisenberg. We believe this should be of great interest to teachers. The monograph presents a list of 1496 pictures that may be used in the Jewish religious school. The subjects illustrated are Bible, Jewish History, Customs and Ceremonies, Literature, Biblical Geography, and Modern Palestine. The mimeographed booklet should help all those who seek visual aids in instruction.

We now have in press two new teachers' books, one prepared by Mr. Mordecai I. Soloff, to accompany his text "How the Jewish People Grew Up," the other by Mr. Samuel Zaretski, to accompany one of our Bible readers, "In the Land of Kings and Prophets." These should help our teachers in the teaching of history and literature

Our Teacher Training work in the past has been handicapped by lack of funds. We are happy to announce that at the request of Dr. Emanuel Gamoran, the National Federation of Temple Sisterhoods, at its last Board meeting, appropriated the sum of \$1,000 to be used for lectureships in the field of Teacher Training and Adult work. A joint committee will administer this fund. We should like to urge the members of the Commission to encourage gifts to our Teacher Training Fund, which may be used either for the stimulation of teachers' conferences, for the arranging of lectures for teachers, or institutes for teachers for more extended periods.

Respectfully submitted.

Rabbi Samuel M. Blumenfield, Chairman
Dr. Jacob R. Marcus
Rabbi Abraham Shusterman
Dr. Abba H. Silver

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THE HEBREW UNION COLLEGE » DEPARTMENT OF SYNAGOGUE
AND SCHOOL EXTENSION » NATIONAL FEDERATION OF TEMPLE
SISTERHOODS » NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

TELEPHONE: PARKWAY 7345 « MERCHANTS BUILDING » CINCINNATI

June 7, 1938

Dr. Abba Hillel Silver
The Temple
E. 105th St. & Ansel Road
Cleveland, Ohio

Invitation to Broadcast

Dear Dr. Silver:

We have been invited by the National Broadcasting Company to take charge of THE CALL TO YOUTH broadcast during the months of June, July, August, and September. The broadcast takes place every Saturday at 12:00 o'clock noon, Eastern Daylight Saving Time, and is carried from coast to coast on the Blue Network of the N.B.C.

In order to prevent duplication in the addresses, we have selected a number of subjects covering quite a range of ideas, as you will see from the enclosed pamphlet.

The officers of the Union have requested me to invite you to deliver the address on Saturday, September 3rd, on the subject, "The Revolt of Youth". You can broadcast the address from Station WHK of Cleveland.

The entire period at our disposal is fifteen minutes. The period opens with a bugle call, followed by an introduction, and closes with a statement by the announcer, leaving eleven minutes for the actual broadcast by yourself.

We are requested by the officers of the National Broadcasting Company to advise our speakers that the speech is not to be addressed specifically to Jewish youth, but is to be directed to American youth. This does not preclude making this a Jewish message, based upon Jewish sources of inspiration.

In accordance with the further instructions of the National Broadcasting Company, copies of the address must be furnished two weeks in advance of the broadcast for the following purposes:

Dr. Abba Hillel Silver

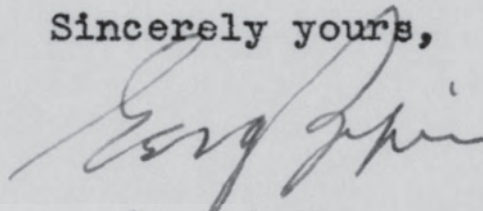
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We must furnish copies of the address to the national office of the N.B.C. as well as to the station from which the broadcast is to be made, the third object being to mimeograph same in advance so that copies may be ready for distribution immediately after the broadcast is put on the air.

I should deeply appreciate it if you would let me have your answer by return mail, as we are anxious to complete our schedule of the broadcasts.

With kindest regards, I am

Sincerely yours,



Secretary

GZ:RM



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JOINT AUSPICES

THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

June 10th
1938.

Dr. Abba H. Silver
The Temple
105th at Ansel Road
Cleveland, Ohio.

Dear Dr. Silver:

I take pleasure in sending you a brief report of the work done in the field of Teacher Training this year, under the auspices of the Commission on Jewish Education. As a member of the Teacher Training Committee will you be good enough to read this report? If it is satisfactory, please O. K. it and return it to me. If you have any suggestions, please let me know what they are. If we do not hear from you before the meeting of the Commission on June 20th, we shall assume that we may attach your name to the report as a member of the Committee.

With all good wishes, I am

Very sincerely yours,

Emanuel Gamoran

EG:mh

Educational Director.

June 15, 1938

Rabbi George Zepin, Secretary
Union of American Hebrew Congregations
Merchants Building
Cincinnati, Ohio

My dear Rabbi Zepin:

In reply to your kind letter of June 7
inviting me to participate in "The Call to Youth"
broadcast on Saturday, September 3, permit me to
state that I will not be back in the city from my
summer vacation. I must therefore forego the pleasure
of sharing in the program.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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RABBI GEORGE ZEPIN

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TELEPHONE: PARKWAY 7345 « MERCHANTS BUILDING » CINCINNATI

June 16, 1938

Dr. Abba Hillel Silver
The Temple
East 105th St. at Ansel Road
Cleveland, Ohio

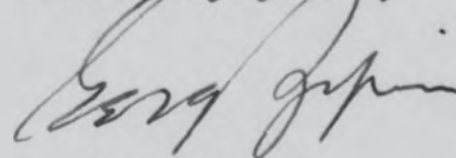
Dear Dr. Silver:

I am very sorry indeed to learn
that it will not be possible for you to
broadcast in THE CALL TO YOUTH program on
Saturday, September 3rd.

I hope that we shall have the
opportunity to have you with us during
the succeeding period in this series.

With kindest regards and looking
forward to seeing you in Atlantic City,
I am

Sincerely yours,



Secretary

GZ:RM

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THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

June 17th
1938.

Dr. Abba Hillel Silver
The Temple
E. 105th and Ansel Road
Cleveland, Ohio.

Dear Friend:

In looking through the responses of the members of the Commission on Jewish Education, I find that we have not heard from you, and I do not know at the present moment whether it is your intention to come and be with us on Monday or not.

The object of this note is to tell you that this meeting is one of the most important that we have had; that, in my opinion, you should make every effort to be there. You recall our conversation in Chicago. In addition to the Palestine question, which is coming up for discussion - (it is not just Chamisho Osor Bish'vat, in my opinion), there are many other important problems before us.

It would be unfortunate for those of us who are in a position to exercise influence in the right direction, to stay away. Inevitably, the decisions reached cannot be representative of the rabbinate as a whole.

With all good wishes from house to house,

Very sincerely yours,

Emanuel Gamoran

EG:mh