



## Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series II: Subject Files, 1956-1993, undated.

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Reel  
10

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5

Folder  
124

Case Western Reserve University, Adjunct Professor of Religion,  
lists and notes, 1977.

daughters of men and got children by them, the Nephilim<sup>a</sup> were on earth. They were the heroes of old, men of renown.

When the LORD saw that man had done much evil on earth and that his thoughts and inclinations were always evil, he was sorry that he had made man on earth, and he was grieved at heart. He said, 'This race of men whom I have created, I will wipe them off the face of the earth—man and beast, reptiles and birds. I am sorry that I ever made them.' But Noah had won the LORD's favour.

This is the story of Noah. Noah was a righteous man, the one blameless man of his time; he walked with God. He had three sons, Shem, Ham and Japheth. Now God saw that the whole world was corrupt<sup>b</sup> and full of violence. In his sight the world had become corrupted, for all men had lived corrupt lives on earth. God said to Noah, 'The loathsomeness<sup>c</sup> of all mankind has become plain to me, for through them the earth is full of violence. I intend to destroy them, and the earth with them. Make yourself an ark with ribs of cypress; cover it with reeds and coat it inside and out with pitch. This is to be its plan: the length of the ark shall be three hundred cubits, its breadth fifty cubits, and its height thirty cubits. You shall make a roof for the ark, giving it a fall of one cubit when complete; and put a door in the side of the ark, and build three decks, upper, middle, and lower. I intend to bring the waters of the flood over the earth to destroy every human being under heaven that has the spirit of life; everything on earth shall perish. But with you I will make a covenant, and you shall go into the ark, you and your sons, your wife and your sons' wives with you. And you shall bring living creatures of every kind into the ark to keep them alive with you, two of each kind, a male and a female; two of every kind of bird, beast, and reptile, shall come to you to be kept alive. See that you take and store every kind of food that can be eaten; this shall be food for you and for them.' Exactly as God had commanded him, so Noah did.

The LORD said to Noah, 'Go into the ark, you and all your household; for I have seen that you alone are righteous before me in this generation. Take with you seven pairs, male and female, of all beasts that are ritually clean, and one pair, male and female, of all beasts that are not clean; also seven pairs, male and female, of every bird—to ensure that life continues on earth. In seven days' time I will send rain over the earth for forty days and forty nights, and I will wipe off the face of the earth every living thing that I have made.' Noah did all that the LORD had commanded him. He was six hundred years old when the waters of the flood came upon the earth.

And so, to escape the waters of the flood, Noah went into the ark with his sons, his wife, and his sons' wives. And into the ark with Noah went one pair, male and female, of all beasts, clean and unclean, of birds and of everything that crawls on the ground, two by two, as God had commanded. Towards the end of seven days the waters of the flood came upon the earth. In the year when Noah was six hundred years old, on the seventeenth day of the second month, on that very day, all the springs of the great abyss broke through, the windows of the sky were opened, and rain fell on the earth for forty days and forty nights. On that very day Noah entered the

<sup>a</sup> Or giants.

<sup>b</sup> Or ripe for destruction.

<sup>c</sup> Or end.



What we have is a 1011 Day 10-Ed Text -- shows  
my evidence of edited over

1) 2nd 2:2-4 m. 4:1-4  
has used - not to be - attended to  
2 def rule - under rule

2) 600 on! 2 40-1  
In 1:1 5<sup>th</sup> ext 43:14, 15 - refers to  
end of Chapter (Beryl.) - not yet on scene  
or scene was (copy)

3) Speeder of - slow colored - yellow  
In 7 - 26 (of me to rule)

4) Under control 150 - Rule for rule 4

not so hard to see to not under rule - rule -  
Rule - greater rule - single man rule

Same 1 at all

But rule - No rule rule - Rule - know  
rule rule - Remove the rule rule rule rule  
Rule rule - Q - Rule rule rule rule rule rule

1) rule rule 120 - Rule 34 - Rule rule  
rule rule rule - rule rule rule rule rule  
rule rule



Part 34:10

2'18 אר'מב ל'ס'י קב ל'ס'י  
The law not nation nation ~~that~~  
like into modes

On 36:31

THESE ARE THE KEYS THAT RULE  
IN THE LAND OF ENIM before  
any kind <sup>religion</sup> ~~these~~ even the  
children of Israel





RELATIONS OVER THE CHILDREN  
OF FINANCE

3) SPINOZA (19th) - DISTURBED BY LOST RELATIONS

A) CON I:27 - MAN AND WOMAN CREATED  
TOGETHER - BY FIRM

" So God created man in his own image; in the  
image of God he created him, male and  
female he created them."

CON 2:21-22 - Woman created from  
Adam's rib

" So God put man in a garden and while he  
slept, he took one of his ribs and closed  
the flesh over the place, he laid then  
built up the rib which he had taken out  
of man, into a woman.

B) FLOOD 6th 7:12 26 days 120 years  
6th 7:24 150 days 120 years  
clean 115 - Gilgamesh  
unclean

" 247 2  
7 + 2

4) JEAN ASTUC (19th) - could separate  
story of beginning into 2 separate  
accounts by separating out the part  
with ELUTHIM (E) and Yahweh (J)



4A) Deut.  
 5) GNAR WELLHAWER - 1900 - RABBI  
PARWINIAN Hypothesis + knowledge of situation  
 OLDER (relative to) LATER (when mentioned)  
 homotermia monothelism  
 patriarchs (major) priest  
 STONED TOWEL EMPHASIS on THO - TOUCH  
 NEW INCHES =  
 LOST AT NOTIFICATIONS IN LAW  
 T - E - D - P - H  
 part of the

6) ANALOGY (20th cent)

USUAL NOT UNUSUAL

FLOOD - Gilmer's epic

2) Laws NOT completely UNLAW

HAMMURAPI

ENILUNNA

3) variability - names etc

4) common - DAWN

7) Form Criticism (20th cent)







Let us assume on today's news -

Tone = neutral

dear we are seen

to be a ~~neutral~~ ~~neutral~~ ~~neutral~~ 0" 0 0 0

midnight = EXERCISE 14

= TO GETK - TO REACH OUT

Full morning of LOTS -

Before they together -

quite with

very importantly of life

|| Pulse

WRHS

Revelation



| Grand 1  
fact



Biste =

Biblia

pe. of board

- continuing

7<sup>th</sup> 11 = 20 years since

mirrored 11 3PN

when found for - CANON { Towed - 4<sup>th</sup> century PCE KXX  
Pierced 3-14 Oct  
Kil - 10 1/2 N 10 - 11 1/2 N

1 mile of road to a road - road to a road

E. 100 / E. 1 / Aug 4 1944

then road - 1-2 miles - apocrypha - later  
line of some road not indicated

Every road - Bible - story - concrete !!  
[ Cafe - time table left - But don't worry  
Kne road means - all the time  
but mid board mid job

EX 506 19:26

SPS: AND WHEN AFTER MY SKIN THIS IS  
DESTROYED. // THEN WITHOUT MY  
Flesh shall I see God.

Gordon: DEED IN MY SKIN THU HAS BEEN  
MARKED // AND IN MY young flesh  
do I see God

NOTE: AND I shall discuss my WITNESS  
STANDING AT MY SIDE // AND SUB  
MY DEFENDING COUNCIL EVEN GOD HIMSELF



If a man seizes a woman in the mountains, it is the man's crime and he will be killed. But if he seizes her in her house, it is the woman's crime and she will be killed (Hittite Code ANET 196).

If there be a damsel that is a virgin betrothed unto a man, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife; so thou shalt put away the evil from the midst of thee.

But if the man find the damsel that is betrothed in the field, and the man take hold of her, and lie with her; then the man only that lay with her shall die. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and slayeth him, even so is this matter. For he found her in the field; the betrothed damsel cried, and there was none to save her. (Deut 22:23-27)





If a savage bull, in his charge, gores a man and brings about his death, this crime has no penalty. If a man's bull has been wont to gore and they have been made known of his habit of goring and he has not protected his horns or he has not tied him up and the bull gore the son of a man and about bring/his death, he was paid 1/2 mina of silver. (Exodus 21:17-22)



And if an ox gore a man or a woman, that they die, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox was wont to gore in time past, and warning hath been given to its owner, and he had not kept it in, but it had killed a man or a woman; the ox shall be stoned and its owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether it have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox gore a bondman or a bondwoman, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. (Exodus 21:1-17)



(Exodus 21:1-17)



# GENESIS

## *The creation of the world*

**I**N THE BEGINNING OF CREATION, when God made 1  
heaven and earth,<sup>a</sup> the earth was without form and void, with darkness 2  
over the face of the abyss, and a mighty wind that swept<sup>b</sup> over the  
surface of the waters. God said, 'Let there be light', and there was light; 3  
and God saw that the light was good, and he separated light from darkness. 4  
He called the light day, and the darkness night. So evening came, and 5  
morning came, the first day.

God said, 'Let there be a vault between the waters, to separate water 6  
from water.' So God made the vault, and separated the water under the 7  
vault from the water above it, and so it was; and God called the vault 8  
heaven. Evening came, and morning came, a second day.

God said, 'Let the waters under heaven be gathered into one place, so 9  
that dry land may appear'; and so it was. God called the dry land earth, 10  
and the gathering of the waters he called seas; and God saw that it was  
good. Then God said, 'Let the earth produce fresh growth, let there be 11  
on the earth plants bearing seed, fruit-trees bearing fruit each with seed  
according to its kind.' So it was; the earth yielded fresh growth, plants 12  
bearing seed according to their kind and trees bearing fruit each with seed  
according to its kind; and God saw that it was good. Evening came, and 13  
morning came, a third day.

God said, 'Let there be lights in the vault of heaven to separate day from 14  
night, and let them serve as signs both for festivals and for seasons and  
years. Let them also shine in the vault of heaven to give light on earth.' So 15  
it was; God made the two great lights, the greater to govern the day and 16  
the lesser to govern the night; and with them he made the stars. God put 17  
these lights in the vault of heaven to give light on earth, to govern day and 18  
night, and to separate light from darkness; and God saw that it was good.  
Evening came, and morning came, a fourth day. 19

God said, 'Let the waters teem with countless living creatures, and let 20  
birds fly above the earth across the vault of heaven.' God then created the 21  
great sea-monsters and all living creatures that move and swarm in the  
waters, according to their kind, and every kind of bird; and God saw that  
it was good. So he blessed them and said, 'Be fruitful and increase, fill the 22  
waters of the seas; and let the birds increase on land.' Evening came, and 23  
morning came, a fifth day.

God said, 'Let the earth bring forth living creatures, according to their 24  
kind: cattle, reptiles, and wild animals, all according to their kind.' So it  
was; God made wild animals, cattle, and all reptiles, each according to its 25

<sup>a</sup> Or In the beginning God created heaven and earth.  
of God hovering.

<sup>b</sup> Or and the spirit



- 26 kind; and he saw that it was good. Then God said, 'Let us make man in our image and likeness to rule the fish in the sea, the birds of heaven, the cattle, all wild animals on earth, and all reptiles that crawl upon the earth.'
- 27 So God created man in his own image; in the image of God he created
- 28 him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon
- 29 the earth.' God also said, 'I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: they shall be yours
- 30 for food. All green plants I give for food to the wild animals, to all the birds of heaven, and to all reptiles on earth, every living creature.' So it was;
- 31 and God saw all that he had made, and it was very good. Evening came, and morning came, a sixth day.
- 2 Thus heaven and earth were completed with all their mighty throng.
- 2 On the sixth day God completed all the work he had been doing, and on
- 3 the seventh day he ceased from all his work. God blessed the seventh day and made it holy, because on that day he ceased from all the work he had set himself to do.
- 4 This is the story of the making of heaven and earth when they were created.

*The beginnings of history*

- 5 **W**HEN THE LORD GOD MADE EARTH AND HEAVEN, there was neither shrub nor plant growing wild upon the earth, because the LORD God had sent no rain on the earth; nor was there any man to till the ground.
- 6 A flood<sup>a</sup> used to rise out of the earth and water all the surface of the ground.
- 7 Then the LORD God formed a man<sup>b</sup> from the dust of the ground<sup>c</sup> and breathed into his nostrils the breath of life. Thus the man became a living
- 8 creature. Then the LORD God planted a garden in Eden away to the east, and there he put the man whom he had formed. The LORD God made trees spring from the ground, all trees pleasant to look at and good for food; and in the middle of the garden he set the tree of life and the tree of the knowledge of good and evil.
- 10 There was a river flowing from Eden to water the garden, and when it
- 11 left the garden it branched into four streams. The name of the first is Pishon; that is the river which encircles all the land of Havilah, where the
- 12 gold<sup>d</sup> is. The gold<sup>d</sup> of that land is good; bdellium<sup>e</sup> and cornelians are also to be found there. The name of the second river is Gihon; this is the one
- 13 which encircles all the land of Cush. The name of the third is Tigris; this is the river which runs east of Asshur. The fourth river is the Euphrates.
- 15 The LORD God took the man and put him in the garden of Eden to till
- 16 it and care for it. He told the man, 'You may eat from every tree in the garden, but not from the tree of the knowledge of good and evil; for on the
- 17 day that you eat from it, you will certainly die.' Then the LORD God said,

<sup>a</sup> Or mist.

<sup>b</sup> Heb. adam.

<sup>c</sup> Heb. adamah.

<sup>d</sup> Or frankincense.

<sup>e</sup> Or gum resin.



'It is not good for the man to be alone. I will provide a partner for him.'  
 So God formed out of the ground all the wild animals and all the birds of  
 heaven. He brought them to the man to see what he would call them, and  
 whatever the man called each living creature, that was its name. Thus the  
 man gave names to all cattle, to the birds of heaven, and to every wild  
 animal; but for the man himself no partner had yet been found. And so  
 the LORD God put the man into a trance, and while he slept, he took one  
 of his ribs and closed the flesh over the place. The LORD God then built  
 up the rib, which he had taken out of the man, into a woman. He brought  
 her to the man, and the man said:

'Now this, at last—  
 bone from my bones,  
 flesh from my flesh!—  
 this shall be called woman,<sup>a</sup>  
 for from man<sup>b</sup> was this taken.'

That is why a man leaves his father and mother and is united to his wife,  
 and the two become one flesh. Now they were both naked, the man and his  
 wife, but they had no feeling of shame towards one another.

THE SERPENT WAS MORE CRAFTY than any wild creature that the LORD  
 God had made. He said to the woman, 'Is it true that God has forbidden  
 you to eat from any tree in the garden?' The woman answered the serpent,  
 'We may eat the fruit of any tree in the garden, except for the tree in the  
 middle of the garden; God has forbidden us either to eat or to touch the  
 fruit of that; if we do, we shall die.' The serpent said, 'Of course you will  
 not die. God knows that as soon as you eat it, your eyes will be opened and  
 you will be like gods<sup>c</sup> knowing both good and evil.' When the woman saw  
 that the fruit of the tree was good to eat, and that it was pleasing to the eye  
 and tempting to contemplate, she took some and ate it. She also gave her  
 husband some and he ate it. Then the eyes of both of them were opened  
 and they discovered that they were naked; so they stitched fig-leaves  
 together and made themselves loincloths.

The man and his wife heard the sound of the LORD God walking in the  
 garden at the time of the evening breeze and hid from the LORD God  
 among the trees of the garden. But the LORD God called to the man and  
 said to him, 'Where are you?' He replied, 'I heard the sound as you were  
 walking in the garden, and I was afraid because I was naked, and I hid my-  
 self.' God answered, 'Who told you that you were naked? Have you eaten  
 from the tree which I forbade you?' The man said, 'The woman you gave  
 me for a companion, she gave me fruit from the tree and I ate it.' Then  
 the LORD God said to the woman, 'What is this that you have done?' The  
 woman said, 'The serpent tricked me, and I ate.' Then the LORD God said  
 to the serpent:

'Because you have done this you are accursed  
 more than all cattle and all wild creatures.

<sup>a</sup> Heb. ishshah.

<sup>b</sup> Heb. ish.

<sup>c</sup> Or God.



Noah

- Rev. should be unique - evidence of genuine knowledge

Common sense - Gilgamesh (many versions over 1000 years)

seek record of ancient Rep - Revelation of truth in -

himself inspired but also not inspired

ENCLIC DOES NOT JUSTIFY REASONS FOR FLOOD // Not only  
Revelation  
not

| He seems to have marked  
| it to have understand

See marked for God's where accepted - any God's revelation

any





His countenance shone exceedingly, [lik]e the day, (and he said:)  
 "So(?) shall Babylon be, whose construction ye have desired;  
 Let its brickwork be fashioned, and call (it) a sanctuary."  
 The Anunnaki wielded the hoe.  
 One year they made bricks for it;  
 When the second year arrived,  
 They raised the head of Esagila on high, level with the Apsu.  
 After they had built the lofty stagetower of the Apsu,  
 They established an abode therein(?) for Marduk, Enlil, (and) Ea.

## 2. THE BABYLONIAN FLOOD STORY<sup>2</sup>

Gilgamesh said to him, to Utnapishtim the Distant:

"I look upon thee, Utnapishtim,  
 Thine appearance is not different; thou art like unto me.  
 Yea, thou art not different; thou art like unto me.  
 My heart had pictured thee as one perfect for the doing of battle;  
 [But] thou liest (idly) on (thy) side, (or) on thy back.  
 [Tell me], how didst thou enter into the company of the gods and ob-  
 tain life (everlasting)?

Utnapishtim said to him, to Gilgamesh:

"Gilgamesh, I will reveal unto thee a hidden thing,  
 Namely, a secret of the gods will I tell thee.  
 Shurippak—a city which thou knowest,  
 [And which] is situated [on the bank of] the river Euphrates—  
 That city was (already) old, and the gods were in its midst.  
 (Now) their heart prompted the great gods [to] bring a deluge.

[There was(?)] Anu, their father;  
 Warlike Enlil, their counselor;  
 Ninurta, their representative;  
 Ennugi, their vizier;  
 Ninigiku, (that is,) Ea, also sat with them.

Their speech he repeated to a reed hut:

'Reed hut, reed hut! Wall, wall!

Reed hut, hearken! Wall, consider!

Man of Shurippak, son of Ubara-Tutu!

Tear down (thy) house, build a ship!

Abandon (thy) possessions, seek (to save) life!

Disregard (thy) goods, and save (thy) life!

<sup>2</sup> Translation from Alexander Heidel, *The Gilgamesh Epic and Old Testament Parallels*, University of Chicago Press, 1946. Tablet XI, 1-196.

DESTROYED BY 2ND M

LACK OF MORAL BASE

MAGIC - HUT WALL TRANSLATES  
 GOD'S MESSAGE TO MAN

11



[Cause to] go up into the ship the seed of all living creatures.  
The ship which thou shalt build,  
Its measurements shall be (accurately) measured;  
Its width and its length shall be equal.

BOX

Cover it [li]ke the subterranean waters.'

When I understood this, I said to Ea, my lord:

'[Behold], my lord, what thou hast thus commanded,

[I] will honor (and) carry out.

[But what] shall I answer the city, the people, and the elders?' NEED TO

Ea opened his mouth and said,

ASSEMBLE

Speaking to me, his servant:

'Thus shalt thou say to them:

[I have le]arned that Enlil hates me,

That I may no (longer) dwell in yo[ur ci]ty,

Nor turn my face to the land of Enlil.

[I will therefore g]o down to the *apsu*, and dwell with Ea, my [lor]d. ABYSS

[On] you he will (then) rain down plenty;

[. . . . of b]irds (?), . . . . of fishes.

[. . . .] harvest-wealth.

[In the evening the leader] of the storm(?)

Will cause a wheat-rain to rain down upon you.'

As soon as [the first shimmer of mor]ning beamed forth,

The land was gathered [about me].

The child [brou]ght pitch,

(While) the strong brought [whatever else] was needful.

On the fifth day [I] laid its framework.

One *iku* was its floor space, one hundred and twenty cubits each was the height of its walls;

One hundred and twenty cubits measured each side of its deck.

I 'laid the shape' of the outside (and) fashioned it.

Six (lower) decks I built into it,

(Thus) dividing (it) into seven (stories).

Its ground plan I divided into nine (sections).

I drove water-stoppers into it.

I provided punting-poles and stored up a supply.

Six *shar* of pitch I poured into the furnace,

(And) three *shar* of asphalt [I poured] into it.

Three *shar* of oil the basket-carriers brought:

Besides a *shar* of oil which the saturation(?) (of the water-stoppers) consumed,

Two *shar* of oil [which] the boatman stowed away.

6:7

Sabbath  
morning



Bullocks I slaughtered for [the people];  
 Sheep I killed every day.  
 Must, red wine, oil, and white wine,  
 [I gave] the workmen [to drink] as if it were river water,  
 (So that) they made a feast as on New Year's Day.  
 I [. . . .] ointment I put my hands.  
 [. . . .] the ship was completed.  
 Difficult was [the . . . .].  
 . . . . above and below.  
 [. . . .] its two-thirds.  
 [Whatever I had I] loaded aboard her.  
 Whatever I had of silver I loaded aboard her. MATERIAL  
 Whatever I [had] of gold I loaded aboard her;  
 Whatever I had of the seed of all living creatures [I loaded] aboard  
 her.  
 After I had caused all my family and relations to go up into the ship,  
 I caused the game of the field, the beasts of the field, (and) all the  
 craftsmen to go (into it).  
 Shamash set for me a definite time:  
 'When the leader of the sto[rm(?)] causes a destructive rain to rain  
 down in the evening,  
 Enter the ship and close thy door.'  
 That definite time arrived:  
 In the evening the leader of the sto[rm(?)] caused a destructive rain to  
 rain down.  
 I viewed the appearance of the weather;  
 The weather was frightful to behold.  
 I entered the ship and closed my door.  
 For the navigation(?) of the ship to the boatman Puzur-Amurri P163  
 I intrusted the mighty structure with its goods.  
 As soon as the first shimmer of morning beamed forth,  
 A black cloud came up from out the horizon.  
 Adad thunders within it,  
 While Shullat and Hanish go before,  
 Coming as heralds over hill and plain;  
 Irragal pulls out the masts;  
 Ninurta comes along (and) causes the dikes to give way;  
 The Anunnaki raised (their) torches,  
 Lighting up the land with their brightness;  
 The raging of Adad reached unto heaven  
 (And) turned into darkness all that was light.  
 [. . . .] the land he broke(?) like a po[t(?)].



(For) one day the tem[pest blew].  
 Fast it blew and [. . .].  
 Like a battle [it ca]me over the p[eople].  
 No man could see his fellow.  
 The people could not be recognized from heaven.  
 (Even) the gods were terror-stricken at the deluge.  
 They fled (and) ascended to the heaven of Anu;  
 The gods cowered like dogs (and) crouched in distress(?).  
 Ishtar cried out like a woman in travail;  
 The lovely-voiced Lady of the g[ods] lamented:  
 'In truth, the olden time has turned to clay, —  
 Because I commanded evil in the assembly of the gods!  
 How could I command (such) evil in the assembly of the gods!  
 (How) could I command war to destroy my people,  
 (For) it is I who bring forth (these) my people!  
 Like the spawn of fish they (now) fill the sea!  
 The Anunnaki-gods wept with her;  
 The gods sat bowed (and) weeping.  
 Covered were their lips . . . .  
 Six days and [six] nights  
 The wind blew, the downpour, the tempest, (and) the flo[od] over-  
 whelmed the land.  
 When the seventh day arrived, the tempest, the flood,  
 Which had fought like an army, subsided in (its) onslaught.  
 The sea grew quiet, the storm abated, the flood ceased.  
 I opened a window, and light fell upon my face.  
 I looked upon the sea, (all) was silence,  
 And all mankind had turned to clay:  
 The . . . . was as level as a (flat) roof.  
 I bowed, sat down, and wept,  
 My tears running down over my face.  
 I looked in (all) directions for the boundaries of the sea.  
 At (a distance of) twelve (double-hours) there emerged a stretch of  
 land.  
 On Mount Nisir the ship landed.  
 Mount Nisir held the ship fast and did not let (it) move.  
 One day, a second day Mount Nisir held the ship fast and did not let  
 (it) move.  
 A third day, a fourth day Mount Nisir held the ship fast and did not  
 let (it) move.  
 A fifth day, a sixth day Mount Nisir held the ship fast and did not let  
 (it) move.

EVERYTHING TURNS  
 TO CLAY — MANKIND'S  
 ORIGIN  
 CLAY

MYTH



When the seventh day arrived,  
 I sent forth a dove and let (her) go.  
 The dove went away and came back to me;  
 There was no resting-place, and so she returned.  
 (Then) I sent forth a swallow and let (her) go.  
 The swallow went away and came back to me;  
 There was no resting-place, and so she returned.  
 (Then) I sent forth a raven and let (her) go.  
 The raven went away, and when she saw that the waters had abated,  
 She ate, she flew about, she cawed, (and) did not return.  
 (Then) I sent forth (everything) to the four winds and offered a sacrifice.

I poured out a libation on the peak of the mountain.

Seven and (yet) seven kettles I set up.

Under them I heaped up (sweet) cane, cedar, and myrtle.

The gods smelled the savor,

The gods smelled the sweet savor.

The gods gathered like flies over the sacrificer.

As soon as the great goddess arrived,

She lifted up the great jewels which Anu had made according to her wish:

'O ye gods here present, as surely as I shall not forget the lapis lazuli on my neck,

I shall remember these days and shall not forget (them) ever!

Let the gods come near to the offering;

(But) Enlil shall not come near to the offering,

Because without reflection he brought on the deluge

And consigned my people to destruction!

As soon as Enlil arrived

And saw the ship, Enlil was wroth;

He was filled with anger against the gods, the Igigi:

'Has any of the mortals escaped? No man was to live through the destruction!

Ninurta opened his mouth and said, speaking to warrior Enl[il]:

'Who can do things without Ea?

For Ea alone understands every matter.'

Ea opened his mouth and said, speaking to warrior Enlil:

'O warrior, thou wisest among the gods!

How, O how couldst thou without reflection bring on (this) deluge?

On the sinner lay his sin; on the transgressor lay his transgression!

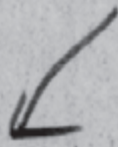
Let loose, that he shall not be cut off; pull tight, that he may not ge[t (too) loose]

ACTUALLY: ATE

ISHTAR

III

PUNISHMENT OF ONE GOD BY ANOTHER



BEGINNING OF CONFLICT

UGHT TO

MUAD



Instead of thy sending a deluge, would that a wolf had come and dim[inished] mankind!

(Or) instead of thy sending a deluge, would that a famine had occurred and [destroyed] the land!

(Or) instead of thy sending a deluge, would that Irra had come and smitten mankind!

(Moreover,) it was not I who revealed the secret of the great gods; (But) to Atrahasis I showed a dream, and so he learned the secret of the gods.

And now take counsel concerning him.'

Then Enlil went up into the ship.

He took my hand and caused me to go aboard.

He caused my wife to go aboard (and) to kneel down at my side.

Standing between us, he touched our foreheads and blessed us:

'Hitherto Utnapishtim has been but a man;

But now Utnapishtim and his wife, shall be like unto us gods.

In the distance, at the mouth of the rivers, Utnapishtim shall dwell!

So they took me and caused me to dwell in the distance, at the mouth of the rivers.

### 3. TELL EL-AMARNA LETTERS<sup>3</sup>

#### 286. ABDI-HEBA OF JERUSALEM TO THE KING

[T]o the king, my lord, say. Thus saith Abdi-Heba, thy servant: At the two feet of my lord, the king, seven times and seven times I fall down. What have I done to the king, my lord? They slander me to the king, the lord: "Abdi-Heba has become faithless to the king, his lord." Behold, neither my father nor my mother has put me in this place. The mighty hand of the king has led me into the house of my father. Why should I practise mischief against the king, the lord? As long as the king, my lord, lives I will say to the deputy of the king, [my] lo[rd]: "Why do you love the Habiru, and hate the regents?" But therefore am I slandered before the king, my lord. Because I say: "The lands of the king, my lord are lost," therefore am I slandered to the king, my lord. But let the king, my lord, know (this): After the king, my lord, had appointed a garrison, Eenhamu took i[t] [al]l . . . . [There is n]o garrison here. [So] let the king [c]are for his land. [Let] the king [ca]re for his land. [The land]s of the king, the lord, have all deserted. Ilimilku has devastated the whole land of the king. So let the king, the lord, care for his land. I say: "I will enter into the presence of the king, my lord, and I will see the two eyes of the

<sup>3</sup> Translation from Samuel A. B. Mercer, *The Tell El-Amarna Tablets*, The Macmillan Company of Canada, 1939.



What is a rabbi

Teacher

+ leader?

Torah - What is Torah a guide - no

rules to 3<sup>rd</sup> commandment - 1000 prophets 211333 1000 1000 -

Rabbinic Judaism ? - Judaism is a religion of Torah - 2 groups

Talmud

Halakha

What was intended ? Heavenly  
Worship

Real - actual commandment -

Prayer commandment - Basic commandments - Second commandment

|| Boys & girls and adults in the synagogue - synagogue  
of multicultural people

2 new things

6 days

Shabbat

Moshe

Torah

Torah preached over all

Torah

commandment

6 th.



**Suggested Readings for Papers (by no means exhaustive)**

**Bible**

Genesis 1-4  
Genesis 6:9-9  
Genesis 37-50  
Exodus 1-19  
Deuteronomy  
Isaiah 40-66  
Hosea  
Amos  
Jonah  
Proverbs 1-9  
Song of Songs  
Ruth  
Ecclesiastes  
Esther

**Apocrypha**

Tobit  
Wisdom of Solomon  
Ecclesiastes  
Maccabees I  
" II  
" IV  
Letter of Aristepes

**Philo**

On Creation  
Allegorical interpretation  
On Dreams  
On Abraham  
Life of Moses

**Dead Sea Scrolls**

The Manual of Discipline  
Commentary on One or Another Biblical Book  
The Scroll of the War of the Sons of Light Against The Sons of Darkness

**Rabbinic**

Pirke Abut  
Any book of Mishnah (Danby)  
Semahot (Talmudic tractate on mourning - Zlotnick)  
The Midrash to Psalms (Broude) - Any 5 Psalms  
Pesikta Rabbati (Broude) - Any 5 Piskas  
Midrash Rabbah - Any Major Section (Soncino)

**Liturgy**

Haggadah  
Kol Nidre Service  
Selihot

**Poets**

Judah Ha Levi  
Moses Ibn Ezra  
Solomon Ibn Gabirol - Keter Malchut - The Royal Crown

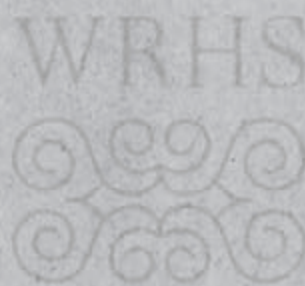


Philosophy

Saadya - Book of Beliefs and Opinions - Book 1, 2 or 9  
Judah Halevi - Kuzari - A chapter (Heineman)  
Bahya - The Duties of the Heart (Hyamson)  
Maimonides - Mishnah Torah - Book of Knowledge  
Epistle to Yemen  
Jonah Gerundi - The Gates of Repentance - (Silverstein)

Literature

Joseph L. Melzer Zabara - The Book of Delight (Hadas)  
Judah Al Harizi - Tahkemoni (~~REICHERT~~ REICHERT)  
Chronicle of Ahimaaz - (M. Salzman) (cham)





<u>Aliya</u>	To go up to reading desk to read Torah portion or recite blessings - also immigration to Israel.
<u>Duchan</u>	Raised platform from which Kohen recites priestly blessing.
<u>Haggadah</u>	"Telling" - Traditional liturgy for the <u>Seder</u> .
<u>Havdalah</u>	"Separation" - Service at the conclusion of the Sabbath.
<u>Kaddish</u>	An Aramaic doxology recited in various forms to indicate end of parts of service, conclusion of study sessions and the mourner's prayer.
<u>Kavannah</u>	"Concentration" - "Attention" in worship.
<u>Kiddush</u>	"Sanctification" - blessing over wine.
<u>Kiddushin</u>	Marriage.
<u>Koh Nidre</u>	"All Vows" - Hymn which begins and gives its name to evening service of Yom Kippur.
<u>Maftir</u>	"He who ends" - The last call to Torah reading which includes a reading from the <u>Haftorah</u> or prophets.
<u>Minyan</u>	A quorum of men required for public worship.
<u>Musaf</u>	The additional service on Sabbath and holidays, recited after <u>Shahamit</u> - morning service.
<u>Nigun</u>	Chant or melody of service.
<u>Rosh Hodesh</u>	The New Moon.
<u>Seder</u>	Order of Passover evening meal as set out in <u>Hagada</u> .
<u>Sefira</u>	"Counting" - The period of 7 weeks counted off day by day between Pesach and Shabuot.
<u>Shiva</u>	Seven days of mourning.
<u>Tallit</u>	Prayer shawl.
<u>Tefillim</u>	Phylacteries
<u>Yahrzeit</u>	"Anniversary" - annual memorial of a death when Kaddish is recited.
<u>Yizkor</u>	Memorial service held on first day of passover, second day of Shavuot, Yom Kippur and Shemini Atzeret.



Siddur

Mahzor

Shabbat

Rosh Hashanah

Yom Kippur

Simhat Torah

Sukkot -

Shemini Atzeret

Chanukah

Purim

Pesach

Shabuot

Tisha b'av

Shaharit

Musaf

Minhah

Maariv



Shema

Amidah - Shemonch Esrey

Alenu

Kaddish