



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.

Reel
10

Box
5

Folder
128

Case Western Reserve University, Adjunct Professor of
Religion, "Classical Jewish Religious Thought," notes and
syllabus, 1974-1975.

Classic Religious Thought

Where Judaism Differed, Abba Hillel Silver, is the basic work which provides the themes which we will search for in our readings.

Weeks 1-5 Biblical Thought as Jewish Thought

Readings: Genesis and Deuteronomy
Jeremiah
Selected Psalms
Job

Weeks 6-9 Rabbinic Thought

Readings: A Maimonides Reader edited, with Introduction and Notes by Isadore Twersky, Behrman House, Inc.

Weeks 10-13 Mystical Thought

Readings: Souls On Fire - Eli Wiesel

Tales of Rabbi Nachman - Martin Buber

Suggested Reading:

Historical Background: H. N. Orlinsky, Ancient Israel, Cornell 1956
M. Noth, The Old Testament World, Fortress 1966

General Manuals: J. A. Brewer-E. G. Kraeling, The Literature of the Old Testament, 3rd edition, Columbia 1962

O. Eissfeldt, The Old Testament, An Introduction
Harper and Row 1965

Genesis: U. Cassuto, A Commentary on the Book of Genesis
Magnes Press 1961

N. M. Sarna, Understanding Genesis, McGraw-Hill, 1966

E. A. Speiser, The Anchor Bible, Genesis
Doubleday 1964

(Spring 1974)

Deuteronomy: G. von Rad, Deuteronomy, A Commentary,
Westminster 1966

J. Reider, Deuteronomy With Commentary, Jewish
Publication Society 1937

Jeremiah: A. J. Heschel: The Prophets, Harper and Row 1962

Jeremiah, Man and Prophet, HUC 1961

J. Bright, Jeremiah, The Anchor Bible, 1965

On Job: R. Gondes; The Book of God and Man, Chicago 1965

N. M. Glatzer, The Dimensions of Job, Beacon 1969



MID-TERM EXAMINATION

Interpret each of the following passages according to the three criteria we have used:

- 1) Its immediate sense
- 2) Its meaning in its original setting
- 3) Its place in the Jewish tradition

1) Genesis 11:1 - 9

2) Deuteronomy 34

3) Jeremiah 4:3 - 9

or

Jeremiah 13:1 - 11

4) Job 33



I. Religious Laws	11:1-10:17
1. The law legitimate sanctuary	12:2-18
2. Against the worship of other gods	12:29-13:18
Against heathen mourning customs	14:1, 2
Against eating unclean food	14:3-10
Against eating fallen animals	14:21
Against boiling the kid in its mother's milk	14:21
3. Tithes	14:22-29
Year of Release: a. of debts, b. of slaves	15:1-18
Firstlings	15:19-23
Three yearly festivals: Passover, Weeks, Tabernacles	16:1-17
4. Against the Asherah and pillar	16:21f.
Against blemished sacrifices	17:1
II. Officers of Authority	16:18-20; 17:2-18:22
1. Judges and registrars*	16:18-20
Criminal procedure against an idolater	17:1-7
Supreme Court	17:8-13
2. The king	17:14-20
3. Levitical priests	18:1-8
4. Prophets in contrast to diviners, etc.	18:9-22
III. Judicial Procedure	19
1. Murder, and cities of refuge	19:1-13
Expiation of untraced murder*	21:1-9
2. Theft, removal of boundary stones	19:14
3. False witnesses	19:15-21
IV. Military Laws	20
Office of chaplain	20:1-4
Exemptions from war service	20:5-8
Appointment of captains	20:9
Conduct of war	20:10-20
V. Family Laws	21:10-21
Marriage with a female captive	21:10-14
Inheritance of the first-born	21:15-17
Disobedient sons	21:18-21
VI. Various Laws	21:22-22:12
1. Hanged criminals	21:22f.
2. Lost property of a neighbor	22:1-3
Aid to fallen beasts	22:4
Sparing of the mother bird	22:6f.
Protection of roofs	22:8
3. Against mixtures	22:5, 9-12
Wearing clothes of the other sex*	22:5
Mixing seeds, animals, cloths	22:9-11
Tassels	22:12
VII. Chastity Laws	22:13-30
Charges against a bride	22:13-21
Adultery	22:22
Dishonoring of a betrothed virgin with or without her consent	22:23-27
Dishonoring an unbetrothed virgin with or without her consent	22:28f.
Against marriage with a father's wife	22:30

* This really belongs here; it may be displaced in the Bible.



VIII. Exclusion Laws	23:1-8
Absolute: eunuchs, bastards, Ammonites, and Moabites	23:1-6
Qualified: Edomites and Egyptians	23:7f.
IX. Various Ritual and Humane Laws	23:9-24:9
Ritual cleanness of the camp	23:9-14
Runaway slaves	23:15f.
Against hierodules	23:17f.
Against taking interest from Israelites	23:19f.
Payment of vows	23:21-23
Eating of other's grapes or corn	23:24f.
X. Humane Laws	24:1-25:4
Divorce and remarriage	24:1-4
Exemption of newly married from war service	24:5
Against taking the mill or the upper millstone as a pawn	24:6
Against stealing Israelites for slaves	24:7
Against neglect of leprosy	24:8f.
Taking and restoring pawns	24:10-13
Treatment and payment of wage earner	24:14f.
Individual responsibility for a crime	24:16
Against injustice to the resident foreigner, orphan, and widow	24:17f.
Leaving part of the harvest for them	24:19-22
Against excessive flogging of criminals	25:1-3
Against muzzling the threshing ox	25:4
XI. Various Laws	25:5-19
Levirate marriage	25:5-10
Reckless assault by a woman	25:11f.
Against diverse weights and measures	25:13-16
Destruction of the Amalekites	25:17-19
XII. Ritual Formularies	26:1-15
For firstfruits	26:1-11
For tithes	26:12-15



DECALOGUE

1) IN MODERN SYNTAX NOT IN QURAN OR MOSHE - ^{US} 12:14

2) M. TARD REVEL + SHANE = TARD

APPROX FOR REVEL AND SHANE - THE PERIOD 12

PHON REVEL AND SHANE AND 12 AND SHANE OF 12:14

"TRUST AND NO MORE" 12 EX 26 REVEL AND SHANE

into CONVENT AND

ASSUMED ALL 6:13 REVEL AND SHANE AND SHANE

AND

BY REVEL AND SHANE - CONVENT AND SHANE AND SHANE

OF REVEL AND SHANE AND SHANE

3) REVEL AND SHANE = TARD AND SHANE

— REVEL AND SHANE / REVEL AND SHANE AND SHANE

4) REVEL AND SHANE AND SHANE AND SHANE AND SHANE

REVEL AND SHANE AND SHANE AND SHANE

EX

CONVENT

REVEL

SHANE

REVEL

CONVENT

REVEL

SHANE

"REVEL" REVEL

CONVENT REVEL

"REVEL" REVEL

"REVEL" REVEL

(REVEL)

1000

public the
hand on
MT, GORIAN

5) 20 « 1211 122 222 2 51.7 22222 213 222222 2

6) 1-4 5 222 222 222

6-10 5 222 222 222

7) Shussat



2011
2012
2013
2014
2015
2016
2017
2018
2019
2020
2021
2022
2023
2024
2025

Homily 1-11

LAWS 12 - 26:15

SETTING OF COVENANT 26:16-19

BLESSING CLAUSES 27:11-26 - 29

UNION AND
CEREMONY OF
COVENANT
RENEWAL

|| TO THEM PATTERN ESANNADOU (1958)

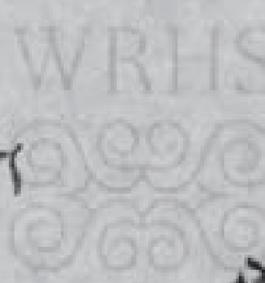
so NOT public policy of law.

BUT literary creation

|| BOVICATIONS
"WISDOM"

|| NOT public policy

פסוק פסוק
= LOYALTY TO SOVEREIGN



Preamble - Ten Commandments

Deut 1:9 - Judge -

אמרה
אין
אין

all members

not פסוק אלה - states

I A monarch's power is derived from God - created not least in it -
 to give law from beginning - - - - -
 (Government - Law) - & power to defend
 (Magna Carta) - no law
 no elaboration of Right

Then begin to understand Law & Right - 1/15 of French -
 various - " " " " - Philosophy of natural law
Principles

2) Society - Law + Right -
 when Law is not
Stipulated

3) The nature of
 life -
 Society

4) The nature of
 Law -
Law is not a
mere list

II depends on the nature of the political system & its structure
 Case of political - Law is not a mere list
 = Law is not a mere list (17:15) - Close to being organic
 Unity in 1st person singular - Long French style
 You know -

- 1) Law depends on obedience
- 2) 100's - "Law is not a mere list" of rules / the most
- 3) No given image - no image in mind of human being

4) NOT YOUR DOING BUT GOD!

5) ORIGIN OF PEOPLE IS GIVEN BY

MANISH

THESE

LEAVE IN CARE

DEVELOP THIS

SOON TO KILL

RATIONAL style

||

1) STRONG ACUTE IDENTITY

2) CENTRALIZATION OF ALL || WELL USED
BUT TIME OF USE

3) FOCUS - COHERENT - EFFECTIVE

4) MINIMALIST AND

5) GENERAL OBSERVANCE OF THE NEW WAY TO

GOVERNMENT

6) INTERESTING OF LAND

MOTIVATION

A PERSONAL

7) REAL BELIEF

||
THAT THE OTHER
ONE INTERESTING

ON PATENT

INTELLECTUAL PROPERTY IS NOT

A CIVIL LAW ISSUE

NOT

PROTECTION OF PATENT = COMMERCIAL

Form - 4 LONG TREATY OF EDOMONADDON (1956) -

History

Covenant

Content

LA RIFA - BLESSINGS

TO LOVE WITH ALL YOUR
LEAST & UNLIMITED
LIVING PLACES "to be
LOYAL TO JOURNALS"

Rhetoric - 7th Cent

TIME - REFORMS OF

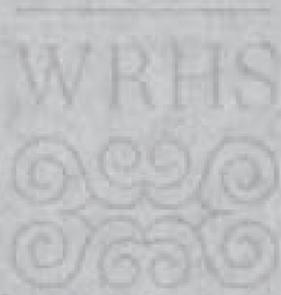
HERZKINA - Leah II King of
[conquered]
JOSIAH

622 - FIND BOOK OF
LAW BRING TO
HOLDERS

CULT CENTER

Prohibition of idols
(permitted)
vs ASIAL working (idols)

Passover celebrated in
Jerusalem after 1000
in 600



LITURGY 3 LINES - independent

Stano
Tupella
Touat

Stano

core

one line

Part 6: 4-9

3 independent

1: 13-21

4th line

Part 15: 39-41

M. Tamed - said 2x in Temple + 100

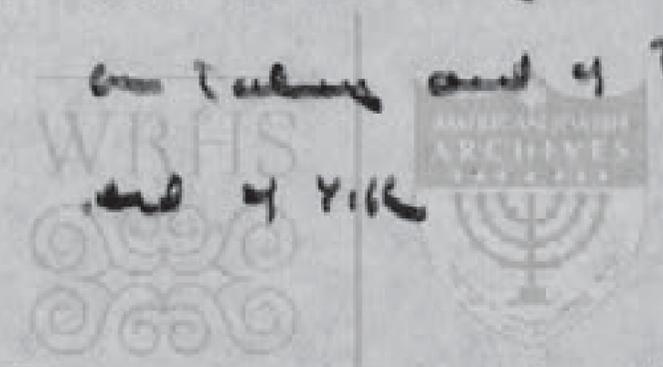
also in early Magnificat & Phylactery

one line

- on church of ... - ATRIA

on table and of Tamed

end of Yill



A - פ'נ'פ' ד'ד'פ'ח פ'ח - a ... of ...

1) God is - us INVENTIONS - ATRIA

2) God is one - us ... UNITY OF UNIVERSE - ONE CREATIVE INFLUENCE

God is PALE - EVIL

20) God is GUT God = SPECIAL RELATIONSHIP - COVENANT

3) Pnk ... - PE ...

7) nature of relationships

loyalty } heart
integrity } soul
 } ALL

1) DIPLOMA - keep before you eyes in Temple to ...

4) acceptable after DND LINE

7:100 of 7:100 = Vd European country

and also in (any) -

~~7:100~~ ~~7:100~~

Tuplan
may be.

P - Part 11:13-21

1) RAWANIS & MANIKHAST

of ... Then RAIN - HARVEST

of ... WIS WIS - WIS

you will reach (you will reach)

2) Do NOT REUSE OTHER WORDS

3) Tuplan - 8 Two to see

May be

C - Nam 15:37-41

1) FATHERS - UNIFORM -

Recall of ALL THE LOW NATIONS

Obey them and be Holy NATIONS in Law

God ^{is not} can be known - but
intelligence can be
activated

MAN LEARNS

God creates - ALL
God only

God conceals himself AND
reveals himself - known
through mystical not philosophy
man is illumined

SEARCH FOR MYSTERIES OF
THE HIDDEN LIFE OF GOD

Phil will identify needs ^{holistic + spiritual}
of disciples - lead to change
results - where religion lives -
TOWARDS PROFOUND INNER
EXPERIENCE



- MYSTICISM
- COSMOLOGY
- ANGEOLOGY
- MAGIC

Phil saves himself
TEACHES FOR

Zodick has vital
role -

1) God is in everything - Find him
Even in sinners - unpleasant fact
Joy of nature [TOGETHER QUANTUM]

2) Joy - God is everything - redemption of creation

3) GREAT SILENCE - GREAT POWER - GREAT COMFORT -
USE POWER TO SAVE

2) ELEGANCE in human nature - condemns - (PNEUMATICS)

1) make self as way to God

2) WISDOM TOGETHER || DESIGNED TO HAVE POWER
KNOWLEDGE RESEMBLY

3) BY THE NATION THAT WALKS

4) what they do below changes what
happens above

4) KINDLE SPARK OF NATURAL PIETY - NOT FORM -
UPLIFTING OF SPARKS LEADS TO PREVENT IDENTITY

5) NON-MESSIANIC (WAT) - FAILURE OF SUBSTITUTION
2 ADON LEADS AS INDIVIDUALS
ACCEPTANCE OF GALUT (BANK SHOWS WIT TO FINISH)

פיתול הכ געלט =

ANNIHILATION IF PERSONALITY FOR
KINGDOM COME WITH GOD

Devekut

Hit Labavut

Tikkun



Kabbalah = TAP - the 2nd level Tap = 12 cent on
 2 13th
 contains mult. containers in Zohar - mystical
 [ESOTERIC USE]

Theosophy -

2 levels iyudim - spiritual

MASIT - method - purpose

I. DEVRUT - mystical union - limiting ladder

II. KAVRANUT - prayer intentions which affect
heavenly spheres + SULF MAN

STAGE I Zohar

II LUNA - IND - SECULIVE -

STAGE III SABBATAI - MASD REVELATION

STAGE IV ANTI - MERITANCE - REABRACAN - ITINERAN

1) SOFT CANT GET TO FINISH

2) ALWAYS FRUSTRATED IN BRINGING THE MESSIAH

3) ZADDIK TAKE EVER ALL DO
ESOTERIC OR MESSIAHIC ACTS

AM

LAW

ESOTERIC

PATIENCE - 1/2 life

KNOWLEDGE OF THE LEARNING

COMMUNITY OF LAW

DISCIPLINE

KAH

LAW
ESOTERIC (SECRET THAN HANCO DOES)
GERATIN INITIATION

ACTS - TIKLEW

KNOWLEDGE OF GOD BY INTELLECT
(ESOTERIC) ILLUMINATION

ADULTERATION

Barnard, L. W.

"Saint Stephen and Early Alexandrian
Christianity," *New Testament Studies*
7 (1960/61) 31-45

Klijn, A. F. J.

"Stephen's Speech, Acts 7, 2-53,"
New Testament Studies 4 (1957/58)
25-31.

J. C. O'NEIL

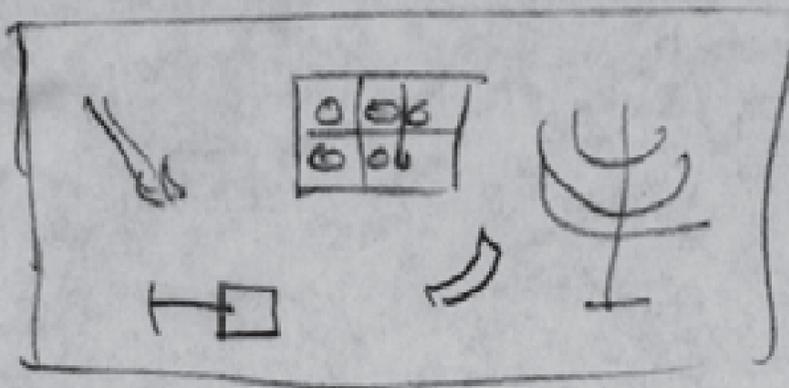
The Theology of Acts

SPLIC

1966

MARCEL SIMON - ST STEPHEN & THE DECEPHALIZERS

in The Primitive Church - LONGMANS, 1956

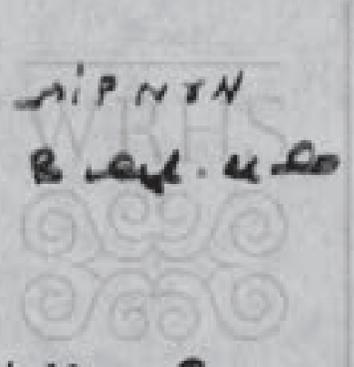


Transference of power of members from Temple to synagogue
 20 + members

2) Temple 2nd / 1st / SAC. / XR. / member

Transfer of power / den / AUCTION / TO THE / members / power / reception

Power of gift



3) Power - power
all power power - power

unintended + uninitiated

power [power]

4) more needed with these conditions power

- 1) Double Row
- 2) Help of power - power - power
- 3) Control of power
- 4) power ecc. power - power / power

Paulus (see Bulletin 41 (1960) 3f.)

45, 46,
49

NTS 10 (1963/64): 295-304 (W. D. Davies)

Theol Today 20 (1963/64) 554- (F. W. Young)

On Seminary Q Rev 18 (1962) 58-62 (Keele)

The Power Language Study - ZNW 57 (1966) 54-78

J. C. O'Connor

Das judenchristentum

Jewish Xnty

CBQ 32 (1970) 144-5 (Buchanan) ✗

(Interp 24 (1970) 275-7 (Sandwell) ✗

→ Review for Religion 28 (1969) 1036-37 (Nickle)

T.S. ^{thesis} 31 (1970) 222-223 (Giblin)

Thol.

GENESIS

The creation of the world

IN THE BEGINNING OF CREATION, when God made 1
heaven and earth,^a the earth was without form and void, with darkness 2
over the face of the abyss, and a mighty wind that swept^b 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

^a Or In the beginning God created heaven and earth.

^b Or and the spirit

of God hovering.

- 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 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 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 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^a used to rise out of the earth and water all the surface of the ground.
- 7 Then the LORD God formed a man^b from the dust of the ground^c and breathed into his nostrils the breath of life. Thus the man became a living 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 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 gold^d is. The gold^d of that land is good; bdellium^e and cornelians are also to be found there. The name of the second river is Gihon; this is the one 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 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 day that you eat from it, you will certainly die.' Then the LORD God said,

^a Or mist.^b Heb. adam.^c Heb. adamah.^d Or frankincense.^e Or gum resin.*The beginnings of history*

'It is not good for the man to be alone. So God formed out of the ground a woman as a helpmate for the man. He brought them to the man, and he named her Eve, because she was the mother of all living. Whatever the man called each living creature, that was its name. The man gave names to all cattle, to the birds of heaven, and to every animal; but for the man himself no name was found. Then the LORD God put the man into a deep sleep, and he took one of his ribs and closed the flesh over it. From the rib which he had taken out of the man, the LORD God made a woman, and he brought her to the man, and the man said:

'Now this, at last, is bone from my bone and flesh from my flesh. This shall be called woman, because she was taken out of the man.'

That is why a man leaves his father and mother and is united to his wife, and the two become one flesh. Now they are no longer two, but one flesh. This mystery is great, for the Lord God has made it so that the flesh of the man and the woman shall be one flesh. This is a great mystery, but the Lord God has made it so.

THE SERPENT WAS MORE CRAFTY THAN ANY OTHER BEAST WHICH GOD HAD MADE. He said to the woman, 'The Lord God has forbidden you to eat from any tree in the garden, except the tree of life and the tree of the knowledge of good and evil. We may eat the fruit of any tree in the garden, except the tree of the knowledge of good and evil. In the middle of the garden; God has forbidden you to eat from the fruit of that tree; if you do, you will die. But if you do not eat, you will not die. God knows that as soon as you eat of the fruit of the tree, your eyes will be opened, and you will be like gods, knowing both good and evil.' The serpent was crafty, and he deceived the woman. She ate of the fruit of the tree, and she gave some to her husband, and he ate it. Then the LORD God said to the woman, 'You have disobeyed my command, and you have eaten of the fruit of the tree which I forbade you to eat. Therefore you shall be cursed above all animals, above all wild animals, and above all reptiles that crawl upon the ground. You shall be subject to your husband, as the Lord God commanded you. He shall rule over you, as the Lord God ruled over Adam, when he created you. You shall bear children, and you shall be subject to them. You shall eat of the plants of the field, but you shall not eat of the fruit of the tree of the knowledge of good and evil. For on the day that you eat of it, you will die.'

The man and his wife heard the voice of the LORD God walking in the garden at the time of the evening breeze, and they hid themselves among the trees of the garden. But the LORD God said to the woman, 'Where are you?' She said to him, 'I was afraid, because I was naked, and I hid myself.' He said to her, 'Who told you that you were naked? Have you eaten of the fruit of the tree which I forbade you to eat?' She said to him, 'The serpent deceived me, and I ate.' Then the LORD God said to the woman, 'Because you have disobeyed my command, you shall be cursed above all animals, above all wild animals, and above all reptiles that crawl upon the ground. You shall be subject to your husband, as the Lord God commanded you. He shall rule over you, as the Lord God ruled over Adam, when he created you. You shall bear children, and you shall be subject to them. You shall eat of the plants of the field, but you shall not eat of the fruit of the tree of the knowledge of good and evil. For on the day that you eat of it, you will die.'

'Because you have disobeyed my command, you shall be cursed above all animals, above all wild animals, and above all reptiles that crawl upon the ground. You shall be subject to your husband, as the Lord God commanded you. He shall rule over you, as the Lord God ruled over Adam, when he created you. You shall bear children, and you shall be subject to them. You shall eat of the plants of the field, but you shall not eat of the fruit of the tree of the knowledge of good and evil. For on the day that you eat of it, you will die.'

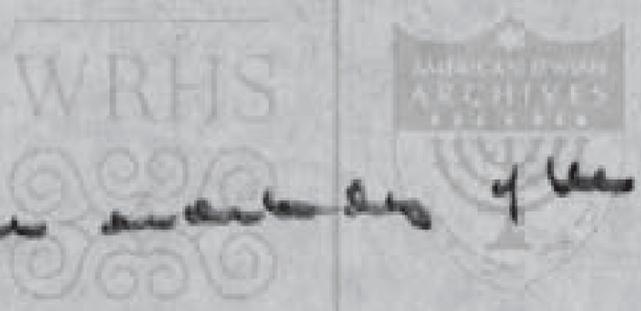
^a Heb. ishshah.

Let me illustrate

Gen. 1:2:4 = Rev. it = What does it say?

- A) God is Creator
- B) Creation on end of you = good
- C) man = God's children + to have dominion
- D) All men + women = image of God
- E) No subordination on the God created from words

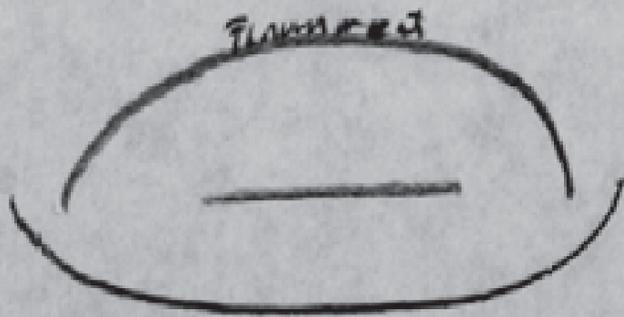
How do you know ought in Religion from - True in unfalsifiable
proof reason.



new method hypothesis to see reliability of the the revelation will
appear at critically.

As to see with eye to be in concord with the Scripture and the
World it is clear that we had a liberal critical usage of

Cooper



FLAT STATE FLOATING IN
SEAS

As to see with eye to be in concord with the Scripture and the
World it is clear that we had a liberal critical usage of

- critical - NUMA ELUK - Adylova - Who is

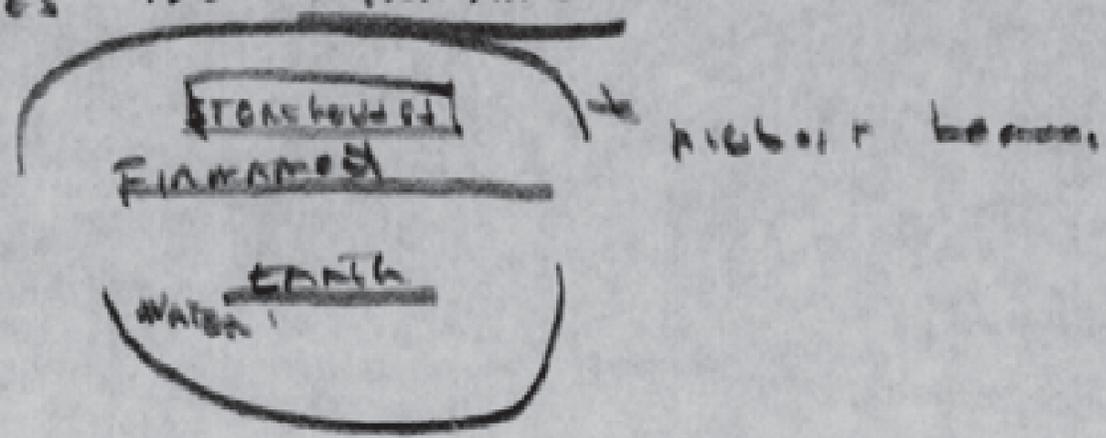
the

Q ANTT - much longer - Before human world
 making existed except water & ~~air~~
 WATER & PRIMAL formation element in air
~~man~~ APSU - MALE SWEET WATER OBEY
 TIAMAT - FEMALE MURDERER SALT !!!

from minerals of 20001 SALT WATER ~~decided~~ offering
 and ~~was~~ - then - law just world to another generation
 of judges - after a time the REVENGE of the ~~judges~~
 gods ~~decided~~ TIAMAT ~~was~~ ~~decided~~ to ~~decide~~ all
 the offering - but ~~the~~ ~~change~~ - thwarted by
 the ~~decided~~ ~~offer~~ of ICE to EARL WATER
 but

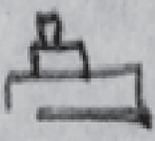
TIAMAT DECIDES TO REVENGE HERSELF -
 God's choice MANDUK TO COME TO HERA OFFENSE -
 HE AGREES IMPROVING IT WILL BE GRANTED
 SOVEREIGNTY OVER THE UNIVERSE - ACCEPT HIS
CONDITION - AFTER A FIERCE BATTLE HE
 DEFEATS TIAMAT AND SLEW HER IN 2 = HALF

of her becomes THE FIRMAMENT - HALF THE FOUNDATION OF EARTH



MANKU THEN PUTS SUN, MOON & PLANETS IN PLACE - -
AND ASSIGNS EACH GOD HIS ASSIGNED TASK
AFTER A WHILE THE GODS COMPLAIN - THEIR

TAIL IS BROKEN - So MANKU CREATES MAN TO
RELIEVE GODS OF ~~WORKS~~ MOVIAL TAIL FASHIONING MAN
OUT OF BLOOD OF ADAM (TERRIBLE GENERAL AND
SECOND HUSBAND) - GODS SHOW GRATITUDE BY SIDDING

MANKU GREAT SHAKING IN Babylon  - 9
GODS - A GREAT HEAVENLY TESTIMONIAL SANCTION
WHERE MANKU IS RECLAIMED AND HIS KINGSHIP
CONFIRMED

THIS PART GOES BACK TO END 2nd MILLENNIUM,
IT IS MYTH = MYTHS ATLAS ABOUT THE GODS (HEAVENLY)
MYTHS HAVE AS THEIR SUBJECTS THE WORST PROBLEMS
OF MANKU COMMUNICATED THROUGH THE MEDIUM OF MYTH
disruption Recovery

Myth was recorded at public festival - some
unusually - particular

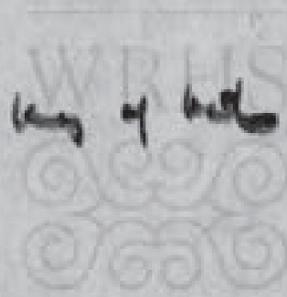
IMP - Gen 1: 2-4 met Myth

NEVER RETRACTED by HABING

Comprehension
E.E.

recorded at great N.Y. festival
myth that SUSTAINED belief
and

Man could see God
is clear - and



Recorded Book

RECORD OF STORY which
UNRAVELLED PAGES

NON-CULTIC | NO. OF | ISRAEL
TEMPLE

ONLY ONE GOD - ALL
ABSOLUTELY SUBORDINATE



THEOLOGY = how generation
of gods was not very far
from

COGNITION = explained
the world as all men know

explains how the world
comes into being but not
CENTRAL MYTH - and
was EXACTLY 'SINCE'

STRUGGLE OF SUBSTITUTION

Y SHUT IN CARAVAN OF
ORDER & CLASH

3) found that when words are - but power
of being being used to signify others or world's power.

4) absolute monotheism

5) world's power - "I" he says that all things exist

6) SUFFERING OF ISRAEL

7) CALL OF CREATION RESULTS FROM GOD'S

Speaking CREATIVE WORD - - - vs God acting like

CRAFTSMAN // MOLDING TAPE KING AND MAKES THEM

(blood & guts)

8) Bond for substance - Substance -

~~III~~ Could I just push to explain world's reality,
Greece, now's day - Substance - Bond substance
at end - Q of FUNCTION

~~1) Hebrew - King Targum - word of being of God -~~

~~part of universe made of spirit of all - Time~~

~~annual celebration of Passover - word of before~~

~~we don't know?~~

~~2) Sept 4 leg word of God word come~~

~~created STONE Orthodoxy script to material~~

~~The substance Rule - no one fixed and to come~~

III - The Q of the Function of Law # 0 is a general inclusion =

↓ They are not by design: That is DEFINITIVE =

level 1) at least 2:4 = ?

2) at Job 39:4 = ? - Look at CHRISTIANITY NOT
Simple world

There is no DOCTRINE OF CREATION = Secret

how - Could have any reason

no reason since 1) general concept

more level ontology of ACT not thought - Hebrew not

DOCTRINE or DOGMA - So we need to think about it

Q134 - but not any SPN

of The Hebrew Scripture in 1) Hebrew

2) Time = inclusion

But we need to I - containing the law make

and more of the same law of 1. The

infinite parallel of Michael = the scripture, interpretation

of law 2:4

2) as the second level, use left as Trans \Rightarrow special
reference - real cell receptors equal p'1'2'3' - need
 Use unusually - [except which happened before not (lower)]
 The only known but very in these levels in Trans level
 = The TANBUM - TO TRANSLATE & TO TRANUCE - control
avoided all interference by unwanted - no
need here =

1) help = stand of action - cell's stand = stand
 to examples of memory activity
 1) = depending on structure - in accept
a text and is presented to us [Red see
 Red see]

3) These Trans = not a special activity = no
activity Build up of the words - new activity of the found
Pages = structure / expression - initial - initial = initial = initial
presented level

4) Number of words length , 2 4
number / number of words / structure.

0000 = The only possible meaning - No Scriptural

- 1) no special religion is also
- 2) Explanations on Scripture - books - Truth - Answered for
in various ways
- 3) Implications of the creation story could lead to various
conclusions / creation of universe / Evolution
universe could be it

at times mid level - at times new level

Review

The Torah which is the law book of ISRAEL should have
 begun - with the TRUTH LAW (Gen 1:1) Why does it
 begin with the account of CREATION? ~~Answer~~ ^{to make}
 IT CLEAR THAT ALL CREATION belongs to God so
 that no one will say TO ISRAEL "YOU ARE
 ROBBER" YOU TOOK BY FORCE THE LANDS OF THE
 SEVEN NATIONS OF CANAAN - IF they do ISRAEL
 will simply reply: ALL THE EARTH belongs to God
 He gave ^{to His own creator} it to whomever He pleased.

1) Control a First rate

2 items added CONSEQUENCE = material which sums up the
revenue required in the development of first stage.

2) ways up to support a course

A) Impressiveness = material on field - the field - what
it seems to be - what I get out of it.

B) Quality = how it was put together = what it
means to do it ? How it was done was
material

C) Ferocity = how the left has been used over
the course - what kind of play
at the religion life of the people - in religion
thought.

2 purposes to use the 3 stages. Thought was needed
and was needed toward the end of the course in the middle of the course in the middle of the course -
the end of the course in the middle of the course in the middle of the course in the middle of the course -
and also to SAVOR IT as a module - 2 modules
to re-orient the mind of the student to the present
life of thought.

Required Scriptures

- 1) Rev Shuman - Promise of Resurrection - Chapter
- 2) YRH.

→ how good man off Isaac - because here - God

God could demand human sacrifice

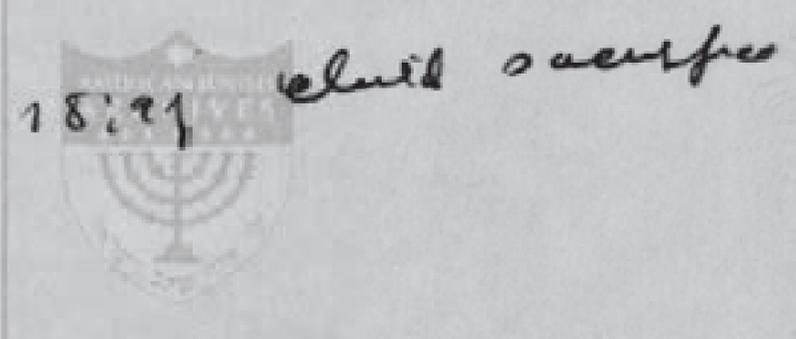
no category regulating and order

do ut des "2 present yarning qns" - can avoid

not limited how to avoid

Lev 19:21, 27 Lev 12:31

as elements of ceremonial



Sept 16

Ab: expected God asks
Silence
act in relation to God!

p f p f p h p f
 on Gen 22 act test
with music AKOH

Spiritual odyssey w
Lit. Framework

27/1/16

Faith not meet Test

2) COVENANT

WEST ASIA DATE OF FORMATION

15-9th CENTURY -

WORTHY - VASSAL

IMAGE OF GOD AS KING - BEFORE ISRAEL HAS KING

Full Form

HISTORY OF <u>RELATIONSHIP</u>	DEUT	1-11
CONTENT - LAND		12:1 - 26:15
MUTUAL OBLIGATIONS		26:16-19
BLESSINGS AND CURSES		27-29

DEPOSIT OF TEST

OLD RELATIONSHIP

with God

AT WHICH -

NEW

GRACE

→ UNDER

- THAT

STRENGTH CLEARLY IN COVENANT OF NATURAL ORDER

RAINBOW (SIGN OF)

[LATER CIRCUMCISION]

ON DEPOSIT OF TABLET

SIGN OF

GEN 6:5 9: 22 - COMPARE GILGAMESH

COVENANT ③ GEN 17 1-27 (Reading 1-17)

LAND - PAULINE

DESCENDANTS -

LANDS -

[OT] - SIGN -

ETERNAL COVENANT

EVERLASTING POSSESSION

CIRCUMCISION

Lecture II

GEN 15 1-21

1) SAY TO YOU

God offers reward - As answer children

1-8

adoption of slave (Nuzi) as heir

status of ^{own} a deed - promise of descendants

(symbol of others taking over land)

7-21

God offers land - As asks confirmation

איש אשכנזי - Fellen -

שעבד - ORAM - FORESIGHT OF HISTORY

1) MANAGING

2) WISDOM - BEHOLD

3) YR GENERATION RETURN



(why - land will be
deserted "for the
integrity of the land" is
not yet full'

COVENANT
OF
LAND

FLANACE & TOUCH pass between pieces - sympathetic
MADE A COVENANT - LAND OF MAKIB
LAND OF

CHARTER OF ISRAEL

NATIONAL POSITION

2) IN TIME

PROMISE -

PROMISE -> ALWAYS DANGER

LAND -> LANDS

COVENANT

1-28

ANNUAL COVENANT (RENEWAL)

History -

Obligation 619 -

FEAR
SERVANT

AGREEMENT by people

WITNESSES

SET UP STELE

ALL THE WAY TO COVENANT

EXPOS 12-14
DEBT
TOTAL

STELE = אִיִּשׁ

אִיִּשׁ = obligations

3) COVENANT IN 200.

אִיִּשׁ אִיִּשׁ

אִיִּשׁ אִיִּשׁ

God as GRACE

freely offered
can be refused

PROOF OF GOD IN HISTORY

JUDGE

KING

= SERVANT

DEPENDABLE

NOT RACIAL
blood

but Faith + Obedience bonds

grown by EXTERNAL COVENANT

RIGHT = Obedience

SIN = Disobedience

NEW TEST

CRITICAL problem of Treaty

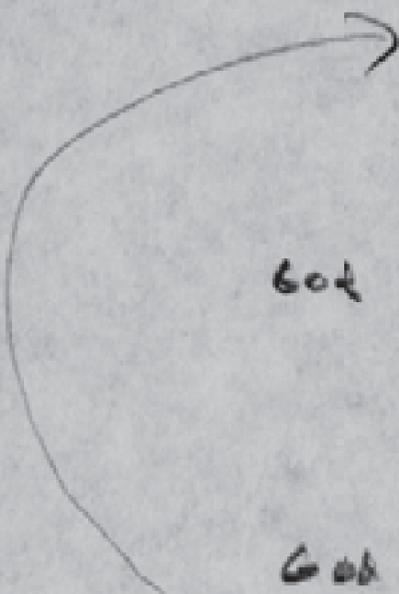
LAND AS TEST of obedience

// HISTORY about
YOU CAN TEST
YOUR STAND

UP BUDGET

DOWN SALE

— RETURN



God protects NATION'S INTERESTS who they have
Qualified

God NOT simply shield & protector God CAN

hurt his own — people can't

count on God protect his them



INTEREST



BOOK OF JEREMIAH—CONTENTS

1:1-6:30	Baruch's scroll.
1:1-19	The call of Jeremiah.
2:1-4:4	Indictment of the nation's sin.
4:5-6:30	The coming disaster "from the North."
7:1-10:25	First editorial addition to Baruch's scroll.
7:1-8:3	Temple sermons and appended sayings.
8:4-9:21	An incorrigible people and their tragic ruin.
9:22-10:16	Miscellaneous sayings.
10:17-25	An incorrigible people and their tragic ruin.
11:1-20:18	Second editorial addition to Baruch's scroll.
11:1-17	Preaching on the broken covenant.
11:18-12:6	Jeremiah's persecution by his relatives and fellow townsmen.
12:7-17	God expresses His sorrow for the dereliction of his people.
13:1-27	Parabolic vision of the linen waistcloth and attached sayings.
14:1-15:4	The time of drought and national emergency.
15:5-16:21	Oracles and confessions in poetry and prose.
17:1-27	Miscellany.
18:1-28	Jeremiah at the potter's house with attached sayings.
19:1-20:18	Prophetic symbolism and persecutions; further confessions.

21:1-24:10	Oracles concerning the House of David and the prophets.
25:1-38	Oracles against foreign nations.
26:1-29:32	The biography of Jeremiah.
26:1-24	The "Temple sermon"; Jeremiah narrowly escapes death.
27:1-28:17	Events of 594 B.C.E.; The incident of the ox-yoke.
29:1-32	594 B.C.E.; Jeremiah and the exile in Babylon.
30:1-31:40	The "Book of Consolation."
32:1-44:30	The biography of Jeremiah.
32:1-33:26	Restoration of Judah and Jerusalem.
34:1-7	Words of Jeremiah as the Babylonian blockade tightens.
34:8-22	Incidents during lifting of siege.
35:1-19	Jeremiah and the Rechabites.
36:1-32	Incident of the scroll.
37:1-10	Incident during lifting of siege.
37:11-38:28	Jeremiah in prison.
39:1-40:6	Jeremiah's release from prison.
40:7-43:7	Assassination of Gedaliah and the flight to Egypt.
43:8-44:30	Jeremiah in Egypt.
45:1-5	Baruch.
46:1-51:64	Oracles against foreign nations.
52:1-34	The fall of Jerusalem.

attitude toward the reform, which reached its climax in 622 (cf. II Kings 22-23), five years after he had begun his ministry, is disputed. The most plausible supposition is that Jeremiah, though taking no direct part in its implementation, was in favor of its essential aim of reviving the ancient Mosaic covenant in which he had presumably been nurtured. Some of his oracles addressed to the Northern Kingdom even seem to indicate that he was favorable to the centralization of the cult in Jerusalem (cf. Jer. 3:12-15; 11:10-14). Jeremiah, however, belonged by sympathy as

However, Israel was unfaithful to its God. Instead of repaying Him with due love, the people betrayed Him as an unfaithful wife betrays her husband for a lover. Jeremiah therefore bids them to worship the Lord with repentance. He develops his thought positively, exhorting the people of northern Israel to associate themselves with the purer and stronger religious life of Jerusalem (3:12-15; 31:10-14). Of course, Jeremiah did not believe or consider that a mere return to Zion was in itself a blessed thing for Israel. Indeed, in his later prediction he urged the men of Judah

508

TRAD. AUTHOR
LAMBURTON

.101 p. 21
my God lift up

LONGEST - (History of
AUTOBIOGRAPHY)

To see Jesus for his - how many new founders and 7th cent

- of many families - he did not mean as you - might mean 1

in many details - but 597 - John to Egypt - TABLE

John - the Confessors & Wrestling with God

EXPERIENCE & CLARIFICATION OF CALL - APPROXIMATE INTRODUCTION -
AUTHORIZATION OF RIGHTS TO SPEAK -

1: 1-19

1-3 TIME - ed. 627-397 STILL ACTIVE APPROX DATE

4-8 Rule AND MISSION OF Prophet - Pathos
9-10 POWER OF Prophets WORDS
PLACING OF DIVINE WORD IN HIS MOUTH

11-16 ALMOUD NO (SAGED - SOAR) - but will GUARANTEED what he
says - FAITH THEM
{ bubbling up FROM NORTH - PUNISHMENT OF JERUSALEM
{ about to spill South "FACE OF NORTH"

17-19 PERSONAL
say what I will
I'll MAKE YOU SAFE AGAINST
KINGS
PRINCES
PRIESTS
CARDS & COIN

20-28

The side that commit to nil - last for forward side

CLIP

PARADISE - source of living water for cracked

History of Grace -
"Tender of rescue for my people"
"LORD OF THE WORLD"

4-13

600's case AGAINST ISRAEL -
CASE: Forgetfulness of the house

ISRAEL is noble & devout why is it so? -
LIONS = MIGHTY
ARE ALL CONSIDERED
Reason → UNFAITHFULNESS TO GOD
A HOUSE AGAINST POLITICAL ALLIANCES WITH ANY OTHER POWER

How can we
of APPEAL come
about?
Apostasy
AND NO amount of
political cleavages
can save her from it

14-19 UNFAITHFULNESS TO GOD AND ITS CONSEQUENCES

SPECIAL CHOICE

HEARD = STANDING WATER

1-3 - Theme of DIVINE LOVE -
Fall from grace only
and love

20-27

4-13

14-19

1-3

source?

II

29-37 -

A FATHER RUTHLY OBTAINED

You have no complaint
You took no correction

III

1-5

19-25

4:1-4

3:6-8

1-5

CAN GOD TAKE ISRAEL BACK? LEGAL II SAYS NO
ISOLATING SIN - AND CONTINUED LIFETIME PUNISHMENT
BUT FINALLY ASK FOR MERCY - TALK OF GOD AS

Pinned
Hosea's
Phone

Perceiving Father NOT WRANGLED HUSBAND

Phase A-15
break

THE TWO BAD JUDITH
TUNE FOR MITSNAHC AND APPENDED SMITH

THOUGH JUDITH SAW ISRAEL GET OUT SHE DID NOT
CHANGE HER WAYS - ONLY HYPOCRITICAL MOVES

PLEASE TO ISRAEL TO TURN (then came less than
JUDITH) - TUAN AND I WILL END YOUR EXILE

CENTRALITY OF JERUSALEM

19-28

YOU CAN AGAIN BE MY SON IF YOU WILL CALL
ME FATHER - AND BE EVER LOYAL

MUST HAVE ADMISSION

Prophecy

- 1) Word of God Available - Oracle
Divinety
Givings of Ecstasy

"heard" or "saw" the word of God

- 2) 15 Books - ALL ANTHOLOGIES / ORAL TRANSMISSION

3 STAGES

1) Divinety

Saul's asses
Manna - Bread
Kings

OF GUILD
ESTATE
MANTLE

2) Nation

LOWLY REJECTED
Call to desert

REVISED ANCIEN FAMILIARITY NATIONAL IDENTITY
ELIJAH - ELLIEN - NATHAN

3) Prophets

Prophets - Called forth

APPLICATION OF CONCEPT OF RIGHTS
SEE AND THEN FORA INTO POETRY - Prophecy added
15 books - more men

JUSTICE - manhood - D.L.

FRAGMENTED
JUDGMENT
LITTED BY
NIPD - JUD

- 3) ISRAEL DID NOT INVENT Prophecy - MAN'S LIFE.
~~Prophet~~ RALPH
Prophet is scandal

REAL POWER ASSOCIATED WITH WORDS - why

PROPHETS POWER

SEEN? - PISAN 'HIBAN
NEVER SUBDUED (DEUT 19:21-22)

- 4) Another UP Authentication

JEREMIAH - Zedekiah would die in peace in exile
I am killed and he blinded

"They speak what is not heard" - but how does one hear in the first place
Authenticity - but "False prophets" call it
NEVER solved - | Objective worth us TRUTH
CREATES PATHOS OF PROPHETS ONLY

~~3) Authenticity~~
"IF" - IF EVIL - UNSET
IF REPENT - FALSE PROPHET

5) Prophecy = REVELATION = IRRATIONAL - CALL
UNQUESTIONED - ABSOLUTE
ASSUMES THAT
DOES NOT START
RESTART || UNQUESTIONED || when to SACRIFICES
FROM A SIGNAL
EXISTENTIAL - TO IMMEDIATE USE
AND ASK AFTER THE GOOD

"STAND YE IN THE LANDS
OF THE
PATHOS"
Failure not in JERUSALEM but in JERUSALEM
"Foucaulten p'isio' p'oa"

6) Prophecy NOT CALL TO SOCIAL ACTION but TO
Obedience
condemned injustice but - 5 YEAR PLANS
NO FAITH IN HUMAN
ENGINEERING

ONLY God makes history - REDEMPTION
belong only TO God

2 - From - Possibility of Fenouvas (Y.K.) To

Fatalism - Prophets



46:12-21

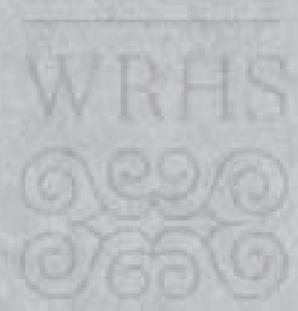
34:8-22

33:25-26

16:19 - 17:17

1:1 - 2:3

mp 6-7



7

EXHAUST ACCOUNT FROM MOUNTAIN

1-15 Temple common

16-20 CULT OF EARTH OF HEAVEN

21-25 GOD REQUIRES OBEDIENCE NOT SACRIFICE

29-34 THE WRATH OF SLAUGHTER

159 ASTARTE WORSHIP AND ITS PUNISHMENT

1-15 (y 26: ~~26~~) // ~~but = unknown in south = set in by word (colored letters)~~
609 ~~However God would dwell eternally in Zion (15 128)~~
PUNISHMENT OF TEMPLE ASSURED THE NATIONS PROTECTION

Skiloh - destroyed by Philistines c. 1050 BCE
don't believe Temple presence ~~was~~ = was you = - only
obedience and loyalty

spared by ESTABLISHMENT - MICAH WAS SPARED DESPITE
EVIL HE SAID (but loyalty was of UNLAW)
EXHAUST & WAVE DEATH - CONSPIRACIES (M)

OFFICIAL STATE RELI [PROPHETS] = GOD HAS CHOSEN

Temple as his official abode

16-20 ATTACK ON ASTARTE CULT [MOLD]

21-27 - SACRIFICES - IN ORIGINAL LAW

y AMOS 5: 21-25
15 1: 10-17

HISTORY OF UNLAW

ONE COMMAND "obey my voice"
= prophets ACTIVE RESPONSIBILITY

27 - 24

181st - Don Hummer - LUMINA INSTITUTE
TRANSDATA, NOLA 2111st 27:60

4 miles 6:7

8



Required Text: The Holy Bible, Revised Standard Version, Annotated, Nelson
The Essential Philo, ed. Nahum N. Glatzer, Schocken (P. B.)
The Passover Haggadah, ed. Nathan Goldberg, Ktav (P. B.)
A Maimonides Reader, ed. Isadore Twersky, Behrman

Copies of A History of Judaism by Daniel Silver and Bernard Martin are on reserve in the library and should be read in conjunction with the course material.

This course provides an opportunity to read in translation some of the classic works of the Jewish tradition. Emphasis will be placed on how to read a Jewish book and the unique nature of the Jewish outlook and output. The first semester will deal with the pre-European experience.

Weeks 1-5 (A) Biblical Thought as Jewish Thought

Readings: Deuteronomy, Jonah, selected Psalms, Job.

Weeks 6-9 (B) Hellenistic Thought as Jewish Thought

Readings: Philo: The Life of Moses

Weeks 10-13 (C) Rabbinic Thought

Readings: The Passover Haggadah and Maimonides' Mishneh Torah and Guide To The Perplexed.

Suggested Supplemental Readings:

(A) Biblical Thought As Jewish Thought

Historical Background: H. N. Orlinsky, Ancient Israel, Cornell 1956
M. Noth, The Old Testament World, Fortress 1966

General Bible Manuals: J. A. Brewer-E. G. Kraeling, The Literature of the Old Testament, 3rd edition, Columbia 1962
O. Eissfeldt, The Old Testament, An Introduction, Harper and Row 1965

Deuteronomy: G. von Rad, Deuteronomy, A Commentary, Westminster 1966
J. Reider, Deuteronomy With Commentary, Jewish Publication Society, 1937

Jonah: A. J. Heschel, The Prophets, Harper and Row 1962
M. Buber, The Prophetic Faith
J. Lindblom, Prophecy In Ancient Israel

- Job:** R. Gordis, The Book of God and Man, Chicago 1965
N. M. Glatzer, The Dimensions of Job, Beacon 1969
- Psalms:** S. Mowinckel, The Psalms In Israel's Worship
- (B) Hellenistic Thought As Jewish Thought**
- Historical Background:** V. Tcherikover, Hellenistic Civilization of the Jews, Philadelphia Jewish Publication Society 1959
M. Hadas, Hellenistic Culture, Fusion and Diffusion, New York, Columbia 1959
S. Zeitlin, The Rise and Fall of the Jewish State, Jewish Pub. Soc. , 1967
- Philo:** H. A. Wolfson, Philo, 2-vol. Cambridge-Harvard University Press, 1947
S. Lieberman, Greek in Jewish Palestine, New York, Jewish Theological Seminary 1942
S. Lieberman, Hellenism in Jewish Palestine, New York, J. T. S. 1950
- (C) Rabbinic Thought**
- General Background:** A. H. Silver, Where Judaism Differed, N. Y. MacMillan 1958
A. Millgram, Jewish Worship, Philadelphia, Jewish Publication Society, 1971
A. Urbach, The Sages, Philadelphia, Jewish Publication Society, 1974
- The Talmud:** M. Adler, The World of the Talmud, Washington Hill Foundation 1958
J. Neusner, Invitation to the Talmud, pub. 1974
- Maimonides:** S. Zeitlin, Maimonides Biography, N. Y. Bloch 1935
S. Pines Trans. The Guide To The Perplexed, Chicago, University of Chicago Press, 1963
J. Guttman, Philosophies of Judaism, N. Y. , Holt, Rinehart and Winston, 1964