



## 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

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

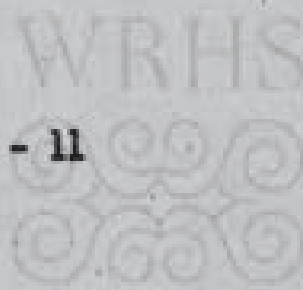
2) Deuteronomy 34

3) Jeremiah 4:3 - 9

or

Jeremiah 13:1 - 11

4) Job 33



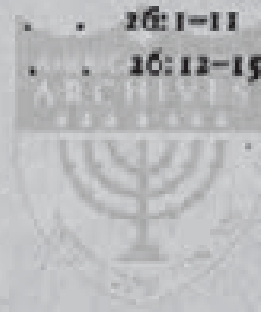


I. Religious Laws	11:1-10:17
1. The law legitimate sanctuary	12:2-18
2. Against the worship of other gods	12:29-13:18
Against heathen mourning customs	14:1, 2
Against eating unclean food	14:3-10
Against eating fallen animals	14:21
Against boiling the kid in its mother's milk	14:21
3. Tithes	14:22-29
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; 17:2-18:21
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.	18:9-21
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 Mo- abites . . . . .	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



DECLASS LOGUE

1) IN modern synagogues NOT IN Dura or mosa = 16

2) M. Toned ~~with~~ + share in Tendo

arrived for medals and a exp. - the forbidden 4

PHH under seal and 100 mg of Serum of 5:19

"Trust and No Abuse"      12 EA 26 under your right

مبارک باد

A580 and all 6:30 sample with 10 min 9:00 10:00

**Abstract**

by appliance COLON - long. run when rest on feet

of making problem in student

3) ~~can~~  $\text{ratio} = \frac{\text{Trust state}}{\text{score of COVENANT}}$  /  $\frac{\text{WALTER by}}{\text{FINES of}} \text{ and}$

4/ A vent near canyon rim 5.5 "2 studs between"

idea of Waters on Language - Toward a New



Good - please send it

Answer to paragraph

1944-1945

"Remembrance" S. Roberts

"هل يصح؟" قالوا نعم



Post

Canal a part de la maison

on ~~the~~ day

ΣΗΜΑΝΤΑ

"Chavara" 14/10/2020

1. Average cost 7.50 more than

(monad)

1065

public the  
want on  
my, Georgian







Homily 1-11

Leviticus 12-26:15

Sermon of Covenant 26:16-19

Blessing of Covenant 27:11-26 - 25

UON NAB  
CEREMONY OF  
COVENANT  
RENEWAL

// TO THOMAS PATTERSON ESANNAD 1958

so not public work of living.

but literary creation

// BOVILATIONS  
WILSON

just as if it

Pennsylvania - Tennessee

Deut 1:9 - Judah -

Deut 1:9

Deut 1:9

Deut 1:9

see number

not 1:9 - 1:9 - 1:9

I A man a slave received liberty - created not bond with -  
to give us from beginning - - 10% - 10% more  
admission (COVENANT - LAND) - 7 passes to defendants  
(MAYOR TEST) - the LAW  
the tribulation of Benet

Then to give the understand know & like -  $\frac{1}{5}$  of Total =

1000000 = " " = Percentage of reduction

Pressure

2) Summe = 64000000 - 64000000 = 0

3) 40 PENAS - 10 10 10 10 10  
revelation - THE NATURE OF  
 LIFE  
 SUKUT

4)  $\frac{PAC \text{ MLIB}}{LATB} = \frac{\text{less focal P}}{\text{P less non focal}}$

II  
 depends on whether you person and united & united  
 and united - united - - person united  
 = united united (17:15) - close to being united  
 unity in 1st person singular - long united united  
 you united -

1) LAMP depends on oblique  
2) ICE - "LAMP NO LINE" 1) EXCESS 1100000  
3) NO GRAVEN IMAGE - NO IMAGE 12) FINE OF BUNYAN Bush

if NOT YOUR DOING BUT GOD!

5) OFFENSE OF PEOPLE IN GROUND LAW

MANISH

TABER

LEAD IN CARING

DEBENTURE STATE

GOVERNANCE

RATIONAL style

1) STRONGER ACCOUNTING

2) CENTRALIZATION OF ALL || DEBENTURE STATE OF ALL ||

3) EXCHANGE - EXCHANGE - EXCHANGE

4) INVESTMENT USED

5) EXCHANGE OBSERVANCE OF LAW AND EQUITY TO

6) INVESTMENT OF ALL

7) RETAIL BUSINESS & INVESTMENT

LITTLE ON PATENT CA TABLE WITH -- || These are the areas  
NOT A CIVIL LAW GUIDE CAPABILITY TO ALL AS

PROTECTION OF COMPANY - COMPANY



Form - 4 LONG TROAT OF ESAMADDON (1956) -

History

CORONANT

CURRENT

CAUTION - BLESSING

TO LOVE WITH ALL YOUR  
LEANT & ~~unlimited~~  
Living places "to be  
loyal to ~~fourteen~~"

Rhetoric - 7<sup>th</sup> Cent

TIME - REFORMS OF

HEZEKIAH - ~~unlimited~~ II Kings 17  
[unlimited]  
JOSIAH 622 - FIND book of  
LAW bring to  
Huldah

CULT CENTER

prohibition of ~~idols~~  
(permitted)  
vs. ~~idols~~ worship (idols)

Passover celebrated in  
Jerusalem after 1000  
in 600





LITURGY 3 LINES - INCIDENT

Shane  
Taylors  
Touss

Shane

core

one line

Part 6: 4-9

3. 1. 13-21

11: 13-21

4. 1. 13-21

11: 13-21

M. Toured - said 2x in Toulon + 100

also in early Magnet & Phylax

one line - on church of martyrs - ALIEN

on Toulon and of Toul

and of Yick

A - 1st 100 100 100 100 - 1st 100 100 100

1) 1st 100 - 1st 100 100 100 - 1st 100

2) 1st 100 - 1st 100 100 100 - 1st 100

UNITY OF UNIVERSE - ONE CAUSALITY

1st 100 - 1st 100 100 100

20) 1st 100 - 1st 100 100 100 - 1st 100

3) 1st 100 - 1st 100 100 100

1) 1st 100 - 1st 100 100 100

1st 100 } 1st 100  
1st 100 } 1st 100  
1st 100 } 1st 100

1) 1st 100 - 1st 100 100 100

4) Acceptable after one line

7:100 of 7:100 = 100 Express weekly

and clear any -

7 months needed  
to finish

Tupelo  
needed.

P - Part 11:13-21

1) RAWANIS & Penikent

If ... Then RAIN - HARVEST

If not RAIN needed - help

& you will finish your work (3:15)

2) Do NOT leave other work

3) Tupelo - 3 times to see

needed

C - Now 15:37-41

1) FAIRNESS - UNIFORM -

Recall of ALL the COMMANDMENTS

Obey them and be happy nations in land

God <sup>not</sup> can be known - but  
intelligence can be  
activated

MAN LEARNS

God creates - ALL  
God only

God conceals himself AND  
reveals himself - known  
then mystical not philosophical  
man is illuminated

Search for mysteries of  
the hidden life of God

But with scientific methods <sup>historical & critical</sup>  
of science - have a danger;  
results - where religion lies -  
TOWARDS past found upon  
experience



MYSTICISM  
COSMOLOGY  
ANGEOLOGY  
MAGIC

Phil saves himself  
Teaches For

Zodion has vital  
role -



1) God is in everything - Find him  
even in sinners - unusually power  
Joy of nature [ totality nature ]

2) Joy - God is everywhere - redemption of creation

3) Great silence - Great power - Great compassion -  
Use power to save

2) Ecstasy is change with consciousness - (Pneumatics)

1) make self as way to God

2) change thought || basic need to have power  
Knowledge coming

3) spiritual nation that changes

4) what they do below changes what  
happens above

4) Kindle spark of natural piety - not form -

Uplifting of spirit leads to positive identities

5) Non-messianic watch - Failure of substitution

2nd adon represents in divine

Acceptance of Galut

(Bath Shon emit to finish)



Pittul ka jesh =

ANNIHILATION IF personally FOR  
KINET COMMANDER WITH GOD

Deveket

HT Lohavut

TICKIN



Kabbalah = TAP - 12 cent on 2nd value Tap - 2 13th [essence unit]  
 entire mult. contains in Zohar - mystical

Theosophy -

21 cent 144000 - spiritual

MAASIT - method - image

I. DEVRUT - mystical union - eliminate ladder

II. KAVRANUT - proper intentions which affect  
heavenly spheres & SouléF MAN

STAGE I Zohar

II LUNA - IND - SECURIVE -

STAGE III SABBATAI - MASS - REBELLION

STAGE IV ANTI - MEFLANCE - REBELLION - ITMIDAH

- 1) BEAT CANT GET TO FINISH
- 2) ALWAYS FRUSTRATED IN BRINGING MESSIAH
- 3) ZADDIK IN EVER ALL GET  
ESSENTIAL MESSIAH ACT

12 4

12 11

12 11

EXOTIC

PATIENCE - 12 11

KNOWLEDGE OF THE LEARNING  
COMMUNITY OF THE

DISCIPLINE

12 11  
ESOTERIC SECRET THAT HAD BEEN  
REVEALED IN THE 12 11

ACTS - 12 11

KNOWLEDGE OF THE SECRET OF THE 12 11  
ILLUMINATION

ADULTERATION

Barnard, L.W.

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

Klijn, A.F.J.

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

J.C. O'NEIL

The Theology of Acts

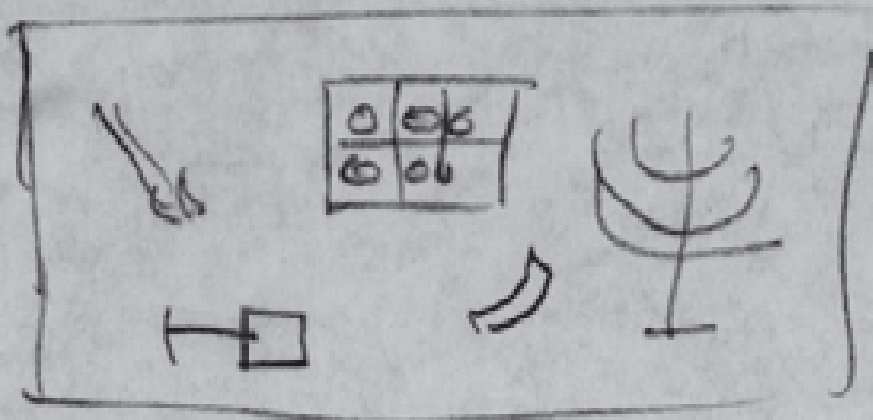
SPCK

1964

MARCEL SIMON - ST STEPHEN & THE DECEPHALIZATION

of the Primitive Church - LONGMANS 1956





Transference of power of membership from Temple to synagogue  
20 + conference

2) Temple      Sept 1 sat 5 AM / X.R. / morning

High priest      May 1 sat / AUGUST 1st 1966 / Temple morning / released 6 months / 2 days

House of David      R. 1st 4-6



3) Plumes -      following      first      all found first -      1966

unintended + unintended

Double Row      [ True the local set ]

4) more needed with these intentions 6 lines

1) Double Row

2) Half of Temple set - 100 - 1st - 1st

3) Grand of Synagogue

4) 1st ecc. leadership - 1st 7

phr - name - name





Paulus (see Bulletin 41 (1960) 55.)

45, 46,  
49

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

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

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

The Power Language Study - ZNW 57 (1966) 54-8

J. C. & Quenron

Das jüdisch-christentum

Jewish Xnty

CBQ 32 (1970) 144-5 (Buchanan) X

(Interp 24 (1970) 275-7 (Sandwell) X

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

T.S. 31 (1970) 222-223 (Giblin)  
Theol. Studies

# GENESIS

## *The creation of the world*

IN 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



## GENESIS 1, 2

### *The creation of the world*

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,  
9 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  
13 to be found there. The name of the second river is Gihon; this is the one  
14 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  
17 garden, but not from the tree of the knowledge of good and evil; for on the  
18 day that you eat from it, you will certainly die.' Then the LORD God said,

\* Or mist.

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

<sup>c</sup> *Feb. adamah.*

<sup>d</sup> Or frankincense.

\* 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. He brought them to the man, and whatever the man called each living creature, the LORD God put the man into a deep sleep, and took of his ribs and closed the flesh over them. Up the rib, which he had taken out of the man, and the man said:

'Now this, at  
bone from my  
flesh from my  
this shall be  
for from man

That is why a man leaves his father and the two become one flesh. Now wife, but they had no feeling of sha-

THE SERPENT WAS MORE CRAFTY than God had made. He said to the woman, 'You may eat from any tree in the garden except the tree in the middle of the garden; God has forbidden you to eat the fruit of that; if we do, we shall die.' 'We shall not die. God knows that as soon as you eat the fruit of that tree you will be like gods, knowing both good and evil.' So the serpent tempted her, and she ate the fruit of the tree, and gave some to her husband, and he ate it. Then the Lord God came and discovered that they were disobedient, and he drove them out of the garden together and made themselves loins of fig-leaves.

The man and his wife heard the garden at the time of the evening among the trees of the garden. But said to him, 'Where are you?' He was walking in the garden, and I was afraid of myself.' God answered, 'Who told you from the tree which I forbade you? me for a companion, she gave me the Loaf God said to the woman, the woman said, 'The serpent tricked me to the serpent:

'Because you have done more than all cattle.'

<sup>a</sup> Feb. 1st/1904.

Let me please

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

- A) God in Creation
- B) Creation on end of time - Good
- C) Man - God's creation + to have dominion
- D) God man + man - image of God
- E) No substance on the God created from nothing

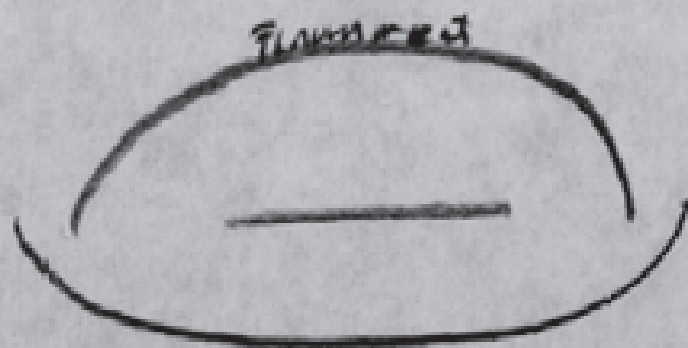
How can you have nothing on nothing from - from in empty  
from nothing

==

new model hypothesis to see evolution of the earth when was  
appeared at critically.

A) No more with eye to see in current models but -  
where it is clear that man had a living creature image of

Cooper



FLAT EARTH FLOATING IN  
 SEAS

B) No more from the Creation story - Important

- Creation - NUMA ELUK - Adolf - Who is

How

Q ANAT - much longer - Before human & animal  
making existed except water & ~~air~~  
WATER & PRIMAL FORMATION ELEMENTS IN THE  
ANAT APSU - MALE SWEET WATER DEATH  
TIANAT - FEMALE RUSTY SALT III

from mixture of 20001 SALT WATER ~~decided~~ ~~offspring~~

and ~~water~~ - There is ~~less~~ ~~just~~ ~~water~~ to ~~create~~ ~~formation~~

Q just - After a time the REVENGE of the ~~young~~

birds ~~this~~ ~~time~~ TIANAT ~~and~~ ~~decided~~ to ~~destroy~~ ~~all~~

the offspring APSU - but ~~the~~ ~~design~~ - Thwarted by

the ~~ancient~~ ~~order~~ of the ~~the~~ EARLY WATER

but

TIANAT DECIDES TO REVENGE HIMSELF -  
God's chosen MANPUK TO COME TO HIS RESCUE -

HE AGREES PROVINCING IT WILL BE GRANTED

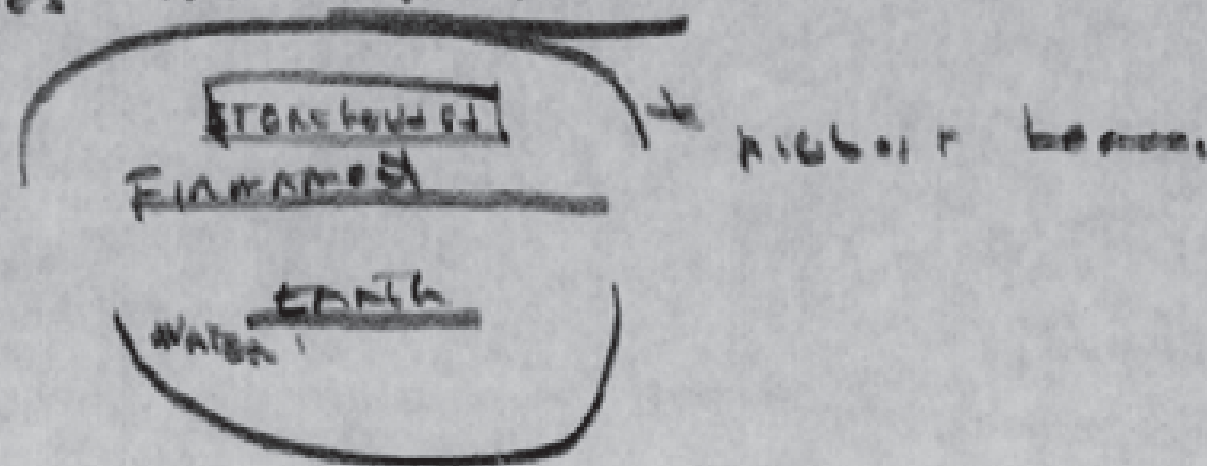
SOVEREIGNTY OVER THE UNIVERSE - ACCEPT HIS

CONDITION - AFTER A FIERCE BATTLE HE

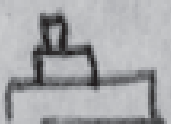
DEFEATS TIANAT AND SLEW HER IN 2 - HALF



of her becomes THE FIRMAMENT - HALF THE FOUNDATION  
OF EARTH



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

TAIL IS BARBLED - SO MANUKE CREATES MAN TO  
RELIEVE GODS OF MOVING TAIL FASHIONING MAN  
OUT OF BLOOD OF KINGU (TERRIBLE BEAST) AND  
SECOND WIFE - GODS SHOW GRATITUDE BY BUILDING  
MANUKE GREAT SHRINE IN BABYLON  - 9  
GODS - A GREAT HEAVENLY TESTIMONIAL SANCTUARY  
WHERE MANUKE IS RECEIVED 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 WORLD PROBLEMS  
OF MANKIND COMMUNICATED THROUGH THE MEDIUM OF MYTH  
EXPLANATION REVERENCE

Myth was recorded at public festival - some  
unusually - particular

Imp - over 1:2-4 met myth

NEVER REJECTED by Hebrews

Common  
E.E.

recorded at great N.Y.D festival  
myth that sustained belief  
until

Myth was told by y. h.  
in story -

Recorded Book

RECORD OF STORY which  
UNRAVLED PAGES

NON-CULTIC | NO. OF | ISRAEL  
Temple

Only one book - all  
absolutely subordinate

The Book - how generation  
of words were not very far  
from

Cognate - explained  
the words as all were known

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

STORIES OF CURRENT HISTORY

Y. SHUT IN CARAVAN OF  
ORIENTAL CLANS

MAN - OF Fallen God To  
A MONIAL TASK

"He shall be changed with the  
services of the body that they  
may be at ease"

MAN OF God To  
have dominion

MAN THE PINNACLE OF  
CREATION

Toward a ~~definition~~ <sup>concept of</sup> human's operation

1) Compare man's own traits

2) Place in development of ~~human~~ <sup>human</sup> world -

THE CRITICAL THEORY - man's new  
individual center - right as individual  
+ a new world - new for center  
+ new center

1. man's new world and new center = new direction of  
phil. & history  
philosophy and science  
9 STARK simplicity  
| general  
| concern of man  
| God's regard  
| school of thought - with man  
| man's new world and new center

| Later man history  
| and new world and new center

Purpose man's new world and new center

1) to begin principle of man's new world  
and new center

2) to show the new world and new center  
man of God - NOT science  
but theology



3) found that when words are - but number  
of words being used in defining systems or words, power.

4) identical words

5) words, power - "I" he says that all are found

6) SURENESS OF TYPE

7) CALL NOT OF CREATION RESULTS FROM GOD'S

SPEAKING CREATIVE WORD - - - VS GOD NOTING LIKE  
CRAFTSMAN || MACHINER TAKES KIND AND MAKES THEM

(blood & guts)

8) Band for initiation - Substance -

~~III~~ Could I find words to capture words, right,  
Green, now, say - Substance - Band man  
at end - Q of Function

~~1) Heaven - had Taylor - man of long of God -  
part of universe made of annual cycle - Time  
annual celebration of man - word of before  
we don't know?~~

~~2) man 4 long man of God - man man  
created STONE ON TRADITION man man~~

The man man - no one fixed and man

III - The Q of the Function y law # 0 no found the idea =

1) They are not exclusive: That is DEFINITIVE -

level 1) at least 2:4 = ?

2) at Job 39:4-7 - God as CHRISTIAN NOT  
Simple world

There is no DOCTRINE OF CREATION - Just

how - Could know any revelation

no revelation revelation 1 found concept

more level ontology of ACT with thought - Hebrew not

DOCTRINE or DOCTRINE - So would be about any

Q12H - but not any Q12H

1) The great books in 1) Hebrew

2) Time - revelation

By revelation to I - conclusion 1:9 law make

and more of law of Q12H law 2:1 The

revelation of revelation of revelation - law revelation 1 revelation

of law 2:1







1) Course 2. First note

2 items added CONSEQUENCE - material which will be  
required required in the development of final thought.

2) my way to approach a course

A) Impressiveness - Threats on field - The Field - what  
it seems to be - What I get out of it.

B) Entry - How it was put together - What it  
meant in its day? How it could be  
multiplied

C) Fertility - How the left has been made over  
its content - What could not be played  
in its religious life of field - in religious  
thought.

2 purposes to read with 3 students. Though we would  
need need Toward the as not sure a valid in Bullish -  
He would be more needed in the more about The Things in its life  
and also to SAVOR it as a module - 2 modules  
to re-enter the it for as to find  
up & thought.

Gen 22

required sacrifice

1) Ben Shimon - promise of Resurrection - Chapter

2) YHWH.

→ Isaac goes away from Isaac's house - God

God could send him another

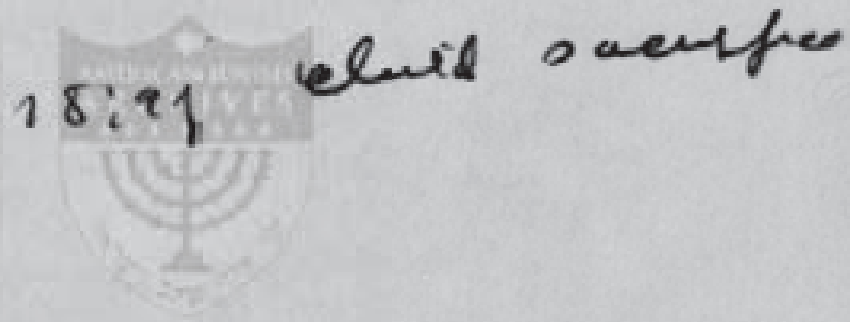
no category regulating and order

do it dos "2 present young girls" - can avoid

not consider how to avoid

Lev 19:21, 27 Gen 12:31

as children of circumcision



Sept 18

Abraham's experience God asks Silence in relation to God!

pf pf || pf pf  
on circumcision test  
circumcision AKA

Spiritual journey in  
Lit. Phantom

27/1/18

Faith not meet TOT



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 RELATIONSHIP

DEUT

1-11

CONTENT — LAND

12:1 - 26:15

MUTUAL OBLIGATION

26:16 - 29

BLESSINGS AND CURSES

27-29

DEPOSIT OF TEST

OLD RELATIONSHIP

WITH GOD

AT WHICH —

NEW

GRACE

→ UNDER — THAT

STRESS CLEARLY IN COVENANT OF NATURAL ORDER

RAINBOW (SIGN OF)

[LATER CANCELLATION]

ON DEPOSIT OF TABLET

SIGN  
OF

GEN 6:5

9: 22

— COMPARE GILGAMESH

COVENANT ②

3

GEN 17

1-27

(Reading 1-17)

GRACE — PROMISE

DESCENDANTS —

LAND —

[OT] — SIGN —

ETERNAL

COVENANT

PERMANENT

POSSESSION

CIRCUMCISION

## Lecture II

GEN 15 1-21

### 1) SAY TO YOU

God offers reward - As ancient children

1-2

adoption of slave (Nuzi) as heir

symbol of <sup>own</sup> ~~own~~ deed - promise of descendants

(symbol of others taking over land)

7-21

God offers land - As asks confirmation

also fall - fallen -

sleep - dream - foresight of history

1) ANNOUNCING

2) WITNESS - BEARING

3) YET GENERATION RETURN

(why - land will be

restored "for the

integrity of the land is

not yet full"

COVENANT

OF

LAND

FLANNES & TONCH pass between pieces - sympathetic  
LARK MADE TEXTS

MADE A COVENANT

- LAND OF

CHARACTER OF ISRAEL'S

NATIONAL POSITION

### 2) IN TIME

PROMISE -

PROMISE - ALWAYS DANGER

LAND - LANDS

COVENANT 1-28

ANNUAL COVENANT LEASING

History -

Obligation 619 -

FEAR  
SERV

AGREEMENT by people

WITNESSES

SET UP STELE

ALL THINGS UNTO COVENANT 1-28 - EXACT 12-14  
DEBT

STELE = 12-14

TOTAL

ALIGN = obligations

3) COVENANT 12-14

3 PM 12-14

12-14 3 PM

God as GRACE

freely offered  
can be refused

PROPS OF GOD IN HISTORY

Dependable

JUDGE

KING

- SERVANT

NOT

RACIAL  
blood

but

FORTY + 10 LOVE LOVE

LOVE

GROW by EXTERNAL COVENANT

RIGHT = Obedience

SIN = Disobedience

NEW TEST



CRITICAL problem of ~~the~~ <sup>Treaty</sup>

LAND AS TEST of obedience

// History about  
you can test  
your standing

UPROCKET

WILE

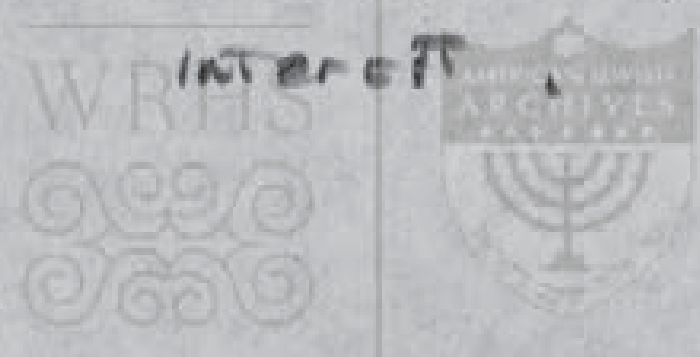
— RETURN

God protects NATION'S INTERESTS when they have  
Qualified

God NOT simply shield & protecter God can

hurt his own — people can't

count on God protect his them



## 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; 31:10-14). 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

507

CONTEST

{ HISTORY OF  
{ AUTOBIOGRAPHY

TRAD. AUTHOR  
LAMBURTON

101 p. 21  
my old life up

Too few facts for book - some missing new founder and 7<sup>th</sup> cent

- of many families - he did not marry in youth - maybe married

immediately after death - had 599 - born in Egypt - THABIA

man - the CONFESSOR - was living with God

1: 1-19 EXPERIENCE & CLARIFICATION OF CALL - APPROXIMATE INTRODUCTION -  
AUTHENTICATION OF RIGHTS TO SPEAK -

1-3 TIME - 627-397 STILL ACTIVE AFTER 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 ROO (SAGED - SOAR) - but will GUARANTEED what he  
{ bubbling up <sup>ALMOUD - WATCHING</sup> ~~from~~ NORTH - says - Father them  
{ about to spill South - PUNISHMENT OF JERUSALEM  
"FACE OF NORTH"

17-19 PERSONAL  
say what I will  
I'll make you SAFE AGAINST  
KINGS  
PRINCES  
PRIESTS  
CARNAL GOING



II

1-3  
14-19  
4-13  
20-37

1-3 - Theme of assignment page four -  
Fall from  
state only  
and land

HEARD = STAND FIRST WIT

Special choice

14-19 UNFAIR PLAY TO GO AND ITS CONSEQUENCES

STATE is able to prevent any possible fair

ions = mixture

ARE his concerns

6417

Reason → UNFAIR PLAY TO GO

A police against political alliances with any major power

How can you force  
of appeal come  
about?  
Arresting  
and no amount of  
political cleverness  
can save him from it

4-13

CASE: (213) 600's CASE AGAINST ISRAEL -  
FUGITIVE FOLLOWERS OF THE KASSE

History of GALT -

my police "TRANSFER MY REQUEST FOR  
LUND WITNESS"

PARADISE - SOURCE OF ALIENS WITNESS FOR CRACKED

CLIP

20-28 THE SIDE THAT COMES IN - LIST FOR FUGITIVE SIDE

29-37 -

A FATHER RUTHLY OBSERVED

You have no complaint  
You took no correction

III

1-5

19-25

4:1-4

3:6-8

Pinnabel  
Haven's  
Phone

1-5

CAN GOD TAKE ISRAEL BACK? LEGAL II SAYS NO  
ISOLATING SIN - AND CONTINUED LIFE PUNISHMENT  
BUT FINALLY ASK FOR MERCY - TALK OF GOD AS  
FORGIVING FATHER NOT WRATHFUL HUSBAND

PROSE A-15  
PROSE

THE TWO BAD SISTERS

TORE FOR MISFEASANCE AND APPREHENDED SMITH

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

PLEAS TO ISRAEL TO TURN (then came less than  
JUDITH) - TURN 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  
Divination  
Grills of Ecstasy

"heard" or "saw" the word of God

- 2) 15 Books - ALL ANTHOLOGIES / Oral Transmission

3 STAGES

1) Divination

SAUL'S ASSES  
MARRIAGE - NAME  
KINGS

OF David  
ELIAB  
MAWLE

2) Nation

LOWEST ACCEPTED  
Call to desert

REVISED ANCESTRAL SUMMARY NATIONAL IDENTITY  
ELIAB - ELIAB - NATION

3) Prophecy

Another - Called forth

APPLICATION OF CONCEPT OF RIGHTS BY GOD NOT MAN  
SEE AND THEN FORA INTO POETRY - Prophecy Added  
15 books - more men

David - manuscript - D.I.

- 3) Isaiah DID NOT INVENT Prophecy - MAN'S LIFE.  
~~manuscript~~ RALPH  
prophecy is scripture

REAL POWER ASSOCIATED WITH WORDS - why

PROPHETS POWER

SEEMS ? - PIZZA WIFON  
NEVER SUBJECT (DEUT 19:21-22)

- 4) Problem of Authentication

JEREMIAH - Zechariah would die in peace in exile  
I AM KILLED MAN HE BLIND

FRAGMENTED  
JUDGMENT  
WELDED IN  
NIPD - JUD



"They speak what is not heard" - but how does one know if it's real?  
Authenticity - but "False prophets" believe

never solved - | Objective worth as Truth

creates Pathos of prophets role

5) ~~False~~

"If" - if evil - cursed

if repent - false prophet

5) Prophecy - Revelation - Intelligent - Call  
Unquestioned - Absolute

Assumes truth  
Does not justify  
Reshape

~ Unbroken

When to sacrifice  
from a signal

Existential - to immediate level  
AND AFTER THE End

"System" in the world  
pathos"

Failure not in Judaism but in Jews

"Foolishness" p's 10, 20

6) Prophecy not call to social action but to

Obedience

condemned injustice but - 5 years later  
no faith in human  
Engineering

Only God makes history - Redemption  
belongs only to God

2- From - Possibility of Fenugreek (Y.K.) TL

Fatality - Protein



46:12-21

34:8-22

33:25-26

16:19 - 17:17

1:1 - 2:3

mp 6-7





# 7

EXPLICIT ACCOUNT  
FROM WRITINGS

1-15 Temple formation

16-20 CULT OF LUTON OF HEAVEN

21-25 GOD REQUIRES OBEDIENCE NOT SACRIFICE

29-34 THE WRATH OF SLAUGHTER

159 ASTUTE WORKING AND ITS PUBLICATION

1-15 (y 26:1-24) // he = he now in south - set in  
his hand (certainly) (13 138)  
[609] HOWEVER God would direct STEADILY in 26 (13 138)  
PASTORS OF TEMPLE ASSURED THE NATION PROTECT

Shiloh - destroyed by Philistines c. 1050 BCE

don't believe Temple process ~~ended~~ "and you" - only

obedience and love

SPARED BY ESTABLISHMENT - MICAH WAS SPARED DESPITE  
EVIL HE SPARKED (but looking back of WRATH)

OFFICIAL STATE REL. [PRIESTS] = GOD HAS CHOSEN

Temple as his official abode

16-20 ATTACK ON ASTUTE CULT [MOLD]

21-27 - SACRIFICES - IN ORIGINAL LAW

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

HISTORY OF WRATH

ONE COMMAND "Obey my voice"  
= prophets active responsibility

27 - 24

Bohrt - Den Himmel - Lumen in der Nacht

Wassers, nicht 2.11.10 23:10

4.11.10 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 Hillal 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