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Reel
71

Box
22

Folder
1387

The Story of Scripture, draft, preface, chapter outline, and notes,
1989.

copy - original sent off
mod jacket 7/20/89

DEDICATION:

TO ADELE WITHOUT WHOSE LOVE AND HELP THIS WORK MIGHT NEVER
HAVE BEEN FINISHED.

I WANT TO ACKNOWLEDGE THE HELP OF MARIE PLUTH, MY MOST COMPETENT
SECRETARY; CLAUDIA FECHTER, LIBRARIAN OF THE TEMPLE AND
INDEFATIGABLE RESEARCHER; JEAN LETTOFSKY AND MERRILY HART,
LIBRARIANS OF THE CLEVELAND COLLEGE OF JEWISH STUDIES; ALICE
LORANTH, DIRECTOR OF THE JOHN G. WHITE COLLECTION OF THE
CLEVELAND PUBLIC LIBRARY; DR. MOSHE BERGER, ASSISTANT PROFESSOR,
CLEVELAND COLLEGE OF JEWISH STUDIES; AND DR. LEONARD KRAVITZ,
PROFESSOR OF MIDRASH AND HOMILETICS AT HEBREW UNION COLLEGE-JEWISH
INSTITUTE OF RELIGION, NEW YORK, N.Y. INSTITUTIONS I HAVE RELIED
ON ARE THE TEMPLE, CLEVELAND, OHIO, AND THE POSTGRADUATE CENTRE
FOR HEBREW STUDIES AND THE BODLEIAN LIBRARY, OXFORD, ENGLAND.



I could not locate Maimonides / N.T. / Koran
quotes on pp 11 40-1 42 50, 55
PREFACE

1-1
U
Nietzsche had little use for what he called civilization. Its main purpose, he complained, was to turn man who is by nature a beast of prey into a domestic animal. There have always been those who romanticized the supposedly simple and untrammelled life of that mythic human, the noble savage; and who took delight in contrasting what they call the soul-destroying pretensions and hypocrisies of bourgeois culture to the supposedly soul-liberating existence enjoyed by those who free themselves of society's chains. Twain had Huckleberry light out for the Territory because "Aunt Sally is going to adopt me and civilize me and I can't stand it. I've been there before."

Civilization has its full measure of discontents and every so-called civilized society has had a dark side; but there is an instinctive human drive to improve the human condition. Civilization derives from our collective attempt to tame the jungle and build security into our lives. Dreams of heaven on earth, blessed isles, and cities on the hill are as common in primitive societies as in our own. Something within the human spirit reaches out for a life endowed with security and grace rather than existence as a hunted animal in a jungle of predators. None of us requested the gift of life and some become bitter when they realize that they were not born into Eden; but most of us recognize that life is capable of affording satisfactions as well as hurt. For all its many failures, organized society has provided sufficient food, clothing, and shelter to billions of earthlings and freed them from back-breaking, mind-numbing labor.

War apart, life has become more secure, health more reliable, and at least the more fortunate have had available to them a rich menu of music, literature, art, dance, sport, and theater to lighten the passage from cradle to grave.



Prologue: The Word of God as Unchanged and Unchanging

The prologue has been made up largely of sections of chapter 1 which deal with scripture in a general way. Chapter 1 should, on the other hand, deal with scripture, both oral and written, and the second scripture at some length.

Needed still in the prologue is a forecast of what is to come in the book: this is essential, as many readers won't have much idea what to expect. The forecast need not be long and can make use of some of the old prologue. It should appear toward the end of the prologue.

Though the prologue, as I have ordered these paragraphs, hangs together pretty well, something should be said here about the oral tradition and its importance, the importance of scripture for education, some allusion to the fact that Moses and other early prophets were probably illiterate, and the link with literacy. Probably these details can be touched on in the forecast of the book.

Incorporate toward the start of the prologue some of first two paragraphs of old prologue, which seem a bit stronger than what is there. Indeed, any strengthening of the necessity for our understanding the real evolution of scripture would be desirable.

Though I have cut and pasted, I have marked in red the number of the original page a paragraph came from, so it's possible to tell where it was originally.

Acknowledgments added

From word to book -- defining scripture, explaining & interpreting scripture.
where it all began and why & how it developed.

In fuller detail, sacred speech -- "writings" (?) before the Exile. The
power of memory / royal characters / Wisdom literature and after.

Memory becomes Manuscript: the years of Exile / The small tradition,
the priest-scribes largely responsible for it; prophets provided some
material for scrolls. The change of language, to Aramaic. Ezra's role
& the small tradition after Ezra.

The First Scripture: the Hellenistic and Aramaic-speaking world. The
beginnings of liturgy and book learning.

The Second Scripture

Continued oral tradition: Mishnah, Midrash and the Rabbinic. Preference
for the spoken word, and rabbinic authority as a guide for community life.
The Four Torahs.

The medieval synthesis: Talmud's poetry, sciences, mystical search for meaning.

Epilogue - the authority of scripture in the modern world

PROLOGUE

I WAS DRAWN TO THE STUDY OF SCRIPTURE BY THE RESURGENCE OF SCRIPTURAL INNOCENCE IN OUR TIMES. POWERFUL FORCES ARE AT WORK IN THE JEWISH, CHRISTIAN, AND ISLAMIC WORLDS: BLACK-HAT ORTHODOXY, EVANGELICAL CHURCHES, AND THE MUSLIM BROTHERHOOD, EACH OUT TO COERCE ITS COMMUNITY TO ORGANIZE AROUND RULES AND PRACTICES WHICH EACH INSISTS ITS SCRIPTURE PRESCRIBES. AMERICANS HAVE BECOME FAMILIAR WITH TELEVANGELICALS WHO INSIST THAT WHAT THEY BELIEVE IS LITERALLY SO, THAT THE LITERAL INTERPRETATION OF THE CREATION STORY AND OTHER BIBLICAL EPISODES IS, IN FACT, FACT.

THE RISE OF FUNDAMENTALIST SCRIPTURAL RELIGION IS ONE OF THE SURPRISES OF THE LATE 20TH CENTURY. THOSE OF US WHO RECEIVED A LIBERAL EDUCATION IN MID-CENTURY BELIEVED THAT FUNDAMENTALISM WAS A RELIC OF THE PAST. NOT SO, AS THE SUCCESSFUL ACTIVITIES OF THE AYATOLLAH KHOMEINI, RABBI SCHNEERSON, AND JERRY FALWELL MAKE CLEAR. THE LITERAL UNDERSTANDING OF SCRIPTURE IS NOT DEAD.

IN RETELLING THE HISTORY OF SCRIPTURE WE DISCOVER THAT A TRULY CREATIVE ERA OCCURRED IN EACH OF THE THREE MAJOR WESTERN RELIGIONS BEFORE THEY DEVELOPED A WRITTEN SCRIPTURE, AND THAT THE HISTORY OF SCRIPTURE TENDS TO REVOLVE AROUND THE QUESTION OF WHO CONTROLS THE APPARATUS OF INTERPRETATION AND WHAT READINGS THEY AUTHORIZE. THE DEVIL CAN QUOTE SCRIPTURE AND SO CAN A ZEALOT. NO SCRIPTURE IS INTERNALLY CONSISTENT BUT IS MADE CONSISTENT BY BELIEVERS WHO ASCRIBE TRUTH TO THE TEXT, USUALLY OUT OF FEAR THAT THEY CANNOT MANAGE THEIR LIVES ON CONVICTIONS THAT ARE LESS THAN ABSOLUTE ABOUT GOALS, VALUES, AND DUTIES.

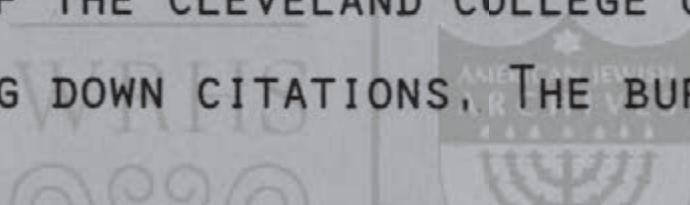
IN THE OLDEST OF THESE THREE WESTERN FAITHS, THE RISE OF SCRIPTURE TENDS TO PARALLEL THE SPREAD OF LITERACY. JUDAISM EXISTED FOR 1200 YEARS OR SO WITHOUT AN AUTHORIZED SCRIPTURE, AND DURING THAT ERA ENJOYED PERHAPS ITS MOST CREATIVE PERIOD. ITS RELIGIOUS LEADERS EMPHASIZED A LIVING TRADITION RATHER THAN A ~~MEMORIZED~~^{FIXED} TEXT.

THE EMERGENCE OF SCRIPTURE ALLOWED EACH OF THESE TRADITIONS TO DEFINE ~~THEIR~~^{ITS} FAITH'S TEACHING WITH GREATER PRECISION AND TO GUARANTEE A MORE UNIFORM SET OF DOGMAS AND PRACTICES. AT THE SAME TIME, IT RESTRICTED THE FAITH'S DEVELOPMENT BY INSISTING IT CONFORM TO THE WRITTEN WORD. THE STORY OF THE STRUGGLE BETWEEN DEFINITION AND RESTRICTION, AND THE STORY OF A SECOND SCRIPTURE WHICH WAS DEVELOPED LATER IN EACH TRADITION TO JUSTIFY POSITIONS THAT WERE NOT SELF-EVIDENT FROM THE SCRIPTURAL TEXT, IS THE STORY OF THE WESTERN FAITHS IN THEIR MEDIEVAL DEVELOPMENT.

TODAY THE TRADITIONAL UNDERSTANDING OF SCRIPTURE AS THE WORD OF GOD HAS TENDED TO BE VITIATED BY THE GROWING IMPACT OF SECULAR THOUGHT. TRADITIONAL SCRIPTURES ARE RECOGNIZED AS IMPORTANT AS CLASSIC TEXTS, BUT THEY ARE NO LONGER SEEN AS INFALLIBLE. WHAT HAPPENS TO A FAITH WHEN LARGE SEGMENTS OF ITS COMMUNITY NO LONGER TRUST OR BELIEVE ITS SCRIPTURE? CAN A RELIGIOUS TRADITION EXIST WITHOUT THE CONFIDENCE THAT IT IS TEACHING THE WORD OF GOD? YES AND NO. IN A STRICTLY LOGICAL SENSE, THE ANSWER IS NO. ONCE SCRIPTURE IS REDUCED TO A GREAT BOOKS COURSE, IT IS NO LONGER

SCRIPTURE. BUT THAT IS NOT ITS ONLY FATE. THE POWER OF THESE SCRIPTURAL WORKS TENDS TO TRANSCEND THEIR CLAIM TO DIVINE AUTHORITY. ~~BUT~~ ^{ANOTHER} ANSWER IS YES, IT CAN EXIST AS IT EXISTS TODAY, IF MEN AND WOMEN MAKE INDIVIDUAL INTELLECTUAL ADJUSTMENTS TO THE PROBLEM. EACH OF THE FAITHS EXISTED BEFORE THERE WAS A SCRIPTURE AND I BELIEVE CAN EXIST TODAY WITHOUT A SCRIPTURE. BUT SCRIPTURE IS THERE AND NEEDS TO BE ASSIMILATED INTO A COMMUNITY'S THOUGHT.

I AM INDEBTED TO MY WIFE FOR THE HELP SHE GAVE ME IN PREPARING THIS BOOK. SHE HAS BEEN A BULWARK OF STRENGTH DURING A PROTRACTED ILLNESS AND THIS BOOK COULD NOT HAVE BEEN COMPLETED WITHOUT HER HELP. I AM ALSO INDEBTED TO MY SECRETARY, MARIE PLUTH, AND TO DR. MOSHE BERGER OF THE CLEVELAND COLLEGE OF JEWISH STUDIES FOR HIS HELP IN RUNNING DOWN CITATIONS. THE BURDEN OF THE TEXT REMAINS MINE.



Chapter 1. From Word to Book: The Defining of Scripture

Introduction pp 4-5

The First Words pp 5-10

Holy Words, Holy Book ~~The Holy Book~~ pp 10-36

Explaining the Word of God: A Second Scripture 37-41

~~The Old Words in a Changing World~~

The Question of Language

The Question of Choice

The Question of Interpretation

This chapter was not only very long but had no clear direction, rambling back and forth from one notion re scripture to another and only in the end introducing Judaism as the main focus -- an intention that belongs in the prologue. Much here belongs in the prologue as well. I have reorganized the chapter opening and the last section. This, on interpretation, should incorporate pages 273-78 from chapter 5 on the second scripture: it's essential to have this in mind from the beginning.

This chapter can be general about the other religions but focus on Judaism and should, I think, be rethought so that connections between sections are clear. Not only Midrash but Talmud should be mentioned, and the medieval rabbis as well; there is too much vagueness here where should be specificity.



Chapter 1 From Word to Book: Defining Scripture

Epigraph?

Introduction

4

⁵
The First Words

5

6

7

8

9

10

Holy Words, Holy Book

10, 912

11 ~~11~~

~~11 (omitted for 11A)~~

33-35 (one page)

12

13, thru 911

16, 912 (footnote, p. 14)

17

18

19A - 19B - 19C

20

21

22

23

24

25

26, ll 1-11

35 (as edited)

36

Explaining Gado's Words: A Second Scripture

37 (from 42)

40

41 (retyped)

42 (")



Chapter 1 (p.2)

43

44 (retyped)

The Question of Language

45

46

The Question of Choice

46, last 3 lines

47, ll 1-18

48

49

The Question of Interpretation

55 (also labeled 10 in red & 50 in pencil !!)

273

P-9

P-10

P-11

P-12 *

P-13

44, A & B

45 + 39/38 etc. ll 1-5

39/38/37/38 - one page

64

Conclusion

Conclusion

WRHS



First half of quote in A 2
(used by Liberal Synagogues in
Torah service) is from Psalm 19:
8-9.

The second half of the quote
is NOT from Psalm 19

CHAPTER 1Lenny KRAVITZ

p. 10 the rabbinic position ascribed to Maimonides — if the precise source cannot be located, it must be called "The medieval formulation..." and be used without a citation; if the source can be ~~was~~ located, it should be in quotes and cited.

p. 22 ~~the encomium from Psalm 19 used in the Reform synagogue liturgy proves to be only in part from Psalm 19. Where does the second half come from? Only from the Reform liturgy? (X) Remove from "Behold..."~~

p. 23 ~~Revelations (New Testament) is put forward as source of passage — what is exact citation?~~

p. 28 ~~Date of Second Vatican Council & exact citation from Dei Verbum.~~

pp. 38-39 Source for rabbinic story about slaves' uses of gifts

LENNY KRAVITZ

p. 54 Exact citation for Maimonides quote

Lenny KRAVITZ

Chapter 2. Sacred Speech: ~~Writings~~ Writings before the Exile

- A The Spoken Word
- A The Written Word
 - B Education and the Power of Memory
 - [to incorporate pp.92-95, also on memory]
 - B Scribes and Record Keeping
- A The Beginnings of Scripture
 - B The Tongues of the Prophets
 - B The Royal Chronicles
 - B The Wisdom Literature
- A The Oral Tradition of God's Instructions
 - B Moses and the Covenant at Sinai
 - B Joshua
 - B Samuel
 - B Josiah's Scroll
 - B Conclusion



Chapter 2
Complete

7/13/89

Chapter II - Comments

Page

2 of 91

~~4-9 plant & harvest (as in II to be inserted into ch I)~~

✓ 7 omit & marked

~~114 - no preterite & perfect (ch I)~~

~~116 - shared memories - see II deleted from ch I~~

✓ (15) - Godly & Lord citations for bibliography? asked for citations

? 20 - #1 - feared, ll 1 & 2 dangerous/imposing/arrogant/impetuous/arbitrary/absolute/peremptory

✓ 21 - ll 7-8: like ch I (whole II is similar) (see I-8)

28 - #1 - divine (again)

~~26 - L-7 - As depicted~~

~~215 - rather as~~

✓ 30 - #12, ll 4-5 Union of Tumen (ck sp. ch?)

? 34 - Psalm, again & again! (II-9, II-31)

✓ 46 - ll 3-6 - Could this be more graceful?

DJS ? 65 - ll 1-3 could this @ Josiah's scroll be better, more clearly worded?

DJS ? 66 - ll 2 - illustrate rather than condititate?

~~confiscate lands/property as I-8~~

V = to Shaker Sec

✓ = corrected without retyping

Chapter 2 Typing errors

Page 2 - t for N

✓ 11 - Bank not deleted

✓ 15 - ¶1 should have been a footnote - (maybe better as is?)

✓ ¶2 " " " " (definitely belongs w a fn)

✓ ¶1, l. 6 - ~~At every telling~~ intended to come directly after l. 2 - (Gordy 1968, p. 3)

✓ ¶1, l. 13 - # omitted

✓ 17 - ¶2, l. 10 - h dropped which

✓ 18 - ¶1, l. 14 - s added number(s)

✓ 19 - ¶1, l. 11 - comma omitted

✓ 24 - l. 7 (so difficult) - l. 11 (rather reading) should have been a footnote

also Thummin? ✓ 30 - ~~last~~ ^{¶2, 9} line should begin footnote (The stones) - (2 Chron 34:15), p. 30, ¶2, l. 13

✓ 31 - to letters - destroy

✓ 32 - extra word - but

✓ 33 - last 8 lines are supposed to be footnote (after replacement scroll)

✓ 34 - ¶1, l. 8 - s omitted (says)

✓ 35 l. 13 - wrong letter s instead of e

✓ ll 15-20 should have been indented (query)

✓ 41 - the for that

✓ 43 ↓ ¶1, l. 13 quote marks omitted

↓ ¶2, l. 7 When for what

✓ 44 - ¶1, l. 22 extra word - that

✓ 48 - ¶2, l. 10 - n for r - than for that

✓ 50 - ¶1, l. 3 - s for x - text

✓ 53, last line - just should have been deleted

✓ 56 - ¶2, l. 4 culturies - for cultures

✓ 66 - ¶2, l. 3 - n for u ^{religious for} religious

Outline Chapter 2 - Sacred Speech
EPICGRAPH - Jer 1:9
Introduction 63/64/45
The Spoken Word

66

67

68

69

70

71

72

73

The Written Word 73-74

Education & the Power of Memory

74

75

76

92

93A

93D - 93C

94A

94B - 95

Early Scribes & Record Keeping

77

78

79A - 79B

80

81

82

83

84

85A

85B

86

87

88A

The Beginnings of Scriptural 88A + insert 88A1 - 88A2

The Targum of Prophets

88A

88D - 89

Chapter 2 (2)

Tongues of Prophets (cont)

90

91A - 91B

92

The Royal Chronicles

95

96-7

The Wisdom Literature

97

98

99

The Oral Tradition of God's Instructions

100

101A - 101B

102

103

104

105

106

107

108

109

110

Moyses and the Covenant at Sinai

110

111

112

113

114

115

116

117

118A - 118B

119

Joshua

119

120

121A - 121D

~~Reassemble 4th subhead -- review pp.~~
~~99-101B then begin at p. 100~~



Chapter 2 ③

Samuel

122

Josiah's scroll

123

124

125

124

Conclusion

124

(also numbered)

127 (130)

(Unused footnotes)

128

130



Chapter 3. Memory Becomes Manuscript: The Years of Exile

Introduction 131-133

The Scroll Tradition pp. 133-137

The Priest-Scribes and ~~the~~ Torah pp. 138-149

~~The Prophets~~ Exile and Prophecy pp. 150-154

The RELigious Life of Exile: ~~The Shrines~~ pp. 154-163

A Change of Language: Aramaic pp. 163-167

Ezra's Scroll pp. 167-181

The Scroll Tradition after Ezra pp. 181-190

There was in this chapter much redundancy and, especially on pages 187-92, confusion of chronology; hence, I reorganized Xeroxes of these pages to make for a more direct presentation.



~~the First~~ ~~The Torah~~

Chapter 4. Defining Scripture: ~~The Hellenistic World~~

- The Greek Diaspora
 - The Editorial Process
 - Torah in Greek: The Septuagint?
 - The Language of Scripture
 - The Use of Greek and Aramaic
 - The Use Of Hebrew
 - The Beginnings of Liturgy
 - Torah Readings and the Synagogue
 - Torah Readings and Temple Practice
 - 5 [The Continuing Oral Tradition: Midrash
 - Two Forms of Midrash
 - The Persistence of Oracles and Prophets
 - The Mishnaic Language
 - The Aggadah Literature
 - ? [Book Learning and Ben Sirah
 - Conclusion
-] add: Liturgy & Torah Scrolls

[This is the outline of this chapter as it stands. A glance at the outline for chapter 5, however, will show that there is some overlap; moreover, there is confusion of organization -- I think because there was in these two chapters an effort to stick to the chronological story. Both these chapters would be improved by some transposition. The section here on the "Continuing Oral Tradition" should go in the next chapter, which is concerned largely with that tradition, and this is necessary background. Here belong pages 263-72 from chapter 5, on Liturgy and the Torah Scrolls, which would be combined with the Liturgy section above.]

This outline reflects, too, some transposition within it, with the Septuagint section moved up front to precede Language, Liturgy, and Oral Tradition. With the further transpositions between the two chapters, chapter 4 will focus more on text and chapter 5 on oral.]

This chapter also needs an opening paragraph or two: see page 195. The attitude of the rabbinical Jews should come at the end of the chapter; it is very confusing where it is (pages 199-201) but could be recast to conclude chapter.

CHAPTER 4

DEFINING THE FIRST SCRIPTURE - THE TORAH

"UNVEIL MY EYES THAT I MAY BEHOLD WONDEROUS THINGS FROM OUT OF
YOUR TORAH" (PP 119:18)

194A

THE GREEK DIASPORA (IV-1) 195/196/197/197A/198/199

THE EDITORIAL PROCESS (IV-5) 201/2/3/4/5/6/7/8/9/10/11/12/13/14/15/
16/17

THE TORAH IN GREEK: THE SEPTUAGINT (IV-20) 246/47/48/49/50/51

THE LANGUAGE OF SCRIPTURE (IV-26) 218/219

THE USE OF GREEK AND ARAMAIC (IV-27) 219

THE USE OF HEBREW (IV-28) 220/21/222

THE BEGINNINGS OF LITURGY (IV-30) NEW INSERT

TORAH READING AND TEMPLE PRACTICE (IV-30) 222A/256/257/58/58A/
59/60/61/61A

TORAH READING AND THE SYNAGOGUE (IV-37) 261A/255/255A/252/3/4

← LITURGY AND THE TORAH SCROLLS (IV-41) 263/4/5

INSCRIBING A SEFER TORAH (IV-43) 265

EDUCATION AND RITUAL (IV-44) 266/67

READING FROM THE TORAH (IV-45) 268/69

THE HOLY SCROLL (IV-48) 270/271/72

BOOK LEARNING AND BEN SIRAH (IV-50) 236/37/38/39/240/41/42/43/44/45/45A

CONCLUSION (IV-57) 245A/B/CD/E

Chapter 5. Israel's Second Scripture: The Talmud

*2 paragraphs of this
page, please*

Liturgy and the Torah Scrolls
Inscribing a Sefer Torah
Education and Ritual
Reading from the Torah
The Holy Scroll

move to Ch. 4
done

[This set of headings really belongs in chapter 4, and should be combined with Liturgy heading there, with the "Reading" section here and the "Readings" sections there combined. In this case, chapter 6 would begin on p.272, but actually starting off with lines from pp. 327-28, as follows.]

paragraphs

5?

The Continuing Oral Tradition: Midrash

[This would come, with its four subheadings from chapter 5, and would require some introduction in the preliminary pages of the chapter.]

The Mishnah

Mishnah and Midrash
The Authority of the Rabbis
Education in Torah and ~~Midrash~~ *Mishnah*
The Preference for the Spoken Word
A Guide for Community Life

The Two Torahs

The Discipline of Talmud Torah
The Authority of the Mishnah
Memorizing the Oral Torah
Learning and Character: The Rabbis
The Absence of Books
Conclusion

Two Forms of Midrash
The Persistence of
Oracles & Prophecy
The Mishnaic
Language
The Aggadic
Literature

Ch. 5
327-8
272-3
222-36
242

Chapter 5. Israel's Second Scripture: The Talmud

Intro 262/321-8/272-3/~~243/295/223/222/224~~

The Continuing Oral Tradition: Mishnah ~~243/295/223/222/~~
224/

Two Forms of Mishnah

The Persistence of Oracles & Prophets

? The Mishnaic Language

The Aggadic Literature

The Mishnah

Mishnah & Midrash

The Authority of the Rabbis

? Education in Torah & Mishnah

? The Preference for the Spoken Word

A Guide for Community Life

The Two Torahs

The Discipline of Talmud Torah

The Authority of the Mishnah

Memorizing the Oral Torah

Learning & Character: The Rabbis

The Allusion of Books

Conclusion

CHAPTER 6. THE MEDIEVAL SYNTHESIS

THE TALMUDIC PERIOD

THE AUTHORITY OF THE TALMUD
THE AUTHORITY OF THE RABBIS
THE CONTINUING AUTHORITY OF TORAH
SERMONS AND MIDRASH
MIDRASH AND THE TWO TORAHS
HEBREW POETRY
TRANSLATION AND COMMENTARY

THE GAONIC PERIOD

THE CHALLENGE TO ~~SCRIPTURE~~ *the Oral Law*
THE ACADEMIES AND THEIR WORK
NEW ACADEMIC APPROACHES
THE SEARCH FOR MEANING
The Kabbalah

~~THE KABBALAH~~

← THE CHRISTIAN WORLD

← CONCLUSION

THIS CHAPTER COVERS A LOT OF GROUND AND VERY MUCH NEEDS A SENSE OF DIRECTION, AS I HAVE SUGGESTED ON ITS FIRST PAGE. THE HEADINGS ALSO ARE ATTEMPTS TO GRASP THE MAIN INTENT OF PARTICULAR PASSAGES, AND MAY WELL BE IMPROVED ON.



Epilogue: The Authority of Scripture in the Modern World

The Coming of Modernity
Non-Orthodox Believers
Orthodox Believers
The People of the Book Today

[I suggested that a passage from chapter 2, pages 65-66, be moved to conclusion:
it is generally redundant with the epilogue, yet is eloquent and could start
it off with out much revision.]

~~WRHS~~

