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**TITLE** "Different, But Still the Same": A Textbook Teaching Jewish History  
as a Developmental History

Master's ☐ Prize Essay ☐

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David E. Ostreich

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## DIGEST

Different, But Still the Same is a textbook which presents Jewish history as a developmental history. Designed for early adolescent Reform Jewish students (specifically eighth graders), it provides a conceptual understanding of Jewish history: Judaism's stages and variations as it progressed from one historical setting and form to another; its history of creative adaptation. Such an understanding of Jewish history lies at the philosophical core of our modern Reform Judaism.

The thesis provides a rationale for the textbook project in its first five chapters. The first chapter summarizes the development of the Wissenschaft des Judentums (Science of Judaism), its views of Jewish history as a developmental history, and their importance in the development of Reform Judaism. The second chapter surveys the available religious school textbook literature and observes that the developmental approach is not presented. The third chapter addresses the question of human mental development and the abilities necessary for an understanding of the concepts involved. It points to early adolescence as the ideal time for introducing youngsters to such important ideas. The fourth chapter outlines the general goals of the textbook, especially the fact that it explains the Jewish authenticity and legitimacy of Reform Judaism. The fourth chapter also explains the choice of Ellis Rivkin's particular conceptualization of Jewish history as a developmental history---a conceptualization summarized in the fifth chapter.

The sixth chapter of the thesis is the first volume of Different, But Still the Same, a volume introducing the mode of historical and religious analysis and covering Jewish religious history from Abraham until just before the Hasmonean Rebellion/Pharisaic Revolution (circa. 165 BCE). Hopefully, a second volume covering subsequent Jewish history will be written. The textbook project seeks to provide a conceptual overview of Jewish history--- a basic mental structuring of Judaism's historical character. Hopefully, the outline provided here will be augmented with facts, figures, stories, issues, and personalities in later studies.

DIFFERENT, BUT STILL THE SAME:

A TEXTBOOK

TEACHING JEWISH HISTORY

AS A DEVELOPMENTAL HISTORY

by

David E. Ostrich

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Referee, Professor Ellis Rivkin  
Education Reader,  
Professor Samuel K. Joseph



## PREFACE

An old maxim tells us that "Beauty is in the eyes of the beholder." So too history. As long as there have been two witnesses to one event, there have been different ways of telling and retelling the stories that make up history. In the Jewish context, history is really a form of midrash: someone, with a particular view, searches the text, chooses pieces of reality/text, and weaves them together into a "truth."

Looking at the Pentateuch, the Jewish text par excellence, one finds this selective process at work. Entire lives of important people are told in a few chapters. The significance is that these important people, presumably by virtue of their saintly characters, have much to teach later generations. The fact that Abraham's contribution to human wisdom contains the stories selected--and not others--means that the character and example held up to following generations is a sculptured one. And, whether sculptured by humans or unconsciously sculptured by the inherent limitations of oral traditions, the Abraham we see, today, is a selected microcosm of the actual Abraham. Abraham, in the Pentateuch, is seen through the eyes of an ancient beholder(s).

The process continued in the Rabbinic Period. Here, the scanty Biblical narratives did not give enough information about this saint whose example is worth emulating. The Rabbis of the various Midrashic collections seized upon "hints" in the Pentateuchal text, selecting particular traits to describe and set as standards for human behavior. That their historical view lay in their beholding eyes is nowhere

better seen than in the commentary to Parashat Vayerah, Genesis 18. It is the story of Abraham being visited by the three angels--the three angels who announce Isaac's birth and Sodom and Gomorrah's destruction. The text describes Abraham's hospitality, including even the menu. The problem lies in the fact that Abraham served these angels milk and meat together. Of course, such a deviation from the laws of kashrut would be unthinkable for Avraham Avinu--an exemplary Jew, a tzaddik--despite the fact that, in the Pentateuchal time frame, the laws regarding eating milk and meat together would not be given until well after Abraham's death. Further, the actual Pentateuchal laws did not prohibit that kind of menu: it took centuries-later rabbinic scholars to turn the Pentateuchal "do not boil a kid in its mother's milk" into the general prohibition of mixing meat and dairy foods. Fortunately, this impossible, unthinkable, apparent transgression was easily explained: the text's order of the menu places the milk before the meat. Obviously then, Abraham served them the milk products first, waited the halachically requisite time, and only then, served them the meat. In order to make the text live in their time, the Rabbis had to selectively compose the character and deeds of Abraham: he became a timeless saint, worthy of emulation in his time and in theirs (the Rabbis').

The selective historiography of the ancient Rabbis is accentuated when compared to a modern commentary, that of twentieth century Reform Rabbi W. Gunther Plaut (whose commentary is hailed as "the first truly Reform commentary" by the Union of American Hebrew Congregations). He looks at the ancient narratives and concludes that Abraham's selection of menu reflects a pre-Sinaitic mindset. Abraham lived

before the giving of the Torah to Moses at Mount Sinai: how could Abraham follow laws that had not been given? In his own way, Plaut is selective, picturing Abraham as a man of his (Abraham's) own time, rather than as a timeless Pharisee---or as a timeless modern. Though to many minds, Plaut's selection and sculpturing seem self-evident, inescapably true, it must also be characterized as viewing the past with a particular bent. Beholder Plaut's eyes are looking through a lens known as Scientific Criticism or by the name of the nineteenth century German school of thought which promulgated it, Die Wissenschaft des Judentums.

This Science of Judaism effected a tremendous change in ways of thinking about things Jewish: a change in the kinds of "eyes" through which one views events of the past and employs them to guide behavior of the future. The Science of Judaism gave birth and rationale to what we now know as Reform Judaism.

This thesis will examine that new historical view, sketching the origins of the Wissenschaft des Judentums, the kinds of historiography it produced, and their importance in the development of Reform Judaism. It will explain the need for teaching Reform Jews this particular kind of historical view and present the first volume of a textbook for early adolescents in which Jewish history is taught in the spirit of Die Wissenschaft des Judentums.

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## CHAPTER I

### Die Wissenschaft des Judentums, The Developmental View of Jewish History, And Their Importance to Reform Judaism

#### Pre-Wissenschaft Historiography

History has always been an integral component of Jewish raison d'etre---even before the enterprise was called "Jewish." The Biblical narrative is presented as a historical document, a document which, among other things, established God's sovereignty and right to rule, the fact of God's revelation to humans, and the sorts of things God can do for or to them. In Jewish tradition, history has been presented as a persuasive demonstration of Judaism's value. It and its attendant lessons are constantly reiterated in liturgy, rituals, and festivals. From historical documents, primarily the Bible, the sages derived and expounded wisdom, law, and lore. It held a very considerable position in the earliest tradition of Jewish thinking: God works human history using the Jews as an instrument for salvation.<sup>1</sup>

However, with the advent of Pharisaic Judaism, there was a change of focus. As the system of the Two-Fold Law developed, with its increasing emphasis on Torah and mitzvot as keys to attaining a place in the World to Come, history assumed a less pertinent role in Jewish thinking. From the Biblical position which stressed the value of Jews doing God's will in world history, the Pharisees moved in a more "other worldly" direction, urging Jews to focus on the road to eternal life and resurrection. In a sense, history became a thing of the past. Whereas a Psalmist would write:

Then said they among the nations:

"The Lord hath done great things with these (Israel)."

Indeed, the Lord hath done great things with us!

(Psalm 126.2-3)

illustrating the significance in God's ministry to humankind of historical events, the Tanna, Rabbi Jacob, indicated a change in thinking:

This world is like an antechamber just outside the World to Come; prepare yourself in the antechamber so that you may be allowed to enter the hall.

(Avot 4.21)

This change in thinking is one of the hallmarks of Rabbinic wisdom, for it provided Jews in unbelievably hostile circumstances the confidence that the sufferings of this world were transitory. Faced with the obstacles to happiness in this world, the Pharisees built a road to the next world which each individual could travel by following the map he or she had internalized. Regardless of rank, ostracism, and legal impediments, each Jew could develop a proper, soul-stirring relationship with God. Each and every Jew could achieve the immortality--the eternal bliss--that this relationship assured.

This sort of a world view, basing human fulfillment not on the trappings of social, military, or economic achievement, but rather on a more ethereal, spiritual notion of human perfection, can also be seen in the thought of the classical Greek philosophers and their followers. Plato, for example, in his conception of Forms, or Aristotle, in his view of the ideal, each approach the world from the standpoint of seeking paidea (cultural ideal) in ways other than the usual notions of earthly success. This parallel tendency shines through in the writings of the Neo-Platonic medieval Jewish philosopher and rabbi, Bachya Ibn Pakuda, who viewed this world as a hostile arena used by



God as a testing device---trying the mettle of humans with adversity. History thus occupies a substantially different sort of place: it is merely the passage of time and events. Steven Schwartzchild traces this indifference to history to an underlying premise of philosophy which disregards the sequence of social and natural events.

(S)ince its earliest Greek beginning philosophy had been conceived of as the search for truth and true reality. Plato stamped his imprint on that search when he declared what all of the Middle-Ages came to believe an incontrovertible fact that truth and reality can only be unchanging, static, and therefore different from the sensual world. If that were not so then the truth and reality of one moment would not be the truth and reality of another moment, and that, of course, would presumably contradict the very definition of truth and reality. The consequence of such a basic mental orientation for history is clear: history deals with terrestrial objects and, consequently, with effervescent phenomena. If terrestrial objects and effervescent phenomena are by definition excluded from the substance of truth and reality, then to concern oneself with them more than absolutely necessary for immediate, practical purposes is an unforgivable waste of time. History is thus a profoundly unphilosophical subject-matter, and no philosopher would bother with it. 2

Such an attitude can be found in the work of the medieval Jewish rabbi and philosopher par excellence, Moses Maimonides, who also describes historical literature as a sheer waste of time. Salo Baron characterizes the Rambam as "consciously 'unhistorical.'"3

This, then, was the mandate from the traditions of both Pharisaic Judaism and Philosophy: human perfection is not to be gauged in terms of historical measurements, but rather by intellectual or spiritual attainment.

However, with the Renaissance and subsequent intellectual tides, the focus again changed. In both Jewish and Christian circles, concern with preparation for a future world began to be supplanted by emphasis on life in this world. The attitude of non-interest in history

changed fundamentally with the more positivistic, earth bound, geocentric orientation of the last half-millennium of western civilization. Once men start being more interested with their experiences on earth than their eventual fate in heaven, once they start defining truth in terms of its direct applicability to human activities, once they direct their eyes more to the interrelationship between themselves and nature than their ties with the unseen world, they will also begin to take interest in the possible laws which govern events here beneath. And it follows only logically....that the individual will be replaced by the collectivity in the center of attention, for the longevity of the individual limits the scope of the changes which he himself may experience, whereas the group endures for rather longer periods of time during which more room will be given for the observation of fluctuations and possible improvements. 4

This general intellectual climate was matched by a historical event of no small measure: the emancipation of the Jews. Though not in a single event, the eighteenth century saw Jews being admitted into general society---into its business, cultural, educational, political, and even social circles. This unprecedented possibility for intercourse in general society, a natural accoutrement for the Enlightenment sweeping parts of Europe, thrust Jews into these modern intellectual currents, resulting in an interesting mix of modernity and the Jewish feeling for the importance of history. Despite the change in emphasis of Pharisaic Judaism, the former this-worldly strain of historical thinking had always remained, at some level, in Jewish consciousness. Though

Jews during the Middle-Ages lost much of their sense of history in an environment which neglected it, the question about the meaning of the course of human events never quite ceased in their midst. It was a fruitful coincidence that the Jews left the European ghettos and entered increasingly into Western culture just at the point, the beginning of the 19th (sic) century, when their own consciousness of history would encounter the new-found consciousness of history of the outside world. It was to be expected that the merger of these two different conceptions of history would produce painful but also creative conflicts, the conception of history of an age-old people which revolved around the providence of God and the special function in it of Israel on the one hand and the concep-



tion of history which approached the facts of past, present and future with the methods of scientific investigation. 5

The onslaught of modernity and multi-layered Jewish consciousness set the stage for a scientific study of Judaism, Die Wissenschaft des Judentums (The Science of Judaism).

#### Origins and Nature of Die Wissenschaft des Judentums

Die Wissenschaft des Judentums came from the same type of motivations which had elicited the Jewish Enlightenment, the Haskalah. The Haskalah was an intellectual movement which espoused modernization and interest in the poetical, scientific, and critical part of Hebrew literature---as opposed to the strict emphasis on Talmudism current in the eighteenth century.<sup>6</sup> Its prototype was a German Jew, Moses Mendelsohn, who represented a link between two worlds. Mendelsohn maintained loyalty to the Jewish world and yet was also able to participate as an equal in the intellectual and social world of Christian or secular society---an arena closed to Jews before Emancipation. Such an intellectual movement had many permutations.<sup>7</sup> Among them, some German Jews developed their own brand of modernization and enlightenment. A composite anecdotal statement would put it thus: fires were kindled when Jewishly trained and committed young men went off to universities where they were exposed to modern thinkers and scientific historical studies---the realm of nineteenth century intellectual fervor.<sup>8</sup> They studied the works of the deists and of Kant, Schleiermacher, and Hegel. They learned about literary criticism as applied to the Classics. They studied and learned, ingested and reacted. They felt themselves in a caldron---boiling

in a sea of conflict: the hallowed tradition of their ancestors seemed to go against the values of modern, scientific, reason-oriented civilization. Both systems were attractive and yet at odds one with the other. These young people were challenged to come to grips with this increasingly internalized conflict. They had thesis and anti-thesis---Die Wissenschaft des Judentums became their synthesis.

These young men received a model for their religious synthesis from one of the maskilim in the east. Nachman Krochmal, the "Galician Socrates," had, in his own way, tackled the problem of merging Judaism and modern thought.<sup>9</sup> His most seminal contribution had been the introduction of the historical concept of time into Jewish religious philosophy.

"To search out, to reveal, and to establish all the phenomena of Judaism in and through the actual period of origin" forms the basic idea and chief philosophic merit of his book. Alluding to its title (A Guide to the Perplexed of This Time), some have said that with the sure grasp of genius he at once discovered that the real perplexity of his time was Time. He saw that the dissonance within Judaism from which his contemporaries suffered, sprang from inadequate insight into the characters and the effect of time in history, without which no historic manifestation, hence, Judaism, too, can be understood. 10

There will be a more detailed look at Krochmal's understanding of history and its effect on the Wissenschaft des Judentums below. Suffice it to say, for the moment, that his insight pointed the way for these young Jewish scholars in Germany. In the words of G. Roseman, Krochmal's trailblazing thinking "paved the way for critical studies in Jewish history. The work really became, as intended by the author, a 'guide' to students of Jewish science in the nineteenth century."<sup>11</sup>

There is another factor which led to the Science of Judaism. While some committed Jews struggled with the intellectual problems

fomented when Judaism met modernity, others saw the meeting in more esthetic or practical terms. They were the Jews who called for cosmetic reforms in Jewish liturgy. Many of the same forces were in play, the Emancipation eliciting Jewish desires to fit in more and more into "modern" forms and styles, the eternal longings of the Jewish soul to be Jewish, and the possibility of compromise. Israel Jacobson, generally regarded as the first of the reformers, merely wished to make Jewish services more pleasant. He and his cohorts wanted alternatives to the Jewish services they found in synagogues. They wanted new prayers, vernacular sermons, shorter services, different music, and the like. Jacobson, specifically, was willing to make these reforms a private affair, holding such alternative services in his home or in the chapel of a school he owned. But, enter fierce, vituperative opposition---from Jews, the Jewish rabbinic authorities. Further, as was the fashion of the time, the government was inherently involved in such religious disagreements. It is ironic that opposition to the reforms is what prompted Jacobson's defenders to embark upon a diligent program of scientific, scholarly rebuttals of Jewish and government attacks. David Philipson, in his history of the Reform movement in Judaism, points to the 1817 government prohibitions (prompted by rabbinic cacaphony) of new prayers, private services, vernacular sermons, etc., as spurring Leopold Zunz, Moses Moser, and Eduard Gans to found their Society for the Advancement of the Science of Judaism.<sup>12</sup> Zunz, who is credited with the term "Wissenschaft des Judentums," wrote one of his first big projects for the Society directly in opposition to the government prohibitions. His "Homilies of the Jews, Historically Developed" proved that new prayers and ver-

nacular sermons have ancient precedent---in some cases, they are even commanded.<sup>13</sup> Thus, a pattern was set. As much as the Science of Judaism functioned as an investigative tool, resolving Judaism and modernization, it also served in the role of scientific, historical, modern, and Jewish legitimization of reforms in Jewish liturgy and practice.<sup>14</sup>

Given these motivations for scientific inquiry into things Jewish, what were the specific goals, the Wissenschaft's operating philosophy? There was the deep feeling that Judaism, in those post-Emancipation, Enlightenment days, was in crisis, its mechanisms, rituals, and liturgies not being appropriate for modern humans of the Jewish persuasion. While many Germans took this behind-the-times nature of their ancestral religion as a reason to forsake it, usually converting to Christianity, the reformers sought to revitalize it, to breathe new life into an ancient and potentially modern tradition. To this end, and incorporating the values learned in the universities, a principle was determined: historical knowledge leads to practical wisdom. Max Wiener writes:

The Wissenschaft, or scientific knowledge, of which the Jews of that day made such a cult, was confined exclusively to history. They were convinced that, given the historical facts, it would be possible to draw the correct practical conclusions with regard to the means by which their religion could best be served and elevated to the level of contemporary culture. 15

More specifically, these early scholars and reformers felt that historical knowledge would provide a systematic understanding of Judaism, an analysis of Judaism in terms readily systematizable.

The ultimate task of the theologian was, then, to bring the results of his research to bear upon the Jewish life of the present and to utilize this newly-won historical perspective to propel the present into the future. Because he was more

knowledgeable about the Jewish past in all the vicissitudes of its development, the Jewish theological scholar was in the best position to provide direction, to participate actively in shaping Jewish history; he would resist being driven along by the mass. The salvation of Israel, according to (Abraham) Geiger, lay neither in cutting off the past nor in passively allowing history to take its course, but: "...in the endeavor to develop historically that which has evolved historically, even now since we have become agents of history, restraining there, here following the wheels of time, there grasping and accelerating them with a strong arm." 16

Geiger, the father of Wissenschaft-based reforming, felt that there was such a thing as a history of the text, the study of which would yield the history of the faith.<sup>17</sup> In practical terms, Geiger hoped to use knowledge of historical Judaism to identify its component parts, evaluate them in terms of their relative importance to the Jewish enterprise, and construe means to sort out the vital from the extraneous.

Geiger wanted to dispel the notion that contemporary Judaism was an integral unity whose components all shared its sanctity. Historical study, in his view, would show that not all parts of the tradition were equally ancient or historically of equal significance; some elements were grafted onto it--parasitenmassig angeschmiegt--as a result of external influences. Exposing the origins and historic role of each individual element would offer liberation from the static view which regarded every custom, ceremony, and belief as indispensable to Judaism. 18

Study did produce systemization. But, of course, each scholar had his own system--the form he perceived in the mass of dates, facts, and stories. Many of these systems were affected by Hegel's dialectic. Thus Krochmal taught of each society going through a lifetime, much as Hegel taught of the vicissitudes of the Absolute Spirit. While using Hegel's notion of God being manifest in different cultures in different positive attributes, Krochmal characterizes Jewish society or culture as being more unique than any other.



The heart of Krochmal's conception of Jewish history is...his view of the difference between the history of the nations and that of Israel. All societies undergo successive periods of growth, blossoming, and decay. But while the nations of the world are doomed to extinction at the conclusion of the cycle, Israel's manifestation of the Absolute Spirit enables it to begin anew, fresh growth following the last stage of decay. Israel alone among the nations is immortal. 19

Geiger also saw stages in Jewish history, but his were stages of linear development, as opposed to parts of repeating cycles. His beholding eyes viewed these stages much as one might the lifetime of a human progressing through stages of infancy, childhood, adolescence, and adulthood. (He saw the modern stage--the one he was busily helping--as the stage of ultimate maturity.) This kind of view found endorsement and sympathetic variations in the thought of other reformers. Emil G. Hirsch, two generations after Geiger, called the developmental process which Judaism undergoes "Creative Adaptation."<sup>20</sup>

A whole new view of Judaism was emerging. Geiger went so far as to write that

It was not the Bible that created and molded the religious spirit of Judaism; instead, it was the spirit of Judaism that left the stamp of its own form and expression upon the Bible--Life, and its needs and strivings, change from age to age. 21

This was the sort of thing which spelled real distinction. One might quibble, fight, or even get violent about a sermon in the vernacular. There could be disagreement over the propriety of new prayers. But to challenge the absolutely essential Pharisaic doctrine of Torah m'Sinai, of the Bible being the direct word of God..... The historical knowledge which leads to practical religious wisdom was leading to practical religious divergence. The aspirations of these early Wissenschaft scholars to revitalize their ancient Jewish religion were leading to gargantuan implications. Those implications will be dis-

cussed below, after a look at some examples of Wissenschaft historiography.

#### Examples of Wissenschaft Historiography

Nachman Krochmal's seminal contribution was the notion of the historic concept of time---that things like attitudes, ways of thinking, types of organization, and views of reality change as time progresses: that existence today is substantively different from existence 100 or 1000 years ago. Given such differences between one generation and another, Krochmal posited that instructional and exegetical methods of one time may not fit in another time. Thus it followed that doctrines derived from such text-searching methods may not remain applicable for Jews in subsequent ages. On the other hand, the fact that one generation's methods seemed unacceptable to another does not detract from the former's correctness and acceptability---for its own time. Krochmal's concept of time and place

applied not merely to the making of new laws, but it applied as well, to the understanding of nearly all the literary creations of Judaism. The presentation of radical exegetical opinions were justified on the ground that what may have been good ways of instruction at one time may be unfit to teach another generation. And even the conception of such a fundamental doctrine as prophecy was limited by this principle of considering the manifestations of Judaism as relative to their time and place. 22

Utilizing Hegel's notion of each nation having a national spirit, Krochmal describes the typical cycle of a national history. It has three stages: (1) the stage of the nation's germination and growth; (2) the stage of power and achievement; and (3) the stage of decomposition and extinction. For the purposes of this abbreviated dis-

cussion, the titles are self-explanatory. Such a national cycle could take decades or centuries as each particular nation is born, blossoms, withers, and decays, expressing its own manifestation of the Absolute Spirit (a de-anthropomorphized God concept). However, teaches Krochmal, Israel is different. Israel's nature is such that it never becomes extinct, for the Absolute Spirit protects it, excluding it from the judgement that falls upon all other nations---mortal nations. Israel goes through the cycle, but rises to germinate anew from the ashes of its decay, going through national life-cycle after national life-cycle in perpetuity. Here is a chart noting the cycles of Jewish history according to Nachman Krochmal.

### Krochmal on Jewish History: The Cycles<sup>23</sup>

#### Cycle #1

Stage A - germination and growth:

FROM GOD'S REVELATION TO ABRAHAM  
UNTIL THE DEATH OF MOSES

Stage B - power and achievement:

FROM THE ENTRY INTO CANAAN AND ITS CONQUEST  
UNTIL THE REIGNS OF DAVID AND SOLOMON

Stage C - decomposition\*:

FROM THE DEATH OF SOLOMON AND THE KINGDOM'S SPLITTING  
UNTIL THE DEATH OF GEDALIAH (BABYLONIAN EXILE)

\*In the cases of other nations, this third stage would be "Decomposition and Extinction." But in Israel's case, amazingly--divinely--the exiled nation still maintained its identity.

#### Cycle #2

Stage A - germination and growth:

FROM THE BABYLONIAN EXILE  
UNTIL THE HELLENISTIC CONQUEST



- Stage B - power and achievement:  
FROM THE HASMONEAN REBELLION  
UNTIL THE DEATH OF SALOME ALEXANDRA (67 BCE)
- Stage C - decomposition\*\*:  
FROM THE STRUGGLE FOR THE THRONE BETWEEN JOHN  
HYRCANUS AND ARISTOBULUS  
UNTIL THE HADRIANIC PERSECUTION AND THE BAR KOCHBA  
REVOLT (135 CE)

\*\*Once again, the kind of tragedy that spelled extinction for other nations was miraculously overcome by Israel---Israel et al.

### Cycle #3

- Stage A - germination and growth:  
FROM THE ESTABLISHMENT OF THE YAVNEH ACADEMY  
UNTIL THE COMPILATION OF THE GEMARAH
- Stage B - power and achievement:  
FROM THE MOSLEM CONQUESTS (740 CE)  
UNTIL THE DEATHS OF MAIMONIDES AND NACHMANIDES
- Stage C - decomposition\*\*\*:  
FROM THE DEATHS OF MAIMONIDES AND NACHMANIDES  
UNTIL THE CHMIELNICKI MASSACRES (1640's)

\*\*\*Again, decomposition did not lead to extinction.

Krochmal felt that the Enlightenment, Emancipation, Haskalah, et al, were part of the Germination Stage of a fourth cycle.

What should finally be noticed is again the profound intellectual affinity between Krochmal's substantive definition of Israel's historical role and that of his contemporary German-Jewish reformers. He says: Israel is to be "a kingdom of priests, i.e., teachers to the human race of the absolute Biblical faith." This differs little, if at all, from the typical, enlightened and liberal conception of Israel's task in the world as it was propounded at the time in leading Jewish circles in Germany, and it fits in very well with the general pedagogical tenor of Krochmal's entire orientation: he wishes to teach Israel, so that Israel may teach the world. 24

A second Wissenschaft historian, Abraham Geiger, was the main link

between the Wissenschaft approach to Judaism and what became Reform Judaism. His goal was to better understand the history of his faith, for from historical knowledge comes an understanding of the building blocks of Judaism, and from such an understanding of principles and precedents comes hints for modern resuscitation of an ancient religion.<sup>25</sup>

The fruits of Geiger's scientific, historical studies carried implications for religion on the practical level. Geiger found that the Masoretic Text of the Jewish Scriptures, the definitive Jewish version, had apparently not been the only edition used during those crucial, formative days, the Talmudic period.

A study of the Greek and Aramaic versions of the Scriptures revealed that viewpoints were subject to change in the course of time. The Targum Onkelos, the Aramaic rendering of the Pentateuch, for instance, was shaped on the pattern of the Halakhah valid at that particular time. The adoption of the final text and its final vocalization (the Masoretic Text) did not take place until centuries after the completion of the Talmud; hence there had been time enough for the advocates of a variety of viewpoints, not yet restricted by a canonized text, to inject their particular convictions into their version of the Holy Scriptures. 26

Such a revelation, if true, would approach in magnitude another revelation--involving a Moses and a mountain. But there is more. Geiger identified various ideological or political groups who, in the actual Biblical period, affected the writing of Scripture.

A critical study of the text indicated to Geiger that in the days of the Second Temple the position of leadership was occupied by the Zadokites, a priestly dynasty who managed to weave their own religious-nationalistic consciousness into the textual structure of the Holy Scriptures. 27

He dug back further, discovering another time when the text had been worked or reworked to reflect a particular human point of view. This was the period following the destruction of the Northern Kingdom,

when the bulk of Israel's inhabitants were being assimilated into other vassal populations of the Assyrian Empire and when the few who managed to escape to Judah came under the influence of the Judean version of Jewish history.

Eventually, the whole Jewish concept of history and of religious life and law had to adapt itself to the view that prevailed in the kingdom of Judah. Along with the original literary creations which were completely pervaded by this spirit, the traditions and ritual practices already in existence had to undergo a transformation in keeping with the new spirit which now gained the upper hand. The entire historical account, particularly that of the divided state, underwent a thorough revision, in keeping with changed conditions. The history of the northern kingdom of Israel now was represented as that of a state which had no right to exist and was torn asunder by eternal dissension because it had rejected its rightful Ruler and the one true faith. Only a very few accounts of this era may have found their way into the historical books of the Bible as they now stand; and even there they are immured within the framework of the new interpretation. Some such ancient components have been preserved from the pre-Davidic era and from that of David and Solomon; but these are surrounded by accretions and changes from which the original accounts are yet to be clearly distinguished... 28

The text of the Bible, that God-authored document, was then also the work of humans. And while God is presumably infallible, humans are not. Did every Biblical word or innuendo--every letter--deserve the ultimate and eternal significance ascribed to it by succeeding generations of Jews? Geiger's answer of "No" was shaking the foundations of Judaism---as it was then known.

Geiger also studied the period of the Mishnah, the formative time when the halachah was being developed---or transcribed: indeed, that was the question. Was the Oral Law of the Pharisees merely transcription of that which the Lord God had spoken to Moses on Mount Sinai and that had been handed down from generation to generation, or was it a revolutionary development? Were the Pharisees---who won---really more

authentic than the Sadducees?

Geiger's research yielded a new picture of the Sadducees and the Pharisees. The former were the spiritual heirs of the Zadokites of the Bible, the strict guardians of traditional institutions, while the latter spoke out in behalf of progress in both religion and politics. After the destruction of the Second Temple and the abortive revolt of Bar Kokhba, the Pharisees asserted themselves decisively. Though the view of the Sadducees became apparent at times in aggadic literature, and could be deduced from the teachings of the Samaritans and Karaites, it was the Pharisees who dominated the Mishna and the Talmud. 29

Instead of the timeless view of the Jewish past he had learned in the yeshivah, Geiger was discovering the history of his religion as one of development, challenge, conflict, adaptation, etc.---a religion formed by humans and ultimately reformable by other humans.

Like Krochmal, Geiger perceived a pattern in the events of Jewish history. But rather than cycles, Geiger saw a progressive path, one divided into four stages.

#### Geiger on Jewish History: The Stages<sup>30</sup>

##### Stage #1: REVELATION -

The period of the Bible: the time of the creation of ideas. There was a gradual compilation of Biblical literature, in different times and circumstances. As the text developed, different ideas were inserted by different traditions---different "schools."

##### Stage #2: TRADITION -

The time of preserving, collecting, sifting, supplementing, and adapting the gradually acquired heritage. (This could not have been accomplished under Persian oppression---such a process needed the kind of atmosphere found in the Hellenistic or Sassanian civilizations.) The two main schools of this period were the Sadducees, strict literalists and legalists, and the Pharisees, "who allowed themselves to be guided in their thinking by changing times and circumstances." 31

Stage #3: RIGID LEGALISM -

A time when the work of the past was treasured and preserved so much that the law was prevented from progressing and adapting to new times and places. Outside pressures--oppression and hostility--caused the great academies to wither, and so the Talmud could not be continued. "Perhaps, had circumstances permitted continued and undisturbed evolution, the awareness of this artificiality might have become stronger and made for change. But paralysis of thought, brought about by the force of unfavorable circumstances, did not permit such a development. Thus tradition had to remain, and it became more and more inflexible and rigid as the years went on." 32

Stage #4: CRITICAL STUDY -

An era of liberation, in which the use of reason and historical research loose the fetters of Rigid Legalism. But, the tie with the past is not being severed. This period of Critical Study is one of revitalization which allows or causes "the stream of history to flow forth once again." 33

One should note the change of tense, from past to present, as one moves from Stage #3 to Stage #4, indicating Geiger's view of his own time and his own significance in Jewish history.

Yes, Geiger looked to the past and saw a mandate for reform.

But Geiger endeavored to be a Reformer within the total Jewish community, and not the leader of a peripheral sectarian group. As he saw it, progress and development were not a new demand made on Judaism. Judaism, from its very beginning, had been a developing and progressive phenomenon, undergoing various stages of transformations in response to environmental and historical challenges. The very concept of "tradition" was a progressive concept, enabling the latter-day Reformer to be guided by the past. The present evolved organically out of the past, not through radical and revolutionary breaks with tradition; and the future will have to evolve in the same way out of the present. Yet this evolution is a process which is undergone by the Jewish community as a whole; and it is, therefore, the task of the Reformer to work with and within the entire Jewish community. 34

It is ironic--or perhaps just testament to the fierce opposition such reforms elicited--that such scientific studies led not to a



general, communal reformation, but rather to sectarian divisions. Nonetheless, despite the fact that the Reform movement, as such, was not in Geiger's plans, he represents the kind of thinking which spurred much of that movement's development: he believed and demonstrated how the findings of Die Wissenschaft des Judentums mandated reforms. The religious school textbook presented below teaches Jewish history in the spirit of Abraham Geiger and the Wissenschaft approach he preached. As such, it uses the Wissenschaft's findings to legitimize the consequent reforms.

A third Wissenschaft historian is Heinrich Graetz. He is distinctive in this discussion for he was not a reformer. He used the Wissenschaft des Judentums methods, gained the Wissenschaft des Judentums kind of view of Jewish history, but did not agree with the reforms called for by many of the Wissenschaft des Judentums scholars. Graetz, drawing upon the same kinds of historical knowledge, sided with a more conservative side of the Wissenschaft spirit and, with Zacharias Frankel, promoted the position which later became the Conservative movement.<sup>35</sup>

Graetz, like Geiger and Krochmal, perceived in Jewish history stages.<sup>36</sup> The first is dated from the entrance of the Israelite tribes into Canaan until the destruction of the First Temple, 587 BCE. It was dominated by the political factor, Judaism being a constitution for the society. This Biblical Judaism was primarily concerned with the earthly happiness of the people, and as such was a religion more for the community than for the individual. The dynamic of this period, the Israelite consciousness struggling against paganism, was a purging

process, and, in the course of the struggle, a purely religious aspect broke through, becoming more and more developed and purified.

Graetz's second period is from the return from the Babylonian Exile until the destruction of the Second Temple, 70 CE. In this period, the religious element eclipsed the social-political, with the result that, at the end of the period, "Judaism had ceased to be the constitution for a state and become a religion in the usual sense of the word." The most crucial factor in this period was the struggle against Greek paganism, which culminated in the emergence of the Pharisees. These Pharisees introduced the dogmas of resurrection and the World to Come.

The third period in Jewish history, according to Graetz, is termed the Diaspora Period. It is dominated by Judaism's striving to attain intellectual self-perception and to transform "the facts of Judaism into rational truths." By existing all over the world, Judaism "could discover through comparison and contrast the full depths of its content and the loftiness of its own tendency." Of course, existing all over the world could lead to fragmentation---an anathema to a unified religious community. To such a need did this period's genius arise, creating a portable homeland, a force to bind all Jews and Judaism together wherever they would be, the Talmudic System.

Given this view, one can easily see how Graetz would be drawn to that philosophy of modernization which called for a continuation of the Talmudic System. Rather than seeing the last thousand years as a period of stagnation (as did Geiger), Graetz saw in them a progressive application of eternal Jewish values to real-world situations.

Judaism is not just an abstraction; "It must work itself out of the monotonous, dormant state of the ideal into the changing, turbulent world of reality," disproving paganism and opposing its harmful moral effects not just academically, but in "the active world of experience." 37

Rather than change from one form of Judaism to another, Graetz felt it appropriate to move forward with more regard for the past. Historian Robert Seltzer explains how Graetz and Geiger differed in regard to the "essentials" of Judaism and the various external trappings these "essentials" wear. Graetz felt that

...the essence of Judaism was not only the "idea" in its theoretical form, but also those aspects of Jewish existence that the Reform party had considered as only temporary means for the genesis and protection of the idea. In effect, Graetz synthesizes the two versions of the Hegelian idea of inner unfolding used by Neo-Orthodoxy and by Wissenschaft. Like (Samson Raphael) Hirsch, Graetz believed that all aspects of Judaism should be understood "out of the inner nature of the substance"---as a consistent unfolding of a unique system. Like Geiger, Graetz felt that this was not merely a logical process, but a temporal, historical one that emerged as Judaism coped with the challenges posed by the different conditions it encountered in the course of time. The result is what he calls "a conceptual construction of Jewish history," which endeavors to show how the laws and doctrines of Judaism, immanent in the original concept, gradually manifest themselves in history, like a tree emerging from the seed. 38

There is little wonder, then, that Graetz allied himself with Zacharias Frankel and his Positive Historical School, hoping to retain more of the tradition in the new forms of the future.

A fourth Wissenschaft historian, Simon Dubnov, presents a very different kind of approach. He finds the kind of historiography current in his day lacking in a totality of vision. His contemporary historians--Wissenschaft historians--neglected many aspects of the Jewish enterprise at its various stages. Such treatment resulted in over-simplistic views. For instance, he judges as inadequate



...even the works of free-thinking historians, the Spiritualistic method, based on the proposition that a people which has been deprived of its statehood and its territory can be the active subject of history only so far as its spiritual life is concerned, whereas in its social life it represents no more than a minor aspect of the history of the nations among which it lives. That is why the historiography of such schools as those of Zunz and Graetz had adopted the theory of two primary motifs in the history of the Diaspora; namely, intellectual creativity and heroic martyrdom (Geistesgeschichte und Leidensgeschichte). The chief content of the life of a people in such studies has been reduced to a history of literature on the one hand, and to martyrology on the other; the historical horizon is confined within these limits. 39

Dubnov suggests a more sociological approach, looking to the entire range of Jewish activities and processes. He realizes that the religion must have fit the people and that such a "fit" must have incorporated every aspect of their lives---in every generation. Further, he maintains that the religion is a reflection of every aspect of the people's experience, developing not in vacuo but in response to their changing conditions. Dubnov writes of his particular approach to Jewish history in the introduction to his multi-volumed History of the Jews.

A new understanding of Jewish history is maturing which corresponds more to its actual content and scope. It is becoming clear that the Jewish people during the millenia have not only "thought and suffered," but have in all possible circumstances proceeded to build their life as a separate social unit; and, accordingly, that to reveal this process of the building of its life as a separate social unit is the primary task of historiography. The object of scientific historiography must be the people, the national entity, its origin, growth, and struggle for existence...it was not in governmental but in other forms that Jewry's indomitable aspiration for autonomic existence, social and cultural originality in the midst of alien nations, was manifested. Toward this end the entire spiritual activity of the nation has been directed: Judaism's view of the universe is founded upon an image of the social existence of the nation and not otherwise. 40

In his analysis, Dubnov is very much the sociologist, reading social dynamics as though there is a conscious psyche planning or

guiding various social developments. In one case, he answers the question "Why did little Israel lead the world in creating a moral/spiritual culture?" Israel, he writes,

had to think in terms of safeguarding its cultural independence from the invasion of alien elements, of preserving an inner autonomy such as was possible only under the reign of peace...all the energy of the entire nation was concentrated not on conquest but on defense---a defense which was primarily spiritual rather than physical. 41

Dubnov does not present a developmental framework, i.e., stages periods, or cycles, but is mentioned here because of the broader approach to historical studies he proposed and because of his influences on the next Wissenschaft historian, Ellis Rivkin, this thesis' primary example of such scholarship.<sup>42</sup>

Ellis Rivkin, a modern practitioner of the Wissenschaft spirit, views history as a developmental process. His is a conceptual view looking not only for the individual facts and episodes but also for the broader currents of history---a conceptual framework upon which all of Jewish history is set.<sup>43</sup> In many ways, he is like Geiger, dealing with the clash of modernity and traditional Judaism and searching for clues within the tradition for reproachment---nay, for a prosperous partnership.

His main teaching is that, throughout Jewish history, there has been operative what seems to be a paradox: everpresent change and everpresent continuity. The resolution of this paradox is the guiding principle or law in Jewish history, the so-called Unity Concept.

Jewish history reveals that no law, idea, custom or dictum has been preserved intact from the beginning. It further reveals that, far from sustaining any single form of the unity concept, Jewish history is the interconnected sequence

of changing forms. Yet all content and all forms, however diverse, fit under the unity concept, which is simply the notion that reality, be it simple, complex, or changing, is amenable to a unifying idea. 44

The statement of this idea provides a philosophical understanding of all Jewish developments. Rivkin thus describes Judaism's origins as follows:

Judaism was born thousands of years ago as a religion proclaiming that experience, no matter how complex, bewildering, and fragmented, could be integrated and unified. 45

This scholarly statement parallels the ancient midrash about Abraham searching the universe for the most powerful element and eventually determining, on his own, that there must be a single God, over all and unifying all. 46

But from the thinking of that ancient wanderer, Rivkin is faced with a multiplicity of conditions, places, situations, forms, etc. His Unity Concept explains them all by embracing them all.

...Jewish history gives evidence, not of the triumph of a single form, belief, or set of practices, but of the proliferation of many forms, ideas, beliefs, and practices---as many as survival necessitated. Jewish history testifies that the unity concept generated diversity, rather than stifled it. 47

If indeed, there was a single God, causing everything, then this single God of all possibility, by definition, could encompass whatever forms or ideas Jewish survival demanded. So, what did different Jews in different times share? Rivkin answers that they all participated in this reality-unifying idea, the Unity Concept.

Rivkin sees this dynamic in Jewish history, especially at times of crisis, when the ability of old forms to handle stress are threatened. He points to the crisis that came with slavery in Egypt

and the new problems that accompanied freedom as being that kind of crisis. The result was a new kind of leader—one quite different from the Patriarchal leaders.

These (JE) texts set up a model of leadership, under Yahweh, which is plastic and flexible. It is not rigorously bound by specifics. It is free to move with events. It is problem-oriented, not precedent-oriented. The only binding principles were those that upheld this flexibility. Yahweh would always provide a leader who would make on-the-spot decisions in Yahweh's name just as Moses had done in the wilderness. Moses' wilderness leadership served as the model for the prophetic role.

The implications of Moses' role are far reaching. They reveal a Moses who gave his successors a free hand to make whatever decisions might be necessary to sustain Yahweh's authority. Moses actually did not reveal permanent laws, although our picture of him now is primarily as a lawgiver. Rather he revealed examples of how a Yahwist leader operated. To promulgate permanent laws in Yahweh's name would have been tantamount to undermining effective ongoing Yahwist leadership, a leadership dependent on knowing what Yahweh wanted now. 48

An eighth century BCE international development brought a new crisis to Judaism. The rise of great conquering empires, e.g., Assyria and Babylonia, presaged problems for the two fledgling "Jewish" kingdoms. In a world where giant empires struggled to own more and more of the world, little kingdoms like Judah and Israel were, to say the very least, extremely vulnerable. When, in 722 BCE, Israel was destroyed and its people exiled, borrowing a subsequent Biblical image, the handwriting was on the wall. The fact that, miraculously, the Assyrians broke their own siege of Jerusalem, returning to domestic problems and eventual defeat, did not rest easy with those plotting the Jewish future. The threat was to more than just the kingdom of Judah, it was to the Jewish religious consciousness. Lest the des-

truction of Israel—or the imminent attack on Judah—be read as Yahweh abandoning the chosen people, the prophets responded with a revolutionary revelation about Yahweh's character and mode of action. Though Rivkin does not give this new revelation a title, it can be termed an "elastic clause," one which sees Yahweh's hand in either victory or defeat. While sceptics might see Israel's destruction as a defeat for Yahweh, the prophetic leaders maintained that, actually, Yahweh Himself had been wroth with the people and had determined to punish them. Assyria, the tool He used, just happened to be at hand.

...Yahweh exercised His omnipotence by having mighty Assyria do it for Him. The destruction of Israel demonstrated not how weak Yahweh was but how powerful He was. His was the power to reward and punish. When the people kept the covenant, He gave them the land; when they violated it, He took it away. Yahweh was the source of prosperity and well-being; He was equally the source of terrifying destruction.

Imperialism thus proved to be no barrier to Yahweh's omnipotence. Indeed, Yahweh's power was nourished by defeat. Imperialism could serve Yahweh's ends only if He was the God of all imperial powers. The implicit belief that Yahweh must be omnipotent had now become explicit. He must be the only God in the universe if He uses the most powerful empires to chastise His people. 49

The eternal problem-solving abilities inherent in a single God of all reality had again risen to the occasion. Precommitted to the notion that Yahweh was the only God for Israel, the crisis had prompted what was implicit to be made poignantly explicit: Yahweh was God for the whole world—even mighty Assyria and its imperialistic heirs. Through the prophetic "elastic clause," the Jewish understanding of God was broadened, developing and continually fitting new aspects of experience.

For the moment, these two examples of Rivkin's view should



suffice. There is much more to come. The textbook portion of this thesis (Chapter VI) will be a presentation of Rivkin's conceptual view of Jewish history, from Abraham up to the Hasmonean Rebellion/Pharisaic Revolution. And, immediately preceding the textbook, there will be a summary of Rivkin's stages of Jewish history, from Abraham to modern Reform Judaism. These two chapters will provide a rather full look at his ideas.

#### Importance of the Wissenschaft Approach to the Development of Reform Judaism

Given the various historical findings, what was the practical message culled from them? Geiger felt that historical knowledge revealed a Jewish tradition in which changes had been continual--- part of the process. He felt that modernity proclaimed a time for more changes. David Philipson describes Geiger's primary goal:

...to demonstrate by the study of Jewish sources the development and growth of Jewish institutions and by thus demonstrating the fact of such development and growth to secure the justification for the reform movement and ensure its place as the latest phase in the development of Judaism. 50

In short, there have been many changes; now it is time for some more.

The impetus for changes was the stagnation into which Judaism had fallen, Geiger using the word "petrified" to describe the forms still being used from the Talmudic period.<sup>51</sup> This was, simply, not the kind of religion that could succeed in a modern world. This was not the kind of religion that could appeal to modern Jews. Moreover, this was not the kind of religion Judaism demanded. On the contrary, Judaism, in its proper historical sense, called for development, pro-

gress, adaptation---change. In the long history of Judaism,

each age produced its own characteristic tendency and so, too, the modern age was signalized by the reform movement, the latest link in this chain of development. Geiger saw the story of Judaism clearly and he saw it whole. 52

The nature of this change would turn out to be, also, developing.

Geiger and his contemporaries had their own varied ideas---a vast array of different ideas in a relatively small population. The central theme, though, was the purging from the religion of the excess baggage of the centuries. This meant particular rituals and parts of the liturgy.

We are beyond the point of considering the salvation of Judaism dependent upon external embellishments (of the service) and of paying no attention whatsoever to the religious view-point and the religious life as a whole, on the plea that the entire religious life is a matter of private concern and touches the individual conscience; no, the question of the hour is this, to determine what are the spirit and the teaching, the doctrines and the duties of life peculiar to Judaism and inherent in it. 53

What Geiger's ideas eventually meant---though he would not have been as radical as his spiritual heirs, just fifty years hence---was a movement away from a Judaism of ritual religious commandments (the mitzvah system) and toward one of ethical monotheism, a comparatively de-ritualized ethics and belief system. Judaism's inner essence was

not the immutability of Law, but the power to develop and change. The narrow notion of a single revelation by an external deity was transformed to a concept of revelation as immanent, as the awareness of God by men in different times and under different circumstances, the unfolding of an ancient idea. Even the laws could lay no claim to bind eternally. The history of Judaism revealed that the laws had never been absolutely sacrosanct. The Pharisees and the rabbis following them had never held back from discarding the outmoded for the efficacious. And now that a modern world had rendered possible a Judaism that could be true to its essence---the spiritual

teaching of ethical monotheism--without the protection of the Law, there were adequate historical grounds for abrogating its binding authority. Indeed, it was maintained, the essence of Judaism might even be endangered by the outmoded Law. 54

Reforms were not only demanded by the realities of the modern world, but also completely justified and legitimatized by Judaism.

As stated above, Geiger and many of his contemporaries had no intention of starting a new movement--they felt that all of Judaism should move in the true and established way they were pointing.

Salomon Formstecher was known as the philosopher of Reform Judaism. Yet in his principle work, Die Religion Des Geistes, he does not mention Reform Judaism by name. He describes the liberal trend as the direct and natural continuation of the development of Judaism as he has traced it through the centuries. In the same spirit, Abraham Geiger refused to regard Reform as a denomination or sect. 55

And yet, the rest of Judaism did not follow along. On the one hand, there were those who became known as "orthodox," who rejected the whole notion of development as expounded by the Wissenschaft. For them, the entire Torah, Written and Oral, had been presented to Moses at Sinai, by God. On the other hand, there were those who agreed with the basic notion of religious development, but who differed vehemently in terms of practical reforms. Zacharias Frankel, a founder of the Wissenschaft, disassociated himself from the "movement" because he felt that a Jewish service predominantly in a language other than Hebrew would just not be Jewish.<sup>56</sup> His misgivings went deeper, though, and are mentioned here by way of explaining the lack of appeal reforms had for much of Jewry---even in Germany.

Frankel correctly realized that what mattered to the average Jew was not theology but practice and that his attachment to



customs and tradition was much less a matter of intellectual consideration than of simple emotion. He could therefore quote approvingly the Talmudic dictum that what the people accept and what is part of their life no authority may abolish. And he could argue that present practice constituted an "irrefutable norm for attempts at reform." 57

One can almost taste the structure and orientation of the present day Conservative movement in that summary of Frankel's ideas. Indeed this disagreement continues today. Some Jews, who are traditionally inclined, do not feel the need to justify their religious practices by any intellectual criterion. But other Jews do feel this need. And then, there are the movements themselves, each wrestling with tradition and modernity, developing themselves and themselves being developed by a host of contributing factors. Suffice it to say that the textbook to follow teaches Jewish history as a developmental history---a history which calls for continuation of the developmental process, reform, in the days after the Emancipation.

The message of this section is this: the spirit of the Wissenschaft study of Jewish history was accepted--and interpreted and elaborated--by those who led the American Reform movement. Emil G. Hirsch, Kaufman Kohler, Solomon B. Freehof, and Alexander Guttman are just a few of the leading Reform scholars who continually point, in their writings and public statements, to the Wissenschaft des Judentums as providing the philosophical basis for Reform Judaism.<sup>58</sup> Modern Reform Judaism exists and operates in the spirit of Die Wissenschaft des Judentums. It is supremely appropriate and vital to teach the essence of this developmental view of Jewish history to Reform Jews.

## CHAPTER II

### Is the Developmental View of Jewish History Taught in Reform Jewish Religious Schools?: A Survey of Textbook Literature

Despite the fact that the developmental view of Jewish history is at the philosophical core of Reform Judaism, the typical textbook used in the Reform Jewish religious school does not teach this view. Though there are references to Scientific Criticism of the Bible--in one case a fairly lengthy treatment of the fact that humans wrote the Bible and an implicit acknowledgement of the changes in Judaism over the centuries--the message of developmental Jewish history is not presented to Reform Jewish children. The broad, over-arching, conceptual historical view necessary to an understanding of Judaism's development seems not addressed anywhere in religious school literature.

To a certain extent history is a part of everything taught in the Jewish religious school. There is a history to most things---holidays, liturgy, symbols. Many subjects have precedents or examples in history--the ethical dilemmas of an Akiba or a Mordecai Anielewicz, commander of the Warsaw ghetto uprising. The Jewish historical experience naturally pervades much of the educational content and is integrated into much of the instruction. But there is Jewish history as history: the study of the Jewish historical experience taught for a variety of purposes. Hopefully, the students will gain knowledge of the facts and themes in Jewish history and garner a sense of their place in that Jewish historical mission. Ultimately, history

is taught for the future.

Since roughly half of Jewish history occurs in the Biblical period, Bible studies comprise much of the history textbook literature. For the younger students, ages six through twelve, Bible study is the only history taught, and this Bible study/history is Bible stories. There are a multitude of books on the market telling and retelling important stories from the Bible. Following are a sample of these Bible stories textbooks:

The Beautiful Garden and other Bible Tales,

Elma Ehrlich Levinger, Bloch, New York, 1955.

For ages 8-9, or can be read to younger children.

The Bible Legend Book (3 volumes),

Lillian Freehof, UAHC, Cincinnati, 1948.

For ages 7-9; this book includes midrashic embellishments.

Bible Stories for Little Children (3 volumes),

Betty R. Hollender, UAHC, New York, 1958.

For ages 8-9, or can be read to younger children.

The Bible Story,

Shulamith Ish-Kishor, United Synagogue of America, New York, 1921. For ages 8-9.

Bible Tales for Very Young Children,

Lenore Cohen, UAHC, New York, 1936; 13th printing 1956.

For ages 7-8.

Bible Tales for Young People (2 volumes),

E.L. Calisch, Behrman's Jewish Book House, New York, 1934.

For ages 7-9.

A Child's Introduction to Torah,

A Child's Introduction to the Early Prophets,

A Child's Introduction to Kings and Later Prophets,

Shirley Newman, Behrman House, New York, 1972 (Vol. 1), 1975 (Vol. 2); Vol. 3 now in preparation. Prepared under supervision of the Melton Research Center of the Jewish Theological Seminary.

First Book of Bible Heroes,

Dona Z. Meilach, KTAV, New York, 1963.  
For ages 6-8.

The Jewish Beginning (2 volumes),

David Daniel, KTAV, New York, 1971.  
For ages 8-9.

A Picture Parade of Jewish History,

Morris Epstein, Shengold, New York, 1971.  
For ages 8-11; comic-book of Bible stories.

Picture Stories from the Bible (from Creation to Judah Maccabee),

M.C.Gaines, KTAV, New York, 1971.  
For ages 8-12; comic book of Bible stories.

The Story Bible (3 volumes),

Dorothy F. Zeligs, Behrman House, New York, 1949.  
For ages 8-9; includes midrashic embellishments.

From the standpoint of this thesis, the aforementioned texts present the Bible as a collection of stories, retelling them in order to acquaint children with famous Biblical characters, their experiences, and concomitant moral lessons. This treatment of Jewish history in the Biblical period is episodic and character-oriented. As will be shown in Chapter III, such treatment is appropriate for pre-adolescents who are unable to understand the broader scope of history qua history. For their age level, basic acquaintance with the characters and stories—which will later be the building blocks of a conceptual understanding of Jewish history—is fitting.

For older students, adolescents, Bible study offers several avenues. In addition to being a source for the study of Jewish history, the Bible is also a sacred document, a source of inspiration and guidance. Any criticism that textbooks do not deal with the issues of Jewish historical development should not, therefore, be

construed as wholesale repudiation. With the increased abilities of the adolescent mind, many important aspects of the Bible need to be taught. This evaluation--and its accompanying criticism--are specifically concerned with the developmental view of Jewish history. Here is a listing of some of the textbooks used in religious schools by adolescents.

The Living Bible,

Sylvan D. Schwartzman and Jack D. Spiro, UAHC, New York, 1962. For ages 12-14. A topical approach to the Jewish Scriptures; topics such as "Why study the Bible?" "Who is God?" "Is there a purpose to life?" "Is death the end?"

It is unique among the textbooks surveyed because it dwells at length (3 chapters) on Biblical Criticism, teaching that humans wrote the Bible. This question is largely avoided in other textbooks. It discusses the JEDP documentary hypothesis, noting the different interest groups in different times putting their own views into the Biblical text. It discusses the problems in transmission of a text over many generations, suggesting that today's text is not the original. And, it points to a progressive development of Judaism in the Biblical period. It is a highly appropriate book for Reform Jewish religious schools.

Pathways Through the Bible,

Mortimer J. Cohen, JPS, Philadelphia, 1946; 2nd edition 1960, 8th impression 1968. For ages 12-14. Works through the Bible story by story, using the Torah/Prophets/Writings division.

It does broach some of the subjects relevant to the developmental view of Jewish history: the difference between the Genesis story and scientific fact--that Genesis is a religious account, leading to moralistic teachings from God--and some fledgling mentions of Scientific Criticism--that some say there was a second Isaiah in addition to the first and that not all the Psalms were written by David.

The Rabbis' Bible (3 volumes),

Solomon Simon and Morrison David Bial, Behrman House, New York, 1969. For ages 10-13 (more probably 11-14). A text-with-commentary approach; episodic with stress on issues brought up by the episodes.

Searching the Prophets for Values,

Balfour Brickner and Albert Vorspan, UAHC, New York, 1981.  
For ages 14-18. An introduction to the personalities of the prophets and then a thematic investigation of their messages.

The Story of Prophecy,

Hannah Grad Goodman, Behrman House, New York, 1965.  
For ages 12-14. Thematic study of prophets' issues and messages.

In dealing with the first half of Jewish history, these textbooks focus on things other than the developmental view. The only possible exception is The Living Bible which discusses the human authorship of the Bible and the changes Judaism underwent in the Biblical period. However, it does not present the progressive adaptation of Jewish forms as such and thus can only be complementary to an over-arching conceptualization of early Jewish history.

Another genre of Jewish history textbooks is the hero approach. Such books tell the stories of Jewish heroes throughout history. In effect, they are post-biblical extensions of the children's Bible story books, though they are often intended for older children. They hope to acquaint the children with important issues and events in Jewish history through a human interest orientation, characterizing the historical figures and providing examples, role models, for modern Jewish youngsters. Here are some examples of these hero textbooks.

Heroes of Jewish History: Abraham to Moses,  
Heroes of Jewish History: Joshua to Jeremiah,  
Highlights of Jewish History: Daniel-Rambam,

Mordecai H. Lewittes, Hebrew Publishing Company, New York,



1952-1955. For ages 9-12. Episodic treatment of heroes and emphasis on themes such as the rebuilding of the Temple, the development of the Oral Law, struggles for freedom from Rome, and the spread of Judaism throughout the world.

Jewish Heroes (2 volumes),

Sadie Rose Weilerstein, United Synagogue Commission on Jewish Education, New York, 1956. For ages 8-9. Focus on outstanding personalities in Jewish history.

Leaders of Our People,

Joseph H. Gumbiner, UAHC, New York, 1965.  
For ages 8-9. Historical character sketches.

Leaders of the People,

Josephine Kamm, Abelard-Schuman, London, 1959.  
For ages 8-11. Not a textbook, though could be used as one; character sketches.

Such hero books give children a feeling for many of the great Jews of history and their contributions. They also give a taste of the many historical situations in which these heroes lived. However, they do not give the broader conceptualization, the developmental progression of the Jewish religion.

So far, the books surveyed in this chapter are obviously not oriented towards the goals of this thesis. They are included as examples of the textbook literature used in Reform Jewish religious schools for the study of Jewish history. Teaching the developmental view of Jewish history is not the goal of these textbooks: for them, history involves bits and pieces, episodes and personalities and stories/texts, and not an over-arching understanding of the flow and structure of Judaism in history.

The following books are closer to that approach, though they, too, fall short---in the developmental historian's eyes. They are

closer because they attempt to view the totality of Jewish history, covering centuries and even millenia, telling Judaism's story through these many years. They fall short because they focus on the episode and the personality, giving little attention to the structure of the religion and virtually no attention to the changing forms, the progressive adaptation. These texts call to mind the expression "You can't see the forest for all the trees." These textbooks provide a somewhat detailed account of the important periods and episodes in Jewish history---"all the trees." However, a feeling for the comprehensive scope of Jewish history---"the forest"---is not to be seen.

A Child's History of the Hebrew People, Nomadic to Roman Times,  
A Child's History of Jewish Life, 0-1600 C.E.,

Dorothy F. Zeligs, Bloch, New York, 1953.

For ages 9-11. Episodic, embellished stories of historical events.

The Jewish People (3 volumes),

Deborah Pessim, United Synagogue Commission on Jewish Education, New York, 1951. For ages 10-13. Stories and details, from Biblical to modern times.

My People: Abba Eban's History of the Jews,

Abba Eban, adapted by David Bamberger, Behrman House, New York, 1978. For ages 14 up. Episodic, focusing on issues important to periods and stories; emphasis on notable personalities; lots of details!

The New Jewish History,

Mamie G. Gamoran, UAHC, New York, 1953.

For ages 10-11. Interesting and dramatic events: the achievements of the Jewish people and civilization.

Not by Power: The Story of the Growth of Judaism,

Allan Tarshish, Bookman, New York, 1952.

For ages 12-14. Not a textbook. Describes progression/development of Judaism---but no division into stages: no structural or conceptual analysis; episodic.

Our People: History of the Jews (several volumes),  
Jacob Isaacs, Mekos L'Inyonei Chinuch (Chabad), New York,  
1955. For ages 10-13. Episodic; Orthodox party-line.

Pathways Through Jewish History,  
Ruth Samuels, KTAV, New York, 1967, 1970.  
For ages 12-13. Episodic, details of historical situations.

The Story of the Jewish People (4 volumes),  
Gilbert and Libby Klaperman, Behrman House, New York, 1957.  
For ages 12-15. Episodic; organized into units according  
to historical situations, e.g., Persian Rule, Greek Rule,  
Roman Rule, Talmud---including Islam and Geonim, Golden  
Age of Spain, Middle Ages.

The Story of the Jew,  
originally by Leo J. Levinger and Elma Ehrlich Levinger, 1928;  
rewritten by Harry Gersh, Behrman House, New York, 1964.  
For ages 13-14. A one volume treatment of all Jewish history,  
divided into five periods: (1) Abraham to Babylonian Exile;  
(2) Second Commonwealth through Talmud; (3) Geonim through  
Ghetto/Shetl; (4) Emancipation, Haskalah, Nationalism,  
America, and modern Anti-Semitism; (5) Zionism, Holocaust,  
Today. A run-down on key episodes and events and important  
personalities.

When the Jewish People was Young,  
How the Jewish People Grew Up,  
Mordecai I. Soloff, UAHC, Cincinnati, 1934 (Vol. 1), 1936  
(Vol. 2). For ages 9-11. Episodic: accounts, stories,  
details.

There remain a few other Jewish history textbooks worth mentioning  
in this context.

Stories from Our Living Past,  
Francine Prose, Behrman House, New York, 1974.  
For ages 7-8. Continuing the Bible story approach for  
post-biblical episodes and characters.

Eyewitness to Jewish History, From 586 B.C.E. to 1967,  
Edited by Azriel Eisenberg, Hannah Grad Goodman, and Alvin  
Kass, UAHC, New York, 1973. For ages 14 up. Reproductions  
of historical documents, with context-setting introductions---  
obviously episodic.

Behrman House Jewish Heritage Series:

God and the Story of Judaism, (1962)

Dorothy K. Kripke and Meyer Levin; for ages 9-10;

The Story of the Synagogue,

Meyer Levin and Toby K. Kurzband; for ages 10-11;

The Story of the Jewish Way of Life, (1959)

Meyer Levin and Toby K. Kurzband; for ages 11-12;

Not really history, but provides brief historical insights into why modern Jewish things are the way they are; deals with concepts such as Torah, Aggadah, Halacha, Responsa, Yiddish, History of the Synagogue, Jewish Beliefs, etc.

A fourth volume in the series, Beginnings in Jewish Philosophy, by Meyer Levin, for ages 12-13, is even less a history textbook.

These books, while providing valuable insights into the Jewish historical experience, do not deal with the developmental view of Jewish history.

It should be noted that this survey included the textbooks listed in the catalogs published by the four major textbook suppliers to Reform Jewish religious schools, the UAHC, Behrman House, KTAV, and ARE (Alternatives in Religious Education). All the relevant titles in these catalogs were reviewed. This is important because these are the catalogs available and used by the bulk of educators in determining curriculum and ordering textbooks. In other words, the titles surveyed in this chapter are representative of the textbooks available to and used by Reform Jewish religious schools.

It should also be noted that this survey did not consider the many history textbooks dealing with one small part of Jewish history, e.g., American Jewish history, history of the modern State of Israel, the Holocaust, the Golden Age of Spain. Much of the religious school time devoted to Jewish history covers these areas.

This survey is not intended as a general critique of Jewish history textbooks, but rather as a probe into the nature of their approach to Jewish history. The problem with them all--in the eyes of the developmental historian--is that they dwell on the episode and the personality, not even mentioning the progressive evolution of the Jewish enterprise. To the extent that this developmental view is crucial to the philosophy of Reform Judaism (Chapter I), and to the extent that it can be taught to religious school students (Chapter III), this survey points to a significant lacuna in the Reform Jewish education process. The textbook begun in Chapter VI seeks to fill that gap.

### CHAPTER III

#### Learning Abilities and the Textbook's Message (The Target Age Group)

Given the fact that the Wissenschaft des Judentums view of Jewish history is the philosophical basis for the Reform movement (Chapter I) and the fact that this particular view is not presented to Reform Jewish children in the textbook literature (Chapter II), it behooves Reform Judaism to fill this gap: to provide a textbook which will teach its children its own particular view of Jewish history, hence Judaism. The question arises of "When?" When are children mentally able to understand the concepts and assimilate the sensitivities of the Reform Jewish case for its approach to an ancient religious heritage? For what age group should the proposed textbook be written?

As children grow and develop, not only do they acquire more and more knowledge, but also they learn to think in new and different ways. The different stages of mental development, identified by developmental and educational psychologists, demonstrate the readiness of children at different levels for different types of ideas and concepts.

The preschool child, to illustrate, has already acquired elementary concepts regarding number, time, and causality, as well as a multitude of other ideas, including conceptions of people, race, and religion. These concepts, however, are different from the concepts held by older children and adults. 1

What are the concepts and sensitivities necessary for understanding the developmental view of Jewish history? What thinking skills do children require? The answers to these questions will reveal that



the proposed textbook should be designed for early adolescents, ages twelve to fourteen, grades seven to nine. The determination is based on the following analysis and digest of psychological and educational research.

The question of necessary concepts and sensitivities frames the analysis of necessary thinking skills. The concepts and sensitivities lead to four learning goals: (1) to aid the students in an understanding of the large amounts of time involved in Jewish history and the changes in realities occurring over those years; (2) to aid the students in an understanding of the different forms Judaism has taken and the ways these forms represent problem-solving adjustments; (3) to aid the students in an understanding of the ways Biblical and other stories may be understood, i.e., ways other than literal; and (4) to aid the students in an understanding of the place of Reform Judaism in the Jewish continuum and the individual's spiritual significance as a Reform Jew.

The first learning goal involves the understanding of time. As a child grows, it learns to understand several different forms of time---clock time, calendar time, and psychological (waiting) time.

To the young child there is little difference between "later," "in a few minutes," or "next week," which are all understood primarily as "not now." 2

The learning-to-think process takes many years, and it is only in early adolescence that most children are able to understand the notion of historical time. Ira J. Gordon points to the less than accurate concept of historical time in preadolescents.

We have numerous jokes about teachers being asked if they knew Lincoln or, worse still, Washington. Sunday School teachers have much difficulty in conveying the historical time of both the Old and the New Testament to preadolescent youngsters, who cannot conceive of the thousands of years between the times of Moses and Jesus, between the times of Jesus and now. 3

In the ability to understand historical time, "maturity is not reached until adolescence."<sup>4</sup>

A crucial element of the textbook's message will be the broad historical view expressed in timelines. While nine to eleven year olds can understand what a timeline is, it is not until adolescence (age twelve and older) that they can appreciate the significance of those many years---that historical time involves real changes in reality for those different points along the line. Parts of the story can be taught to younger students, but the historical vision inherent in the developmental approach requires the superior thinking abilities of the adolescent.

This increased mental ability is significant for another reason. Not only can the child understand time, but also he or she is able to feel its significance. Psychologist Kurt Lewin found evidence for the enlargement of the time perspective in early adolescence and drew from it implications for education. Since the time concept expands into both the past and the future, adolescence is the time when children are able to think about themselves as part of the future.<sup>5</sup> Thus, in the context of this textbook project, adolescence is a time when youngsters are old enough to understand and sense the significance, past, present, and future, of their Reform Judaism.

The second learning goal involves the ability to understand the different forms of Judaism--to understand the differences in the different forms--and the ways these forms represent problem-solving adjustments. Directly applicable to this task is the adolescent's ability, in one study, to understand the different denominations in American Protestantism.<sup>6</sup> Whereas young children have difficulty with the categories of demoninations, toward the end of preadolescence (ages nine to twelve) they begin to be able to understand basic characteristics of the different categories. In adolescence, they are able to differentiate between denominations and to identify the distinguishing features of denominations they study. This ability to differentiate the salient aspects of different approaches to religion is crucial for the developmental approach to Jewish history, for the student is constantly being called upon to recognize the differences in ideas of deity, worship, leadership, and organization in the changing yet constant Jewish historical progression.

In the area of problem-solving and the ability to perceive problem solving, adolescence again proves to be a new and substantially more sophisticated level of development. Specifically, adolescents begin to be able to raise and test hypotheses in systematic ways. David Elkind adds:

Not only is the adolescent able to distinguish between facts and hypotheses, she is also able to deal with complex problems involving many factors simultaneously. 7

These increased problem-solving capabilities are manifested in the types of problems the youngster can solve. With adolescence, the student can deal with problems presented verbally---verbally as

opposed to visually or numerically.

Although the (pre-adolescent) child is able to reason and solve problems, her reasoning and problem-solving abilities are limited in a very important respect. While she can reason about things, she cannot reason about verbal propositions. To illustrate, if a child is shown three blocks that vary in size, she can, without comparing them directly, deduce that if A is bigger than B and B is bigger than C, then A is bigger than C. At the same time, however, if she is asked, "If Helen is taller than Doris, and Doris is taller than Elaine, who is the tallest of the three?" she cannot answer, although it merely puts into words the problem with the blocks. The adolescent can answer this question. 8

These increased thinking capabilities, the ability to distinguish between denominations, to raise and test hypotheses in systematic ways, to deal with complex problems involving many factors simultaneously, and to grasp problems presented verbally, relate to the second learning goal. The improving mental skills of the adolescent are necessary to understand the quid pro quo adaptations so important to a developmental view of Jewish history and the distinctions among the many historical variations of Judaism.

There is also the factor of interest: a student's interest in a particular area of reality certainly enhances the teaching of it. Adolescence is a time of expanding horizons, of a shift in interest from solitary to group activities.<sup>9</sup> Concern with social problems and awareness of other ethnic, religious, and racial groupings dawns in the adolescent development of the human mind.

Strong attitudes towards religious, ethnic, and racial groups frequently emerge in adolescence. Children, by and large, are free of prejudice and are likely to play with other children regardless of race, creed, or color. In adolescence, however, partly as a result of group pressure, there is distinct grouping along ethnic, racial, religious, and social-class lines. Young people tend to choose their closest friends from among those boys and girls who belong to the same church, ethnic group, and socioeconomic level. This group then becomes

the "in group" and the others become the "out group." In general these groupings reflect parental prejudices that were acquired but remained latent during childhood. Such prejudices become manifest during adolescence, in part, because the young person can now think in terms of general categories of people. In addition, when young people attain sexual maturity, and parental fears about marriage across racial, ethnic, religious, and social-class barriers are aroused, parents become more vocal and adamant about their prejudices. 10

Mental development, in adolescence, brings the ability to think in terms of general categories of people. Elkind also notes the increasing concern, as children move into adolescence, for social issues such as racial discrimination, poverty, and political corruption.<sup>11</sup> At their level of understanding, "they behave as if to see a problem and to verbalize it, is tantamount to actually solving it."<sup>12</sup> The typical adolescent solutions utopian solutions to the great problems of the day and the accompanying lack of desire to actually do anything about them are not indicative of moral blindness, but rather of intellectual immaturity; these adolescents are learning to think in the categories of adult decision-making.<sup>13</sup> In the context of the textbook project, the history of Jewish confrontations with reality and the subsequent religious adjustments--the saga of Jewish developmental history--can help to train young minds in the processes of problem solving and religious adaptation.

Finally, in regard to the second learning goal, with adolescence comes an increased awareness of intention as a factor in judging actions. Whereas a preadolescent tends to judge actions in terms of objective damage or improvement, the adolescent is more interested in the intention of the person being judged.<sup>14</sup> This dawning concern means that only with adolescence can children understand the significance



of intention in the machinations of the Jewish religious response to reality throughout the ages.

The third learning goal is that the students understand the different ways Biblical and other stories may be understood, i.e., ways other than literal. A non-literal understanding of the Bible qua Bible is crucial to the developmental view---a view based on the dissection of the Biblical document into component documents representing different traditions and forms of what was later to be called Judaism. While textbook authors and educators should be careful to afford the students freedom of decision in accepting or rejecting the developmental historians' findings, those students' minds should be mature enough to be able to conceptualize a non-literal view of Holy Scriptures.

Research findings warn of the futility of such an approach for younger students.

Preadolescents have the ability to conceptualize about religion. However, Goldman (1964) indicates that they operate, until roughly age 11-13, at a Piagetian concrete operational level. In effect, they take Bible stories literally and deal with the material about God anthropomorphically. For example, the dividing of the waters in the Exodus is typically explained by preadolescents through intervention by God in natural forces, most often by directing the wind. 15

However, adolescent growth includes the ability to understand metaphor and other forms of figurative language. As opposed to the preadolescent who understands language very literally, having difficulty grasping that the term "rat" or "dog" can be applied to people, the adolescent can understand that a person can be like a rat or a dog in some respects and not in others.<sup>16</sup> This is the reason



preadolescents do not appreciate many forms of satire such as political cartoons or some television cartoons, e.g., Rocky and Bullwinkle. This is also the reason children do not appreciate the metaphorical social significance in "children's tales" like Alice in Wonderland or Gulliver's Travels. However, an older child--an adolescent--can sense the multiple meanings inherent in a given word, picture, or gesture---can understand what a non-literal understanding of the Bible would be.

Further, adolescence is the stage at which humans begin to be able to think in terms of ideals and contrary-to-fact conditions. The mind is able to separate suppositions from fact and to analyze and interchange possible factors in a mental equation. This can be illustrated in comparison to the problem-solving skills of preadolescents.

In one study, for example, both children and adolescents read a paragraph about Stonehenge, in England, where certain arrangements of boulders are believed to be the work of primitive man. Both children and adolescents were asked to judge, on the basis of the information given, whether the formations were created as a fort or as a religious shrine.

The answers given by children revealed that they based their decision upon a single bit of evidence. When this interpretation was challenged, however, they did not change the interpretation but instead tried to reevaluate the facts. Put differently, they tried to alter the facts to fit the interpretation, rather than the reverse. Adolescents, on the contrary, immediately gave up an interpretation that seemed counter to the evidence and devised a new interpretation. In short, children do not appear to distinguish clearly between their hypotheses and the facts and assume that both have the same priority; adolescents give priority to facts over hypotheses because they are aware of the difference between their own guesses and the facts of the case. 17

This increased reasoning ability is crucial in understanding developmental Jewish history because that approach incorporates many aspects of investigative thinking. The differences between the traditional and the developmental versions are dependent on putting the historical puzzle pieces together differently. Appreciation of the process necessitates the mental ability to recognize the differences between facts and suppositions, between possibilities and internal contradictions, and between the hypotheses drawn from them. Adolescence is the time when the human mind can handle such operations.

The fourth learning goal is that the student should understand the place of Reform Judaism in the Jewish continuum and his or her individual spiritual significance as a Reform Jew. Again, adolescence seems to be the right time to address these issues. It can be assumed that parts of the education process before adolescence will present some aspects of Reform Judaism qua Judaism, but for the questions of legitimacy and the relationship of Reform Judaism to other versions of Judaism, the adolescent has new abilities and interests suitable for this thinking.

As stated above, adolescence is a time of expanding horizons---specifically the awareness of social, religious, and racial groupings. As such, the adolescent is concerned with his or her membership in groupings. This can be explained in the psychological terms of the adolescent ascertaining his or her identity---of bringing all of the personal knowledge together and arranging it into some meaningful, workable whole that he can call himself and with which she can live

reasonably well.

In a sense, then, the personal identity that the adolescent must construct is built out of a host of separate identities: sexual, familial, racial, religious, ethnic, peer, student, and so on. It is only during adolescence that, for the first time, the young person becomes aware of how many different roles he plays. His job is to integrate these into a sense of "they are all me." 18

One of the reasons the adolescent becomes involved in this personal identity formation is that the adolescent is now able to engage in self-analysis, in introspection.

During adolescence young people talk for the first time about their minds, beliefs, ideas, and hunches. At the same time, however, they realize that their thoughts are private and they can say one thing while they are thinking another. The adolescent is thus more tactful than the child, who says whatever pops into her mind, but is also more given to dissimulation and to intentional manipulations of the truth. 19

This ascertaining of self is also called a "search for a meaningful identity." This search, complicated by exposure to various secular and religious value systems and the rapidity of social change, often leads to problems with personal identity formation. Rolf Muss, citing Erik Erikson and Margaret Mead, traces such problems as self-alienation and searching for negative identities to the fact that many adolescents find the world too complex, too relativistic, too unpredictable, and too ambiguous to provide a stable frame of reference.<sup>20</sup>

It is difficult to prescribe remedies for this situation---especially in the limited context of this project. However, in the area of religious identity, the theoretical and philosophical bases of the Reform Jewish grouping seem an appropriate input to the adolescent's searching process. Robert J. Havighurst casts a very

practical light on this adolescent identity formation process. He states that it is imperative to help the adolescent acquire a set of values--an ideology--which can guide behavior.<sup>21</sup> Such a grounding is very important to one seeking an existential mooring. Further, the adolescent is desperately concerned with being able to succeed in a very frightening adult world. Rationales, historical, movement oriented, and personal, are very much to the point in helping youngsters attain a sense of self awareness, self-confidence, and personal significance. Such concerns are inevitably addressed in the course of presenting Jewish history as a developmental history, for as each generation changes or remains the same, the tension between authenticity and practicality is everpresent. The adolescent can see a reflection of him- or herself and can work through the decisions of others, simulating the necessary experimentation developing minds and psyches need.

There is another important connection. In dealing with the issue of personal authenticity for Jews throughout the ages, the developmental view of Jewish history ultimately gives the message that whatever the individual finds necessary is legitimate for the individual. Within and among all the factors involved, the adolescent is given the right--mandated by Reform Judaism--to own and control his or her own opinions, to be legitimate and authentic in his or her own personal beliefs. As such, the teachings in the textbook are therapeutic--and certainly the kinds of thoughts with which adolescents can, want to, and need to grapple.

The decision to design the textbook for the early adolescent is based on research findings relating to four learning goals. For each of these goals, the adolescent mind is capable and interested. Thinking, reasoning, and problem-solving skills are now developed to the level of sophistication necessary to understand the concepts and assimilate the sensitivities of the developmental view of Jewish history.

There is one more question: Reasons have been given as to why the younger child cannot handle this subject, but why must it be given to early adolescents and not older students? The answer is institutional and political. By and large, children stop attending religious school in middle adolescence. In those last two to four years before Confirmation, educators endeavor to fill them with as much as possible---it is their last chance in many ways. The following textbook is levelled for eighth graders, but can easily be adjusted for classes from seventh through tenth grades.

#### CHAPTER IV

#### Goals and Orientation of the Textbook Project<sup>1</sup>

Given the fact that the developmental view of Jewish history, perceived by Die Wissenschaft des Judentums, established the philosophical basis of Reform Judaism, i.e., its justification and legitimization within the Jewish historical continuum, it is supremely appropriate to educate Reform Jews about their movement's understanding of Judaism (Chapter I). By and large, however, this is simply not being done. The current textbook literature--and consequently, most of the courses taught--focus on individual episodes, chapters, or individuals (Chapter II). Such information is crucial but comprises only one side of Jewish religious history. To neglect the broader conceptual understanding of the Jewish historical process leads to a level of knowledge and sensitivity in which "one can't see the forest for all the trees." The following textbook is a look at the forest.

Different, But Still the Same is a textbook which seeks to acquaint Jewish adolescents (Chapter III) with an overview of Jewish history in a single year. Within such a broad--and obviously less detailed--approach, the student will be able to conceptualize the major developmental themes in Jewish history and have a mental outline, a framework, into which he or she can insert details learned in subsequent studies.

Chapter III identified four learning goals which relate to the determination of a target age group.<sup>2</sup> There are also some more general



goals. The book aims to sensitize Jewish adolescents to the dynamics of religious adaptation and, through accompanying discussion questions and activities, to teach them of possibilities for their own religious adaptations.

It aims to teach future Reform Jewish adults how and where they fit into the Jewish historical experience: why and how they are similar to Jews of the past, and why and how they are different from Jews of the past. In many senses, it provides a defensive posture. The offense against which it guards is the charge, often experienced traumatically at the hands of Orthodox or Conservative Jews, that Reform Jews are not "real" Jews. For those situations when this charge damages a young Reform Jew's feelings of personal authenticity viz. Judaism, this book will serve as a theoretical bulwark--a useful tool of the Reform movement. In short, they will be able to read how and why Reform Jews are just as Jewish as any other Jews.<sup>3</sup>

The book aims to teach Jewish youngsters Jewish history in an enjoyable and exciting manner. It seeks to inculcate in these young Jews a love for Judaism--specifically Reform Judaism--and a desire to participate in things Jewish. It hopes to reach the children's parents. The author envisions a setting in which a parent picks up a child's textbook, glancing over it or helping with parent-included activities. This particular view of Jewish history--so crucial to Reform Judaism--is largely untaught and unknown. To teach it to adults could only be beneficial.

The question now arises of just what will be taught. Die Wissenschaft des Judentums produced mountains of scholarly work, all far

above religious school learning levels and much of it in German. Further, and more importantly, there are many different Wissenschaft versions of Jewish history. Which one--or ones--should be taught?

This textbook, Different, But Still the Same, will present the view of Jewish history held and taught by Ellis Rivkin, Professor of Jewish History at the Hebrew Union College-Jewish Institute of Religion in Cincinnati. Why Rivkin? There are four reasons.

First, Rivkin is a prominent scholar in the Wissenschaft tradition, well respected in scholarly circles.

Second, he is actively involved in scholarship during the writing of this textbook. He thus has advantages over scholars who worked 100 or even fifty years ago, who did not have the benefit of those years of scholarship upon which to build. His version of Jewish history represents "state of the art" quality.

Third, Rivkin continues the tradition of some Wissenschaft scholars of seeing in Jewish history a developmental or progressive history. He delineates stages in the religion's development and authenticates the modern stage Reform endeavors to be. Of course, such a total view requires accurate knowledge of the individual incidents, the individual personalities. Rivkin commands this competence, also, having published extensively on many periods of Jewish history. But it is his broader view and his developmental conceptualization which distinguish him as a historian and theoretician for the Reform movement.

Fourth, Rivkin was available on a day-to-day basis for consultation with the textbook's author. This meant that the process of

translating the complex issues discussed in scholarly writings could be done with the help and approval of the scholar himself. As each section of the textbook was being prepared, Dr. Rivkin approved an outline of the facts to be presented and, later, read the textbook presentation. Albeit simplified, the textbook reflects Rivkin's structuring of Jewish history.<sup>4</sup> An overview of Rivkin's stages and view of the Jewish historical process can be found in Chapter V.

The reader will undoubtedly notice the layout of the textbook-- with its numerous illustrations and cartoons. While unusual for theses, such a mode is absolutely essential for the presentation of this material to its intended readers, Jewish early adolescents. Where the author's artistic abilities seemed sufficient enough, he fashioned the figures, illustrations, and other interesting designs. In other cases, a note explaining what a "serious" illustration should be is included in parentheses. Should the book ever be published, the layout and artistic embellishment would be placed in the hands of a professional designer and illustrator.

## CHAPTER V

### Ellis Rivkin's Developmental Approach to Jewish History

The choice of Ellis Rivkin's approach to Jewish history for this textbook project has been explained above (Chapter IV). This chapter therefore will concern itself with an overview of Rivkin's teachings. As an overview, it glosses over many details---details which are readily available in Rivkin's writings.<sup>1</sup> The focus here will therefore be on Rivkin's conceptual analysis of Jewish history: the way he divides Jewish history into periods or stages much like a Krochmal or Geiger.

As stated above (Chapter I), Rivkin's main contribution to historiography is his formulation of what he calls the Unity Concept or Unity Principle.<sup>2</sup> It is his effort to elicit the common element that links all the diverse forms and stages of Jewish history.

Jewish history reveals that no law, idea, custom or dictum has been preserved intact from the beginning. It further reveals that, far from sustaining any single form of the unity concept, Jewish history is the interconnected sequence of changing forms. Yet all content and all forms, however diverse, fit under the unity concept, which is simply the notion that reality, be it simple, complex, or changing, is amenable to a unifying idea. 3

But he goes further. The Unity Concept does more than merely embrace different manifestations of Jewish expression, it generates, encourages, and mandates diversity.

Rivkin's analysis centers around his particular approach to the raw materials of historiography. Following is a lengthy quotation from one of Rivkin's articles in which he explains his approach.

Every historian must utilize categories and concepts to reconstruct the past, for the past cannot be known in any other way. The totality of the past is not recoverable. The data that has survived is either so overwhelming that the historian must select what he deems relevant; or it is so sparse that he must infer the larger pattern from limited sources; or it is so random and haphazard that he has no guarantee that what happens to be available is really relevant. The controlling concepts and categories of the historian are inseparable from his discipline, for these alone determine what he will consider relevant in the surviving sources. The problem is therefore not whether an historian should use categories and concepts, but only what these concepts and categories should be.

Four categories must be used by all historians because of the nature of their subject: time, or periodization; structure, that is, relatively enduring interrelationships; process, or mode of change; and causality, principles of explanation. These categories, however, are themselves dependent on the historian's conceptualization of the historical continuum which determines how these categories will be utilized. Hence the crucial element in any historian's work is the principle of systematization that he uses to make the historical continuum intelligible.

The historical continuum can be conceptualized as a process that reveals differentiable though interrelated structures. At any single moment of time, the continuum can be conceived as a multiplicity of simultaneously existing structures, each of which possess (1) relative autonomy with reference to contiguous structures, (2) some degree of potency which enables it to maintain its differentiation as well as some limitation on its power, (3) some reciprocal interaction with adjoining structures. The totality of structural interactions at a point in time is an historical moment.

An historical moment, however, is itself in the process of becoming the next historical moment. Hence, the historical continuum can be conceptualized as the sequence of historical moments, i.e., successive totalities of interacting structures. But since each new historical moment represents some modification of the previous moment, the interacting structures of the continuum are no longer precisely the same. Some structures will have become more potent; others less. Novel structures may be emerging; previous structures may be disintegrating.

When conceptualized in this way, the historical continuum is always exhibiting growth and decay, integration and disintegration, creativity and stagnation. It is always casting up some novelty, always showing forth new configurations, always displaying new structural patterns. The historical process is thus a differentiating process, for each successive moment manifests (1) some continuation of the structural configurations of the moment before, (2) some alteration and modification in the relative strength of the semi-autonomous



and differentiatable structures of the previous moment, and (3) the accession of some novelty.

The historian can make this process intelligible by pursuing the interconnections of the continuum, by differentiating the structures within it, by relating these structures to each other, by following the processes whereby these differentiated and interacting structures are modified, changed, and transformed in time, and by being on the alert for the casual connections and the emergence of novel structural patterns.

Such a conceptualization considers the categories of time, structure, process, and causality as interdependent and inseparable. Time, or periodization is meaningful only insofar as it marks off a process whereby structures undergo change. Historical time is the duration of a structure or structures in process; causality, the principles that account for the process. Thus the category of time necessarily involves, on this view, the categories of structure, process and causality. 4

To apply this approach to Jewish history, Rivkin examines the facts available for each epoch and searches for evidence of its structure. Who was in power? What was the process of ruling? How do the answers to these questions compare at fifty or one hundred year intervals? He focuses on the way each epoch related or reacted to the structural patterns inherited from its parent generation.

Rivkin begins with a working definition of Judaism---since the entity under scrutiny is the Jewish enterprise. Judaism, he maintains, is the religious response of the Jewish (nee Hebrew or Israelite) people to their world. This response to reality is vital for the analysis which follows. Each generation---or generation of generations---was faced with both existing reality and the inherited response to reality. Each generation then was faced with the question of whether or not the prior religious response was adequate to deal with the current reality.

Rivkin identifies three possible answers. (1) There is no sub-



stantial change in reality rendering the religious response unsatisfying. In such a case, the leaders respond with a replication of the inherited religious response: reality stayed the same, therefore the religious response. (2) Significant aspects of reality change rendering the religious response unsatisfying. Yet since these changes are not so large as to call for a totally new religious response, in such a case, the leaders fashion a response which is a variation on the theme of what has been transmitted. Such a variation is never minor. In the realm of religion, it would as likely as not be termed heresy, since it deviates so radically from the inherited structure. Nonetheless, we can recognize it as a variation of the form or structure that had been flourishing. (3) Very significant aspects of reality change---so much so, in fact, that the religious response is fundamentally unsatisfying. In such a case, the leaders fashion so radically different a religious response that it must be viewed as a mutation---a quantum jump. While retaining the name Judaism, the new form is hardly recognizable as a continuation of the old one.

The difference between variation and mutation can be likened to the difference between two apes, a chimpanzee and a gorilla (variations of apes) and an ape and a human (a mutation within the primate family).

Rivkin points out that whereas replication and variation on a theme are the most frequent responses, mutation or a quantum jump has occurred only four times in all of Jewish history: (1) when the Pentateuch supplanted prophecy; (2) when the Scribes/Pharisees proclaimed that God had given Moses two laws, not just one; (3) when Reform Judaism rejected the traditional views of revelation and proclaimed that God is

always revealing higher truths; and (4) when Jewish nationalists asserted that there could be a secular Jewish people.

These four mutations and the original Jewish religion, five stages of Judaism, are characterized by their respective access to ultimate truth and divine will. The first stage, in the textbook termed "GOD SPEAKS," was one in which the One God, Yahweh, spoke to the people—through selected individuals. Within this theme there were several variations, Yahweh speaking to Patriarchs, to Prophet-Rulers, and to Prophet-Preachers. The second stage, termed in the textbook "GOD SPOKE," is that of the Pentateuchal Theocracy in which everything Yahweh intended to communicate to humans was regarded as already having been revealed and recorded in the Pentateuch. In this period, the Aaronide priesthood was in charge of reading and applying the Pentateuchal laws. The third stage, termed in the textbook "THERE'S SOMETHING ELSE GOD SAID," is that of Pharisaic Judaism, in which a new scholar class proclaimed that God had given two laws to Moses on Mount Sinai, the Written Law (Pentateuch) and the Oral Law. This theme had many variations, the Zugot, Bet Hillel and Bet Shammai, the Patriarchate, the Mishnah, the Talmud, and the subsequent variations of this Talmudic/Rabbinic Pharisaic Judaism. This stage continues today as Orthodox Judaism. The fourth stage, termed in the textbook "GOD THINKS: TAPPING THE MIND OF GOD," is that of a conscious mutation, Reform Judaism, in which revelation is seen as continual and progressive, occurring even in our own day. Divine guidance lies waiting and active within each individual with organized religion providing aids and inspirations for individual religious adaptation and decision making.

The fifth stage, termed in the textbook "THE PEOPLE SPEAK---AND RETURN TO THEIR LAND," is contemporaneous to the fourth: both are developments in the post-Enlightenment, post-Emancipation modern period. This response is manifested in the origin and building of a secular Jewish state.

Although there have been many variations and mutations, replication has been the dominant religious response. This accounts for some of the seeming continuity in the Jewish legacy. Nevertheless, it has been the variations and mutations which have, in Rivkin's view, been responsible for Judaism's creative survival through all the turbulence of history.

Judaism, by refracting the changing characters of societies, cultures, and civilizations, and particularly by its participation in the emergence, consolidation, and decay of historical structures in their lineal, yet spiralic movements, bears testimony to the crucial role of change in the history of mankind. 5

It is within the context of creative survival that Rivkin's approach proves so valuable for twentieth century Reform Jews. His approach to Jewish history allows them to assemble and evaluate the evidence, and his conceptualization shows through that evidence a sequence of historical forms, embraced by the term and ambience of Judaism and providing creative survival--progressive adaptation--for the Hebrew/Israelite/Jewish people. The view of history presented in the following textbook, Different But Still the Same, provides Reform Jewish youngsters with a frame of historical reference and an understanding of Jewish history and religion which girds their personal, modern religiosity with ancient and eternal authenticity.

# CHAPTER VI

## Different, But Still the Same, A Textbook, Volume One

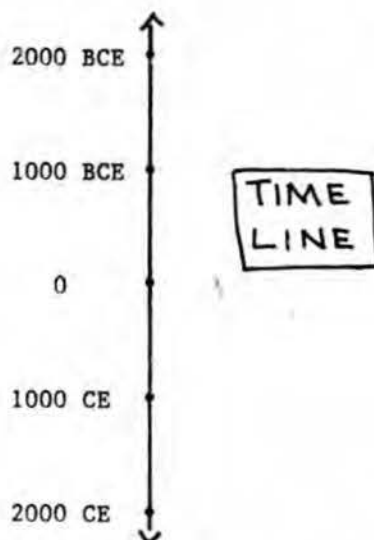
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PREFACE

Do you understand what this is?



Education psychologists tell us that, as children develop, their minds **must** mature before they can understand certain kinds of ideas. It is easy to see that most 3 year olds are just not able to understand stuff that 6 year olds can learn---and that 12 year olds find extremely easy. Look at your friends a year or two younger than you are. There are some things they can handle, but there are other things they will have to wait on. When they are older--your age, then they will be able to do them. It is the natural process of mental development.

Education psychologists tell us that one of the things most humans cannot understand until around the ages of 12-14 is the idea of HISTORICAL TIME.

HISTORICAL TIME is the idea that history takes up many, many, many years---thousands and millions of years. The study of history looks at very large numbers of years. A person who understands the the notion of HISTORICAL TIME understands **about** those many, many years in history.

There are some funny stories, told by teachers, about young children who do not understand HISTORICAL TIME. They will ask a teacher if she knew Lincoln, or worse yet, Washington. In Sunday Schools, some primary grade students think that their teachers knew Moses or Jesus, or that Moses and Jesus knew each other. (Moses lived around 1400 BCE and Jesus lived around 0.)

Now that you are mature enough to understand this sort of thing, you will be able to grasp a new understanding of Judaism. This new understanding is not really new---it's just new for you. You see, the kinds of things you have been learning about Judaism have been true; it's just that they have been simplified. You have learned lots of stories and customs, but you have not learned what Judaism really is. You have learned many little pieces of a large puzzle, but because of the difficulty of the ideas, you have not yet learned what the total picture looks like.

This book will give you a look at the total picture---a picture explained in terms of history. As much as history is a group of stories, it is also one big story---a story that takes a long time to happen and a longer time to tell.



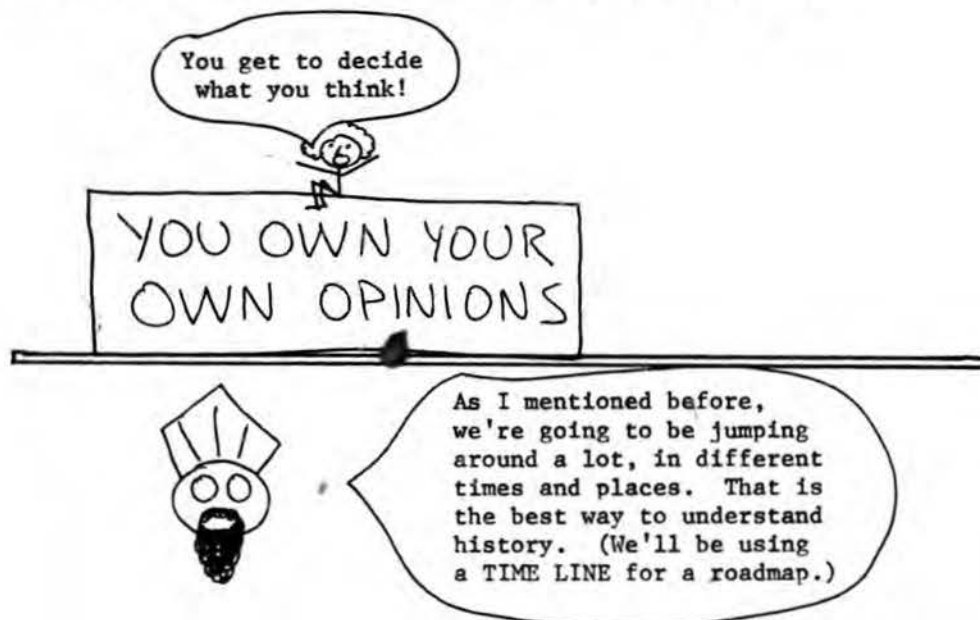
I have the name ELIYAHU for two reasons. First, Eliyahu (Elijah in English) was the name of a prophet back in the Bible. According to legend, he never died: he went up to the heavens in a chariot made of fire. Supposedly, he wanders all around the world and all through time, inspecting everything. One day, he will be able to announce the coming of the Messiah. My name is Eliyahu because I'm going to lead you on a tour, hopping around in time and all around the world. As for the Messiah business, I'll leave that to the original one.

The second reason is that ELIYAHU is the Hebrew name of the man whose ideas inspired this book. His English name is Ellis Rivkin, and he is a professor of history at the Hebrew Union College-Jewish Institute of Religion in Cincinnati (the rabbi factory). He has some very interesting ideas about the way history works---ideas that the author of this book agrees with.

Remember the strange statement at the end of the second paragraph on this page: that history takes a long time to happen and a longer time to tell. What happens is that, as long as there have been two people watching the same event, there have been AT LEAST two versions



of exactly what happened. As for professors, there are hundreds of different views of history. It is important to tell you that this book is teaching Dr. Rivkin's view. Is it the right one?



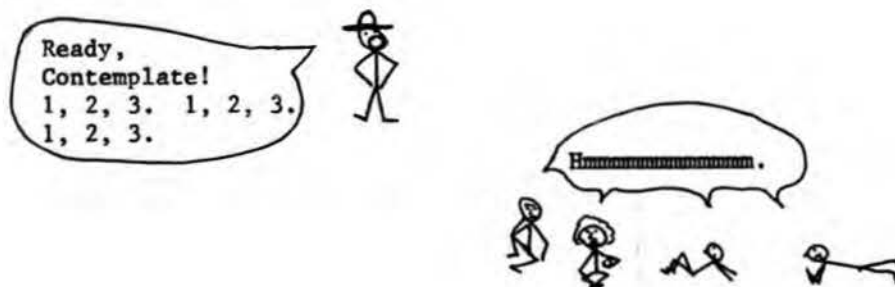
However, before you read anything else, you need to ponder 3 stories. Each contains a principle that will be crucial later on. In many ways, these 3 stories are the whole book; the rest is commentary.

#### STORIES TO CONTEMPLATE:

#1 MOSES AND AKIBA

#2 THE INCONSISTENT BODY: A SCIENCE FICTION PARABLE

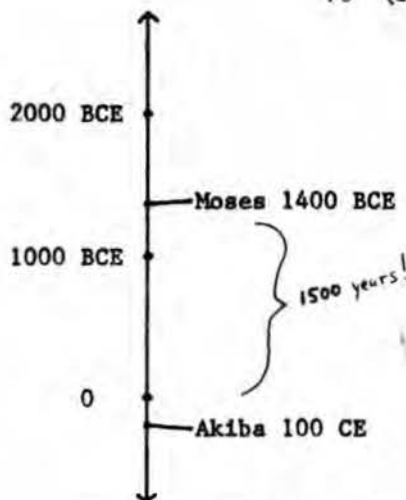
#3 DONKEYS ON A ROAD



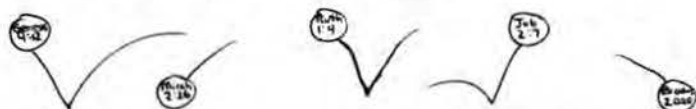
# Story to Contemplate #1:

## MOSES AND AKIBA

One day, Moses decided to take a walk---a walk down on earth. As he was hiking around Jerusalem, he began to get tired. Right around the corner was the academy of the very famous Rabbi Akiba. So, Moses strolled on in to visit one of the classes. He quietly took a place at the back of the room.



The class was studying a matter of law. Moses was excited. He hadn't had a good legal discussion in over 1000 years. And, boy oh boy, it seemed to be a good one: he could hear the enthusiasm in the students' voices. However, as he finally got settled in his chair and tried to focus in on the argument, he was very surprised. He had no idea what they were talking about. He didn't understand the terms, the situations, or the principles. He didn't even recognize the Biblical quotations they were popping around like ping pong balls.



He tried to understand. He tried as hard as he had tried that day in the wilderness when he tried to talk God into letting him enter the Promised Land. His success rate was consistent.

His face became all scrunched up. He was very confused.

Now, even though Rabbi Akiba didn't recognize his famous student, he did see the exasperation on the stranger's face. He remembered the days when he was a stranger to Jewish learning, and he wanted to make this stranger feel right at home.

"What's the problem, my son?" asked old Akiba.

"Well, Rabbi." Moses had never called anybody "rabbi" in his entire life. "The problem is that I am totally, entirely, and completely lost in this discussion. Where do all these ideas come from? Are they Jewish?"

"Ah," smiled Rabbi Akiba warmly. "Why, we are discussing the Torah, which God gave to Moses, our teacher, at Mount Sinai. Everything we are discussing was already discussed by Moses with God Himself up there

on the mountain. We're merely reviewing what Moses taught us."



Moses was still scratching his head when he got back to heaven. He was still confused, but happy that his descendants were so dedicated to Judaism.

### Story to Contemplate #2:

#### THE INCONSISTENT BODY: A SCIENCE FICTION PARABLE

The problem was the body---I mean, the problem was recognizing the body. I made it a point to visit this particular body every once in a while, but the things that identified it kept changing. It's like one of those comic book super villians who keeps changing forms.

I thought it was the same body.

It started really small---microscopic---formed by two little cells, swimming around inside of another body. It didn't stay that way for long, though. Already on my second visit, it was hardly itself. Why, it had grown tremendously. It had arms and legs and gills and transparent skin. To tell you the truth, I'm no big fan of skin you can see through. However, I was open-minded enough to continue our relationship. We had a lovely visit, and I felt sad when I had to go.

The next time we met, I was baffled again. The gills were gone. Lungs had replaced them. The whole body had quadrupled in size. I would have stayed longer, but the place where it lived was getting smaller by the minute.

I was late for my next visit because I couldn't find it. That body had up and moved. It had changed from a lying-in-a-sack-of-liquid, eating-out-of-a-tube-in-the-belly transparency into a genuine air-breathing, eat-with-your-face human being. It was now alive.

On one visit, I had to chase it around, as it kept self-locomoting.

On another visit, bizarre sounds constantly issued from this hole on the lower part of its face.

It kept getting bigger and bigger. Then, after 12 orbits of its planet around a medium yellow star, its shape changed. Hair started sprouting in all kinds of places. The sound which flew from its face started resonating at lower frequencies. It must have been having a hard time recognizing itself. It spent the whole visit viewing itself in a reflecting piece of glass.

As you can imagine, I was in a state of perpetual confusion. Each time I would return, looking for the friendly body with whom I had had such a nice visit the time before, I could not find it. There was always another body very similar, but it was always different---ALWAYS DIFFERENT. I could never be sure it was really the same.

Well, after that burst of changes--when it was 12 orbits old--things settled down a bit. Nonetheless, there was always some change. Each time I visited, something--like the texture of the external covering or the presence or absence of those hard enamel grinding pieces in that hole on the bottom of the face--was different.

As its planet continued to orbit that medium yellow star, I had also noticed changes in the waves the body's control center emitted. Not only had the waves become more sophisticated, but the opinions they represented were constantly changing. Was it really the same body? I'm still not sure.



Well, to make a long story short, it's been 90 of those planetary orbits since my first visit---and, to tell you the truth, the body hardly looks like any of the bodies it has been. The skin is not smooth. The hair patterns are different. The sensory cells on the large muscle which wags in the hole on the bottom of the face have changed---most are no longer functional. The apparatus for receiving sound waves is also on the fritz. The muscles supporting the body's frame do not work so well. The body looks stooped over.

As you can tell, since it's been 90 of those planetary orbits since my first visit, it is getting close to the end of my school year. Though I've enjoyed all the visits, the research paper I've been working on has put me in an ethical dilemma. I tried to do what

what the teacher told me: I found a body and visited it regularly--- throughout the whole year. But every time I came back to visit it again, I could never find it. I tried to recognize it, but it was never the same. I think---repeat THINK---I always managed to find a similar body, but the telltale physical characteristics changed and changed and changed. I just don't know what to do for my paper. How can something CHANGE and REMAIN THE SAME at the same time??

Story to Contemplate #3:

DONKEYS ON A ROAD

A father and his son were going along the road, accompanied by their donkey. The father was riding on the donkey and the son was walking alongside. A man met the three of them and said to the father, "You ought to be ashamed of yourself, that you have no pity on this poor young boy, to make him walk while you ride!"

The father got off the donkey and let the son ride him.

Then they met a second man, and he said to the son, "Worthless youth, have you no pity on your poor old father? Where's respect for parents these days? (mutter, mutter!)"

So, both the father and the son got on the donkey together.

They met a third traveler who said, "You cruel beings! You have no pity on that poor creature, making it support the both of you!"

So, the two of them got off and walked alongside the donkey.

They met a fourth person, and she laughed at them. "Three donkeys walking together on the road, and none of them rides on the other donkey! Hah! Hah!"

The father and son looked at each other. Then they looked at the donkey. What should they do in order to satisfy everybody?

Finally, they found a solution: the two of them, father and son, went along on foot, and the donkey rode on their backs!

THE MORAL OF THIS STORY: You can't please everybody!

Another moral: every person has a different opinion. Some might even say: TWO PEOPLE, THREE OPINIONS!

# Chapter 1 - THE BIBLE AND ITS TIME LINE



Well anyway, on with the book! This book is going to fill out a time line of Jewish history.



That's a good question. Why is Jewish history important to know? There are several reasons:

1. Judaism is like a river. It is important to know where it came from, what the water is like, the things in the water, the strength and paths of the current, and ways all these forces fit together into one river if you want to sail or swim or do anything with the river.
2. It is a Jewish custom to CHANGE AND YET REMAIN THE SAME. If we are to do this, Jewish history can give us ideas on how this interesting process can be done.
3. Judaism is full of historical stuff: holidays, customs, rituals, and stories. Jewish history can help us know where they came from and why they were invented.
4. Jewish history is one gigantic story made up of millions and gillions of little stories. This story and all its little sub-stories can be fun and interesting.
5. Jewish history can be insightful.

(Look up this word, INSIGHTFUL, and discuss how insight can be insightful.)



There are probably some more reasons why Jewish history is important. See if you can come up with a few more, yourself.

6.

7.

8.

As I was saying, this book is going to fill out a time line of Jewish history. You'll really know a lot after you read it.



But let's start with what you already know. Our starting out question is: HOW CAN WE FIND OUT?

There are 3 possible answers: (a) go to a library  
(b) ask your rabbi  
(c) get a revelation from God.

You might have better luck with (c) than we did. However, for this book, we'll be using (a) and (b).

With these possibilities, going to a library or asking a rabbi, there is a deeper question: HOW DOES THE RABBI OR THE AUTHOR OF A BOOK KNOW WHAT HAPPENED BACK THEN??? We're talking about thousands of years ago. No one alive today was there. Most of the books we have are by people who weren't there either.

We must go to the very few books or documents written way back in history. Perhaps they will help us.

For ancient Jewish history, the most important document is a book called the Bible. It is the only book we have telling the Jewish story from that far back.

Let's give this book a look.



The Bible is a collection of laws, stories, poems, songs, speeches, and historical records of the Hebrew people, our people.

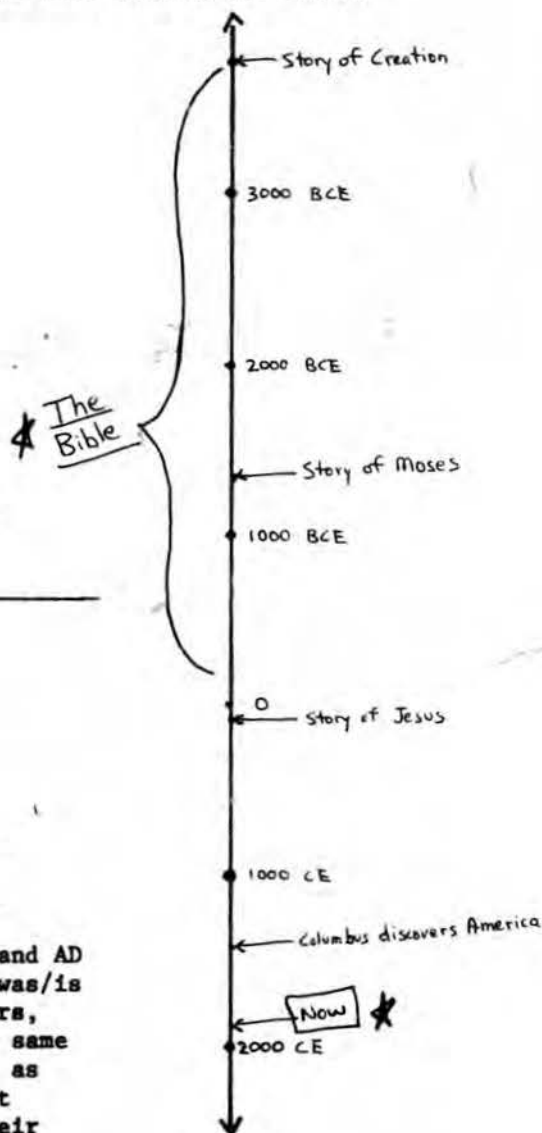
The time line gives you an idea where it fits in history →

Now, in case you're wondering about these BCE and CE terms, they are terms that tell us when years fit in on a time line. BCE means BEFORE the COMMON ERA. CE means COMMON ERA.

They correspond to the terms BC and AD. BC means BEFORE CHRIST. AD means ANNO DOMINI which is Latin for YEAR OF OUR LORD—the year of Jesus' kingship. Jews usually do not use BC and AD because Jews do not believe that Jesus was/is the Christ (Messiah) or God. The numbers, however, are the same. 153 BCE is the same as 153 BC, and 1492 CE is the same year as 1492 AD. It's just a matter of Jews not wanting to use terms that go against their beliefs.

Check out the time line again. You see how the Bible covers a large amount of time—over 3000 years.

You might wonder how we know how far back the Bible goes. Truthfully, we do not. But, at one point, some really studious studier sat down



and figured out all the dates in the Bible. He used things like:

Adam was 130 years old when his son, Seth,  
was born. Seth was 105 when his son, Enosh,  
was born. ETC. (Genesis, chapter 5).

Putting all the dates together, he came up with a starting date,  
the date when--according to the story--the world was created.

Using this studious studier's figuring--which is now an official  
part of Jewish tradition--it turns out that the world is 5742  
years old in the year 1982 CE.

The Jewish year was 3760 in our time line's  
year 0. The USA's Declaration of Independence  
was signed in the Jewish year of 5536. The  
year 2000 CE will be, according to the Jewish  
year counting system, 5760.

See if you can figure out the Jewish year of  
5 CE, of 100 BCE, of 1176 BCE, of 1450 CE.

It is interesting to know how the two year-counting systems corres-  
pond to each other. However, most people use the Christian or  
Western one--and, of course, most Jews like to add their own  
terms, BCE and CE, onto the Christian/Western system.

On the next page, there is a time line showing you the highlights  
of the Biblical years. (The numbers of the years are approximate.)

Maybe we shouldn't call them  
HIGHLIGHTS, because quite a  
few of them were not very  
happy. They are the big dates,  
the dates which frame the  
history between them. They  
give you an idea of when things  
changed.



4000 BCE

Creation Story - 3760 BCE

TIME LINE OF  
THE BIBLE

3000 BCE

Noah and the Flood - 2500 BCE

2000 BCE

Patriarchs: Abraham, Isaac,  
and Jacob  
Slavery in Egypt  
Wilderness with Moses

2000 BCE  
to  
1200 BCE

1000 BCE

Conquest and Settlement of Canaan - 1200 BCE

Samuel established Monarchy: King Saul - 1100 BCE

Solomon builds the First Temple - 1000 BCE

Monarchy splits (Israel and Judah) - 950 BCE

Israel (north) destroyed by Assyria - 722 BCE

Judah (south) destroyed by Babylonia - 586 BCE

BABYLONIAN EXILE

Second Temple is built - 540 BCE

? Bible closed

0

Second Temple destroyed by Romans - 70 CE

100 CE

We usually divide the Bible into 3 parts: The Torah, The Prophets, and The Writings.

The first letters of these section's Hebrew names give the Bible its Hebrew name, TANACH.



In our walk through Jewish history, one of the most important things we will do is some detective work on the Bible's first part, The Torah.

## תּוֹרָה

The Torah happens to be known by 2 other names. One other name is The Five Books of Moses---that's because the story says that Moses wrote the 5 books. The other name is The Pentateuch---which is a Greek word: PENTIA for FIVE, TEUCH for BOOK.

THE TORAH IS USUALLY CONSIDERED TO BE THE OLDEST SECTION OF THE BIBLE---THE ORIGINAL SECTION WHICH MOSES, THE GREATEST JEWISH LEADER EVER, WROTE.

Let's look at the 5 books and see the main topics in each:

### 1. GENESIS (BEREISHEET) - בְּרֵאשִׁית

From the creation of the world through Noah and Abraham, Isaac, and Jacob. It ends with the Children of Jacob (Israel) settling in Egypt because of a famine in Canaan.

### 2. EXODUS (SHEMOT) - שְׁמוֹת

Starts with the Children of Israel being made slaves in Egypt, and goes through the fantastic stories of the Exodus, the splitting of the Red Sea, and the giving of the 10 Commandments. It also has a long section on laws for human relationships. It ends with the building of the Tabernacle, the Tent of Meeting the Israelites used as a portable Temple in the wilderness.

3. LEVITICUS (VAYIKRA) - **ויקרא**  
 Its Greek/English name comes from the tribal name LEVI (Levites) because much of the book deals with the special rules the Levites had to follow. They were in charge of all the sacrifices. According to some parts of the book, the special priestly duties were only for some Levites, the sons of Aaron (Aaronides). The book also has lots of laws about what one should and should not eat, whom one should and should not marry (not relatives), and how to observe most of the holidays.
4. NUMBERS (BEMIDBAR) - **במדבר**  
 Resumes the stories of the Hebrews' wandering in the desert. After a census of the whole group (get it: NUMBERS!), there are many more laws AND a story of an unsuccessful rebellion against Moses. There is also the story of the non-Israelite prophet, Balaam, and his talking donkey. The book ends with many plans for the Promised Land.
5. DEUTERONOMY (DEVARIM) - **דברים**  
 Mostly a long, long, farewell speech which Moses gave to all the Children of Israel. He reviewed all the things they had been through together and reminded them of the most important laws to follow. The book ends with the death of Moses.

The next section, The Prophets, picks up the action as the Children of Israel enter the Promised Land.

Their new leader was Joshua--- which is just as well, since that is the name of the first book in The Prophets section.



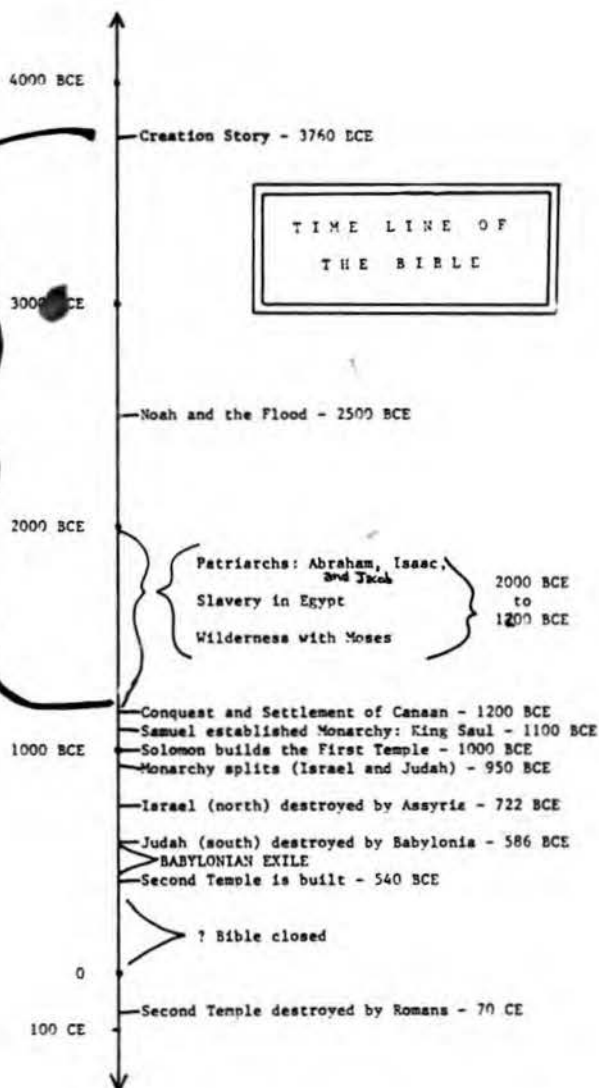


Remember the time line on page 78 (13). Here it is again (smaller).

Notice how  
the Torah  
fits in.

It ends  
when the  
people  
enter The  
Land.

Torah



Traditional Judaism taught (and teaches) that Moses, himself, actually wrote down the 5 books. Of course, he was not born until the second chapter of Exodus. But, according to Traditional Judaism, he learned all the history from God and was personally involved in everything else.

There is a question about the last 7 verses, the ones which tell about Moses' death and how everyone mourned for him for 30 days. There are 2 traditional explanations. Either God told him what was going to happen and he wrote it in advance OR Joshua wrote down those last 7 verses.



Traditional Judaism taught (and teaches) that God told Moses everything to write down in the Torah---that Moses was a dictation secretary. EVERYONE BELIEVED THIS FOR A LONG, LONG TIME. However.....

**However**, a few hundred years ago, some people began to question this belief. There were contradictions in the Torah. There were different versions of the same stories. There were many hints that these 5 books were written many centuries after Moses or Joshua.

Many of these questions had been asked before---but there had always seemed to be good answers. BUT, DURING THE LAST FEW HUNDRED YEARS, MORE AND MORE PEOPLE BEGAN TO DOUBT THE "OFFICIAL STORY." MORE AND MORE PEOPLE BEGAN TO THINK LIKE THIS:

Apparently, the Torah is not the work of 1 author, from 1 time. There seem to be many traditions, from many times in history, all woven together.



In order to figure out the weave, a new way to study the Torah and the whole Bible was born. It was called SCIENTIFIC CRITICISM, and its aim was to separate and identify the interwoven strands that have laid undetected in the Bible for over 1000 years.

The results of this scientific critical study are very complicated. To tell you the truth, this scientific study of the Bible is still going on. Further, there are many different opinions---you know, like the third Story to Contemplate. However, several principles find general agreement.

- A. In the Biblical period, the Jewish religion changed many times.
- B. As it changed, the Torah changed too, getting new parts and having some old parts rewritten.
- C. It is possible to figure out these parts and WHEN and WHY they were put in. From all this, it is possible to reconstruct the many different Judaisms of the Biblical period.



By the way, some of these scholars decided that, since Judaism had been changing to meet new and different conditions in the Biblical years, it would be okay for it to continue to change---in modern times. These scholars were the founders of Reform Judaism.

What all this means is that, in order to study Torah, you actually have to study the history of the entire Biblical period. That history can tell you about the times when new parts were put into the Torah AND WHY, and it can tell you about the older parts that were changed AND WHY.

YOU'RE GOING TO DISCOVER THE PROCESS OF THE PROGRESSIVE EVOLUTION OF THE JEWISH RELIGION!!!!!!!!!!!!!!!!!!!!



Hooray!



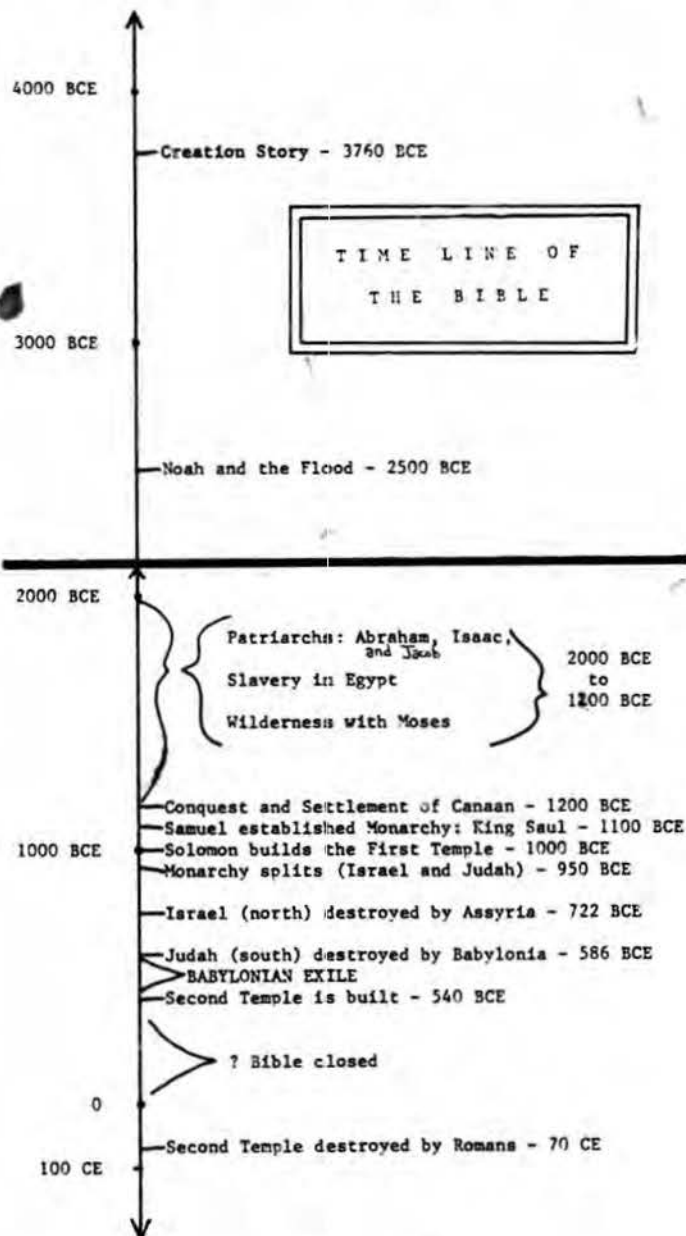
## Chapter 2 - ABRAHAM: BASING A RELIGIOUS RESPONSE ON REALITY

The best place to start is at the beginning, with the first Jews, Abraham and Sarah.

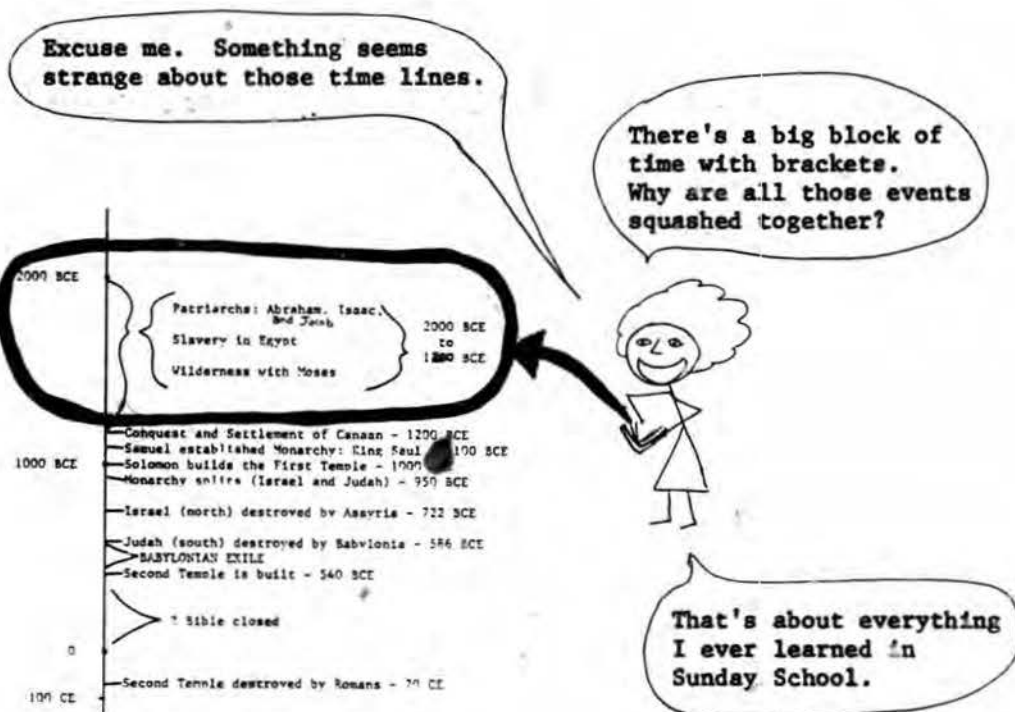
This is the time line you know and love. It goes from the Creation of the World until the Destruction of the Second Temple.

For convenience and simplification, we are going to cut it in half. From now on, we shall only use the half that starts with Abraham and Sarah.

(In terms of the Torah, we are only skipping the first 11 chapters of Genesis. They cover almost 2000 years very quickly.)



**IMPORTANT:** Don't think that Jewish history stops in 70 CE. IT DOES NOT!!! We are just using this date as a dividing point.



Yes, there is something strange—here's the problem. We do not really know exactly when all this happened. There are many different opinions, each with bits of evidence from the Bible or other ancient documents.

Even the evidence from the Bible gives different and conflicting information.

SO, what we have is this: the stories of the Patriarchs (Abe, Ike, and Jake) and the stories of Slavery in Egypt, of the very dramatic Exodus from Egypt, of the giving of the 10 Commandments, and of all the things that happened in the wilderness, etc., all come from a time somewhere between 2000 BCE and 1200 BCE.

The first event we can date pretty definitely is the Conquest of Canaan. Most agree it happened around 1200 BCE. After that, the dating becomes more certain.



Hey, don't worry. We can figure out the story. We are just realistic enough to know that exact dates from that far back are impossible to know for sure.



Let's get going with our walk through Jewish history. We are going to see how the religion was formed, then reformed, and then reformed again. We will begin to understand that Judaism has always been a LIVING RELIGION, changing and adapting to meet new conditions.

We shall start with Abraham and Sarah. According to tradition, they were the first Jews.

There is the old story about Abraham discovering the One God of all the world. In it, Abraham—who was just a boy at the time—figured out God BEFORE God ever approached him on the subject.

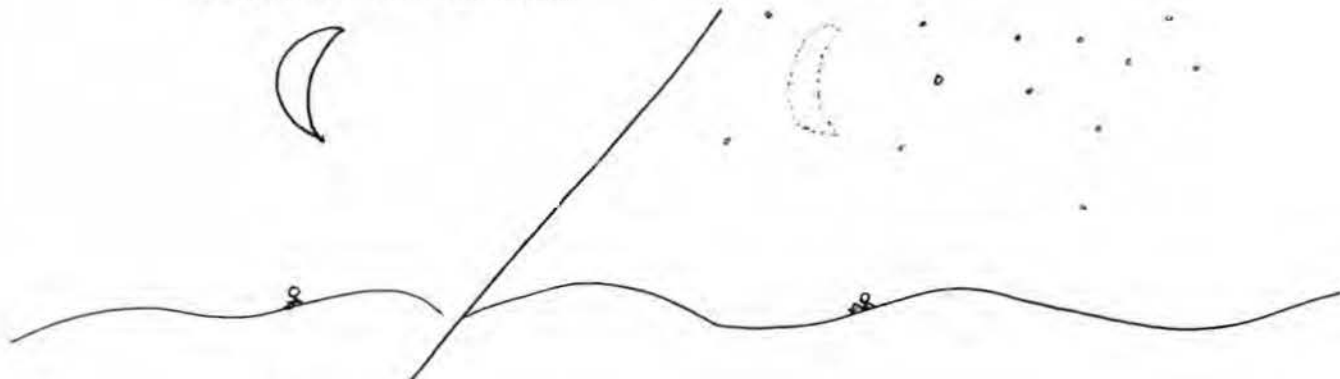
You probably read about it in first or second grade—or one of your parents read it to you.

#### ABRAHAM FIGURES OUT THE ONE GOD

Abraham was one of those kids who was always wondering. One day he was wondering about praying, worshipping. Whom should he worship?

He looked up at the blinding desert sun. "Wow," he thought, "That must be it. I will worship the sun because nothing is as powerful as the sun!" But later, the sun set.

As the moon rose that evening, Abe thought, "Oh, so the moon triumphed over the sun. I'll worship the moon." Later that night, the moon's glow was diminished gradually by the brilliance of the stars. "Ahhh," thought our young friend, "These stars are even more powerful than the moon."





The boy dozed off that night in the desert. He awoke in the early dawn. The stars were gone; the moon was gone; the sun had not yet risen. As it turned out that day, the sun never did appear. A cool front was moving in during those dawn hours. The sky was cloudy all day.

Young Abraham was really perplexed. (That's a fancy word for very mixed up.) He sincerely wanted to be a religious person. He did not want to worship the wrong thing. But, but, but, what was the right thing??!!

He just sat there, thinking, feeling very much alone.



That is about as far as the old story goes---except that, somehow, Abraham figured out on his own that there must be One God of everything. However, the story does not really tell us about Abraham's incredible thinking experience. Let's go deeper.

Try to imagine yourself as Abraham, sitting there, looking all around the world, trying to make a very big decision. He had to figure out the most important thing in the world---the thing or things worth worshipping. He had to put the whole world together in his understanding and then identify the WORSHIPABLE.

He sat there, on that hard desert ground, looking at all the things in his world.

There was the desert, the sparse vegetation, the mountains in the distance, the sky full of fantastic cloud shapes---an occasional patch of bright blue. There were the outlines of tents across the valley. There were the voices of people, the grunting of the camels, a hawk's piercing cry.

Now, Abraham was a thinker---but there was just too much to think about. He glanced down at the ground where he sat.

There were grains of sand, bits of rock, an insect scurrying along. A fly buzzed nearby. A few wisps of grass tried to grow in the harsh desert wind.

In every piece of the world, there was another entire universe.

Suddenly, he noticed a tiny thought. It was somewhere in the back of his mind---like a little spark. When he concentrated on the thought, it seemed to die. But when he continued looking around at all the things in the world, it was as though his thinking fanned the spark--

made it glow. His thought grew and grew. Soon, his mind was ablaze with an incredible possibility.

Looking around at all the different, unrelated things, he seemed to sense a single power behind them all. He looked more and more, noticing everything: the twinkling of bells on a saddle--bells being played by the wind, a mosquito swooping and diving around a camel's tail, the scrunch of the sand and the swish of the fabric as someone entered her tent. Every thought fanned the fire in his mind. Behind every single, solitary, individual, separate thing, Abraham sensed a single essence. There was the One, the All.



"My people," he thought, "call many things gods. There are gods of wood, and thunder, and cows. There are gods of oases, palm trees, and fire. However..." His thinking blaze was too fast to write down.

He was able to remember this: "I will call this one source of everything a new name. I will call it God---with a capital G."

~~god(s)~~

God



Abraham did not know it, but he was in the process of starting a brand new religion. We know that religion as Judaism, though that name would not be used for many centuries.

The thing for you to understand is that ABRAHAM CREATED HIS RELIGION BASED ON THE WORLD HE SAW.

Check out this chart:

JUDAISM =

relationship of Jews  
with REALITY---especially  
the most important thing  
in Reality (God).

Once Abraham sensed the One God--with a capital G--he was only getting started. He then had to figure out a way to relate to this One God.....



Dig: we're going to answer that question in a minute. But first, it's time for you to meet a very close friend of mine. Her name is Conceptual Analysis.



Hey, don't laugh!  
What's your name?

Here she is.

(high voice)  
Oh, HI! My name is  
Conceptual Analysis.



Reality → Religious  
Response

Not only is she pretty,  
she is brilliant!



My friend, Eliyahu, asked me to help out in his book. He wants me to help you understand the different ways Jews have been Jewish.

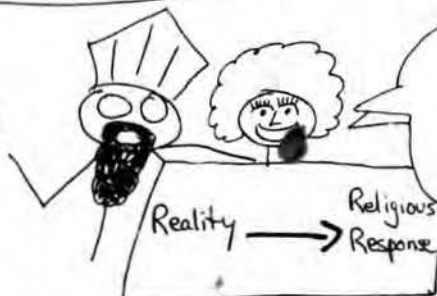
Look at my outfit, up close.

Reality → Religious  
Response

You see, over the years,  
Jews have based their  
**RELIGIOUS RESPONSE** (religion)  
on the particular **REALITY**  
they faced.

By the way, you can call me Connie, for short.

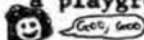
With me to explain, you will find out about the 4 very different stages of Judaism—and the little variations of each. You will also find out how each stage was the Jewish attempt to relate to the One God.



Yeah! In a minute, we are going to show you an outline of the first stage of Judaism, broken down into REALITY and RELIGIOUS RESPONSE. But first we want to explain what it is.

You see, REALITY is just a fancy word for WHAT THE WORLD IS LIKE—specifically WHAT YOUR WORLD IS LIKE.

If you are a 3 year old, your world or REALITY is made up of several basic factors: your parents, brothers and/or sisters and/or relatives, neighbors, your house or apartment, meals, television, toys and books, a playground, a teddy bear or doll, etc.



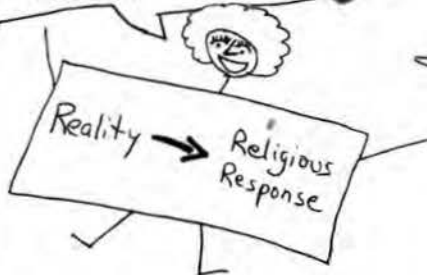
There may be a crisis in the Middle East, a sale on spaghetti sauce at the grocery, a hilarious joke told to Ms. Green's sixth grade class, but your world just does not have other things. Your REALITY and understanding of what life is and how you should live it is based on YOUR WORLD and REALITY, and not on someone else's.

Take another example. You are a 12 year old living 4000 years ago in Haran, a city in the area now called Syria. Your father is involved in business. You have traveled a bit and have seen the desert and the many villages in your region. You know about camels, and donkeys, and sheep, and goats, and walled cities, and making a fire, etc., etc., etc. As much as you know and see in your Reality, you do not know the kinds of things that might exist in another person's Reality. So, rather than living your life based on another person's world or Reality—say that of a girl living in a fishing village—you live your life based on YOUR REALITY, what you see and know in your world.

What all this means is that Abraham, who lived at a particular time and place in a particular world, based his understanding of Reality on his world. In other words, his Reality was his world. The way he lived his life can be called his RESPONSE TO REALITY. The particular religion he created can be called his RELIGIOUS RESPONSE TO REALITY.

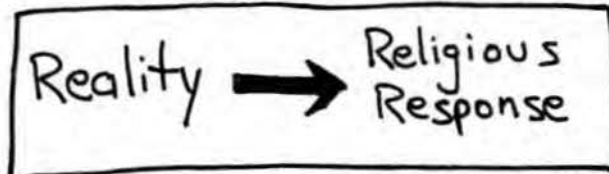
As we go through Jewish history, we shall find that different Jews faced different REALITIES. As a result, their RELIGIOUS RESPONSES also differed.

Sometimes, one guy's Reality was just a little different from his parents' or grandparents'. So, his Religious Response was pretty much the same.



But, sometimes, a Jew's Reality was very different from her parents' or grandparents'. In that case, her Religious Response was very different, too.

Check out Connie's outfit again and see if it makes more sense.



As we go through history, she will be modeling many other outfits. Each time REALITY changes, the RELIGIOUS RESPONSE (JUDAISM) will also change.

# WARDROBE



Here are the 4 Stages of Judaism:

#1: God Speaks

#2: God Spoke

#3: There is Something Else God Said

#4: God Thinks (Tapping the Mind of God)

Here is how Stage #1 breaks down with the REALITY/RELIGIOUS RESPONSE structure.

Judaism Stage #1: GOD SPEAKS

A. First Jewish Reality: Sojourning

1. Reality: tent society, semi-nomadic shepherds, tribes led by patriarch (father)
2. Religious Response: Abraham's Patriarchal Religion
3. Reality stayed the same, so religion of next few generations remained the same (Isaac's, Jacob's)

B. New Reality: Slavery

(we do not really know much about this time)

C. New Reality: Wilderness

1. Reality: tent society, many tribes, need to cross hostile territory (survival needs!)
2. Religious Response: Moses' Prophetic Religion
3. Reality stayed the same for many years, so religion through the time of Joshua remained the same

D. New Reality: Settlement

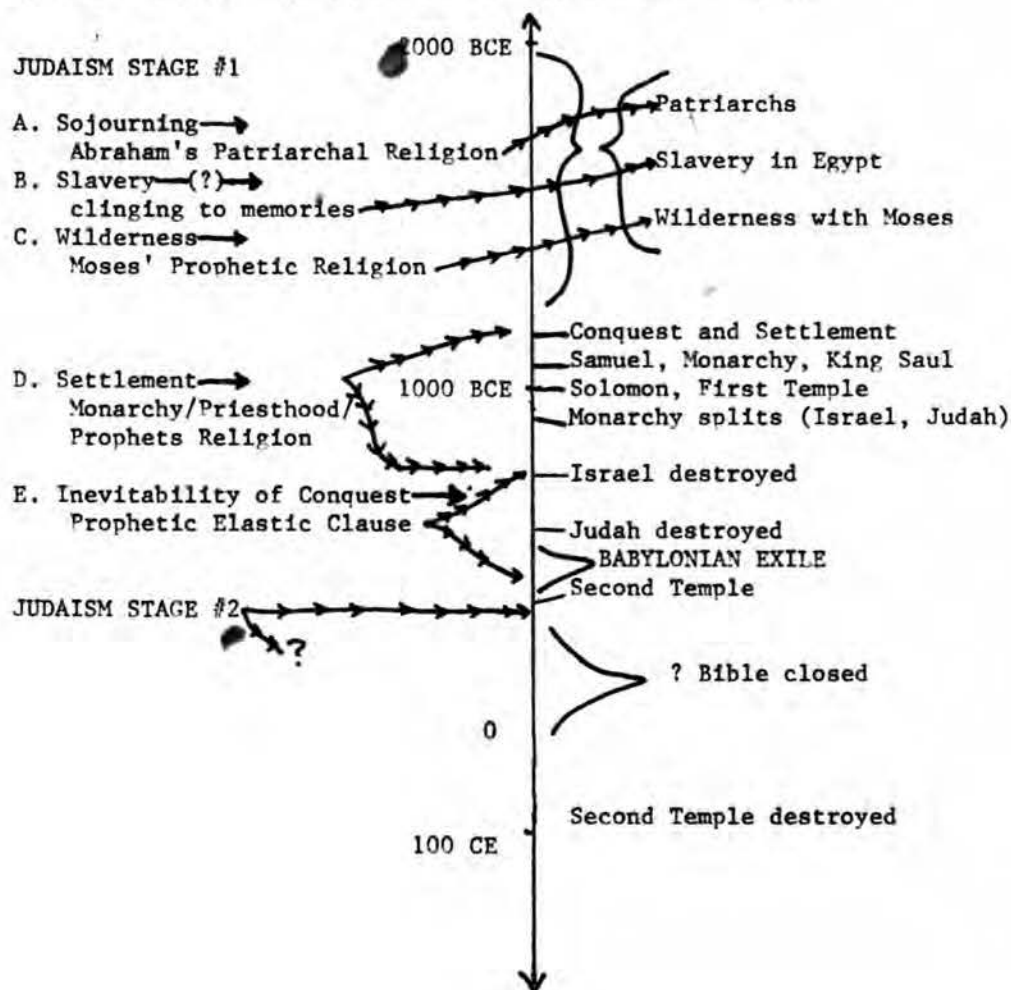
1. Reality: sedentary, enemies trying to invade
2. Religious Response: Monarchy/Priesthood/Prophets Religion  
@ response to the response: struggles between Prophets and Priests and Kings over many generations
3. Reality stayed the same, so basic religion and struggling continued



### E. New Reality: Inevitability of Conquest by Giant Empires

1. Reality: sooner or later, one of the gigantic empires would conquer the little Hebrew kingdoms
2. Religious Response: Prophetic Elastic Clause---added to the Monarchy/Priesthood/Prophets Religion
3. Reality turned out to be just like they predicted, so through the years after the conquest---the Babylonian Exile---the religion remained the same

This Judaism Stage #1 ends just after the Babylonian Exile---on around the time they built the Second Temple. The time line on this page shows you how the REALITY/RELIGIOUS RESPONSE understanding corresponds to the Time Line of the Bible (pages 78 (13) and 81 (16)).



Hey, that last bit about the outline and the way it fits on the time line is pretty complicated. You don't really need to understand it perfectly NOW. It's more like a preview to a movie. By the time you finish the chapters on Stage #1, you'll have it all well under control.



Yeah! You will understand how the religion of the Jews changed as the world of the Jews changed.



\* \* \* \* \*

### Chapter 3 - SOJOURNING AND ABRAHAM'S PATRIARCHAL RELIGION

That first stage of Judaism is called GOD SPEAKS because, in it, the people always believe that God speaks to humans. There are several variations on this theme of GOD SPEAKING. At a certain point in time, when the people believe that God does not speak to humans anymore, it will be time for a new classification, the second stage, GOD SPOKE.

In this first stage, this first theme of Judaism, the first Reality is that of Abraham and Sarah. Remember the outline?

#### A. First Jewish Reality: Sojourning

**REALITY:** Abraham and his lovely wife, Sarah, lived in what we call a **TENT SOCIETY**. As you can imagine, they lived in tents.

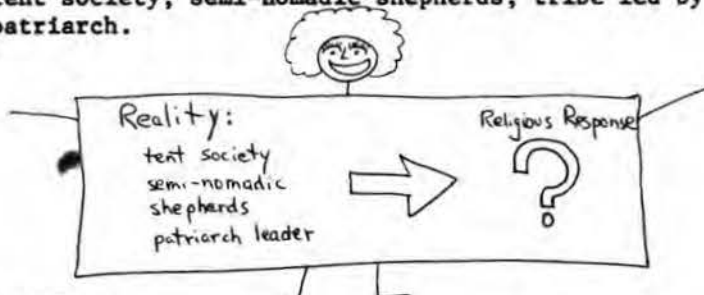


Why did they live in tents? Because they were SEMI-NOMADIC SHEPHERDS. You know what being a shepherd means. The SEMI-NOMADIC means that they moved around a lot. (SOME OLDER BIBLES OR PRAYERBOOKS CALL THEIR MOVING AROUND SOJOURNING.) What they did was move from one area to another seeking pasture for their flocks of sheep and goats. The flocks would graze out an area after a few weeks or months, and then, they would move on. If they moved around every day or every week, they would be called NOMADS, but since they changed pastures less frequently--some years, only a few times per year--they are called SEMI-NOMADS.

They lived in what we call **TRIBE**. Their tribe was pretty much like a big family---with lots of extra people. There were Abraham and Sarah, later little Isaac. There was Ishmael, Abraham's son by Sarah's maid, Hagar. There were Hagar, of course, and other servants like Eliezer. There were Lot, Abraham's nephew, and his wife and family, etc. This movable household operated like a big family, the main leaders being the father and the mother.

These FATHER and MOTHER roles of the tribal leaders lead to our terms for the early Hebrew tribal leaders, PATRIARCH and MATRIARCH (from the Latin for Father and Mother).

REMEMBER: tent society, semi-nomadic shepherds, tribe led by patriarch.



RELIGIOUS RESPONSE:

Now, remember, Abraham had sensed the One God as being behind everything in the world. What he and Sarah wanted was a relationship with that One God. For starters, they believed that the One God was always present, no matter where they were in their SEMI-NOMADIC wanderings.

You could say that the One God moved around with them.



They also believed that the One God would speak with the tribal leader, the Patriarch, telling him instructions on how to lead the tribe, how to solve important problems, etc. This One God was like the Patriarch's Patriarch.



When they wanted to worship or pray to this One God, they would sacrifice one of their animals. For these early Hebrews, SACRIFICING meant killing an animal and cooking it in honor of God.

I was in this library, see  
And I was reading this  
ancient book. It was full  
of stories about ancient  
religions.

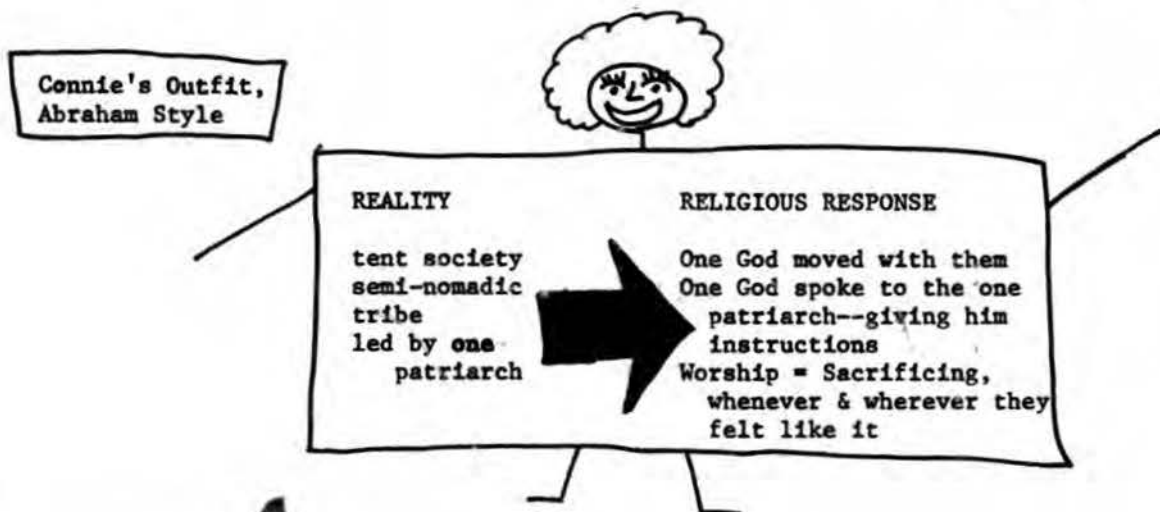


In one story, there was this  
guy named UT-NA-PISH-TIM who  
was sacrificing to the gods.  
The story said that all those  
gods were hovering over the  
sacrifice like a bunch of  
flies, loving the smell.

In many ways, a sacrifice was like a barbeque. Presumably, God enjoyed the smell of the roasting meat. Then, the people would eat the meat in honor of God. Non-Hebrews, like UT-NA-PISH-TIM, also had sacrifices---except that they would cook and eat the meat in honor of their gods. SACRIFICING WAS THE ANCIENT WAY TO WORSHIP.

How often would they worship? There was no set schedule. They would worship whenever they wanted to express their feelings of thanks or love or need to the One God.

(Also, there was not just one place where they could worship. They worshipped wherever they happened to be.)



As you recall, Abraham and Sarah had a son, Isaac. And Isaac got married to a girl named Rebecca. As Isaac and Rebecca lived their lives, the world remained pretty much the same as it had been for Abraham and Sarah. Reality did not change very much from one generation to the other. Isaac was a semi-nomadic shepherd, living in a tribal tent society. Therefore, the Patriarchal Religious Response of Abraham continued to fit the bill. Reality was even the same for Isaac and Rebecca's boy, Jacob, and for all of his boys (count 'em, 12). They all had this same Religious Response.


**However**, life and Reality just did not stay the same forever. Now, we are talking about a long time, several generations of people and their lives. According to the story, Jacob and his tribal family moved down to Egypt in search of food. It was nothing unusual for semi-nomads to move. What was unusual was that they stayed for a long, long time. And, unfortunately, their hosts turned out to be--uhhh--less than hospitable: the Hebrews were forced to be slaves to the Egyptians.

New Reality.....

# Chapter 4 - SLAVERY AND ?

Because slavery was a new Reality, we historians should be on the lookout for a new Religious Response. Remember the outline:

## B. New Reality: Slavery



Unfortunately, we have a problem. We don't know very much about this time in history---except that it was bad.

**REALITY:** The Hebrews were forced to be slaves---they had to work very hard and they did not get paid for their labors. The Bible mentions other kinds of oppression. For example, in Exodus, chapter 1, there is the story of the Egyptians killing all new born Hebrew boys. There was probably much more oppression and discrimination against the Hebrew slaves.

**RELIGIOUS RESPONSE:** We really do not know. However, the Bible does give us a few hints.

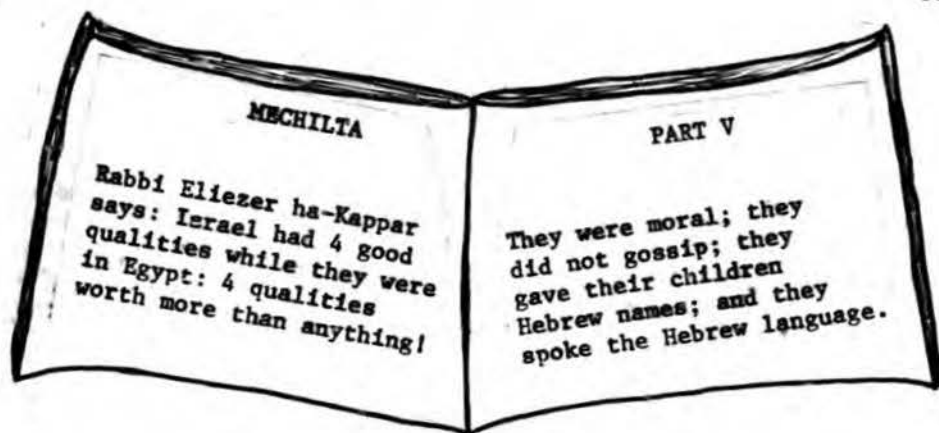
Apparently:

- 1) The Hebrew slaves kept their sense of being Hebrews---of being the descendants of Abraham, Isaac, and Jacob.
- 2) The Hebrew slaves clung to memories of their tent society, their semi-nomadic life in Canaan, and their tribal leaders, the Patriarchs.
- 3) The Hebrew slaves kept believing in the One God: that this One God had traveled with them to Egypt and would free them from slavery SOON.

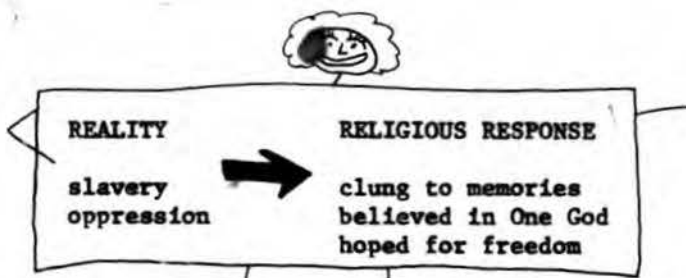


Since all we have are guesses, let's see a bit of traditional Jewish guessing. The Rabbis of the Midrash did some historically imaginative speculation about Jewish life during slavery.





Connie's Outfit,  
Slavery Style



But, Baruch Hashem (Praised be The Name), slavery did not continue forever. We have all heard the story of the amazing Exodus from Egypt, YETSIYAT MITSRAYIM, starring God, Moses, Pharaoh, and a cast of thousands.

(dramatic illustration)

YETSIYAT MITSRAYIM יְצִאת מִצְרָיִם

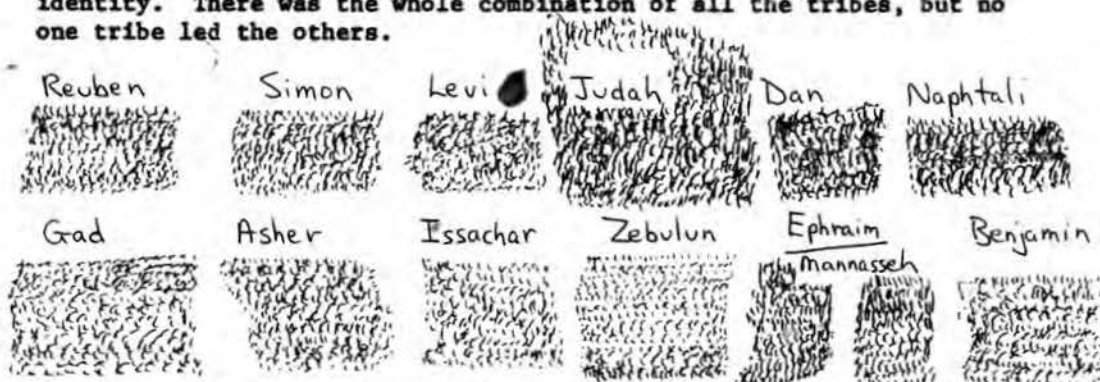
Suffice it to say that these incredible events led the Hebrews from one reality to another.

## Chapter 5 - WILDERNESS AND MOSES' PROPHETIC RELIGION

When the Israelites finished dancing and singing on the other side of the Red Sea, they were faced with a world much, much different from the world they had known as slaves in Egypt. They were in the wilderness, the desert of the Sinai peninsula. If you are following the outline, we are ready for

### C. New Reality: Wilderness

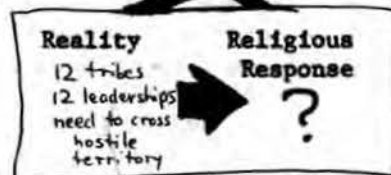
**REALITY:** The people still had a tribal society, but, by now, the one family tribe had grown to 12 tribes. There was one tribe for each of Jacob's sons. Each tribe had its own tribal leaders and its own identity. There was the whole combination of all the tribes, but no one tribe led the others.



The biggest change was from a Reality of semi-nomadic shepherding to one of trying to survive and cross a very hostile territory. Back before slavery, they had moved around searching for good grazing land for the flocks. Occasionally there would be a drought, a flood, or an unfriendly tribe in the area. But, in the wilderness, survival was constantly precarious. There was not enough water, or food, or shelter. Various non-Hebrew tribes often attacked. Like the people used to say (Exodus 14.11 and other places),



**REMEMBER:** 12 separate tribes, 12 tribal leaderships trying to work together, the need to cross a very hostile territory.



**RELIGIOUS RESPONSE:** To begin with, the Hebrews felt like the One God was their travelling companion. The Bible speaks of a pillar of fire by night and a pillar of smoke by day---symbols of God's continuing presence. But more than this fantastic imagery, there is the very interesting custom mentioned in Exodus 33. Just as the people lived in tents, Yahweh\*, the One God, also had a tent---a personal tent to stay in during the long, arduous journey.

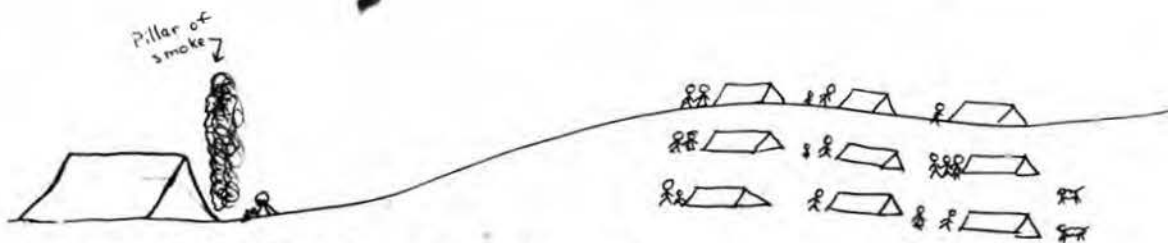
**Exodus 33:7-11**

Now Moses used to take the tent and pitch it outside of the camp---far off from the camp. He called it The Tent of Meeting. Anyone who wanted to meet with Yahweh\* went out to this Tent of Meeting, outside of the camp.

Whenever Moses went out to The Tent, all the people got up and stood at the doors of their tents and watched Moses walk to The Tent and enter it. When he entered The Tent, the pillar of smoke came down and stayed by the door of The Tent; that is when Yahweh spoke with Moses.

When all of the people saw the pillar of smoke at The Tent's door, they would all pray to Yahweh as they stood at their tent doors. You see, Yahweh spoke to Moses face to face, like a person speaks to a friend.

Later, he would return to the camp, but his assistant, Joshua the son of Nun, would stay at The Tent.



\* Yahweh - the ancient Hebrew name for the One God. Actually, the name is יהוה or Y H V H. We just think it was pronounced Yahweh. There is a Jewish tradition not to say this name---it is much too holy. Those who follow this tradition say ADONAI everytime they see YHWH or YHVH, the very holy 4 letter Name of God. Adonai is a title of respect meaning SIR or LORD---THE Sir or THE Lord.

God had a tent, too!



Now you might be wondering about some other places in the Torah where it talks about a much fancier Tent of Meeting—one with all sorts of exquisite curtains and gold ornaments and sacrificial altars, etc. I think that we have descriptions of 2 different Tents.

The simpler Tent of Meeting is from further back. The fancier Tent is from a more modern time. This is the kind of WEAVING that went on in the putting together of the Torah: they would take 2 different customs and weave them together, making it look like one custom. When we identify the different strands, we are able to see different stages in Judaism. The simpler Tent of Meeting is from a simpler time, a time like the wilderness when there were not a lot of frills and extravagance. The fancier Tent is what people in richer and fancier times liked to imagine.

Hmmm. where were we?



Oh yes.

You had just finished the part about God having a tent just like the people had tents.



As for leadership, you will recall that each of the 12 tribes had its own tribal leaders. The Bible speaks of tribal elders. But if the whole people were to function as a unity in the wilderness, they needed a single leader for them all. Actually, they had gotten this sort of leader right before they left Egypt. He was Moses.



MOSHEH (MOSES) מֹשֶׁה

Moses was the one Israelite who had private, face to face conversations with Yahweh, the One God. Moses was the one who led all the 12 tribes. And, he was the one who represented everyone else at The Tent of Meeting—the simple one—out away from camp. His relationship with Yahweh was even more special than the kind a regular member of the chosen people had.

The leader still got messages from the One God, but the leader was no longer a Patriarch (father). Now, he was called a PROPHET (ONE WHO SPEAKS FOR GOD).



You may want to note that having Moses as the leader of all the tribes was a pretty gigantic change. IT MEANT THAT THE ONE GOD COULD CHANGE THE WAY THINGS ARE DONE. A few generations ago, anyone suggesting that God would speak to someone other than the Patriarch would have been laughed at—or punished for treason. BUT, AS REALITY CHANGED, THE WAY THE PEOPLE RESPONDED CHANGED TOO!

There are more changes coming—soon.

The CONTENT OF THE MESSAGES FROM YAHWEH changed in the wilderness. In the Patriarchal days, the One God only gave instructions for big things---major decisions in life, not specific, day-to-day details.

Take the example of Abraham. In Genesis 12, Yahweh told Abram (his name got changed later) to leave Haran and to travel to a place He would show him. Later, Yahweh told him, "This is the place. I give it to you and your descendants." That was all Yahweh said: no details on which road to take, how many people to take along, or how they would take care of themselves along the way. The instructions were very, very general.



The details were left up to the Patriarch---because the details were the kinds of things the Patriarch could figure out on his own. Yahweh did not need to get involved with the little things.

**However**, contrast that with the way God operated with a Moses. Yahweh was constantly talking to him, giving him details, details, and more details. Since the messages came every day, there are many, many examples in the Torah. Let's just look at one of them, from Exodus 16. It is about the way Yahweh helped the people with their daily necessities. They had been complaining about the shortage of food in the wilderness.

#### Exodus 16:4-5

Then Yahweh said to Moses: Behold, I shall cause bread to rain from the heavens for you. The people shall go out and gather a day's portion everyday---ONLY A DAY'S PORTION. (We'll see if they follow My instructions.) Then, on the sixth day, they shall prepare what they bring in and, miraculously, it will be twice as much as they gather daily.



Do you see the difference?  
In Patriarchal times, they  
didn't need a message from  
Yahweh for something like  
food. The Patriarch would  
just have worked it out  
on his own.



Or, if they did need  
help, all Yahweh would  
have said was something  
like "It'll rain bread."  
The Patriarch would work  
out the details.

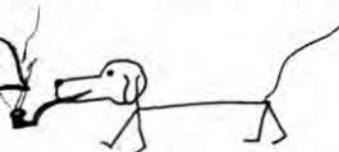
The Patriarchs were able to handle the details in their environment. For the kinds of problems they faced, they did not need words from Yahweh. But, in the environment (Reality) faced by the Israelites in the harsh, dangerous wilderness, extra help was needed, and the One God helped their leader to lead them to safety.

Yahweh,  
in a sense,  
rose to the  
occasion.



There are many other examples. When Moses had some troubles with leading the people, Yahweh got personally involved and gave Moses advice on leadership (Exodus 17). When Amalek led his tribe against the Israelites, God again got personally involved.

The point is this:



In the wilderness, things were very different. The people and their leaders had different needs, different problems. To meet this need, their idea of the One God "expanded operations" and helped them in new and different ways. Because their REALITY changed, their RELIGIOUS RESPONSE changed too, to adapt to the new conditions.

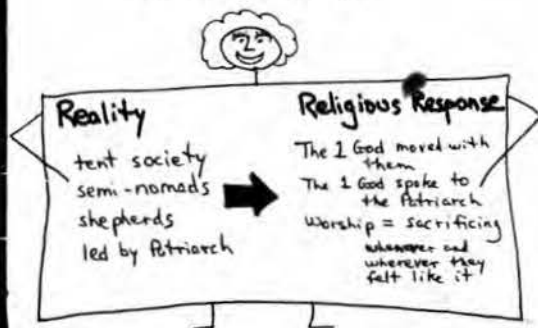
There is one last thing: not everything in the Religious Response changed. Their worship stayed the same. It was still very loose. They sacrificed animals to Yahweh just like their ancestors in Patriarchal times had done. They did their sacrifices whenever and wherever they felt like worshipping. Anybody who wanted to was allowed to worship. There were no secrets or special procedures.

You see, when the Hebrews' Reality changed, their Religious Response CHANGED AND STAYED THE SAME.



They still believed that Yahweh spoke to them through their leader, but the leader was a different sort. He was not a Patriarch, but a Prophet, not a father of the tribe, but a single leader for the whole people. They still believed that Yahweh traveled with them, but now they had a Tent for Him/Her. As Yahweh traveled with the people through the wilderness, the messages the people received seemed different from the old types of messages---back in the Patriarchal days. They came much more often and contained details, timetables, and very specific instructions for many, many things. They still believed that they could worship the One God with sacrifices, that anyone could do them, and that there was no set schedule for when they had to worship.

#### ABRAHAM'S SOJOURNING STYLE



#### MOSES' WILDERNESS STYLE



JUDAISM HAD CHANGED TO MEET NEW CONDITIONS (REALITIES): YET IT HAD STAYED JUDAISM. (See Story to Contemplate #2.)



They were seeing another side of the same God.

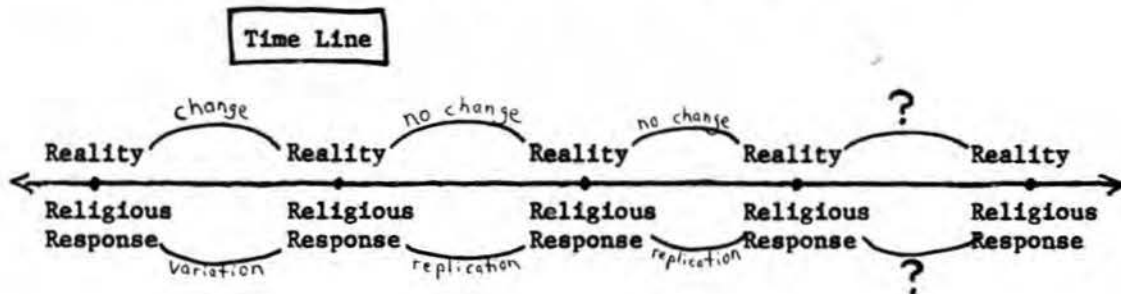
We speak of Moses and his generation as though they were a long time ago—and they were. But, in many ways, their choice is just like ours.



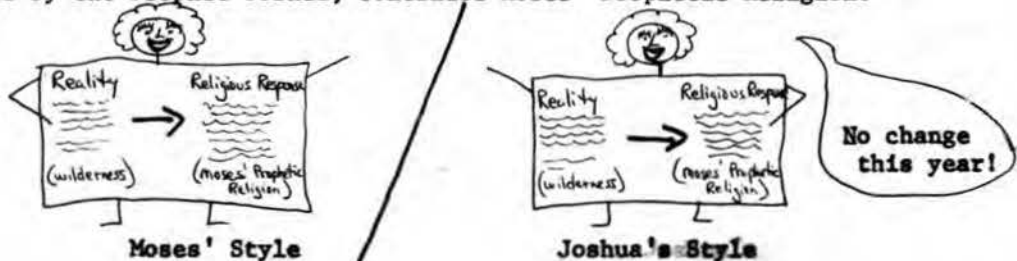
Each generation faces this choice: Has our Reality changed enough to warrant a change in our Religious Response, OR has our Reality stayed pretty much the same—meaning that we should keep our Religious Response pretty much the same? It's a big question.

Moses' generation answered YES to the first possibility: the changes they made were impressive and vital.

Joshua's generation, the next generation, answered YES to the second possibility: they decided to keep the ways of Moses' generation. "We like the changes Moses made; they seem to meet our needs. Reality has not changed much, THIS TIME."



Joshua's leadership was like a mirror image of Moses'. The people's religion was also just like that during Moses' time. The Israelites, led by the Prophet Joshua, continued Moses' Prophetic Religion.



Were there any changes in Reality, from Moses' time to Joshua's? If there were, why do you think they were not big enough to warrant a change in Religious Response?

The next generation, that of the prophet Samuel, was a TRANSITION time. The Reality and Religious Response were pretty much the same as they had been for Joshua's and Moses' generation AT FIRST, but Samuel led the people to a new Reality. THE CHANGE OCCURRED RIGHT IN THE MIDDLE OF HIS CAREER.

(The main change was that the Israelites needed military leadership, something Samuel just could not provide. He turned to a great military leader, Saul, so that Saul could lead the people with the advice Samuel received from the One God.)

Wow, This stuff is really fascinating. Moses the prophet. Joshua the prophet. Samuel the prophet. They all practiced Moses' Prophetic Religion.

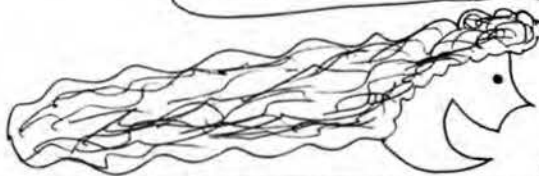


Yeah! Now I'll be a prophet, too. Hark, lo, verily, soon there wilst be an interruption---yea, a slight digression, even a break in the action!



INTERRUPTION (between Chapters 5 and 6) THE BOOK OF JUDGES????????????

Hey, you with the beard!



I got a devastating question for your brilliantship:

You went straight from Moses to Joshua and then straight to Samuel. WHAT HAPPENED TO THE ENTIRE BIBLICAL BOOK OF JUDGES? Where is it---in your pocket? Yuck, yuck....

Yes.





(in very high voice)

Oooooooooohhhhhhhhh.

(back to regular voice)

You want to know about the Book of Judges—the one that comes between the books of Joshua and Samuel in the Bible. That is an excellent question.

Here, take this gold star.

# COMPUTER PRINTOUT:

## Bible, The

### Table of Contents:

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy  
Joshua  
Judges  
I Samuel  
II Samuel  
I Kings  
II Kings  
etc.

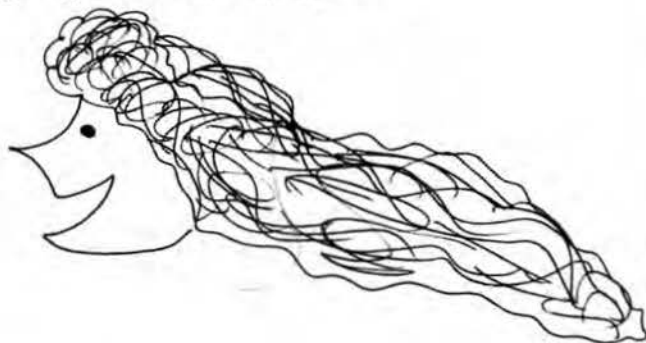


Why did we go straight from Joshua to Samuel, skipping the book of Judges?

Biblical scholars have raised many questions about the sequence of the books in the Bible. Many think that the book of Judges belongs somewhere else.

The book of Judges does not seem to fit in where it is, between Joshua and Samuel. Joshua and Samuel describe very similar Realities and Religious Responses, AS THOUGH THEY BELONG TOGETHER. The stories in Judges just do not fit in.

Well then, if the order goes straight from Joshua to Samuel, where does Judges belong?





Hummmmm. Well, if the order goes straight from Joshua to Samuel, where does Judges belong?



A possibility that makes sense to me is that the stories in Judges are from the period right after the Patriarch Jacob---on around the time he and his boys were heading down to Egypt.

Some scholars think that only some of the Israelites went down to Egypt and became enslaved. That would mean that only some of them suffered and got freed. That would also mean that, while some were suffering down in Egypt, other Hebrews/Israelites continued to live in Canaan and had all sorts of experiences. Some scholars think that these other experiences are in Judges.

Here are 2 of the many hints these scholars have found:

- (1) The Judges stories seem more representative of life in Patriarchal times. The people are semi-nomads, though they seem to move around within certain areas. The tribes are separate. Though they do get together occasionally—for emergencies—they are more like neighbors than a unified people.
- (2) In the book of Judges, there is a very famous song, The Song of Deborah. It was sung by Deborah, a famous judge, after the Hebrews had won a great victory. (She had been very inspirational.) In it, she praises the One God for making the victory possible. However, she does not even mention the greatest thing the One God, Yahweh, ever did for them.

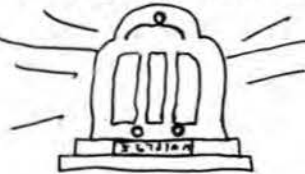
She does not say one word about the Exodus from Egypt. This is strange because songs of victory—ALWAYS mention the first victory Yahweh won for the Israelite people---the victory over the Egyptians, the greatest Jewish experience ever. Therefore, some scholars think that this song comes from a time BEFORE THE EXODUS EVER HAPPENED.

What do you think?





We now return you to our regularly scheduled book.



## Chapter 6 - SETTLEMENT AND THE MONARCHY/PRIESTHOOD/PROPHETS RELIGION

Anyway, the people did finally reach their destination, CANAAN, THE PROMISED LAND. Joshua was their leader during the early days of conquering the land from the Canaanites. You see, even though Yahweh had promised them the land, they still had to fight for it.

You could say that the PROMISE was that the Israelites would win the fight.



In any event, the return to the ancestral land required military leadership---similar to the kind of leadership needed to cross the desert. Joshua provided the abilities they needed in a leader during the Conquest.

However, once the people had gotten to the land and begun to settle it, the situation changed dramatically. THEIR REALITY CHANGED FROM THAT OF A MOBILE SOCIETY TO THAT OF A SEDENTARY SOCIETY.

MOBILE means moving,  
nomadic or semi-nomadic.

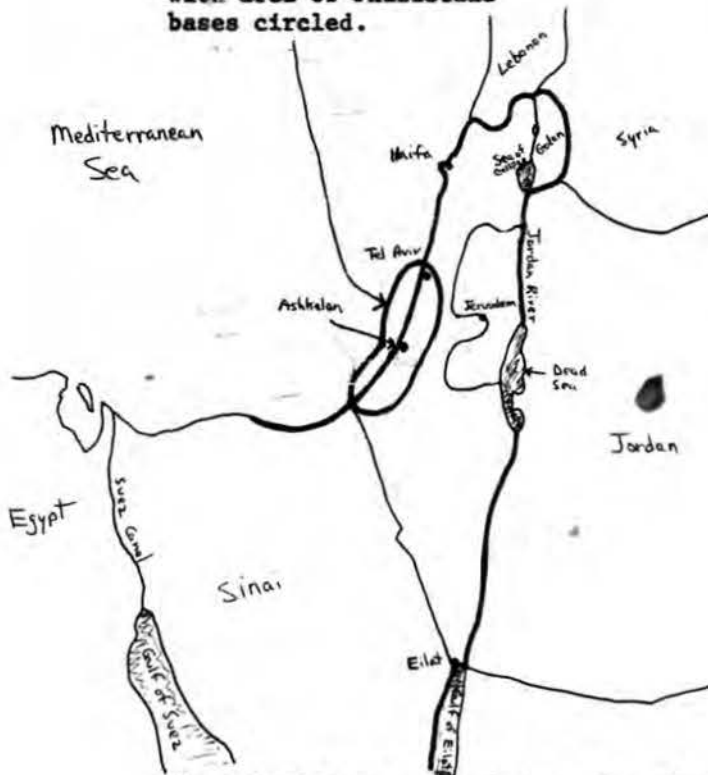


SEDENTARY means  
staying in one place.

Samuel, their TRANSITION leader, led them from one reality to another. As we said before, the change occurred right in the middle of his prophetic career.



Map of Modern Day Israel  
with area of Philistine  
bases circled.



The Philistines planned  
to do the same thing the  
Israelites had done: TAKE  
OVER THE LAND OF CANAAN.

There was a lot of this  
country-grabbing going on  
in the ancient world. Why  
do you think people did  
it then?

Why do you think people  
or countries continue to  
do it today?

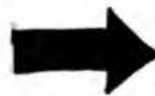
These Philistines posed a genuine threat to the Israelite tribes. When Moses and Joshua had led them, moving through the wilderness and conquering the Land of Canaan, they had represented a formidable military force. But now, spread out in a thousand canyons and mountain meadows, the Israelites were very, very vulnerable.

SETTLEMENT MEANT ATTACHMENT TO THE LAND—INVASION THREATENED EVERYTHING  
AND EVERYONE!



#### REALITY

settlement  
Philistines  
trying to  
invade  
tribes spread  
out



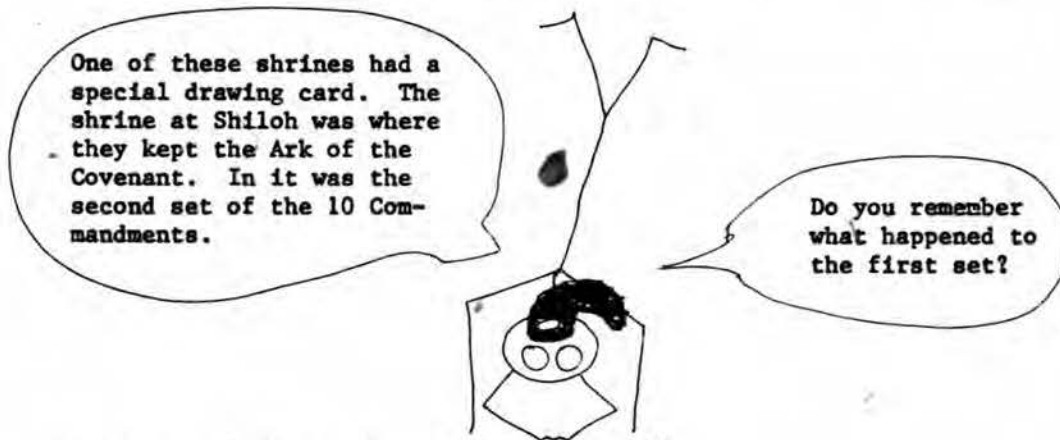
#### RELIGIOUS RESPONSE

?

CUSTOM-MADE FOR  
THEIR REALITY!!

**RELIGIOUS RESPONSE:** Since the people had stopped moving around, as far as they were concerned, Yahweh, the One God, had also stopped moving around. God was, in the people's beliefs, present in the entire country.

There were some special places, **SHRINES**, that people thought were extra holy. People could worship wherever and whenever they felt like it, but they would visit these shrines for special occasions.



(Hint: see Exodus 32)

As for the relationship between Yahweh and the people, He/She continued to communicate instructions to them through a Prophetic leader. Samuel was the leader, prophet, during this early settlement.

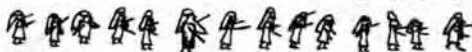
However, the Reality of attachment to the land and the threat of an invasion seemed to call for more than Samuel could give. Oh yes, it was important to have a spiritual leader like Samuel, but the Reality of Philistine invasion scared the people. They wanted--they needed--a military leader, a general to lead their defenses.

It was something like this:

(See First Samuel 8)

Sam! Oh Sam! Hey, you know and we know and the Philistines know that if we don't get ourselves a general or king or something to lead us in a united defense, WE GONNA LOSE!

But don't you understand? The One God is our king. Yahweh is our general. God rules through me, His/Her assistant.



Yeah, but Sam. All the other peoples have regular human kings. Why can't we have a human king to lead us in battle?

Besides, a heavenly general was fine for Joshua, but face it, military leading is just not one of your talents.



Hmmmmmm.

We could still have Yahweh, our heavenly general, help us.



So, after much thought and quite a bit of input from the people, Samuel decided that a change was in order. Of course, in the story, Samuel is told by Yahweh to choose a king for the people. (Samuel is even told who to choose, Saul.)

Do you think that God speaks to people? How is it done? How do you know if God is speaking to you?



What about back in the Bible? Did God really TALK to people? Have things changed since way back when?

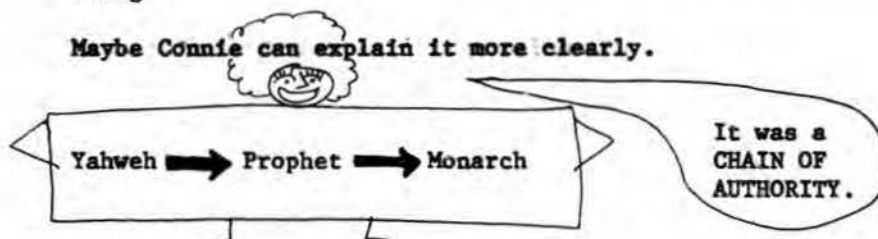
Now, get this straight: WITH SAUL AS KING, THERE WERE 2 MAIN LEADERS.

In the Patriarchal times, there was only one Patriarch for the tribe. (That is what the big fight between Jacob and Esau was about: which one got to be the single leader?) During slavery in Egypt, there was not much for the leaders to do, but each tribe had its own main leader. In the wilderness and during the conquest, there was certainly only one leader. Joshua was Moses' assistant, not an equal. He only took over after Moses' death.

BUT NOW, THERE WAS A KING AND THERE WAS A PROPHET. WHO HAD TO TAKE ORDERS FROM WHOM?????????

They worked it out this way: Saul was the MONARCH (King) and got to lead the army and the government. But Samuel was the only one who received messages from Yahweh. Since the real #1 boss was Yahweh, Saul needed the OKAY from Samuel (from Yahweh) for whatever he was doing.

Maybe Connie can explain it more clearly.



What all this meant was that the Monarch was vulnerable. The Prophet could withdraw God's authorization (of the Monarch) at any time.



You might find chapters 15-31 of First Samuel interesting. They tell what happened when Samuel and Saul disagreed. Samuel withdrew Yahweh's authorization from Saul and gave it to young David. ANNOINTING HIS HEAD WITH OIL was the symbol of Yahweh's authority. Saul found himself a king without the approval or authority of the One God---it was all downhill from there.

What happened to the first Israelite Monarch was a warning to all that followed: They had to keep on good terms with the Prophets.

Nonetheless, before Saul had his power taken away, he had started to organize the 12 tribes into a unified MONARCHY. Moreover, he started to get an army together---to fight the invading Philistines.

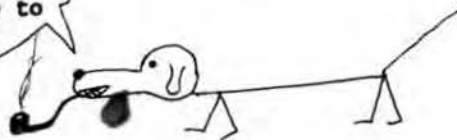
For Saul and all of his successors as Monarch, the centralized military became a hallmark of the Hebrew Kingdom. There were some great victories and some tragic defeats, but the army continued under all the kings, from Saul to Jehoiachin (the last king).





**CENTRALIZATION** is the process of unifying a spread out group or organization. Centralization did not only happen with the defense forces; the development of the Monarchy led to centralization of the religion, too. The Monarchs wanted to lead the entire country.

What did the Monarchs do to centralize the religion?



The main thing was to make JERUSALEM the main place to worship Yahweh. In other words, whereas people used to be able to sacrifice to the One God anywhere, the kings tried to make sacrificing a thing you could only do in Jerusalem---AT THE TEMPLE. A great Temple was built.



In case you have not recognized it yet, a big change was happening.

But there is more. In order to make Jerusalem and its Temple worthy of being the only place to worship, the monarchs decided to make the Temple a real showplace. Solomon, David's son, supervised the construction of a magnificent building. Then, he decided that the sacrificing should be done by experts. A person trained as an expert sacrificer was called a COHEN, a PRIEST (כֹּהֵן).

The Priests were FULL-TIME FUNCTIONARIES OF THE TEMPLE. Regular Israelites would bring animals to the Temple and hand them over to the COHANIM (PRIESTS כֹּהֲנִים), and then the Priests would go through the sacrificial ceremony.

Ceremony?  
What CEREMONY?



I dunno.  
I never heard of a  
CEREMONY before.



Excellent. It's wonderful to have such perceptive readers. There was no CEREMONY before. Before there was a Temple and a full-time priesthood, any Hebrew could sacrifice whenever and wherever he or she wanted. There was not any special ceremony or procedure: you just killed the animal and cooked it in honor of Yahweh.

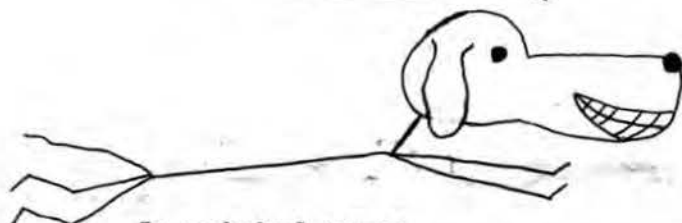
But, when the Monarchs decided to centralize the religion and to make the Temple in Jerusalem into a religious showplace, they had to make the "show" a good one. This does not mean that the worship was insincere or that the priests thought of their worship as entertainment. It means that the full-time priests were experts. They had everything planned and they were very graceful. They knew the beautiful prayers and chants by heart. They had practiced their parts and made the simple sacrifices into elaborate, beautiful, impressive ceremonies—all in honor of Yahweh.



One more thing: since the Jerusalem Temple sacrifices were officially the only sacrifices being done, they did not want to have them "just any ol' time." So, they set up a schedule. Everyday, the Priests did a morning sacrifice (SHACHARIT שַׁחֲרִית) and an afternoon sacrifice (MINCHAH מִנְחָה). On special days, like Sabbath and other holy days, there were special additional (MUSAF מוֹסֵף) sacrifices.

Hummm. Those names for the sacrifices are the names of the modern Jewish worship services,

SHACHARIT for morning,  
MINCHAH for afternoon,  
MUSAF for the additional  
services on holy days.



In technical terms:  
THERE WAS THE EMERGENCE OF AN ELABORATE CULTIC CENTER.

Worship had changed quite a bit. For military reasons, it was necessary to have a Monarch to unify the 12 tribes into one country. For unification reasons, the Monarchs thought it necessary to centralize the religion. And, in order to centralize the religion and make the centralization worthwhile, they built a magnificent Temple, hired a full-time expert priesthood, and developed rituals and ceremonies for worship. BECAUSE THEIR REALITY HAD CHANGED, SO HAD THEIR RELIGIOUS RESPONSE.

As you can well imagine, such big changes would be big news to all the Israelites. And, since those ancient Israelites were people just like us, you can bet there were bunches of different opinions. (See Story to Contemplate #3.)

I've taken the liberty of inviting 2 ancient Israelites here today to tell us what they think (thought?) about these significant changes in their Religious Response—in their official Religious Response.



Mr. Chayim Elisheva

I like the changes. Face it, the old system was fine for when we were a bunch of wandering tribes. But now, we're a modern sophisticated kingdom. Jerusalem is an international center for trade and culture. We deserve a more beautiful service, done by people who really know what they're doing. And frankly, doesn't Yahweh deserve it, too?!



Ms. Yael Dimonah

I don't like the changes. In the old days, we felt like we were part of the religion. We did our own sacrifices to Yahweh, expressing our own thanks, praises, and needs. Now they have all this fancy shmancy junk. It's like you're going to a show instead of a service. I simply can't believe that Yahweh only wants sacrifices in Jerusalem and done by those professional performers!



The people who liked the changes thought that the worship was improved by having experts do it. The people who did not like the changes thought that they were being excluded from their own religion.

There had always been people who seemed to be holier than everybody else. They were better at doing the sacrifices. People felt holier around them, etc. The Tradition even attributes this special holiness to one particular tribe, the tribe of LEVI. These LEVITES were chosen to be the special PRIESTLY TRIBE. They were the full-time expert sacrificers who worked in the Temple.

What do you think about all this?  
Which side do you think was right?  
(Could they both have been right?)

And what about this LEVITE business,  
one tribe being selected out of all  
the others to have a monopoly on  
the sacrificing?

Try this project. Pretend that you  
are back in the time of King Solomon,  
when the Temple was built and when the  
full-time expert Levitical Priesthood  
really got going. Pretend that you  
are on the King's council and that  
you are debating the wisdom of the  
changes.

Some of you should take the side  
FAVORING THE CHANGES IN THE RELIGIOUS  
RESPONSE. Some of you should take  
the other side, OPPOSING THE CHANGES  
IN THE RELIGIOUS RESPONSE.

Have your debate and see if you can  
work out the conflict.

After the guessing of your debate--your speculation on what an ancient  
debate would have considered--you can turn the page for Chapter 7,  
where you'll see the real-life opposition to the changes.

?

PRO

CON?

# Chapter 7 - A RESPONSE TO THE RELIGIOUS RESPONSE

As you recall, usually we look at the people's REALITY and then see how their RELIGIOUS RESPONSE somehow fit it.

Reality → Religious Response

However, in this case, the RELIGIOUS RESPONSE created its own NEW REALITY, which, in turn, called for a RESPONSE TO THE RESPONSE.

Reality → Religious Response → Response to the Religious Response

Here, this new outfit (a 3 piece suit) will explain.

## REALITY

settlement  
external enemies  
trying to  
invade  
tribes widely  
spread out

## RELIGIOUS RESPONSE

Yahweh stopped moving around  
Yahweh, through prophet, set up a Monarchy  
Yahweh, through monarch, decrees CENTRALIZATION of military and worship

## RESPONSE TO THE RELIGIOUS RESPONSE

struggles between  
PROPHETS, KINGS,  
and PRIESTS  
attempted compromise (Deuteronomy)

Yes. There was the Religious Response to Reality and then, within the structure of that Religious Response, there was struggling and competition for power and leadership---a Response to the Response.

→ !

There were 3 main groups:

THE KING and his supporters

THE PROPHETS and their supporters

THE PRIESTS and their supporters

The KING was the one "chosen" by the One God to lead the people.

The PROPHETS were the ones with whom the One God spoke in order to approve or disapprove the actions of the KING.

The PRIESTS were the ones in charge of the official religion. They were experts at sacrificing who worshipped on behalf of the regular Israelites.

Why--what could those nice people be fighting about?



Before we get into the action, here is a preview:

#1 - Struggle between KINGS and PROPHETS

#2 - Struggle between PRIESTS and PROPHETS

#3 - Attempted COMPROMISE between all groups (DEUTERONOMY)

And there is this little consideration.

A little consideration?!  
Wow, this doesn't seem to be very well organized.



Yeah, the least those ancient Hebrews could have done is to live their lives according to our sense of historical organization!





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**INTERRUPTION -- in the middle of Chapter 7**


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**THE KINGDOM SPLITS!!!**

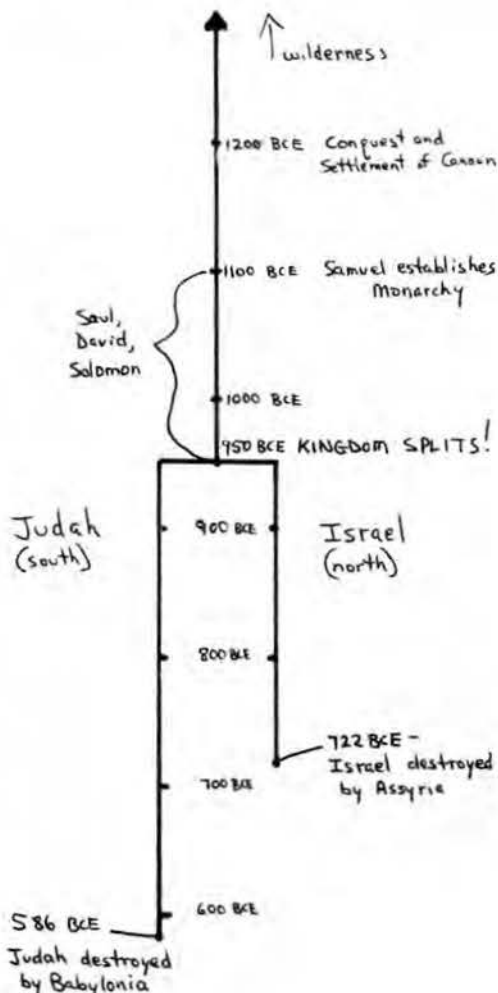
At the same time all this other stuff was going on, there was another struggle: AFTER KING SOLOMON DIED (about 950 BCE), THE NORTHERN PART OF THE KINGDOM SPLIT FROM THE SOUTHERN PART.

The 10 tribes who lived in the area north of Jerusalem refused to accept Solomon's son as their king. Instead, they rallied behind JEROBOAM, whose kingdom was called ISRAEL. They chose this name because the Patriarch Israel (Jacob) had lived in this northern part of The Land. Sol's son, REHOBAM, ruled over the 2 southern tribes. His kingdom was called JUDAH, named after the largest of the tribes. It also happened to be his family's tribe.

Even though the Hebrew kingdom had now become 2 kingdoms, the KINGS-PROPHETS-PRIESTS struggling continued---it's just that now they all struggled in both of the kingdoms.

Rehoboam (the King of Judah) kept Jerusalem, his capital city, and therefore had the Temple of the Lord. Jeroboam (the King of Judah) had his people build a temple in his capital city, Samaria. Both, of course, had priesthoods in order to make their temples real showplaces to the One God. And, in both kingdoms, there were prophets who spoke out in the Name of Yahweh, the One God.

(Elijah, a prophet we'll see in a little while, was active in the Northern Kingdom, Israel. He struggled against the policies of the Kings there.)



NOW, BACK TO THE ACTION-----THE STRUGGLES!

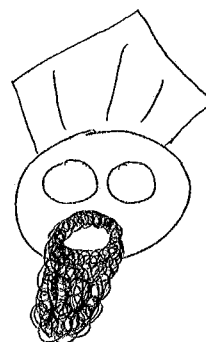


The key problem of the KINGS---in the united kingdom and then later in both Judah and Israel---was that they were dependent on the PROPHETS for their power.

Remember the basic CHAIN OF AUTHORITY: Yahweh spoke to the PROPHETS, and then the PROPHETS told the people that Yahweh approved the KING. Of course, there was the other possibility, that the PROPHET would say that Yahweh no longer approved the KING. As King Saul found out, such a situation would be highly problematic.

You can certainly understand how a KING would not want to be under anybody's power. The KINGS needed a way to, somehow, get out from under those PROPHETS' power.

By the way, these prophets were unlike the earlier prophets who ruled the people. As opposed to a Moses, Joshua, or Samuel, these prophets were just ordinary citizens who believed that Yahweh spoke to them. Some belonged to guilds (groups) of prophets. Others were independent. They were sort of like modern rabbis or preachers who try to influence the government and the people. They were not officially part of the government. They were not under the king's power.



To answer this pressing kingly problem, the wise King Solomon came up with an extremely shocking solution. He introduced POLYTHEISM!

POLYTHEISM is a kind of RELIGIOUS RESPONSE very different from the one Abraham had come up with. Remember, Abe looked around at all the many things in the world (diversity in reality) and felt as though there was a single (MONO) unifying force behind it all. He figured that there must be a single God. This is called MONOTHEISM (belief in 1 God).

POLYTHEISM explains all that diversity as coming from many (POLY) divine or godly powers. In plain, simple language, Solomon introduced the worship of other gods---bunches of them.

The Bible does not come right out and say all this. But it does talk about it. In First Kings 11, the story tells how King Solomon had 700 wives and 300 concubines (quasi-wives: wives, but without certain wifely legal rights). That's a total of 1000, and most of them were from places outside of Solomon's kingdom. When they came to live with their husband, "he let them bring their own local gods with them." Then, he built temples for these other gods.

THE SAME SOLOMON WHO BUILT THE FANTASTIC, MAGNIFICENT TEMPLE IN JERUSALEM ALSO BUILT MANY OTHER TEMPLES FOR MANY OTHER GODS.

Hummmmm.  
How did all this fit  
into his plan to  
undercut the prophets?



Here's how it worked. According to the traditional way the KINGS got to be KING (HOW THEY GOT YAHWEH'S AUTHORITY), the PROPHETS had to speak in God's Name and give them the OKAY.

(You can find some examples in First Kings 1, First Kings 11:29-39, Second Kings 9, Second Kings 20.)

But, if the people could be convinced that there were many gods, and if some of these other gods--through their prophets--would approve the KING, then the KINGS would not be so dependent on the PROPHETS of Yahweh anymore.

Check out this ace chart



Before Solomon introduced POLYTHEISM, the KING'S authority dangled by a single string.

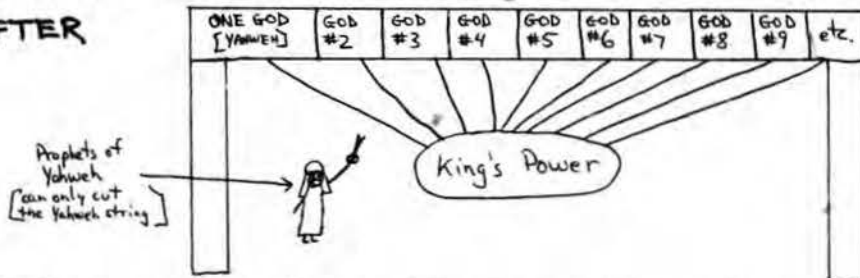
BEFORE



The string was very strong, but the PROPHETS had attached it, and they could cut it---at any time.

However, under a system of POLYTHEISM--in which Yahweh was just one of many gods--the support of a single string was much less crucial.

AFTER



This was especially effective if the KING just happened to support and protect the temples of these other gods. (Their prophets were on the KING'S payroll.) SO, IF YAHWEH WOULD NOT APPROVE THE KING'S POWER AND PLANS, ANOTHER GOD COULD BE FOUND WHO WOULD. The KING was much less vulnerable.

As you can well imagine, the PROPHETS of Yahweh hit the ceiling!

Prophets of Yahweh  
Local # 1

#&@+&&(\*\$@!&ç(())%\$#@!!!  
(This is an outrage!!!)



These new, alien gods are horrible insults to the One God. They are terrible. This situation is disgraceful. It is against everything Yahweh has ever done for the Hebrews! AAAuuughhhhhh!

Need we say more? The PROPHETS fought this and fought it hard. They preached and hollered and talked and prophesied, attacking this new policy---this treason against the One God, Yahweh.

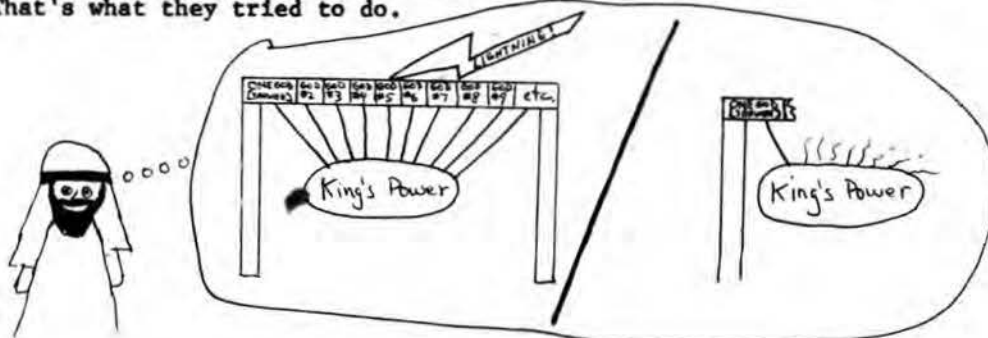
In regard to the charts showing how the KING'S power dangled by 1 string or by many strings, some brilliant type may have asked the following question:

Hey, why couldn't the prophets of Yahweh have cut the other strings?



This very perceptive question brings up 2 points.

- (1) It shows you one of the problems with analogies. The chart, as drawn, does not hold up 100%. Factually, the PROPHETS of Yahweh could speak only for Yahweh. The only string they could attach or cut was Yahweh's. In your imagination, redraw the diagram with little tunnels for each string; the PROPHETS of Yahweh could only enter the tunnel with Yahweh's string.
- (2) The question actually hints at what the PROPHETS of Yahweh did try to do. They could not speak for other gods: they could not exactly cut the other gods' strings. HOWEVER, they could remove the other gods from the support structure. They could try to convince the people that the other gods were not really gods: that there is only 1 God, Yahweh, and that only 1 line of authority (string of authority) means anything. That's what they tried to do.



Now, if you ask "Who won?" there is really no answer. This struggle between the PROPHETS and KINGS went on for many, many generations. Solomon was powerful enough to establish all these other gods' temples despite all the screaming of the PROPHETS of Yahweh. So, by the time he died, POLYTHEISM was part of the society. In the years after his death, in both kingdoms (Judah and Israel), the struggle continued. Some supported Polytheism and some supported the One God alone.

We shall not go into all the details on each KING, but here is basically what happened. Some KINGS leaned one way, and other KINGS leaned the other way.


KINGS who leaned the way of only supporting Yahweh would do things like closing down the temples of the other gods. Of course, the people who believed in those other gods did not just vanish. They were out of business officially, but they did pass on their beliefs. When another KING came along who might lean the other way, they could open the temples back up again---or even build new ones.

KINGS who leaned the way of supporting POLYTHEISM would do things like encouraging the temples of the other gods. If the preceding KING had closed down or torn down these temples, he would allow them to be reopened or rebuilt. He would personally participate in their gods' temple rituals, sending them his own animals for sacrificing, etc.

HOWEVER, REALIZE THIS: even though many of the KINGS supported Polytheism, they still supported Yahweh and His/Her Temple, too. They just said that Yahweh was one of many gods. Yahweh's Temple was the greatest---Yahweh might even be the greatest---but there are other gods, too. (The fact that Yahweh did not exactly agree with this interesting position was of no account. These KINGS worshipped many gods and got many Hebrews to do the same.)

This struggle went on for many generations.

We are going to focus in on one of the most famous PROPHETS involved in this ongoing struggle, ELIYAHU.



Oh, thank you, thank you. It's so nice of you to ask me here today. Oh, I'm so delighted, etc. etc.

Well, uh, actually, ELIYAHU, we are interested in one of the guys you are named for, ELIYAHU HANAVI, ELIJAH THE PROPHET.

Yes, my great, great, great<sup>27</sup> grandfather.



Elijah was a PROPHET who lived during these years of struggle. He is known by 2 names, ELIYAHU HANAVI (Elijah the Prophet) and ELIYAHU HA-TISHBI (Elijah the Tishbite--Tishbit was his family name). He struggled against Polytheism during the days of King Ahab, a KING of Israel (the Northern Kingdom).

Elijah is a perfect example of the kind of PROPHETS who spoke in the time of the KINGS. Whereas a Moses, Joshua, or Samuel actually ruled the people, Elijah was absolutely uninvolved in the day-to-day governing of the country. Instead, he was concerned with the people's morality--specifically, he was concerned with whether or not they were relating to the One God properly. That is why Polytheism got him so very upset.

The Children of Israel (meaning the citizens of both Judah and Israel) were supposed to worship Yahweh, the One God--THE ONLY GOD!!!!!! But that was just not being done. They were involved in all sorts of other religions--primarily the ancient Canaanite religion whose main god was called BAAL. Many Israelites worshipped BAAL instead of Yahweh. Elijah, acting in behalf of Yahweh, blew his stack.

According to the story, Elijah announced that there would be a terrible drought and that it would be punishment from Yahweh, the One God, the ONLY GOD! The drought came. No rain fell for several years. But the people prayed to BAAL anyway. They were asking BAAL to send rain, but the rain never came. Finally, Elijah arranged a rather dramatic spectacle up on Mount Carmel (near modern day Haifa). Here it is, the story of a rumble or showdown between the prophets of Baal and the PROPHET of Yahweh, Elijah.



## A VERY LOOSE TRANSLATION OF FIRST KINGS 18



(After several years of disagreements...)

One day, King Ahab met Elijah on the street. "Oh, it's you, the troublemaker of all Israel." Elijah replied, "Who? Me? I am no troublemaker. I'm just upset about you and all your servants and all the people worshipping false gods. You, King Ahab, are the troublemaker!"

As you can imagine, this was not the best way to start off a social call. But Elijah didn't stop. "How long can we go on like this, splitting the country between the worship of Yahweh and all that foolishness with Baal? I tell you what I'm gonna do. I challenge you and all your prophets of Baal to a SACRIFICE CONTEST. You bring all the prophets of Baal you can find up to the top of Mount Carmel, and we'll see who's the real God, Yahweh or Baal. Oh, don't forget 2 bulls."

With that, Elijah stalked away—but not before he could see in the king's eyes that his challenge would be accepted.

Soon thereafter (later on), King Ahab gathered 450 prophets of Baal and a huge crowd of Israelites. He wanted Elijah's defeat to be a public event. When everyone had settled down, Elijah rose to speak.

"Fellow Israelites, beloved Hebrew brethren and sistren, how long will you be caught between 2 opinions? How long will you be two-faced, serving 2 gods? Only one of the 2 is the real God. If it's Baal, follow him, but if it's Yahweh, then Yahweh is the only God you should worship!"

All the people were silent.

He continued. "Please note that, in this contest, I am the only prophet of Yahweh up against 450 prophets of Baal. But don't worry about me. The One God, Yahweh, is so great that these human odds mean nothing!"

The king and the 450 prophets of Baal chuckled. Many of the people scratched their heads.

"Now, bring forward the 2 bulls. Hey you, you prophets of Baal. You choose whichever of the bulls you want. Butcher it, prepare it for sacrifice, and lay it on top of your altar. But don't light the fire."

"Let's let our gods light the fire. Baal will light your fire, and Yahweh will light my fire. Heh, heh, heh." Did Elijah know something they didn't?

So, the prophets of Baal--snickering on their own--got together and chose a bull. It took them a while---you know, there were 450 of them (See Story to Contemplate #3). Anyway, they took the bull, killed it, butchered it, prepared it for the special Baalish sacrifice, and laid it on top of some wood they had built into a great altar. Then, they started praying to Baal to light the wood for the sacrifice. They sang and they danced and they chanted prayers and they screamed and they hollered. "Oh Master of the Universe, great and exceedingly wonderful Baal, hear Thou the voice of Thy prophets and light Thou this fire. Help us, oh greatest of all the gods and put this wimp Elijah and his nothing god in their place. Please, Baal, light this Thy fire!"

But the fire didn't start.

They sang and prayed and danced, etc., but the fire still didn't start.

So, they kept on singing and praying and dancing and carrying on from early morning until noon. Nothing happened. Elijah started to heckle them. "Hey, you goons, maybe you aren't praying loud enough. It's a long way from here to heaven. Pray louder."

They didn't like that, but they kept on praying and screaming and begging Baal to start the fire. Still, nothing happened.

"Hey, Baal boys, maybe your god's out for lunch---or maybe he's on an extended vacation. Hah, hah. Maybe he's hard of hearing. Yuck, yuck, maybe he's asleep!"

But they kept on praying and singing and dancing and working themselves up into a genuine frenzy. They even got wierd. They started cutting themselves with knives and spears, thinking that the blood would attract Baal's attention.

On around evening, after a full day of entertainment, Elijah called all the Israelites together. "Okay, enough is enough," he said. "Now, let's get down to business."

He took 12 stones, one for each of the original 12 tribes of Israel, and used them to build an altar to Yahweh. He dug a trench around the altar. Then, he killed his bull, butchered it, prepared it for sacrificing, laid out the wood, and laid the meat on the wood. "Now," he said as he turned to several of the Israelites, "Go get 4 large jars of water and pour them on the meat and the wood." After they had done that once, he had them do it again. He then asked them to do it a third time. The wood and the meat were soaking wet---there was

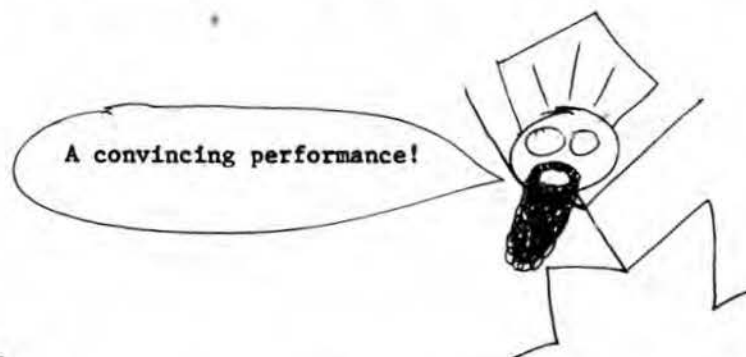
so much water that the trench was filled up to the top. "Now, I shall pray to Yahweh," muttered the prophet as he stood up in front of everyone. He turned and faced the altar, the 450 prophets of Baal, all the people, and King Ahab.

"Oh Yahweh, God of Abraham, Isaac, and Jacob, our God, now is the time. Let it be known, we pray, that You are the only God, the One God, the real God, the one we should pray to!"

There was silence as the people and the 450 prophets of Baal and the king and Elijah waited. They did not have to wait long.

Fire fell from heaven, igniting the wood—even the wood soaked with water. It burned with a fury never before seen, consuming the meat, the wood, the stones, and licking up the water that filled the trench.

The people were so shocked that they just stood there, their mouths gaping open, their eyes amazed beyond belief. Then, they all fell down on the ground, bowing and calling out, "Yahweh is God, Yahweh is God, forever and ever, Yahweh is God!"



Yes, indeed.

We really do not know how much of this legend is true, but it certainly tells you how serious the struggle was.

Oh, there is another detail. The story ends with the Israelites killing all 450 of those prophets of Baal. Loyalty to Yahweh, the One God, was no casual matter to the people who wrote the Bible.

(serious illustration)

ELIJAH  
Fighter against Polytheism  
for Yahweh, the One God

From Solomon, through the destruction of the Northern kingdom in 722 BCE, through the destruction of the Southern kingdom in 586 BCE, the history of the KINGS of Israel and Judah is a see-saw back and forth between KINGS who were FOR or AGAINST Polytheism.

In the context of this battle, which side do you think was in power when they put in the story about Elijah and the 450 prophets of Baal?

---

PROJECT: Make a filmstrip or slideshow telling the exciting story of Elijah vs. the 450 prophets of Baal. Then, get together and plan out the sound--voices and sound effects--and present the show to the rest of the religious school. (You may prefer to tape record the soundtrack.)

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We are still in Chapter 7.  
On that little outline of the struggles,

RESPONSES TO THE RELIGIOUS RESPONSE

- #1 - Struggle between KINGS and PROPHETS
- #2 - Struggle between PRIESTS and PROPHETS
- #3 - Attempted compromise between all groups (DEUTERONOMY)

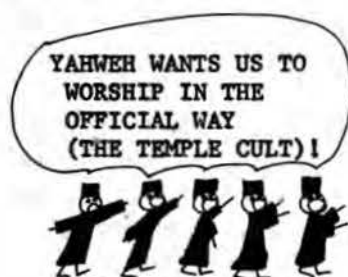
we have just finished #1. Let's move to #2.



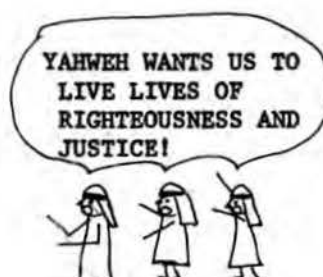
This struggle is much simpler to understand than the one between the KINGS and the PROPHETS. It deals with a very simple question: EXACTLY WHAT DOES YAHWEH WANT US TO DO? or more specifically: EXACTLY HOW DOES YAHWEH WANT US TO WORSHIP?



Of course, there were 2 possible answers:



PRIESTS



PROPHETS

Yes, there was conflict. But, let us look a little closer. As the process of **CENTRALIZATION OF THE RELIGION** progressed, a powerful **PRIESTHOOD** developed. It was all part of the effort to make the national center of worship, **THE TEMPLE OF YAHWEH IN JERUSALEM**, a magnificent showplace of the glory of the One God.

Instead of a simple altar, out the middle of somebody's field, with an ordinary Israelite sacrificing whenever he or she felt like it, the official Israelite religion had become much more structured.

The basic activity was still sacrificing animals, but now there was a set schedule of sacrifices everyday, with special extra sacrifices for the Sabbath and other holy days. Furthermore, the little ceremony during which the animal was slaughtered and cooked had evolved into a sophisticated ritual service. There were special prayers and songs before and after the sacrifice. Most importantly, there were the **PRIESTS**, members of the tribe of **LEVI** (Levites), who were specially trained to be graceful and expert in the ceremonies and rituals. These **PRIESTS** worshipped **FOR** the rest of the Hebrews. We call this worshipping for (or on behalf of) someone else **MEDIATING**. The **PRIESTS** **MEDIATED** between Yahweh and the ordinary Israelites in worship.



And remember, there were those who liked these innovations AND there were those who did not like these innovations. On the one hand, the innovations in worship really made the Israelite worship better--- a more beautiful way to honor the One God. BUT, on the other hand, these full time **PRIESTS** and their **MEDIATION** meant putting a barrier between the Israelites and Yahweh. Many felt left out---as though they weren't important anymore.



It was a tough decision---one which split the people's opinions.

But, whether good or bad, brilliant or unwise, these human innovations became, in effect, "God's will," at least according to the PRIESTS. The struggle developed because of the opposition of some PROPHETS who had other ideas about "God's will."

These PROPHETS felt that the PRIESTS were putting too much emphasis on the rituals---too much emphasis on the rituals and no emphasis on the tradition of being just, righteous, and honest. It can be reduced to this simple caricature:

(you draw the picture, yourself, based on the following characterization)

Mr. Slander is a well-respected man. He lies and cheats and steals. He has no compassion for the poor. He takes advantage of those who cannot defend themselves. However, he gives lots of money to the Temple, bringing animals to be sacrificed twice every week. He comes to services everyday. Isn't he a wonderful holy man?

Your caricature of Mr. Slander

Well, is he a good person? Is he really a holy man?


The PROPHETS would paint such a picture and scream and holler about how horrible and unholy such conduct would be. They would talk about righteousness and honesty being what Yahweh really wants from humans. They would really get angry at the PRIESTS because they thought that the PRIESTS approved such conduct.

However, to be fair to the PRIESTS, we have to realize that the PRIESTS probably did not approve such conduct. They just EMPHASIZED the ritual and left ethics and morality up to other people.


Of course, the PROPHETS thought that the PRIESTS were wrong even for ignoring the issues of morality. These PROPHETS felt that whoever was in charge of the religion should be primarily concerned with ethical behavior. Ritual should be comparatively unimportant.

So, the PROPHETS accused the PRIESTS of being hypocrites. They objected to people thinking that they could be "religious" without being honest and merciful. They complained and carried on about the undue emphasis on rituals in the Israelite RELIGIOUS RESPONSE.

Then, it really got serious. Some PROPHETS started questioning the PRIESTLY claim that the cult (the official Temple worship) was the will of Yahweh, the One God. They looked back to the days of the wilderness and the days of the early settlement and did not see the cult. They challenged the cult and the PRIESTHOOD. There was a big, big fight.




This official PRIESTLY CULT is the immutable and eternal will of Yahweh, the One God!



Sez who????????!!!

Like the struggle between the KINGS and PROPHETS, this struggle went back and forth, from generation to generation. The material that got into the Bible reflects who was winning when the various parts of the Bible were put together. We do not really know that much about the PRIESTLY side---except that they did manage to stay in power. The Temple and its cult continued to operate until the kingdom was destroyed. (It was the same for the Northern kingdom; its temple in Samaria continued to operate until that kingdom was destroyed.) In a sense, the struggle was resolved by outside powers: both temples were destroyed. The PROPHETIC writings somehow endured.



Some of the most beautiful poetry in the Bible was written by PROPHETS during this long fight. Here are some examples.

Isaiah 1:11-17

What need have I of all your sacrifices?  
 Says Yahweh.  
 I am sick of your burnt offerings of rams  
 And the fat of young beasts  
 And the blood of bulls.  
 I have absolutely no delight in lambs and he-goats.  
 Who asked that you come before Me like this?!

Trample my courts no more.  
 Bringing me gifts is futile.  
 Incense disgusts Me.  
 All your new moon and Sabbath sacrifices,  
 those of special holidays,  
 holy ceremonies with evil,  
 I cannot abide...

Your hands are stained with crimes---  
 WASH YOURSELVES CLEAN!  
 Put away your evil doings--put them out of my sight.  
 Cease to do evil,  
 Learn to do good,  
 Devote yourselves to justice.  
 Aid the wronged,  
 Uphold the rights of the orphan,  
 Defend the cause of the widow.



All the sacrifices in the world can't make up for the evil in your lives! The only way to make Yahweh happy is to stop being evil and start being righteous and true!

Amos 2:6-8

Thus saith Yahweh:  
 For 3 transgressions of Israel---  
 Yea, for 4, I will not revoke it (My verdict of guilty).  
 Because they have sold for silver  
 Those whose cause was just  
 And the needy for a pair of sandals.

Ah, you who trample the heads of the poor  
 into the dust of the ground  
 and make the humble walk a twisted course...  
 (bad news for you!!!)



Micah 6:6-8

With what shall I approach Yahweh,  
 How shall I honor God on high?  
 Shall I approach Him with burnt offerings,  
 With calves a year old?  
 Would Yahweh be pleased with thousands of rams,  
 With hundreds of rivers of oil?  
 Shall I give my firstborn for my sins,  
 My own body's fruit for my wrongs?

It has been told you, O Human, what is good  
 And what Yahweh requires of you:  
 Only to do justice  
 And to love goodness  
 And to walk humbly with your God.



What does Yahweh require of you? How would you answer this question today?

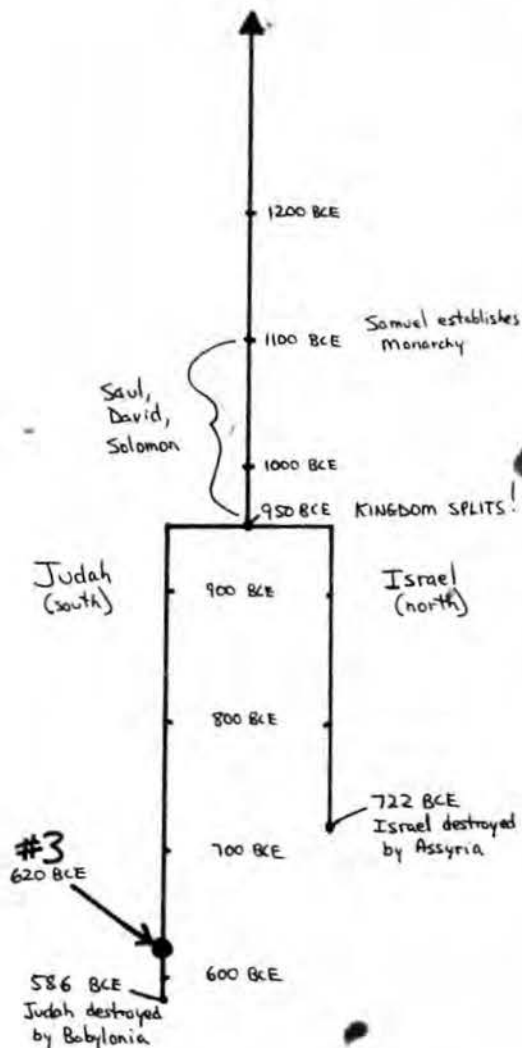
Project: each person write down 7-10 things  
 "God requires of humans." Compare each other's  
 ideas. Make sure you deal with the issue of  
 ritual versus ethical religious responsibility.)

On our little outline of the RESPONSES TO THE RELIGIOUS RESPONSE,

- #1 - Struggle between KINGS and PROPHETS
- #2 - Struggle between PRIESTS and PROPHETS
- #3 - Attempted compromise between all groups (DEUTERONOMY)

we have just finished #2. But before we move on to #3, there is this important event to tell you about.

The time line on the next page gives you a hint.



We're showing you this time line and telling you about this particular EVENT because #3, the attempted compromise (DEUTERONOMY), took place AFTER this EVENT.

#3 took place in the year 620 BCE, during the reign of King Josiah, the King of Judah. As you may have noticed on the time line, in the year 620 BCE, there was no King of Israel. **There was no kingdom of Israel, either.** It had been destroyed by the Assyrians about 100 years earlier, in 722 BCE.

Actually, during that war, Judah had been very, very lucky to escape. After destroying Samaria (Shechem in Hebrew), the capital of Israel, the Assyrians attacked and laid siege to Jerusalem, the capital of Judah. The Bible tells of a miracle (Second Kings 19:35-37) in which Yahweh wiped out the Assyrian army. Other historical sources (from Assyria) tell of a plot to overthrow the king. He returned to Assyria and never returned (the plot worked). The conquering campaign was over—Jerusalem was saved.

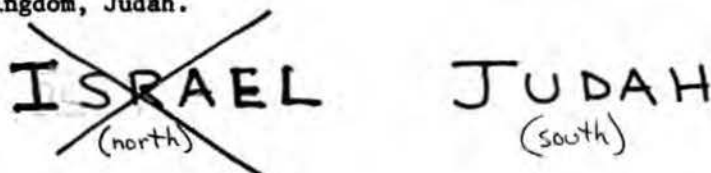
(See if you can find any hints in that Second Kings passage which might corroborate the Assyrian explanation of how Jerusalem escaped the Assyrian siege.)

Anyway, the people of Israel were exiled to Assyria. Those 10 northern tribes were absorbed into all of the other peoples the Assyrians had conquered. That is why they are called the 10 Lost Tribes. There are many theories about what happened to them. Ask your rabbi about some of these theories

Wait, wait, wait. I have a slight correction. Most of the people of Israel were exiled. Many escaped to the south, finding refuge with their cousins in Judah.



In any event, by the time we get to the year 620 BCE and the attempted compromise (DEUTERONOMY), we are only talking about one Hebrew kingdom, Judah.



Now, we're ready for #3.



This attempted compromise was a mysterious book, the book we now know as DEUTERONOMY, the fifth book of the Torah.

Wait. Wasn't that book part of the Torah given back in the wilderness?????????



Oh yes. Well, I think you need a little background to understand.

In the years around 620 BCE, there was no such thing as a BIBLE or even a TORAH. What the people had were traditions. There were stories, laws, poems, customs, etc. They stretched all the way back to the wilderness period and even to the time of the Patriarchs. All of these traditions had been passed down through the generations by word of mouth---NOT IN BOOKS. It was what we call an ORAL TRADITION.

In the people's minds, the most important part of their history was the time they had spent in the wilderness with Moses. The stories of the Patriarchs was a sort of pre-history. It was the wilderness period which marked the real birth of the people as a people---not just a family. It was the wilderness period which defined what was really and truly and authentically Hebrew. It was the wilderness period which was a thorn in the sides of any innovators.



Whenever any leader would pop up with a brilliant idea, there were two questions the people would ask:



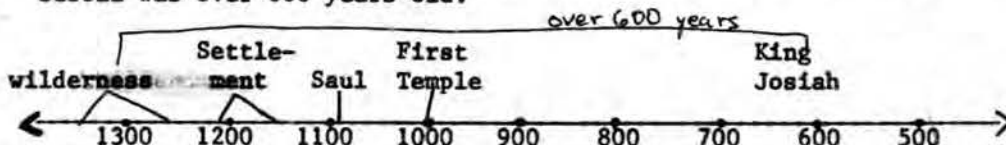
There were 2 levels to any innovation: (a) Was it a good idea? (Was the new RELIGIOUS RESPONSE good for a new REALITY?) and (b) Did the idea go back to the authentic "Judaism" of the wilderness period (Was the new RELIGIOUS RESPONSE authentic?)

Some people were more concerned with changing to meet new conditions. Other people were more concerned with guarding the traditional ways. There was always a struggle and tension between these 2 desires. It is a conflict that has been with Judaism from the beginning until now (the 20th century).

The reason we are bringing all of this up is that, whether the human innovations like the Monarchy, Centralization, the Temple Cult with its Priesthood, etc., were good or bad was only one side of the question. Some people would only be happy if the RELIGIOUS RESPONSE was exactly like it had been in Moses' day. That's the only really Hebrew way.

DEUTERONOMY comes in because some leaders got the idea of putting their modern solution in an "ancient" book. Here's what happened.

During the reign of King Josiah, a strange event occurred. Some workmen who were remodeling part of the Temple "found" an old scroll. Supposedly, this old scroll was the long, lost farewell speech of Moses---the very speech he gave to the Children of Israel way back on the other side of the Jordan River. Supposedly, the scroll was over 600 years old.



Here is a summary of that ancient book. Notice how it provides a solution for the big struggles between the KINGS, PROPHETS, and PRIESTS.

There is only the One God, Yahweh, and the religion of the wilderness period was the purest form of the Hebrew religion. However, back there, in the wilderness, Yahweh spoke to Moses and instructed him to establish a Monarchy and a Priesthood, with all their appropriate laws. There have been changes since those wilderness days, but they were just what the One God had ordered, way back when.

Yahweh, of course, continues to speak to prophets, but He would never change His divine mind. As far as the Monarchy and the Priesthood go, that is Yahweh's law for all time. Any prophet disagreeing with these is a false prophet. Kill him.

Furthermore, if the Israelites follow all this book's teachings and laws, they will have good and long lives, but if they do not follow them, the results will be, uhh, less than wonderful.

You see, it was a compromise. The KINGS and PROPHETS had authority from Yahweh back in the wilderness for their innovations. They were safe in their positions. The PROPHETS would be allowed to continue speaking in the Name of Yahweh—as long as they behaved themselves and did not attack the KINGS and PRIESTS. If there were any conflicts between what PROPHETS said and what the book said Moses had said, the book (Moses) would prevail.

This "ancient" book, this ancient compromise, is now found in our modern Bibles under the name DEUTERONOMY, the fifth book of the Torah.



Though there were older part of the Hebrew tradition that would later be written down, this was the first book or scroll as the Hebrew Oral Tradition was gradually written down.

Let's call in Connie for her expert analysis (and her increasingly beautiful wardrobe).

As you can see, each struggling group claimed that it wanted what Yahweh wanted.



DEUTERONOMY'S  
REALITY (DEMANDS)

PROPHETS: Yahweh wants the religion to be like it was in the wilderness--the holiest time.

PRIESTS: Yahweh wants the religion to be a sacrificial cult at the Temple in Jerusalem operated by the full-time Priesthood (the Levites).

KINGS: Yahweh wants the Israelite people to be led by a Monarch.

PROPHETS: Yahweh continues to speak to humans through prophets.

PRIESTS: Yahweh wouldn't tell the prophets to fight the priests.

KINGS: Yahweh wouldn't tell the prophets to fight the kings.

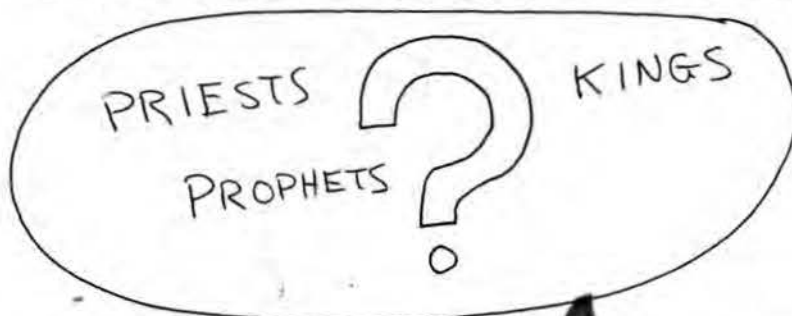
DEUTERONOMY'S  
RELIGIOUS RESPONSE  
(COMPROMISE)

Yahweh wants the religion to be like it was in the wilderness--the holiest time in history. But, in the wilderness, Yahweh told Moses, the top prophet, to see to it that, after everyone was settled in the land, they would establish a Monarchy and a Temple Cult in Jerusalem. The Temple Cult should be run by a Levitical Priesthood.

Yahweh does continue to speak to humans through prophets. However, back in the wilderness, Yahweh told Moses and all the people that some things would never be changed--specifically the Monarchy and the Levitical Priesthood. Any prophet who fights these things is a false prophet.

DEUTERONOMY seemed to be a custom-made compromise to make everyone happy. Or was it?

In some ways, the compromise presented by the "ancient" scroll, Deuteronomy, seemed to answer everyone's demands. But, in other ways, it really went against one particular group. Look back at Connie's new dress. Which group was not satisfied by the compromise?



If your answer is the PROPHETS, you're right. They wanted more than just a return to the wilderness religion. They wanted more than the right to continue speaking in Yahweh's Name. They looked at the many human innovations--specifically the Monarchy and the Priestly Temple Cult--and they did not like what they saw. Oh, there was the issue of these new-fangled ideas not being the word of Yahweh, delivered to Moses up on Mount Sinai. But that was not the real issue. The real issue was the lusting for power of the Kings and the fact that the Priests were running a religion that ignored morality.

I can't overstate the Prophets' objections to those who preferred rituals to ethical behavior. They considered such conduct spitting in the face of God.



And so, it should come as no surprise that many PROPHETS refused to believe the claims about this "ancient" book and how it was Moses' farewell speech, lost for over 600 years and then mysteriously "found" right there in the Temple. JEREMIAH and EZEKIEL were 2 of these PROPHETS who continued to complain about the KINGS and the PRIESTS.

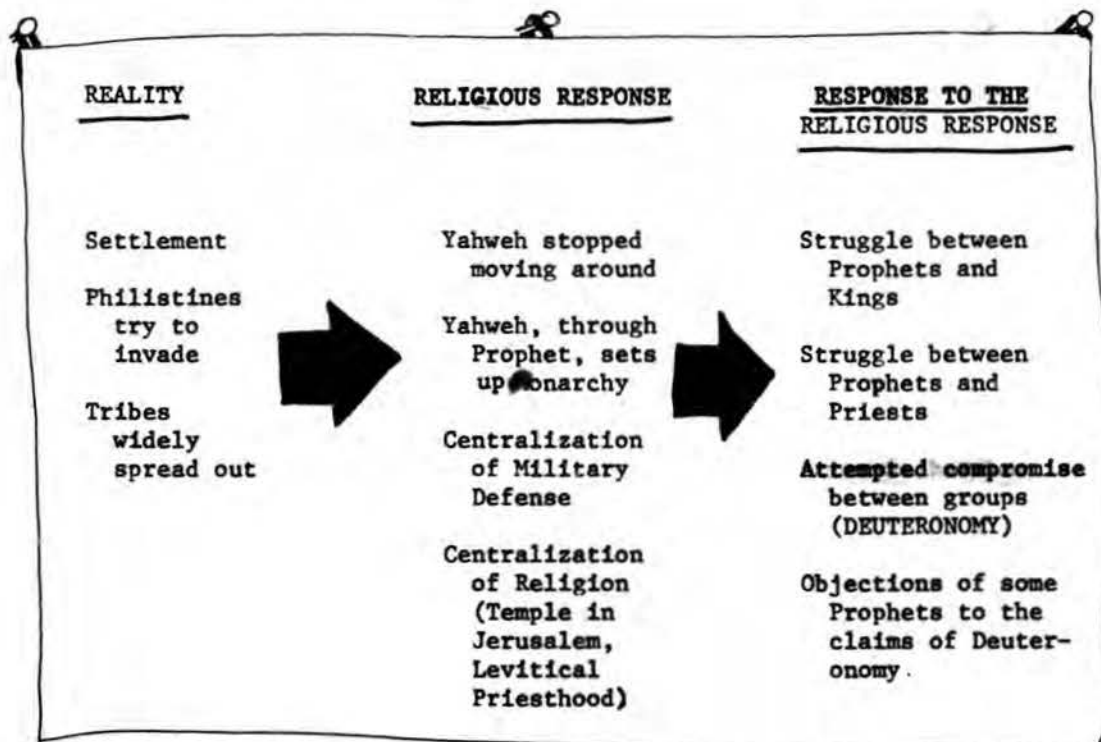
**And**, there is this other little detail. There simply was not much time for this mysterious "discovery" to be accepted by the masses and have much of an effect. It was "found" in 620 BCE. Only 35 years later, after a long, hard war, Judah was defeated by the Babylonians, and the Temple was burned to the ground (586 BCE).

So the Deuteronomic compromise just never really worked. However, in all the confusion that followed the destruction and in all the grasping for shreds of the past that occurred during the Babylonian Exile, somehow, the notion that the mysterious book was indeed Moses' speech, from all the way back in the wilderness, became the general belief. Though never successful, it became part of the holy Israelite tradition that would soon be gathered and woven into the Torah, and later the Bible.

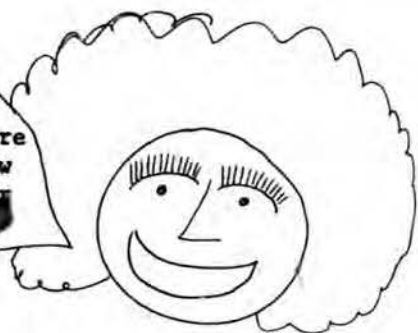
Wow. That was a really long section. I mean, there was the REALITY of Settlement in the Land, the RELIGIOUS RESPONSE it elicited (called for), and the RESPONSE TO THE RELIGIOUS RESPONSE.



It's much too ornate for one of Connie's dresses, but she did design this lovely wall hanging.



Of course, now you know lots of details that the preceding chart doesn't have. Try to make up your own chart of the Settlement-in-the-Land REALITY and the RELIGIOUS RESPONSE that followed (and the RESPONSE TO THE RELIGIOUS RESPONSE). Perhaps you may decide to organize it differently, with a fourth column: responses to the responses to the religious response. Give it your best conceptual analysis.



Before continuing, let's make sure we know where we are. Here is a copy of the outline we saw back in Chapter 2. Glance over it and see all the brilliant things you now know.

#### Judaism Stage #1: GOD SPEAKS

##### A. First Jewish Reality: Sojourning

1. Reality: tent society, semi-nomadic shepherds, tribes led by patriarch (father)
2. Religious Response: Abraham's Patriarchal Religion
3. Reality stayed the same, so religion of next few generations remained the same (Isaac's, Jacob's)

##### B. New Reality: Slavery

(we do not really know much about this time)

##### C. New Reality: Wilderness

1. Reality: tent society, many tribes, need to cross hostile territory (survival needs!)
2. Religious Response: Moses' Prophetic Religion
3. Reality stayed the same for many years, so religion through the time of Joshua remained the same



continued!



#### D. New Reality: Settlement

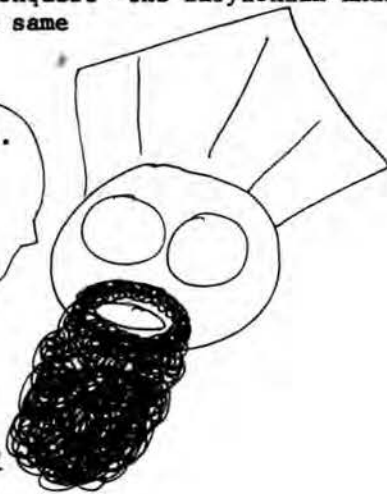
1. Reality: sedentary, enemies trying to invade
2. Religious Response: Monarchy/Priesthood/Prophets Religion  
@ response to the response: struggles between Prophets and Priests and Kings over many generations
3. Reality stayed the same, so basic religion and struggling continued

#### E. New Reality: Inevitability of Conquest by Giant Empires

1. Reality: sooner or later, one of the gigantic empires would conquer the little Hebrew kingdoms
2. Religious Response: Prophetic Elastic Clause---added to the Monarchy/Priesthood/Prophets Religion
3. Reality turned out to be just like they predicted, so through the years after the conquest--the Babylonian Exile--the religion remained the same

Ahem, Harumph. (clear throat).  
Oh yes, you have not yet  
read about that Reality E  
and the Elastic Clause.

It follows. (clear throat)



#### Chapter 8 - INEVITABILITY OF CONQUEST AND THE PROPHETIC ELASTIC CLAUSE

#### E. New Reality: Inevitability of Conquest

REALITY: Inevitably, you just have to understand the inevitable.  
I mean, INEVITABILITY means SOONER OR LATER, IT'S GOING TO HAPPEN:  
THERE JUST IS NOT ANYTHING YOU CAN DO TO STOP IT.

You already know about the destruction of Israel, the Northern kingdom, in 722 BCE. You also know about the destruction of Judah, the Southern kingdom, in 586 BCE. You also may remember the names of the 2 conquering and destroying empires, Assyria and Babylonia.

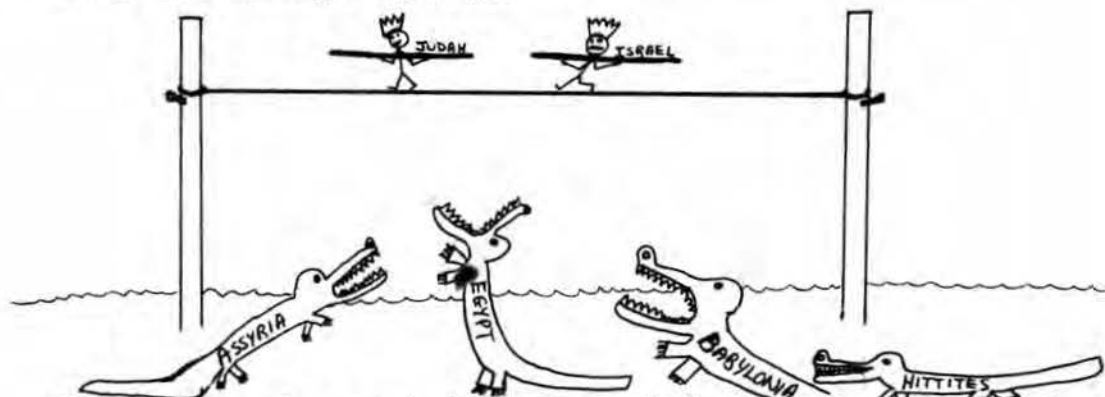
During the years of the struggling between Prophets and Priests and Kings, the INEVITABILITY of conquest by a gigantic empire started to rise on the Middle Eastern horizon. For various reasons, certain kingdoms decided to try to conquer other kingdoms and create empires. Assyria was very successful at this, conquering many, many kingdoms until it had a gigantic empire---with a very powerful army.

Actually, Assyria did fine until it met up with another little kingdom, one from down the road in Mesopotamia (modern day Iran and Iraq). Babylonia conquered the Assyrian empire and many of the kingdoms formerly owned by Assyria. It also had a very powerful army.

There were other empire-building kingdoms, Egypt and that tribe called the Hittites, who lived in modern day Turkey. All of these empires had very powerful armies.

Over the many years of the 2 Hebrew kingdoms, these various empires would attack or threaten to attack. Occasionally, the Hebrew kings could win a battle. Usually, they would try to strike a bargain---such bargains meaning tribute to the empire's leaders in exchange for the empire's army not attacking. Of course, since the empires were also fighting each other, the one the Hebrew king had the deal with might not be the one in power the next year.

It was like walking a tightrope.



Some of the prophets noticed this increasingly difficult international scene and figured that, sooner or later, the tightrope-walking kings would miss a step: one of the giant empires would not be placated. Conquest and destruction would surely follow. The picture these prophets foresaw was not a pretty one.

REMEMBER: Inevitability of conquest.

RELIGIOUS RESPONSE: The prophets were very concerned about the future of the survivors of the future conquest. Would they be able to live through it? If they managed to live, would they be able to continue as Hebrews, inheritors of Yahweh's covenant? But most importantly, what would they think of Yahweh, the One God, Who was supposed to protect them?

Face it:  
If God promises us a  
country, and our country  
gets zapped, WHAT DOES  
THAT SAY ABOUT GOD??????



A challenge stared these ancient thinkers right in the face. What could be salvaged from a destroyed kingdom, a--God forbid--burned down Temple? What would the people have left to hold onto? How could Judaism survive?

FEARING THE WORST, THESE PROPHETS TRIED TO PREPARE SPIRITUALLY FOR IT.

They stressed the morality dictated by Yahweh---that righteousness and compassion and ethical living were what Yahweh really wanted from humans. These were things that did not depend on a Temple or a sacrificial cult or a Priesthood. These were things that could survive a catastrophe.

And, certain prophets began thinking and speaking about the inevitable: how things would be and WHAT IT WOULD SAY ABOUT YAHWEH, THE ONE GOD, THE GOD OF THE ISRAELITES.

They had a very interesting approach  
which I call an ELASTIC CLAUSE.



It worked like this: You might think that another country destroying Judah and Israel and destroying the Temple meant that Yahweh had abandoned the Hebrews. You might even think that Yahweh was too weak to stop those human empires. BUT THAT IS NOT THE CASE. What it really meant was that Yahweh was even more powerful than the Hebrews had thought. Yes, Israel and Judah being conquered SHOWS HOW SUPER-POWERFUL YAHWEH, THE ONE GOD, REALLY IS.

The prophets reasoned that, actually, Yahweh was angry at the Hebrew people—angry for all the bad things they had done: Polytheism and being ritually perfect but morally reprehensible. So, Yahweh, the One God, decided to use one of the giant empires to punish the Hebrew people. YAHWEH IS POWERFUL ENOUGH TO USE THE GREATEST OF HUMAN EMPIRES AS A TOOL OR INSTRUMENT TO DO HIS WILL.

The explanation continued.

That's right. Yahweh uses them to punish us because we are Yahweh's sinful children. But He is still the One God, and He is still our God. We are still His people. And God will continue to speak to us through prophets.

Things will not be easy—but, eventually, everything will turn out okay. Eventually, we'll be back in God's good graces: we'll be on top of the world!



We call this approach an ELASTIC CLAUSE because it's like elastic. No matter what happened, it could stretch around it, always keeping faith in Yahweh's tremendous power and in Yahweh's continuing concern for the Hebrew people.

And you know what? It worked. Even after the destruction of Israel in 722 BCE and the destruction of Judah in 586 BCE, the survivors kept believing in the One God, Yahweh. Prayerfully, they waited for better days.



This new REALITY, the Inevitability of Conquest, began as a theoretical possibility preached to the inhabitants of Israel and Judah. Unfortunately, the theoretical became actual, and the tragedies for both kingdoms threatened the Israelite RELIGIOUS RESPONSE. The Prophetic Elastic Clause provided a way for the few ragged survivors to cling onto their heritage and to wait for a time when Jerusalem could be rebuilt.

When Jerusalem had been destroyed, the Babylonians exiled most of the people to Babylonia. This is called the BABYLONIAN EXILE. The Babylonians hoped that the conquered people would forget their past and just blend into the other conquered peoples they had exiled.

But, the exiled Hebrews--NOW CALLED JEWS, AFTER THEIR KINGDOM, JUDAH--managed to stay together during the years of exile. After about 30 years, the Babylonians themselves were conquered. The new rulers, the Persians, then let a small colony of Jews return to Jerusalem and rebuild the Temple.

The REALITY they found would call for a new RELIGIOUS RESPONSE---but more than that, it would call for a radically new kind of RELIGIOUS RESPONSE, one in which God no longer spoke!

\* \* \* \* \*

Chapter 9 - REPLICATION, VARIATION ON A THEME, OR MUTATION:  
EACH GENERATION'S RELIGIOUS CHOICE

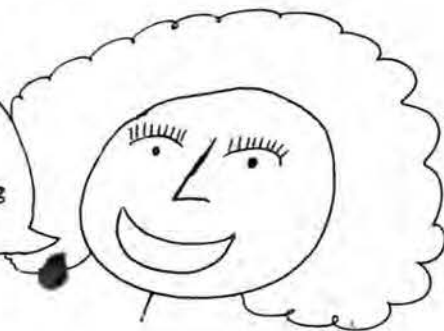
So far, in all of the different REALITIES, and with all of the different RELIGIOUS RESPONSES, there has been one common fact: YAHWEH, THE ONE GOD, SPOKE TO THE HEBREW PEOPLE.



In Abraham's time, Yahweh spoke to the Patriarch. In Moses' time, it was to a Prophet. The Moses type of prophet ruled the people, whereas the prophets after Samuel left government up to the King. Nonetheless, Yahweh spoke to the prophets. Even in the Babylonian Exile, this

factor continued. That Yahweh spoke to humans was an unremovable part of the Hebrew religion. Other things--big things--might change, but this divine revelation to humans would never change. To do so would mean changing from one religion to another.

That's what you think.  
Go back to the beginning  
of the book and read  
Story to Contemplate #2  
(The Science Fiction Parable).  
It will get you started thinking  
about how something can CHANGE  
BUT STAY THE SAME.



(We assume you just went back and read the story.)

We're going to see how Judaism is very much like that body. It can change in seemingly unchangeable areas and still be the same.

The REALITY the exiles found when they returned to the ruins of Jerusalem was a REALITY so different that the old RELIGIOUS RESPONSE was totally inadequate. Something radically new was needed.

Dr. Rivkin--you know, one of the guys for whom Eliyahu is named--says that each generation of Jews can do one of 3 things:

- ★ They can keep the RELIGIOUS RESPONSE of the previous generation. He calls that REPLICATION (repetition).

REPLICATION

- ★ They can change to a variation on the theme of the previous generation. Example: Yahweh still talks to humans, but now through a Prophet instead of a Patriarch. He calls this change a VARIATION ON A THEME.

VARIATION ON  
A THEME

- ★ They can change so radically that the new RELIGIOUS RESPONSE is hardly recognizable as a version of the old one. He calls this kind of change a MUTATION or a QUANTUM JUMP.

MUTATION

So far, the changes in REALITY have only called for REPLICATION or for a VARIATION ON THE THEME. After the Exile, they needed a MUTATION.



Before we go on, let's try a few analogies with this REPLICATION, VARIATION, MUTATION way of viewing the changes in Judaism.

#### ANALOGY #1

Joni had a car. It worked fine. One day, her friend Sam asked her if she wanted a new car. She thought about it and decided that she did not. She continued with the same car. REPLICATION

A few months later, her car started acting up: transmission problems, engine sounded bad, etc. She brought it to the garage and spent \$600 getting a new transmission and getting various other things fixed. Everything was fine, then, and she drove the car happily. She continued with the same car, but she had gotten it overhauled. VARIATION ON A THEME (same car, but variation--repairs)

Around a year later, the car started acting up again. The mechanic told her that it would cost about \$1500 to get it fixed. She decided to get a new car. MUTATION (an observer could not recognize the car as hers, but it was still her car)



#### ANALOGY #2

Gr33#k had a car. It worked fine. One day, his friend \*\*8hat asked him if he wanted a new car. He thought about it for a while and decided that he did not. Gr33#k continued with the same car. REPLICATION

A few months later, the old car started to act up: transmission problems, alternator and generator failures, etc. Rather than spend 150 zolts on repairs, Gr33#k bought a new car. It worked fine. VARIATION ON A THEME (Theme = car as mode of transportation; Variation = different car)

A few years later, Gr33#k decided he needed different transportation. Taking the ferry spaceship everyday to Faa.bb took a long time. With his own personal flying saucer, he could cut his commuting time to 30-34 kugs. So, he bought a flying saucer and loved it. MUTATION (still used transportation, but a totally different form; nonetheless, he still called it his transportation)

READ AND DISCUSS THESE ANALOGIES. Do they fit a discussion on religion? Why or Why not? Can you come up with an analogy using the REPLICATION, VARIATION ON A THEME, MUTATION classification system?

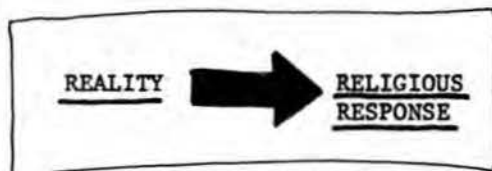
The question for each generation of Jews has been

Does the previous generation's  
RELIGIOUS RESPONSE meet our needs?  
Does it fit our REALITY?

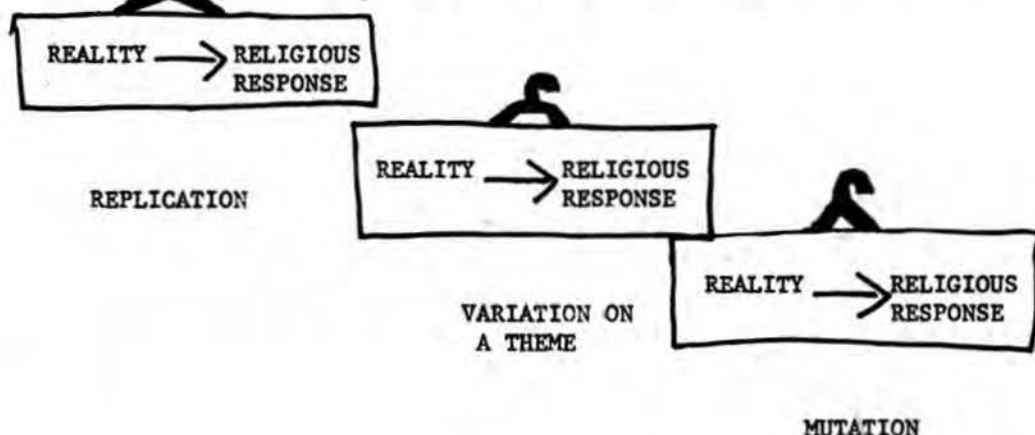


When it did, there was no need for change: REPLICATION.  
When it did not, there may have been a need for a VARIATION or  
even for a MUTATION.

- Of course, the people did not get together for a big convention to decide these things. And the decision--if it can really be called a "decision"--might have taken many years to evolve. Certain leaders began to move in certain directions of change. People back then may only have realized the changes were being made after the fact. We, of the future, look back and make historical judgements. They, of the past, had to try to make sense out of their world. What they hoped for was a RELIGIOUS RESPONSE that would fit their REALITY. That way, they would feel significant and their lives would have meaning. Remember Connie's basic dress design:



Each generation had to decide which dress Connie would wear in its honor.



Chapter 10 - AFTER THE EXILE: THE PENTATEUCHAL/AARONIDE REVOLUTION

Judaism Stage #2: God Spoke

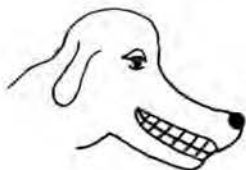
~~THE NEW REALITY:~~ The Jews who returned from Babylonia to Jerusalem were in a very new situation. King Cyrus of Persia had allowed them to return, but they were not free to have their own country. As long as they would pledge loyalty to him, they could live in their homeland and run their own affairs.

HOWEVER, not all Jews took Cyrus up on his offer. Many stayed in Babylonia because, apparently, they liked it there. This is the beginning of what we call the DIASPORA, the dispersion. It means that Jews lived in different places all over the world.

Let's get back to the Jews who returned to Jerusalem.

What's the first thing they needed to do when they got back?

Hummmmmmmmm.



Multiple Choice

- a. Rebuild Jerusalem.
- b. Rebuild the Temple.
- c. Find Food.
- d. Re-establish the Priesthood.
- e. Get independence from Persia.
- f. Get jobs.
- g. All of the Above.
- h. None of the Above.

Probably, "c" and "f" were the first things they did, but the other things were important too. These Jews needed to re-establish their RELIGIOUS RESPONSE, and that involved all kinds of things.

The society they set up was an agricultural society, centered right around Jerusalem--the old area of Judah. Of course, they were ruled by a foreign imperial power, but they got to run their own local affairs themselves. It was in the running of their own local affairs that they got in trouble.

Everybody had their own ideas about how to rebuild the society.



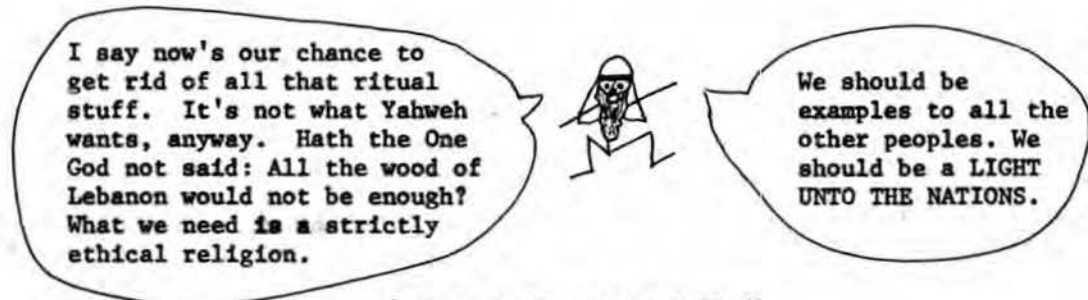
See Story to Contemplate #3



Well, as you can imagine, the PRIESTS wanted to rebuild the Temple and get the sacrificial cult started again. However, the Levitical Priests had some internal conflicts. Among them, there were many different Priestly families, and each wanted to be the main one: each wanted to be the High Priestly family. And, there was another factor. Before the Babylonian Exile, Judah had been a pretty wealthy little country, with lots of money to support a Priesthood. The fledgling Jewish colony was poor---there was little money to go to the Priests. Either all the Priests would have to share a little money or some of them would have to be removed from the Priestly scene. Who would resign? No one volunteered.


Then there were the PROPHETS. They wanted to continue speaking out in the Name of Yahweh, giving their godly advice on the important issues of the day. Of course, the most important issue of the day was the rebuilding of the Jewish RELIGIOUS RESPONSE, and they had plenty to say. And, naturally, they had plenty of different things to say. Each PROPHET seemed to have his own blueprint for religious reconstruction.

There was Second Isaiah:



(See Isaiah 40:16 and 42:6)


And there was Ezekiel:



No, Izzy, you got it all wrong. What we need is the Temple again. Yahweh, the One God, really wants those sacrifices. Oh, of course, we can't ever do enough, but God certainly wants what we can do. And furthermore, when we do rebuild the Temple—I know exactly how God wants it—only the sons of Zadok shall be priests. The problems with too much ritual and not enough morality came when the entire tribe of Levi got involved. Just the Zadokites! Thus saith Yahweh, Selah!

(See Ezekiel 43:19 and 48:11)

And, there was Malachi:



I beg to differ!  
Yahweh told me that we should include all the Levites in the new Temple's priesthood. Hath we not all one father? Hath not one God created us all? Why do we deal treacherously brother against brother, profaning the covenant of our ancestors? The only rule we should have are that the Levitical Priests must be honest and pure---then the offerings they offer for us will be holy before Yahweh.

(See Malachi 2:10)

The Jewish leadership was torn with dissension. Action of any sort was impossible with so many conflicting proposals. What could be done? Would the returned settlers live in poverty, around the ruins of their once great civilization, their only honor being memories? Or, would they be able to, somehow, pull themselves together and fashion a new RELIGIOUS RESPONSE, to continue their holy relationship with Yahweh, the One God of all existence?

Oh, there was one more thing.  
Whatever solution the leaders figured out  
had to fit with what the people held as  
their sacred religious Tradition.



This sacred religious Tradition was the Oral Tradition of stories, laws, customs, poems, songs, ideas, prophetic messages, etc., that had been handed down from generation to generation. Of course, there had been additions---new things happened all the time. Of course, there had been some deletions---some things were just forgotten and others were judged to be forgettable. (This Oral Tradition was later compiled and edited into what we know as the Bible.)

Here are the parts of this Oral Tradition:

**PATRIARCHAL STORIES---**  
the legends and customs  
from those early days in  
the first Jewish Reality.

**MOSES AND WILDERNESS STORIES---**  
the incredible legends of the  
Exodus from Egypt and the  
Revelation of Yahweh at Mount  
Sinai. Also included were  
customs and laws.

**YAHWEH'S PROMISE TO SET A  
DAVIDIC KING OVER THE CHILDREN  
OF ISRAEL---**the old promise the  
One God had made to David, that  
he or one of his descendants  
would always be king over the  
Israelites.

**TRADITION OF THE TEMPLE CULT  
AND THE LEVITICAL PRIESTHOOD---**  
the common belief that the  
only proper way to worship  
Yahweh was through the  
Temple Cult, a sacrificial  
system run by the Levitical  
Priesthood.

**PROPHETIC MESSAGES---**the various  
inspirational messages of the  
many Hebrew Prophets, calling  
for loyalty to Yahweh alone  
and righteousness and mercy  
in daily life.

**DEUTERONOMY---**the mysterious scroll  
which put the Temple and the  
Levitical Priesthood in Yahweh's  
instructions to Moses, back in  
the wilderness.

HOW COULD THERE BE A JEWISH RELIGIOUS RESPONSE THAT DIDN'T AGREE  
WITH ALL OF THESE?

No way, Jose!





This next part of the story is mysterious. I mean, if you think the "discovery" of Deuteronomy in 620 BCE was mysterious, you ain't seen nothing yet!

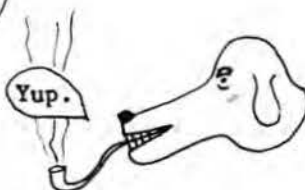
This next part is so mysterious that we do not even know who did it---all we have is what they did.

RELIGIOUS RESPONSE: Some Jewish leaders started to talk about and refer to a "new" book. Actually, they did not say it was new; it's just that nobody had ever heard of it before. And, they claimed that it was 100% ANCIENT. This book they were using is what we call the TORAH.

You mean the Pentateuch?  
The 5 Books of Moses?  
The first part of the Bible  
that supposedly tells the  
story of the world from the  
creation till the death of Moses?



How could that book be NEW?



Well, they claimed that the book was not new. They claimed that it was the ancient document written by Moses in the wilderness. To prove their point, they pointed to all the ancient things in it---all the things from the Oral Tradition. There were the PATRIARCHAL STORIES, the MOSES AND WILDERNESS STORIES, the TRADITION OF THE TEMPLE CULT AND THE LEVITICAL PRIESTHOOD, and Moses' farewell speech, DEUTERONOMY.

These people---whoever they were---  
compiled and edited lots of the  
Jewish Religious Tradition AND THEN  
ADDED THEIR OWN IDEAS FOR THE  
REBUILDING OF THE JEWISH RELIGIOUS  
RESPONSE.

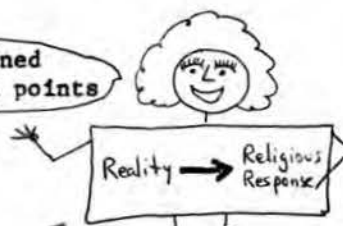


This book--made up of 5 books--told the story of the world, from its creation, through the stories of Abraham and his descendants and their relationship with Yahweh, through the legends of the Exodus from Egypt and the Giving of the 10 Commandments. It went all the way to the death of its writer, Moses.

Actually, they claimed, Moses wrote down what Yahweh said. That's what made it so powerful: it contained Yahweh's words!

Today, as you recall, this book is known by 3 names, the TORAH, the PENTATEUCH, and the 5 BOOKS OF MOSES. In our discussion, we'll use the term PENTATEUCH.

The **RELIGIOUS RESPONSE** outlined in the Pentateuch had 4 main points



- (1) The PENTATEUCH is the totality of Yahweh's words to humans.

There may have been some other divine messages to prophets, but there would be no more. And, since Moses was the #1 prophet of all time--just check out the last sentence of Deuteronomy--anything else spoken by prophets HAD TO AGREE with the laws Moses gave.

(Formerly, Moses had just been one of many prophets. In fact, before the Pentateuch, Moses had been the example for other prophets in constantly seeking new ways to help lead the people. Before the Pentateuch, Moses was anything but a LAWGIVER---he stood for flexible, adapting leadership. In the Pentateuch, though, he became a LAWGIVER, laying down rules and regulations that were to be followed for all time.)

- (2) Worship still meant the Temple Cult. The people brought sacrifices to praise Yahweh, thank Yahweh, and ask forgiveness from Yahweh for their sins.
- (3) The Temple Cult was to be operated **EXCLUSIVELY** by a particular Levitical family, the "sons of Aaron," also called the AARONIDES. They were to interpret Yahweh's will and rule the people.
- (4) Outside governmental matters were left to the foreign imperial power ruling Jerusalem. The Aaronide Priesthood ruled under the Persians and swore loyalty to them.

Quite a change, eh?



The change was pretty substantial. From a Religious Response in which Yahweh spoke to humans, they had moved to one in which any speaking Yahweh had to do was a thing of the past.

Judaism Stage #1: God Speaks

Judaism Stage #2: God Spoke (and it was written down in the Pentateuch)


It certainly wasn't REPLICATION.  
It wasn't a VARIATION ON THE THEME  
because the THEME of God continuing  
to speak to humans was no more.

It was a genuine, 100% MUTATION---  
a Quantum Jump from one Judaism  
to another.



REALITY → RELIGIOUS  
RESPONSE

Hey, you with the face.  
I got a question. How did  
they pull it off--claiming  
that their Pentateuch was  
the ancient document it  
really wasn't?



That's an excellent question.  
To understand its answer, you  
must remember that the religious  
Tradition was Oral, not Written.

It was not like they already had a book and this new book was foisted on them. They had no books. And this new book seemed as if it were ancient. It fitted everybody's expectations of what a book from the wilderness times would be. It was a believable story.

You see, these PENTATEUCHALIZERS--people who put together the Pentateuch--combined THEIR PLANS AND IDEAS with the popular RELIGIOUS TRADITION.

They wrote their Pentateuch with a very slick strategy.

#### THE PENTATEUCHALIZERS' STRATEGY


- a. By elevating Moses from one of many prophets to the greatest prophet AND putting their ideas in his mouth, they established a very powerful authenticity for their book. Anybody who disagreed with them was put in the position of going against the greatest prophet of the greatest God.
- b. By setting their book back in the wilderness--that extremely holy time in the Israelite's history--they made their ideas and solutions "authentic." They were from the most authentically Jewish time in history, weren't they?
- c. They kept in the Patriarchal stories---nothing in them disagreed with their plan for rebuilding Judaism.
- d. They kept in and beefed up the Moses and the wilderness stories. The people remembered--through the Oral Tradition--that Moses was great. In their reworking of the stories, he became much, much, much greater---godlike. They portrayed Moses as actually talking FACE TO FACE with Yahweh and as being a miracle worker without equal. His authority (and their book's) was solid.
- e. They kept in Deuteronomy. Though it had been politically unsuccessful, it had become sacred to the people. Actually, it agreed with their plans in many ways: there should only be one Temple (place to worship) and all prophets have/had to agree with Moses.
- f. They wrote a framework of AARONIDISM around everything else. (Remember the main part of their plan: to set up the Aaronides as the Priestly Rulers of the people.)

Before the Pentateuch, Aaron was just another name in the ancient Tradition. He was Moses' brother and had helped Moses out on several occasions.



On one occasion, he wasn't so wonderful. He's the guy who sculpted the Golden Calf out of all the people's jewelry.


However, the Aaron of the Oral Tradition was nothing like the Aaron of the Pentateuch. In the Pentateuch, Aaron became even more important than Moses. Moses got to speak to Yahweh, but Aaron AND HIS SONS were promised the PRIESTHOOD, ETERNALLY. FOR ALL TIME, AARON AND HIS DESCENDANTS WOULD BE THE ONLY LEGITIMATE PRIESTS OF YAHWEH. THUS SAITH THE LORD YAHWEH, according to the Pentateuch.



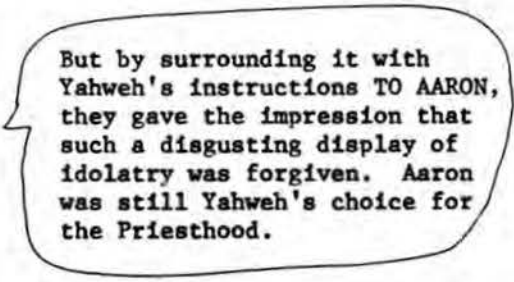
The Pentateuchalizers put the entire Israelite Religious Tradition into a framework of AARONIDISM---that interesting new view of Aaron AND HIS DESCENDANTS' ETERNAL MONOPOLY.

They rewrote traditional Priestly rules and procedures as being instructions specifically given by Yahweh TO AARON AND HIS SONS. Flip through the book of Leviticus. While it occasionally mentions the Levites, it must say AND YAHWEH SAID TO MOSES "TELL AARON AND HIS SONS TO....." hundreds of times.

They also surrounded traditional anti-Aaron texts with mountains of Aaronidism to nullify any negative effects. Their strategy can be seen in Exodus and Leviticus, from Exodus 24 through most of Leviticus. In the middle of mountains of verses in which Yahweh tells Moses to tell Aaron how to do hundreds of things for the sacrificial cult, there is that little embarrassing story about the Golden Calf (Exodus 32).



It was the kind of thing the Pentateuchalizers just couldn't leave out. Everyone remembered it.



But by surrounding it with Yahweh's instructions TO AARON, they gave the impression that such a disgusting display of idolatry was forgiven. Aaron was still Yahweh's choice for the Priesthood.

Despite Aaron's temporary lapse, he--AND THOSE WHO CLAIM TO BE HIS DESCENDANTS--is still the only one allowed by Yahweh to do the official sacrifices.

Oh, oh, oh, oh,  
There was another bit  
of their strategy.



The Pentateuchalizers wrote some new stories to show what happens to people who object to Aaronidism. It is possible that these stories were based on other stories from the Oral Tradition, but after the Pentateuchalizers finished with them, there was no question who the "good guys" and who the "bad guys" were.

The best and most exciting example of this technique is in Numbers 16, the story of Korach, leader of a rebellion against Moses and Aaron.

Briefly, Korach and his compatriots objected to the way Moses had set himself up as the leader. They wanted to be in on the leadership. (They wanted to be in on the special relationship Moses and Aaron had with Yahweh.) They tried to get a revolution going, but Yahweh stepped in, causing the earth to open and swallow Korach and some of the rebels. Then, a horrible plague swept through the camp, killing thousands. Moses tried to stop the plague with prayers, but it kept spreading and killing. ONLY AARON, USING OFFICIAL SACRIFICIAL EQUIPMENT AND RITUALS, WAS ABLE TO STOP THE PLAGUE AND SAVE THE PEOPLE.

How, do you think, did this  
story help the Aaronides???



An interesting aspect of this story is that it has many different groups listed in Korach's rebellion. Some Biblical scholars think that 3 stories may have been combined into one. But there is also this possibility:

The Pentateuchalizers wrote  
the names of their opponents  
into the story---and made them  
"bad guys."



It's like they fixed up  
the story to demonstrate  
how the other Levitical  
families had blown their  
chances to be Priests.

Very clever. Very clever!

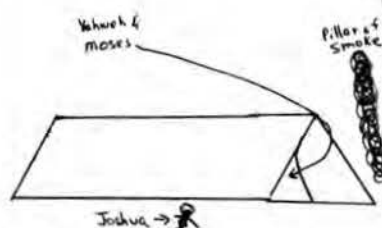


Yes, these Pentateuchalizers were very, very clever. They encouraged the reading of non-Aaronide texts, but set them in an Aaronide perspective. They even made it appear as if the styles and institutions of their day had been used back in the wilderness.

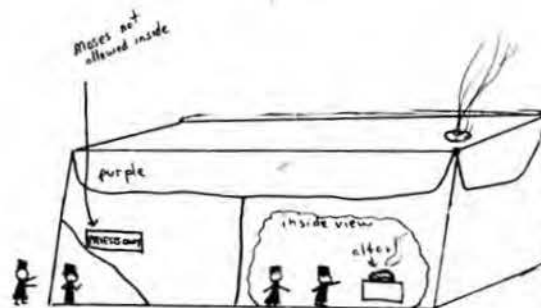
Do you remember the description of the little Tent of Meeting (p.101 (36)). That description is buried in the middle of descriptions about a much fancier, more elaborate Tent of Meeting---a Tent of Meeting which really does not belong in a primitive, barely-surviving tent society.

The Pentateuchalizers--working toward Aaronidism--took the tradition of the Tent Yahweh used in the wilderness and wrote in an elaborate description, IMPLYING THAT THE FANCY TENT, SUITABLE FOR THEIR TIMES, WAS THE WILDERNESS TENT OF MEETING. They wrote in elaborate rituals, too, showing that the rituals they wanted and the fancy sacrifices they wanted in the rebuilt Temple were ancient and authentic parts of the Jewish Religious Response.

Compare the 2 tents.



Little Tent of Meeting  
Exodus 33:7-11



Aaronide Fancy Tent  
Exodus 25-31, 35-40

One makes sense for the desert. The other makes sense for later, richer, more elaborate times: it seems to be a historical throwback.

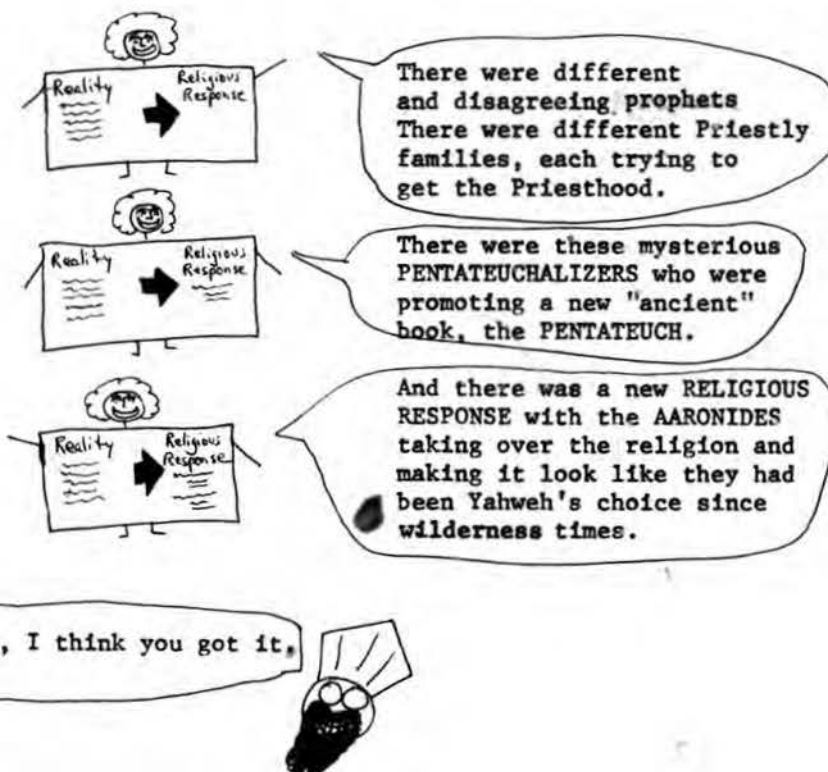
Wow. There's an awful lot to remember.



There were the returning Jewish exiles and the irreconcilable struggles for how to rebuild Judaism.

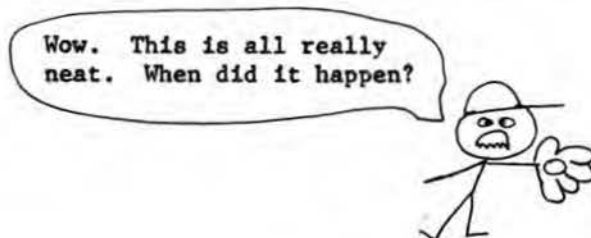


There was a new REALITY calling for a new RELIGIOUS RESPONSE.

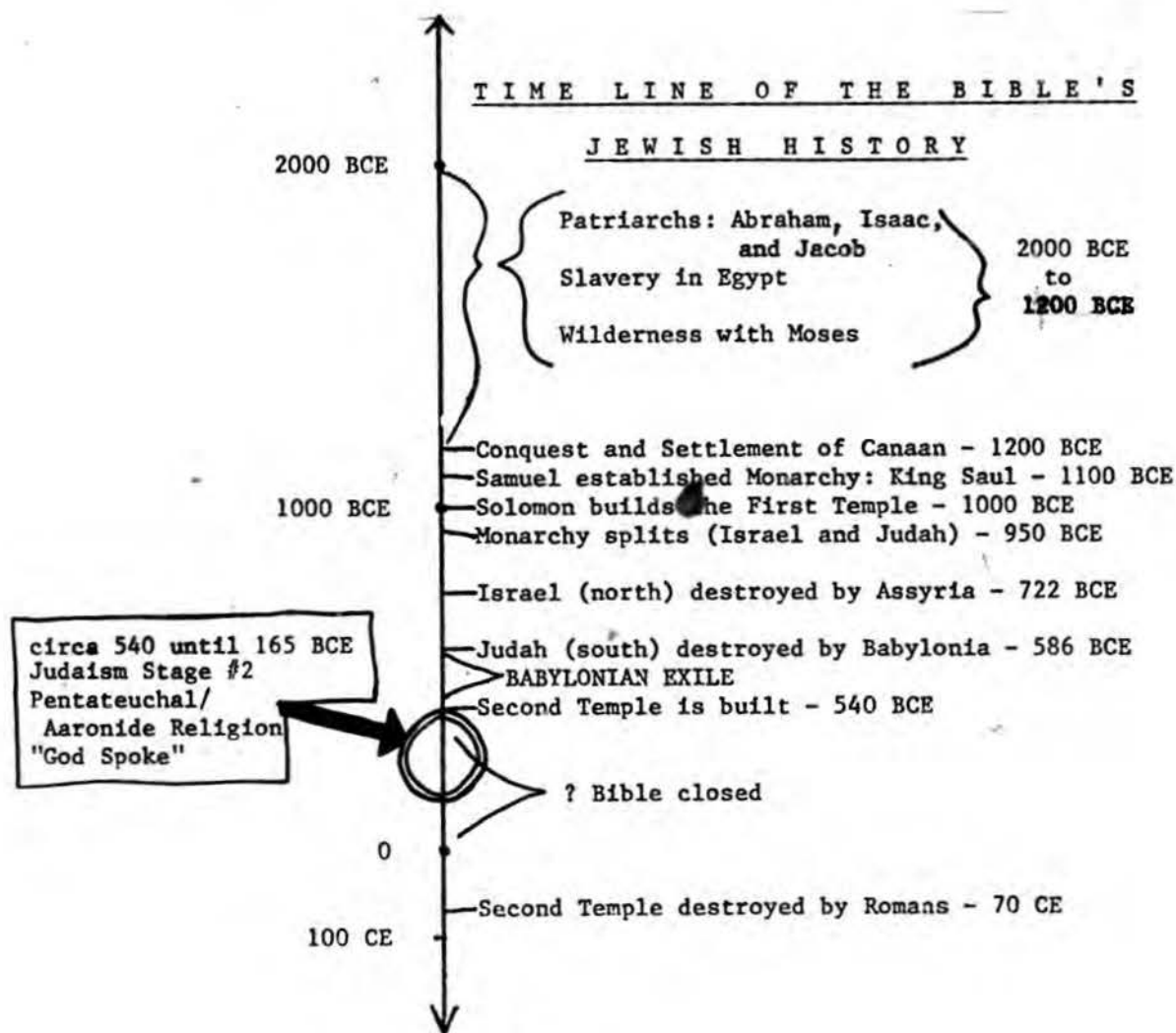


And most importantly, there was the new rule: GOD NO LONGER SPEAKS TO HUMANS. WHATEVER YAHWEH HAD TO SAY HAS BEEN SAID. IT'S MAINLY IN THE PENTATEUCH. The minor messages in Prophetic writings must agree with the Pentateuch.

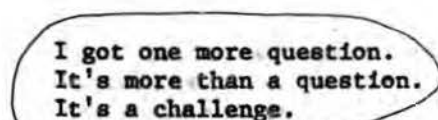
The change was gigantic. The theme was changed. It was a MUTATION, a Quantum Jump from one stage of Judaism to another.



What a marvelous question! The next page shows a time line of Jewish history, with the period of the Pentateuchal/Aaronide Revolution circled.



As you noticed, the Second Temple was built before the Pentateuch and the Aaronides took over. We do not know exactly WHEN or HOW they did take over. It might have taken many years---maybe even many generations. Was there a vote? Was there a military take-over? We just do not know. All we know is that they did take over and succeed in establishing their Pentateuch as the true and infallible word of Yahweh, the One God. Their MUTATION of Judaism fit REALITY for a long, long time.



This whole version of history you're giving has really got me upset. We're talking about the BIBLE and the TORAH, HOLY BOOKS. The way you tell it, the whole thing was a fraud, a dishonest power grab. The way you talk, it has nothing to do with God. How can we base our religion on such junk?!!!!!!!!!!!!!!!!!!!!



Your question is very disturbing, though I am glad you asked it. It's the kind of question modern Jews must ask and ask and ask again.

When we were younger, it was really easy to look at the Bible and say, "Oh, that's the Bible, the word of God." It was very reassuring. It was the kind of belief we could really hold onto.

However, as one gets older and starts to look at the world with questioning eyes AND WITH A QUESTIONING MIND, many myths of childhood evaporate. The Bible stands before you. Is it what it claims to be? Is it what you thought it was?



The little cartoon character, Eliyahu, represents both Dr. Ellis Rivkin and this book's author, David E. Ostrich. It is important to realize that the things Eliyahu and his friends say--the things this book says--are the opinions of these 2 teachers. These are the opinions they have reached after studying the Bible and the many woven strands it contains. There are other teachers with different opinions. The question for you is **WHAT IS YOUR OPINION?**



Many Jews do not believe the approach suggested in this book. They believe that the Bible is just what it claims to be: the history of the world, partly written by Moses (the Pentateuch), partly written by various prophets (the Prophets and Writings). It represents the word of Yahweh to humans, pure and simple.

These Jews consider the kind of explanation you have just read about the Pentateuch and the Aaronides as absolutely false. It undermines their belief about the Pentateuch and the rest of the Bible being the word of God. They disagree—sometimes vehemently.

Many other Jews believe the kind of approach suggested in this book. There are many different opinions about the details (See Story to Contemplate #3), but they basically agree that the Bible was put together by humans, at different times and for many, many different reasons.

These Jews differ in the ways they feel about those human Biblical writers and editors (make sure you understand exactly what the word "editor" means). Some think those editors were dishonest politicians who made up the whole thing just to grab power and wealth and prestige. Some think that the editors were realistic shapers of a new Religious Response who USED the tradition to come up with a solution to the crisis facing the people. Some think that the Pentateuchalizers and other Biblical writers and editors were both dedicated and greedy.



Back on page 115 (50), we asked some questions: "Do you think that God speaks to people? How is it done? How do you know if God is speaking to you? What about back in the Bible? Did God really TALK to people? Have things changed since way back when?"

These questions and their answers may help you to judge the honesty of the Pentateuchalizers and other Biblical writers and editors.

Did those Pentateuchalizers literally believe what they wrote? Did ancient Hebrews of 800 BCE or less ancient Hebrews of 400 BCE really think that Yahweh actually SPOKE to their prophets? If so, how did they figure out the real message of Yahweh when 2 prophets disagreed? It is possible--and believed by some modern Biblical scholars--that the ancients did not take their words so literally. "Yahweh talking to humans" may have been understood as figurative language.

There are many possible explanations.



There are many possible understandings of the word YAHWEH or of the generic term GOD. There are many different Jewish understandings of what GOD is.

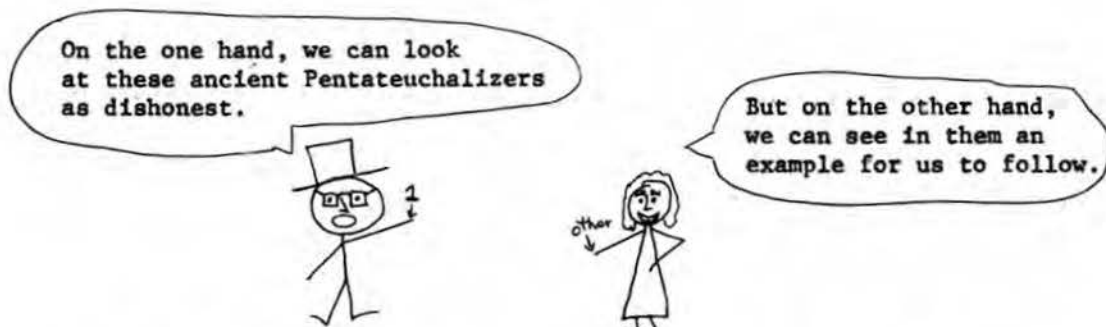


We could go on and on, but here's the point. Depending on how you define the word GOD, and how you define the phrase "God talking to humans," your whole understanding of what the Pentateuchalizers did will change.

Were they dishonest politicians? Were they poetic politicians? Were they grabbing for personal status and power? Were they seeking gallantly to structure a living Religious Response amidst the memories and ruins of a past unable to live any longer?

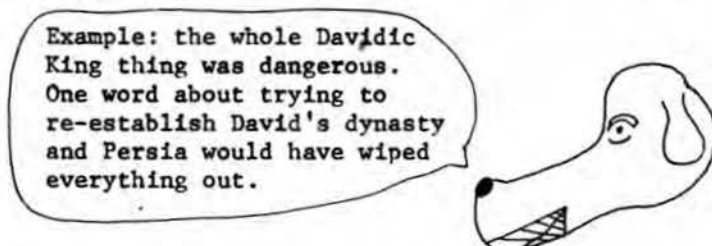
And, you do not have to decide today. We just want you to realize that there is a positive side to the Pentateuchalizers and their Aaronide Revolution. The crisis they faced was serious--deadly serious for Jewish civilization. None of the old leadership groups seemed to be able to deal with the problems. Finally, one group, the Aaronides and some of their supporters, came up with a plan--an extremely daring plan. They wrote their ideas into a book which also incorporated the Oral Tradition of the Jewish people. They presented their book as though Yahweh had spoken it to Moses back in the wilderness. They were power-brokers, out for themselves; but they were also out for the people and the survival of their Jewish Religious Response. WITHOUT THEIR NEW "ANCIENT" BOOK, THE PEOPLE WOULD HAVE FELT ABANDONED. JUDAISM AND ALL OF THE GOOD THINGS IT CONTAINS WOULD HAVE DIED.



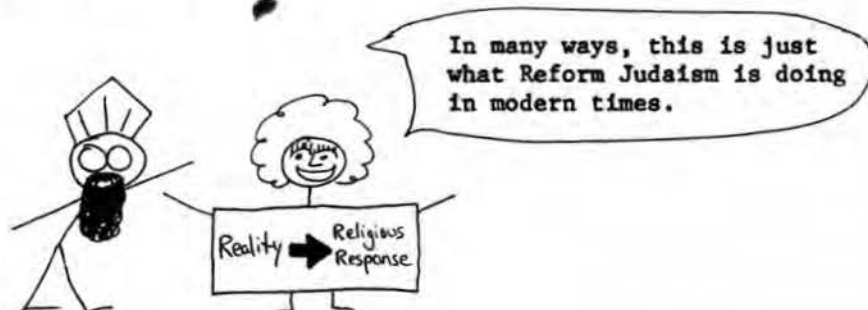


They took the Religious Tradition they had received and used it to fashion a Religious Response that would fit their Reality.

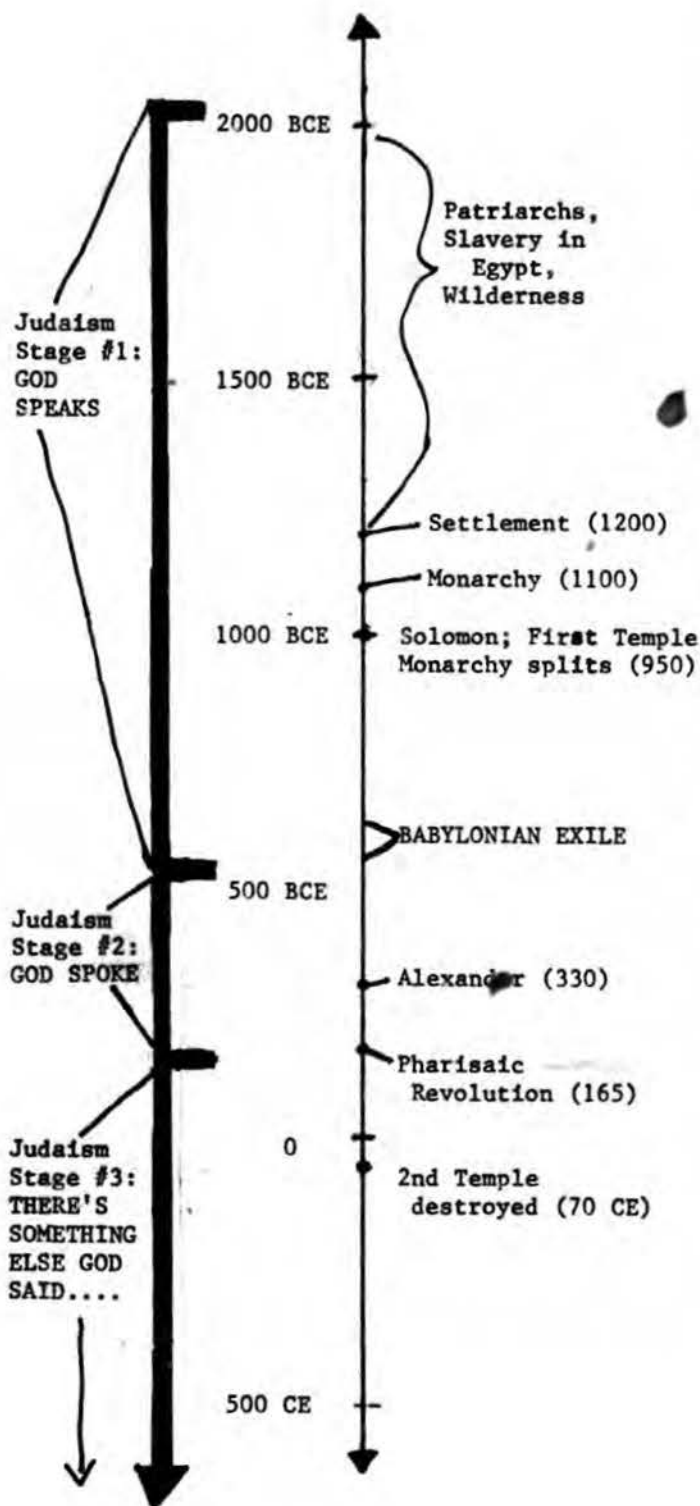
The Tradition, as they received it, was full of all kinds of things from many different Religious Responses in Jewish history. Some things were nice, some were beautiful, some were useless, and some were even dangerous.



These ancient Pentateuchalizers consulted their inherited Religious Tradition and used it to construct a Religious Response that could be beautiful and good and appropriate and inspirational FOR THEIR TIME---FOR THEIR REALITY. They worked out a system to put spirituality back into the lives of the Jews.



It's about time for another look at the time line---we're getting close to the end of this chapter and to the end of Judaism Stage #2.



Judaism Stage #2, GOD SPOKE (as opposed to GOD SPEAKS), with its Pentateuch and the Aaronides, started under the imperial domination of the Persians.

In approximately 330 BCE, a young fellow named Alexander the Great defeated the Persians and took over all of their possessions---including Judea (Greek for Judah).

Greek rule brought Greek culture (Hellenization) and REALITY changed dramatically.

The Pentateuch and the Aaronides had provided a RELIGIOUS RESPONSE that had worked well for many, many years. Gradually, a new RELIGIOUS RESPONSE became necessary.

That new one was no VARIATION ON THE THEME OF AARONIDISM. It was a full scale MUTATION, a QUANTUM JUMP to a new stage of Judaism.

Judaism Stage #2: GOD SPOKE

Judaism Stage #3: THERE IS SOMETHING ELSE GOD SAID!

## END OF THE TEXTBOOK SECTION

The textbook, Different, But Still the Same, would continue with a second volume. This second volume would present Judaism Stage #3: THERE'S SOMETHING ELSE GOD SAID, Pharisaic/Rabbinic Judaism in all of its permutations, and Judaism Stage #4: GOD THINKS: TAPPING THE MIND OF GOD, Reform Judaism. There would also be mention of Rivkin's fifth stage of Judaism, contemporaneous with the fourth, in which Jews see themselves as a secular nation and seek to establish a national homeland (Zionism).

NOTES

Chapter I: Die Wissenschaft des Judentums, etc.

- 1 - Steven S. Schwartzchild, Two Modern Jewish Philosophies of History: Nachman Krochmal and Hermann Cohen, Hebrew Union College DHL Thesis, 1955, p.5.
- 2 - Ibid. p.3.
- 3 - Salo W. Baron, "The Historical Outlook of Maimonides," PAAJR, VI (1934-35), pp.7, 11. (In Bernard D. Weinryb, Reappraisals in Jewish History, American Academy for Jewish Research, Jerusalem, 1975; reprinted from Salo Wittnayer Baron Jubilee Volume.)
- 4 - Schwartzchild, *ibid.* p.4.
- 5 - Ibid. p.5.
- 6 - Peter Wiernik, "Haskalah," The Jewish Encyclopedia, Funk and Wagnalls, New York, 1901-1906, Vol. VI, p.256.
- 7 - Ibid.
- 8 - Jakob J. Petuchowski, Class Notes, Theology I, Hebrew Union College-Jewish Institute of Religion, 1981.
- 9 - Shalom Spiegel, "A Galician Socrates," Hebrew Reborn, Meridian Books, Cleveland, pp.108-109. (Original printing: JPS, Philadelphia, 1930.)
- 10- Ibid.
- 11- G. Roseman, "Nachman Krochmal," The Jewish Encyclopedia, *ibid.* Vol. VII, p.577.
- 12- David Philipson, The Reform Movement in Judaism, 1907: KTAV reprint, New York, 1967, pp.26-28.
- 13- Benzion Dinur, Wissenschaft des Judentums, Encyclopaedia Judaica, Keter, Jerusalem, 1972, Vol. XVI, col. 572.
- 14- Max Wiener, Abraham Geiger and Liberal Judaism, JPS, Philadelphia, 1962, pp.12ff.
- 15- Ibid. pp.12-13.

- 16- Michael A. Meyer, "Jewish Religious Reform and Wissenschaft des Judentums: The Position of Zunz, Geiger, and Frankel," Yearbook XVI of the Leo Baeck Institute, London, 1971, p.29. Quotation from Abraham Geiger, Wissenschaftliche Zeitschrift fur Juidische Theologie, Vol. IV (1839), pp.13-14.
- 17- Max Wiener, *ibid.* p.50.
- 18- Michael A. Meyer, *ibid.* pp.28-29.
- 19- Michael A. Meyer, Ideas of Jewish History, Behrman House, New York, 1974, p.190.
- 20- Emil G. Hirsch, CCAR Yearbook, 1895. (In Joseph Leon Blau, Reform Judaism: A Historical Perspective, KTAV, New York, 1973, pp.37-38.
- 21- Max Wiener, *ibid.* p.51.
- 22- Alan Singer Green, Nineteenth Century Speculations as to the Nature and Scope of Judaism, Hebrew Union College DD Thesis, 1937, p.93.
- 23- Chart based on Michael A. Meyer, Ideas of Jewish History, *ibid.* pp.202-213.  
  
There is a disagreement in re the final event in Krochmal's Cycle #3. G. Roseman, writing in The Jewish Encyclopedia, *ibid.*, quotes Krochmal as ending the third cycle with the Expulsion of the Jews from Spain in 1492---whereas Meyer quotes Krochmal as ending the cycle with the Chmielnicki massacres in the 1640's.
- 24- Schwartzchild, *ibid.* p.33.
- 25- Max Wiener, *ibid.* pp.50-51.
- 26- *Ibid.*
- 27- *Ibid.*
- 28- Abraham Geiger, Nachgelassene Schriften, II, pp.61ff. (In Max Wiener, *ibid.* pp.159-160.)
- 29- Max Wiener, *ibid.* pp.50-51.
- 30- Chart based on Max Wiener, *ibid.* pp.156ff.
- 31- *Ibid.* p.165.

- 32- Abraham Geiger, *ibid.* pp.129ff. (In Max Wiener, *ibid.*)
- 33- Abraham Geiger, *ibid.* pp.61ff. (In Max Wiener, *ibid.*)
- 34- Jakob J. Petuchowski, "Abraham Geiger and Samuel Holdheim -- Their Differences in Germany and Repercussions in America," Yearbook XXII of the Leo Baeck Institute, 1977. (Pre-publication offprint, HUC-JIR, Cincinnati, 1976, p.2.)
- 35- Though their views of Judaism differed substantially, the divergence suggested by the existence of separate movements may be misleading. The reason Frankel made his break with the reformers was that, at the Frankfort Rabbinical Conference of 1845, they decided that Hebrew need not be the official language of Jewish prayer. This drew the line. But in terms of the Wissenschaft and its scholarship, at this early, pre-sectarian stage, the basic views of both sides of the scientific school were very similar.
- 36- Robert M. Seltzer, Jewish People, Jewish Thought, Macmillan, New York, 1980, pp.608-609.
- 37- *Ibid.*, quoting Heinrich Graetz, The Structure of Jewish History and Other Essays, JTS, New York, 1975, p.65 (translated by Ismar Schorsch).
- 38- *Ibid.* pp.607-608.
- 39- Simon Dubnov, "General Introduction," History of the Jews, Thomas Yoseloff, South Brunswick, N.J., 1967, pp.25-26 (translated by Moshe Spiegel).
- 40- *Ibid.* p.27.
- 41- *Ibid.*
- 42- From conversations with Ellis Rivkin.
- 43- For an explanation of his approach to historiography, and a comparison to the method of Salo W. Baron, see Ellis Rivkin, "The Writing of Jewish History," The Reconstructionist, June 1962. (Classroom offprint, HUC-JIR.)
- 44- Ellis Rivkin, The Shaping of Jewish History, Scribner's, New York, 1971, p.xix.
- 45- *Ibid.* p.246.
- 46- One version of this legend: Louis Ginzberg, The Legends of the Jews, JPS, Philadelphia, 1968, Vol. I, p.189.



- 47- Ellis Rivkin, *ibid.* p.xx.
- 48- *Ibid.* p.12.
- 49- *Ibid.* p.9.
- 50- David Philipson, *ibid.* p.66. (In David Philipson, "Abraham Geiger as Reformer," *CCAR Yearbook*, Vol. XX (1910), p.256.)
- 51- Abraham Geiger, "Kley und Rapoport," Judische Zeitschrift für Wissenschaft und Leben, V, p.251. (In David Philipson, "Abraham Geiger as Reformer," *ibid.* p.255.)
- 52- David Philipson, "Abraham Geiger as Reformer," *ibid.*
- 53- Abraham Geiger, "Der Hamburger Tempelsteit," Nachgelassene Schriften, I, p.194. (In David Philipson, The Reform Movement in Judaism, *ibid.* p.41.
- 54- Ellis Rivkin, *ibid.* p.183.
- 55- Bernard J. Bamberger, "The Developing Philosophy of Reform Judaism," *CCAR Yearbook*, 1958. (In Joseph Leon Blau, *ibid.* pp.77-79.)
- 56- Frankel quit the reform "movement" by walking out of the 1845 Frankfort Rabbinical Conference after the conference passed a resolution stating that the language of public Jewish prayer need not be Hebrew.
- 57- Michael A. Meyer, "Jewish Religious Reform and Wissenschaft des Judentums," *ibid.* p.33. Quotation from Zacharias Frankel, "Anzeige und Prospectus," Zeitschrift für die religiösen Interessen des Judenthums, I (1844), p.19.
- 58- Synopsis of these scholars' writings in Joseph Leon Blau, *ibid.*, p.30 - from Emil G. Hirsch, "The Philosophy of the Reform Movement in American Judaism," *CCAR Yearbook*, 1895.  
pp.205-227 - from Kaufman Kohler, *CCAR Yearbook*, 1907.  
pp.320-335 - from Solomon B. Freehof, "Reform Judaism and the Halacha," *CCAR Yearbook*, 1946.  
pp.336-347 - from Alexander Guttman, "The Moral Law as Halacha in Reform Judaism," *CCAR Yearbook*, 1958.

Chapter III: Learning Abilities and the Textbook's Message

- 1 - David Elkind, A Sympathetic Understanding of the Child, Birth to Sixteen, Allyn and Bacon, Boston, 1978, p.98.
- 2 - Ibid. pp.115-116.
- 3 - Ira J. Gordon, Human Development, From Birth Through Adolescence, 2nd ed., Harper and Row, New York, 1969, p.235.
- 4 - Ibid.
- 5 - Rolf E. Muss, Theories of Adolescence, 2nd ed., Random House, New York, 1968, p.103.
- 6 - David Elkind, *ibid.* p.122.
- 7 - Ibid. p.186.
- 8 - Ibid. p.183.
- 9 - Ibid. p.166.
- 10- Ibid. p.167; italics mine---not in original.
- 11- Ibid. 168.
- 12- Ibid.
- 13- Ibid.
- 14- Ibid. p.118.
- 15- Ira Gordon, *ibid.* pp.235-236.
- 16- David Elkind, *ibid.* pp.184-185.
- 17- Ibid.
- 18- Ibid. p.160.
- 19- Ibid.
- 20- Rolf E. Muss, *ibid.* pp.83-84.
- 21- Robert J. Havighurst, Developmental Tasks and Education, 3rd ed. David McKay Co., New York, 1973.

#### Chapter IV: Goals and Orientation of the Textbook Project

- 1 - This chapter, much briefer than the usual thesis chapter, takes the place of a textbook introduction, setting out the general goals and explaining the choice of Ellis Rivkin's developmental view of Jewish history as the one to be presented.
- 2 - The four goals: (1) to aid the students in an understanding of the large amounts of time involved in Jewish history and the changes in realities occurring over those years; (2) to aid the students in an understanding of the different forms Judaism has taken and the ways these forms represent problem-solving adjustments; (3) to aid the students in an understanding of the ways Biblical and other stories may be understood, i.e., ways other than literal; and (4) to aid the student in an understanding of the place of Reform Judaism in the Jewish continuum and the individual's spiritual significance as a Reform Jew. (p.45)
- 3 - Cf. the discussion in Chapter III regarding identity formation in adolescence and the importance of guiding young people in this crucial period, pp.52-53. Cf. also Rolf E. Muss, *ibid.*, on Erikson and Mead; and Robert J. Havighurst, *ibid.*
- 4 - The reader will notice that Rivkin's view of Jewish history, over-viewed in Chapter V, extends to the present, while the textbook in Chapter VI stops just before the Hasmonean Revolt/Pharisaic Revolution. As such, this thesis presents the first half of a full treatment of the developmental view of Jewish history. The author looks forward to completing this project in the future.

#### Chapter V: Ellis Rivkin's Developmental Approach to Jewish History

- 1 - For a listing of Rivkin's books and articles, see the Bibliography.
- 2 - Rivkin, *The Shaping of Jewish History*, *ibid.*, "Introduction;" especially p.xv.
- 3 - *Ibid.*, p.xix.
- 4 - Ellis Rivkin, "The Writing of Jewish History," The Reconstructionist, June 1962. (Classroom offprint, HUC-JIR, pp.4-5.)
- 5 - Ellis Rivkin, "Unitive and Divisive Factors in Judaism," Civilizations, Vol. 74, Bruxelles, 1957. (Classroom offprint, HUC-JIR, p.1.)

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Complete bibliographical information for textbooks surveyed  
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