



# Encountering Judaism

CHAPTER TEN



# The Name *Judaism* and Related Terms

# Judaism

- ▶ Historic religion of the people variously known as
  - ▶ Hebrews
  - ▶ Israelites
  - ▶ Jews
- ▶ Descendants of the patriarchs of the Hebrew Bible (Old Testament) – Abraham, Isaac, and Jacob (also called Israel)
  - ▶ Example of a ??

# Judaism

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  - ▶ Hebrews
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- ▶ Descendants of the patriarchs of the Hebrew Bible (Old Testament) – Abraham, Isaac, and Jacob (also called Israel)
  - ▶ Example of a **Ethnic Religion**



# The Jewish Present as Shaped by its Past

# From the Creation to Abraham (ca. 2000 BC)

- ▶ Creation Myth (Genesis 1 & 2)
  - ▶ Elohim
  - ▶ YHWH Elohim
- ▶ Six-day creation: Light, waters, land, life forms
- ▶ Humanity created in God's image (Imago Dei)
- ▶ Establishment of the Sabbath

# The Great Flood: Divine Judgment and Mercy

- ▶ Humanity's corruption leads to the decision for a great flood
- ▶ Noah: Chosen for righteousness
- ▶ The flood as a reset of creation, sparing Noah and his family
- ▶ Promise of mercy: Covenant with Noah and the symbol of the rainbow

# Covenant People

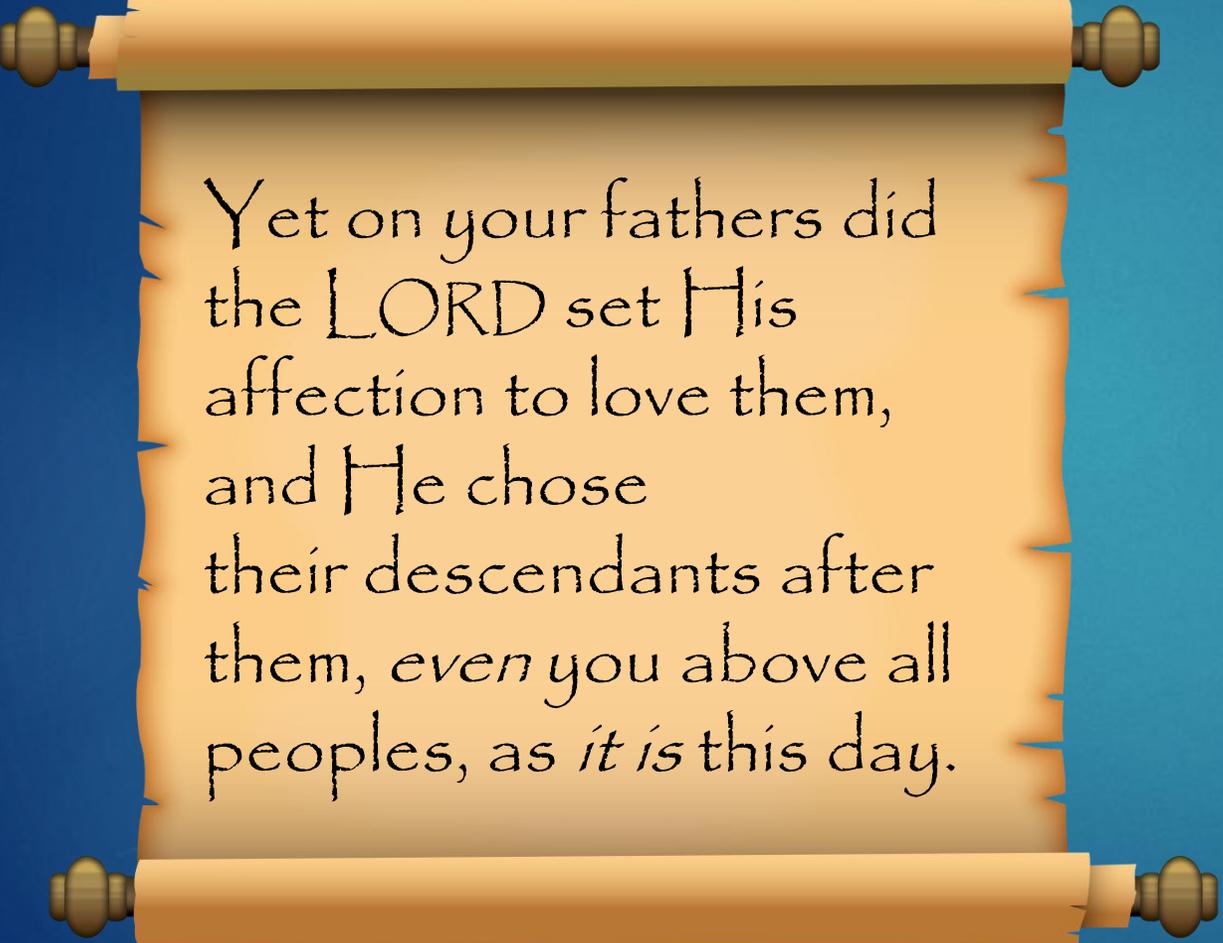
- ▶ Genesis 17: 7
- ▶ History of Judaism begins with Abram
- ▶ God *chose* Abram (and his descendants) to establish His covenant

## Covenant

- Literally, a contract. In the Bible, an agreement between God and his people; two-way promise



# Chosen People

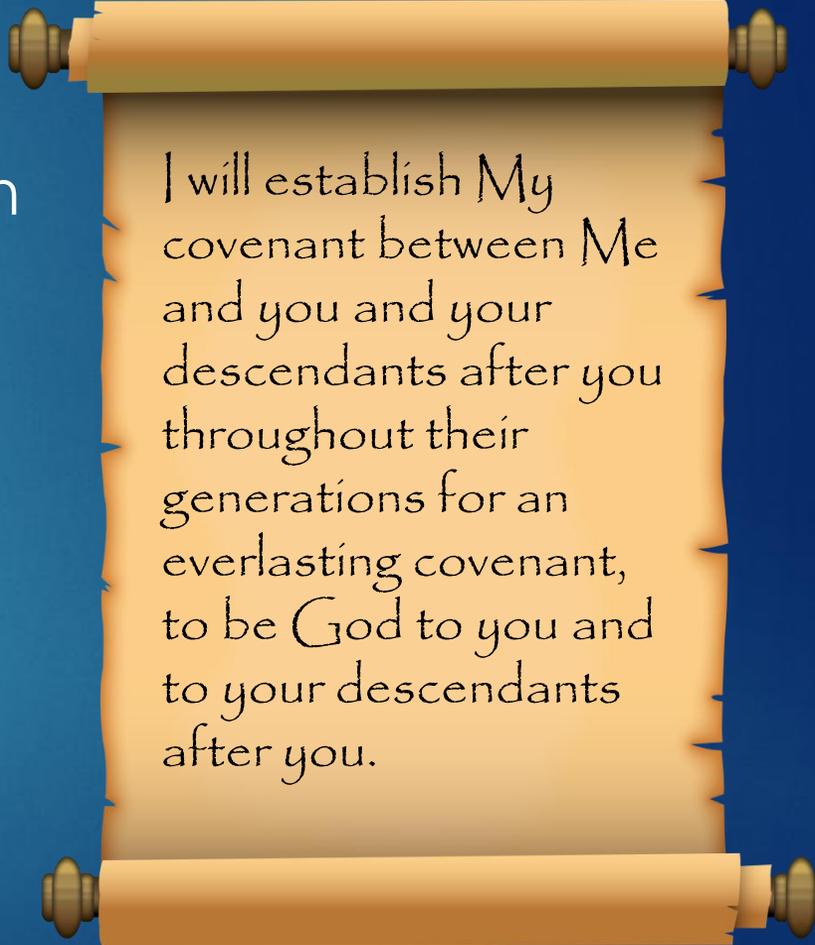


Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, *even you* above all peoples, as *it is* this day.

- ▶ Deuteronomy 10: 15
- ▶ Both sides of phrase important
- ▶ People implies Judaism is both a religion and an ethnicity
- ▶ And an important part of Jewish religion and identity is the concept of “Chosenness” or covenant
  - ▶ Being chosen brings a call to be holy
  - ▶ Choice is based on God’s love
  - ▶ Helped sustain themselves throughout a long and difficult history

# Covenant People

- ▶ Hebrew Bible written to show God's dealings with His covenant people
  - ▶ Begins with Hebrew mythology regarding the creation (or Genesis) of the cosmos and man
  - ▶ Story of Abram (later Abraham) begins in chapter 12

A scroll with a light brown, aged paper texture, unrolled to reveal text. The scroll is held by two wooden rollers on the left and right sides. The text is written in a black, serif font. A small green rectangular block is visible in the top right corner of the slide.

I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.

# Cover

- Litera  
betw

- ▶ God c
- ▶ Jew
- ▶ Hebre  
peopl
- ▶ Beg  
the

- ▶ Story of Abram (later Abraham) begins in chapter 10

Remember - By  
saying "mythology" I  
am not judging truth  
content!

Note also: the actual  
date and place of  
Abram is still debated  
by scholars

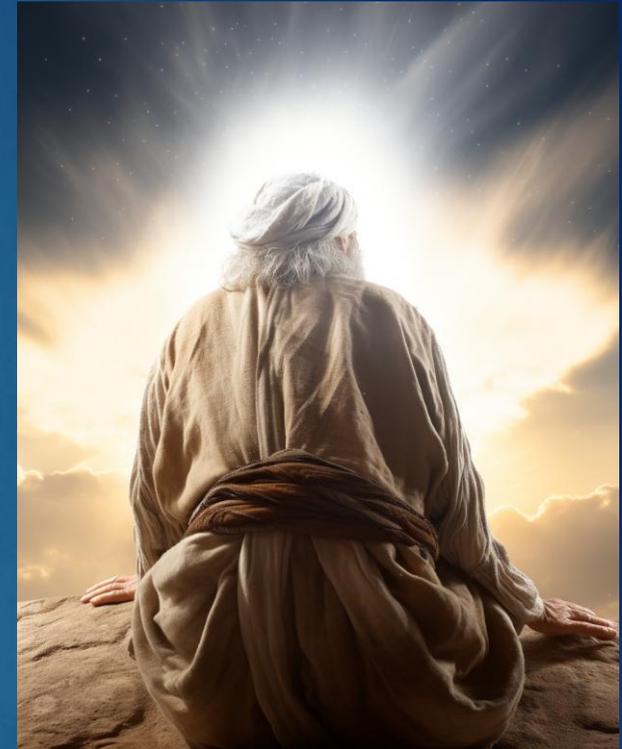


# Abrahamic Covenant

- ▶ The Call Genesis 17: 1-2 Theophany

## Theophany

- a visible manifestation to humankind of God or a god.
- ▶ Enter the Covenant – “Cut the Covenant” (Gen 15:9-10; Jer 34:18)
- ▶ Terms of the Covenant (Gen 17:1-8)
  - ▶ Abraham and his posterity to worship, believe, obey; to be perfect
  - ▶ God will be their God
  - ▶ Abraham's name changed to indicate new status



# Abrahamic Covenant

- ▶ The Call Genesis 17: 1-2 Theophany
- ▶ Cut the Covenant (Gen 15:9-10; Jer 34:18)
- ▶ Terms of the Covenant (Gen 17:1-8)
- ▶ Token of the Covenant (Gen 17:11-12)
  - ▶ Every male to be circumcised
- ▶ Blessings of Covenant
  - ▶ Posterity – “Father of Many Nations;” “Exceedingly Fruitful”
  - ▶ Land – “I will give unto thee the land wherein thou art a stranger”
  - ▶ Protection - “I am a shield to you”
  - ▶ All families of earth will be blessed – “in you and in your descendants shall all the families of the earth be blessed”

# Patriarchal Order



- ▶ Covenant passed down from father to son
  - ▶ Patriarchal
  - ▶ Primogeniture
- ▶ Jacob's twelve sons establish the twelve tribes of Israel
- ▶ Story of Joseph

# The Emergence of Ancient Israel (ca. 1200 – 950 BC)

- ▶ Book of Exodus – Narrates the story of:
  - ▶ Israel's enslavement in Egypt
  - ▶ God's call to Moses to lead the people out of Egypt
  - ▶ Pharaoh's resistance and the Israelites' escape through the parted waters of the Red Sea
- ▶ Historicity of the Exodus
  - ▶ Does not appear in any extant Egyptian records or artefacts

# Significance of the Exodus

- ▶ Exodus absolutely essential for understanding Jewish religious and identity construction
- ▶ Unification – People Creation
- ▶ Covenant Relationship Re-established
  - ▶ Law of Moses Instituted
  - ▶ Torah Compiled
  - ▶ Tabernacle (Tent-Temple)
    - ▶ Creation of Sacred Space
    - ▶ Locus of Israelite cultic activity
    - ▶ Housed the Ark of the Covenant

# Significance of the Exodus

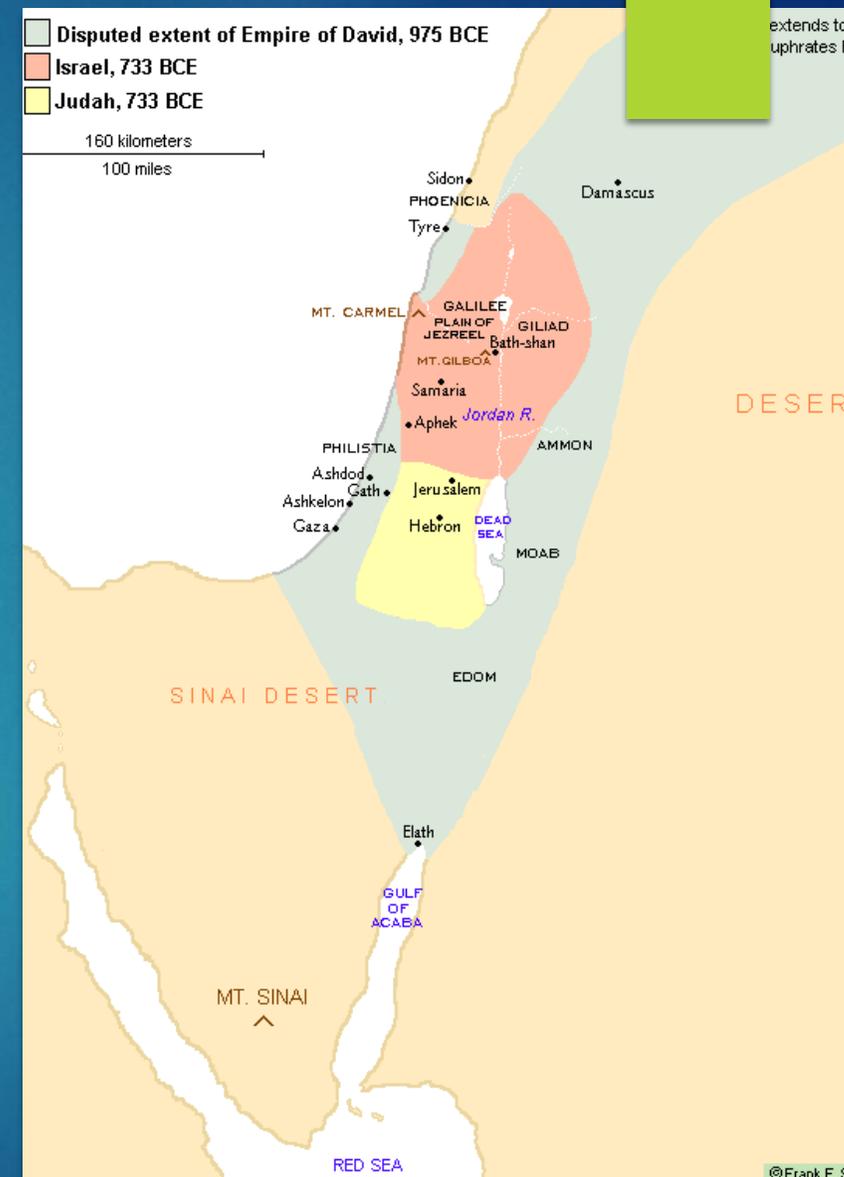
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  - ▶ Tabernacle (Tent-Temple)
- ▶ Purged older generation (including Moses)
- ▶ Utter dependence on God for Sustenance and direction reasserts monotheism

# The First Temple Period (ca. 952 – 586 BC)

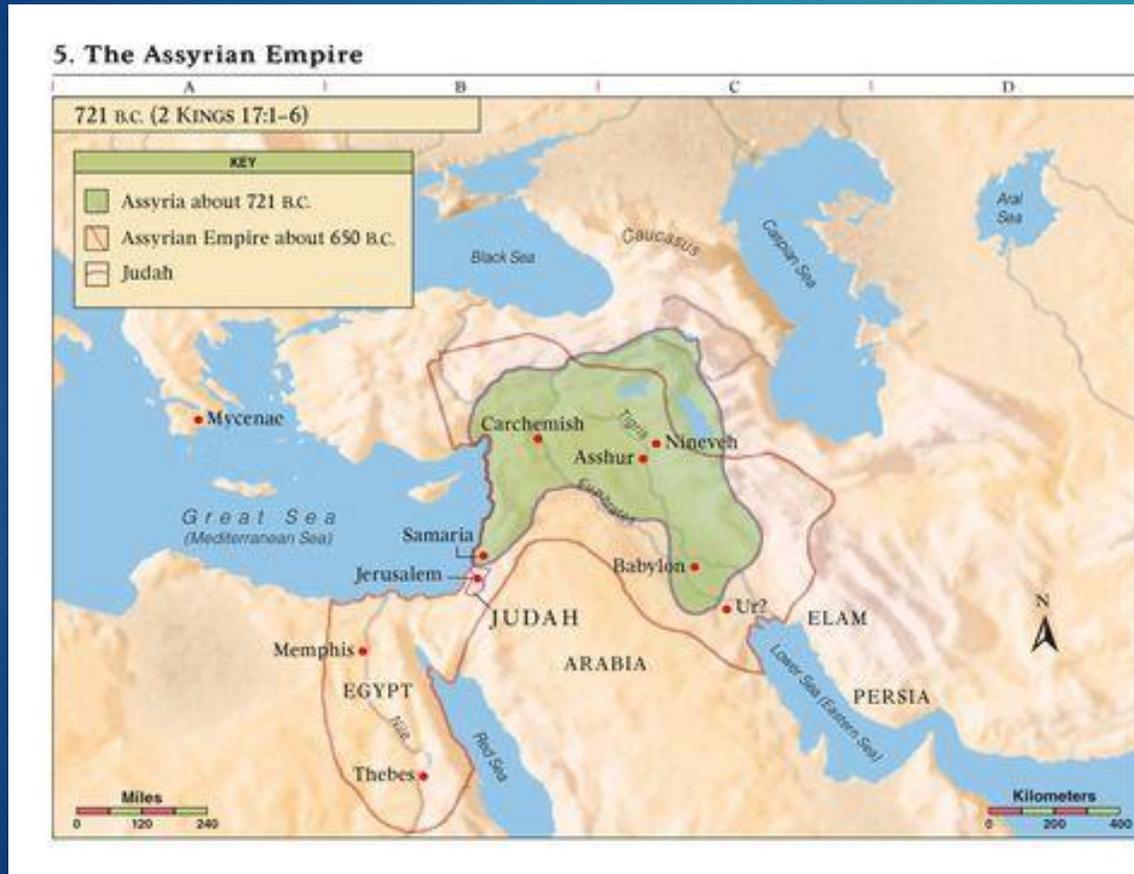
- ▶ Moses succeeded by Joshua; leads Israelites into Canaan (late 13th to early 12th century BCE)
- ▶ Territory divided among tribes; governed by Judges
- ▶ Soon judges replaced by Monarchy; First Israelite Kings:
  - ▶ Saul
  - ▶ David
  - ▶ Solomon
- ▶ Solomon builds permanent temple to replace tabernacle
  - ▶ Unifies and centralizes Israelites

# The First Temple Period (ca. 952 – 586 BC)

- ▶ Death of King Solomon divided the Israelites into two nations
  - ▶ Israel, composed of ten tribes in the north
  - ▶ Judah, composed of two tribes of Judah and Benjamin in the south



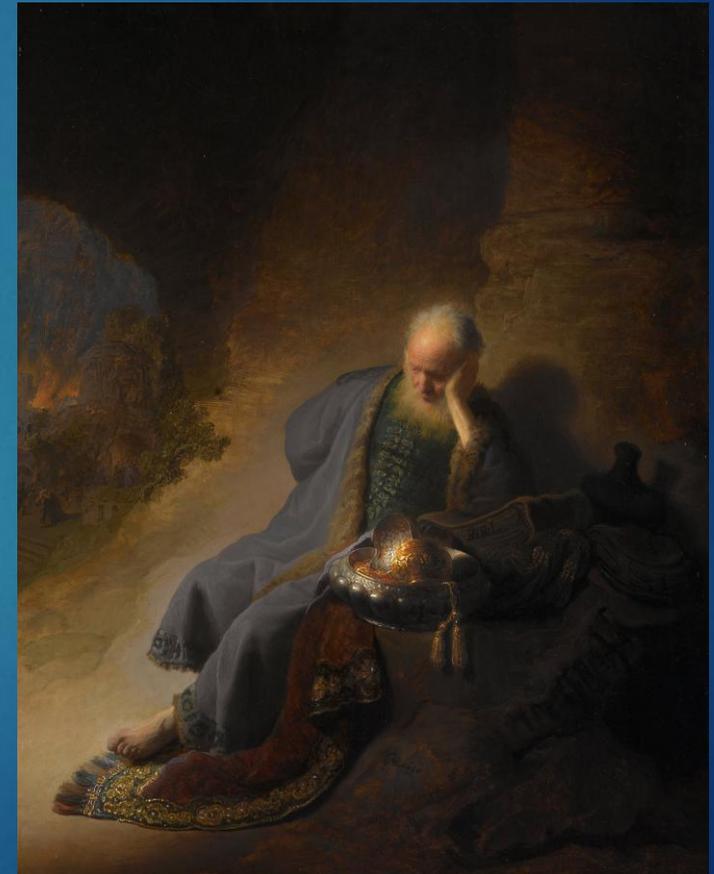
# The First Temple Period (ca. 952 – 586 BC)



- ▶ Assyrian Exile
  - ▶ In 722 B.C.E, the Assyrian Empire wiped out the northern kingdom of Israel
  - ▶ Population Replacement
  - ▶ Become known as “Lost Ten Tribes”
- ▶ Kingdom of Judah survives but pays tribute, becoming a vassal state

# The Second Temple Period (539 BC – 70 AD)

- ▶ Babylonian Captivity
  - ▶ Prophet Jeremiah denounces sins of Judah; prophecies destruction
  - ▶ Babylon besieged Jerusalem (586 bc)
  - ▶ Solomon's temple destroyed; many (not all\*) Jews deported
- ▶ 539 BC Persians conquer Babylon
  - ▶ Cyrus allowed the exiled to return home and authorized the rebuilding of the Jewish temple
  - ▶ Judah a province in Persian Empire
  - ▶ 515 bc Second Temple finally Re-dedicated



# Hellenistic & Hasmonean Periods in Judea

- ▶ 332 bc Alexander the Great conquers Judah
- ▶ Judah now under Greek control
- ▶ Maccabean Revolt throws off Greek domination
- ▶ Hasmonean dynasty Judea regaining political independence for about a century.
- ▶ Hannukah celebrates this

# Roman Period (63 BCE onward):

- ▶ **Roman Intervention:**

- ▶ In 63 BCE, annexation of Judea into the Roman Empire.

- ▶ **Herodian Dynasty:**

- ▶ Herod the Great, appointed by the Romans, ruled as king from 37 to 4 BCE. He is well-known for his monumental building projects, including the renovation and expansion of the Second Temple.

- ▶ **Jewish-Roman Tensions:**

- ▶ Over time, tensions between the Jewish population and the Roman authorities grew, culminating in the First Jewish-Roman War (66-73 ad)

# Destruction of the Temple

- ▶ 70 ad – Romans destroyed second temple
- ▶ Two more major Jewish revolts followed attempting to re-establish the Jewish state; both crushed by Romans
- ▶ 136 ad Romans took measures to suppress Jewish Nationalist aspirations
  - ▶ Renamed province from Judea to Syria Palestina;
  - ▶ Turned Jerusalem into a Roman colony, Aelia Capitolina
  - ▶ Population Displacement\*

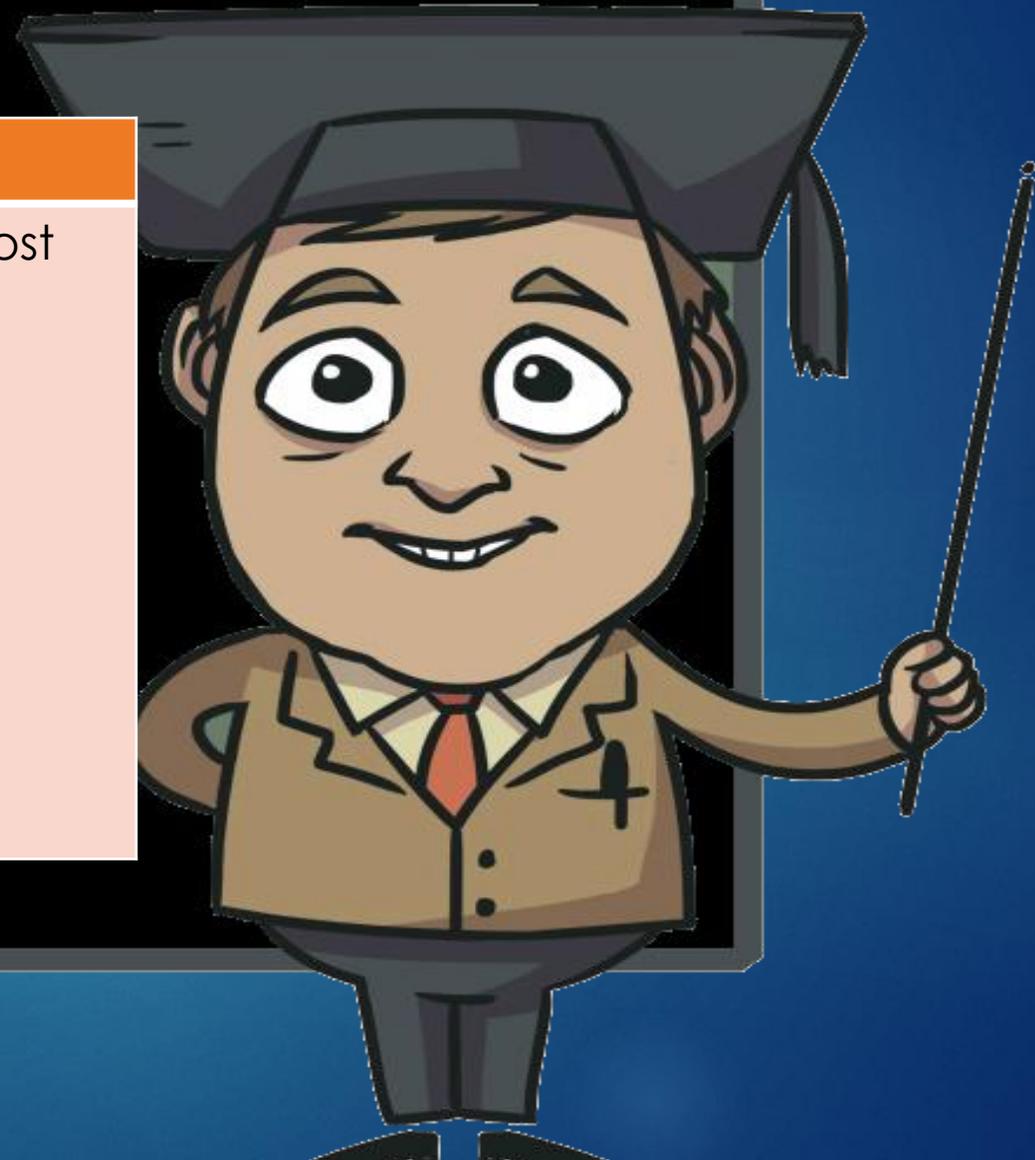
\*Note – Not all Jews left the land; there remained Jews in Palestine from that day till now.

# Spotlight On: The Jewish Diaspora and the Origins of Antisemitism



**Diaspora:** The movement, migration, or scattering of a people away from an established or ancestral homeland

Homeland	Host
Push migration, often catastrophic <i>Pogroms</i> Unable to return (loss of homeland) Idealization Longing to return Maintain ethnic identity	More than one host Settle as group Unable to blend Hostile



# Significance of The Diaspora

- ▶ Temple rituals replaced by synagogue
- ▶ Authority of priest tribe (Levites) replaced by teachers (Rabbi)
  - ▶ **Rabbis**: Successors of the Pharisees who preserved lay-led Judaism
  - ▶ Became spiritual leaders in the **synagogues**
- ▶ Oral traditions written down
- ▶ Decentralized form of Worship

# Origins of Anti-Semitism

- ▶ In Diaspora, Jews were always outsiders
  - ▶ In agrarian societies, Jews were prevented from owning land
  - ▶ Turned to non-farming occupations
  - ▶ Targets of scape-goating
- ▶ Code of Justinian (527 C.E)
  - ▶ Contained discriminatory legislation against the Jews
  - ▶ Influenced European legal systems for centuries and contributed to anti-Semitism

# Essential Jewish Teachings

# Essential Jewish Teachings

- ▶ Significant doctrines include
  - ▶ Monotheism
  - ▶ Covenant People
  - ▶ Hebrew Bible

# Ethical Monotheism

- ▶ Most significant contribution to world religion and history
- ▶ Definitions

## Monotheism

- Belief in one and only one god

- Hear, O Israel! The LORD is our God, the LORD is one! (Deut 6:4)

# Ethical Monotheism

- ▶ Most significant contribution to world religion and history
- ▶ Definitions

## **Monotheism**

- Belief in one and only one god

## **Ethical-Monotheism**

- Belief in one and only one god who is the source of morality and
- demands goodness, i.e., ethical conduct

# Ethical Monotheism

- ▶ God places moral obligations on followers
- ▶ God is a law-giver God, not capricious or arbitrary
- ▶ Significant implication is
  - ▶ One God means One Human Race
  - ▶ No person or group is intrinsically more valuable than any other
  - ▶ One moral standard for all people (Universal morality)

# Nature of Ethical-Monotheism

- ▶ What does God need to be like for this belief to be meaningful? Contrast the Hebrew God to the polytheistic gods of the day

# Nature of Ethical-Monothelism

- ▶ God is Transcendent -- “God created the Heavens and the Earth” (Genesis 1:1)
  - ▶ God is above and separate from Nature (not a part of it)
    - ▶ Nature is finite – God is infinite
      - ▶ Implication: God is Eternal and Unchanging (Psalms 102:25-27.)
    - ▶ Nature is amoral – God is the source of morality
      - ▶ Implication: Desacralize nature – foolishness to worship the creation instead of the Creator (Psalms 96:4-5.)

# Nature of Ethical-Monotheism

- ▶ God is Personal
  - ▶ God cares about His creations
  - ▶ Created in His image with ability to know God

# Nature of Ethical-Monothelism

- ▶ God is Good
  - ▶ God rules by moral standards

# Nature of Ethical-Monotheism

- ▶ God is Holy
  - ▶ Definition: spiritually pure, consecrated, devoted to God, set apart
  - ▶ Holiness is the elevation of the human being from his animal nature to his divine nature – created in God's image
  - ▶ “Be ye therefore Holy, even as I am holy” (Lev. 19:2)

# Be ye therefore Holy, even as I am holy

- ▶ **Imitatio Dei (Imitation of God)**
- ▶ **Rashi** – links holiness to abstaining from sexual immorality and idolatry
- ▶ **Nahmanides** – goes beyond just refraining from forbidden acts; the call to holiness requires ethical and moral behaviour that transcends legalistic adherence
- ▶ **Midrash** - "You shall be holy" is a comprehensive commandment from which many other commandments can be derived. The implication is that the pursuit of holiness permeates and underlies all aspects of religious observance.
- ▶ **Holiness in Everyday Life** -- radical concept; everybody not just priests, can be holy in every action they undertake

# Be ye therefore Holy, even as I am holy

## ▶ **Ethical Commandments --**

- Chapter and verses that follow containing a variety of commandments
- Ethical behavior is intrinsic to path to holiness

## ▶ **Holiness in Everyday Life --**

- Holiness is accessible to every Jew in daily life
- radical concept; everybody not just priests, can be holy in every action they undertake

## ▶ **Intertwined nature of ritual, ethics, and spirituality**

# Teachings of Judaism – The Jewish Canon

## ▶ **Tanakh** -- Name of the Hebrew Bible

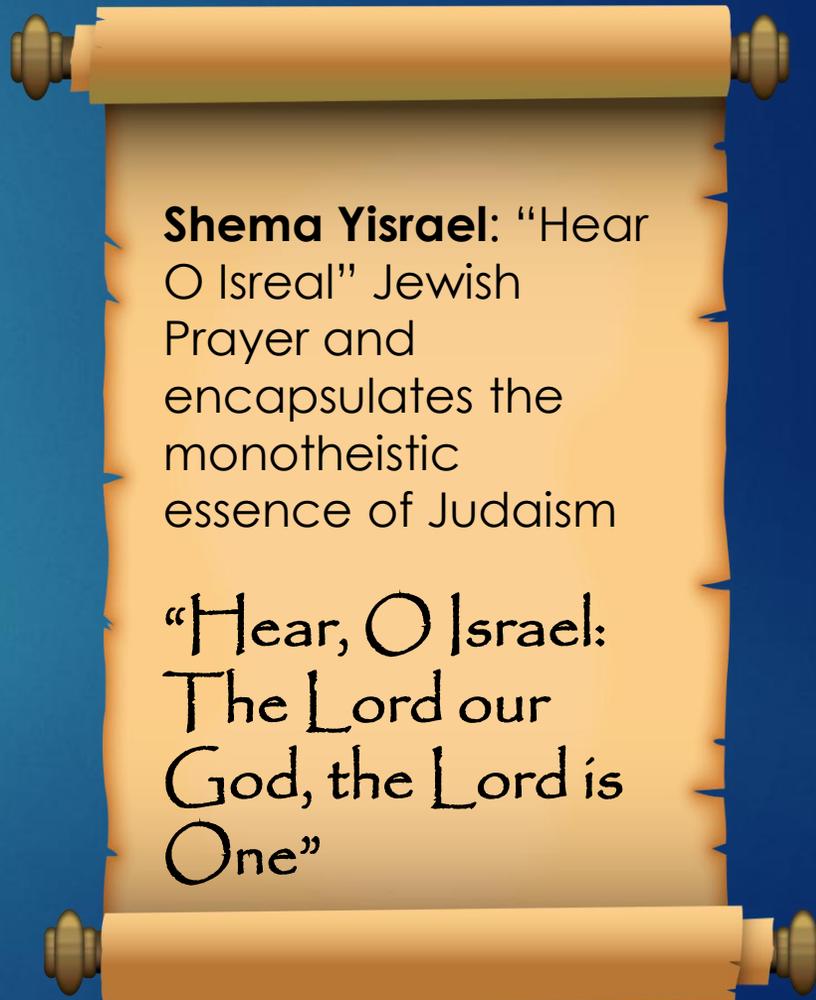
- ▶ Acronym formed from the first three letters of
  - ▶ Torah (instruction or law),
  - ▶ Nevi'im (prophets), and
  - ▶ Kethuvim (writings)
- ▶ Was finalized in the first century C.E.
- ▶ Viewed by traditionalist Jews as the written revelation of God

## ▶ **Talmud**

- ▶ Midrash – biblical exegesis and commentary
- ▶ Teachings and opinions of 1000s of Rabbis on a variety of subjects
- ▶ Basis for all codes of Jewish law

# Teachings of Judaism – One God

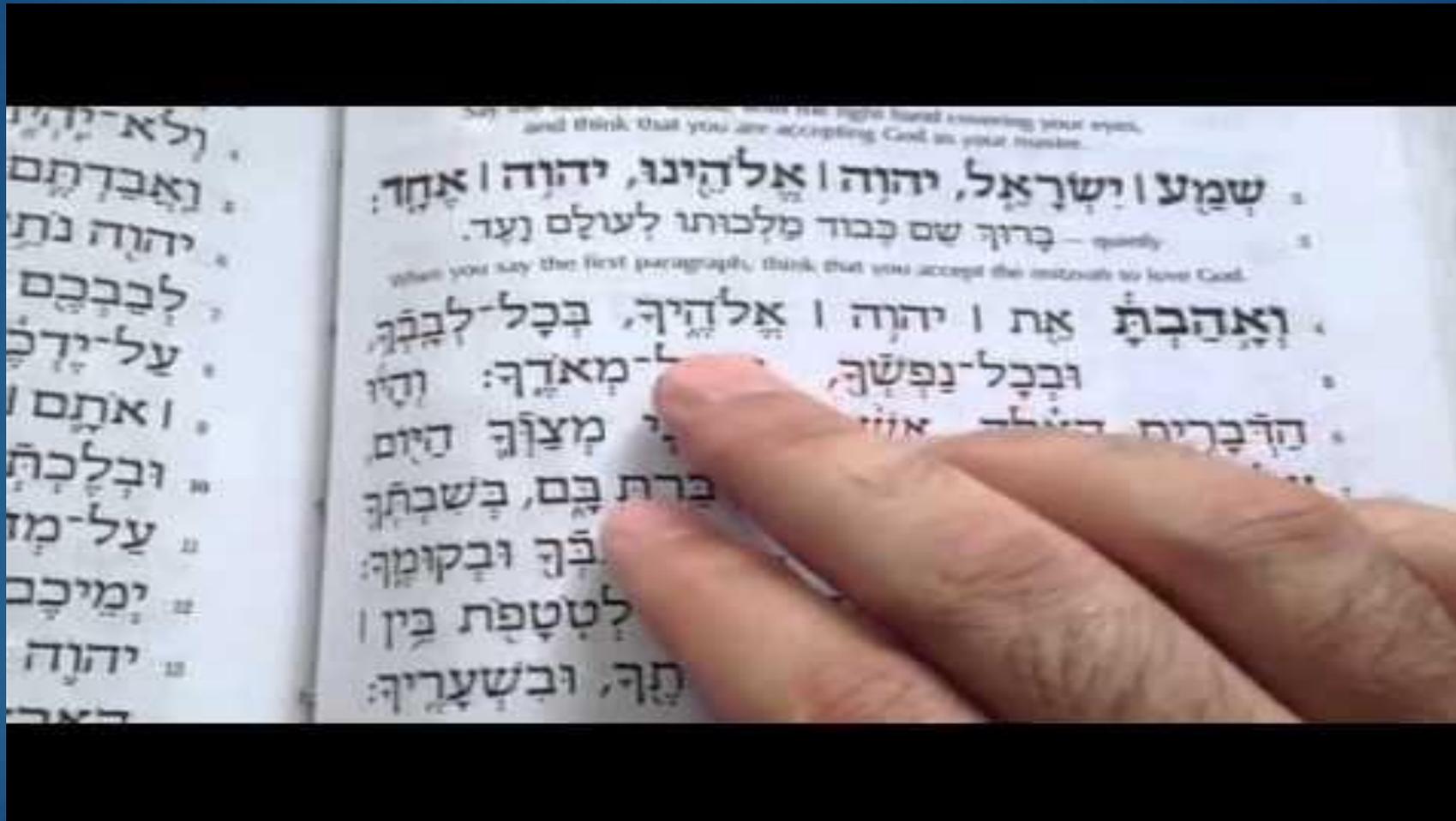
- ▶ Deut 6:4 "Hear, O Israel: YHWH is our God, YHWH is one"
- ▶ Tetragrammaton – YHWH
  - ▶ Related to verb hayah – “to be;” essence of Hebrew deity expressed in name, existence, self-existence, un-created
  - ▶ Observant Jews do not pronounce nor read it aloud
  - ▶ Instead they substitute titles, *Adonai*, usually translated as LORD
- ▶ Judaism teaches strict monotheism



**Shema Yisrael:** “Hear O Israel” Jewish Prayer and encapsulates the monotheistic essence of Judaism

“Hear, O Israel:  
The Lord our  
God, the Lord is  
One”

# How to Say the Shema



# Teachings of Judaism – One God

- ▶ Exodus 3: 13-14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.



# Teachings of Judaism – One God

- ▶ Why the cryptic name?
- ▶ Names for God are an important aspect of Jewish teaching about God
  - ▶ Eternal Self-Existence
  - ▶ Ineffability of God
  - ▶ Active Presence
  - ▶ Hebrew Linguistic Roots
  - ▶ Contrast to Pagan Deities



# Titles of Deity

- El - God
  - El Shadai (God of the Mountain or God Almighty)
  - El Elyon (Most High God)
- Adonai (My Lord)
- HaShem (The Name)
- Hakadosh Baruch Hu (The Holy One, blessed be He)

# Teachings of Judaism – Messiah

- ▶ lit. “anointed one”
- ▶ A savior and redeemer of the Jewish people; future king from the Davidic line
- ▶ See Isaiah 9:6-7; 11:1-9

# Teachings of Judaism – Messiah

- ▶ Lit. “anointed one”
- ▶ A savior and redeemer of the Jewish people; future king from the Davidic line
- ▶ See Isaiah 9:6-7; 11:1-9
  - ▶ “government upon his shoulder”
  - ▶ “upon the throne of David”
- ▶ Jews looking for a political savior; one who will re-assert Jewish sovereignty

# The Law of Moses

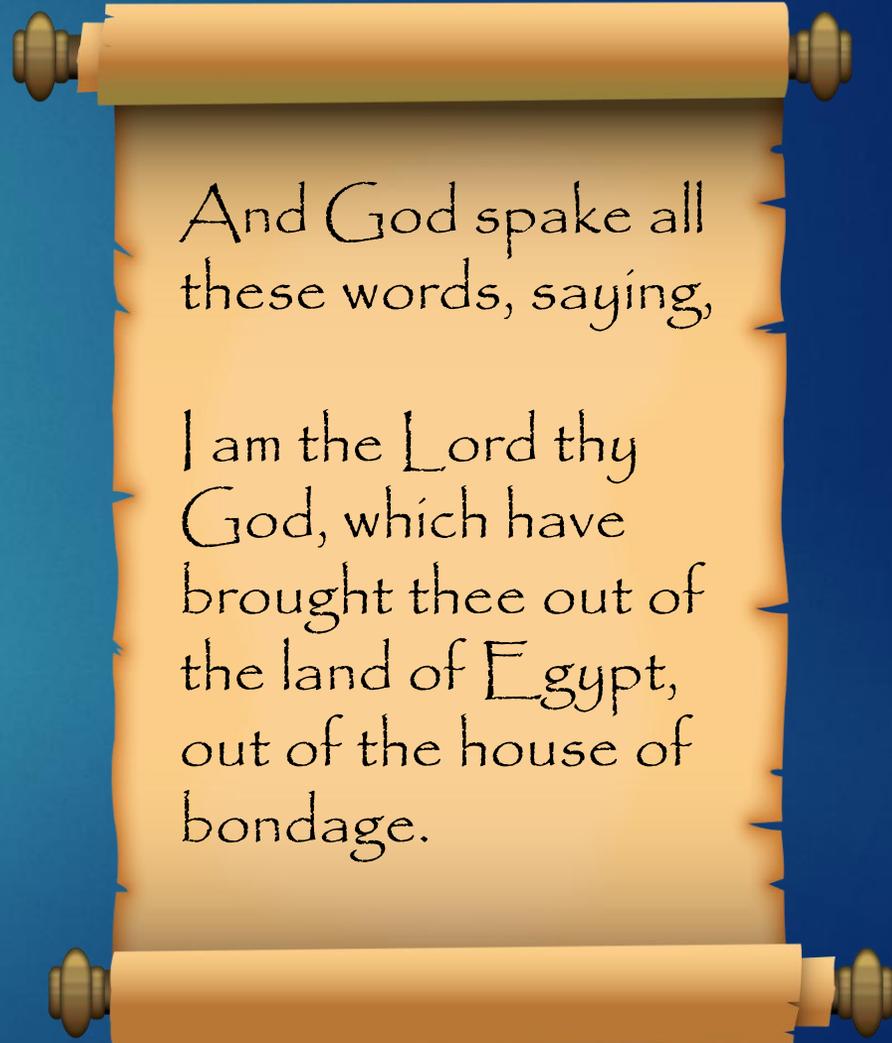
- ▶ Found in the Torah; teaching and law of Judaism
  - ▶ Stories and commandments that teach about life and death
  - ▶ Rabbis enumerate 613 commandments
  - ▶ All commandments come from God
- ▶ The Law of Moses includes
  - ▶ The Ten Commandments
  - ▶ Sacrifice and Offerings
  - ▶ Holiness Code

# The Ten Commandments

- ▶ See Exodus 20
- ▶ Divided between obligation to God and duty to others

# The Ten Commandments

- ▶ God is giving these commandments! God delivered children of Israel
  - ▶ Therefore obligation to God
- ▶ Origin of Ethical Monotheism
  - ▶ God is source of morality; transcends human opinion
  - ▶ Most commandments concern how we treat others
- ▶ Importance of Freedom and how to make a free society
  - ▶ Freedom comes from moral self-control
- ▶ God cares deeply about human beings (His creation)

A scroll with a light brown, aged paper texture, unrolled to reveal text. The scroll is held by four wooden rollers, two at the top and two at the bottom. The text is written in a black, cursive script. The background is a solid blue color with a vertical lime green bar in the top right corner.

And God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I AM THE LORD YOUR GOD

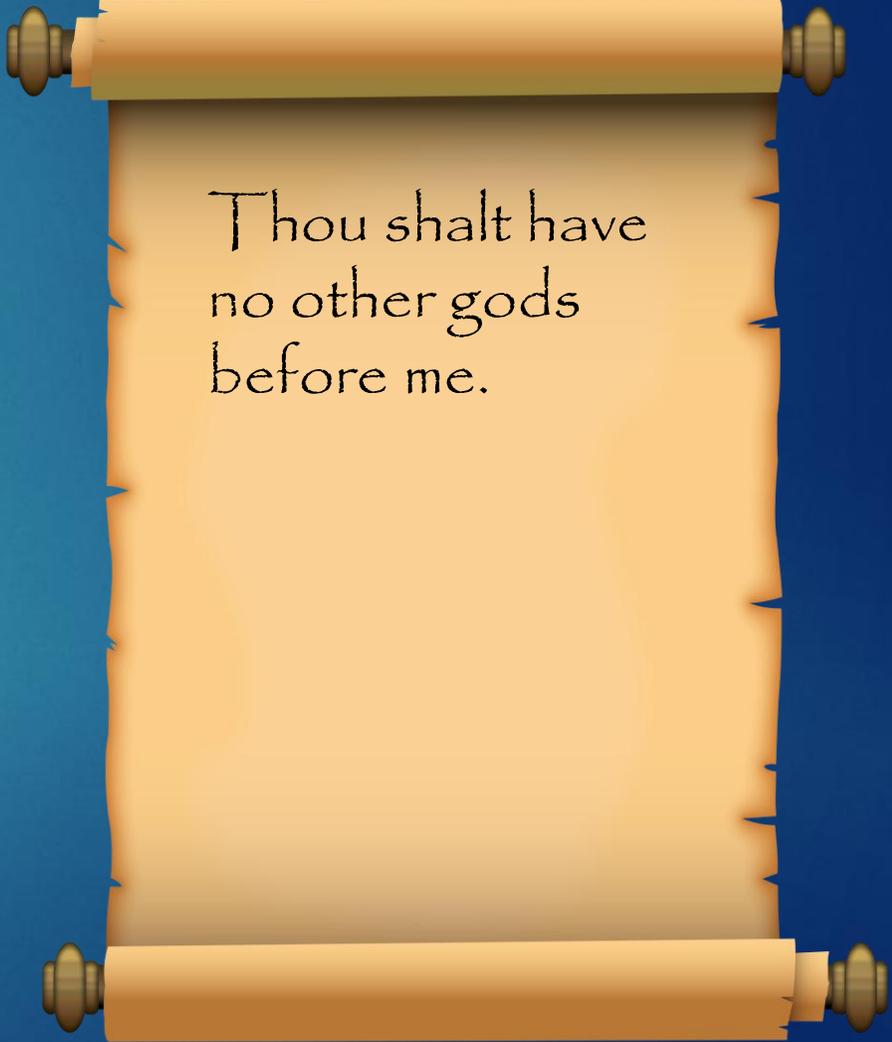


GOD

1. I Am the Lord Your God

# The Ten Commandments

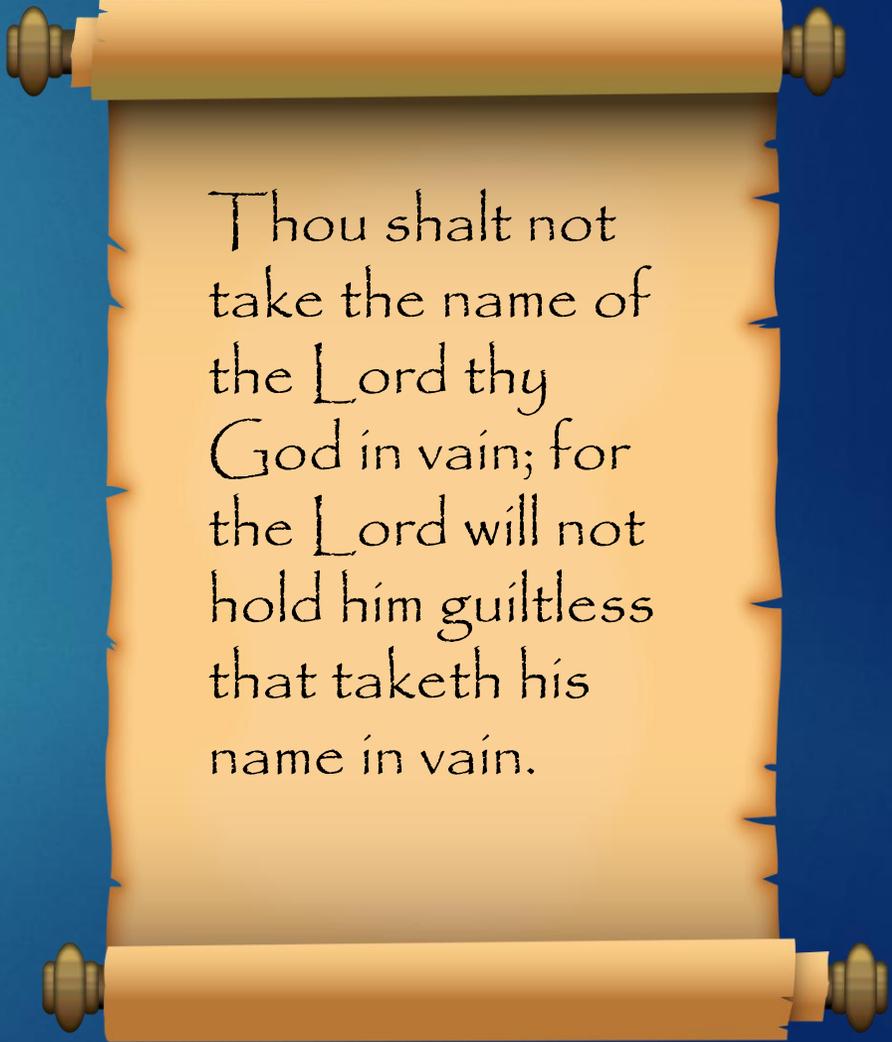
- ▶ There is only one God, and only this God is to be worshipped
  - ▶ One God means One Human Race
  - ▶ No person or group is intrinsically more valuable than any other
  - ▶ One moral standard for all people (Universal morality)
- ▶ When false gods are worshipped, bad things happen



Thou shalt have  
no other gods  
before me.

# The Ten Commandments

- ▶ Hebrew original, “do not carry the name of the Lord thy God in Vain” or “do not misuse the name of the Lord thy God.”
- ▶ God will not forgive violation of this commandment
- ▶ Committing evil in God’s name
  - ▶ Evil committed by religious people does near irreparable damage to cause of Religion
  - ▶ What are some example of evil committed in the name of Religion



Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

# The Ten Commandments

- ▶ See Exodus 20: 8-11
- ▶ Sabbath becomes a significant part of Jewish Life
- ▶ Begins on Friday at sunset and end on Saturday at sunset
- ▶ Prohibits work for all in the household, including slave and animals
- ▶ Includes special meal and synagogue attendance



Remember the  
sabbath day, to  
keep it holy.

# Sabbath Prayer



# The Ten Commandments

- ▶ Commemorates God resting on 7<sup>th</sup> Day
  - ▶ Recreation of Sacred Time
- ▶ Elevates Human Condition
- ▶ Significant Contribution to World Civilization



Remember the  
sabbath day, to  
keep it holy.

# The Ten Commandments

Honour thy father and thy mother:

Thou shalt not kill (murder).

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy

# Sacrifices and Offerings

- ▶ See Leviticus 1
  - ▶ Note – Moses and Aaron from the tribe of Levi; Levi was not given territory, rather they (“The Sons of Aaron”) will be the Priest tribe, responsible for performing the sacrifices

Name	Sacrificial Object	Purpose	When
Burnt Offering	First-born Male animal without blemish; bull, ram, goat, turtle dove, pigeon	Atonement Sweet savor	Twice a day; special occasions like feast days
Peace Offerings	Male or female animal without blemish	Thanks Vows Free-will	Private occasions
Sin/Trespass	Male or female animal without blemish	For forgiveness	Day of Atonement Private occasions

# Holiness Code (or Law of Holiness)

- ▶ Lev 19: 2
  - ▶ Holiness implies sacred, set-apart, separate
  - ▶ Imitation of the divine is offered as the basis of human behavior
  - ▶ And avoid the profane and polluting practices of neighboring peoples
- ▶ Collection of secular, ritualistic, moral, and festival regulations, including
  - ▶ Dietary restrictions (known as Kosher)
  - ▶ Sexual restrictions
  - ▶ Ethical injunctions