

Table of Contents
Judaism Class Notes - Summer of 2009
By
Linda S Myers and Donald S Redding

Appendices include the 613 Commandments,
comments on Visitation to Various Churches,
and a Poem to help learn the Books of the Bible

Introduction.....	2
Very Basic Terms.....	4
2009/04/29 05/06 05/20, , Taste of Judaism (3 Sessions).....	6
2009/04/29 Taste of Judaism Session 1 Torah and other Books.....	6
2009/05/06 Taste of Judaism Session 2 God and Commandments.....	9
2009/05/20 Taste of Judaism Session 3 Jews in Community.....	11
2009/05/27 Introduction to Judaism Class One Life Cycle.....	17
2009/06/03 Introduction to Judaism Class Two Liturgy.....	24
2009/06/10 Introduction to Judaism Class Three Jewish Holidays.....	32
2009/06/17 Introduction to Judaism Class Four Sacred Texts.....	41
2009/06/24 Introduction to Judaism Class Five Fundamental Jewish Beliefs.....	47
2009/07/01 Introduction to Judaism Class Six Holocaust.....	54
2009/07/08 Introduction to Judaism Class Seven Jewish History.....	63
2009/07/15 Introduction to Judaism Class Eight Christianity and Judaism.....	72
2009/09/14 Tabor on What Kind of Jew was Jesus.....	83
Appendix ONE A List of the 613 Mitzvot (Commandments).....	95
Appendix TWO 2009/07/05 Sunday experiencing worship at different places.....	117
Appendix THREE 2009/07/01 Warehouse242 Sunday Visit.....	118
Appendix FOUR 2009/06/28 Bible Poem to Help Learn the Books of the Christian Bible.....	120
Appendix FIVE Jewish Worship Service format.....	124
Appendix SIX Program from 6/26/09 Shabbat Shalom service.....	125
Index.....	127

Tuesday, October 05, 2010 10:03 PM
on line at
<http://donredding.com/judaism613bw.pdf>

Introduction:

The **purposes** of this booklet are to summarize our notes of

- recent visits to Temple Beth-El ,
- various classes there, and
- several other worship services and classes.

Also the booklet will let us review what we discussed easily.

The experience at times was inspiring, and it helped us understand better the Jewish heritage and, in turn,our own Christian heritage.

In addition to the Table of Contents on page one, there is an Index at the back. Also,in the Appendices are the 613 Commandments and other info.

We attended 14 hours of class (6 hours in 3 sessions for **Taste of Judaism** and 8 one hour classes for Introduction to Judaism) and related readings. The classes were taught by the Rabbis (active and retired) at Temple Beth-El, their cantor, and other staff people All did a fine job and knew their subjects well. They covered their topics quickly and efficiently.

Our usual worship services are at **Myers Park United Methodist Church (MPUMC)** including the 8:30 a.m. Sunday Traditional Services in the Sanctuary, 9:45 a.m. **Ownbey Sunday School Classes**, and many other services, meetings, and classes at our church during the week. During the Summer of 2009 we attended several variations of worship services including two Friday night **Shabbat Services** at Temple Beth_EL, a visit to our MPUMC

“sister church” **South Tryon Community Church** which is predominately black, a visit to a growing community church called **Warehouse242**, and our own MPUMC 8:45 a.m. Contemporary Service! A neat experience was a visit to the **Blowing Rock Methodist Church**, operated only in the Summer. We sang Christmas carols as we celebrated Christmas in July. How Joyous !

This booklet covers our notes of the Judaism sessions and visits to the other churches.. We tried to correct all misspelled words , but we know we missed some, especially Hebrew, sorry for the errors remaining. Also, the notes are our own interpretations and may not reflect accurately what the teachers said or meant. We did not use a tape recorder !

English and many other languages have us flip pages from right to left and read pages from the left page to the right, Hebrew starts books at what we think of as the back of the book and flips pages from left to right and reads the pages from the right page to the left page. I was unable to duplicate that printing system for this booklet , but we do have the first sessions at the end of the booklet and the last session first.

A copy of this Booklet is on line at

<http://donredding.com/judaism613bw.pdf>

Donald S Redding (See printed copy fro contact info)	Linda Myers (See printed copy)
---	-----------------------------------

Very Basic Terms

I have a hard time remembering **Shabbat** from **Sabbat**, etc, and I have listed below a few basic terms for reference as you read the notes:

In Judaism, their “**Sunday**” is mainly Saturday from sundown Friday night to sundown Saturday. It is called **Sabbath** and the worship service is called **Shabbat**.

The Hebrew **Bible** consists of what Christians call the Old Testament.

The (Hebrew) **Bible** is referred to as The **Tanakh** (Old Testament to Christians).

The most important books are the first five known as **Torah**.

Torah is THE main book for Jewish people.. (To confuse the issue, since they believe all the rest of **Tanakh** is based on Torah (the first five books) the entire Tanakh is sometimes referred to as Torah

Mishnah means the teachings that have been passed down for generations as oral law to interpret and explain the **Torah** in order to put it into practice. Around 200 BCE **Mishnah** was written down.

Midrash is a very minute examination and interpretation of the **Tanakh** (Old Testament)

Gemara is the collection of the rabbinic discussions and commentary about the Mishnah (Oral Law).

Talmud is the central pillar of Jewish Study and thought. It consists of the **Mishnah** (Oral Law) and **Gemara** (discussions about **Mishnah**). The Talmud represents the labors, opinions, questions, debates, and teachings of the ancient Jewish scholars in expanding and developing the religious and civil laws of the Bible during from 300 BCE to 500CE.

Mitzvah (singular, **Mitzvot** is plural) means commandments. There are **613 Commandments** including the famous 10 Commandments.

The first commandment of Judaism is "Be fruitful and multiply" as this is the first commandment given by God in Genesis, the first book of Torah. They explained "being fruitful" can be more than just procreating, it can mean doing good works to further other commandments about charity, loving your neighbor, etc.

2009/04/29 05/06 05/20, , Taste of Judaism (3 Sessions)

Don and I signed up for some Introductory classes in Judaism called Taste of Judaism at Temple Beth-El. We started in late April and finished this week. They were two- hour sessions and I think there were only three of them. We have now signed up for Introduction to Judaism which has eight one-hour sessions. We have enjoyed them all but I think the first session was the best.

Don asked for my notes so here they are and they are a little lengthy but I know I will forget if not written down soon.

2009/04/29 Taste of Judaism Session 1 Torah and other Books

4/29/09: The first Session: It was taught by Rabbi Micah Streiffer. He said Judaism is about Torah (learning), Worship, and Acts of Kindness. The synagogue is a place of prayer, study and gathering or community. The core components of Judaism are God, Torah, and Israel (meaning the people of Israel). The first five books of the Bible are the most important . These books go up through the death of Moses and tell the story of the foundation of who the Jewish people are. All the subsequent books draw their authority from the first five books.

Temple Beth-El is a reformed congregation which is a liberal brand of Judaism. There are other authoritative books that the Jewish people use. One is the Midrash (means to search) which is a series of books. Jewish people do not have denominations but they call their different "brands" streams. Orthodox is one stream and Reformed is another. Orthodox believe the Bible was written

by God and Reformed believe the Bible was written by humans but was inspired by God. Another written authoritative book is the Talmud, the book of Jewish law.

Adam means human being and Adama means earth. God made the first human. There is a connection between humans and earth. We came from the earth and we should care for it. Also, we were created in God's image. We can make choices. In Judaism, humans are higher than angels because humans can make choices and this is a Godly ability.

Rabbi means teacher. Jews repent on the Day of Atonement which is Yom Kippur. There are several high holy days and Yom Kippur is one of them (comes in the fall of each year) and Rosh Hashana is another (also in the fall of the year). Rosh Hashana comes first and Yom Kippur comes second.

Chet means sin in Hebrew and it means missing the mark. (not sure of spelling) - bringing holiness into the world.

Jews are supposed to pray three times per day as a tradition. To pray is to self-judge. Jewish people are a liturgical people - traditional prayers are a part of something larger. And Jews do personal prayer.

Interesting aside: There is a new Jewish Prayer Book used by the Reformed Jews. It gives English translations of the Hebrew prayers but still opens from what we think of as the American back of the book and the pages turn toward the front. This prayer book is blue, is brand new, contains the prayers in Hebrew and in

English, and has made the prayers more gender neutral. The children in Jewish school are still required to say the prayers and learn them in Hebrew. The rabbi found the new prayer book in the room and showed it to us from his desk. We did not handle it but I always meant to ask to see one (didn't though).

YHWH: No vowels - this is the unpronounceable name of God.

2009/05/06 Taste of Judaism Session 2 God and Commandments

Rabbi Judy Schindler: Think of Judaism as a triangle with God at the top (there are 70 faces of God and 70 faces of Torah). God is many things: judge, healer, etc. God is eternal and is connected with our very breath. (If you try to pronounce YHWH, it is a breathy sound so the connection with breath is made this way.) Torah, The Hebrew Bible is another point on the triangle. Tanach is 1. Torah (5 books of Moses), 2. Prophets and 3. Writings (Psalms, Ruth, etc). Should always be studying Torah.

It is okay to challenge God in Judaism. Aaron Zeitlin has poetry about this. Torah can mean the first 5 books or the whole Hebrew Bible. Or it could mean the oral Torah - Oral Torah is where the Midrash, Talmud came from and all of it can be Torah if you are trying to be holy in your life. Torah is God and Torah is living concepts. Mitzveh means good deed but actually means commandments. There are 613 Commandments in the Torah with 365 don'ts and 248 dos. The first one is "Be fruitful and multiply" because Jews need to multiply. Fruitful does not have to mean having children. To teach a child is also being fruitful and can be more fruitful than having the child. Some Jews go to their rabbi for permission to stop having children. There are 3000 years of commentary on this one verse.

613 Mitzvo (commandments) and the Orthodox believe in them all. Reformed Jews have a problem with them. About 300 involve animal sacrifice which is no longer necessary since the destruction

of the temple. Jews believe the Torah was divinely revealed and divinely inspired. We do all struggle with the commandments but still believe strongly in them. Conservative Jews go to rabbis to determine what to do but Reformed Jews make their own decisions. There are also commandments between people. These are our ethics. Basic Jewish thought is that Good leads to good and Sin leads to sin. We strive, therefore, to obey even in minor things.

2009/05/20 Taste of Judaism Session 3 Jews in Community:

Rabbi David E Powers: Rabbi Powers was retired I believe and he told us his father was born Catholic and converted. He seemed to think Catholics gravely misled, or at least that was my impression.

Muhammad called Jewish people "People of the Book" because they take their Scripture so seriously.

Rabbi Powers talked about **Jews in community** which is a very important concept to the Jewish tradition/faith/culture. There is discussion of the importance of community in ancient and in modern texts. The Jews see themselves as God's people. You are a covenant people and in covenant with each other and with God. They believe all Jews whether born at the time or not were at Mt. Sinai when Moses brought down the Torah from the mountain. Christians call their covenant with God the New Covenant or New Testament. Deuteronomy 29:9-14 is read at Yom Kippur as it is such an important passage and belief to the Jewish people.

Numbers 13: 9-13 Word and fact can be the same. So some believe it is dangerous to say something because then it might happen. This is an ancient belief. King Barak (some Bibles call him Balak) summoned Balaam to put a curse on the Jewish people Numbers 22:5, 6 and 23:11. So King Barak hired a prophet to curse the Jewish people and this belief that saying things would make them come true was the foundation of that practice. (Numbers 22:5 and 6) He (Barak or Balak) said (to Balaam, the

prophet) " A people has come out of Egypt; they cover the face of the land and have settled next to me. Now come and put a curse on these people , because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the country. For I know that those you bless are blessed and those you curse are cursed." Then Numbers 23:11 and 12: Barak(Balak) said to Balaam, "What have you done to me? I brought you to curse my enemies, but you have done nothing but bless them." He (Balaam) answered, "Must I not speak what the Lord puts in my mouth!"

There is a passage that says "There is a people that dwells apart, not reckoned among the nations." This is again a passage about the Jewish people being set apart from others and this idea/concept can be a source of pride and a source of anti-Semitism. Jews still tend to live near one another but it is not as distinct as in past times where Jews really did live to themselves. Nowadays it is hard for a Jewish person to have no contact with others but in past times, that is the way they lived. Still Jews do tend to live close to temples/synagogues and this puts them in communities near one another and set apart somewhat from the rest of the world.

Later Rabbinic Texts: Mishnah (Hebrew for Second Torah):
Quotes from this are:

- 1) Do not separate yourselves from the community.
- 2) All Israel is responsible for one another (This is why Jewish charities are so successful).
- 3) If I am not for myself, who will be for me. If I am for myself alone, what am I.

Jewish sacred Texts:

Shabbat says to do all this in community:

- 1) Study in the house of study daily. In other words, do not study alone. Tradition says there must be 10 in a group to make the study meaningful.
- 2) Welcome the stranger.
- 3) Visit the sick.
- 4) Rejoice with the bride and groom.
- 5) Accompany the deceased to their rest.
- 6) Pray with sincerity.
- 7) Make peace between one person and another.

Tradition says worship service must have 10 people. Reformed does not pay as much attention to this as orthodox or conservative

God did not just give written law, he gave oral law as well and Shabbat came from this oral law. Shabbat comes from post-Biblical literature but it has the weight of Torah. Shabbat is derived from Torah, not added to Torah.

Synagogue is where the individual soul and the community are joined (Rabbi Alexander Schindler, 1991).

Rabbi Powers proceeded to give examples of Jewish prejudice in America starting with Peter Stuyvesant (1610-1672) who said the Jews were poor and would be a burden and they should be encouraged to leave. The Dutch East India Company responded that the Jews had provided them with money (they were

stockholders) and had helped them take Brazil so the Jews would stay if they wished. George Washington said to Let the Jewish people continue to merit and enjoy the good will of other inhabitants, as though they could earn their way into community. He used a conditional phrase about merit and he talked of them as a group, not as individuals.

Someone in class said all Jews would recognize the initials, MOT, as being a Member of the Tribe.

Important laws around community are:

- 1) Ahavet Rea: Love your neighbor. (Leviticus 19:18) Care for one another and love your neighbor as yourself.
- 2) Hospitality - Hachnasat Orchim. You can't leave as a guest until getting food. Insults host if you do not partake in food.
- 3) Bikur Cholim - Visit the sick.
- 4) Respect the elderly, Hidur P'nay Zaken, Leviticus 19:32 "You shall rise before the aged and show deference to the old."
- 5) Deuteronomy 16:20: Tzedakah (means charity in Hebrew) stands for social justice. Deut 16:20 "Justice, justice shall you pursue."
- 6) Shalom (Peace) "Be as sons of Aaron"
- 7) Honoring the dead, K'vod Ha-met. Very important work by the Jews toward one another. Someone sits with the dead person at all times. They bury dead quickly and do not look upon their bodies in order to afford them respect and allow them to keep their modesty.
- 8) Comforting the bereaved - Nichum Avelim - Jewish law says when you go to house of mourning, sit with them in silence. If

they speak to you, then you can respond. Shivah is 7 days of mourning and meals are sent in by neighbors to the bereaved.

9) Acts of loving kindness (G'milut hasadim). World is sustained by Torah, Worship and Acts of Loving Kindness. Jews are a kinship group and they feel the pain of other Jews.

10) Communal worship - tradition says pray 3 times per day in groups of 10 or more. Most synagogues do not do this any more but tradition says to do this. Sacred is communal worship.

11) Talmud and Torah - Study the Torah meaning the entire Hebrew Bible.

Institutions of Jewish community are:

Synagogue is a

house of assembly (it is social)

house of study (it is a place for education)

house of prayer (it is liturgical)

Today there are Jewish schools, Jewish community centers, Jewish Hospitals, Jewish libraries. and national Jewish organizations. There are kosher foods in grocery stores with a symbol with a U in the center of a circle.

Mikveh means hope and tells of a ritual bath which is used to remove ritual uncleanness. This bath is taken by a woman after her monthly cycle. Men can't touch woman during this time until 7 days after the cycle according to Jewish law. Else the man becomes unclean.

Rabbi Powell talked some on circumcision and ritual sacrifice as

well as Kosher butchers and he named a number of national organizations and movements that are particular to the Jewish people.

[Links to this post](#)

Labels: [Judaism](#), [Powers](#), [Schindler](#), [Streiffer](#)

2009/05/27 Introduction to Judaism Class One Life Cycle

The teacher was Susan Jacobs, Doctor of Education. The topic was Life Cycle.

The teacher gave out books for us to use during the next eight weeks. She had a book by Rabbi Joseph Telushkin called Jewish Literacy. We went around the room and introduced ourselves and told why we were taking the class. Most were already Jewish and taking a refresher class or were planning to convert. At least two of the women in the class were engaged to Jewish men and wanted a single family faith so were planning to convert. I think I was the first one to say I had no plan to convert but was there for the learning experience and that I did have a sister who was married to a "nice Jewish boy." This brought some laughter from the group who had used that phrase earlier in the introductions.

Class began with a description of life phases in Jewish families. I spell the Hebrew words phonetically since I have no other benchmark to go by. Many in the class seem to know Hebrew because they have had training in Jewish schools where Hebrew is mandatory - but not me.

CIRCUMCISION:

The first life cycle event is birth. Boys are circumcised usually on the eighth day of life in a ceremony called Brik Milah. Brik is translated as covenant from the Hebrew. This event is popularly called a bris. Circumcision is meant to be a way of keeping Jewish men apart from the rest of the population. This used to really be

true but now other men are often circumcised as well. The boy is given a name at the bris. The boy should not be named for a living person. This is why there are no juniors in the Jewish community. You pick out someone dead to name your child after. Children are given both a Hebrew and an English name. It used to be that families named children after Biblical people since there was always an English and a Hebrew name meaning the same thing. Now if a child is named something non-Biblical such as Sean or Tiffany, a Hebrew name is simply chosen that may start with the same letter as the English name or is similar to the English name.

Girls are named in a naming ceremony usually done on Shabbat after the child is born in the Conservative Jewish tradition. In Reformed Judaism, families can simply choose when to do the naming ceremony. None of this is law for girls, but it has become a tradition.

Tradition also says the first born son is given over to Kohanim (priesthood or religious community) . If the family did not want this to happen, they had to give 5 shekels to the (synagogue?). Now they give \$5 since we don't deal with shekels any more.

CONSECRATION:

Jewish education begins at 5 or 6 years old (kindergarten or 1st grade age). They get a prayer book and a small Torah

BAR MITZVEH (BOY) OR BAT MITZVEH (GIRL):

Bar Mitzveh means son of commandments and Bat Mitzveh means daughter of commandments. This ceremony is done for girls at age 12 and for boys at age 13. You don't have to do

anything to be Bar Mitzvehed - just turn 13 if a boy. This is seen as a time of adult responsibility and there is a ceremony for a Bar Mitzveh. Each synagogue comes up with its own course of study to get the children ready. In Traditional Jewish synagogues, only boys are bar mitzvehed. In Reformed Synagogues, the Bat Mizveh is included for girls.

Traditional Jewish Synagogues put tefillin on the boys. This straps around their arms with prayers inside little boxes. There is also a little box on their head between their eyes - contains prayers.

Also at 13, young men are eligible to be one of the 10 minions required to say traditional prayers. In the Jewish faith, there must be 10 men to do this.

The Torah says 70 years is a life span. Often at 83 (13 years beyond normal lifespan), men have another Bar Mitzveh.

CONFIRMATION:

Sometimes, after Bar Mitzveh, Jewish families stop Jewish studies. To combat that, Reformed Judaism instituted confirmation at the end of the 10th grade. This keeps kids in Hebrew school longer. Reformed has kept the Bar Mitzveh and added confirmation. Confirmation does not exist in Orthodoxy. It is a custom within certain synagogues. This is similar to the confirmation done by Christian churches and this is where the idea came from.

MARRIAGE:

In Biblical times, engagements were one year which gave time to arrange things.

Hoopa - Marriage canopy symbolizes marrying couples first home together.

The bride and groom don't see each other for one week before the marriage day so the groom goes into the bride on the day and identifies her as the bride. Then in Traditional Jewish congregations, thick cloth is thrown over brides face so thick she can't see through it. She has to be led by her family to the altar. In Traditional ceremonies also, the bride walks around the groom 3 times and the groom does the same around the bride. This tradition is not as commonly practiced now.

Seven blessings are said during the marriage ceremony. These blessings do not have to be said by a rabbi. Anyone can say them as long as all the legal documents are signed. During the ceremony, Katonah is given by the groom to the bride. This is a legally binding contract. It tells all the things (worldly goods) the groom grants the bride and how he plans to support her. Katubah makes Jewish divorce more difficult even if the couple is granted a civil divorce. If all does not go well, the husband promises a "get" to tell what the wife gets when they split up. In Israel, this is a real problem because there is only Orthodox rabbis there and they often refuse to remarry women if they don't have a "get".

In Reformed Judaism, Katubah is not legally binding. It is a statement of love for one another. So Reformed Jews recognize civil divorce. In Orthodox, Katubah is legally binding and is so much so that, if lost, the couple can't live together until a new one is drawn.

Mazel Tov means good luck.

Smashing of glass in cloth napkin is done at marriage ceremony (usually the glass is a light bulb). This is done as a reminder that the Temple is still in ruins and we still have an unredeemed world. Jews keep looking for the Messiah to come. The smashing of the glass is not law but it is custom that is deeply rooted. Right after the marriage ceremony, the newly married couple try to spend some time together alone.

There are written rules that give the number of times the couple has to have sexual relations. It is often based on the husband's profession. He can't change his profession without his wife's permission because of this rule. I. E. he can't change a profession to one that requires more sexual relations or less sexual relations.

MIKVEH:

Important in Jewish life cycle. It is a ritual bath. The Mikveh (bath) has to have a certain proportion of fresh water. It is used in conversion ceremonies. It is symbolically a very spiritual event and can be very powerful. There are 7 steps down into the bath. Seven is a holy number and is used often in the Jewish faith. The convert is dunked 3 times completely and someone makes sure even all the hair goes under the water.

DEATH:

Jews believe in redemption and resurrection. Many stories of redemption and resurrection in Jewish liturgy.

Jews do not embalm or view the deceased. They are buried

usually within 24 hours in pine coffins since all must be able to go back to the earth. The body is ritually purified. No one except a Jewish person is allowed to handle the body after death. Everyone rich or poor, is buried in a white cotton shroud. Everyone has the same kind of funeral. There can be no artificial anything and even all nail polish and makeup is removed from the body by a special group of people who help with preparing the dead for burial. This is the highest form of mitzvah since the dead can never repay you for the help you give to them after death. Mitzveh means obligation. The family often literally buries their dead relative before the funeral. There is something in the Torah about rending garments and people pin a ribbon to their clothing which the rabbi goes around and tears or cuts as a way of meeting this requirement.

Shiva lasts 7 days for the closest relatives of the deceased. Shiva means the number 7. During this time, the community is supposed to do everything for the family after the funeral is over. Those who are in Shiva often go walk around the block at the end of seven days in order to show the community they are re-entering society.

There are 30 days of mourning but this is not the same as Shiva. Some relatives death, such as parents, are mourned for one year. Obligated to say Kadash??? which means thanks to God. Jews believe no one is pure enough to go directly to God so go to Gehenna - a kind of Purgatory. The purpose of Kadash is to shorten your relative's time in Gehenna.

On anniversary of the death, family goes to Temple and say

Kadesh. Now, since so many Jews had no relatives during holocaust, the whole congregation stands in for the family and everyone says Kadesh for the deceased at this anniversary of death service. In addition, four times per year prayers of remembrance are said.

Kohanim - can't be around a dead body. So the first thing Jews settling in a city must do as a community is establish a cemetery. They must have consecrated ground. Used to be only could be used for Jews. Now, as in Charlotte, there are sections where interfaith families can be buried beside one another.

[Links to this post](#)

Labels: [Jacobs](#), [Judaism](#)

[2009/06/03 Introduction to Judaism Class Two Liturgy](#)

This class was on the Liturgy. It used the Reformed Prayer Book called *Mishkan T'Filah, A Reform Siddur* very heavily throughout the class so it is hard to make notes when I do not own that book. I looked on Amazon and there are several versions, such as one for Shabbat (Sabbath worship), one for weekdays, one for Festivals, etc. There was one that seemed to cover all these and it cost anywhere from \$20 to \$36 depending on if it were used and what condition the book was in. I think we used the Shabbat version in class since the teacher, Andy Bernard, kept referencing whether it was an evening or morning Shabbat service. Different prayers and sequences are used for different services depending on whether it is a morning or evening service. Andy Bernard is the cantor at Temple Beth-El, a Reformed Temple, and he chanted some of the prayers in Hebrew. Beautiful.

NOTES:

Judaism is a liturgical tradition, meaning it has a fixed liturgy. It goes through a fixed set of prayers at each service. Services follow the same format each time with a few exceptions. We had printouts of the order of Worship Service and the cantor began in the center of the page labeled, "The Worship Service." There was an area labeled Sh'ma there and it had 3 Hebrew letters surrounded by certain blessings. The right side of the page listed Shabbat evening prayers by Hebrew name and the left hand side listed Shabbat morning prayers by Hebrew name. We looked in the prayer book at many of these prayers and there were English

translations. I am sure the cantor says them in Hebrew at their services and he chanted a few and it was gorgeous. The Chatzi Kaddish is the beginning evening prayer. Kaddish means "In Praise of God" so that is how the service begins. Even when we have great loss, Jewish people are commanded to say praise to God even if they do not fully mean it. It keeps people in relationship to God which is the most important thing. Chatzi Kaddish means Half Kaddish. It is not really 1/2 but that is what it is called. Half Kaddish or Chatzi Kaddish is a liturgical divider which tells the people we are moving on to the next part of the service. Page 146 of the Prayer book show several musical melodies of the service which change according to if morning, evening, High Holy Days, etc. The Chatzi Kaddish tells us it is okay to move on to the next part of the service.

Next comes a prayer called the Bar'chu which is a call to worship. The Leader says "Praise Adonai, to Whom praise is due, now and forever." Congregation then says "Praised be Adonai to Whom praise is due, now and forever." This is the official call to service.

Then comes the second blessing of the Sh'ma which is Revelation. God who gave us the Torah out of the people of Israel.

If a Torah scroll is opened all the way around the Temple walls, the center is "Love your Neighbor" and this is the primary theme of Judaism. It is what people are called to do here on earth.

Then I am a little lost in my notes but he says read from (Torah?) The Lord is our God, the Lord is One. So if you do a blessing, you must do the Mitzvah. In other words, put action behind your

words.

Then comes a Blessing for Redemption in the Sh'ma section of the service. God rescued the Israelites from Egyptian Bondage and there is a prayer about that. This is the Sh'ma. Then there is a celebration prayer, the Mi Chamocha which is chanted responsively. This prayer is a quote after the crossing of the Sea and it is a celebration prayer done at almost all services.

Then comes the Hashkiveinu which is a bedtime prayer and is said only in the evening. It is a prayer asking for protection through the night.

This wraps up the Sh'ma and her blessings.

Then the V'sham'ru which is a transition prayer. The next set of prayers are said standing. It is the T'fillah which is a substitute for animal sacrifice. In the morning and afternoon, these are said out loud but in the evening, they are said silently. Why silent? Because no animal sacrifices were made in the evening and in ancient times, there was no light in the evening and you could not see to sacrifice the animal. Reform Jews are not after reinstating animal sacrifice.

The V'ahavta is a longer prayer - commandment to see the fringes and remember to do my commandments. Wear Taliz (shawl with fringes at the corners) only in the morning service, not in the evening because can't meet commandment to see the fringes. Darkness is there so may not meet the commandment if wear in the evening.

The V'shamru - Keep Shabbat - remind everyone saying the Shabbat version of prayers that they are to keep the Sabbath holy. Also Jews do not have programs like most Protestant Christians where services are a mosaic - sections of little tiles that come together as a whole in the end. Jews know their order of service and move through the prayers in order. There are Torah readings only on Monday, Thursday and Saturday and sometimes the rabbi may have a teaching lesson around these readings but there is not a sermon per se such as in the Christian churches. Jews have a seamless, never stop, service with no reminders of what is next. They just know from years of going to services.

The V'ahata has seven sections and I only heard talk about 4 of them: 1) was a section about ancestors. 2) was on page 165 of the prayer book, 3) was on page 166 which says be nice to us because of our ancestors and 4) is about God's might.

Jews believe that when the Messiah comes, everyone will be resurrected and the Orthodox believe this so literally that if someone has a body part amputated, they save the body part somewhere in the Temple to be buried with them when they die. This is so they will be all together and God can give them renewed life. God can give us all renewed life.

Page 168 shows the aspects of God that we are to imitate such as the compassionate aspects. But we don't imitate things like God as Creator.

Page 170 - Bless God's name. "You are Holy, your name is holy,

27

and those who are holy praise you every day. Blessed are you, Adonai, the Holy God. " Jews say Adonai because you don't say the name of God aloud.

Prayer of Thanksgiving and Prayer for Peace, the greatest prayer of all.

In the middle are 3 pieces, Merits of our (Jew's) ancestors, God's might, and Glorifying God. At the center of the T'fillah is Sanctification of the Day and Daily Petitions. The Daily Petitions are a difference between weekly services and a holiday service. There is something called the 18 benedictions (which are really 19 benedictions but still call it the 18 benedictions. Belief is that one benediction was split into two and it made the 19th). I believe these are the 3 top and 3 bottom petitions. 1) Ask for wisdom to know right from wrong, 2) ask for forgiveness, 3) ask for redemption. Then at the end 4) You are redeemed, 5) Healing is requested, and 6) Ask for abundance and by this we mean ask for enough to sustain you.

Personal prayers are then said. These are supposed to be improvised but if you want a set prayer to say instead, there is one on page 100. So there is a prayer you can use if you do not have a personal prayer in mind that day.

Other parts of the service come next: Psalms 111-118 are done on Festival Days. The Hallel/Shofar is done on Pilgrimage Festivals. Certain whole books are sometimes chanted. Then there is a section for Health and Welfare issues. Then the Conclusion includes 1) Hope for a Messianic Future - Jews are to strive to

28

work toward making the world a better place so as to hasten the coming of the Messiah. 2) Remembering the dead (Mourners Kaddish is said), and 3) Closure (Sabbath Kaddish and Adon Olam).

This concludes the evening order of service.

The morning service starts with Morning Blessings (page 30), Text from Numbers which is recited upon entering the Synagogue then Psalms verses are recited.

Prayer of morning is to awaken with a blessing. Page 32 is about health and page 34 is about soul. You give thanks for awakening, for stretching, for moving about, because you could have died in your sleep and you are to be grateful that you are seeing another day.

Then gives thanks for Torah (Songs of praise begin on page 50).

Morning service has a whole long series of Psalms which are (read/chanted?). These are on pages 145 - 150. Ashrei prayers??? Page 52 Here you go from left page to right page (I think designated by a light blue border around the words on these pages.) The prayer book, by the way, is normally read as if from back to front with the right page being read first and then the left.

Evening services usually has the larger crowds. The Kabbalat Shabbat ceremony is done at evening services.

Jews who were in Spain had thrived for over 700 years, then were

kicked out. Mystics say this calamity paralleled a calamity in the Godhead. The mystics had a concept that there were 10 aspects of God, each aspect different from another. Then the aspect of Shekhinah (from the handout sheet titled "The Ten Sefirot" - this is the bottom and last aspect) was banished from the Godhead. This means compassionate one. This one dwells with us on earth and we are responsible for keeping compassion in the world. This cutting off from the Godhead parallels the calamity of the Jews being thrown out of Spain according to the mystics.

In the morning service, 6 Psalms about creation are read. People are to reflect on these Psalms 6 days per week. The ten Sefirot (means Sabbath Bride) is basically celebrating a wedding. While prayers and readings around this are said, the congregants face the back door as if looking for the bride to enter. It is celebrating a re-uniting with Til'enet (not sure of spelling?) or the masculine aspect of God. When the world is perfect, all will be Shabbat. Psalm 92, 93 is the completion of creation.

Kabbalah Shabbat Service - all 8 Psalms are recited and it takes 25 minutes. It helps put the week behind you and set the stage for worship and prayer.

Sometimes the length of the morning service means they can hardly get a minyan (10 men that are required to have prayer) in a small congregation. Cantor said this is true sometimes at Temple Beth-El which is a Reform Temple.

The Reform movement threw out a lot of stuff and now are putting some back in because some of it is required to make the

service more spiritual.

Some congregations chant the entire book of Song of Songs (about 15 minutes) on a certain occasion.

Nigganim - Songs without words - sometimes used since music can elevate your soul.

Page 63 (or 636 - can't read my own writing) is the Y'did Nefesh. It is chanted in Hebrew and takes 7 or 8 minutes (the cantor did some of this and it was very beautiful). It has a lilting quality which also elevates the spirit. It is a meditation on God's name. In the Hebrew alphabet, the first Hebrew Letter of each verse spells (God?) - it is an acrostic.

[Links to this post](#)

Labels: [Bernard](#), [Judaism](#)

2009/06/10 Introduction to Judaism Class Three Jewish Holidays

Tonight's lesson was on Jewish Holidays which I believe means Jewish Holy Days. One thing Don and I learned is that these days often have certain foods associated with them and these are prepared for their symbolism and significance to Jewish history. My Jewish brother-in-law said he used to think Judaism meant eating and I can now see why.

Sara Bryan, Youth Director, was the instructor for the class.

Jews have both Biblical and Historical Holidays and these holidays fall on dates in the Jewish calendar. The Jewish calendar is lunar-based with each year having 354 days which is 29.5 days per month. The months have Hebrew names and have no meaning to my Christian and American background. I read that it was even difficult for the Jewish people to determine when their holidays were in times before the internet was available. So it became tradition to celebrate Holy Days (except Shabbat or Sabbath) for 2 days to be sure they had celebrated on the correct date. This practice did not occur in Israel itself, just elsewhere. Today, even though there is plenty of information available to Jews everywhere to let them know the correct date for celebrations, those outside Israel continue to celebrate for 2 days as this has become a tradition. There are many things prohibited on Holy Days. Work is prohibited, not for the labor of it, but because you are supposed to do things on Holy Days that are different from the

normal week. These things should include spending time with God and family. Cooking is prohibited and so is lighting of candles so people need to spend time preparing meals for the Holy Day just prior to the Holy Day. There is also controversy over whether it is okay to heat food on the Holy Day and different synagogues have different rules for that. At least some of these Holy Days require candles during the meal and women usually are in charge of lighting them. Since lighting candles is prohibited on the Holy Day, women are allowed to do that but it must be done prior to certain traditional prayers being said.

Also Jewish days begin at sundown on one day and end at sundown of the next day. There is also the question of determining when sundown arrives. Sara Bryan said that most people say it is when you can see 3 stars (or planets) in the sky.

Jewish Holidays fall on New Moons. Because they need to fall in certain seasons and the calendar is lunar instead of solar, the Jewish calendar adds a Leap Month to their calendar every 2 to 3 years to keep Holy Days in the correct season.

Shabbat or Sabbath is the most frequent Holy Day since it occurs every week from Friday Sundown to Saturday Sundown. It comes from the Biblical idea that God created earth in 6 days and rested on the 7th. Shiva in Hebrew means seven and it is a holy number used in many Jewish references, stories and occasions.

The traditional meal starts with lighting candles. This is done by a female in the household and is done prior to the saying of a prayer over wine. Lighting candles after this is prohibited for the

duration of Shabbat. Since work is prohibited, the meal is pre-prepared and everyone bathes before Shabbat begins. People go to their House of Assembly (Temple or Synagogue) on Shabbat. You also set aside time to be still. There is a whole list of "can do's" and "can't do's". Writing more than 3 letters on Shabbat is prohibited. You also should set aside time to be with family and appreciate the week just past and yet to come. At the end of Shabbat, Habdalah is performed. Here you light a candle with at least two wicks. This symbolizes that on Shabbat, everyone gets a second soul. Since Habdalah occurs at the end of Shabbat, it means you are saying goodbye to your second soul. Prayers are also said over spices and wine.

So Shabbat is the most important holiday. There is a saying that Jews have kept Shabbat and Shabbat has kept the Jews.

Torah- Other holidays are reenactments of Biblical events. There are 3 Pilgrimage Holidays, called pilgrimage holidays because in the time of the Temple everyone who could was expected to make a pilgrimage to the Temple for the celebration of these holidays:

- (1) Pesach - Passover - Celebrates the liberation of the Israelites from Egyptian bondage.
- (2) Shavuot - (also called Pentecost in a book I have) celebrates getting Torah on Mt. Sinai.
- (3) Sukkot - Commemorates the period immediately following the exodus when the Jewish people were in the desert living in temporary dwellings.

- (1) Pesach Seder (meal) celebrates the first night (or first and

second nights) out of Egypt. Passover is an 8 day celebration. Matzo (unleavened bread) with bitter herbs (usually horseradish) is served as part of the meal to remind the Jewish people of the bitterness of their enslavement in Egypt and 4 cups of wine is drunk by the adults (?). Four is a big number in Judaism and the four questions are asked as are the four kinds of children discussed. A mixture of nuts, apples, wine, cinnamon, and sugar is also served to symbolize mortar. Parsley is served to symbolize spring. A shank bone is on the table to symbolize the sacrifices and an egg is served to symbolize fertility and new life. The Haggadah is recited as if you lived it yourself. The Haggadah is the text telling the events surrounding the exodus from Egypt. Pesach is a home-based holiday. Jews clean their homes of leavened bread or anything that might be mistaken for leavened bread. During the Seder (means ordered meal), the story of the exodus from Egypt is told and the meal is reminiscent of that exodus.

(1a) Lag Ba'omer: Time between Pesach (Passover) and Shavuot. This is a very solemn time recalling Jews suffering under Roman rule. There are no weddings during this time. However, Omer means wheat sheaf. It is a season of harvest, getting ready. On the 33rd day, there are celebrations with bonfires, etc. Lag is the number 33. Lag Ba'omer is celebrated on the 33rd day of Iyar and is a celebration of the death of Shimon bar Yochai who studied Torah in a cave in defiance of Roman decree. When he died, he asked his followers to celebrate rather than mourn.

(2) Shavuot falls 50 days after Pesach. It celebrates the receipt of Torah (both written and oral) on Mt. Sinai. Many Jews decorate

their synagogues with green branches and plants because of the tradition that at the time Torah was received, Mt. Sinai was green and fragrant. Dairy products are served on the one or two days of Shavuot. Jewish people believe that all Jews whether alive then, alive earlier, or alive in the future, were present at the receipt of the Torah. Confirmations are held during Shavuot. Shavuot is a 2 day festival.

(3) Sukkot is a seven day festival and is exceedingly joyful. It is similar to Thanksgiving in western tradition. It falls 15 days after Rosh Hashana (Jewish New Year) and 5 days after Yom Kippur (Day of Atonement). Observant Jews build little huts beside their homes made of tree branches, reeds, or bamboo and enclosed on 3 sides and they stay in the hut at least one night, eating and sleeping there, but some stay all 7 nights. In Hebrew, the word Sukkot means "shelters" and many people call the Holy Days of Sukkot the Tabernacle Festival or the Festival of the Booths. There is a mystical rite performed during Sukkot which involves taking 4 kinds of plants, a palm frond (represents spine), myrtle (represents eyes), willow branches (represents mouth), and a lemon-like fruit called an etrog (heart shaped and represents the heart) and shaking them in six directions: North, South, East, West, Up, Down. This wave dance is the Jewish version of a rain dance. At the end of Sukkot, there is a very energetic one-day festival called Simchat Torah which celebrates not the receipt of the Torah, but rejoices for the possession of the Torah by the Jews

Other Holidays or festivals are:

(1) Yom Kippur which is the day of Atonement and has to do with

personal and communal cleansing. It is a fasting time and should begin with a simple, not heavy, meal. Kol Nidrei - concept that all souls are being considered by God and Kol Nidrei is a song (chant that is the highlight of the cantor's year. It is a difficult song/chant. Jewish people go to services after the light meal mentioned above and penitential prayers are said. Even if the sins don't apply to you personally, you are to say the prayers in the spirit that the community has sinned and all need forgiveness. Sins are listed and people in the congregation tap their chests to indicate their sorrow for the sins. After these penitential services, you are new again and go to eat a celebratory meal. You go into the world resolved to do better from now on. Occurs 10 days after Rosh Hashana and these 10 days are referred to as Days of Awe.

(2) Purim - One day festival that occurs in the Jewish month of Adar. It celebrates the Jews not dying. They were saved in Persia by Queen Esther. The Megillah (Scroll of Esther) is read in public. This is a day of great celebration with most getting drunk and encouraged to do so. It celebrates the downfall of a tyrant who wanted to eradicate all Jews. The King's wife died and he had a beauty contest for the next queen. Esther won and hid the fact she was a Jew but she winds up revealing herself and saving the Jews. On Purim, you are expected to get so drunk you can't tell the difference between good and bad. It is Jewish Mardi Gras, a time of masquerades and hidden identity. It commemorates that good things come out of bad things.

(3) Hanukkah or Chanukah - is a minor festival. Called Festival of Light where one new candle per day for 8 days is lit. It commemorates the revolt and victory of the Maccabees against

the Syrian Greeks in about 165 BCE. The Maccabees rededicated the defiled Temple and brought back pure light to the menorah, the seven branched candelabrum. These lights are wax candles or lamps of olive oil and are lit every night in each home. The custom is to add one additional light each night through the eight day period. It is a time of praise and thanksgiving.

(4) Rosh Hashana means head of the year and is the first Holiday of the Jewish year. Lasts 2 days. This represents the birthday of the Human Race which occurred on the first of Tishrei. We were created with free will to choose but we have responsibility for the consequences of our actions. Challah bread shaped in a circle is eaten. The Jewish concept of a calendar is round, not linear. Also eat apples and honey. Rosh Hashana occurs in the fall around September or October. The afternoon of the first day of Rosh Hashana is called Tashlikh. Tashlikh is for casting away sins. Micah says "and thou will cast all their sin into the depths of the sea." Custom is to wear white because "Be your sins like crimson, they can turn whites as snow" (Isaiah 1:18). You wear white because you are getting ready to cleanse yourself. The first day of Rosh Hashana is Tashlikh as mentioned earlier and custom is to carry bread crumbs to a body of running water and throw them in. This symbolizes the casting away of sin. Rosh Hashana has 10 days of awe which is a time of forgiving and getting forgiveness. It is said God has the book of life open and is considering your fate for the next year. The shofar is blown on Rosh Hashana and is symbolic of the ram that substituted for the sacrifice of Isaac. Tzedakah (giving) is important on Rosh Hashana because Nehemiah says "Drink the sweet and send portions to those who have none, for this day is holy to our God."

(5) Tisha B'Av occurs on the 9th of Av. This is a fast day and the book of Lamentations is chanted in Houses of Assembly. It is chanted in a sad and sorrowful way because both the first and second temples were destroyed on the 9th of Av hundreds of years apart. The first temple was destroyed on the 9th of Av in 586 BCE. The second temple was destroyed on the 9th of Av in 70 CE.

(6) Yom Yerushalayim celebrates the Israelis getting to the Western Wall in 1967 so Israel reclaimed the Old City on that date. This is called Jerusalem Day.

(7) Yom HaShoah: Day of remembrance of the six million. Most temples have special services to remember the holocaust and 6 candles are lit, one for each million.

(8) Yom Hazikaron: Israeli Memorial or Veterans Day. Remember all soldiers killed defending Israel.

(9) Yom Ha'atzmaut: Israeli Independence Day.

Other festivals were discussed but not much was said about some of them. I think the ones above were the major ones discussed during class.

Ms. Bryan was going through the Jewish year in order using the Jewish calendar. Since I am unfamiliar with the Jewish calendar, I used a book I have to help me see these holiday/festivals in order by our Western calendar. The ones listed in the book I have are:
March/April: Pesach or Passover, festival of 8 days, the first two and the last two of which are like Shabbat.

May/June: Shavuot or Pentecost, Festival of Harvest, Season of being given Torah. Two day festival like Shabbat, which occurs seven weeks (50 days) after Pesach.

August: Tisha B'Av (9th of the month of Av). Fast day for the destruction of the first and second temples.

September/October: Rosh Hashana (New Year) Two day festival like Shabbat.

September/October: Yom Kippur (Day of Atonement, the Day of Judgment) One day festival similar to Shabbat except that it is a day of fasting. Ten days after Rosh Hashana. These ten days are referred to as the Days of Awe.

September/October: Sukkot (Tabernacles; Festival of Booths, Festival of the Ingathering, the season of our joy). Festival of seven days, the first two of which are like Shabbat. This festival is immediately followed by a two day Sabbath like festival, **Sh'mini At'tzeret** (the Convocation of the Eighth Day) and **Simchat Torah** (Rejoicing with the Law). In Israel this is a one-day festival.

December: Chanukka (Festival of Lights). Eight days of praise and thanksgiving with candles lit in the evening.

February/March: Purim, one day of feasting and rejoicing with the public reading of the Book of Esther.

Ms. Bryan gave us her email address at Temple Beth-El.

[Links to this post](#)

Labels: [Bryan](#), [Judaism](#)

2009/06/17 Introduction to Judaism Class Four Sacred Texts

Rabbi Micah Streiffer was our teacher. Someone asked if the Judaic tradition had any angels. Rabbi Micah answered that there are 4 archangels, all ending in the letters EL (in English). This stands for God. These archangels represent pieces of God. (1) Ariel - Ari (I missed this one) so this angel is represents ?. (2) Michael - Micah means one who is like God so this angel is like God. (3) Gabriel - Gabri means strength so this is the strength of God. (4) Raphael - Rapha means healing so this represents the healing god. God is known also as the Lord of Hosts which is a phrase used often by Christians and is a sense of God as one who commands both the earthly and the heavenly world. The hierarchy of God, Angels, Humans, Animals was outlined. There are two levels of Creation, the heavenly world with God and Angels and the lower world, Humans and animals. God can create and make decisions, Angels do God's bidding but do not make decisions. Humans are like God in that they can create life and they can make decisions. Animals do not make decisions.

The real topic for tonight is Sacred Texts. The Jews were called People of the Book by the Muslim world. The Book is Torah. Torah is the basis of Judaism, which is like the constitution of Judaism. Judaism is the religion based on Torah. Other Jewish writings come from the base of Torah. Torah is at the center of Judaism and all laws of Judaism draw their authority from Torah.

Page 4 of pamphlet handout: Torah is the first 5 books of the

Tanach. A portion is read each week and the Torah is divided into 52 sections so that it is read in full each year. For the most part (there are a few exceptions), the same passage is read everywhere alike. In Reform Judaism, belief is that it was written by humans and it is the Jewish way of approaching God. It was divinely inspired through the writers. The prophets were divinely inspired. The divinely inspired writers of Torah experienced God but the Torah was not dictated to them by God. Many Orthodox believe God wrote the Torah.

When was the Bible written down - Why, of course, during the Biblical period and when was that? It was around 585 BCE. The first Temple was destroyed in 586 BCE and people scattered out somewhat so it became necessary to carry on traditions in a little more documented manner than the oral tradition had allowed when everyone lived near the Temple.

Bible is called Tanach and it contains the same books as the Christian Old Testament but not in the same order. Jews order their books by Torah (the first 5 books), Nevi'im - The Prophets and Ketu'im (Writings). (1) Torah is Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. (2) Nevi'im (Prophets) includes Joshua, Judges, Samuel (2 books), Kings (2 books), Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, and Malachi). (3) Ketu'im includes Writings and they are Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles (2 books).

Torah is the only portion of Tanach read in full each year. Other

books are read on holidays. These are Song of Songs (read on Passover), Ruth (read on Shavuot, a holiday commemorating the receiving of the Torah), Lamentations (read on Tisha B'Av, a holiday commemorating the destruction of the Temples in Jerusalem and other Jewish tragedies), Ecclesiastes (read on Sukkot, a harvest holiday in the fall), and Esther (read on Purim, a holiday celebrating the story of Esther). The writings were originally oral and then were written down. Some were performed. Poems have more archaic language than the stories. So it appears they came first. In Exodus, there is a Song of the Sea that likely came first. All these books were oral at first and it was easier to remember song than just words so songs and poems likely came first and were easiest to remember in their original form and words.

Noah - 2 stories. In one Noah takes 2 of each animal into the ark and in another he took 7 of each animal. In Genesis - Chapter 1 has earth being created in 7 days. In Chapter 2, tells creation story again with different order of creation. In Jewish tradition, Chapter 1 is seen as God's eye view of creation and Chapter 2 is the people's eye view of creation.

900 BCE - Period of David/Solomon.

586 BCE - First Temple destroyed and the beginning of the Babylonian exile (first Diaspora). This is when we think the writing down of the Bible occurred because the Jewish people needed to do so to prevent their sacred texts from being lost.

587 BCE - Biblical era - Bible began being written down.

516 BCE - People were allowed to rebuild the Temple and this is the Second Temple period. Judaism begins to bifurcate. (1) Lower

class - Pharisees - priests who were into priestly sacrifice. (2) Upper class - Sadducees - Only Torah is basis of Judaism. No ability to expand. The Pharisees were the ancestors of rabbinic Judaism and they began to talk of writing Torah from the Oral Torah that had been passed down.

70 CE - Destruction of the second Temple. Again, started writing other things. Mishnah was written down around this time. This was the first Jewish code of law and was not based directly on the Torah.

Kaddish is a blessing over wine on Friday. Rabbis of Mishnah - Rule is you have to say something out loud about Shabbat. Shabbat Shalom is an example of a short saying that can be said out loud that makes people know it is Shabbat and remembers it out loud. This is the Law of Kaddish and this is where it came from - Mishnah. This is an example of legal creativity. Mishnah is the book of Law. It shows how to put Torah into practice.

Another rising literature is the Midrash. It is a homelike creativity and is non-legal. It is stories that arise surrounding the Torah. S

Stories and laws are both important.

Minutia of laws - Reform Jews are less concerned about the minutia. Torah is the source of law.

Mitzvah - means commandment and it is a good thing to do but not necessarily a good deed. Mitzvah is one of the 613 Commandments. There is no official list of these 613 Commandments and there are different lists with different

commandments but all the lists have 613 and the first commandment is "Be fruitful and multiply."

The 613 Mitzvot are all found in Torah and find new meaning in the ancient text. Torah says to "remember the day of Shabbat." But how. Midrash and Mishnah tell you.

Over 300-400 years, much discussion on how to be Jewish and it was hard to research because there were volumes and volumes of argument coming from every learned opinion. So in 500CE or 600 CE, these opinions were arranged by subject in the Talmud. Each page of Talmud tells the Mishnah (commandment) which is about 3 lines or so, then tells the Gemara (commentary or gathering place for all the ideas). The Gemara may be pages long.

The Talmud - if read one page per day it takes 7 years to complete reading it. It was originally written in modern day Iraq which was Babylonia at the time it was written.

After the Talmud came the post Talmudic period which matches with the Medieval period as we are taught it in history books. In post Talmudic period, 2 main ways to get new information:

(1) Mishnah Torah - code of law not related to either Torah or Mishnah even though named for both. The Mishnah Torah tells you how to be Jewish. (page 14 in pamphlet handed out in class). The Mishnah Torah said not to read the Talmud anymore but it is okay to study it to see how history developed and see how ancestors made meaning out of their Jewish texts.

(2) Responsa - is a question and answer writing. It is exactly Q & A. You ask a rabbinic authority and this authority finds answer and writes you back with an answer. Rabbis kept copies of their answers. There are responsa committees that discuss questions of Jewish tradition. These can be new questions that arose only in modern life such as intermarriage, etc.

Our blue book that was given us as a text is a code of Jewish law. The author is interested in the minutia of the law.

In the 1500's Kabala started. This is Jewish mysticism. "In 1492, Columbus sailed the Ocean blue and all the Jews got kicked out of Spain too" is a Jewish saying.

Each time there is calamity such as the destruction of the Temples there has arisen out of that calamity new ways of Judaism. Torah can mean the 5 books of Moses but also can be all literature of Judaism which is all descended from those first five books.

[Links to this post](#)

Labels: [Judaism](#), [Streiffer](#)

2009/06/24 Introduction to Judaism Class Five Fundamental Jewish Beliefs.

Rabbi Judy Schindler - Topic is Fundamental Jewish Beliefs. Introduction to Judaism, Class 5.

Rabbi Schindler let us name the beliefs we knew about and she elaborated on them in an interactive way.

She started by saying anyone who converts can choose their own Hebrew name and would become the son or daughter of Abram and Sarah.

(1) The first belief mentioned is that History is Important to Jews. It is a part of who they are. In prayers, remembering is a frequent saying and many prayers have historical events that are remembered. One is "to remember the Sabbath and keep it holy." Jews don't just keep Shabbat but they also are called on to remember it. Jews live in Torah. They are always reading and remembering.

(2) Enjoy life. Life itself is sacred . People are taught to number their days. Using days in wisdom is important.

(3) Oneness of God. God is one. The Sh'mu is said in morning and evening. "Hear O Israel, the Eternal One is our God, the Eternal God alone." Jews and all of us are to Love God with all our might. The Sh'mu is the watchword of Jewish faith. Jews

believe that Judaism is complete by itself. It does not have a Jesus who is believed to be the salvation of the world. Jews believe the Messiah is yet to come.

(4) Charity (Tzedakah) is righteousness and comes from Tzedah which means justice. Jews often give to different charities. One is the Jewish Federation which is the Jewish United Way. It sends gifts all over the world to help the needy. Jews are to give 10% of their earnings (not total wealth) to charity or tzedakah. Rabbi Judy said the children in Hebrew school at Temple Beth-El bring some change each week which they contribute to a charity at the end of the school year. The children are given a list of charities and they get to choose from that list. They had to remove animal charities from the list because all the children's contributions were going to the animals, leaving nothing for human charities.

(5) Peace - Jews are commanded to pursue justice and peace. This is written about in Deuteronomy.

(6) Everyone has his own relationship with God. Jews talk of the God of many individuals, for example, the God of Abraham, the God of Jacob, the god of Rachael, etc. We use metaphors for God and it shows we are human and we speak as humans.

(7) Jews treat their dead differently. They accompany their dead for burial and they do not look at the dead. They do not embalm and they do not normally cremate (some reformed do but it is not the tradition). Many Orthodox believe the body will be put back with the soul at the resurrection (Messianic time) so they make sure their bodies are whole in the grave. Since we disintegrate into

dirt anyway, this does not seem to make complete sense but it is the way the Orthodox believe. It is not a Jewish custom to have flowers at a funeral and there is no open caskets at Jewish funerals. People bring food for the families of the deceased so they do not have to worry with preparing food. Shiva is 7 days when the family stays at home and mourns in their own way. So Jews are real about death. They bury the body as naturally as possible and use wooden caskets that also disintegrate naturally. All makeup is removed by appointed people who are allowed to handle the body, etc.

Rabbi Judy put in an aside that there is a saying in Judaism that their history can be summed up with, "They tried to kill us, we won, let's eat."

(8) What do Jews believe about the afterlife? Congregation says during services, "Blessed are you, O God, who gives new life." The cantor says "...who resurrects the dead." Orthodox Jews believe body and soul will come back together so it is important to keep any body parts together even if amputated earlier in life. They save the parts amputated to be buried with them when they pass away. Reformed Jews say "Blessed are you, O God, who renews all life."

Some Jews believe the pure evil go to Gehenna, the pure righteous go to Heaven, and the rest of us go to a place where we spend time in between Gehenna and Heaven trying to make ourselves worthy of heaven. Gehenna comes from the name of a place, Gehinom, where people sacrificed their own children. It seems like the rabbi said the perfect parts of our souls go on to

heaven and the imperfect parts go elsewhere. The Jewish people say Kaddish for their loved ones (and this is part of Shabbat services that Don and I have attended a couple of times lately.)

(9) Sin comes from the word, chet, which means missing the mark. Jews look upon sin as missing the mark. There is intentional sin and there is missing the mark. Repentance is part of the daily liturgy. Jews don't believe we are all born in original sin.

Jews believe there are two inclinations:

- (a) Yetzer haren - evil inclination
- (b) Yetzer hatov - compassionate inclination.

Yetzer means inclination. Jews say we need to recognize our yetzer haren or worst quality and try to find ways to use it for good. Sometimes our worst becomes our best trait by finding ways to use it for good. Over zealous pursuit of things can become a persistence that stands for good no matter what, thus turning a bad trait into something good.

13 Fundamental Jewish beliefs:

- (i) There is a creator, who alone created and creates all things.
- (ii) He is one, unique
- (iii) He has no body, no form.
- (iv) He is eternal.
- (v) He alone is to be worshipped.
- (vi) The words of the prophets are true.
- (vii) Moses was the greatest prophet.
- (viii) The source of the Torah is divine.
- (ix) The Torah is immutable.
- (x) God knows the deeds and thoughts of men.

- (xi) God rewards and punishes.
- (xii) The Messiah will come.
- (xiii) God, forever praised, will resurrect the dead.

Jacob (whose name was changed to Israel) said "Blessed is God's name forever and ever." and "Hear, O Israel, the Eternal One is our God, the Eternal God alone." This is the Sh'ma and is repeated at Shabbat services and should be said by Jews daily morning and evening.

(10) Worship, prayer and good acts are essential beliefs of Jews.

(11) What do Jews believe about God?

(a) They believe in the oneness of God. They are not so worried about whether the world was created in 6 days with a 7th day of rest or whether the world evolved over the millennia. They believe firmly that God's hand is in creation either way.

(b) They believe God gave us Torah which is the basis of all learning. Protest is allowed if it is for the greater good and not if protesting for selfish reasons. She gave as an example a time when God did not allow protest for selfish reasons and he punished the selfish protesters by swallowing them up into the earth.

(c) Jews believe in redemption. God created the world, then He redeemed the world, then God gave us Torah. God redeemed the Jews from Egypt but the world is still unredeemed.

(d) Jews believe the Messiah will bring Jews back to Israel and establish rule in Jerusalem. Reformed Jews do not so much look for the Messiah immediately as they try to work toward making the world a place worthy of the coming Messianic age.

- (i) Elijah is called at Passover and when a baby is born.
- (ii) Midrash says Elijah is here as a street person and how we treat him will tell when the world is ready for the Messiah.
- (e) There are lots of angels in Judaism. Jacob had a dream where there was a stairway to heaven with angels going up and down on it is an example. There is a sense that God is everywhere. Jews say that dreams are 1/60th of prophecy and sleep is 1/60th of death.

(12) Jews do not have an equivalent of Catholic confession but they believe people should acknowledge their sin, apologize for their wrongdoing, and not make the same mistake again. You can't just say "sorry" and keep on doing what you were doing. You have to stop with the wrongdoing you are apologizing for.

(13) Jews believe in prayer and certain prayers are said in community (where at least 10 or a minyan are present).

(14) Jews believe they are chosen. The Jews are the chosen people. As such, God has a direct relationship with them. Jews are commanded to carry out God's work on earth. Jews accept this responsibility. There is an historical God and Jews are in relationship with the God who came before us.

(15) God is unknowable. We don't even know his name. It cannot be pronounced. YHWH has no vowels and if we try to read it, it sounds like breathing out. This shows God is connected to our very breath. He breathes life into us and takes breath away at the end of life. Our handout shows many many names that man calls God such as Compassionate One, Lord, I am who I am, God of

Isaac, God of Jacob, Shepherd, Creator of Heaven and Earth, etc. The list goes on and on. God is really limitless. It is said there are 70 faces of Torah. God is transcendent yet God is imminent. God is in our neighbor. God is here.

[Links to this post](#)

Labels: [Judaism](#), [Schindler](#)

2009/07/01 Introduction to Judaism Class Six Holocaust

Rabbi Micah was the teacher and the class title is Holocaust/Israel

The Holocaust and Israel have shaped Judaism as we know it.

There are two distinct Judaisms. One is European based and tends to be the way older Jews practice their faith and ethnicity. The other is Israel based and tends to be the way younger Jews practice their faith and ethnicity.

Today's Judaism is different from the way it was 200 years ago. Handout in class shows a brief outline of events in the last 200 years of Judaism.

There are two important terms we need to know while looking at this history. One is Zion which is another word for Israel. It is named for a mountain in Israel, Mt. Zion. Jews have yearned for the land of Zion over the years. Zionism arose out of this historic yearning.

Genesis 12:1-3. "The Lord said to Abram, 'Go forth from your native land and from your father's house to the land I will show you. I will make of you a great nation, and I will bless you; I will make your name great, and you shall be a blessing. I will bless those who bless you and curse him that curses you; and all the families of the earth shall bless themselves by you.'"

So from the beginning (even as far back as the book of Genesis), Jewish identity has been linked to Israel - the land I will show you turns out to be Israel. It is indelibly linked to being Jewish.

Brit means covenant. This is the same as bris where Jewish boys are circumcised. it is the act of bringing someone into covenant.

There are two promises in this Genesis 12 passage, (1) Great nation: "I will make of you a great nation" and (2) Covenant: "I will bless you and make your name great and you will be a blessing. I will bless those who bless you and curse him that curses you; and all the families of the earth shall bless themselves by you."

From the tenth through the fifth century BCE, Israel was a Jewish Kingdom. Psalm 126 is a psalm of the people in exile showing their desire to return to Israel. It is written in the past tense but is understood in the future tense. This psalm was under consideration for the national anthem of Israel but was not chosen.

Psalm 126: A Song of Ascents "When the Eternal restores us to Zion, we will be like dreamers. Our mouths will be filled with laughter, our tongues with songs of joy. Then shall they say among the nations, 'The Eternal has done great things for them.' The Eternal will do great things for us, and we will rejoice! Restore our fortunes, O Eternal, like streams in the Negev. They who sow in tears shall reap in joy. Though he goes along weeping carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves."

Yehuda Helevi was a poet in Muslim Spain. Edom is a metaphor for the Western and modern world.

Prayers- Jews face the East when they pray as that is the general direction of Israel. Prayer praises God for creation of light and for creating the natural world.

Love of Israel by Jews is ancient. It is the best place to be Jewish and they should want to return to it.

In the modern period, Zionism arose. It is a Messianic yearning for the land. This yearning has become political in the modern era. Birthright is an organization that sends young people to Israel because Jews have found that visits to Israel instill a love of Judaism into its young people and their families. It makes Jews more committed. It has a positive effect on Jewish identity. Aliyah is a going up. When Jews are called up to Torah, it is Aliyah and when a person moves (permanently) to Israel, it is Aliyah.

Kotel: Wailing wall, now called the Western Wall. The area outside this wall is treated as an orthodox synagogue with women on one side and men on the other. This is the outer retaining wall of the ancient Temple. The Temple Mount was on Mt. Moriah and was smaller due to limited space at the top of the mountain. Mt. Moriah is in the middle of Jerusalem. As we said, at one time the Temple was only on top of the natural mountain. Herod (who was a forcibly converted Jew) wanted to glorify the Temple and he fills in more dirt to make a larger mountaintop and builds a larger Temple on it. The tallest part of the Temple was the Holy of

Holies. So the Western Wall is actually part of the retaining wall from the Herod enlargement of the Temple. The Temple Mount still exists and the Dome of the Rock is on the spot where the Holy of Holies once was. The Western Wall has become an outdoor synagogue. Currently, some of the Southern wall has been excavated. The area outside this wall is used for less sacred functions.

The whole city of Jerusalem is sacred to Jews, Christians, and Muslims. When asked who had been to Israel, only a couple of people in the class raised their hand. One guy, who is Jewish, said he was bar mitzvahed there and had gone again "on Aliyah"? The teacher discussed this for a while saying trips to Israel really meant so much to Jewish people that they became more committed to Judaism after. Don raised his hand and said his trip meant a great deal to him as a Christian also. Rabbi Micah said yes, the city is very important to Jews, Christians, and Muslims.

On the handout, the first page timeline is a history of how Zionism developed.

In the 1840's Europe was in the throes of nationalism. There was a rise of the states and countries separated. Earlier there were principalities such as Tuscany and Rome in Italy, but now these principalities combined into countries with their own identity. Zionism arose out of this sense of nationalism.

Jews in Germany had 2 choices: (1) Could say I am a German or a German Mosaist. Mosaist refers to Moses and is a way to stay away from saying Jewish. This is where Reform Judaism has its roots - as German Mosaists. (2) Could say I am Jewish and my

57

land is Israel.

In the 1860s, modern settlement called Mishkenot Sha'ananim was built outside the walls of Jerusalem. This was the first modern Jewish settlement.

In 1878, the first Zionist settlement is built. It is called Petah Tikva. and means Gates of Hope.

Jews were normalized in Europe. Jews could not own land and Christians could not charge interest so Jews became the bankers in Europe. Jews saw that real Germans worked the land in Germany so they went to Israel and worked the land. This happened in Petah Tikva.

In 1894 the Dreyfus Affair occurred. This is where a French military officer (Jewish) is accused of treason (passing secrets to the Germans). His trial was not fair and showed latent anti-Jewish sentiment in France. Theodore Herzl was a journalist, an Austrian Jew and he was sent in the 1890s to cover the trial of the Dreyfus affair. Theodore Herzl writes about the unfair trial and this trial began the early Zionist political movement. Herzl concluded that Jews would always be outsiders in other countries so they needed their own land. The United States is a little different in that it is a land of immigrants so all are outsiders. Israel is somewhat the same except that most of its immigrants are Jewish. But Jews come in all shapes, sizes, colors so there is diversity among them.

Herzl ultimately failed to establish a Jewish homeland. He was buried in Austria but his body was later moved to Israel after

58

parading it through the streets of Jerusalem and around the country. He is reburied on Mt. Herzl which is next to the Holocaust memorial.

There is a lot of interplay between Israel being a homeland and the Holocaust but it is not exact to say that one resulted from the other. There were other factors also as the Dreyfus affair is one example of the other factors.

WWI and WWII - Israel was under British mandate. Cutoff of Jewish settlement in Israel. So illegal immigration occurred. Jews were trying to escape the Nazis.

On 5/14/48, the State of Israel was established. From 1948 through the 1950s, 650,000 Jewish refugees from Arab countries resettled in Israel.

1949-1950 - 49,000 Yemenite Jews were airlifted to Israel. It was called Operation Magic Carpet or Operation on the Wings of Eagles because the people being airlifted thought the airplanes were the eagles written about in the Bible that would come and take people away to a better place. (They had never seen an airplane before.)

In 1990, El Al (Israeli airline) took out seats from their planes in order to fly 14,500 Ethiopian Jews to Israel in 36 hours.

So Israel has become a mosaic of all kinds of Jews coming together.

Hatikvah has become the anthem of the Zionist movement - it is the National Anthem of Israel. It says Jews have always yearned to return. Since 1/4 of the citizens of Israel are not Jewish, this song as a national anthem is problematic in some ways. Other people do come to live and work in Israel.

Hatikvah:

"As long as the heart, within,
A Jewish soul is yearning,
And to the edges of the East, eastward,
An eye watches towards Zion,

Our hope is not yet lost,
The hope of two thousand years,
To be a free nation in our own land
The land of Zion and Jerusalem."

Our handout gives the song in Hebrew as well and emphasizes the words, "to be a free nation in our own land."

Israel proclaims itself to be a Jewish democratic state. Non-Jews can be citizens and can vote. The ruling body has non-Jews in it as well. However, can a state be democratic but have an ethnic/religious identity also?

From Israel's Declaration of Independence (14 May 1948): "The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and

universal significance and gave the world the eternal Book of Books. After being forcibly exiled from their land, the people kept faith with it throughout their dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom."

Reform Jews said they did not need a land of their own in Israel. They were German or Italian or whatever nationality of the land they were in. Some even refused to face East for prayer and put their Temples facing West. Orthodox Jews have always faced East for prayer and their Temples face East. Now Reformed Jews are returning to more traditions but Israelis consider Reform Jews to be anti-Zionist. Israel was a country of the Orthodox religious or the secular, non-religious Jews. So Israel did not grow up with Reform Jews. Now Rabbi Mary Gold has a case in the Supreme Court of Israel to get recognized as a Reformed Jewish Rabbi. Now most Israelis don't grow up and join a synagogue so they identify more now with Reformed Judaism than they once did. Reformed Jews get people in Israel more through schools and other organizations rather than through synagogue since people there don't usually join a Temple or synagogue. Reformed Jews believe you can be modern and Jewish at the same time. Thus, they have some orthodox traditions which they are willing to change or compromise.

Eliezer Ben-Yehuda: He is street-named Ben Yehuda. He was the person most responsible for reviving the Hebrew language. Herzl wrote "The Jewish State" in German and said Jews could speak all the languages and have all the best things Europe had to offer. Ben Yehuda said if we have a state, then we must speak a certain

language and that language is Hebrew. For words which had no Hebrew translation such as electricity, automobile, he invented words. Sometimes he opted for the English word where there was no Hebrew equivalent.

[Links to this post](#)

Labels: [Judaism](#), [Streiffer](#)

2009/07/08 Introduction to Judaism Class Seven Jewish History

Teacher: Rabbi Mort Kaplan, retired

The class was to be titled Jewish History but Rabbi Mort said he preferred to call it a History of Judaism because he could not cover a Jewish History class with dates and kings and etc. in one hour. He said Judaism is more about the spiritual inheritance that comes to us from the past.

This history of Judaism is influenced by two foundations:

- 1) Jewish spiritual inheritance
- 2) Greek cultural inheritance.

History of Judaisms (with an emphasis on the plural nature of the word) has two objectives:

- (1) Remember these forms of Judaism (I think)
 - (2) This is being taught from the point of view of Reform Judaism
- This justifies modern Judaism and the salient character is the ability to either replicate or have variations of Judaism. There are a few times when Judaism mutated with revolutionary change. Sometimes this change was quiet and sometimes it was violent. The point is to demonstrate that Judaism is a religion of change and Judaism's God is a God of change.

Over time, moral sensibilities have changed and there are four different Judaisms throughout history. All have this in common -

The Pentateuch, or the first 5 books of the Bible, Torah and back even further, the first chapter of Genesis which is enormously important. So all the Judaisms have God in common but the view of God has changed over time.

First form of Judaism begins with people whose stories we know such as Abraham, Isaac, Jacob, Joseph and the enslavement of Israelites in Egypt. The prophets are important. For the first 1500 years of Israelite history, they had a religion of one God. They didn't see Him but He was knowable. God could make his will known through certain people. In Genesis 12, Abraham is told he would be a blessing and through him (Abraham), all families of earth shall be blessed. This is one reason to be Jewish - you are part of a blessed people.

The best way to say it is the People of Israel. God is concerned with this clan of people. Then they spread out after wandering the desert together and settling in Israel. Joseph ends up in Egypt which is outside Israel. Question is can God operate outside Israel and the answer comes that he can. He operates there and becomes a problem solver. He gets his people out of slavery in Egypt and provides manna for food and helps with matters of justice. God's places therefore expanded.

The people wander 40 years in the desert. Then in Joshua and Judges, they settle down. Samuel goes around judging. Then comes the problem of the Philistines. The people decide they need a King. Saul, David, Solomon were among the first kings and they were all rough characters. Solomon even brings polytheism into Israel when he takes foreign wives. The (non-literary) prophets

emerged like Moses and Abraham because God speaks to prophets directly as he did to Abraham. He spoke to Moses directly also but God does not speak to ordinary man directly.

The Kingdom splits into a Northern (Israel) and Southern (Judah). Things get political. Solomon's mother, Bathsheba, wants Solomon to be king and uses politics to make it so. So the prophets were instrumental in underpinning the Kings because they had access to God.

Then emerged a new kind of prophet, a literary kind. Some of the literary prophets of Israel were Amos, Isaiah, Micah, and Jeremiah. They did two things aside from castigating for sins:
(a) The People of Israel were about to be defeated by Assyrians and Babylonians. If they lost this battle, then in the ancient world, their God lost too people thought. If exiled to a foreign country, then the god of that foreign country would be the winner and take over as the people's god. But not for the people of Israel. Their God is never inadequate. you may have to change your concept of God but He is never inadequate.

(b) Prophets came up with the idea of peace and justice and equity Ideas such as turning swords into pruning shears and ideas like doing justice, loving mercy and walking humbly with your God. This is a giant leap forward because these people lived in a world of violence and war. There was anything but peace and equity. Prophets wanted people to pursue good and beauty. This hasn't happened even up to today but there is nothing wrong with wishing for it.

So this was the first Judaism. It was prophetic, patriarchal in form.

It had nothing to do with ritual, sacrificial requirements. Religion was relatively open.

The Second form of Judaism is delineated in late Exodus, Leviticus and the first part of Numbers. This Judaism is sacrificial in nature. People bring sacrifices to the temple and the priest gives expiation for sin. Torah was the book of the priests. Sin was not bringing the right sacrifice for the ritual. Jews were living under the Persian Empire. The Persians let the Jews back after the destruction of the first Temple. The King wants to keep the tributes for himself. Then the people got rid of the Kings. The prophets are loose cannon. Some of the prophets such as Ezekiel seem to be crazy. God

In Leviticus, the Persians and a few Jews made a deal and made sacrifices mandatory. This is outlined in Leviticus. But the priests got one over on the Persians in that they wrote Genesis where God made everything. So God made even the Persians so Israel is by logic better than the Persians since the God of the Jews made everything. Sacrifices of animals must have been a mess. But even the peasant could come to the temple, make sacrifice, and get expiation. Priests could not own land, But they did write the first chapter of Genesis. God created a good world and the world could be created through time. Bible is presented as history. It is written through history and history went toward a goal - Evolution is possible. God created a man and a woman, not nationalities, not skin color, etc. He created a man and a woman who ate from the tree of knowledge of good and evil. They gained ability to choose. Genesis 1 is enormously significant. Priests were there for 250 years, then their system collapsed. Their system lasted from 444

BCE to 168 BCE. In 168 BCE, the Maccabean revolt occurred. Syrian Greeks came in and tried to destroy Judaism. They cleaned out the temple and rededicated it. Macabbeans turned out to be bad (Hanukkah is based on Maccabean revolt).

But the Maccabean revolt brought about the third Judaism, Rabbinic Judaism or Judaism of the Pharisees. Matthew calls the Pharisees hypocrites. But the Pharisees did some good things. People were not allowed to fight on the Sabbath so the Greeks tried to attack on the Sabbath. The Pharisees said if died defending Judaism, then you get everlasting life. You will be eventually resurrected.

The Bible does not deal with evil well. It just says if good, then will be blessed. But often, things don't work that way. You see this in Job. Job is tested and suffers terribly although he did not do anything wrong. So the idea that good is rewarded with good does not solve the problem of why bad things happen to good people.

The Pharisees were the first to say get a place in the world to come. Then they said on Mt. Sinai, God gave a written Torah and an oral Torah. Pharisees then became teachers of the oral Torah. They established themselves as a scholar class which was an elevated position. They sold it by saying God has given law, halaha (Spelling probably incorrect, it may be chalacha) – probably spelled Halakhah - which is pathway to eternal life and someday, a resurrected body. In world to come, good and bad get their reward, heaven or hell. They also said God is a Father. In the Bible, God is severe but the Pharisees describe him as a Father, as God in Heaven, as an Indwelling presence and as a God who cares

about every human being - even slaves. God cares for all and rewards in the next life. All you have to do is follow the law. God is also concerned with community. The people need to care for the sick and needy, etc. You need to treat people with justice and gentleness. The Pharisees also invented the synagogue which became a place of prayer and study.

The Pharisees converted lots of pagans to Judaism at a time when not a high percentage of the population was Jewish. It is estimated that at the time of the First Temple's destruction, only about 10% of the Roman Empire's population was Jewish.

The roots of Christianity is embedded in Pharisaic Judaism. "For God so loved the world..." came from another Pharisaic quote. When Jesus died, his followers said they saw him go up to Heaven. The Pharisees couldn't say this was impossible because they believed they might go to heaven soon also. Paul changed Jesus to a sacrificial lamb for all time. This was powerful because Christianity was able to confront and change paganism. Jews stayed Jews. Christians did not have all these rules Jews did and circumcision scared the pagans so Christianity seemed easier. Islam is also rooted in Pharisaic Judaism. Pharisaic Judaism became rabbinic Judaism and was the only kind around after the destruction of the second Temple.

Fourth Judaism: In modern times, this takes a different fact at different places. Rabbinic Judaism served for 2000 years, then modern:

(a) Reformed or liberal Judaism and some conservative Judaism. Reformed Judaism rejected a mandatory halaha. People

themselves saw that orthodoxy did not work. Reform Judaism started in Germany and prospered in North America. It did not only reject things, it also had ethical monotheism and saw the mission of the Jew to bring God's universal word to all humankind. Once all believe in this one God, then all the divisions will cease among people. For a while in the late 19th century, it looked like we were almost there. But this was only for the western Jew, not the Jew of eastern Europe. The optimism of the west made no sense to the Eastern European Jew. In 1939, it is estimated there were 12 million Jews in Eastern Europe. After WWII, these Jews could not believe in Orthodoxy any more and they could not be Reform Jews. So there arose

(b) Secular Judaism which took two forms:

(i) Zionism - called for a return to Israel and development of a secular state. Jews in USA threw off orthodoxy as well and formed a secular organization.

(ii) Socialism - Jews in Poland organized into a Jewish National Community and took a place in government.

This last mutation threw off God altogether and they went back to God later.

Optimism of the Western Jews and orthodoxy of the Eastern Jews changed after the World Wars. In 1948, all were in favor of a Jewish state. They wanted Israel to survive as a Jewish state.

So what is the Jewish identity. They have made radical changes in the past to prevent God from becoming obsolete. Changes are taking place today in Reform Judaism especially in the west. Line of descent is not as important to Reform Jews. You are a Jew if

you say you are. All who believe in a new kind of Judaism still call it Judaism. If you go back to Moses and burning bush which was not consumed, God says to take shoes off because this is a Holy place. Moses says who are you and God answers, "I am who I am" literally translated "I will be what I will be" or it sometimes can mean "I am who I need to be." This is a very profound statement. God is what we need Him to be.

YHWH - Jehovah. To be is the root. He who causes to exist or He who brings into existence. God is an enabler of all existence and a creator of all diversity. God is not something that is . He is something we are searching for. God does make his will known to us but we don't think he speaks to someone on a mountaintop. He lets us know through what is Good, True, Beautiful, and Holy. These things are important to us as humans. All prophets tapped much of God when they tapped into the good, true, beautiful, and holy. Humans try to tap into these things as well and they let us know we can't just be secular. We need God in our lives.

On the way out, I said something about needing to know more about the Pharisees and Sadducees and Rabbi Mort said that Jesus was likely a Pharisee except that he said he could perform miracles. The Pharisees did not like that since they said only they could do that, not Jesus. Rabbi Mort said the Sadducees were more literal interpreters of the Bible and that Jesus did not like that. I asked where one could read more about these two sets of people and he said there isn't much in writing about it. I found the topic most interesting as I have not heard it discussed to any great extent that I remember.

[Links to this post](#)

Labels: [Judaism](#), [Kaplan](#)

2009/07/15 Introduction to Judaism Class Eight Christianity and Judaism

Teacher: **Rabbi Judy Schindler**

Class Members Present were Jonathan Stewart, Beth Stewart, Tammy Hawa, Melanie Pace, Nikki Lathrop, Malia Daniels (engaged to Ricky Segal), and Ricky Segal.

We began by going around and saying what each was going to do with these classes. Most were planning to convert or had taken the classes as a refresher or to be with the one who might convert. Don, Melanie and I were not planning to convert but had each gotten much meaning out of the classes. Judaism is certainly a rich and wonderful faith tradition from which Christians can gain insight into their own roots, I think. There are other classes being offered. I think the classes geared more toward conversion are called Finding Your Inner Jewish Identity (FIJI) and there is also a Jewish University where much more can be learned about Judaism. Both are offered at the same time and there is a study of Torah going on right now that sounds very detailed and informative, not just about the written Torah but the Talmud and other information about it as well. More info on both is available on the Web Site www.beth-el.com

Rabbi Schindler began by saying all faiths have their truths and not everyone needs to believe alike.

There are differences between what Judaism and Christianity teaches. Rabbi Schindler said to imagine we were the rabbi and people come to you and ask about marrying a Jewish person and a Christian. What advice would you give?

But first, *we were asked what differences we saw in the two religions and then she added others which she had compiled: (++= suggested by class members)*

Christian Beliefs compared to Jewish Beliefs:

have a New Testament in addition to the Hebrew Bible which they call the Old Testament. **Jews** have the Hebrew Bible plus oral tradition and other writings such as the Talmud. The Hebrew Bible for the Jews is not in the same order as the "Old Testament" in the Christian Bible.

(I looked up something on the Web about it to be sure it was Elijah who will come back and identify the Messiah. Malachi 3:23 (Malachi 4:5 in the Christian Bible) says "Behold I will send you Elijah before the great and terrible day of the Lord." This is traditionally interpreted to mean that Elijah will precede the coming Messiah who will bring about a Messianic age of peace. The next verse in my Bible says "He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse." See above that this last phrase is taken as a negative by the Jews and it is the end of the Old Testament in the Christian Bible.)

++**Christians** believe the Messiah has come and he was a man called Jesus. **Jews** believe the Messiah will come but has not

come yet. He will come when the world is perfect and Jews strive to live their lives so that the world becomes a place where it is acceptable for the Messiah to come.

++**Christians** believe in God in three persons, Father, Son, and Holy Spirit. This is a monolithic view. There is one God but three parts to God. **Jews** have many images of God but there is only one God. The Orthodox view of God is more rigid while the Reformed view is more liberal.

++**Christians** are evangelical. They proselytize, hoping to win converts. **Judaism** is more closed. It is said they turn away people three times saying, you just think you want to convert. We are a persecuted people, why do you want to be Jewish? They want true inner conviction that someone wants to convert, not just that their spouse is Jewish so they want to be Jewish too. Reform Judaism is more open to these conversions than the Orthodox.

Christian Old Testament ends with Malachi and the last verse ends with "Lest I come and smite the earth with a curse." These words indicate that Israel might be rejected rather than the Jewish hope that they will return to Zion someday. Thus, Jesus is made to succeed and supplant the Hebrew prophets. Thus, the old covenant is broken and Israel comes to depend on the resurrected Savior for redemption. ++The **Jewish Bible** is not in the same order as the Christian Bible and the **last book is II Chronicles**. The last verse refers to King Cyrus who is charged with rebuilding God's Temple in Jerusalem. Cyrus is referred to as a messiah, the anointed one, meshiach. He proclaims to the Jewish people "Whoever is among you of God's people, may the Lord be

with you. Go up!"

This is a more hopeful message to the Jewish people than the rejection indicated by Malachi.

Christians believe in **original sin** and that man is ++guilty of sin throughout life although forgiveness can be sought and granted. Christians confess sin in most of their services on a regular basis. **Jews** do not believe in original sin. They believe we are born with negatives and positives and that we must learn to reign in our bad side. In other words, we all sin and we then get it right. We learn to do better. They say "We have sinned" as a community, not "I have sinned." There is a confessional deathbed prayer that is said that basically asks God to take the dying person into his care and says the person has tried to live a good life. Rabbi said she does not ever remember preaching on "sin."

There are **613 Commandments** in Judaism. 365 are positive and 248 are negative. Since there are no more animal sacrifices, there are about 300 laws for which Jews are responsible for following.

We went on to read some New Testament scripture and see that things changed from one scripture to the next. *She pointed out the New Testament Scriptures go from Jesus saying to obey all commandments to naming only a handful.*

Matthew 5: 17-19 says "Do not imagine that I have come to abolish the Law of the Prophets. I tell you solemnly, till Heaven and Earth disappear, not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved." It goes on to say that keeping the Law will make one considered great in the

75

kingdom of heaven and infringement of the law will make one be considered least in the kingdom of heaven. But then in Galatians 2:15, the New Testament says, "Though we were born Jews and not pagan sinners, we acknowledge that what makes a man righteous is not obedience to the Law, but faith in Jesus Christ." So **Christians** believe faith is the key to gaining heaven. Jews believe their actions are what get them to heaven. So to **Jews**, actions are very important.

Matthew 7:12 says "So always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets." This (**Christian**) wording means to treat others as you would like to be treated and is different from the Old Testament (**Jewish**) "Love your neighbor as yourself."

Christian: Matthew: 19:16-22 tries to reduce the law (613) down to five, with four of the five being part of the ten commandments. In this reading, a young man comes to Jesus and asks what he must do possess eternal life and Jesus tells him "These. You must not kill, You must not commit adultery. You must not bring false witness, Honor your father and mother; and, you must love your neighbor as yourself." When the man says he has kept all these, he asks what else? Jesus tells him, "'If you wish to be perfect, go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.' But when the young man heard these words he went away sad, for he was a man of great wealth." Giving up all you own is not a Jewish belief. **Jews** believe in giving but people are not required to live in poverty.

76

Jews want their good deeds to outweigh their bad deeds so that at the end of life the scales are weighted toward the good deeds.

Christians put more emphasis on faith. Leviticus 18:5 says "The Law is not even based on faith, since we are told: the man who practices these precepts finds life through practicing them." So, again Judaism is based more on actions rather than faith.

In Galatians 5:1-6, Paul tells people if they allow themselves to be circumcised then Jesus will not be of benefit to them. "With all solemnity I repeat my warning: Everyone who accepts circumcision is obliged to keep the whole Law. But if you look to the Law to make you justified, then you have separated yourselves from Christ, and have fallen from grace. Christians are told by the Spirit to look for faith for those rewards that righteousness hopes for, since in Christ Jesus whether you are circumcised or not makes no difference - what matters is faith that expresses itself in love." Paul is looking upon circumcision not as a medical act but one of putting oneself in with the covenant of the Jewish people and he is saying don't do that.

Another difference between Christians and Jews is that of prayer. **Christians** do pray alone and **Jews** do more in the way of community prayer. Matthew 6:5-6 says "And when you pray, do not imitate the hypocrites: they love to say their prayers standing up in synagogues and at the street corners for people to see them. I tell you solemnly, they have their reward. But when you pray, go to your private room and, when you have shut the door, pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you." In Judaism, there are some prayers that require a group of 10 people to be said such as

Kaddish. A time for individual prayer is given during Shabbat services but some of the prayers that are said at each service requires a minyan (group of 10). *(Don adds that he takes this scripture to be a criticism of Jews by the New Testament writers.)*

Christians have different takes on whether divorce is allowed and under what circumstances. Catholics almost do not allow it unless there is abuse involved. Matthew 5: 31-32 "It has also been said, Anyone who divorces his wife must give her a writ of dismissal. But I say to you, everyone who divorces his wife, except for the case of fornication, makes her an adulteress, and anyone who marries a divorced woman commits adultery." **Jews** allow divorce under certain circumstances such as adultery. Reform Jews allow it more leniently than the Orthodox since if the love is gone out of a relationship, why make it continue. This does not mean that people should not try or should give up too easily. But when a divorce is granted, the wife must have a "get" which gives the wife money and other things on which to live. This is agreed on at marriage and must be honored. In Hebrew the word man is pronounced Eesh and woman is Eesha (sorry, I don't know the spelling). When they marry, they come together and the two should be stronger than the one. When this bond is broken, then they should separate. *(Don adds that he said this scripture bothers him because he and other Christians ignore it with divorces.)*

Christians believe Jesus is the suffering servant referred to in Isaiah 42: 1-4. **Jews** believe we are all suffering servants. Jews believe they were chosen for the responsibility of keeping the commandments. Jews - we lost the Temple and we are all suffering servants but we will get the Temple back. Isaiah 42: 1-4

"Here is my servant whom I have chosen, My beloved, the favorite of my soul. I will endow him with my spirit, And he will proclaim the true faith to the nations. He will not brawl or shout, Nor will anyone hear his voice in the streets, He will not break the crushed reed, Nor put out the smoldering wick Till he has led the truth to victory; in his name the nations will put their hope."

Matthew 13: 24-30 was read where good seed (wheat) was mixed with bad (darnel). The master said to await the harvest when the wheat and darnel would be separated and the darnel burned. Then in Matthew 13:36-43, Jesus explained the parable as meaning "The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burned in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offenses and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth Then the virtuous will shine like the sun in the kingdom of their Father."

Christians believe John 3:16, "For God so loved the world that he gave his only Son, so that everyone who believes in Him may not be lost but may have eternal life." **Jews** do not believe God can be in human form.

Christianity believes you must believe in Jesus as Savior and Messiah to be saved.

Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." And Matthew 21:22: "And if you have faith, everything you ask for in prayer you will receive."

In Matthew 28:16-20, Jesus says He has been granted all authority in heaven and on earth and tells his disciples to go to all nations and baptize people in the name of the Father, Son, and Holy Spirit

Jews believe there is a coming Messiah (meaning anointed) who will restore the Davidic kingdom and act as God's agent in bringing about the Messianic age. It was asked whether we can identify those who are David's descendants and the answer is that Elijah will return and identify this Messiah for us. In Kings, Elijah did not die and Jews believe he is here in every generation. He won't reveal the Messiah until we deserve it. The Messiah will bring peace to the land and He will be a military leader, but one who has laid down his sword. This last part was put in later as we discussed whether He would be a warring "person." The rabbi will try and find more about this descendant of David and email Don with some more information about it. However, it is believed this Messiah will bring about a time of peace in the land and the Messianic age will be a time of perfection. It is important to do good in order to help bring about this age. This Messiah will be someone chosen by God. He will be an anointed one and chosen to lead the people. All mankind will be redeemed at this time, not just Jews. The golden age of man and the world is in the future. This Messianic age is possible for man to achieve. The (Jews,

people?) will be gathered and restored to their land. People will live peaceably and be united in their land.

Christians believe that Christ was the savior and he died on the cross in atonement for man's sins. The way to salvation is through faith and that is the source of hope for the world. Man's fate is at the mercy of God's grace and the individual can be passive. Personal and individual redemption comes only for those who accept faith through Jesus. The golden age, the coming of the Messiah, is in the past and only faith in his saving power is needed now.

So we concluded that it would be difficult to be in a Christian/Jewish marriage and raise children "both ways." There are too many differences. The conclusion was to advise parents-to-be to raise the children in one faith or the other but expose them to the traditions of the other faith. Until the children are adult enough to understand the complexities of religious beliefs, they are little able to choose between the different traditions and not grounding them in one or the other specifically leaves them open to having no religious grounding at all. I hope that explanation is true to the spirit gist of our last class discussion.

As we were leaving class, I mentioned to Rabbi Judy that the concept of grace as the means to forgiveness and heaven was an important Christian concept and a difficult one for most of us to grasp. I noticed this concept was not mentioned in class and suggested it might be one to look into. Faith in Jesus as Savior is very important but I hear much about grace in the churches I have

attended throughout my life and I think grace warrants coverage in any discussion of the Christian belief system

FROM PREVIOUS CLASS: I looked up something on Pharisees in a Rabbi Telushkin book that our first Introduction class teacher used. It said most Jews at the time of Jesus called themselves Pharisees but the term became synonymous with Hypocrit due to Christian writings. The term was therefore given up and Jew or Judaism became the prevalent identifier. I am going to read more on this in other books but I never knew this and find it very interesting to discover more about these groups which the Christian Bible uses throughout the New Testament.

[Links to this post](#) Labels: [Judaism](#), [Schindler](#)

2009/09/14 Tabor on What Kind of Jew was Jesus



Jim Tabor from UNCC gave a talk on "What Kind of Jew was Jesus" based on his archeological experience in the Holy Land and his theological studies. The talk was billed as "Judaism in the time of Jesus" but Professor Tabor indicated he had not known this was the title and he changed it up-front before he gave his talk. Professor has a book called "The Jesus Dynasty". He has a web site with the following link and this particular link leads to other sites having to do with Professor Tabor's work or subjects related to his work:

<http://jamestabor.com/>

Also this is a good one:

<http://www.religiousstudies.uncc.edu/JDTABOR/indexb.html>

The first link, www.jamestabl.com, leads to the links which include sites about the Mt. Zion dig that he has participated in and the Jewish Roman World of Jesus and more.

In his lecture, he said "What new things do texts and archeology tell us?"

He participated in a dig at Mt. Zion and there the archeologists found a snail which had a hole drilled in it. The Torah says every Jew has to have a fringes on their clothing with a thread of blue in it. There are also references that this blue dye comes from the shell of a snail. The hole drilled in the shell says there was dye extracted from this particular shell.

Professor Table said Judaism is not a singular word but a plural word, Judaisms. There were all kinds of sects or groups, all of whom called themselves Jews. Some of the major ones were Pharisees, Sadducees, Essenes, Zealots. These were some of the largest groups extant at the time of Jesus. The Essenes are mentioned in the Dead Sea Scrolls. Yet no one identified themselves as being a pure Pharisee, Essene, Sadducee, etc. They took parts of their beliefs from different Sect beliefs, so that there were

as many Judaisms as there were people almost.

Hillel was the best known rabbi of Jesus' day. But Jesus did not fit into any of these sects either.

We can use archeology to find out more facts on how people lived in Jesus day and before his day and after his day.

In pictures of the modern day, Jesus has many different looks as well. He showed us pictures of the "Protestant Jesus" which is a very familiar picture from my own childhood and is still in many churches (and homes) today. It shows Jesus facing the viewer's right and a stream of light coming down on his face or radiating from it depending on your perspective. There is the Jewish heritage Jesus which shows a picture of a man with curls and a shawl. And there is an anthropologic image which takes skeletal remains found and recreates the look people of that day would have had.

In Jesus' day, Sepphorus was the largest urban center. It was 3 miles to the Northwest of Nazareth. So Jesus lived in the suburbs of a major city of his time. Sepphorus was being built at the time of Jesus. And it was the center of a North/South route to and from

Egypt and an East/West route to and from the sea. This major urban center is now a tell, a ruin where archeologists can dig and find out information about the time. Living in Sepphoris are rulers of Galilee. Herodius is the guy who had John the Baptist beheaded and he lived in Sepphorus. Hippocretae means merely actor in Greek. It later came to be a derogatory word.

Jesus moves his family to the Sea of Galilee. There are harbors around this sea and you could walk about a mile into it without getting in over your head. Now there are whole docks which are exposed.

Capernaum is the largest population center on the lake. Simon, James, John, came from there. Peter's house was there and has had some excavation. Jesus sets his group up at Capernaum. They are all Galileans, coarser than the more urban Sepphorus people.

There is a 2000 year old boat at Migdal which is believed to be a fishing boat like the one Jesus and his disciples would have used. It could hold 15 to 20 people.

In the last days of Jesus, he sets out for Jerusalem.

He crosses the Jordan (in John) and hides out in a wadi (ravine). In the last winter of his life he lived in an area beside Samaria (to the north) and Judah (to the south).

He gets to Jerusalem in the last week of his life and he went to the Temple. There he turned over the money tables and was angry over the way people had turned this house of God into a money-making enterprise. The Romans, Sadducees mainly, had Jesus killed because they ran the temple, they were the priests, and they were beneficiaries of the system of selling sacrificial animals near, at, or in the Temple. These Sadducees lived in palatial homes and now, archeological digs are finding many of these homes. Archeological digs are also finding stone vessels which priests were required to use for eat and drink. And they are finding mosaic frescoes in these ruins.

Jerusalem today is smaller than in the time of Jesus. The temple is on the right in the picture Professor Tabor showed us. The Old City Wall dates from the 1500s during the Turkish period so was not there at time of Jesus. The Older wall is in a different place from the wall people see today as the "Old City Wall."

Now, UNCC is digging in the only place a dig is

allowed in the city of Jerusalem. It is a very small area. Other digs are outside the city. Other digs are

Pool of Salom - near Hezekiah Stone. The Pool of Salom is a huge ritual pool for cleansing and healing prior to people entering the Temple.

The threat Jesus represented was economic and social. Masses of the population congregated at the pool - it would have been thousands of people. It was a sacred area where people get in to ritually cleanse themselves. Everyone has to be fully immersed. It would be similar to Lourdes to Catholic Christians where there are said to be miraculous properties to the water there. Such areas gather great crowds.

Every day, Jesus comes down from the Mount of Olives and enters at the pool and goes up into the Temple. He is a revolutionary who puts himself into the crowd. It is a volatile situation. The Temple has an Upper Room where Jews commemorate the tomb of David. Tabor believes, the Last Supper was in a private home on Mt. Zion. So think about Jesus at the Pool with masses during the day and in the quiet of a private supper at someone's home for his last night before being taken into custody.

Professor Tabor then showed a picture of some a gate in front of some "steps to nowhere". These steps are believed to have been part of the grand entrance to Herod's palace.

The Via de la Rosa which people follow as the path Jesus took to the crucifixion site dates back to the Crusader period so this was not necessarily the route Jesus took.

So archeology has shown us Jesus was living among aristocrats. The gate in front of the steps to Herod's palace is where Jesus went up and Herod came out and the Jews tried him there. So when you walk or sit on these steps, you touch ground Jesus touched on his last morning. At the time, Herod Antipas was staying in the house of his father. Herod Antipas is half Jewish and would have come to the Temple to cleanse and do worship. Jesus threatened his way of life.

Every family coming to the Temple needed a lamb to sacrifice. It was hard to travel with the lamb so people waited and bought one at the Temple. Then there were other economic benefits to this system such as people needing food and lodging when they got to Jerusalem. Jesus threatened all this. Jesus quoted

Jeremiah, "It is written, my house shall be a house of worship for all people. You have made it into a den of robbers."

On a dig that Professor Tabor was on, someone found a bone with a crucifixion nail through it. In archeology, you do not excavate tombs unless they are open already. But some are open and this is where this bone with a nail through it was found. In Roman superstition, a crucifixion nail is believed to bring good luck.

An ossuary (bone box) has been found near Jerusalem believed to contain the remains of Caiphus.

Jesus was probably a stone mason as most houses were made of stone, not wood. Jesus was a carpenter is only in Mark 6. Jesus lived outside Sepphorus, appeared before Pilate but was sent to Herod Antipas. He was not likely a Zealot as they had violent expectations and Jesus did not. Mostly their violent expectations were in the form of "Vengeance is mine smith the Lord."

God will bring judgment in God's own time. Sort of "The Kingdom is already here....but not yet."

Is it easier to associate John with the Essenes. This is partially true. John said don't drink alcohol but also says to share, be content with your wages, etc. John baptized a completely diverse group. The Essenes would not have done that.

Go to <http://www.digmountzion.com/> for more information about the dig there.

We also had a handout which Professor Tabor went through quickly.

In the handout, he reiterates the idea of several Judaisms which recognizes the diversity of what we call Jews and Judaism. Josephus tells us much about the major groups of Jews - Pharisees, Essenes, Zealots. Jesus is usually slotted with these last 3 groups of Jews. Contemporary understanding of Mishnah and the Dead Sea Scrolls has added to our understanding of these groups. Archeology is now seen as a sort of fifth Gospel in terms of understanding Jesus in light of geographical evidence.

There was also an Enochian Judaism. It was a kind of Judaism shown in the Book of Enoch which was written between the Old and New Testaments and is not part of our Scripture.

Dead Sea Scrolls were written by "an apocalyptic, wilderness, messianic, new covenant, baptizing, anti-Temple, community..." (quote from handout which cites the quote as being from the Dead Sea Scrolls and written 100 years before Christ.) Writings are attributed to the Essenes.

The handout gives several quotes from the Dead Sea Scrolls which are similar to words and phrases used in the Gospels of the New Testament. Such as "This is a time for preparation of the way into the wilderness."

Jesus was a revolutionary but he was also a humanist. (This is one of my random notes on the handout and I thought it worth putting into this Blog somewhere.)

Another Dead Sea Scroll: "They shall separate from the habitation of unjust men and shall go into the wilderness to prepare there the way of Him." This reminds us of the way Jesus joins John the Baptist who talks of preparing the way.

There is a quote about a Prophet and Messiahs of Aaron and Israel which are to come. When are these Messiahs coming? is the question asked.

There is talk of a New Covenant in the land of Damascus. Groups believed they are part of the New Covenant and they believe they are in the end times. This concept of the New Covenant is mentioned in the Dead Sea Scrolls 100 years before Christ.

There is talk of flesh being sprinkled with purifying water and sanctified by cleansing water. It shall be "made clean by the humble submission of his soul to all the precepts of God". This appears to be talk of baptism in the Dead Sea Scrolls. Josephus writes of turning away from wickedness. This is repentance and John the Baptist sounds like an Essene in this way.

The Essenes also say build a sanctuary of people, "He has commanded that a Sanctuary of men be built for Himself, that there they may send up, like the smoke of incense, the works of the Torah." Then Josephus, "They shall atone for sins without flesh of holocausts and the fat of sacrifice and prayer shall be an acceptable fragrance of righteousness."

Another quote from this period (Josephus or Philo?): "All those who freely devote themselves to His truth shall bring all their knowledge, powers, and possessions into the Community of God." This means sell what you have and give proceeds to the

community and it parallels Jesus words.

There are many parallels between words like this and Jesus' words but Jesus was not an Essene. They would not have liked him as he talks to Samaritan women, takes water from unclean people, i.e., he used un-Kosher utensils. Essenes also say if animal falls in a well on the Sabbath, you cannot get him out. Jesus said to save the animal even on the Sabbath. So Jesus was not an Essene but he came from part of that heritage.

GREAT TALK. Would have liked more than one hour's worth.

Labels: [Judaism](#), [Tabor](#)

Appendix ONE A List of the 613 Mitzvot (Commandments)



Unless otherwise stated on a page, the contents of this site, including but not limited to the text, graphics, sounds and scripts contained herein, were created by and are the sole property of Tracey R. Rich. The contents of this site may be reproduced for personal, educational or non-commercial use, but may NOT be reproduced on other websites.

A List of the 613 Mitzvot (Commandments)

Level: Advanced

Below is a list of the 613 mitzvot (commandments). It is based primarily on the list compiled by [Rambam](#) in the Mishneh Torah, but I have consulted other sources as well. As I said in the page on [halakhah](#), Rambam's list is probably the most widely accepted list, but it is not the only one. The order is my own.

For each mitzvah, I have provided a citation to the biblical passage or passages from which it is derived, based primarily on Rambam. For commandments that can be observed today, I have also provided citations to the Chafetz Chayim's Concise Book of Mitzvot (CCA refers to affirmative commandments; CCN refers to negative commandments; CCI refers to commandments that only apply in [Israel](#)). Commandments that cannot be observed today primarily relate to the [Temple](#), its [sacrifices](#) and services (because the Temple does not exist) and criminal procedures (because the theocratic state of Israel does not exist).

G-d

1. To know that G-d exists (Ex. 20:2; Deut. 5:6) (CCA1). See [What Do Jews Believe?](#)
2. Not to entertain the idea that there is any god but the Eternal (Ex. 20:3) (CCN8). See [What Do Jews Believe?](#)
3. Not to blaspheme (Ex. 22:27; in Christian texts, Ex. 22:28), the penalty for which is death (Lev. 24:16) (negative).
4. To hallow G-d's name (Lev. 22:32) (CCA5). See [The Name of G-d](#).
5. Not to profane G-d's name (Lev. 22:32) (CCN155). See [The Name of G-d](#).
6. To know that G-d is One, a complete Unity (Deut. 6:4) (CCA2). See [What Do Jews Believe?](#)
7. To love G-d (Deut. 6:5) (CCA3). See [What Do Jews Believe?](#)
8. To fear Him reverently (Deut. 6:13; 10:20) (CCA4).
9. Not to put the word of G-d to the test (Deut. 6:16) (negative).
10. To imitate His good and upright ways (Deut. 28:9) (CCA6).

Torah

11. To honor the old and the wise (Lev. 19:32) (CCA17).
12. To learn Torah and to teach it (Deut. 6:7) (CCA14). See [Torah](#).
13. To cleave to those who know Him (Deut. 10:20) (the [Talmud](#) states that cleaving to scholars is equivalent to cleaving to Him) (CCA16).
14. Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by tradition (Deut. 13:1) (CCN159). See [Torah](#).
15. Not to take away from the commandments of the Torah (Deut. 13:1) (CCN160). See [Torah](#).
16. That every person shall write a scroll of the Torah for himself (Deut. 31:19) (CCA15). See [Torah](#).

Signs and Symbols

17. To circumcise the male offspring (Gen. 17:12; Lev. 12:3) (CCA47) See [Brit Milah: Circumcision](#).
18. To put tzitzit on the corners of clothing (Num. 15:38) (CCA10). See [Tzitzit and Tallit](#).
19. To bind tefillin on the head (Deut. 6:8) (CCA9). See [Tefillin](#).
20. To bind tefillin on the arm (Deut. 6:8) (CCA8). See [Tefillin](#).
21. To affix the mezuzah to the doorposts and gates of your house (Deut. 6:9) (CCA12). See [Mezuzah](#).

Prayer and Blessings

22. To pray to G-d (Ex. 23:25; Deut. 6:13) (according to the [Talmud](#), the word "serve" in these verses refers to prayer) (CCA7). See [Prayers and Blessings: Jewish Liturgy](#).
23. To read the Shema in the morning and at night (Deut. 6:7) (CCA11). See [Jewish Liturgy](#).
24. To recite grace after meals (Deut. 8:10) (CCA13). See [Birkat Ha-Mazon: Grace After Meals](#)
25. Not to lay down a stone for worship (Lev. 26:1) (CCN161).

Love and Brotherhood

26. To love all human beings who are of the covenant (Lev. 19:18) (CCA60). See [Love and Brotherhood](#).
27. Not to stand by idly when a human life is in danger (Lev. 19:16) (CCN82). See [Love and Brotherhood](#).
28. Not to wrong any one in speech (Lev. 25:17) (CCN48). See [Speech and Lashon Ha-Ra](#).
29. Not to carry tales (Lev. 19:16) (CCN77). See [Speech and Lashon Ha-Ra](#).
30. Not to cherish hatred in one's heart (Lev. 19:17) (CCN78). See [Love and Brotherhood](#).
31. Not to take revenge (Lev. 19:18) (CCN80).
32. Not to bear a grudge (Lev. 19:18) (CCN81).
33. Not to put any Jew to shame (Lev. 19:17) (CCN79).
34. Not to curse any other Israelite (Lev. 19:14) (by implication: if you may not curse those who cannot hear, you certainly may not curse those who can) (CCN45).
35. Not to give occasion to the simple-minded to stumble on the road (Lev. 19:14) (this includes doing anything that will cause another to sin) (CCN76).
36. To rebuke the sinner (Lev. 19:17) (CCA72).
37. To relieve a neighbor of his burden and help to unload his beast (Ex. 23:5) (CCA70). See [Love and Brotherhood](#).
38. To assist in replacing the load upon a neighbor's beast (Deut. 22:4) (CCA71). See [Love and Brotherhood](#).
39. Not to leave a beast, that has fallen down beneath its burden, unaided (Deut. 22:4) (CCN183). See [Love and Brotherhood](#).

The Poor and Unfortunate

Judaism Notes 2009+ and other info including the 613 Commandments

40. Not to afflict an orphan or a widow (Ex. 22:21) (CCN51).
41. Not to reap the entire field (Lev. 19:9; Lev. 23:22) (negative) (CCI6).
42. To leave the unreaped corner of the field or orchard for the poor (Lev. 19:9) (affirmative) (CCI1).
43. Not to gather gleanings (the ears that have fallen to the ground while reaping) (Lev. 19:9) (negative) (CCI7).
44. To leave the gleanings for the poor (Lev. 19:9) (affirmative) (CCI2).
45. Not to gather ol'loth (the imperfect clusters) of the vineyard (Lev. 19:10) (negative) (CCI8).
46. To leave ol'loth (the imperfect clusters) of the vineyard for the poor (Lev. 19:10; Deut. 24:21) (affirmative) (CCI3).
47. Not to gather the peret (grapes) that have fallen to the ground (Lev. 19:10) (negative) (CCI9).
48. To leave peret (the single grapes) of the vineyard for the poor (Lev. 19:10) (affirmative) (CCI4).
49. Not to return to take a forgotten sheaf (Deut. 24:19) This applies to all fruit trees (Deut. 24:20) (negative) (CC10).
50. To leave the forgotten sheaves for the poor (Deut. 24:19-20) (affirmative) (CCI5).
51. Not to refrain from maintaining a poor man and giving him what he needs (Deut. 15:7) (CCN62). See [Tzedakah: Charity](#).
52. To give charity according to one's means (Deut. 15:11) (CCA38). See [Tzedakah: Charity](#).

Treatment of Gentiles

53. To love the stranger (Deut. 10:19) (CCA61). See [Love and Brotherhood](#).
54. Not to wrong the stranger in speech (Ex. 22:20) (CCN49).
55. Not to wrong the stranger in buying or selling (Ex. 22:20) (CCN50).
56. Not to intermarry with gentiles (Deut. 7:3) (CCN19). See [Interfaith Marriages](#).
57. To exact the debt of an alien (Deut. 15:3) (affirmative).
58. To lend to an alien at interest (Deut. 23:21) According to tradition, this is mandatory (affirmative).

Marriage, Divorce and Family

59. To honor father and mother (Ex. 20:12) (CCA41).
60. Not to smite a father or a mother (Ex. 21:15) (CCN44).
61. Not to curse a father or mother (Ex. 21:17) (CCN46).
62. To reverently fear father and mother (Lev. 19:3) (CCA42).
63. To be fruitful and multiply (Gen. 1:28) (CCA43).
64. That a eunuch shall not marry a daughter of Israel (Deut. 23:2) (CCN136).
65. That a mamzer shall not marry the daughter of a Jew (Deut. 23:3) (CCN137). See [Prohibited Marriages and Illegitimate Children](#).
66. That an Ammonite or Moabite shall never marry the daughter of an Israelite (Deut. 23:4) (negative).
67. Not to exclude a descendant of Esau from the community of Israel for three generations (Deut. 23:8-9) (negative).
68. Not to exclude an Egyptian from the community of Israel for three generations (Deut. 23:8-9) (negative).
69. That there shall be no harlot (in Israel); that is, that there shall be no intercourse with a woman, without previous marriage with a deed of marriage and formal declaration of marriage (Deut. 23:18) (CCN133) See [Marriage](#).
70. To take a wife by kiddushin, the sacrament of marriage (Deut. 24:1) (CCA44). See [The Process of Marriage: Kiddushin and Nisuin](#).
71. That the newly married husband shall (be free) for one year to rejoice with his wife (Deut. 24:5) (affirmative).

72. That a bridegroom shall be exempt for a whole year from taking part in any public labor, such as military service, guarding the wall and similar duties (Deut. 24:5) (negative).
73. Not to withhold food, clothing or conjugal rights from a wife (Ex. 21:10) (CCN42). See [The Marital Relationship](#).
74. That the woman suspected of adultery shall be dealt with as prescribed in the [Torah](#) (Num. 5:30) (affirmative).
75. That one who defames his wife's honor (by falsely accusing her of unchastity before marriage) must live with her all his lifetime (Deut. 22:19) (affirmative).
76. That a man may not divorce his wife concerning whom he has published an evil report (about her unchastity before marriage) (Deut. 22:19) (negative).
77. To divorce by a formal written document (Deut. 24:1) (affirmative). See [The Process of Obtaining a Divorce](#).
78. That one who divorced his wife shall not remarry her, if after the divorce she had been married to another man (Deut. 24:4) (CCN134). See [Divorce](#).
79. That a widow whose husband died childless must not be married to anyone but her deceased husband's brother (Deut. 25:5) (CCN135) (this is only in effect insofar as it requires the procedure of release below).
80. To marry the widow of a brother who has died childless (Deut. 25:5) (this is only in effect insofar as it requires the procedure of release below) (CCA45).
81. That the widow formally release the brother-in-law (if he refuses to marry her) (Deut. 25:7-9) (CCA46).

Forbidden Sexual Relations

82. Not to indulge in familiarities with relatives, such as kissing, embracing, winking, skipping, which may lead to incest (Lev. 18:6) (CCN110).
83. Not to commit incest with one's mother (Lev. 18:7) (CCN112). See [Prohibited Marriages and Illegitimate Children](#).
84. Not to commit sodomy with one's father (Lev. 18:7) (CCN111).
85. Not to commit incest with one's father's wife (Lev. 18:8) (CCN113). See [Prohibited Marriages and Illegitimate Children](#).
86. Not to commit incest with one's sister (Lev. 18:9) (CCN127). See [Prohibited Marriages and Illegitimate Children](#).
87. Not to commit incest with one's father's wife's daughter (Lev. 18:11) (CCN128). See [Prohibited Marriages and Illegitimate Children](#).
88. Not to commit incest with one's son's daughter (Lev. 18:10) (CCN119) (Note: CC treats this and the next as one commandment; however, Rambam treats them as two). See [Prohibited Marriages and Illegitimate Children](#).
89. Not to commit incest with one's daughter's daughter (Lev. 18:10) (CCN119) (Note: CC treats this and the previous as one commandment; however, Rambam treats them as two). See [Prohibited Marriages and Illegitimate Children](#).
90. Not to commit incest with one's daughter (this is not explicitly in the [Torah](#) but is inferred from other explicit commands that would include it) (CCN120). See [Prohibited Marriages and Illegitimate Children](#).
91. Not to commit incest with one's father's sister (Lev. 18:12) (CCN129). See [Prohibited Marriages and Illegitimate Children](#).
92. Not to commit incest with one's mother's sister (Lev. 18:13) (CCN130). See [Prohibited Marriages and Illegitimate Children](#).

Judaism Notes 2009+ and other info including the 613 Commandments

93. Not to commit incest with one's father's brothers wife (Lev. 18:14) (CCN125). See [Prohibited Marriages and Illegitimate Children](#).
94. Not to commit sodomy with one's father's brother (Lev. 18:14) (CCN114).
95. Not to commit incest with one's son's wife (Lev. 18:15) (CCN115). See [Prohibited Marriages and Illegitimate Children](#).
96. Not to commit incest with one's brother's wife (Lev. 18:16) (CCN126). See [Prohibited Marriages and Illegitimate Children](#).
97. Not to commit incest with one's wife's daughter (Lev. 18:17) (CCN121). See [Prohibited Marriages and Illegitimate Children](#).
98. Not to commit incest with the daughter of one's wife's son (Lev. 18:17) (CCN122). See [Prohibited Marriages and Illegitimate Children](#).
99. Not to commit incest with the daughter of one's wife's daughter (Lev. 18:17) (CCN123). See [Prohibited Marriages and Illegitimate Children](#).
100. Not to commit incest with one's wife's sister (Lev. 18:18) (CCN131). See [Prohibited Marriages and Illegitimate Children](#).
101. Not to have intercourse with a woman, in her menstrual period (Lev. 18:19) (CCN132).
102. Not to have intercourse with another man's wife (Lev. 18:20) (CCN124).
103. Not to commit sodomy with a male (Lev. 18:22) (CCN116).
104. Not to have intercourse with a beast (Lev. 18:23) (CCN117).
105. That a woman shall not have intercourse with a beast (Lev. 18:23) (CCN118).
106. Not to castrate the male of any species; neither a man, nor a domestic or wild beast, nor a fowl (Lev. 22:24) (CCN143).

Times and Seasons

107. That the new month shall be solemnly proclaimed as holy, and the months and years shall be calculated by the Supreme Court only (Ex. 12:2) (affirmative) (the authority to declare months is inferred from the use of the word "unto you").
108. Not to travel on Shabbat outside the limits of one's place of residence (Ex. 16:29) (CCN7). See [Shabbat](#).
109. To sanctify Shabbat (Ex. 20:8) (CCA19). See [Shabbat](#).
110. Not to do work on Shabbat (Ex. 20:10) (CCN6). See [Shabbat](#).
111. To rest on Shabbat (Ex. 23:12; 34:21) (CCA20). See [Shabbat](#).
112. To celebrate the festivals [Passover, Shavu'ot and Sukkot] (Ex. 23:14) (affirmative).
113. To rejoice on the festivals (Deut. 16:14) (CCA21).
114. To appear in the Sanctuary on the festivals (Deut. 16:16) (affirmative).
115. To remove chametz on the Eve of Passover (Ex. 12:15) (CCA22). See [Passover](#).
116. To rest on the first day of Passover (Ex. 12:16; Lev. 23:7) (CCA25). See [Passover](#).
117. Not to do work on the first day of Passover (Ex. 12:16; Lev. 23:6-7) (CCN147). See [Passover](#).
118. To rest on the seventh day of Passover (Ex. 12:16; Lev. 23:8) (CCA27). See [Passover](#).
119. Not to do work on the seventh day of Passover (Ex. 12:16; Lev. 23:8) (CCN148). See [Passover](#).
120. To eat matzah on the first night of Passover (Ex. 12:18) (CCA23). See [Passover](#).
121. That no chametz be in the Israelite's possession during Passover (Ex. 12:19) (CCN3). See [Passover](#).
122. Not to eat any food containing chametz on Passover (Ex. 12:20) (CCN5). See [Passover](#).
123. Not to eat chametz on Passover (Ex. 13:3) (CCN4). See [Passover](#).
124. That chametz shall not be seen in an Israelite's home during Passover (Ex. 13:7) (CCN2). See [Passover](#).

125. To discuss the departure from Egypt on the first night of Passover (Ex. 13:8) (CCA24). See [The Passover Seder](#).
126. Not to eat chametz after mid-day on the fourteenth of Nissan (Deut. 16:3) (CCN104). See [Passover](#).
127. To count forty-nine days from the time of the cutting of the Omer (first sheaves of the barley harvest) (Lev. 23:15) (CCA26). See [The Counting of the Omer](#).
128. To rest on Shavu'ot (Lev. 23:21) (CCA28). See [Shavu'ot](#).
129. Not to do work on the Shavu'ot (Lev. 23:21) (CCN149). See [Shavu'ot](#).
130. To rest on Rosh Hashanah (Lev. 23:24) (CCA29). See [Rosh Hashanah](#).
131. Not to do work on Rosh Hashanah (Lev. 23:25) (CCN150). See [Rosh Hashanah](#).
132. To hear the sound of the shofar on Rosh Hashanah (Num. 29:1) (CCA30). See [Rosh Hashanah](#).
133. To fast on Yom Kippur (Lev. 23:27) (CCA32). See [Yom Kippur](#).
134. Not to eat or drink on Yom Kippur (Lev. 23:29) (CCN152). See [Yom Kippur](#).
135. Not to do work on Yom Kippur (Lev. 23:31) (CCN151). See [Yom Kippur](#).
136. To rest on the Yom Kippur (Lev. 23:32) (CCA31). See [Yom Kippur](#).
137. To rest on the first day of Sukkot (Lev. 23:35) (CCA34). See [Sukkot](#).
138. Not to do work on the first day of Sukkot (Lev. 23:35) (CCN153). See [Sukkot](#).
139. To rest on the eighth day of Sukkot (Shemini Atzeret) (Lev. 23:36) (CCA37). See [Shemini Atzeret and Simchat Torah](#).
140. Not to do work on the eighth day of Sukkot (Shemini Atzeret) (Lev. 23:36) (CCN154). See [Shemini Atzeret and Simchat Torah](#).
141. To take during Sukkot a palm branch and the other three plants (Lev. 23:40) (CCA36). See [Sukkot](#).
142. To dwell in booths seven days during Sukkot (Lev. 23:42) (CCA35). See [Sukkot](#).

Dietary Laws

143. To examine the marks in cattle (so as to distinguish the clean from the unclean) (Lev. 11:2) (affirmative). See [Animals that may not be eaten](#).
144. Not to eat the flesh of unclean beasts (Lev. 11:4) (CCN93). See [Animals that may not be eaten](#).
145. To examine the marks in fishes (so as to distinguish the clean from the unclean) (Lev. 11:9) (affirmative). See [Animals that may not be eaten](#).
146. Not to eat unclean fish (Lev. 11:11) (CCN95). See [Animals that may not be eaten](#).
147. To examine the marks in fowl, so as to distinguish the clean from the unclean (Deut. 14:11) (affirmative). See [Animals that may not be eaten](#).
148. Not to eat unclean fowl (Lev. 11:13) (CCN94). See [Animals that may not be eaten](#).
149. To examine the marks in locusts, so as to distinguish the clean from the unclean (Lev. 11:21) (affirmative). See [Animals that may not be eaten](#).
150. Not to eat a worm found in fruit (Lev. 11:41) (CCN98). See [Animals that may not be eaten](#).
151. Not to eat of things that creep upon the earth (Lev. 11:41-42) (CCN97). See [Animals that may not be eaten](#).
152. Not to eat any vermin of the earth (Lev. 11:44) (CCN100). See [Animals that may not be eaten](#).
153. Not to eat things that swarm in the water (Lev. 11:43 and 46) (CCN99). See [Animals that may not be eaten](#).
154. Not to eat of winged insects (Deut. 14:19) (CCN96). See [Animals that may not be eaten](#).
155. Not to eat the flesh of a beast that is terefah (lit torn) (Ex. 22:30) (CCN87). See [Kosher slaughtering](#).
156. Not to eat the flesh of a beast that died of itself (Deut. 14:21) (CCN86). See [Kosher slaughtering](#).

Judaism Notes 2009+ and other info including the 613 Commandments

157. To slay cattle, deer and fowl according to the laws of shechitah if their flesh is to be eaten (Deut. 12:21) ("as I have commanded" in this verse refers to the technique) (CCA48). See [Kosher slaughtering](#).
158. Not to eat a limb removed from a living beast (Deut. 12:23) (CCN90). See [Kosher slaughtering](#).
159. Not to slaughter an animal and its young on the same day (Lev. 22:28) (CCN108).
160. Not to take the mother-bird with the young (Deut. 22:6) (CCN189). See [Treatment of Animals](#).
161. To set the mother-bird free when taking the nest (Deut. 22:6-7) (CCA74). See [Treatment of Animals](#).
162. Not to eat the flesh of an ox that was condemned to be stoned (Ex. 21:28) (negative).
163. Not to boil meat with milk (Ex. 23:19) (CCN91). See [Separation of Meat and Dairy](#).
164. Not to eat flesh with milk (Ex. 34:26) (according to the [Talmud](#), this passage is a distinct prohibition from the one in Ex. 23:19) (CCN92). See [Separation of Meat and Dairy](#).
165. Not to eat the of the thigh-vein which shrank (Gen. 32:33) (CCN1). See [Forbidden Fats and Nerves](#).
166. Not to eat chelev (tallow-fat) (Lev. 7:23) (CCN88). See [Forbidden Fats and Nerves](#).
167. Not to eat blood (Lev. 7:26) (CCN89). See [Draining of Blood](#).
168. To cover the blood of undomesticated animals (deer, etc.) and of fowl that have been killed (Lev. 17:13) (CCA49).
169. Not to eat or drink like a glutton or a drunkard (not to rebel against father or mother) (Lev. 19:26; Deut. 21:20) (CCN106).
189. To deal judicially with the Hebrew bondman in accordance with the laws appertaining to him (Ex. 21:2-6) (affirmative).
190. Not to compel the Hebrew servant to do the work of a slave (Lev. 25:39) (negative).
191. Not to sell a Hebrew servant as a slave (Lev. 25:42) (negative).
192. Not to treat a Hebrew servant rigorously (Lev. 25:43) (negative).
193. Not to permit a gentile to treat harshly a Hebrew bondman sold to him (Lev. 25:53) (negative).
194. Not to send away a Hebrew bondman servant empty handed, when he is freed from service (Deut. 15:13) (negative).
195. To bestow liberal gifts upon the Hebrew bondsman (at the end of his term of service), and the same should be done to a Hebrew bondwoman (Deut. 15:14) (affirmative).
196. To redeem a Hebrew maid-servant (Ex. 21:8) (affirmative).
197. Not to sell a Hebrew maid-servant to another person (Ex. 21:8) (negative).
198. To espouse a Hebrew maid-servant (Ex. 21:8-9) (affirmative).
199. To keep the Canaanite slave forever (Lev. 25:46) (affirmative).
200. Not to surrender a slave, who has fled to the land of Israel, to his owner who lives outside Palestine (Deut. 23:16) (negative).
201. Not to wrong such a slave (Deut. 23:17) (negative).
202. Not to muzzle a beast, while it is working in produce which it can eat and enjoy (Deut. 25:4) (CCN188).

Business Practices

170. Not to do wrong in buying or selling (Lev. 25:14) (CCN47).
171. Not to make a loan to an Israelite on interest (Lev. 25:37) (CCN54).
172. Not to borrow on interest (Deut. 23:20) (because this would cause the lender to sin) (CCN55).
173. Not to take part in any usurious transaction between borrower and lender, neither as a surety, nor as a witness, nor as a writer of the bond for them (Ex. 22:24) (CCN53).
174. To lend to a poor person (Ex. 22:24) (even though the passage says "if you lend" it is understood as obligatory) (CCA62).
175. Not to demand from a poor man repayment of his debt, when the creditor knows that he cannot pay, nor press him (Ex. 22:24) (CCN52).
176. Not to take in pledge utensils used in preparing food (Deut. 24:6) (CCN58).
177. Not to exact a pledge from a debtor by force (Deut. 24:10) (CCN59).
178. Not to keep the pledge from its owner at the time when he needs it (Deut. 24:12) (CCN61).
179. To return a pledge to its owner (Deut. 24:13) (CCA63).
180. Not to take a pledge from a widow (Deut. 24:17) (CCN60).
181. Not to commit fraud in measuring (Lev. 19:35) (CCN83).
182. To ensure that scales and weights are correct (Lev. 19:36) (affirmative).
183. Not to possess inaccurate measures and weights (Deut. 25:13-14) (CCN84).

Employees, Servants and Slaves

184. Not to delay payment of a hired man's wages (Lev. 19:13) (CCN38).
185. That the hired laborer shall be permitted to eat of the produce he is reaping (Deut. 23:25-26) (CCA65).
186. That the hired laborer shall not take more than he can eat (Deut. 23:25) (CCN187).
187. That a hired laborer shall not eat produce that is not being harvested (Deut. 23:26) (CCN186).
188. To pay wages to the hired man at the due time (Deut. 24:15) (CCA66).

Vows, Oaths and Swearing

203. That a man should fulfill whatever he has uttered (Deut. 23:24) (CCA39).
204. Not to swear needlessly (Ex. 20:7) (CCN29).
205. Not to violate an oath or swear falsely (Lev. 19:12) (CCN31).
206. To decide in cases of annulment of vows, according to the rules set forth in the [Torah](#) (Num. 30:2-17) (CCA40).
207. Not to break a vow (Num. 30:3) (CCN184).
208. To swear by His name truly (Deut. 10:20) (affirmative).
209. Not to delay in fulfilling vows or bringing vowed or free-will offerings (Deut. 23:22) (CCN185).

The Sabbatical and Jubilee Years

210. To let the land lie fallow in the Sabbatical year (Ex. 23:11; Lev. 25:2) (affirmative) (CCI20).
211. To cease from tilling the land in the Sabbatical year (Ex. 23:11) (affirmative) (Lev. 25:2) (CCI21).
212. Not to till the ground in the Sabbatical year (Lev. 25:4) (negative) (CCI22).
213. Not to do any work on the trees in the Sabbatical year (Lev. 25:4) (negative) (CCI23).
214. Not to reap the aftermath that grows in the Sabbatical year, in the same way as it is reaped in other years (Lev. 25:5) (negative) (CCI24).
215. Not to gather the fruit of the tree in the Sabbatical year in the same way as it is gathered in other years (Lev. 25:5) (negative) (CCI25).
216. To sound the Ram's horn in the Sabbatical year (Lev. 25:9) (affirmative).
217. To release debts in the seventh year (Deut. 15:2) (CCA64).
218. Not to demand return of a loan after the Sabbatical year has passed (Deut. 15:2) (CCN57).
219. Not to refrain from making a loan to a poor man, because of the release of loans in the Sabbatical year (Deut. 15:9) (CCN56).

Judaism Notes 2009+ and other info including the 613 Commandments

- 220. To assemble the people to hear the Torah at the close of the seventh year (Deut. 31:12) (affirmative)
- 221. To count the years of the Jubilee by years and by cycles of seven years (Lev. 25:8) (affirmative).
- 222. To keep the Jubilee year holy by resting and letting the land lie fallow (Lev. 25:10) (affirmative).
- 223. Not to cultivate the soil nor do any work on the trees, in the Jubilee Year (Lev. 25:11) (negative).
- 224. Not to reap the aftermath of the field that grew of itself in the Jubilee Year, in the same way as in other years (Lev. 25:11) (negative).
- 225. Not to gather the fruit of the tree in the Jubilee Year, in the same way as in other years (Lev. 25:11) (negative).
- 226. To grant redemption to the land in the Jubilee year (Lev. 25:24) (affirmative).

The Court and Judicial Procedure

- 227. To appoint judges and officers in every community of Israel (Deut. 16:18) (affirmative).
- 228. Not to appoint as a judge, a person who is not well versed in the laws of the [Torah](#), even if he is expert in other branches of knowledge (Deut. 1:17) (CCN64).
- 229. To adjudicate cases of purchase and sale (Lev. 25:14) (CCA67).
- 230. To judge cases of liability of a paid depository (Ex. 22:9) (affirmative).
- 231. To adjudicate cases of loss for which a gratuitous borrower is liable (Ex. 22:13-14) (affirmative).
- 232. To adjudicate cases of inheritances (Num. 27:8-11) (CCA73).
- 233. To judge cases of damage caused by an uncovered pit (Ex. 21:33-34) (affirmative).
- 234. To judge cases of injuries caused by beasts (Ex. 21:35-36) (affirmative).
- 235. To adjudicate cases of damage caused by trespass of cattle (Ex. 22:4) (affirmative).
- 236. To adjudicate cases of damage caused by fire (Ex. 22:5) (affirmative).
- 237. To adjudicate cases of damage caused by a gratuitous depository (Ex. 22:6-7) (affirmative).
- 238. To adjudicate other cases between a plaintiff and a defendant (Ex. 22:8) (affirmative).
- 239. Not to curse a judge (Ex. 22:27) (CCN63).
- 240. That one who possesses evidence shall testify in Court (Lev. 5:1) (affirmative).
- 241. Not to testify falsely (Ex. 20:13) (CCN39).
- 242. That a witness, who has testified in a capital case, shall not lay down the law in that particular case (Num. 35:30) (negative).
- 243. That a transgressor shall not testify (Ex. 23:1) (CCN75).
- 244. That the court shall not accept the testimony of a close relative of the defendant in matters of capital punishment (Deut. 24:16) (CCN74).
- 245. Not to hear one of the parties to a suit in the absence of the other party (Ex. 23:1) (CCN65).
- 246. To examine witnesses thoroughly (Deut. 13:15) (affirmative).
- 247. Not to decide a case on the evidence of a single witness (Deut. 19:15) (CCN73).
- 248. To give the decision according to the majority, when there is a difference of opinion among the members of the Sanhedrin as to matters of law (Ex. 23:2) (affirmative).
- 249. Not to decide, in capital cases, according to the view of the majority, when those who are for condemnation exceed by one only, those who are for acquittal (Ex. 23:2) (negative).
- 250. That, in capital cases, one who had argued for acquittal, shall not later on argue for condemnation (Ex. 23:2) (negative).
- 251. To treat parties in a litigation with equal impartiality (Lev. 19:15) (affirmative).
- 252. Not to render iniquitous decisions (Lev. 19:15) (CCN69).

103

- 253. Not to favor a great man when trying a case (Lev. 19:15) (CCN70).
- 254. Not to take a bribe (Ex. 23:8) (CCN71).
- 255. Not to be afraid of a bad man, when trying a case (Deut. 1:17) (CCN72).
- 256. Not to be moved in trying a case, by the poverty of one of the parties (Ex. 23:3; Lev. 19:15) (CCN66).
- 257. Not to pervert the judgment of strangers or orphans (Deut. 24:17) (CCN68).
- 258. Not to pervert the judgment of a sinner (a person poor in fulfillment of commandments) (Ex. 23:6) (CCN67).
- 259. Not to render a decision on one's personal opinion, but only on the evidence of two witnesses, who saw what actually occurred (Ex. 23:7) (negative).
- 260. Not to execute one guilty of a capital offense, before he has stood his trial (Num. 35:12) (negative).
- 261. To accept the rulings of every Supreme Court in Israel (Deut. 17:11) (affirmative).
- 262. Not to rebel against the orders of the Court (Deut. 17:11) (CCN158).

Injuries and Damages

- 263. To make a parapet for your roof (Deut. 22:8) (CCA75). See [Love and Brotherhood](#).
- 264. Not to leave something that might cause hurt (Deut. 22:8) (CCN190). See [Love and Brotherhood](#).
- 265. To save the pursued even at the cost of the life of the pursuer (Deut. 25:12) (affirmative). See [Life](#).
- 266. Not to spare a pursuer, but he is to be slain before he reaches the pursued and slays the latter, or uncovers his nakedness (Deut. 25:12) (negative).

Property and Property Rights

- 267. Not to sell a field in the land of Israel in perpetuity (Lev. 25:23) (negative).
- 268. Not to change the character of the open land (about the cities of) the Levites or of their fields; not to sell it in perpetuity, but it may be redeemed at any time (Lev. 25:34) (negative). See [Levi](#).
- 269. That houses sold within a walled city may be redeemed within a year (Lev. 25:29) (affirmative)
- 270. Not to remove landmarks (property boundaries) (Deut. 19:14) (CCN85).
- 271. Not to swear falsely in denial of another's property rights (Lev. 19:11) (CCN30).
- 272. Not to deny falsely another's property rights (Lev. 19:11) (CCN36).
- 273. Never to settle in the land of Egypt (Deut. 17:16) (CCN192).
- 274. Not to steal personal property (Lev. 19:11) (CCN34).
- 275. To restore that which one took by robbery (Lev. 5:23) (CCA68).
- 276. To return lost property (Deut. 22:1) (CCA69).
- 277. Not to pretend not to have seen lost property, to avoid the obligation to return it (Deut. 22:3) (CCN182).

Criminal Laws

- 278. Not to slay an innocent person (Ex. 20:13) (CCN32). See [Life](#).
- 279. Not to kidnap any person of Israel (Ex. 20:13) (according to the [Talmud](#), this verse refers to stealing a person, distinguished from Lev. 19:11, regarding the taking of property) (CCN33).
- 280. Not to rob by violence (Lev. 19:13) (CCN35).
- 281. Not to defraud (Lev. 19:13) (CCN37).
- 282. Not to covet what belongs to another (Ex. 20:14) (CCN40).

104

Judaism Notes 2009+ and other info including the 613 Commandments

283. Not to crave something that belongs to another (Deut. 5:18) (CCN41).
284. Not to indulge in evil thoughts and sights (Num. 15:39) (CCN156).

Punishment and Restitution

285. That the Court shall pass sentence of death by decapitation with the sword (Ex. 21:20; Lev. 26:25) (affirmative).
286. That the Court shall pass sentence of death by strangulation (Lev. 20:10) (affirmative).
287. That the Court shall pass sentence of death by burning with fire (Lev. 20:14) (affirmative).
288. That the Court shall pass sentence of death by stoning (Deut. 22:24) (affirmative).
289. To hang the dead body of one who has incurred that penalty (Deut. 21:22) (affirmative).
290. That the dead body of an executed criminal shall not remain hanging on the tree over night (Deut. 21:23) (negative).
291. To inter the executed on the day of execution (Deut. 21:23) (affirmative).
292. Not to accept ransom from a murderer (Num. 35:31) (negative).
293. To exile one who committed accidental homicide (Num. 35:25) (affirmative).
294. To establish six cities of refuge (for those who committed accidental homicide) (Deut. 19:3) (affirmative).
295. Not to accept ransom from an accidental homicide, so as to relieve him from exile (Num. 35:32) (negative).
296. To decapitate the heifer in the manner prescribed (in expiation of a murder on the road, the perpetrator of which remained undiscovered) (Deut. 21:4) (affirmative).
297. Not to plow nor sow the rough valley (in which a heifer's neck was broken) (Deut. 21:4) (negative).
298. To adjudge a thief to pay compensation or (in certain cases) suffer death (Ex. 21:16; Ex. 21:37; Ex. 22:1) (affirmative).
299. That he who inflicts a bodily injury shall pay monetary compensation (Ex. 21:18-19) (affirmative).
300. To impose a penalty of fifty shekels upon the seducer (of an unbetrothed virgin) and enforce the other rules in connection with the case (Ex. 22:15-16) (affirmative).
301. That the violator (of an unbetrothed virgin) shall marry her (Deut. 22:28-29) (affirmative).
302. That one who has raped a damsel and has then (in accordance with the law) married her, may not divorce her (Deut. 22:29) (negative).
303. Not to inflict punishment on Shabbat (Ex. 35:3) (because some punishments were inflicted by fire) (negative). See [Shabbat](#).
304. To punish the wicked by the infliction of stripes (Deut. 25:2) (affirmative).
305. Not to exceed the statutory number of stripes laid on one who has incurred that punishment (Deut. 25:3) (and by implication, not to strike anyone) (CCN43).
306. Not to spare the offender, in imposing the prescribed penalties on one who has caused damage (Deut. 19:13) (negative).
307. To do unto false witnesses as they had purposed to do (to the accused) (Deut. 19:19) (affirmative).
308. Not to punish any one who has committed an offense under duress (Deut. 22:26) (negative).

Prophecy

309. To heed the call of every prophet in each generation, provided that he neither adds to, nor takes away from the [Torah](#) (Deut. 18:15) (affirmative).
310. Not to prophesy falsely (Deut. 18:20) (CCN175).

105

311. Not to refrain from putting a false prophet to death nor to be in fear of him (Deut. 18:22) (negative).

Idolatry, Idolaters and Idolatrous Practices

312. Not to make a graven image; neither to make it oneself nor to have it made by others (Ex. 20:4) (CCN9).
313. Not to make any figures for ornament, even if they are not worshipped (Ex. 20:20) (CCN144).
314. Not to make idols even for others (Ex. 34:17; Lev. 19:4) (CCN10).
315. Not to use the ornament of any object of idolatrous worship (Deut. 7:25) (CCN17).
316. Not to make use of an idol or its accessory objects, offerings, or libations (Deut. 7:26) (CCN18). See [Grape Products](#).
317. Not to drink wine of idolaters (Deut. 32:38) (CCN15). See [Grape Products](#).
318. Not to worship an idol in the way in which it is usually worshipped (Ex. 20:5) (CCN12).
319. Not to bow down to an idol, even if that is not its mode of worship (Ex. 20:5) (CCN11).
320. Not to prophesy in the name of an idol (Ex. 23:13; Deut. 18:20) (CCN27).
321. Not to hearken to one who prophesies in the name of an idol (Deut. 13:4) (CCN22).
322. Not to lead the children of Israel astray to idolatry (Ex. 23:13) (CCN14).
323. Not to entice an Israelite to idolatry (Deut. 13:12) (CCN23).
324. To destroy idolatry and its appurtenances (Deut. 12:2-3) (affirmative).
325. Not to love the enticer to idolatry (Deut. 13:9) (CCN24).
326. Not to give up hating the enticer to idolatry (Deut. 13:9) (CCN25).
327. Not to save the enticer from capital punishment, but to stand by at his execution (Deut. 13:9) (negative).
328. A person whom he attempted to entice to idolatry shall not urge pleas for the acquittal of the enticer (Deut. 13:9) (CCN26).
329. A person whom he attempted to entice shall not refrain from giving evidence of the enticer's guilt, if he has such evidence (Deut. 13:9) (negative).
330. Not to swear by an idol to its worshipers, nor cause them to swear by it (Ex. 23:13) (CCN13).
331. Not to turn one's attention to idolatry (Lev. 19:4) (CCN16).
332. Not to adopt the institutions of idolaters nor their customs (Lev. 18:3; Lev. 20:23) (CCN21).
333. Not to pass a child through the fire to Molech (Lev. 18:21) (negative).
334. Not to suffer any one practicing witchcraft to live (Ex. 22:17) (negative).
335. Not to practice onein (observing times or seasons as favorable or unfavorable, using astrology) (Lev. 19:26) (CCN166).
336. Not to practice nachesh (doing things based on signs and portents; using charms and incantations) (Lev. 19:26) (CCN165).
337. Not to consult oloth (ghosts) (Lev. 19:31) (CCN170).
338. Not to consult yid'onim (wizards) (Lev. 19:31) (CCN171).
339. Not to practice kisuf (magic using herbs, stones and objects that people use) (Deut. 18:10) (CCN168).
340. Not to practice kessem (a general term for magical practices) (Deut. 18:10) (CCN167).
341. Not to practice the art of a chover chaver (casting spells over snakes and scorpions) (Deut. 18:11) (CCN169).
342. Not to enquire of an ob (a ghost) (Deut. 18:11) (CCN172).
343. Not to seek the maytim (dead) (Deut. 18:11) (CCN174).
344. Not to enquire of a yid'oni (wizard) (Deut. 18:11) (CCN173).
345. Not to remove the entire beard, like the idolaters (Lev. 19:27) (CCN177).
346. Not to round the corners of the head, as the idolatrous priests do (Lev. 19:27) (CCN176).

106

10/5/2010

Judaism Notes 2009+ and other info including the 613 Commandments

347. Not to cut oneself or make incisions in one's flesh in grief, like the idolaters (Lev. 19:28; Deut. 14:1) (CCN28).
348. Not to tattoo the body like the idolaters (Lev. 19:28) (CCN163).
349. Not to make a bald spot for the dead (Deut. 14:1) (CCN164).
350. Not to plant a tree for worship (Deut. 16:21) (negative).
351. Not to set up a pillar (for worship) (Deut. 16:22) (CCN162).
352. Not to show favor to idolaters (Deut. 7:2) (CCN20).
353. Not to make a covenant with the seven (Canaanite, idolatrous) nations (Ex. 23:32; Deut. 7:2) (negative).
354. Not to settle idolaters in our land (Ex. 23:33) (negative) (CCI26).
355. To slay the inhabitants of a city that has become idolatrous and burn that city (Deut. 13:16-17) (affirmative).
356. Not to rebuild a city that has been led astray to idolatry (Deut. 13:17) (negative).
357. Not to make use of the property of city that has been so led astray (Deut. 13:18) (negative).

Agriculture and Animal Husbandry

358. Not to cross-breed cattle of different species (Lev. 19:19) (according to the [Talmud](#), this also applies to birds) (CCN142).
359. Not to sow different kinds of seed together in one field (Lev. 19:19) (CCN107).
360. Not to eat the fruit of a tree for three years from the time it was planted (Lev. 19:23) (CCN105) See [Tu B'Shevat](#).
361. That the fruit of fruit-bearing trees in the fourth year of their planting shall be sacred like the second tithe and eaten in Jerusalem (Lev. 19:24) (affirmative) (CCI16). See [Tu B'Shevat](#).
362. Not to sow grain or herbs in a vineyard (Deut. 22:9) (negative).
363. Not to eat the produce of diverse seeds sown in a vineyard (Deut. 22:9) (negative).
364. Not to work with beasts of different species, yoked together (Deut. 22:10) (CCN180).

Clothing

365. That a man shall not wear women's clothing (Deut. 22:5) (CCN179).
366. That a woman should not wear men's clothing (Deut. 22:5) (CCN178).
367. Not to wear garments made of wool and linen mixed together (Deut. 22:11) (CCN181).

The Firstborn

368. To redeem the firstborn human male (Ex. 13:13; Ex. 34:20; Num. 18:15) (CCA54). See [Pidyon Ha-Ben: Redemption of the Firstborn](#).
369. To redeem the firstling of an ass (Ex. 13:13; Ex. 34:20) (CCA55).
370. To break the neck of the firstling of an ass if it is not redeemed (Ex. 13:13; Ex. 34:20) (CCA56).
371. Not to redeem the firstling of a clean beast (Num. 18:17) (CCN109).

Kohanim and Levites

372. That the kohanim shall put on priestly vestments for the service (Ex. 28:2) (affirmative). See [Kohein](#).
373. Not to tear the High Kohein's robe (Ex. 28:32) (negative). See [Kohein](#).

374. That the kohein shall not enter the Sanctuary at all times (i.e., at times when he is not performing service) (Lev. 16:2) (negative). See [Kohein](#).
375. That the ordinary kohein shall not defile himself by contact with any dead, other than immediate relatives (Lev. 21:1-3) (CCN141). See [Kohein, Care for the Dead](#).
376. That the kohanim defile themselves for their deceased relatives (by attending their burial), and mourn for them like other Israelites, who are commanded to mourn for their relatives (Lev. 21:3) (CCA59). See [Kohein, Care for the Dead; Mourning](#).
377. That a kohein who had an immersion during the day (to cleanse him from his uncleanness) shall not serve in the Sanctuary until after sunset (Lev. 21:6) (negative). See [Kohein](#).
378. That a kohein shall not marry a divorced woman (Lev. 21:7) (CCN140). See [Prohibited Marriages and Illegitimate Children; Kohein](#).
379. That a kohein shall not marry a harlot (Lev. 21:7) (CCN138). See [Prohibited Marriages and Illegitimate Children; Kohein](#).
380. That a kohein shall not marry a profaned woman (Lev. 21:7) (CCN139). See [Prohibited Marriages and Illegitimate Children; Kohein](#).
381. To show honor to a kohein, and to give him precedence in all things that are holy (Lev. 21:8) (CCA50). See [Kohein](#).
382. That a High Kohein shall not defile himself with any dead, even if they are relatives (Lev. 21:11) (negative). See [Kohein, Care for the Dead](#).
383. That a High Kohein shall not go (under the same roof) with a dead body (Lev. 21:11) It has been learnt by tradition that a kohein, who does so, violates the prohibition, "Neither shall he go in", and also the prohibition "He shall not defile himself" (negative). See [Kohein, Care for the Dead](#).
384. That the High Kohein shall marry a virgin (Lev. 21:13) (affirmative). See [Prohibited Marriages and Illegitimate Children; Kohein](#).
385. That the High Kohein shall not marry a widow (Lev. 21:14) (negative). See [Prohibited Marriages and Illegitimate Children; Kohein](#).
386. That the High Kohein shall not cohabit with a widow, even without marriage, because he profanes her (Lev. 21:15) (negative). See [Prohibited Marriages and Illegitimate Children; Kohein](#).
387. That a person with a physical blemish shall not serve (in the Sanctuary) (Lev. 21:17) (negative).
388. That a kohein with a temporary blemish shall not serve there (Lev. 21:21) (negative). See [Kohein](#).
389. That a person with a physical blemish shall not enter the Sanctuary further than the altar (Lev. 21:23) (negative).
390. That a kohein who is unclean shall not serve (in the Sanctuary) (Lev. 22:2-3) (negative). See [Kohein](#).
391. To send the unclean out of the Camp of the Shechinah, that is, out of the Sanctuary (Num. 5:2) (affirmative).
392. That a kohein who is unclean shall not enter the courtyard (Num. 5:2-3) This refers to the Camp of the Shechinah (negative). See [Kohein](#).
393. That the kohanim shall bless Israel (Num. 6:23) (CCA58). See [Kohein](#).
394. To set apart a portion of the dough for the kohein (Num. 15:20) (CCA57). See [Kohein](#).
395. That the Levites shall not occupy themselves with the service that belongs to the kohanim, nor the kohanim with that belonging to the Levites (Num. 18:3) (negative). See [Kohein, Levi](#).
396. That one not a descendant of Aaron in the male line shall not serve (in the Sanctuary) (Num. 18:4-7) (negative).
397. That the Levite shall serve in the Sanctuary (Num. 18:23) (affirmative). See [Levi](#).
398. To give the Levites cities to dwell in, these to serve also as cities of refuge (Num. 35:2) (affirmative). See [Levi](#).
399. That none of the tribe of Levi shall take any portion of territory in the land (of Israel) (Deut. 18:1) (negative). See [Levi](#).

Judaism Notes 2009+ and other info including the 613 Commandments

400. That none of the tribe of Levi shall take any share of the spoil (at the conquest of the Promised Land) (Deut. 18:1) (negative). See [Levi](#).
401. That the kohanim shall serve in the Sanctuary in divisions, but on festivals, they all serve together (Deut. 18:6-8) (affirmative). See [Kohein](#).

T'rumah, Tithes and Taxes

402. That an uncircumcised person shall not eat of the t'rumah (heave offering), and the same applies to other holy things. This rule is inferred from the law of the Paschal offering, by similarity of phrase (Ex. 12:44-45 and Lev. 22:10) but it is not explicitly set forth in the [Torah](#). Traditionally, it has been learnt that the rule that the uncircumcised must not eat holy things is an essential principle of the Torah and not an enactment of the Scribes (negative). See [Brit Milah: Circumcision](#)
403. Not to alter the order of separating the t'rumah and the tithes; the separation be in the order first-fruits at the beginning, then the t'rumah, then the first tithe, and last the second tithe (Ex. 22:28) (negative) (CC119).
404. To give half a shekel every year (to the Sanctuary for provision of the public sacrifices) (Ex. 30:13) (affirmative).
405. That a kohein who is unclean shall not eat of the t'rumah (Lev. 22:3-4) (negative). See [Kohein](#).
406. That a person who is not a kohein or the wife or unmarried daughter of a kohein shall not eat of the t'rumah (Lev. 22:10) (negative). See [Kohein](#).
407. That a sojourner with a kohein or his hired servant shall not eat of the t'rumah (Lev. 22:10) (negative). See [Kohein](#).
408. Not to eat tevel (something from which the t'rumah and tithe have not yet been separated) (Lev. 22:15) (negative) (CC118).
409. To set apart the tithe of the produce (one tenth of the produce after taking out t'rumah) for the Levites (Lev. 27:30; Num. 18:24) (affirmative) (CC112). See [Levi](#).
410. To tithe cattle (Lev. 27:32) (affirmative).
411. Not to sell the tithe of the herd (Lev. 27:32-33) (negative).
412. That the Levites shall set apart a tenth of the tithes, which they had received from the Israelites, and give it to the kohanim (called the t'rumah of the tithe) (Num. 18:26) (affirmative) (CC113). See [Kohein](#), [Levi](#).
413. Not to eat the second tithe of cereals outside Jerusalem (Deut. 12:17) (negative).
414. Not to consume the second tithe of the vintage outside of Jerusalem (Deut. 12:17) (negative).
415. Not to consume the second tithe of the oil outside of Jerusalem (Deut. 12:17) (negative).
416. Not to forsake the Levites (Deut. 12:19); but their gifts (dues) should be given to them, so that they might rejoice therewith on each and every festival (negative). See [Levi](#).
417. To set apart the second tithe in the first, second, fourth and fifth years of the sabbatical cycle to be eaten by its owner in Jerusalem (Deut. 14:22) (affirmative) (CC114) (today, it is set aside but not eaten in Jerusalem).
418. To set apart the second tithe in the third and sixth year of the sabbatical cycle for the poor (Deut. 14:28-29) (affirmative) (CC115) (today, it must be separated out but need not be given to the poor).
419. To give the kohein the due portions of the carcass of cattle (Deut. 18:3) (according to the [Talmud](#), this is not mandatory in the present outside of Israel, but it is permissible, and some observant people do so) (CCA51). See [Kohein](#).
420. To give the first of the fleece to the kohein (Deut. 18:4) (according to the [Talmud](#), this is not mandatory in the present outside of Israel, but it is permissible, and some observant people do so) (CCA52). See [Kohein](#).

421. To set apart t'rumah g'dolah (the great heave-offering, that is, a small portion of the grain, wine and oil) for the kohein (Deut. 18:4) (affirmative) (CC111). See [Kohein](#).
422. Not to expend the proceeds of the second tithe on anything but food and drink (Deut. 26:14). Anything outside of things necessary for sustenance comes within the class in the phrase "Given for the dead" (negative).
423. Not to eat the Second Tithe, even in Jerusalem, in a state of uncleanness, until the tithe had been redeemed (Deut. 26:14) (negative).
424. Not to eat the Second Tithe, when mourning (Deut. 26:14) (negative).
425. To make the declaration, when bringing the second tithe to the Sanctuary (Deut. 26:13) (affirmative) (CC117).

The Temple, the Sanctuary and Sacred Objects

426. Not to build an altar of hewn stone (Ex. 20:22) (negative).
427. Not to mount the altar by steps (Ex. 20:23) (negative).
428. To build the Sanctuary (Ex. 25:8) (affirmative).
429. Not to remove the staves from the Ark (Ex. 25:15) (negative).
430. To set the showbread and the frankincense before the L-rd every Shabbat (Ex. 25:30) (affirmative).
431. To kindle lights in the Sanctuary (Ex. 27:21) (affirmative).
432. That the breastplate shall not be loosened from the ephod (Ex. 28:28) (negative).
433. To offer up incense twice daily (Ex. 30:7) (affirmative).
434. Not to offer strange incense nor any sacrifice upon the golden altar (Ex. 30:9) (negative).
435. That the kohein shall wash his hands and feet at the time of service (Ex. 30:19) (affirmative). See [Kohein](#).
436. To prepare the oil of anointment and anoint high kohanim and kings with it (Ex. 30:31) (affirmative). See [Kohein](#).
437. Not to compound oil for lay use after the formula of the anointing oil (Ex. 30:32-33) (CCN145).
438. Not to anoint a stranger with the anointing oil (Ex. 30:32) (negative).
439. Not to compound anything after the formula of the incense (Ex. 30:37) (CCN146).
440. That he who, in error, makes unlawful use of sacred things, shall make restitution of the value of his trespass and add a fifth (Lev. 5:16) (affirmative).
441. To remove the ashes from the altar (Lev. 6:3) (affirmative).
442. To keep fire always burning on the altar of the burnt-offering (Lev. 6:6) (affirmative).
443. Not to extinguish the fire on the altar (Lev. 6:6) (negative).
444. That a kohein shall not enter the Sanctuary with disheveled hair (Lev. 10:6) (negative). See [Kohein](#).
445. That a kohein shall not enter the Sanctuary with torn garments (Lev. 10:6) (negative). See [Kohein](#).
446. That the kohein shall not leave the Courtyard of the Sanctuary, during service (Lev. 10:7) (negative). See [Kohein](#).
447. That an intoxicated person shall not enter the Sanctuary nor give decisions in matters of the Law (Lev. 10:9-11) (negative).
448. To revere the Sanctuary (Lev. 19:30) (today, this applies to synagogues) (CCA18). See [Synagogues, Shuls and Temples](#).
449. That when the Ark is carried, it should be carried on the shoulder (Num. 7:9) (affirmative).
450. To observe the second Passover (Num. 9:11) (affirmative).
451. To eat the flesh of the Paschal lamb on it, with unleavened bread and bitter herbs (Num. 9:11) (affirmative).

Judaism Notes 2009+ and other info including the 613 Commandments

452. Not to leave any flesh of the Paschal lamb brought on the second Passover until the morning (Num. 9:12) (negative).
453. Not to break a bone of the Paschal lamb brought on the second Passover (Num. 9:12) (negative).
454. To sound the trumpets at the offering of sacrifices and in times of trouble (Num. 10:9-10) (affirmative).
455. To watch over the edifice continually (Num. 18:2) (affirmative).
456. Not to allow the Sanctuary to remain unwatched (Num. 18:5) (negative).
457. That an offering shall be brought by one who has in error committed a trespass against sacred things, or robbed, or lain carnally with a bond-maid betrothed to a man, or denied what was deposited with him and swore falsely to support his denial. This is called a guilt-offering for a known trespass (affirmative). See [Asham: Guilt Offering](#).
458. Not to destroy anything of the [Sanctuary](#), of [synagogues](#), or of houses of study, nor erase the holy names (of G-d); nor may sacred scriptures be destroyed (Deut. 12:2-4) (CCN157). See [The Name of G-d](#).

Sacrifices and Offerings

459. To sanctify the firstling of clean cattle and offer it up (Ex. 13:2; Deut. 15:19) (at the present time, it is not offered up) (CCA53).
460. To slay the Paschal lamb (Ex. 12:6) (affirmative).
461. To eat the flesh of the Paschal sacrifice on the night of the fifteenth of Nissan (Ex. 12:8) (affirmative).
462. Not to eat the flesh of the Paschal lamb raw or sodden (Ex. 12:9) (negative).
463. Not to leave any portion of the flesh of the Paschal sacrifice until the morning unconsumed (Ex. 12:10) (negative).
464. Not to give the flesh of the Paschal lamb to an Israelite who had become an apostate (Ex. 12:43) (negative).
465. Not to give flesh of the Paschal lamb to a stranger who lives among you to eat (Ex. 12:45) (negative).
466. Not to take any of the flesh of the Paschal lamb from the company's place of assembly (Ex. 12:46) (negative).
467. Not to break a bone of the Paschal lamb (Ex. 12:46) (negative).
468. That the uncircumcised shall not eat of the flesh of the Paschal lamb (Ex. 12:48) (negative). See [Brit Milah: Circumcision](#)
469. Not to slaughter the Paschal lamb while there is chametz in the home (Ex. 23:18; Ex. 24:25) (negative).
470. Not to leave the part of the Paschal lamb that should be burnt on the altar until the morning, when it will no longer be fit to be burnt (Ex. 23:18; Ex. 24:25) (negative).
471. Not to go up to the Sanctuary for the festival without bringing an offering (Ex. 23:15) (negative).
472. To bring the first fruits to the Sanctuary (Ex. 23:19) (affirmative).
473. That the flesh of a sin-offering and guilt-offering shall be eaten (Ex. 29:33) (affirmative). See [Qorbanot: Sacrifices and Offerings](#)
474. That one not of the seed of Aaron, shall not eat the flesh of the holy sacrifices (Ex. 29:33) (negative).
475. To observe the procedure of the burnt-offering (Lev. 1:3) (affirmative). See [Olah: Burnt Offering](#).

476. To observe the procedure of the meal-offering (Lev. 2:1) (affirmative). See [Food and Drink Offerings](#).
477. Not to offer up leaven or honey (Lev. 2:11) (negative).
478. That every sacrifice be salted (Lev. 2:13) (affirmative).
479. Not to offer up any offering unsalted (Lev. 2:13) (negative).
480. That the Court of Judgment shall offer up a sacrifice if they have erred in a judicial pronouncement (Lev. 4:13) (affirmative).
481. That an individual shall bring a sin-offering if he has sinned in error by committing a transgression, the conscious violation of which is punished with excision (Lev. 4:27-28) (affirmative). See [Chatat: Sin Offering](#).
482. To offer a sacrifice of varying value in accordance with one's means (Lev. 5:7) (affirmative).
483. Not to sever completely the head of a fowl brought as a sin-offering (Lev. 5:8) (negative).
484. Not to put olive oil in a sin-offering made of flour (Lev. 5:11) (negative).
485. Not to put frankincense on a sin-offering made of flour (Lev. 5:11) (negative).
486. That an individual shall bring an offering if he is in doubt as to whether he has committed a sin for which one has to bring a sin-offering. This is called a guilt-offering for doubtful sins (Lev. 5:17-19) (affirmative). See [Asham: Guilt Offering](#).
487. That the remainder of the meal offerings shall be eaten (Lev. 6:9) (affirmative).
488. Not to allow the remainder of the meal offerings to become leavened (Lev. 6:10) (negative).
489. That the High Kohein shall offer a meal offering daily (Lev. 6:13) (affirmative).
490. Not to eat of the meal offering brought by the kohanim (Lev. 6:16) (negative).
491. To observe the procedure of the sin-offering (Lev. 6:18) (affirmative). See [Chatat: Sin Offering](#)
492. Not to eat of the flesh of sin offerings, the blood of which is brought within the Sanctuary and sprinkled towards the Veil (Lev. 6:23) (negative).
493. To observe the procedure of the guilt-offering (Lev. 7:1) (affirmative). See [Asham: Guilt Offering](#).
494. To observe the procedure of the peace-offering (Lev. 7:11) (affirmative). See [Zebach Sh'lamin: Peace Offering](#).
495. To burn meat of the holy sacrifice that has remained over (Lev. 7:17) (affirmative).
496. Not to eat of sacrifices that are eaten beyond the appointed time for eating them (Lev. 7:18) (negative). The penalty is excision (negative).
497. Not to eat of holy things that have become unclean (Lev. 7:19) (negative).
498. To burn meat of the holy sacrifice that has become unclean (Lev. 7:19) (affirmative).
499. That a person who is unclean shall not eat of things that are holy (Lev. 7:20) (negative).
500. A kohein's daughter who profaned herself shall not eat of the holy things, neither of the heave offering nor of the breast, nor of the shoulder of peace offerings (Lev. 10:14, Lev. 22:12) (negative). See [Kohein](#).
501. That a woman after childbirth shall bring an offering when she is clean (Lev. 12:6) (affirmative). See [Birth](#).
502. That the leper shall bring a sacrifice after he is cleansed (Lev. 14:10) (affirmative).
503. That a man having an issue shall bring a sacrifice after he is cleansed of his issue (Lev. 15:13-15) (affirmative).
504. That a woman having an issue shall bring a sacrifice after she is cleansed of her issue (Lev. 15:28-30) (affirmative).
505. To observe, on Yom Kippur, the service appointed for that day, regarding the sacrifice, confessions, sending away of the scapegoat, etc. (Lev. 16:3-34) (affirmative).
506. Not to slaughter beasts set apart for sacrifices outside (the Sanctuary) (Lev. 17:3-4) (negative).
507. Not to eat flesh of a sacrifice that has been left over (beyond the time appointed for its consumption) (Lev. 19:8) (negative).

Judaism Notes 2009+ and other info including the 613 Commandments

508. Not to sanctify blemished cattle for sacrifice on the altar (Lev. 22:20) This text prohibits such beasts being set apart for sacrifice on the altar (negative).
509. That every animal offered up shall be without blemish (Lev. 22:21) (affirmative).
510. Not to inflict a blemish on cattle set apart for sacrifice (Lev. 22:21) (negative).
511. Not to slaughter blemished cattle as sacrifices (Lev. 22:22) (negative).
512. Not to burn the limbs of blemished cattle upon the altar (Lev. 22:22) (negative).
513. Not to sprinkle the blood of blemished cattle upon the altar (Lev. 22:24) (negative).
514. Not to offer up a blemished beast that comes from non-Israelites (Lev. 22:25) (negative).
515. That sacrifices of cattle can only take place when they are at least eight days old (Lev. 22:27) (affirmative).
516. Not to leave any flesh of the thanksgiving offering until the morning (Lev. 22:30) (negative).
517. To offer up the meal-offering of the Omer on the morrow after the first day of Passover, together with one lamb (Lev. 23:10) (affirmative). See [The Counting of the Omer](#).
518. Not to eat bread made of new grain before the Omer of barley has been offered up on the second day of Passover (Lev. 23:14) (CCN101). See [The Counting of the Omer](#).
519. Not to eat roasted grain of the new produce before that time (Lev. 23:14) (CCN102). See [The Counting of the Omer](#).
520. Not to eat fresh ears of the new grain before that time (Lev. 23:14) (CCN103). See [The Counting of the Omer](#).
521. To bring on Shavu'ot loaves of bread together with the sacrifices which are then offered up in connection with the loaves (Lev. 23:17-20) (affirmative).
522. To offer up an additional sacrifice on Passover (Lev. 23:36) (affirmative).
523. That one who vows to the L-rd the monetary value of a person shall pay the amount appointed in the Scriptural portion (Lev. 27:2-8) (affirmative).
524. If a beast is exchanged for one that had been set apart as an offering, both become sacred (Lev. 27:10) (affirmative).
525. Not to exchange a beast set aside for sacrifice (Lev. 27:10) (negative).
526. That one who vows to the L-rd the monetary value of an unclean beast shall pay its value (Lev. 27:11-13) (affirmative).
527. That one who vows the value of his house shall pay according to the appraisal of the kohein (Lev. 27:11-13) (affirmative). See [Kohein](#).
528. That one who sanctifies to the L-rd a portion of his field shall pay according to the estimation appointed in the Scriptural portion (Lev. 27:16-24) (affirmative).
529. Not to transfer a beast set apart for sacrifice from one class of sacrifices to another (Lev. 27:26) (negative).
530. To decide in regard to dedicated property as to which is sacred to the Lord and which belongs to the kohein (Lev. 27:28) (affirmative). See [Kohein](#).
531. Not to sell a field devoted to the Lord (Lev. 27:28) (negative).
532. Not to redeem a field devoted to the Lord (Lev. 27:28) (negative).
533. To make confession before the L-rd of any sin that one has committed, when bringing a sacrifice and at other times (Num. 5:6-7) (CCA33).
534. Not to put olive oil in the meal-offering of a woman suspected of adultery (Num. 5:15) (negative).
535. Not to put frankincense on it (Num. 5:15) (negative).
536. To offer up the regular sacrifices daily (two lambs as burnt offerings) (Num. 28:3) (affirmative).
537. To offer up an additional sacrifice every Shabbat (two lambs) (Num. 28:9) (affirmative).
538. To offer up an additional sacrifice every New Moon (Num. 28:11) (affirmative).
539. To bring an additional offering on Shavu'ot (Num. 28:26-27) (affirmative).
540. To offer up an additional sacrifice on Rosh Hashanah (Num. 29:1-6) (affirmative).
541. To offer up an additional sacrifice on Yom Kippur (Num. 29:7-8) (affirmative).
542. To offer up an additional sacrifice on Sukkot (Num. 29:12-34) (affirmative).
543. To offer up an additional offering on Shemini Atzeret, which is a festival by itself (Num. 29:35-38) (affirmative).
544. To bring all offerings, whether obligatory or freewill, on the first festival after these were incurred (Deut. 12:5-6) (affirmative).
545. Not to offer up sacrifices outside (the Sanctuary) (Deut. 12:13) (negative).
546. To offer all sacrifices in the Sanctuary (Deut. 12:14) (affirmative).
547. To redeem cattle set apart for sacrifices that contracted disqualifying blemishes, after which they may be eaten by anyone. (Deut. 12:15) (affirmative).
548. Not to eat of the unblemished firstling outside Jerusalem (Deut. 12:17) (negative).
549. Not to eat the flesh of the burnt-offering (Deut. 12:17). This is a Prohibition applying to every trespasser, not to enjoy any of the holy things. If he does so, he commits a trespass (negative).
550. That the kohanim shall not eat the flesh of the sin-offering or guilt-offering outside the Courtyard (of the Sanctuary) (Deut. 12:17) (negative).
551. Not to eat of the flesh of the sacrifices that are holy in a minor degree, before the blood has been sprinkled (on the altar), (Deut. 12:17) (negative).
552. That the kohein shall not eat the first-fruits before they are set down in the Courtyard (of the Sanctuary) (Deut. 12:17) (negative).
553. To take trouble to bring sacrifices to the Sanctuary from places outside the land of Israel (Deut. 12:26) (affirmative).
554. Not to eat the flesh of beasts set apart as sacrifices, that have been rendered unfit to be offered up by deliberately inflicted blemish (Deut. 14:3) (negative).
555. Not to do work with cattle set apart for sacrifice (Deut. 15:19) (negative).
556. Not to shear beasts set apart for sacrifice (Deut. 15:19) (negative).
557. Not to leave any portion of the festival offering brought on the fourteenth of Nissan unto the third day (Deut. 16:4) (negative).
558. Not to offer up a beast that has a temporary blemish (Deut. 17:1) (negative).
559. Not to bring sacrifices out of the hire of a harlot or price of a dog (apparently a euphemism for sodomy) (Deut. 23:19) (negative).
560. To read the portion prescribed on bringing the first fruits (Deut. 26:5-10) (affirmative).

Ritual Purity and Impurity

561. That eight species of creeping things defile by contact (Lev. 11:29-30) (affirmative).
562. That foods become defiled by contact with unclean things (Lev. 11:34) (affirmative).
563. That anyone who touches the carcass of a beast that died of itself shall be unclean (Lev. 11:39) (affirmative).
564. That a lying-in woman is unclean like a menstruating woman (in terms of uncleanness) (Lev. 12:2-5) (affirmative).
565. That a leper is unclean and defiles (Lev. 13:2-46) (affirmative).
566. That the leper shall be universally recognized as such by the prescribed marks. So too, all other unclean persons should declare themselves as such (Lev. 13:45) (affirmative).
567. That a leprous garment is unclean and defiles (Lev. 13:47-49) (affirmative).
568. That a leprous house defiles (Lev. 14:34-46) (affirmative).
569. That a man, having a running issue, defiles (Lev. 15:1-15) (affirmative).
570. That the seed of copulation defiles (Lev. 15:16) (affirmative).
571. That purification from all kinds of defilement shall be effected by immersion in the waters of a mikvah (Lev. 15:16) (affirmative).
572. That a menstruating woman is unclean and defiles others (Lev. 15:19-24) (affirmative).

Judaism Notes 2009+ and other info including the 613 Commandments

573. That a woman, having a running issue, defiles (Lev. 15:25-27) (affirmative).
574. To carry out the ordinance of the Red Heifer so that its ashes will always be available (Num. 19:9) (affirmative). See [Parah Adumah: Red Heifer](#).
575. That a corpse defiles (Num. 19:11-16) (affirmative). See [Care for the Dead](#).
576. That the waters of separation defile one who is clean, and cleanse the unclean from pollution by a dead body (Num. 19:19-22) (affirmative).

Lepers and Leprosy

577. Not to drove off the hair of the scall (Lev. 13:33) (negative).
578. That the procedure of cleansing leprosy, whether of a man or of a house, takes place with cedar-wood, hyssop, scarlet thread, two birds, and running water (Lev. 14:1-7) (affirmative).
579. That the leper shall shave all his hair (Lev. 14:9) (affirmative).
580. Not to pluck out the marks of leprosy (Deut. 24:8) (negative).

The King

581. Not to curse a ruler, that is, the King or the head of the College in the land of Israel (Ex. 22:27) (negative).
582. To appoint a king (Deut. 17:15) (affirmative).
583. Not to appoint as ruler over Israel, one who comes from non-Israelites (Deut. 17:15) (negative).
584. That the King shall not acquire an excessive number of horses (Deut. 17:16) (negative).
585. That the King shall not take an excessive number of wives (Deut. 17:17) (negative).
586. That he shall not accumulate an excessive quantity of gold and silver (Deut. 17:17) (negative).
587. That the King shall write a scroll of the Torah for himself, in addition to the one that every person should write, so that he writes two scrolls (Deut. 17:18) (affirmative). See [Torah](#).

Nazarites

588. That a Nazarite shall not drink wine, or anything mixed with wine which tastes like wine; and even if the wine or the mixture has turned sour, it is prohibited to him (Num. 6:3) (negative).
589. That he shall not eat fresh grapes (Num. 6:3) (negative).
590. That he shall not eat dried grapes (raisins) (Num. 6:3) (negative).
591. That he shall not eat the kernels of the grapes (Num. 6:4) (negative).
592. That he shall not eat of the skins of the grapes (Num. 6:4) (negative).
593. That the Nazarite shall permit his hair to grow (Num. 6:5) (affirmative).
594. That the Nazarite shall not cut his hair (Num. 6:5) (negative).
595. That he shall not enter any covered structure where there is a dead body (Num. 6:6) (negative).
596. That a Nazarite shall not defile himself for any dead person (by being in the presence of the corpse) (Num. 6:7) (negative).
597. That the Nazarite shall shave his hair when he brings his offerings at the completion of the period of his Nazariteship, or within that period if he has become defiled (Num. 6:9) (affirmative).

Wars

598. That those engaged in warfare shall not fear their enemies nor be panic-stricken by them during battle (Deut. 3:22, 7:21, 20:3) (negative).

599. To anoint a special kohein (to speak to the soldiers) in a war (Deut. 20:2) (affirmative). See [Kohein](#).
600. In a permissive war (as distinguished from obligatory ones), to observe the procedure prescribed in the [Torah](#) (Deut. 20:10) (affirmative).
601. Not to keep alive any individual of the seven Canaanite nations (Deut. 20:16) (negative).
602. To exterminate the seven Canaanite nations from the land of Israel (Deut. 20:17) (affirmative).
603. Not to destroy fruit trees (wantonly or in warfare) (Deut. 20:19-20) (CCN191).
604. To deal with a beautiful woman taken captive in war in the manner prescribed in the Torah (Deut. 21:10-14) (affirmative).
605. Not to sell a beautiful woman, (taken captive in war) (Deut. 21:14) (negative).
606. Not to degrade a beautiful woman (taken captive in war) to the condition of a bondwoman (Deut. 21:14) (negative).
607. Not to offer peace to the Ammonites and the Moabites before waging war on them, as should be done to other nations (Deut. 23:7) (negative).
608. That anyone who is unclean shall not enter the Camp of the Levites (Deut. 23:11) (according to the [Talmud](#), in the present day this means the Temple mount) (CCN193).
609. To have a place outside the camp for sanitary purposes (Deut. 23:13) (affirmative).
610. To keep that place sanitary (Deut. 23:14-15) (affirmative).
611. Always to remember what Amalek did (Deut. 25:17) (CCA76).
612. That the evil done to us by Amalek shall not be forgotten (Deut. 25:19) (CCN194).
613. To destroy the seed of Amalek (Deut. 25:19) (CCA77).

Appendix TWO [2009/07/05 Sunday](#) experiencing worship at different places

Don and I have been experiencing worship at different places of late. We have been to a Reformed Jewish Temple twice in the last three weeks and we went to a church that is set up as Warehouse242 on Wilkinson Boulevard last week. Today, we went to a predominantly black church which our predominantly white church is in partnership with as a sister church. We certainly felt the Holy Spirit there as the pastor preached a rousing sermon after much rousing music. When the pastor announced it was time to greet our neighbors, he meant it was time to go all over the church and hug every person there. I and Don and everyone else got hugs from just about everybody in attendance. Then everyone was given time to write a check to turn in as a contribution and we all walked those contributions to the altar and put them in the collection basket. After that, we had communion. Wow!!

I think we have felt a little nervous before all 3 of the services we have attended these last few weeks but every time we come away feeling that we would go back with no nervousness whatsoever. We enjoyed every one of them and feel we learned something from each of the services.

The service today at our sister church was also attended by one of our Summer Interns who is teaching the class - God in the Crucible - that I am taking on Tuesday nights. He also did the sermon at one of our Myers Park UMC services this morning and he taught our Sunday School class on the book, God in the Crucible, this morning. What a great guy!!! I want to support him all I can as he is going to make a good pastor for some folks once he is out of seminary.

Just to tell about our day, we went to our own church this morning to hear our intern talk at Church and then at Sunday School. Then we went out to breakfast/lunch around 11 a.m. Our normal place was closed today so we went to a place called Skyland. The church service at our sister church starts at 11 a.m. and I was told lasts until around 1:30 p.m. I was also told the sermon usually starts around noon. We got there just a bit before noon and the music was still going on. It was very loud especially the drums but the people were joyful and welcoming to us as we came in. The ushers made sure we had church bulletins and we found a seat easily. Our intern was there along with his parents so I was glad to get to shake hands with them. The sermon was great and the pastor obviously feels his calling and is happy in it. I could hardly believe we had communion too as that was the one thing I missed at my own church this morning.

Also this morning, a friend at our own church gave Don and me a loaf of homemade bread. Man is it ever good. We sometimes record shows for her off TCM. She loves movies of the 1930s and 1940s and we try to accommodate her requests when they happen.

So we have had a lovely day and now we are finally to a point of rest for the weary. My eyes are very tired today and I am going to try and rest them a lot more than I have been able to the last few days.

[Appendix THREE 2009/07/01 Warehouse242 Sunday](#) Visit



Don and I went to our SS class and heard the poetry readings, then went to Warehouse242 for church. The son-in-law of some friends of ours delivered the message. His text was about the Good Samaritan and he told the congregation a lot about why the "rabbis" and the "deacons" went to the other side of the road. They were probably scared they would become unclean if they touched a dead body so they left the poor guy on the road for dead. The Samaritan, who was a less-thought-of member of society went over to help and wound up saving the man's life. The Warehouse people helped us find a parking place, led us to the area used for the sermon and congregation. In other words, they treated us like members in good standing or honored guest at their house of worship. The lights were dimmed in their sanctuary area and Don and I liked that. It gave us a chance to be reflective on the message or find some peace without feeling crowded in. At the end of the sermon, there was a band who played and everyone joined in singing songs. The words were put on a screen so everyone could see them. The only song we knew was Amazing Grace which we joined in with some zeal.

As I say, we felt very welcomed by everyone. We have been to two services at the Reformed Temple here in Charlotte and we were more ignored than anything, at least the second time. We saw one or two people we knew from our classes on Judaism and at least one of them was very friendly to us but Don tried to strike up a conversation with one gentleman while we were eating before the Shabbat service and the guy just did not pick up on it at all. Still, we enjoyed the service very much and find the chanted Hebrew beautiful. While hard to follow, neither of us got completely lost in the service and there is a message in the middle of the service that is delivered in English and every now and then there is a prayer in English. Both of us would go back in a minute and want to try out a service after the Temple is finally renovated as we think that will make a difference in the "feel" of the service. I really did enjoy it and could go every week for a while but the Jewish people really do eat before the service (usually contributed by a family whose child has been bar or bat mitzvah) and I feel a little weird just going there and partaking a free meal every time. No collection or contribution jars have been in sight either before or during any services there. I guess people contribute in a more formal way than a collection plate.

Anyway, back to Warehouse242. This is a makeshift church started in the middle of one of the "worst" sections of town, at least by reputation. I take it this church tries to bring up the neighborhoods surrounding it and tries to help those who can't help themselves. They are trying to raise \$48,000 for (something to help) and have so far gotten about \$20,000 of the needed money. I hope and pray they make it as they don't want to go in debt just now.

During the singing phase of the service, which was the last thing done, I spotted our friends, Jim and Nancy and went up to see them. They were thrilled to see us there. After the service was over, we met the preacher



(Jim and Nancy's son-in-law) and his wife (Jim and Nancy's daughter) and their 3 children. One of the children is adopted from an African country and wants food available every moment, else she cries. They keep Cheerios and such available for her to munch at all times. We all decided to go to my favorite Sunday breakfast place, Phil's Deli, which is out near the Temple area. Phil is Jewish and he and his wife and grown children are the wait staff at the restaurant. All are friendly as can be and tease us all about our little quirks. It is wonderful that they remember the quirks week after week but we do go there consistently after church on Sunday. We asked the preacher if he could name the books of the Old and New Testaments in order. Don has a standing promise to give anyone who does that for him \$50 for their favorite charity. The guy did it. No time to study or practice, just sat there and did it. Don promptly wrote a check to the guy's favorite charity and gave

it to him to deliver. The little boys could quote long sections from the Bible and the least one said a long memorized prayer before we ate. I was so impressed by them all. And Nancy and Jim's daughter is lovely as can be and such a great and devoted mom.

What a blessing and honor to be with these folks last Sunday. I hope we can repeat our visit to Warehouse242 when this same guy is delivering the message on Sunday. Truly, the service and the breakfast after, were both such enjoyable experiences.

Appendix FOUR 2009/06/28 Bible Poem to Help Learn the Books of the Christian Bible

In Genesis, the world was made,
In Exodus, the march is told,
Leviticus contains the Law,
In Numbers are the Tribes enrolled.

In Deuteronomy again,
We're urged to keep God's law alone,
And these five Books of Moses make
The oldest holy writing known.

Brave Joshua to Canaan leads,
In Judges, oft the Jews rebel,
We read of David's name in Ruth
And First and Second Samuel.

In First and Second Kings we read
How bad the Hebrew state became;
In First and Second Chronicles
Another history of the same.

In Ezra, captive Jews return,
And Nehemiah builds the wall;
Queen Esther saves her race from death.
These books "Historical" we call.

In Job, we read of patient faith.

In Psalms are David's songs of praise.
The Proverbs are to make us wise.
Ecclesiastes next portrays,

How fleeting earthly pleasures are.
The Song of Solomon is all
About true love, like Christ's, and these
Five books "Devotional" we call.

Isaiah tells of Christ to come,
While Jeremiah tells of woe,
And in his Lamentations mourns
The Holy City's overthrown.

Ezekiel speaks of mysteries,
And Daniel foretells kings of old;
Hosea over Israel grieves;
In Joel blessings are foretold.

In Amos, too, are Israel's woes,
And Obadiah's sent to warn.
While Jonah shows that Christ should die,
And Micah where he should be born.

In Nahum Nineveh is seen;
Habakkuk tells of Chaldea's guilt,
In Zephaniah are Judah's sins;
In Haggai the Temple's built.

Then Zechariah speaks of Christ

121

And Malachi of John, his sign,
The Prophets number seventeen,
And all the books are thirty-nine.

Matthew, Mark, Luke, and John
Tell what Christ did in every place;
The Acts tell what the Apostles did,
And Romans how we're saved by grace.

Corinthians instruct the Church;
Galatians shows us faith alone,
Ephesians, true love, and in
Philippians God's grace is shown.

Colossians tells us more of Christ
And Thessalonians of the end,
In Timothy and Titus both
Are rules for pastors to attend.

Philemon, Christian friendship shows.
Then Hebrews clearly tell how all
The Jewish law prefigured Christ;
And these Epistles are by Paul.

James shows that faith by works must live,
And Peter urges steadfastness,
While John exhorts to Christian love,
For those who have it God will bless.

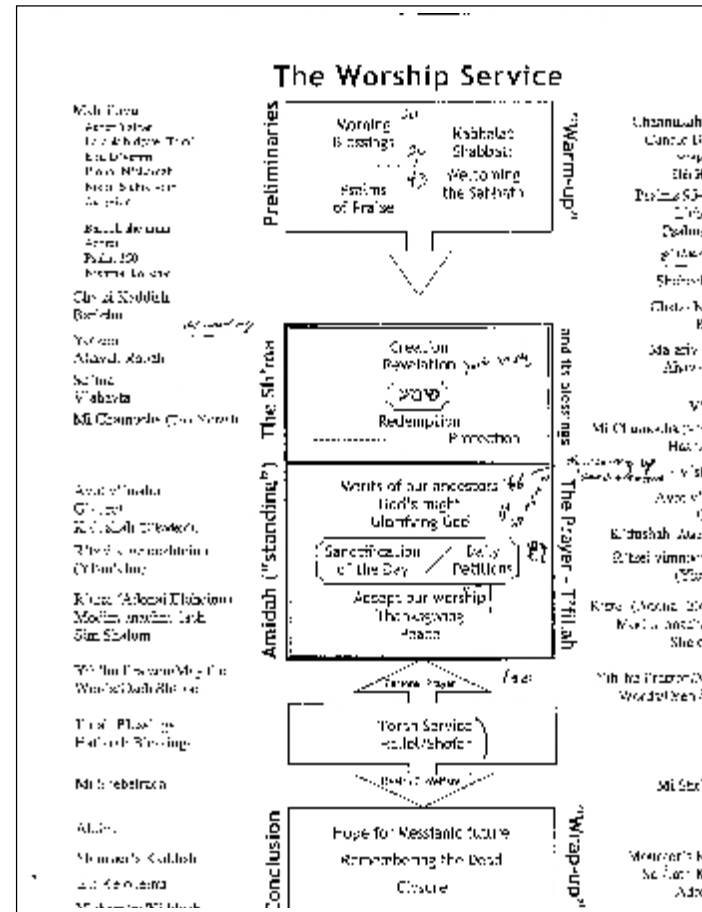
Jude shows the end of evil men,

122

And Revelation tells of Heaven,
This ends the whole New Testament
And all the books are twenty-seven.

by Unknown Author

Appendix FIVE Worship Service format



Judaism Notes 2009+ and other info including the 613 Commandments

Index

10 Commandments.....5	Cantor 30	Festival 28, 36	Hoopaa20	kohein 108, 109, 110, 112, 113, 114, 116	Nichum Avelim 14
10% of their earnings48	castrate 99	Festival of Light..... 37	horseradish35	Kol Nidrei 37	Noah.....43
168 BCE67	Catholics11, 78	Festival of Lights40	Houses of Assembly39	Kotel 56	Non-Jews..... 60
193969	Chanukah 37	FIJI 72	I am who I am52, 70	K'vod Ha-met 14	Not to borrow on interest ... 101
194859, 69	Chanukka 40	Finding Your Inner Jewish Identity 72	Index127	Lamentations39, 42, 121	Numbers 11, 29, 42, 66, 120
199059	Charity48	first commandment of Judaism5	Introduction2, 6, 17, 24, 32, 41, 47, 54, 63, 72	Law of Kaddish 44	Omer35, 100, 113
585 BCE42	Chatat 112	Chet..... 7	Introduction to Judaism2, 6, 17, 24, 32, 41, 47, 54, 63, 72	Leviticus..... 14, 42, 66, 120	Operation Magic Carpet..... 59
613 Commandments 1, 5, 9, 44, 75	Chatzi25	Christian 19, 27, 32, 42, 57, 122	Israel ..6, 12, 20, 25, 32, 47, 54, 64, 121	Life Cycle 17	Oral 9, 44
Aaron Zeitlin.....9	Chet..... 7	Christian Beliefs 73	Israeli Independence Day39	liturgical7, 15, 24	original sin 50, 75
Abram47, 54	Christian 19, 27, 32, 42, 57, 122	Christianity68, 73, 79	Israeli Memorial.....39	Liturgy24, 96	Orthodox ... 6, 9, 20, 27, 42, 48, 61
Adam7	Christian Beliefs 73	Christianity and Judaism..... 72	Italian61	Love and Brotherhood .96, 97, 104	paganism 68
Adonai25	Christianity68, 73, 79	Christians 4, 11, 27, 41, 57, 68, 72, 73	Jacob48, 64	Love your Neighbor..... 25	pagans 68
adultery98, 113	Christians 4, 11, 27, 41, 57, 68, 72, 73	circumcise 96	Jerusalem 39, 43, 51, 56	Maccabean 67	Passover ... 34, 43, 52, 99, 100, 110, 111, 113
afterlife49	Christians 4, 11, 27, 41, 57, 68, 72, 73	Circumcision 17	Jerusalem Day39	Malachi42, 74, 122	patriarchal..... 65
Ahavet Rea14	Christians 4, 11, 27, 41, 57, 68, 72, 73	CIRCUMCISION 17	Jesus 48, 68, 73	mamzer..... 97	Paul68, 77, 122
Ammonite97	Christians 4, 11, 27, 41, 57, 68, 72, 73	Closure..... 29	Jewish calendar32	marriage20, 78, 97, 98, 108	Peace14, 28, 48
angels7, 41, 52	Christians 4, 11, 27, 41, 57, 68, 72, 73	commandment26, 44	Jewish Federation48	MARRIAGE 19	Peace Offering112
anointed74	Christians 4, 11, 27, 41, 57, 68, 72, 73	Commandments..... 95	Jewish History.....63	MARRIAGE, Divorce and Family 97	Pentecost 34
archangels41	Christians 4, 11, 27, 41, 57, 68, 72, 73	confession 52	Jewish Holidays32	Mazel Tov 21	People of Israel64
Ark110	Christians 4, 11, 27, 41, 57, 68, 72, 73	Confirmation 19	Jewish identity.....55, 69	Messiah 21, 27, 48, 73	Persian Empire 66
Ashrei29	Christians 4, 11, 27, 41, 57, 68, 72, 73	CONSECRATION 18	Jewish Mardi Gras.....37	Messianic28, 48, 56	Persians 66
Atonement36	Christians 4, 11, 27, 41, 57, 68, 72, 73	Conservative.....10, 18	Jewish State.....61	Mezuzah 96	Personal prayers.....28
At'tzeret40	Christians 4, 11, 27, 41, 57, 68, 72, 73	curse11, 54	Jews in community11	Mi Chamocho 26	Pesach 34
Babylonian exile.....43	Christians 4, 11, 27, 41, 57, 68, 72, 73	Day of Atonement 7, 36	Job42, 67, 120	Midrash5, 6, 9, 44, 52	Petah Tikva58
Bar Mitzveh18	Christians 4, 11, 27, 41, 57, 68, 72, 73	Day of remembrance 39	Joseph17, 64	MIKVEH 21	Pharisaic68
Bar Mitzvehed19	Christians 4, 11, 27, 41, 57, 68, 72, 73	Days of Awe..... 37	Joshua42, 64, 120	minions..... 19	Pharisee70
Bar'chu25	Christians 4, 11, 27, 41, 57, 68, 72, 73	DEATH 21	Judah 65, 121	<i>Mishkan T'Filah, A Reform Siddur</i> 24	Pharisees..... 44, 67
Bat Mitzveh.....18	Christians 4, 11, 27, 41, 57, 68, 72, 73	deathbed prayer 75	Judaism74	Mishkenot Sha'ananim 58	Pilgrimage28
BAT MITZVEH18	Christians 4, 11, 27, 41, 57, 68, 72, 73	Declaration of Independence 60	Judges42, 64, 120	Mishnah 4, 5, 12, 44	Poland 69
Bathsheba.....65	Christians 4, 11, 27, 41, 57, 68, 72, 73	divorce 20, 78, 98, 105	Judy9, 47	Mit'veh 7	Poor and Unfortunate Prayer and Blessings 96
Be fruitful and9, 45	Christians 4, 11, 27, 41, 57, 68, 72, 73	Dome of the Rock..... 57	Kabala46	Mitzvah5, 25, 44	Prayer Book 7, 24
Be fruitful and multiply5	Christians 4, 11, 27, 41, 57, 68, 72, 73	Dreyfus Affair 58	Kabbalah30	Mitzvot5, 45, 95	Prayers..... 34, 56
Ben Yehuda61	Christians 4, 11, 27, 41, 57, 68, 72, 73	drunk 37	Kabbalat29	Moriah.....56	Priests 66
Ben-Yehuda61	Christians 4, 11, 27, 41, 57, 68, 72, 73	Eastern Jews 69	Kaddish25, 44, 50	Moses ...6, 9, 11, 46, 50, 57, 65, 120	Prophets.....9, 42, 65, 122
Beth EL2	Christians 4, 11, 27, 41, 57, 68, 72, 73	Edom56	Kadesh22	MPUMC 2	Psalms9, 28, 42, 121
Bible 1, 4, 5, 6, 9, 15, 42, 59, 64, 73, 119, 120	Christians 4, 11, 27, 41, 57, 68, 72, 73	El Al59	Kaplan63	Mt. Sinai..... 11, 34, 67	Purgatory 22
Bikur Cholim14	Christians 4, 11, 27, 41, 57, 68, 72, 73	Elijah52	Katonah20	Muhammad 11	purified 22
Birthright.....56	Christians 4, 11, 27, 41, 57, 68, 72, 73	embalm21, 48	Katubah20	Muslims 57	Purim 37, 43
bless12, 54, 122	Christians 4, 11, 27, 41, 57, 68, 72, 73	Enjoy life..... 47	Ketu'im.....42	Myers Park United Methodist Church..... 2	Rabbi David E Powers 11
blessing25, 44, 54, 64, 119	Christians 4, 11, 27, 41, 57, 68, 72, 73	Esau97	kiddushin.....97	Nazis 59	Rabbi Judy48
bris17, 55	Christians 4, 11, 27, 41, 57, 68, 72, 73	Esther37, 42, 120	kindergarten18	Negev 55	Rabbi Judy Schindler 72
Brit Milah..... 96, 109, 111	Christians 4, 11, 27, 41, 57, 68, 72, 73	Ethiopian Jews..... 59	Kingdom55, 65	Nehemiah38, 42, 120	Rabbi Mary Gold 61
Bryan32, 40	Christians 4, 11, 27, 41, 57, 68, 72, 73	European54, 69	Kings..... 59	Nevi'im..... 42	Rabbi Micah 6, 41, 54
burial..... 22, 48	Christians 4, 11, 27, 41, 57, 68, 72, 73	evangelical74	kohanim107, 108, 109, 110, 112, 114	New Moons33	Rabbi Schindler47
calendar.....32	Christians 4, 11, 27, 41, 57, 68, 72, 73	Evolution..... 66	Kohanim18		rabbinic..... 44, 68
Canaanite 102, 107, 116	Christians 4, 11, 27, 41, 57, 68, 72, 73				receipt of the Torah..... 36
	Christians 4, 11, 27, 41, 57, 68, 72, 73				redeemed 28, 51

Judaism Notes 2009+ and other info including the 613 Commandments

redemption	21, 28, 51	Sin	10, 50, 66	Tishrei	38
Reform Jews	26, 44, 61, 69	sin	75	Torah 4, 6, 9, 11, 18, 25, 34, 41	
Reformed ...	6, 9, 13, 18, 24, 49, 61, 68, 117, 118	sinned	37, 75, 112	47, 56, 64, 72, 95, 96, 98,	
Reformed Judaism	19, 61, 68	Smashing of glass	21	100, 102, 103, 105, 109, 115,	
Repentance	50	Socialism	69	116	
resurrected	27, 67	Solomon	43, 64, 121	Torah and other Books	6
resurrection	21, 48	Song of the Sea	43	Traditional	19
Revelation	25, 123	South Tryon Community		t'rumah	109, 110
Roman Empire's	68	Church	2	Tzedakah	14, 38, 48
Rosh Hashana	7, 36, 38	Southern wall	57	V'ahata	27
Rosh Hashanah	100, 113	Spain	29, 46, 56	V'ahavta	26
Sabbath	4, 24, 32, 47, 67	statehood	60	Veterans Day	39
Sacred Texts	41	Streiffer	6, 16, 41, 46, 62	V'shamru	27
sacrificial	66	Sukkot	34, 43, 99, 100, 114	V'sham'ru	26
Sadducees	44, 70	sundown	33	Wailing wall	56
Samaritan	118	Susan Jacobs	17	Warehouse242	2, 117, 118
Sarah	47	synagogue	6, 18, 56, 68	Western Wall	39, 56
second temple	39	Synagogue	13, 29, 34	Wings of Eagles	59
Secular	69	Syrian	38, 67	wool and linen	107
Seder	34	Taliz	26	work .14, 29, 34, 51, 60, 67, 99,	
seven	22, 27, 33, 123	Talmud	5, 7, 9, 15, 45, 72, 73,	100, 102, 103, 107, 114	
sexual relations	21	96, 101, 104, 107, 109, 116		Writings	9, 42
Shabbat 2, 4, 13, 18, 24, 32, 44,		Tanach	9, 42	written Torah	67
47, 78, 99, 105, 110, 113,		Tanakh	4, 5	WWI and WWII	59
118		Tashlikh	38	www.beth-el.com	72
Shabbat Shalom service	125	Taste of Judaism	2, 6, 9, 11	Yehuda Helevi	56
Shalom	14, 44	Taste of Judaism (3 Sessions)	6	Yetzer haren	50
Shavuot	39, 43	tefillin	19	Yetzer hatov	50
Shavu'ot	99, 100, 113	Tefillin	96	YHWH	8, 9, 52, 70
Shemini Atzeret	100, 114	Telushkin	17	Yom Ha'atzmaut	39
Shiva	22, 33, 49	Temple .2, 6, 21, 24, 34, 42, 48,		Yom HaShoah	39
Sh'ma	24, 51	56, 66, 74, 95, 110, 116, 117,		Yom Kippur	7
Sh'mu	47	118, 121		Yom Yerushalayim	39
Shofar	28	Temple Beth-El 2, 6, 24, 40, 48		Zion	54
Signs and Symbols	96	Temple Mount	56	Zionism	54, 69
Simchat Torah	36	Theodore Herzl	58	Zionist	58
sin7, 10, 38, 50, 66, 75, 96, 101,		Tisha B'Av	40		
111, 112, 113, 114		Tisha B'Av	39		
		Tisha B'Av,	43		