



## Jewish History 1

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דברים ו':כ'-כ"ד

(כ) כִּי־יִשְׁאַלְךָ בְּנֶךָ מָחָר לֵאמֹר מָה הָעֲדָת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם: (כא) וְאָמַרְתָּ לְבְנֶךָ עֲבָדִים הָייְנוּ לַפְּרָעָה בְּמִצְרַיִם וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה: (כב) וַיִּתֵּן יְהוָה אוֹתוֹת וּמִפְתִּים גְּדֹלִים וָרָעִים אֲבָרַיִם בְּפָרְעֹה וּבְכָל־בֵּיתוֹ לְעֵינֵינוּ: (כג) וְאֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם: (כד) וַיְצַוֵּנוּ יְהוָה לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִּירְאָה אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחֵיתָנוּ כִּהְיוֹם הַזֶּה

Deuteronomy 6:20-24

(20) When, in time to come, your children ask you, “What mean the decrees, laws, and rules that the LORD our God has enjoined upon you?” (21) you shall say to your children, “We were slaves to Pharaoh in Egypt and the LORD freed us from Egypt with a mighty hand. (22) The LORD wrought before our eyes marvelous and destructive signs and portents in Egypt, against Pharaoh and all his household; (23) and us He freed from there, that He might take us and give us the land that He had promised on oath to our fathers. (24) Then the LORD commanded us to observe all these laws, to revere the LORD our God, for our lasting good and for our survival, as is now the case.

<https://www.youtube.com/watch?v=bA4IyKAW9cY>

Foundational Questions

- 1) How do we evaluate Jewish history as opposed to Jewish memory?
- 2) When talking about Jewish memory where do we start?
- 3) When talking about Jewish history where do we start?
- 4) Jews or Israelites?
- 5) How do we approach the Tanakh from a historical perspective?

**History: the whole series of past events connected with someone or something.**

**Collective memory: the memory of a group of people, passed from one generation to the next.**

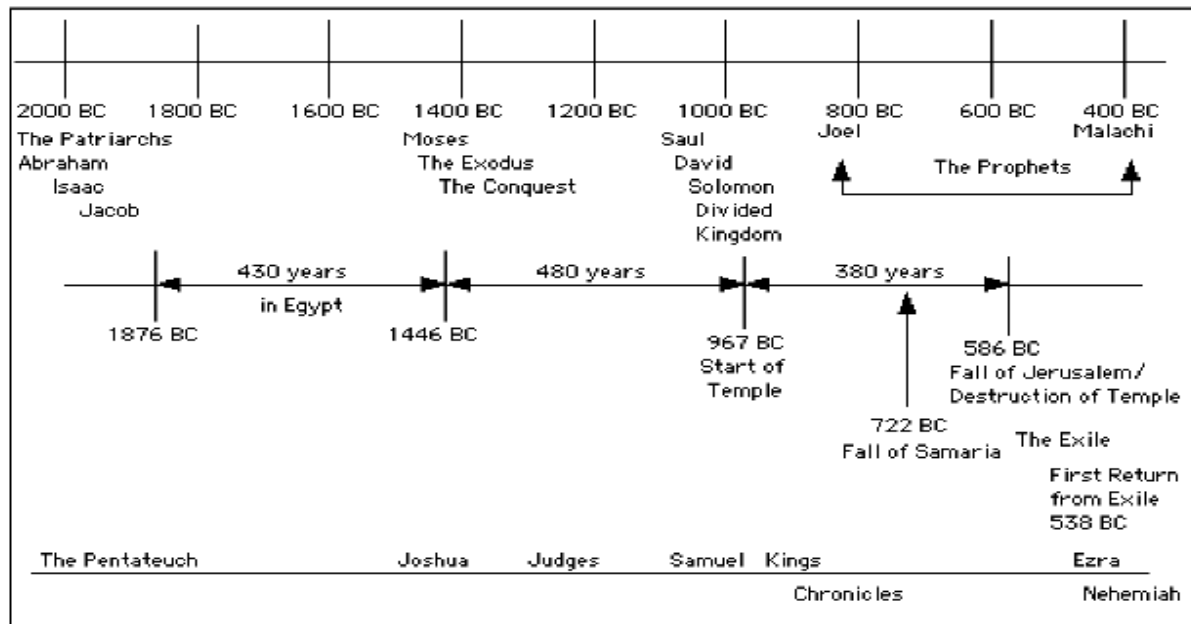
**New Yorker Adam Kirsch “Why Jewish History is so hard to Write”**

That is the central argument of Yerushalmi’s 1982 book, “[Zakhor](#),” one of the most influential works on Jewish history of the last half century. “*Zakhor*” is the Hebrew word for “remember,” a command delivered many times in the Bible, and it is possible to see Judaism itself as a technology of memory, a set of practices designed to make the past present. Read the Bible closely and you will find that the holiday of Passover, which commemorates the Jews’ exodus from Egypt, is established by Moses before the exodus actually takes place. It is as though the miracle happens primarily so that it can be remembered.

**Yosef Yerushalmi**

“The antonym of “forgetting” is not “remembering”, but *justice*.”

Chart 4 Chronological Summary of Israel's History



Genesis 12:1-3

Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.

### **Midrash Ha-Gadol, Genesis**

Abraham would roam in his mind, thinking, "How long shall we bow down to the work of our hands? It is not right to worship and bow down to anything but the earth, which brings forth fruit and sustains us." But when he saw that the earth needs rain, and that without the sky opening and sending down rain, the earth would grow nothing at all, then he thought again: "It is not right to bow down to anything but the sky." He looked again and saw the sun which gives light to the world, and brings forth the plants, and thought, "It is not right to bow down to anything but the sun." But when he saw the sun setting, he thought, "That is no god."

He looked again at the moon and the stars that give light at night, and thought, "To these it is right to bow down." But when the dawn broke, they were all effaced, and he thought, "These are no gods." He was in distress at the thought: If these phenomena have no mover, why does one set and the other rise?"...

When Abraham saw the appearance and the disappearance of phenomena in nature, he thought, "Unless there were someone in charge, this would not happen. It is not right to bow down to these, but to the One in charge."

### **Genesis Rabbah 42**

Why was Abraham called HaEvri (Hebrew) the entire world would be on one "side" (*ever*) of a scale, and Abraham would stand on the other

### **Genesis 32**

23 And he (Jacob) rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok. 24 And he took them, and sent them over the stream, and sent over that which he had. 25 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 26 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

27 And he said: 'Let me go, for the day breaketh.' And he said: 'I will not let thee go, except thou bless me.' 28 And he said unto him: 'What is thy name?' And he said: 'Jacob.' 29 And he said: Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.' 30 And Jacob asked him, and said: 'Tell me, I pray thee, thy name.' And he said: 'Wherefore is it that thou dost ask after my name?' And he blessed him there. 31 And Jacob called the name of the place Peniel: 'for I have seen God face to face, and my life is preserved.' 32 And the sun rose upon him as he passed over Peniel, and he limped upon his thigh.

## **Exodus 12**

יהוה said to Moses and Aaron in the land of Egypt:

This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.

Speak to the community leadership of Israel\* and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household.

But if the household is too small for a lamb, let it share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat.

Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats.

You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight.

They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.

They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire.

You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering\* יהוה to.

For that night I will go through the land of Egypt and strike down every [male] first-born in the land of Egypt, both human and beast; and I will mete out punishments to all the gods of Egypt, יהוה.

And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over. you, so that no plague will destroy you when I strike the land of Egypt.

This day shall be to you one of remembrance: you shall celebrate it as a festival to יהוה throughout the ages; you shall celebrate it as an institution for all time.

Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.

You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you.

You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time.

In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.

No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person—whether a stranger or a citizen of the country—shall be cut off from the community of Israel.

You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

Moses then summoned all the elders of Israel and said to them, “Go, pick out lambs for your families, and slaughter the passover offering.

Take a bunch of hyssop, dip it in the blood that is in the basin, and apply some of the blood that is in the basin to the lintel and to the two doorposts. None of you shall go outside the door of your house until morning.

For יהוה, when going through to smite the Egyptians, will see the blood on the lintel and the two doorposts, and יהוה will pass over the door and not let the Destroyer enter and smite your home.

“You shall observe this as an institution for all time, for you and for your descendants.

And when you enter the land that יהוה will give you, as promised, you shall observe this rite.

And when your children ask you, ‘What do you mean by this rite?’

you shall say, ‘It is the passover sacrifice to יהוה, who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but saved our houses.’ Those assembled then bowed low in homage.

And the Israelites went and did so; just as יהוה had commanded Moses and Aaron, so they did.

37: The Israelites journeyed from Raamses to Succoth, about six hundred thousand men on foot

51: That very day the LORD freed the Israelites from the land of Egypt, troop by troop.

## **Exodus 19**

On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai.

Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain,

and Moses went up to God. יהוה called to him from the mountain, saying, “Thus shall you say to the house of Jacob and declare to the children of Israel:

‘You have seen what I did to the Egyptians, how I bore you on eagles’ wings and brought you to Me.

Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine,

but you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the children of Israel.”

Moses came and summoned the elders of the people and put before them all that יהוה had commanded him.

All those assembled answered as one, saying, “All that יהוה has spoken we will do!” And Moses brought back the people’s words to יהוה.



## **Deuteronomy 26: 1-8**

1: When you enter the land that the LORD your God is giving you as a heritage, and you possess it and settle in it,

You shall take some of every first fruit of the soil, which you harvest from the land that the LORD your God is giving you, put it in a basket and go to the place where the LORD your God will choose to establish His name.

You shall go to the priest in charge at that time and say to him, "I acknowledge this day before the LORD your God that I have entered the land that the LORD swore to our fathers to assign us."

The priest shall take the basket from your hand and set it down in front of the altar of the LORD your God.

You shall then recite as follows before the LORD your God: "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation.

The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us.

We cried to the LORD, the God of our fathers, and the LORD heard our plea and saw our plight, our misery, and our oppression.

The LORD freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents.

He brought us to this place and gave us this land, a land flowing with milk and honey.

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**Joshua: Summary**

After the death of Moses the Israelites enter into the land of Canaan presumably eradicating the inhabitants of the land

**Judges:**

“In those days there was no king in Israel; everyone did what was right in his own eyes.”

**1 Sam 8**

**1** When Samuel grew old, he appointed his sons as Israel’s leaders. **2** The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba. **3** But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice.

**4** So all the elders of Israel gathered together and came to Samuel at Ramah. **5** They said to him, “You are old, and your sons do not follow your ways; now appoint a king to lead us, such as all the other nations have.”

**6** But when they said, “Give us a king to lead us,” this displeased Samuel; so he prayed to the Lord. **7** And the Lord told him: “Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. **8** As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving



other gods, so they are doing to you. **9** Now listen to them; but warn them solemnly and let them know what the king who will reign over them will claim as his rights.”

**10** Samuel told all the words of the Lord to the people who were asking him for a king.

**11** He said, “This is what the king who will reign over you will claim as his rights: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. **12** Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. **13** He will take your daughters to be perfumers and cooks and bakers. **14** He will take the best of your fields and vineyards and olive groves and give them to his attendants. **15** He will take a tenth of your grain and of your vintage and give it to his officials and attendants. **16** Your male and female servants and the best of your cattle[c] and donkeys he will take for his own use. **17** He will take a tenth of your flocks, and you yourselves will become his slaves. **18** When that day comes, you will cry out for relief from the king you have chosen, but the Lord will not answer you in that day.”

**19** But the people refused to listen to Samuel. “No!” they said. “We want a king over us.

**20** Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.”

**21** When Samuel heard all that the people said, he repeated it before the Lord. **22** The Lord answered, “Listen to them and give them a king.”

Then Samuel said to the Israelites, “Everyone go back to your own town.”

King David was living in his palace, and the Lord had given him peace from all his enemies around him. **2** Then David said to Nathan the prophet, "Look, I am living in a palace made of cedar wood, but the Ark of God is in a tent!"

**3** Nathan said to the king, "Go and do what you really want to do, because the Lord is with you."

**4** But that night the Lord spoke his word to Nathan, **5** "Go and tell my servant David, 'This is what the Lord says: Will you build a house for me to live in? **6** From the time I brought the Israelites out of Egypt until now I have not lived in a house. I have been moving around all this time with a tent as my home. **7** As I have moved with the Israelites, I have never said to the tribes, whom I commanded to take care of my people Israel, "Why haven't you built me a house of cedar?"'"

**8** "You must tell my servant David, 'This is what the Lord All-Powerful says: I took you from the pasture and from tending the sheep and made you leader of my people Israel. **9** I have been with you everywhere you have gone and have defeated your enemies for you. I will make you as famous as any of the great people on the earth. **10** Also I will choose a place for my people Israel, and I will plant them so they can live in their own homes. They will not be bothered anymore. Wicked people will no longer bother them as they have in the past **11** when I chose judges for my people Israel. But I will give you peace from all your enemies. I also tell you that I will make your descendants kings of Israel after you.

**12** "'When you die and join your ancestors, I will make one of your sons the next king, and I will set up his kingdom. **13** He will build a house for me, and I will let his kingdom rule always. **14** I will be his father, and he will be my son. When he sins, I will use other people to punish him. They will be my whips. **15** I took away my love from Saul, whom I removed before you, but I will never stop loving your son. **16** But your family and your kingdom will continue always before me. Your throne will last forever.'"