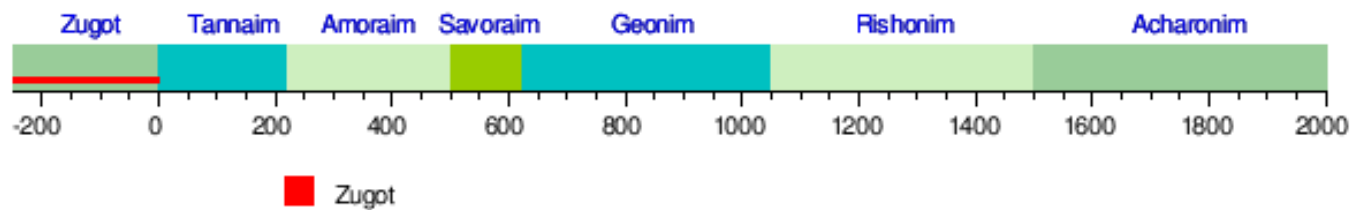
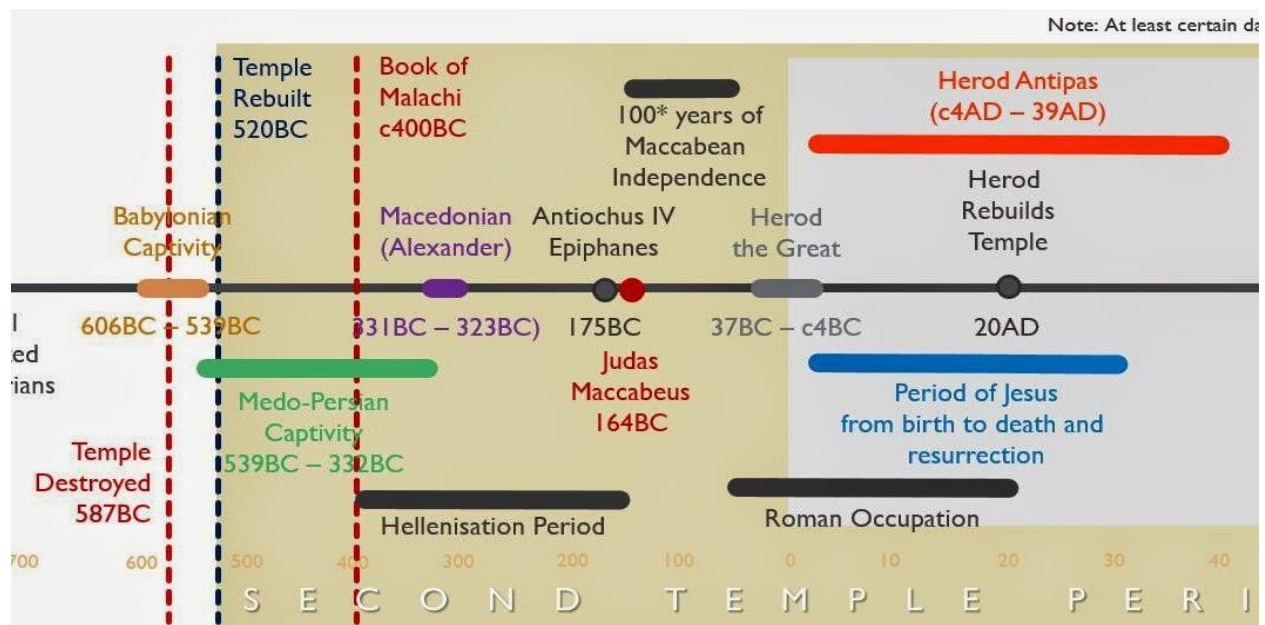




Jewish History 6

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Josephus

The Antiquities of the Jews

The Jews had for a great while had three sects of philosophy peculiar to themselves; the sect of the Essenes, and the sect of the Sadducees, and the third sort of opinions was that of those called Pharisees;

3. Now, for the Pharisees, they live meanly, and despise delicacies in diet; and they follow the conduct of reason; and what that prescribes to them as good for them they do; **and they think they ought earnestly to strive to observe reason's dictates for practice.** They also pay a respect to such as are in years; nor are they so bold as to contradict them in any thing which they have introduced; and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal rigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines they are able greatly to persuade the body of the people; and whatsoever they do about Divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also.

4. But the doctrine of the Sadducees is this: That souls die with the bodies; nor do they regard the observation of any thing besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent: but this doctrine is received but by a few, yet by those still of the greatest dignity. But they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.

5. The doctrine of the Essenes is this: That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the

temple, they do not offer sacrifices because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry. It also deserves our admiration, how much they exceed all other men that addict themselves to virtue, and this in righteousness; and indeed to such a degree, that as it hath never appeared among any other men, neither Greeks nor barbarians, no, not for a little time, so hath it endured a long while among them. This is demonstrated by that institution of theirs, which will not suffer any thing to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who hath nothing at all. There are about four thousand men that live in this way, and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves, they minister one to another. They also appoint certain stewards to receive the incomes of their revenues, and of the fruits of the ground; such as are good men and priests, who are to get their corn and their food ready for them.

Talmud Shabbat 21b

Beit Shammai says: On the first day one kindles eight lights and, from there on, gradually decreases the number of lights until, on the last day of Hanukkah, they kindle one light.

And Beit Hillel says: On the first day one kindles one light, and from there on, gradually increases the number of lights until, on the last day, they kindle eight lights.

Talmud Gittin 56a

There were certain zealots among the people of Jerusalem. The Sages said to them: Let us go out and make peace with the Romans. But the zealots did not

allow them to do this. The zealots said to the Sages: Let us go out and engage in battle against the Romans. But the Sages said to them: You will not be successful. It would be better for you to wait until the siege is broken. In order to force the residents of the city to engage in battle, the zealots arose and burned down these storehouses [*ambarei*] of wheat and barley

Abba Sikra, the head of the Zealots in Jerusalem, was the son of Yochanan Ben Zakai's sister. Rabbi Yochanan sent him a message, "Come privately to me."

He came. Yochanan said to him, "Until when will you do this and kill the world with famine." He said to him, "What should I do? Since, if I say anything to them, they will kill me." He said to him, "Show me a solution for me, that I should get out; maybe there will be a small salvation from it." He said to him, "Act as if you are sick, and have everyone come and ask about you; and then bring something putrid and have it lay with you and they will say that you have died. And have your students bring you out and no other men should bring you out, so that we don't become aware that you are light, since they know that a living person is lighter than a dead one." He did this.

Rabbi Eliezer carried him on one side and Rabbi Yehoshua on the other side. When they came to the opening, the zealot gate keepers wanted to stab him. They said to them, "The Romans will say, 'they stabbed their rabbi.'" Then they wanted to shake him. They said to them, "They will say, 'they shook their rabbi.'" They opened the gate. He went out...

Vespasian then said to Rabban Yoḥanan ben Zakkai: I will be going to Rome to accept my new position, and I will send someone else in my place to continue besieging the city and waging war against it. But before I leave, ask something of me that I can give you.

Rabban Yoḥanan ben Zakkai said to him: Give me Yavne and its Sages

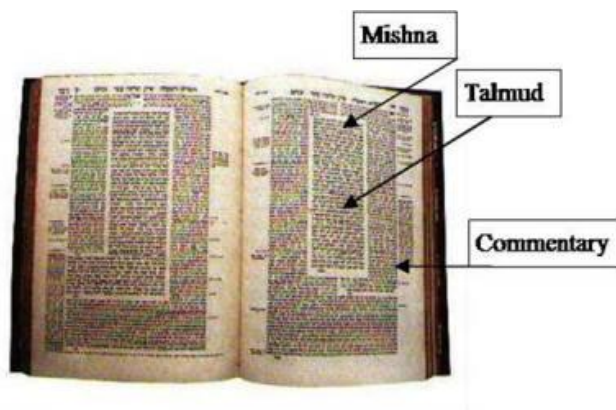
Mishna Avot 1:1

Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly.

Tanna debei Eliyahu Zuta

They told a parable, to what can it be compared, to a flesh and blood king who had two servants, and he had great love for them, and he gave each one a kab of wheat, and to each a bundle of flax. The wise one took the flax and wove a nice tablecloth, and took the wheat and ground it, sifted it, kneaded it, baked it, and set it on the table, and put the fine tablecloth on it, and left it until the king should come. The foolish one did nothing. After a time, the king came and said to his 2 servants- my sons, bring me what I gave you. One of them took out the bread of fine flour with a fine tablecloth, and one of them took out the wheat in a box and the bundle of flax. Woe for such shame, woe for such embarrassment. Which one was more beloved? I would say, the one who took out the bread on the table with the fine tablecloth...

So too, when God gave the Torah to Israel, he gave it only as wheat to make fine flour, and flax to make a cloth.



Menhot 29b

Rav Yehuda says that Rav says: When Moses ascended on High, he found the

Holy One, Blessed be He, sitting and tying crowns on the letters of the Torah. Moses said before God: Master of the Universe, who is preventing You from giving the Torah without these additions? God said to him: There is a man who is destined to be born after several generations, and Akiva ben Yosef is his name; he is destined to derive from each and every thorn of these crowns mounds upon mounds of *halakhot*. It is for his sake that the crowns must be added to the letters of the Torah.

Moses said before God: Master of the Universe, show him to me. God said to him: Return behind you. Moses went and sat at the end of the eighth row in Rabbi Akiva's study hall and did not understand what they were saying. Moses' strength waned, as he thought his Torah knowledge was deficient. When Rabbi Akiva arrived at the discussion of one matter, his students said to him: My teacher, from where do you derive this? Rabbi Akiva said to them: It is a *halakha* transmitted to Moses from Sinai. When Moses heard this, his mind was put at ease,

Moses returned and came before the Holy One, Blessed be He, and said before Him: Master of the Universe, You have a man as great as this and yet You still choose to give the Torah through me. Why? God said to him: Shut up - for this is what I decided.

Sources of Rabbinical Authority

