

Introduction into the Rabbinical Literature

Outline

- 1. Introduction
- 2. Historical Background
- 3. Written and Oral Torah
- 4. Definitions
- 5. Attachment: Qumran manuscripts, Tiberias from a rabbinical view
- 6. Bibliography

Introduction into Rabbinical Literature

- In the broadest sense, all rabbinical writings from the origin (70 AD) of rabbinic Judaism to around 1040 AD.
- However, the term is usually used according to the Hebrew expression (ל) = the testimonies of our wise men, blessed memory), which refers to the classical epoch of traditional Jewish literature (time of the Mishnah and the Talmud)



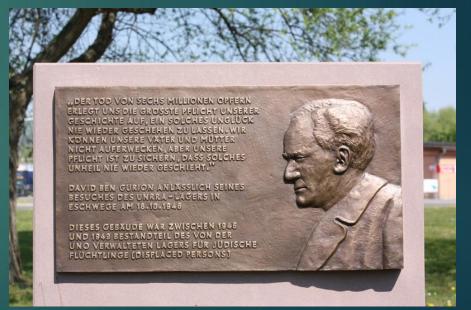
David Ben Gurion (1. Prime Minister of the State of Israel) on the Talmud:

"But Jews as Jews made only one positive contribution. They created through the Talmud and through their traditions a sort of portable homeland that kept them together through two thousand years of wandering and eventually enabled them to return to the very land held by their ancestors."

Ben-Gurion, D., & Bransten, T. R. (1970). Memoirs: David Ben-Gurion (1st ed.). World Publishing Co.

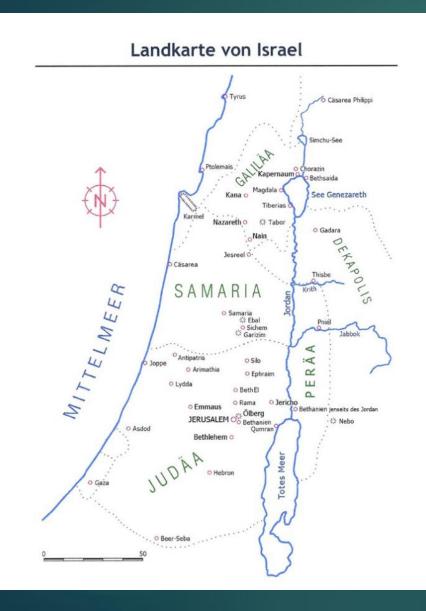


The tomb of Paula and David Ben-Gurion in Midreschet Ben Gurion (close to Sde Boker)



David Ben-Gurion-Memorial in Eschwege File:David Ben-Gurion-Denkmal in Eschwege.jpg - Wikimedia Commons

Historical Background





<u>Babylonien aus dem Lexikon - wissen.de</u>

Karte Israel zur Zeit Jesu - Glaubenswege



Israel – Ju

- The Bar I
 There was 138.
- Most of





Israel outline north haifa - Usha (city) - Wikipedia

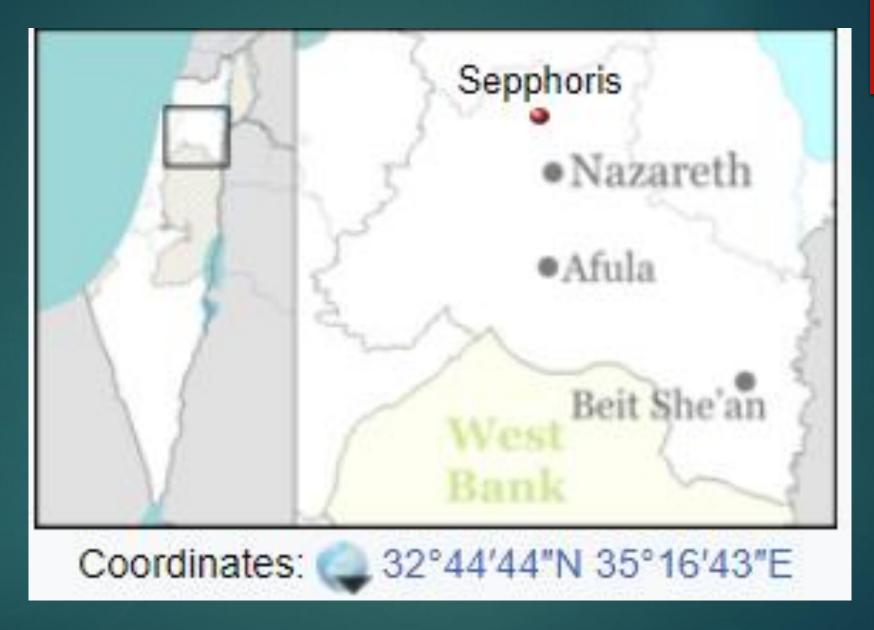


<u>Ancient Usha-2 - Usha (city) - Wikipedia</u>

Beit Shearim in der Zeit des Talmuds und der Mischnah



Beit Shearim – Visitors Guide – Underground Jewish Cemetery – Israel In Photos (israel-in-photos.com)



Israel outline jezreel - Sepphoris - Wikipedia



Aerial view of Sephoris, 2013

ZIPORI AERIAL - Sepphoris - Wikipedia

Israel outline north haifa - Usha (city) - Wikipedia





<u>Tiberias (Tveriah) - Israel (chabad.org)</u>

Tiberias, hugging the bank of Kinneret, as it was depicted in 1862.

Israel – Judaism – Historical Background

- Constituio Antoniniana Carcallas (212 AD) granted Roman citizenship to almost all imperial residents, including Jews.
- Christianity became religio licita in the Roman Empire (313 AD)
- Julian's reign gave the Jews a brief break of distress (361-363 AD)
- In 380 AD Christianity became de facto the state religion through the Nicene Creed.
- Between AD 415 and AD 429, the institutions of the Jewish patriarchate were abolished
- 438 AD (Codex Theodosianus) and ultimately the 529 respectively 534 AD Codex Justinianus finally fixed the legal situation to the disadvantage of the Jewish population.

Babylonia - Judaism - Historical Background

AKKAD Sidom Tyrop • Jerusalem Memphis Babylonien aus dem Lexikon - wissen de

URARTU

Tell Asmai

KEEINASIE

- Always residence of some Jews since the exile from 586-538 BC
- Because of the Bar-Kokhba-Revolt Babylonia became more significant to the Jewish people
- Many rabbis fled Israel to Babylonia and stayed.
- Around AD 226, the rulership of the Sanidian Persians (Zoroastrian belief as the state religion) brought problems for the Jewish population
- Around 250 AD they regained their autonomy under Shapur I.
- At the end of the 2nd century AD, the persecution of the Jews (at the same time as the persecution of Christians) reached a climax around AD 468: Jewish self-government was dissolved, synagogues were closed, and numerous rabbis killed.

Babylonia - Judaism - Historical Background

Takeover by the Arabs around A.D. 640

For the first time the two large Jewish centers were now under one common political administration: first Damascus under the Umayyads, so Israel was closer to the center of power. But, then from 740 AD the center shifted to Bahghdad under the Abbassids, which led to a dominance of Babylonian Judaism.

A.D. 1099 Crusaders conquered Jerusalem.

Written and Oral Torah



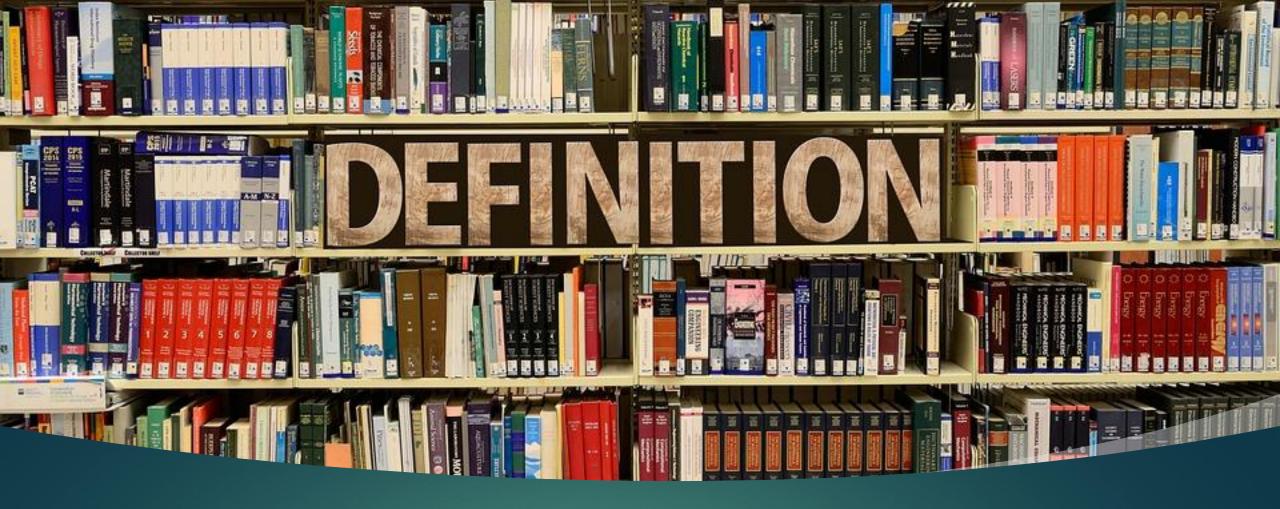


Köln, Tora und Innenansicht der ehemaligen Synagoge HOWI - Horsch, Willy eigenes Foto (Zeughaus) / CC BY-SA

Written and Oral Torah

Torah ("instruction", "teaching", or "law")

- In the narrow understanding of the "Written Torah": the five books of Moses
- In the broader sense of the "Written Torah": the Hebrew Bible as a whole
- In the broader sense of the "Oral Torah" everything that has been said, is said or will be said in the light of the interpretation of the Written Torah.
- In the narrow understanding of the "Oral Torah": the rabbinic writings (Mishnah, Talmud, Midrash).
- In rabbinic Judaism, the Scriptures cannot be understood without the oral Torah.



Definitions

Mishnah (Heb.; [repetition of] teaching)

- Collection of most of the orally transmitted Jewish religious laws.
- The Mishnah was formulated in Israel, where the Tannaites, the teachers of the orally transmitted law, resided.
- The compilation in its present form was edited by the last Tannaite, Rabbi Jehuda Ha-Nasi ("the prince", in the second half of the 2nd century AD) in Tiberias.

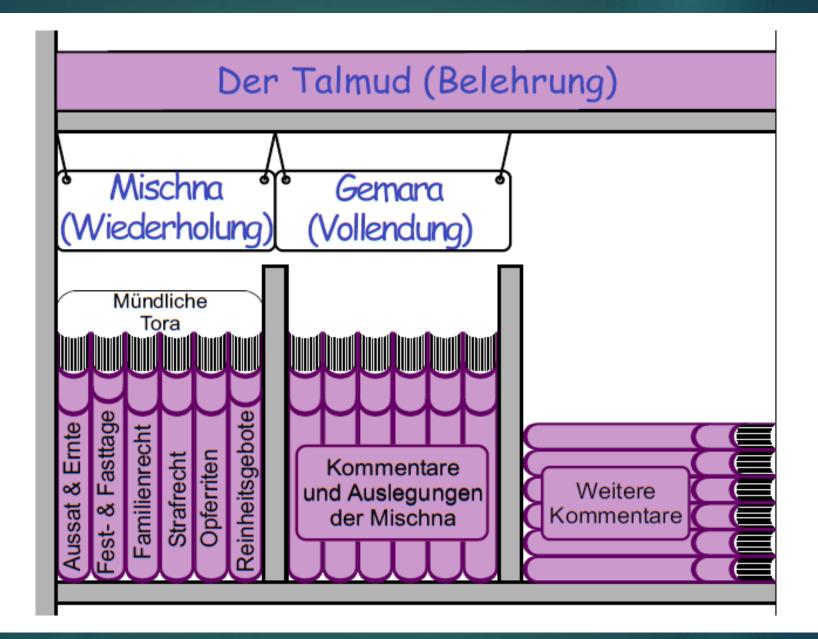


Sibling Spouse Hillel -40 Shammai -40 -30 -30 -20 -20 Baba Ben Buta -10 Raban Shimon I ben Hillel -10 0 0 10 10 20 Raban Gamliel the elder 20 Yonasan Ben Uziel 30 30 40 40 Tanaim Raban Shimon Ben Gamliel 50 Raban Yochanan ben Zakai 50 R' Dosa Ben Harkinas Yonatan Ben Harkinas Jerusalem - Yavneh 60 R' Eliezer Ben Yaakov R' Tzadok 60 70 DESTRUCTION OF 2ND TEMPLE R' Chanina Ben Dosa 70 80 80 Bat- Rabi Eliezer Rabi Yehoshua Rabi Elazar 90 Raban Gamliel of Yavneh 90 Ben Horkanos Ben Chananya Ben Arach 100 Lod Peki'in 100 110 110 R' Tarfon **Ben Broka** Abba Shaul 120 120 Rabi Akiva R' Yochanan Ben Nuri R' Elazar Chasm mae " Chanaya Ben Ben Yosef 130 sha 130 Bet Shearim Teradion Bnei Barak 140 R' Yehoshua Ben Korcha 140 1/11/1 150 R' Yonathan 150 R' Nechemya 160 Bruria – R' Meir R' Shimon R' Yosi Ben R' Yehuda 160 bar Yochai har Ilav Chalafta 170 170 R' Shimon R' Yosi R' Yishmael R' Elazar Shimon 180 Menasia Sumchus Ben Elazar Bat -- R' Pinchas ber 180 B"R Yehudah B"R Yosi B"R Shimon R' Yitchak R' Natan HaBavli from Bavel 190 190 R' Shimon Ben Yehotzadak 200 200 R' Yitchak Bar Plimo WRITING OF THE MISHNAH Kapara bar Avdimi 210 Transition 210 Rabi Shimon Raban Gamliel R' Oshaya R' Chiya ----- Ayvu 220 R' Chanina 220 bar Chama 230 230 Amorain 240 R' Chama 240 bar Chanina Rav 250 250

Abb. 1: <u>Knesset Menorah P5200009 Hilel - Hillel – Wikipedia</u> Abb. 2: <u>Shamai - Schammai – Wikipedia</u> Abb. 3: <u>Rabbi Meir Baal Hanes Tomb Mark, Tiberias | Danny The Digger</u> Abb. 4: Akivakever - Rabbi Akiva - Wikipedia Wein, R. B. (2008). The Oral Law of Sinai: An Illustrated History of the Mishnah (1st ed.). Jossey-Bass.

Timeline of the Tannaim

blue text Nasi Student Parent-child Sibling - Spouse



Mischna

- Encompasses six main parts or "orders" (Heb. sedarim, plural of seder), containing a total of 63 tractates (Heb. massiktot, plural of massechet).
- The 63 tractates are divided into 525 chapters (Hebrew perakim, plural of perek), which are again divided into pericopes
- The Mishnah contains 4187 doctrines.
- The language of the Mishnah is Hebrew, with occasional Aramaic, Greek, or Latin loan words.

Mischnah

- 1. **Zera'im** (Seeds) is concerned mainly with the agricultural aspects of the Torah.
- 2. Mo'ed (Apointed Time or Festival) is concerned with the religious calendar. It deals with the different feasts, fasts and festivals of the Jewish religious calendar.
- 3. Našim (Women) concerns marriage and divorce
- 4. **Neziquin** (Damages,) is concerned mainly with civil and criminal law, and its administration.
- 5. **Qodašim** (Holinesses) is concerned mainly with the Temple service.
- 6. **Tohorot** (Purities) is concerned with ritual purity and impurity.

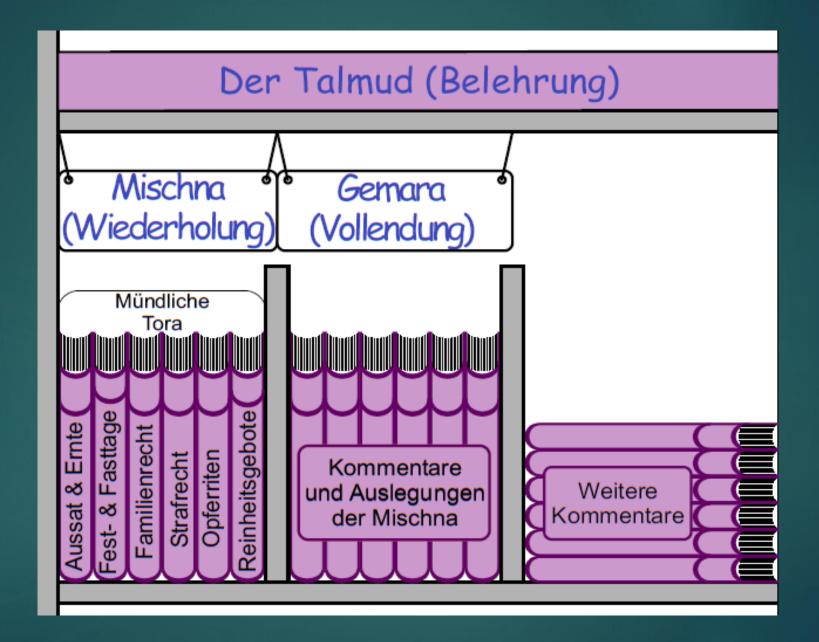
Tosefta ("supplement")

- Collection of doctrines of orally transmitted Jewish religious law.
- Parallel work to the Mishnah, without having the same authority.
- Main authors: the Israelite teachers of the law (Tannaites) NEHEMIA and CHIJA BEN ABBA (beginning of the 3rd century A.D.), and the Amorean OSCHAJA (3rd century A.D.).
- ► Written in Hebrew
- More extensive than the MISHNAH
- Stands outside the canon and is considered only an "addendum"
- Gemara and all Jewish traditional literature cite the Tosefta as a thoroughly authentic source.

Talmud ("instruction")

The most important work of Jewish traditional literature (originated from many hundred years of oral tradition).





Jerusalem Talmud vs. Babylonian Talmud

Jerusalem Talmud	Babylonian Talmud
Already completed around 370 AD	Edited until about 500 A.D.
5 generations of Amoreans	7 generations of Amoreans
Less comprehensive Gemara	
	20 volumes containing a total of almost 3000 slidesets
Aramaic (Western Aramaic), in parts Hebrew	Aramaic (Eastern Aramaic), in parts Hebrew
In accordance with the Mishnah, the Talmud is organized into six main parts or orders	
Some tractates contain both Gemara, some only Jerusalem Gemara, some only Babylonian Gemara, and some no Gemara at all.	

אינג סטען סלו סלן דען דער מאאע סלק סק דען יצאר מוא שלו אל און אינ אינ און א הנה ביני אינון אין מיו לה וינען שלא של אינו מול ומצי של אינו אין אום או שיי שיי שיי אין אווי אווי אינו אין אין אינ אלו מהוולה מהרשה להיה להיה אלו היה לא היה של מה שני לא היה היה או היה או מהיה לא היה לביה לביה לא היה היה היה אור היה להי מהרשה להיה להיה אלו היה לא מהרשה היה של מהוונה היה אלו היה להיה לביה לביה להיה היה היה היה אורה היה היה אלו להיה להיה מהרשה היה לא היה אלו היה אלו היה לא היה היה לא היה אלו היה לא היה לא היה לא היה לא היה אלו הי אור אלו להיה להיה מהיה אלו היה אלו היה אלו היה אלו היה אלו להיה אלו היה לא היה לא היה לא היה לא היה לא היה אלו ה An an analysis of the set of the ייי אין אין אין אין אין אין אין אין איינער אין איינער איינער אין איינער איין איינער איין איינער איין איינער איי של פיני מיני כיין לשל לקטון נט לה שיב מטיר מומל עוד ולן ישר בולי או באלי או באלי אין או אין אין אין אין אין אין

ביו לעומניין העל היה ומילי לי לי אינה ביל יו אינה אינה אינה אינה אינה ביינו אינה אינה אינה אינה אינה אינה to get the section who are not particularly to the day of the reaction of the section of the reaction of the section of the se a man the second s נים אינשאי זה ועם לכלם אין בירא של היל א אירא אייאל ביה שיר שינו לי שיר אינו אייני אייני אייני אייני אייני איי motest will may no this had been been able of the state will be the start the state of the second the

(all states of the second

- Brander

100000

3-25-20

NUMBER OF

and a part of the

110000-000

margaretter the Station and and

100000358

And the state of a large state with the first provide the state and the state of th This part to make part in a right of the result of the state of the state of the state of the part of the or anyone the party of

to apply and the first of the last to be and the first state of the first of the fi The party of

All the second secon

Every provide the provide real provide real provide the provide real provide rea

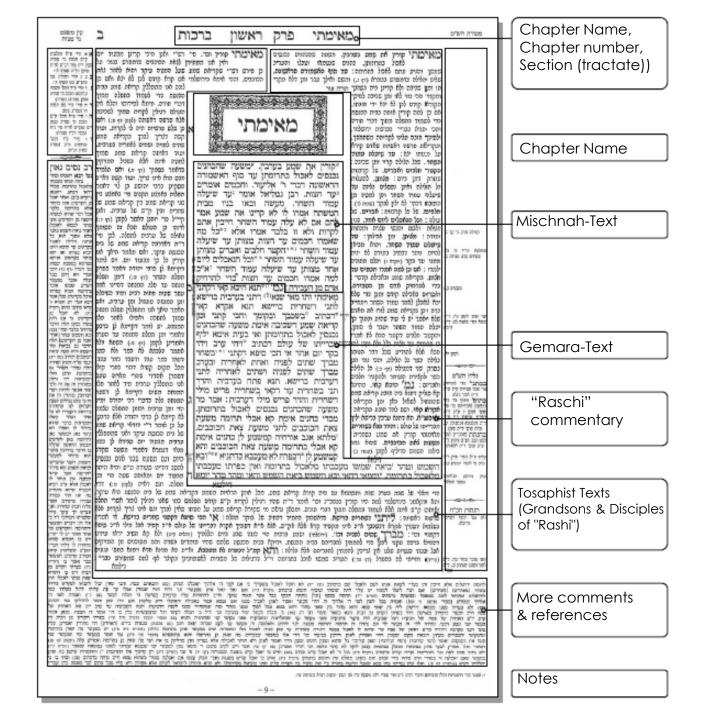
The second secon 743.773

שמי, שתים שהן את כבביב ושהים שהן אייב כתוין ביער העבי עיניר בחרין ונעל הבית נסנים בשיט העבי ירו לפגיטרי ונת לטד ירו של כעל הבית אם שנטיל מועטיל

21222

וסרניא העני חיים ונעל הבית פעור פטוט בעל הכיה אתייון אחיד ונוכן לתרך ייו של עד או שנטל מיזולי. וז והננים בעל הבית חויב ו והעני פטור

Orientalische Handschriften (bsb-muenchen.de)



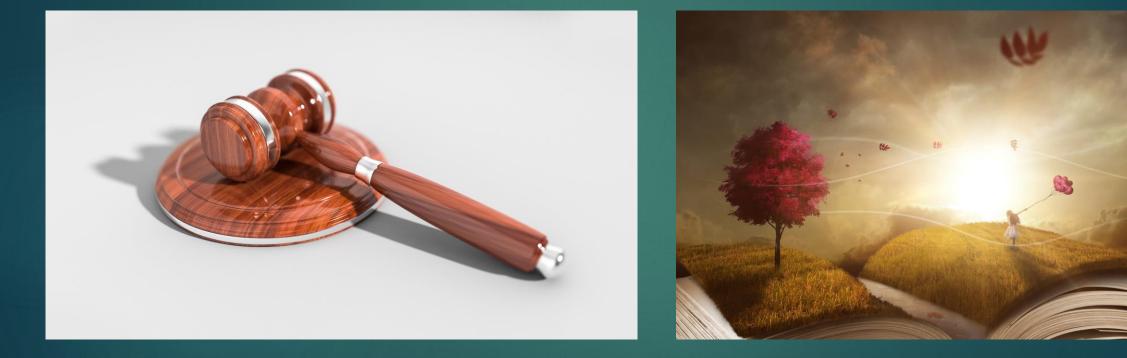
Sample page from the Babylonian Talmud

Midrash (hebr. research [in the Holy Scriptures])

- Provides a continuing commentary on particular portions of the Bible.
- Mostly anonymous editor of individual midrash works.
- Summary of views, anonymously passed down interpretations on verses of the Bible.
- Lacks the thoughtfulness and richness of the Talmudic discussions.
- All the midrashim combined are only a fraction of the size of the Babylonian Talmud.
- Differentiation between "halakhic" (law-interpreting) and "aggadic" (narrative) midrashim
- In Jewish worship, the Midrash serves no function. It is, nevertheless, studied and read by a large number of Jews, as is the Talmud.

Halakhah and Aggadah

are the two basic categories into which rabbinic literature can be divided.



Halakhah ("going" or "way")

- Contains the summary of normative decisions that result from the discussions of the rabbis.
- Is not static and is subjected to continuous modifications over the course of history.
- Halakhic exegesis is more traditionally bound.
- The Halakhah must adjust to constantly changing circumstances through time - continuous adapting process.

AGGADAH (also Haggadah, hebr. or aram.: "telling")

- All non-legal subjects of the traditional rabbinical literature.
- Date of origin: Completion of the biblical canon into the 10th century AD.
- Language partially Hebrew, Aramaic and incorporates many loanwords derived from Latin, Greek and Persian.
- The Aggadah has no direct impact on the practical life and is not so strictly normed as the Halakhah.



AGGADAH SCHEL PESSACH

- A collection of the liturgical texts for the Jewish family holiday at the beginning of the eight-day passover.
- The most published Hebrew book since the invention of printing.
- More than 2500 editions since 1480 AD.

The Sarajevo Haggadah, the Oldest Sephardic Haggadah Circa 1350 Allory of Information

Halakic Midrashim

Refer to the legal portions of the Pentateuch.

They have their own titles: Mekilta, Sifra and Sifre and a few other works

Aggadic Midrashim

- Collection of theological doctrines, legends, parables, sermons, and scriptural explanations (unless relating to the interpretation of the law).
- There are minor collections such as the midrash on the sayings of Solomon (midrash mischle), midrash on the Psalms (midrash tehilim), and pesitka.
- Midrash rabbah (the great midrash)

PESITKA (hebr. and aram.: "Section"

- Jewish homilies on certain sections from the Prophets, which are recited in the synagogue on feast days and on certain Sabbaths, following the relevant Pentateuch passage.
- Two Pesitka Collections:
 - Pesitka de rab Kahana (Pesitka of Rabbi Kahana).
 - Pesitka rabbati (Great Pesitka)

Midrash Rabba (the great Midrash)

- Contains 10 parts, the first five of which deal with the Five Books of Moses and the rest with the five bliblical books (megilot, scrolls): Song of Songs, Ruth, Lamentations of Jeremiah (Threni rabba or Eka rabba), Solomon and Esther.
- Edited at different times
- Diverse material (explanations, ethical principles, popular parables).
- Biblical accounts are often extended, thoughts are often added by particles (conjunctions and prepositions)

TARGUMIM (hebr.: [Bible] "Translation")

- term for the Aramaic translations of the Old Testament written in antiquity and the early Middle Ages.
- ► 1. Targum Onkelos
- 2. Targum Yerushalmi (Jerusalem targum)
- ▶ 3. Targum Jonathan
- ► 4. Haglographic Targumim

1. Onkolos Targum

- Named after the author Onkelos (Hebrew form of the Greek name Akylas), identity not exactly clear
- probably 2nd/3rd century A.D. originated in Babylon
- Was recited in the synagogue until the Middle Ages every Sabbath after the original text of the respective Torah portion of the week.

Abraham's Pentateuch with Targum and Rashi's commentary (1325-1349 CE)



Digitised Manuscripts (bl.uk)

2. Targum Jeruschalmi (Jerusalem Talmud)

- Richer than the Targum Onkelos, since it is strongly paraphrased.
- There is another fragmentary Targum Yerushalmi II, which reached its final form in the 7th century AD.

3. Targum Jonathan

Probably written in the 4th century A.D. Aramaic translation of the prophetic books of the Old Testament that originated in Babylonia.

Author: Jonathan Ben Usiel

ארי אמרו האכר הוה רביא חיים מנלבא שמיה ולח הבילמיכנה ואידריז נימר ליה מיתרביא ויעכר בישתא: וירא:וחזא רוך ארי עבדוה י אלחשיז ופבר רוך ארי מיתרביא ואמר דוך לעבדוהי מיוערביא ואמרן מית: ויקס: וקס דוך מארעא ין ומשאושף ושני כמותיה ועללבית + מקרשאריה וסניד ואתאלביתיהושא וסאיצ ושויאו ליה לחמוא ואכל: ויאמרו ואמרן עברוהי ליה מה פתבמאהדיז רעברת עדררביא היים צמיתובכיה וכדמיה רבוא המתואכלת לחמאי ויאמר: ואמר בעדרביא הייס צמית ובכית ארי אמרית מא ודערילמא ט יתרחם עלימון קרסיי ויחי רביאו ועונה: וכען מית למה דנו אנה צם האולול לאתכותיה עוד אנא איזללותיהות

את עבדתא בסתרא ואנא אעביר ית פתגמיא הדין חדסכל ישראלב והדם שמשאי רואמר ואמרדוד לבונן חבית אדם יי ואמר נונן לדוך אפיי אעבר חובר ולחתמות: אפט: ברט ארימופתה פתחתא פומא דסכאי עמיה ליי בפתנמא הליז אף ברא דאתליד לך מומה ימטה: וילךויאל כהן לביתיה ותבר יג יתרביא דילורת אית אוריה לרור ואיטעא: ויבחש, ובעאדוך רחמין מין חדם ויג עלרביא וצס לוך צומא ועל ובת ושכיב על , ארעחי ויקמו: וקמיושבי ביתיה / עלוהי לאקטותיה מו ארעא ולחאבא ולח אכל עמהון לחמא: ויהי: והוה ביומא שביעאה ומית רביא ורחילו עבדי דוד לחואה ליה ארי מיוררכא

SSERI JII. 51

Targum Jonathan (Mosseri III.51) Targum Jonathan, 2 Samuel 12:8–30. **Date of Creation:** 6th-19th century

Collected 1909–1912 from Fustat, Egypt, by Jacques (Jack) Mosseri and given by the Mosseri family to Cambridge University Library on long-term loan in 2006; <u>Cairo Genizah</u> : <u>Targum Jonathan (cam.ac.uk)</u>

4. Haglographic-Targumim

A) Targum to the books of Chronicles originated between the 5th and the 10th century A.D.

B) Targum sheni (hebr.: second Targum [to the book of Esther]

- completed around 1200 A.D.
- can be considered as a collection of legends on the Esther story, approximately parallel to the Midrash Esther

The style of rabbinic writings

- Style of a debate rather than a proclamation
- Protocolls of oral discussions among several personalities in the academies and also in the court.
- Each quoted post is originally from an oral context (the court or a discussion).
- MIDDOT (Rules)
- The seven rules of Hillel
- The thirteen rules of Yishmael
- ▶ The 32 rules of R. Eleiezer
- In principle, a distinction must be made between halakhah and aggadah.

SEFER YETZIRAH (also Onjot de Awraham awinu; hebr. book of Formation, or Book of Creation)

- Anonymous work of Jewish mysticism (Kabbalah).
- Originated between the 3rd and 6th century in the Orient.
- The oldest document of Jewish gnosis in the Hebrew language.
- Unknown author influenced by Pythagoreanism, which deals with the relationship of numbers and letters to creation.

Title Page of Sefer Yetzirah, Mantua, Italy, 1562



SEFER YETZIRAH

- The most difficult work to interpret in Hebrew literature.
- Numerous authors, and not only Kabbalists, have written commentaries on this work:
 - Sa'adja Gaon (892-942), Sabbatai Donnolo (Italy, 913-982), Jehuda Ben Barsilai (b. 1070 in Barcelona), and others.

Title Page of Sefer Yetzirah, Mantua, Italy, 1562



<u>Yetzirah - Sefer Jecira – Wikipedie (wikipedia.org)</u>

Hekhalot literature

- Collective name for a number of anonymous writings dealing with the heavenly halls and palaces (hechalot).
- The most ancient texts of Jewish mysticism
- Originated in the Talmudic era (2nd 6th AD) in Israel
- Also known as Merkawa mysticism
- The heroes that appear as speakers in the various depictions are Mishnah teachers, especially Rabbi Akiba, Rabbi Ishmael and their students.
- There are many different Hechalot writings such as Hechalot sutreti (The Small Hechalot), Hechalot rabbi (The Great Hechalot), Pirkej Shira (Love Sections), etc.

Take Home Message

- In rabbinic Judaism, the scriptures cannot be understood without the oral Torah.
- Rabbinic Judaism must be understood in its historical context.
- In general, a distinction must be made between Halakha and Haggadah in rabbinical literature.





Q and A with christiane jurik

Questions

- why would a Christian want to study rabbinic literature? Why is it important?
- 2. What role played the Pharisees and the Sadduzes for rabbinical Judaism?





Attachement

Dead Sea Scrolls (Qumran Crave Scrolls)

- Term for the leather and papyrus scrolls written in Hebrew (to a lesser extent also in Aramaic and Greek) that have been found in earthen jars in the caves of Wadi Qumran (at the northwest end of the Dead Sea) since 1947.
- Ca. 300 BC 100 AD.
- Writings of a Jewish community or sect that led a hermit-like life



1. The Great Isaiah Scroll



Column 32 and 33 from the great Isaiah scroll of Qumran (1QJesA / 2nd centu BC). The photo shows the text of Isaiah chapter 39,8 - 40,1 (right column) and chapter 40, 2-28 (left column). <u>Schrein des Buches (israelmagazin.de)</u>



2. Isaiah Scroll



<u> 1QIsa b - Kleine Jesajarolle – Wikipedia</u>

3. Rules of Community Scroll

Terms of use X

ments total (closed alcorated along \$1.00 \$1.00 are menter hears rappe and a part \$1 \$2. Access on the second second, and we're אל גם ארירטי ב לאפשי קיפורה. הגורל ירוני קיציל א ANALYS WE STATE STATE ANALYS WILL TRANSPORT TO WORK STATE STATE AND and some new court man parents merurper uniter sine seas part tor מייני בניין רעו אשראלי אייני איניים אייניים man and in the second second a second senare recent from the mount with senare NEW HEALT AND A LOW AND A and over an dealer and part of the

> waren hard an a wat a bear the second and and and the second second AND AND AND ADDRESS BARNAS and the state was been une to be the WHEN BOLD BE STONED WE READ AND superior state second party states the line we are build by and מציל מוכבל אי נווע ישקארי וווכ בעות וישיעיף THE NEW ART END THE SAME MARKING and sector sector as sector when the and man and man way have the and home way well and a mar property of the service of the services man new lo gundance of wash NAMES OF BRIDE

> > Cal D

IN DEALS your Side of the Badare scores deal from Strends Ba such your brance BATACLARD BAD, BIADLA RACIAL BUARDAN BARA BARA BARAS MANY PARA ביי שייתו שנוע אונינו צווין ווייה לף ביינוי (לוגן הנקואת אולי צווים או גייים ויי אניינג אבערטינע ואיזיד ארט איני לאינ איין אייני איינע אויינע אויינע איינע איינע איינע איינע איינע איינע איינע store more and the serie be and by the series and the more more than Barriel Stream address from relation and with some par barriers where a gray for warnance אות ללה שים שיומנו איריא היווים עיניים לנוף של בוויץ יביה לא אות יליו ילבלים מנים שינה ביות שינה שינה מייני ביו בכשי אומית בל למשות ביל איניר ביום ATTACAST CALLAR PARALLA OF THE CALCULATE MALE THE METERS THE ACTOR לייום ויים אים מענה ועים איינהיי ליינימני מיימור מרכה טומו אבטינה ייניאנ When Do Just, falses draws also have been been finder als have any איינינים השינה אייניים אייניים אייניים אייניים אייניים אייניים באייינים אייניים אייניים אייניים אייניים אייניים

בילופי מינות ציל הכירה המכבור עיר היהלינו הירשהובר שילובה יויף ליה ארשי ליייי לאול ne upon som som pre se anteres after menerale bere som fin super arge ייוחים עליון ומנט לה באני ענוגר אינו איני איני לה אייויי ער יום באנ יאניי לא more made white the water of stars and an same one book over the sime second אבל מומי מיך לה מות כביום בוכה מינה כל לה יותר אנה לה ייצוע כל אייינג ועניין שאייי נואייין געועיט לאייינא געוייני געוייני אייינאי איייער אייי אייינאי אייינא דייינן רדע ייטינית מאונה ליים ונבולע ברים לב יציע בריביו אותר אינו Ward and and the West and and the 2424 11/2 VAN

11 The Israel Museum, Jerusalem, The Community Rule

ביור דיש נוגד אי אין אין אינטן שלפה וליישים עשד לעיף אוויאיז איים ביורים לאווי ביי איישי איישי איישי און אייטי איין איישיא אייש Invested investment was supported in the same ways and the same state and בליע רבינה אישרים איניים איניים אישריי עוויין אישרי אישרי איניים איניים איניים איניים איניים איניים איניים איני AND A DESCRIPTION OF A יאראי ובביין בער הבין אישי לעי "ביד ול נביב לשווב של יינאי יוב יותר Argan are pendel course managers one agai proto the proto the new period. ייי נוייד ואים לעים ריביים ילוגי בער של נוכבי בקים אומיי יש לעובי ליים איני איני שיש רבור והילה איש האליים ויש מנום לא עו לא היוש האלי איבים איני the start and an an and many much live that area and fail for week draw that the and a grant of many reach the base for the state of the set of a state of BUS Grands Singleter structures was also under their state party adders ארבים שינושים לשיבים להריות שייין הלינהים שינים שייים שינו שינים שינושי ליונה א החוצה אני כילי כין פריטי אייז אי אשונה מכיר יבים אייז אייז אי וי דיי אינה מהל הנאשות היינו בצא שיוה יעון איש ולביה להינה על א צובאי הלהינוא אמעירכי שריביל לקביל את במויבא עוש יש איש או וייל מגרטי בחינה שלוי שווה בהייזה לעירה אראה בער מאבלי איים רבא מויאי שראי בעווים

Cei30 Calls prosend by 11 12 7 8 8 4 5 2 4 Google Rule of Community Scroll (1QS) | The Israel Museum, Jerusalem (imj.org.il) Rule of Community Scroll (1QS) • Qumran, Cave • 1st century BCE • Parchment • H: 24, L: 250 Government of cm Israel • Accession number: 96.83/208A-B

4. The commentary on Habakuk Scroll

►A scroll with the text of the prophet Habakkuk (1QpHab) from the 1st century BC was also discovered in the 1st cave. It is a verse-by-verse commentary of the first two chapters of this small prophetic book.

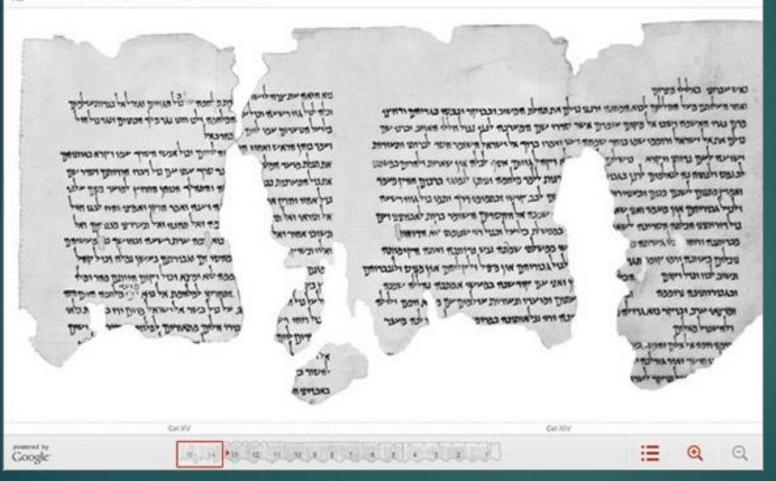


Habakkuk Pesher - Habakkuk Commentary -Wikipedia

5. The War Scroll

11 The Israel Museum, Jerusalem, The War Scroll

Terms shues X



The War of the Sons of Light against the Sons of Darkness Scroll (1QM) • Qumran, Cave 1 • 1st century BCE - 1st century CE • Parchment • H: 15-16; L: 279 cm • <u>The Hebrew</u> <u>University of</u> <u>Jerusalem</u> • Accession number: 96.84/210

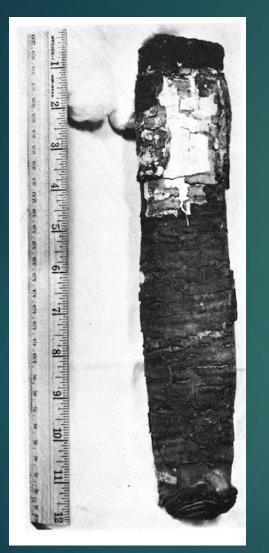
6. The Thanksgiving Scroll



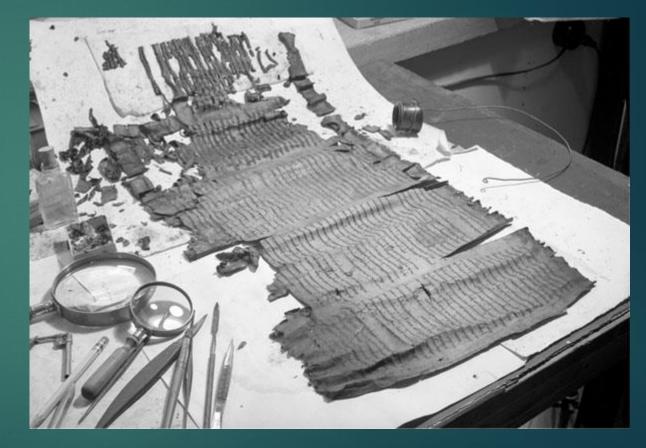
1QH^a Col.VIII (Sukenik) = Col.XVI (Puech). Note the sewing margin and the similar shape of the tears in the adjacent columns. The blank space at the end of the line divides between separate thanksgiving hymns, each of which opened with the formula: "I thank you, Lord."

orion.mscc.huji.ac.il/cave/megila4.shtml

7. The Genesis-Apocryphon

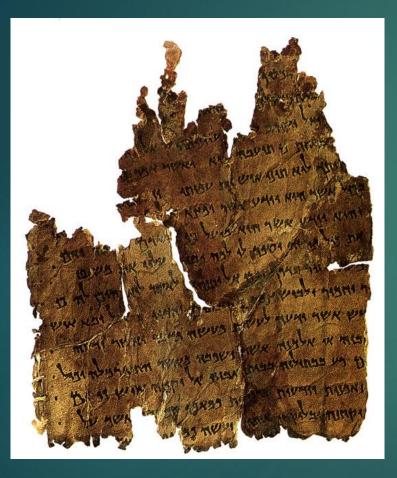


Genesis Apocryphon. 13 inches in length; 2.75 inches in width; widest point in the middle.



Genesis Apocryphon before unrolling; image source: Athanasius Yeshue Samuel, *Treasure of Qumran: My Story of the Dead Sea Scrolls* (Hodder and Stoughton, 1968), p. 165

8. The Damascus Document Scroll



The Damascus Document Scroll 4Q271 (4QD^f) damasc-b.jpg (543×640) (loc.gov)

Attachment II

Visiting the Treasury of the Israel Museum with Dr. Adolfo Roitman, curator of the Shrine of the Book (Scroll Museum in Jerusalem) and Irene Levit. See the original and world famous Great Dead Sea Isaiah Scroll (1QJesA) in the otherwise inaccessible vault.



Tiberias from a rabbinical view

Tiberias (Tveriah) - Israel (chabad.org): Tiberias from the Jewish point of view (rabbinic history)

Bibliography

Ben-Gurion, D., & Bransten, T. R. (1970). Memoirs: David Ben-Gurion (1st ed.). World Publishing Co.Jacobs, M. (1995). Die Institution des

- jüdischen Patriarchen. Mohr Siebeck.
- Christ, K. (2010). Geschichte der römischen Kaiserzeit: Von Augustus bis zu Konstantin (Beck's Historische Bibliothek). C.H.Beck.
- Josephus, F., & Michel, O. (2010). De bello Judaico. Wiss. Buchges.
- MacCoby, H. (1988). Early Rabbinic Writings (Cambridge Commentaries on Writings of the Jewish and Christian World, Series Number 3). Cambridge University Press.

Martini, & Talabardon. (2012, January). Bibelauslegung, jüdische. Deutsche Bibel Gesellschaft Academic.

https://www.bibelwissenschaft.de/wibilex/das-bibellexikon/lexikon/sachwort/anzeigen/details/bibelauslegung-

juedische/ch/8f87f0e1c37584807a05f31e139af016/

Prijs, L., & Fuks, L. (1978b). Hauptwerke der hebraischen Literatur: Einzeldarstellungen u. Interpretationen von Bibel u. Talmud bis zur zionist.

Moderne (Edition Kindlers Literatur Lexikon) (German Edition). Kindler.

Stemberger, Günter: Einleitung in Talmud und Midrasch, München 1992.

Wein, R. B. (2008). The Oral Law of Sinai: An Illustrated History of the Mishnah (1st ed.). Jossey-Bass.