



## Adult Ed Nov 11, 2007

# The Changing Moral Message of Judaism

### 10 Commandments, Exodus Version, 20:2-20:17

2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; <sup>3</sup>you shall have no other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. <sup>5</sup>You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, <sup>6</sup>but showing steadfast love to the thousandth generation\* of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day, and keep it holy. <sup>9</sup>For six days you shall labor and do all your work. <sup>10</sup>But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. <sup>11</sup>For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbor.

17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

**A slightly different version appears in Deuteronomy 5:6-21**

### By Religious Denomination:

Commandment	Jewish	Protestant	Catholic / Lutheran / New Church
I am the Lord your God	1	1	1
You shall have no other gods before Me	2	1	1
You shall not make for yourself an idol	2	2	1
You shall not make wrongful use of the name of the Lord your God	3	3	2
Remember the Sabbath day, and keep it holy	4	4	3
Honor your father and your mother	5	5	4
You shall not murder	6	6	5
You shall not commit adultery	7	7	6
You shall not steal	8	8	7
You shall not bear false witness against your neighbor	9	9	8
You shall not covet your neighbor's wife	10	10	9
You shall not covet your neighbor's house.	10	10	10

**Note:** The Roman Catholic version uses 'You shall not Kill' instead 'You shall not murder'

### Exodus 32:

**1** And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.' **2** And Aaron said unto them: 'Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.' **3** And all the people broke off the golden rings which were in their ears, and brought them unto Aaron. **4** And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf; and they said: 'This is thy god, O Israel, which brought thee up out of the land of Egypt.' **5** And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said: 'To-morrow shall be a feast to the LORD.' **6** And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to make merry.

**25** And when Moses saw that the people were broken loose--for Aaron had let them loose for a derision among their enemies-- **26** then Moses stood in the gate of the camp, and said: 'Whoso is on the LORD'S side, let him come unto me.' And all the sons of Levi gathered themselves together unto him. **27** And he said unto them: 'Thus saith the LORD, the God of Israel: Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.' **28** And the sons of Levi did according to the word of Moses; and **there fell of the people that day about three thousand men.**

### **Numbers 31:**

**1** And the LORD spoke unto Moses, saying: **2** 'Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.' **3** And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the LORD'S vengeance on Midian.'

**14** And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, who came from the service of the war. **15** And Moses said unto them: 'Have ye saved all the women alive? **16** Behold, these caused the children of Israel, through the counsel of Balaam, to revolt so as to break faith with the LORD in the matter of Peor, and so the plague was among the congregation of the LORD. **17** Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. **18** But all the women children, that have not known man by lying with him, keep alive for yourselves.'

### **1 Samuel Chapter 15**

**1** And Samuel said unto Saul: 'The LORD sent me to anoint thee to be king over His people, over Israel; now therefore hearken thou unto the voice of the words of the LORD. **2** Thus saith the LORD of hosts: I remember that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. **3** Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'

**7** And Saul smote the Amalekites, from Havilah as thou goest to Shur, that is in front of Egypt. **8** And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. **9** But Saul and the people spared Agag, and the best of the sheep, and of the oxen, even the young of the second birth, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was of no account and feeble, that they destroyed utterly.'

**10** Then came the word of the LORD unto Samuel, saying: **11** 'It repenteth Me that I have set up Saul to be king; for he is turned back from following Me, and hath not performed My commandments.' And it grieved Samuel; and he cried unto the LORD all night.'

**22** And Samuel said: 'Hath the LORD as great delight in burnt-offerings and sacrifices, as in hearkening to the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. **23** For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and Teraphim\*. Because thou hast rejected the word of the LORD, He hath also rejected thee from being king.'

\**Teraphim* are believed to have been a form of idol, possibly mummified human heads made from first born male adults. When treated in a certain mystical manner, they were believed to be capable of speech.

### **Rabbi Hillel (Mishnah) Circa 73 BCE to Beginning of 1<sup>st</sup> Century CE:**

“If I am not for myself, who will be for me? If I am not for others, what am I? And if not now, when?”

“Do not do to others what you would not have them do to you.”

“He who refuses to learn deserves extinction.”

“Because you have drowned others, you were drowned...and in the end, those who drowned you will be drowned.”

"What you yourself hate, don't do to your neighbor. This is the whole law; the rest is commentary. Go and study."

### **Sermon on the Mount**

When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him.

He began to teach them, saying:

"Blessed are the poor in spirit, 4 for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, 7 for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you (falsely) because of me.

Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you.

"You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot.

You are the light of the world. A city set on a mountain cannot be hidden.

Nor do they light a lamp and then put it under a bushel basket; it is set on a lamp stand, where it gives light to all in the house.

Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.

"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill.

Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place.

Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven.

I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven.

"You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.'

But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna.

(Raqa or Raca was a term of reproach used by the Jews of our Savior's time, meaning "worthless.")

Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift.

Settle with your opponent quickly while on the way to court with him. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison.

Amen, I say to you, you will not be released until you have paid the last penny.

"You have heard that it was said, 'You shall not commit adultery.'

But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart.

If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna.

And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna.

"It was also said, 'Whoever divorces his wife must give her a bill of divorce.'

But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery.

"Again you have heard that it was said to your ancestors, 'Do not take a false oath, but make good to the Lord all that you vow.'

But I say to you, do not swear at all; not by heaven, for it is God's throne;

nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King.

Do not swear by your head, for you cannot make a single hair white or black.

Let your 'Yes' mean 'Yes,' and your 'No' mean 'No.' Anything more is from the evil one.

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well.

If anyone wants to go to law with you over your tunic, hand him your cloak as well.

Should anyone press you into service for one mile, go with him for two miles.

Give to the one who asks of you, and do not turn your back on one who wants to borrow.

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust.

For if you love those who love you, what recompense will you have? Do not the tax collectors do the same?

And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect.

### **Essenes:**

Scholars used to wonder who Jesus was quoting as saying, "Love your neighbor and hate your enemy." It is not in the Scriptures, and the rabbis of Jesus' time did not teach this. The Dead Sea Scrolls finally gave an answer by revealing that one group of Jesus' contemporaries, the Essenes, took an oath twice each day to "to hate forever the unjust and to fight together with the just." They referred to themselves as the "Sons of Light" who shared an "eternal but concealed hatred of the men of the Pit," as they awaited the Day of Vengeance — the great war when they would destroy the "Sons of Darkness."

### **Sadducees and Pharisees:**

**Sadducees-** The sect of the Sadducees was founded in the 2nd century BCE, possibly as a political party, and ceased to exist sometime after the 1st century CE. The Hebrew name, Tsdoki, indicates their claim that they are the followers of the teachings of the High Priest Tsadok, often spelled Zadok, who anointed Solomon king at the start of the First Temple Period.

Possibly, Sadducees represent the aristocratic clan of the Hasmonean high priests, who replaced the previous high priestly lineage that had allowed the Syrian Emperor Antiochus IV Epiphanes to desecrate the Temple of Jerusalem with idolatrous sacrifices and to martyr monotheistic Jews. The Jewish holiday of Hanukkah celebrates the ousting of the Syrian forces, the rededication of the Temple, and the installment of the new Hasmonean priestly line. The Hasmoneans ruled as "priest-kings", claiming both titles high priest and king simultaneously, and like other aristocracies across the Hellenistic world became increasingly influenced by Hellenistic syncretism and Greek philosophies: presumably Stoicism, and apparently Epicureanism if the Talmudic tradition criticizing the anti-Torah philosophy of the "Apikorsus" (i.e., Epicurus) refers to the Hasmonean clan qua Sadducees. Like Epicureans, **Sadducees rejected the existence of an afterlife, thus denied the Pharisaic doctrine of the Resurrection of the Dead.**

**Pharisees-** The Pharisees were, depending on the time, a political party, a social movement, and a school of thought among Jews that flourished during the Second Temple Era (536 BCE–70 CE). The word Pharisees comes from the Hebrew *parushim* from *parush*, meaning "separated", that is, one who is separated for a life of purity.

At first the values of the Pharisees developed through their sectarian debates with the Sadducees; then they developed through internal, non-sectarian debates over the law as an adaptation to life without the Temple, and life in exile, and to a more limited degree, life in conflict with Christianity. These shifts mark the transformation of Pharasaic to Rabbinic Judaism.

One belief central to the Pharisees was shared by all Jews of the time: monotheism. This is evident in the practice of reciting the Shema, select verses from the Torah, at the Temple and in synagogues. The Shema begins with the verses, "Hear O Israel, the Lord is our God; the Lord is one. You shall love the Lord your God with all your heart, with all your soul, and with all your might." According to the Mishna, these passages were recited in the Temple along with the twice-daily Tamid offering; Jews in the diaspora, who did not have access to the Temple, recited these passages in their houses of assembly (in Hebrew: "batei kneset"). According to the Mishnah and Talmud, the Men of the Great Assembly instituted that Jews both in Judea and in the diaspora were required to pray three times a day (morning, afternoon and evening), and include in their prayers a recitation of these passages in the morning ("Shacharit") and evening ("Ma'ariv") prayers.

Fundamentally, the Pharisees continued a form of Judaism that extended beyond the Temple, applying Jewish law to mundane activities in order to sanctify the every-day world. This was a more participatory (or "democratic") form of Judaism, in which rituals were not monopolized by an inherited priesthood but rather could be performed by all adult Jews individually or collectively; whose leaders were not determined by birth but by scholarly achievement. In general, the Pharisees emphasized a commitment to social justice, belief in the brotherhood of mankind, and a faith in the redemption of the Jewish nation and, ultimately, humanity. Moreover, they believed that these ends would be achieved through halakha ("the way," or "the way things are done"), a corpus of laws derived from a close reading of sacred texts. This belief entailed both a commitment to relate religion to ordinary concerns and daily life, and a commitment to study and scholarly debate.

Pharisaic wisdom was compiled in one book of the Mishna, *Pirke Avot*. The Pharisaic attitude is perhaps best exemplified by a story about Hillel the Elder, who lived at the end of the 1st century BCE. A man once challenged the sage to explain the law while standing on one foot. Hillel replied, "That which is hateful to you, do not do to your neighbor. That is the whole Torah; the rest is commentary. Go and study it."

### **Acts 23: Paul divides the Sanhedrin.**

But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning

the hope and resurrection of the dead I am being judged!” And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. For Sadducees say that there is no resurrection; and no angel or spirit; but the Pharisees confess both. Then there arose a loud outcry. And the scribes of the Pharisees’ party arose and protested, saying, “We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God.”