

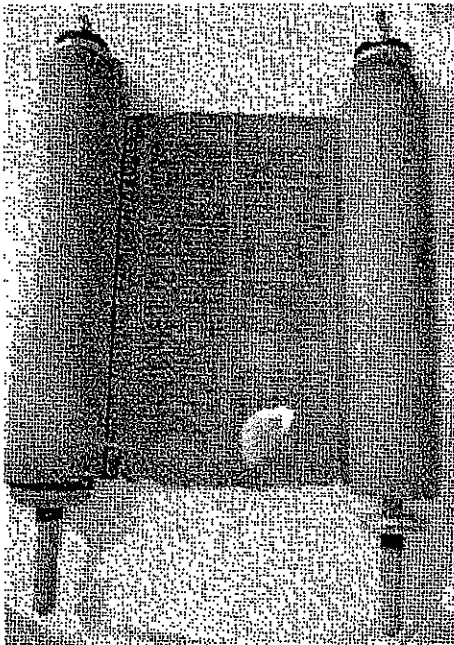
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# The Ancient Hebrews and Judaism

## Resource Packet

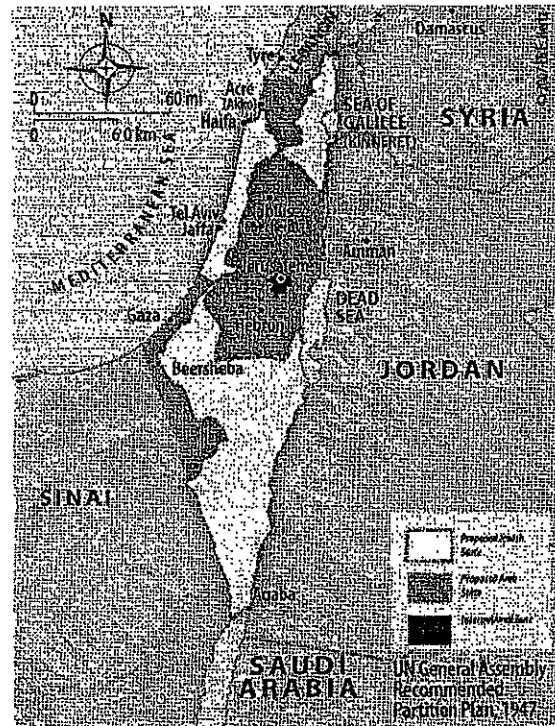


The Torah, holy book of Judaism

*In this chapter, we will learn about a small group of people that had a huge impact on the development of Western Civilization: the Ancient Hebrews. In chapter 11, you will read about several influential Hebrew leaders. In chapter 12, you will read about the religion they created and how it was preserved and passed down to future generations. Finally, we will explore the contemporary conflict between Israel and Palestine, which has its roots in ancient Canaan.*

### Essential Questions:

- How does religion influence societies?
- Why do countries govern themselves differently?
- Why do governments collapse?
- What conditions lead to rebellion?



The Holy Land, Israel/Palestine (1947)

Textbook:

Chapter 11- "The Ancient Hebrews"

Chapter 12- "The Struggle to Preserve Judaism"

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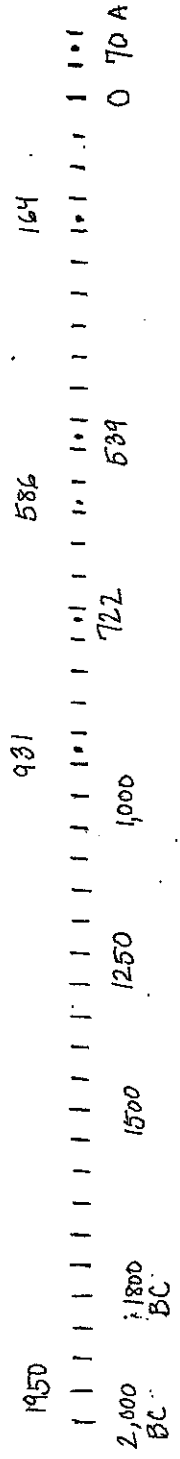
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## The Ancient Hebrews Timeline

On the timeline, neatly label these events:

- |  |  |
|--|--|
| <p>1950 BC – Abraham moves to Canaan<br/>         1800 BC – Hebrews move to Egypt<br/>         1250 BC – “The Exodus” – Hebrews leave Egypt<br/>         1000 BC – David creates the Kingdom of Israel<br/>         931 BC – Israel splits in half</p> | <p>722 BC – Assyrians conquer Israel<br/>         586 BC – Babylonians conquer Jerusalem<br/>         539 BC – Persians conquer Israel<br/>         164 BC – Jews drive Greeks out of Jerusalem<br/>         63 BC – Romans conquer Israel<br/>         70 AD – Romans destroy Jerusalem</p> |
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**Vocabulary:**

Hebrews-

Judaism-

Torah-

Clan-

Monotheism-

Covenant-

Prophet-

Exodus-

Diaspora-

Rabbi-

Talmud-

Hanukkah-

Gentile-

Synagogue-

## Ch. 11 Questions

1. During what years did Hebrew civilization thrive?
2. What are the descendants of Hebrews known as today?
3. Describe Abraham's movement from Ur to Canaan. Include when he did it, how he did it, who was with him, and why he moved.
4. According to Jewish belief, what was God promising by changing Abram's name to Abraham?
5. Describe the story behind Abraham's "almost sacrifice" of his son Isaac.

6. What was the Exodus? Include what the word means, who led it, why it came about, and how it was done.)

7. What are the 10 Commandments? Who received them? Where?

8. Why did David fight Goliath? What was one result of Goliath's defeat?

9. What two kingdoms did David unify?

10. What was the Ark of the Covenant?

11. What was Solomon's greatest accomplishment?

12. How did Solomon get the temple in Jerusalem built? Why did this anger some people?

13. Describe how the kingdom of Israel broke apart.

sons (Gen 12: 3; 18: 18; 22, 18). of whom the Messiah, mankind's greatest blessing, will eventually be born (Gal 3: 8).

Frequent references to Genesis are found in the New Testament. Christ becomes the antithesis of Adam: sin and death comes to mankind through Adam, justification and life through Jesus Christ (Rom 5: 12, 17ff). Noah's ark becomes the symbol of the church, by which men are saved from destruction through the waters of baptism (1 Pt 3: 20ff). Abraham's faith is the model for all believers; the sacrifice of his son Isaac typifies the sacrifice of Christ, son of the Father. The liturgy, too, relates the persons of Abel, Abraham and Melchizedek to Christ in his act of sacrifice.

- The Book of Genesis is divided as follows:
  - The Primeval History (1, 1-11, 26).
  - The Patriarch Abraham (11, 27-25, 18).
  - The Patriarch Isaac and Jacob (25, 19-36, 43).
  - Joseph and His Brothers (37, 1-50, 26).

### 1: The Primeval History CHAPTER 1

**First Story of Creation.\*** 1 In the beginning, when God created the heavens and the earth, 2 the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters. 3 Then God said, "Let there be light," and there was light. 4 God saw how good the light was. God then separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day.

6 Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: 7 God made the dome, and it separated the water above the dome from the water below it. 8 God called the dome "the sky." Evening came, and morning followed—the second day.

9 Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. 10 God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. 11 Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: 12 the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. 13 Evening came, and morning followed—the third day.

14 Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome

of the sky, to shed light upon the earth." And so it happened: 16 God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. 17 God set them in the dome of the sky, to shed light upon the earth, 18 to govern the day and the night and to separate the light from the darkness. God saw how good it was. 19 Evening came, and morning followed—the fourth day.

20 Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: 21 God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was. 22 and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas, and let

of the sky, to shed light upon the earth." And so it happened: 16 God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. 17 God set them in the dome of the sky, to shed light upon the earth, 18 to govern the day and the night and to separate the light from the darkness. God saw how good it was. 19 Evening came, and morning followed—the fourth day.

the birds multiply on the earth." 23 Evening came, and morning followed—the fifth day.

24 Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: 25 God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. 26 Then God said, "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

27 God created man in his image, in the divine image he created him; male and female he created them.

28 God blessed them, saying, "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea; the birds of the air, and all the living things that move on the earth." 29 God also said, "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; 30 and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened.

31 God looked at everything he had made, and he found it very good. Evening came, and morning followed—the sixth day.

### CHAPTER 2

1 Thus the heavens and the earth and all their array were completed. 2 Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. 3 So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.

4 Such is the story of the heavens and the earth at their creation.

**Second Story of Creation.\*** At the time when the LORD God made the earth and the heavens— 5 while as yet there was no field shrub on earth and no grass of the field, had sprouted— 6 the LORD God had sent a rain upon the earth and there was no man to till the soil, 6 but a stream was welling up out of the earth and was watering all the surface of the ground— 7 the LORD God formed man out of the clay of the ground\* and blew into his nostrils the breath of life, and so man became a living being.

8 Then the LORD God planted a garden in Eden\* in the east, and he placed there the man whom he had formed. 9 Out of the ground, the LORD God made various trees grow that were

delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad. 10 A river rises\* in Eden to water the garden; beyond there it divides and becomes four branches. 11 The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. 12 The gold of that land is excellent; bdellium and lapis lazuli are also there. 13 The name of the second river is the Gihon; it is the one that winds all through the land of Cush. 14 The name of the third river is the Tigris; it is the one that flows east of Assyria. The fourth river is the Euphrates.

15 The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it. 16 The LORD God gave man this order: "You are free to eat from any of the trees of the garden. 17 Except the tree of knowledge of good and bad: From that tree you shall not eat; the moment you eat from it you are surely doomed to die."

18 The LORD God said: "It is not good for the man to be alone; I will make a suitable partner for him." 19 So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the

man to see. 20 But the man gave no name to any of them. 21 Then the LORD God took the man to the Garden of Eden, and he placed him there to cultivate and care for it. 22 The LORD God made the man a helper fit for him, out of the ground he made various wild animals and various birds of the air, and he brought them to the man to see. 23 But the man gave no name to any of them. 24 Then the LORD God said: "It is not good for the man to be alone; I will make a suitable partner for him." 25 So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see. 26 But the man gave no name to any of them. 27 Then the LORD God said: "I will make a helper fit for the man, out of one of his ribs." 28 So the LORD God made the man a helper fit for him, out of the ground he made various wild animals and various birds of the air, and he brought them to the man to see. 29 But the man gave no name to any of them. 30 Then the LORD God said: "I will make a helper fit for the man, out of one of his ribs." 31 So the LORD God made the man a helper fit for him, out of the ground he made various wild animals and various birds of the air, and he brought them to the man to see. 32 But the man gave no name to any of them.

1. 26. Man's ribs presented as the climax of God's creative activity; he resembles God primarily because of this dominion God gives him over the rest of creation.

2. 4b-25: This section is chiefly concerned with the creation of man; it is much older than the narrative of Gen 1: 1-2: 4b. Here God is depicted as creating man before the rest of his creatures, which are made for man's sake.

2. 7: God is portrayed as a potter molding man's body out of clay. There is a play on words in Hebrew between 'dawn' (men) and 'dawn' (ground). Being literally 'soil' (men) and 'dawn' (ground) as the name of a region in southern Mesopotamia; here, man is derived from the Sumerian word 'dawn', 'fertile plain'. A simile-sounding Hebrew word means 'dawn'; the garden in Eden could therefore be understood as the 'garden of dawn', so that through the Greek version, it is now known also as 'paradise'. Literally, a 'pleasant park'.

2. 10-14: Pishon: In flood to overflow; its banks. Beyond there, as one travels upstream, branches: literally, 'heads' (Gen 10: 1-10). The Tigris and the Euphrates join with two other streams to form a single river: The land of Cush here and in Gen 10: 8, is not Ethiopia (Nubia) as elsewhere, but the region of the Kasites east of Mesopotamia.

1. 6: In ancient Israel, a day was considered to begin at sunset. According to the highly artificial literary structure of Gen 1: 1-2: 4a, God's creative activity is divided into six days to teach the sacredness of the sabbath rest on the seventh day in the Israelite religion (Gen 2: 2b).

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10 man; he saw what he would call them; whatever the man called each of them would be its name. 20 The man gave names to all the cattle, all the birds of the air, and all the wild animals, but none proved to be the suitable partner for the man.

21 So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. 22 The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, 23 the man said: "This one at last is bone of my bones and flesh of my flesh; she shall be called 'woman,' for out of her man this one has been taken."

24 That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. 25 The man and his wife were both naked, yet they felt no shame.

CHAPTER 3

The Fall of Man. 1 Now the serpent was the first of all the animals that the Lord God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" 2 The woman answered the serpent: "We may eat of the fruit of the tree in the middle of the garden that God said: 'You shall not eat it or even touch it, lest you die.' 4 But the serpent said to the woman: 'You certainly will not die! 5 No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know.' What is good and what is bad? 6 The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it. And she also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

8 When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden. 9 The Lord God then called to the man and asked him, "Where are you?" 10 He answered, "I heard you in the garden, but I was afraid, because I was naked, so I hid myself." 11 Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" 12 The man replied, "The woman whom

you put here with me—she gave me fruit from the tree, so I ate it." 13 The Lord God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it." 14 Then the Lord God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; on your belly shall you crawl, and dirt shall you eat all the days of your life. 15 I will put enmity between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel."

16 To the woman, he said: "I will intensify the pangs of your childbirth; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master." 17 To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, all the days of your life you shall toil, and thorns and thistles shall bring forth to you as you eat of the plants of the field."

"Cursed be the ground because of you! In toil shall you eat its yield all the days of your life, and thorns and thistles shall bring forth to you as you eat of the plants of the field." 17 To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, all the days of your life you shall toil, and thorns and thistles shall bring forth to you as you eat of the plants of the field."

2. 23: There is a play on the similar-sounding Hebrew words ishshah (woman) and ishshah (her man, her husband). 2. 24: One body; literally, "one flesh"; classical Hebrew has no generic word for "body." The sacred writer stresses the fact that conjugal union is willed by God. 3. 8: The breezy time of the day; literally "the wind of the day." Or most days in Palestine a cooling breeze blows from the sea shortly before sunset. 3. 15: He will strike... at the heel: since the antecedent for he and his is the collective noun offspring, i.e., all the descendants of the woman, a more exact rendering of the sacred writer's words would be "They will strike... at their heels." However, later theology saw in this passage more than unending hostility between snakes and men. The serpent was regarded as the devil (Wis 2:24; Jn 8:44; Rev 12:9; 20:2), whose eventual defeat seems implied in the contrast between head and heel. Because "the Son of God appeared that he might destroy the works of the devil" (1 Jn 3:8), the passage can be understood as the firm promise of a Redeemer for fallen mankind. The woman's offspring there is primarily Jesus Christ.

19 By the sweat of your face shall you get bread to eat, until you return to the ground, from which you were taken; for you are dirt, and to dirt you shall return.

20 The man called his wife Eve, because she became the mother of all the living. 21 For the man and his wife the Lord God made leather garments, with which he clothed them. 22 Then the Lord God said: "See! The man has become like one of us; knowing what is good and what is bad! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever." 23 The Lord God therefore banished him from the garden of Eden, to till the ground from which he had been taken; from which he expelled the man, he stationed the east of the garden of Eden, and he stationed the cherubim and the fiery revolving sword to guard the way to the tree of life.

CHAPTER 4

Cain and Abel. 1 The man had relations with his wife Eve, and she conceived and bore Cain, saying, "I have produced a man with the help of the Lord." 2 Next she bore his brother Abel. Abel became a keeper of flocks, and Cain a tiller of the soil. 3 In the course of time Cain brought an offering to the Lord from the fruit of the soil, 4 while Abel, for his part, brought one of the best firstlings of his flock. 5 The Lord looked with favor on Abel and his offering, 6 but on Cain and his offering he did not. Cain greatly resented this and was crestfallen. 7 So the Lord said to Cain: "Why are you so resentful and crestfallen? 7 If you do well, you shall hold up your head; but if not, sin is a demon lurking\* at the door; his urge is toward you, yet you can be his master."

8 Cain said to his brother Abel, "Let us go out in the field." When they were in the field, Cain attacked his brother Abel and killed him. 9 Then the Lord asked Cain, "Where is your brother Abel?" He answered, "I do not know. Am I my brother's keeper?" 10 The Lord then said: "What have you done! Listen: Your brother's blood cries out to me from the soil. 11 Therefore you shall be banned from the soil that opened its mouth to receive your brother's blood from your hand. 12 If you till the soil, it shall no longer give you its produce. You shall become a restless wanderer on the earth." 13 Cain said to the Lord: "My punishment is too great to bear. 14 Since you have now banished me from the soil, and I must avoid your presence and become a restless wanderer on the earth, anyone may kill me at sight." 15 "Not so!" the Lord said to him. "If anyone kills Cain, Cain shall be avenged sevenfold." So the Lord put a mark\* on Cain, lest anyone should kill him at sight. 16 Cain then left the Lord's presence and settled in the land of Nod,\* east of Eden.

17 Cain had relations with his wife, and she conceived and bore Enoch. Cain also became the founder of a city, which he named after his son Enosh. 18 To Enosh was born Irad, and Irad became the father of Methusael, Methusael became the father of Mehujael, and Mehujael became the father of Lamech. 19 Lamech took two wives; the name of the first was Adah, and the name of the second Zillah. 20 Adah gave birth to Jabal, the ancestor of all who dwell in tents and keep cattle. 21 His brother's name was Jubal; he was the ancestor of all who play the lyre and the pipe. 22 Zillah, on her part, gave birth to Tubal-cain, the ancestor of all who forge instruments of bronze and iron. The sister of Tubal-cain was Naamah. 23 Lamech said to his wives:

"Adah and Zillah, hear my voice; wives of Lamech, listen to my utterance; I have killed a man for wounding me, a boy for bruising me." 24 If Cain is avenged sevenfold, then Lamech seventy-sevenfold.

25 Adam again had relations with his wife, and she conceived and bore Seth, saying, "The Lord has given me another son." 26 Seth also became the founder of a city, which he named after himself. 27 Adam lived 930 years; when he had reached that age, he died, and was buried in the land of Canaan. 28 His son Seth was born to him, and he was 70 years old when he was born. 29 Seth became the father of Enosh, and Enosh became the father of Kenan. 30 Kenan became the father of Mahalalel, and Mahalalel became the father of Jared. 31 Jared became the father of Enoch, and Enoch became the father of Methuselah. 32 Methuselah became the father of Lamech, and Lamech became the father of Noah. 33 Lamech lived 777 years; when he had reached that age, he died, and was buried in the land of Canaan. 34 His son Noah was born to him, and he was 50 years old when he was born. 35 Noah became the father of Shem, Ham, and Japheth. 36 Noah lived 950 years; when he had reached that age, he died, and was buried in the land of Canaan. 37 His son Shem was born to him, and he was 100 years old when he was born. 38 Shem became the father of Arphaxad, and Arphaxad became the father of Salih. 39 Salih became the father of Eber, and Eber became the father of Peleg. 40 Peleg became the father of Gether, and Gether became the father of Enoch. 41 Enoch became the father of Lamech, and Lamech became the father of Noah. 42 Noah lived 950 years; 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you, along with your wife and her two sons." 7 Moses went out to meet his father-in-law, bowed down before him, and kissed him. Having greeted each other, they went into the tent. 8 Moses then told his father-in-law of all that the LORD had done to Pharaoh and the Egyptians for the sake of Israel, and of all the hardships they had had to endure on their journey, and how the LORD had come to their rescue. 9 Jehthro rejoiced over all the goodness that the LORD had shown Israel in rescuing them from the hands of the Egyptians. 10 "Blessed be the LORD," he said, "who has rescued his people from the hands of Pharaoh and the Egyptians. 11 Now I know that the LORD is a deity great beyond any other; for he took occasion of their being dealt with insolently to deliver the people from the power of the Egyptians." 12 Then Jehthro, the father-in-law of Moses, brought a holocaust and other sacrifices to God, and Aaron came with all the elders of Israel to participate with Moses' father-in-law in the meal before God.

Appointment of Miror Judges.

13 The next day Moses sat in judgment for the people, who walked about him from morning until evening. 14 When his father-in-law saw all that he was doing for the people, he inquired, "What sort of thing is this that you are doing for the people? Why do you sit alone while all the people have to stand about you from morning till evening?" 15 Moses answered his father-in-law, "The people come to me to consult God. 16 Whenever they have a disagreement, they come to me to have me settle the matter between them and make known to them God's decisions and regulations."

17 "You are not acting wisely," his father-in-law replied. 18 "You will surely wear yourself out, and not only yourself but also these people with you. The task is too heavy for you; you cannot do it alone. 19 Now, listen to me, and I will give you some advice, that God may be with you. Act as the people's representative before God, bringing to him whatever they have to say. 20 Enlighten them in regard to the decisions and regulations, showing them how they are to live and what they are to do. 21 But you should also look among all the people for able and God-fearing men, trustworthy men who hate dishonest gain, and set them as officers over groups of thousands, of hundreds, of fifties, and of tens. 22 Let these men render decisions for the people in all ordinary cases. More important cases they should refer to you, but all the lesser cases they can settle themselves. Thus, your burden will be lightened, since they will bear it with you. 23 If you do this, when God gives you orders, you will be

able to stand the strain, and all these people will go home satisfied." 24 Moses followed the advice of his father-in-law and did all that he had suggested. 25 He picked out able men from all Israel, and put them in charge of the people as officers over groups of thousands, of hundreds, of fifties, and of tens. 26 They rendered decisions for the people in all ordinary cases. The more difficult cases they referred to Moses, but all the lesser cases they settled themselves. 27 Then Moses bade farewell to his father-in-law, who went off to his own country.

The Covenant at Mount Sinai

CHAPTER 19

Arrival at Sinai. 1 In the third month after their departure from the land of Egypt, on the first day, the Israelites came to the desert of Sinai. 2 After the journey from Rephidim to the desert of Sinai, they pitched camp. While Israel was encamped here in front of the mountain, 3 Moses went up the mountain to God. Then the LORD called to him and said, "Thus shall you say to the house of Jacob: 4 Tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself. 5 Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. 6 You shall be to me a kingdom of priests, a holy nation." That is what you must tell the Israelites. 7 So Moses went and summoned the elders of the people. When he set before them all that the LORD had ordered him to tell them, 8 the people all answered together, "Everything the LORD has said, we will do." Then Moses brought back to the LORD the response of the people.

9 "The LORD also told him, 'I am coming to you in a dense cloud, so that when the people hear me speaking with you, they may always have faith in you also.' When Moses then had reported to the LORD the response of the people, 10 the LORD added, 'Go to the people and have

19: 6: Kingdom of priests: infirmity as the whole Israelite nation was consecrated to God in a special way. It formed a race of royal priests who participated in the liturgical sacrifices, even though the actual offering of the sacrifices was the exclusive privilege of the Aaronic priesthood. The same condition exists in the New Dispensation as regards the whole Christian people and the Christian priesthood in the strict sense. Cf. Is 61: 9; 1 Pt 2: 5, 9.

them sanctify themselves today and tomorrow: wash their garments. 11 And be ready on the third day, for on the third day the LORD will come down on Mount Sinai before the eyes of all the people. 12 Set limits for the people all around the mountain, and tell them: 'Be careful not to go up the mountain, or even to touch its base. If anyone touches the mountain, he shall be put to death. 13 No hand shall touch it, nor man or beast, must not be allowed to live. Only when the ram's horn sounds may they go up to the mountain.' 14 Then Moses came down from the mountain, and the people and had them sanctify themselves and wash their garments. 15 He warned them, 'Be ready for the third day. Have no intercourse with any woman.'

The Great Theophany.

16 On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud trumpet blast, so that all the people in the camp trembled. 17 But Moses declared the people out of the camp to meet God, and they stationed themselves at the foot of the mountain. 18 Mount Sinai was all wrapped in smoke, for the LORD came down upon it in fire. The smoke rose from it as though from a furnace, and the whole mountain trembled violently. 19 The trumpet blast grew louder and louder, while Moses was speaking and God answering him with thunder.

20 When the LORD came down to the top of Mount Sinai, he summoned Moses to the top of the mountain, and Moses went up to him. 21 Then the LORD told Moses, "Go down and warn the people not to break through toward the LORD in order to see him; otherwise many of them will be struck down. 22 The priests, too, who approach the LORD must sanctify themselves; else he will vent his anger upon them." 23 Moses said to the LORD, "The people cannot go up to Mount Sinai, for you yourself warned us to set limits around the mountain: to make it sacred." 24 The LORD repeated, "Go down now! Then come up again, along with Aaron. But the priests and the people must not break through to come up to the LORD; else he will vent his anger upon them." 25 So Moses went down to the people and told them this.

CHAPTER 20

The Ten Commandments.

1 Then God delivered all these commandments to you. 2 "I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery. 3 You shall not have other gods besides me. 4 You shall not carve idols, for yourselves in the shape of anything in the sky above

or on the earth below or in the waters beneath the earth; 5 you shall not bow down before them or worship them. For I, the LORD, your God, am a jealous God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; 6 but bestowing mercy down to the thousandth generation, on the children of those who love me and keep my commandments. 7 "You shall not take the name of the LORD, your God, in vain. For the LORD will not leave unpunished him who takes his name in vain. 8 Remember to keep holy the sabbath day. 9 Six days you may labor and do all your work, 10 but the seventh day is the sabbath of the LORD, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. 11 In six days the LORD made the heavens and the earth, the sea and all that is in them, but on the seventh day he rested. That is why the LORD has blessed the sabbath day and made it holy. 12 "Honor your father and your mother, that you may have a long life in the land which the LORD, your God, is giving you." 13 "You shall not kill." 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, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him."

The Fear of God.

18 When the people witnessed the thunder and lightning, the trumpet blast and the mountain smoking, they all feared and trembled. So they took up a position much farther away. 19 and said to Moses, "You speak to us, and we will listen; but let not God speak to us, or we shall die." 20 Moses answered the

20, 1-17: The precise division of these precepts into "ten commandments" is somewhat uncertain. Traditionally among Catholics vs 1-8 are considered as only one commandment, and v 17 as two. Cf. Is 5, 6-21.  
20: 5: Jealous: demanding exclusivity. In this sense, such as a wife must have for her husband.

Go Down Moses

When Israel was in Egypt's land  
Let my people go  
Oppressed so hard they could not stand  
Let my people go

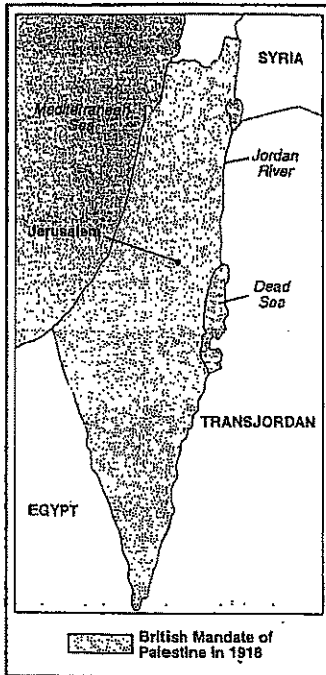
(Chorus:  
Go down (go down)  
Moses (do down Moses)  
Way down in Egypt's land  
Tell old, Pharaoh  
Let my people go!

Thus saith the Lord, bold Moses said  
Let my people go  
If not, I'll smite your first born dead  
Let my people go

(repeat chorus)

No more shall they in bondage toil  
Let my people go  
Let them come out with Egypt's spoil  
Let my people go

## Jews and Palestinians: Two Claims to Palestine



**Ancient Palestine** The land of ancient Palestine was the homeland of both the Jews and the Palestinians. This land ranges from a fertile coastal plain in the west to the drier Jordan River Valley in the east. The Jordan River flows south and empties into the Dead Sea, which lies north of the Negev Desert. The original Jews were related to the Arabs. They came to Palestine around the twelfth century B.C. from southern Mesopotamia in present-day Iraq. At first, they settled in the hilly center of Palestine. The Jews believed the land had been given to them by their God in exchange for a promise to live according to their God's laws. The original Palestinians, called Philistines, were people of Greek origin who settled at first on the coastal plain around the same time.

**Kingdom of Israel and the Diaspora** About 200 years after the two groups settled in Palestine, the Jews created, or *established*, a kingdom called Israel. The name comes from *Bnei Israel*—meaning sons of Israel—the term the Jews called themselves.

At times, the kingdom of Israel covered all of Palestine and beyond. In A.D. 73, the Roman Empire conquered Palestine and put down a Jewish uprising (revolt). Because of this, most of the Jews in Palestine left the region and scattered throughout the Middle East and the area surrounding the Mediterranean Sea. This event is called the *Diaspora*. The Palestinians remained in the region and intermixed with other local peoples. Most importantly, they mixed with the Arabs, who had arrived in Palestine in the seventh century A.D. After the Arabs arrived, most of the Palestinians became Muslims.

**Zionism** From the time of the Diaspora, most Jews dreamed of returning to their ancient homeland in the region of Palestine. In the nineteenth century, European Jews were angered by anti-Jewish feelings and violence. Racist people in eastern Europe organized attacks, called *pogroms*, in which they killed Jews, burned their villages, and stole their property. European Jews joined together to plan how they could move back to Palestine. At the time, Palestine was ruled by the Ottoman Empire and occupied by Palestinians. This Jewish movement became known as *Zionism*. (Zion is a hill of great religious and historical importance for Jews in their holiest city, Jerusalem.) Early Zionists wanted to create a non-religious, or *secular*, Jewish state in Palestine.



Jewish settlers building a fence around land in Palestine in 1946

**Jewish Immigration to Palestine** Beginning in 1882, Jews began immigrating to Palestine. By 1914, Jews—many of whom were Zionists—made up almost 10 percent of Palestine’s population. The Palestinians became afraid that the Jews were coming to rule Palestine with British support. Fear of Zionism grew as more Jews immigrated and bought land. In particular, Palestinian peasants worried that the new Jewish landowners might force them off the land.

**The British Mandate of Palestine** In 1916, Britain and France signed a secret agreement called the Sykes-Picot Agreement. The said that if the western powers defeated the Ottoman Empire in World War I, the two countries would divide the empire’s land between them. According to this agreement, Britain would take control of Palestine. During this time, Zionist leaders asked the British government to allow for a Jewish state in Palestine. In 1917, the British government signed the Balfour Declaration, which said the British supported the “establishment in Palestine of a National Home for the Jewish people.” The British did not ask the Palestinian Arabs, who made up almost 85 percent of the population, about the idea of a Jewish state. Palestinians were against the declaration, which they said did not honor their rights to the land. For Zionists, the declaration was a great victory, and more Jews immigrated into Palestine. World War I ended in 1918, and the Ottoman Empire lost. The British then officially took control of Palestine as a *mandate*, similar to a colony. Palestinian Arabs were furious that Britain had not allowed them to determine how Palestine would be governed, even though they made up the largest part of the population. As Jewish immigration continued, tension between Arabs and Jews increased. By 1929, 133 Jews and 116 Arabs had been killed in riots and attacks.



Arab prisoners being escorted through Jerusalem by British troops in 1938

**Increasing Arab-Jewish Tensions** While most Jewish immigrants were poor at first, over time their situation improved. They settled the land and formed group farming communities known as *kibbutzim*. However, these settlements pushed many Arabs off their land. The Arabs moved into overcrowded cities and became poorer and poorer. The British discovered that Jewish immigration and land purchases were causing most of the conflict in the mandate. They decided to rethink their policy toward Jewish immigration into Palestine. The British considered letting the Arab population vote to decide whether

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more Jews could immigrate. However, pressure from Zionists eventually convinced the British to continue supporting the plan for a Jewish state. In 1936, Arab-Jewish tensions erupted in a violent conflict. This conflict, called the Arab Revolt, lasted for 3 years. During the revolt, the British government made a plan to solve the problem. It called for the division, or *partition*, of Palestine into two states—one Jewish and one Arab. Zionist leaders accepted the plan. But Arab leaders strongly were against any plan that called for the division of their homeland. As the Arab Revolt raged on, the British withdrew their plan.



Jews protesting in favor of immigration to Palestine in front of the British Consulate in 1946.

**The British Mandate Ends** World War II significantly changed how people saw Zionism in Palestine. During the Holocaust, the German Nazis murdered more than 6 million Jews. Because of the Holocaust, people around the world began to support the Zionist movement. After World War II, thousands of Jews fled Europe. These Jews wanted to go to Palestine to find safety, even though the British continued to limit immigration. Some Zionists formed small military (army) groups, who began attacking the British. They wanted to force the British to allow unlimited Jewish immigration and to create a Jewish state in Palestine. By 1947,

international pressure was building against the British. In addition, British soldiers were tired of fighting Zionists and trying to control Arab-Jewish violence. The British government decided to give the Mandate of Palestine to the United Nations, which had just been created. At this time, there were 1,300,000 Palestinians and 600,000 Jews living in Palestine. Palestinians believed they had the right to govern all of Palestine. Many Jews favored a division of Palestine. They pointed to the Balfour Declaration and violent treatment in Europe as evidence that they should have their own homeland.

**The Creation of Israel** In November 1947, the United Nations voted to divide, or *partition*, Palestine into a Jewish state, an Arab state, and a United Nations-run international zone of Jerusalem. The Jews rejoiced that a state had been created for them, but the Arabs were furious that their homeland had been divided. On May 14, 1948, the British left Palestine. Zionist leader David Ben-Gurion announced the independence of the state of Israel, the Jewish name for the Jews' new homeland. The next day, Arab troops from Jordan, Iraq, Syria, Lebanon, Egypt, and Saudi Arabia invaded Palestine and attacked Israel. By the end of 1948, Israel had captured most of the Arab state created by the United Nations. Over 900,000 Palestinian Arabs fled the fighting and became homeless. Many of them went to the Gaza Strip, controlled by Egypt, while others escaped to the West Bank (of the Jordan River), controlled by Jordan.

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Name:

Date:

***Jews and Palestinians: Two Claims to Palestine*** questions

Directions: Please answer the following questions as you read *Jews and Palestinians: Two Claims to Palestine* reading.

1. What were the original Palestinians called?
  
2. What group did Palestinians begin to mix with in the seventh century A.D.? What religion did most of them become?
  
3. Describe what happened to European Jews in the 19<sup>th</sup> century.
  
  
  
  
  
  
  
  
  
  
4. Who owned Palestine at that time (19<sup>th</sup> century)?
  
  
  
  
  
  
  
  
  
  
5. What was *Zionism*?
  
  
  
  
  
  
  
  
  
  
6. About what percentage of Palestine's population did Jews make up in 1914?
  
  
  
  
  
  
  
  
  
  
7. What was the Sykes-Picot Agreement?

8. What happened to Palestine after World War I?
  
9. What are *kibbutzim*?
  
10. Why did the British government plan to *partition* Palestine?
  
11. What governing body did the British hand Palestine over to in 1947? Why do you think they did so?
  
12. In 1947, how did the United Nations decide to divide (partition) Palestine?
  
13. After independence was announced for Israel in 1948, what five Arab nations invaded Israel?
  
14. The part of Palestine designated for the Palestinians by the U.N. was taken over by Israel by the end of 1948. What ~~two areas did many~~ Palestinians escape to after this?