

# THE LSS TANACH COURSE

תנ"ך בשנה

## The Entire Tanach in a Year!

Tuesdays @ 7-8:30 PM

Week	Title	Prep.	Tuesdays	Teachers
1	Introduction and Canon	---	28 October '08	Rabbi Shalom Morris
2	Bereishit	ch.9,17	4 November	Rabbi Shaul Robinson
3	Shemot	ch.32	11 November	Rabbi Shalom Morris
4	Vayikra	ch.9-10	18 November	Mrs. Elana Stein Hain
5	Bamidbar	ch.14	25 November	Rabbi Shaul Robinson
6	Devarim	ch.31	2 December	Rabbi Shalom Morris
7	Yehoshua	.ch.7	9 December	Rabbi Shaul Robinson
8	Shoftim	ch.4	16 December	Mrs. Rachel Friedman*
9	Shmuel I	ch.9,15	23 December	Eitan Ben-David
10	Shmuel II	ch.12	30 December	Eitan Ben-David

Week	Title	Prep.	Tuesdays	Teachers
11	Historical setting, Intro to Melachim	ch.1,2	6 January 2009	Mrs. Elana Stein Hain
12	Melachim I	ch.12	13 January	Mrs. Elana Stein Hain
13	Melachim II	ch.11,25	20 January	Mrs. Elana Stein Hain
14	Yishaya	ch.6	27 January	Eitan Ben-David
15	Yirmiyahu	ch.29	3 February	Mrs. Lisa Schlaff*
16	Yechezkel	ch.37	10 February	Rabbi Nathaniel Helfgot*
17	Trei Asar	ch.1	17 February	Rabbi Menachem Leibtag*
18	Eichah	ch.1	24 February	Mrs. Sarah Robinson
19	Esther	ch.1,6	3 March	Mrs. Elana Stein Hain
--	---	---	10 March: No Class	----
20	Ruth	ch.1	17 March	Mrs. Sarah Robinson
21	Kohelet	ch.1,3	24 March	Mrs. Elana Stein Hain
22	Shir HaShirim	ch.1,2	31 March	Eitan Ben-David

Week	Title	Prep.	Tuesdays	Teachers
--	---	---	7 April: No class	----
--	---	---	14 April: No class	----
--	---	---	21 April: No class	----
--	---	---	28 April: No class	----
23	Tehillim	ch.1,8	5 May	Rabbi Menachem Leibtag*
24	Mishlei	ch.1	12 May	Rabbi Shaul Robinson
25	Iyov	ch.1	19 May	Rabbi Shalom Morris
26	Daniel	ch.1,2	26 May	Rabbi Shalom Morris
27	Ezra/Nechemiah	Ez.9, Nech.8	2 June	Eitan Ben-David
28	Divrei Hayamim	ch. I:29	9 June	Rabbi Hayyim Angel*
29	Summary and Siyum	---	16 June	Rabbi Shaul Robinson/ Rabbi Shalom Morris

\* Noted Scholars and Lecturers

# LSJS TANACH COURSE

## Outline of Introduction to Tanach

### 1. Objectives

- What is Tanach and why is it special?
- Overview of structure and content
- The Tanach is the history of Jewish People
- The Tanach is the "Biography of God"
- The development of the canon
- The Tanach as first commentary on itself

### 2. What is Tanach?

- A mix of many genres - narrative, law, private rituals, public worship, philosophy, poetry, song, sacred text, meditation, advice.
- *TaNakh* stands for *Torah, Nevi'im, Ketuvim* – Torah, Prophets and Writings.
- It contains 24, 27 or 38 books (depending on how you count them).
- It is a sacred text which is revered, recited and studied; not simply read.
- It is both the story of the Jewish People and a message for humanity.
- It contains many of the world's most widely-known narratives & quotations.
- It promotes the fundamental idea of one God who seeks justice and is seen as the foundation of social justice and democracy in the world.
- Torah is the first great work of prose which distinguishes it from classical "epics" and codes of law. (Auerbach)

### 3. Structure and content

- Tanach covers the period from Creation until the return of the Jews under Ezra and Nehemiah in 444 BCE.
- Tanach marks the beginning and end of prophecy.

- Tanach contains an extraordinary mix of stories, philosophical works, wisdom literature, laments and even erotic poetry.
- It developed in three specific sections – Torah, Prophets and Writings.
- It has fallen out of common study in the Jewish community, replaced by the Talmud.

#### **4. The Tanach is a “Biography of God”**

- The Tanach is a revelation of God – we get to know Him through its pages and His statements in it.
- God appears in many different guises and displays different “character traits”.
- These may be imperfect, anthropomorphic attempts to describe God yet they offer a rich diversity of understanding.

#### **5. Development of the Canon**

- Tanach contains different books in a different order to the Old Testament.
- Requirement for a canon came with technological innovation of the codex (book) in place of the scroll, which required fixed content and strict order.
- The word “canon” comes from the word “reed” or “measure” – it implies a self conscious examination to determine which works are sacred.
- Christian canon was defined at the Council of Trent (1534-46).
- Jewish Canon developed rather than was defined at a single moment in time.
- Explore its development through original manuscripts and witnesses such as Josephus and Talmud.

#### **6. The Tanach is the first commentary on itself**

- Tanach constantly interprets earlier sections (“Inner Biblical Interpretation”, Benjamin Sommer).
- Three main forms of Biblical Interpretation – reference, quotation and re-interpretation.

## THE LSJS TANACH COURSE

### The Twenty Four Books of the Tanach

No.	Book	No. of chapters	Sefer	ספר	Subcategory	תנ"ך		
1	Genesis	50	Bereishit	בְּרֵאשִׁית	חומש (Chumash)  FIVE BOOKS OF MOSES	תורה (Torah)  THE TORAH		
2	Exodus	40	Shemot	שְׁמוֹת				
3	Leviticus	27	Vayikra	וַיִּקְרָא				
4	Numbers	36	Bamidbar	בְּמִדְבָּר				
5	Deuteronomy	34	Devarim	דְּבָרִים				
6	Joshua	24	Yehoshua	יְהוֹשֻׁעַ	נביאים ראשונים (Nevi'im Rishonim)  EARLY PROPHETS	נביאים (Nevi'im)  THE PROPHETS		
7	Judges	21	Shoftim	שֹׁפְטִים				
8	Samuel I	31	Shmuel Aleph	שְׁמוּאֵל א				
	Samuel II	24	Shmuel Bet	שְׁמוּאֵל ב				
9	Kings I	22	Melachim Aleph	מְלָכִים א				
	Kings II	25	Melachim Bet	מְלָכִים ב				
10	Isaiah	66	Yishayahu	יִשְׁעִיָּהוּ	נביאים אחרונים (Nevi'im Acharonim)  LATE PROPHETS  [Includes: תרי עשר (Trei Asar) Twelve Minor Prophets]			
11	Jeremiah	52	Yirmiyahu	יִרְמְיָהוּ				
12	Ezekiel	48	Yechezkel	יְחִזְקֵאל				
13	Hosea	14	Hoshea	הוֹשֻׁעַ				
	Joel	4	Yoel	יוֹאֵל				
	Amos	9	Amos	עָמוֹס				
	Obadiah	1	Ovadya	עֹבַדְיָה				
	Jonah	4	Yona	יוֹנָה				
	Micah	7	Micha	מִיכָה				
	Nahum	3	Nachum	נְחוֹם				
	Habakkuk	3	Chavakuk	חַבְקוּק				
	Zephaniah	3	Tzephniya	צְפַנְיָה				
	Haggai	2	Chagai	חַגִּי				
	Zechariah	14	Zechariya	זְכַרְיָה				
Malachi	3	Malachi	מַלְאָכִי					
14	Psalms	150	Tehilim	תהלים	ספרי אמת (Sifrei Emet)  BOOKS OF TRUTH	כתובים (Ketuvim)  THE HOLY WRITINGS		
15	Proverbs	31	Mishlei	מִשְׁלֵי				
16	Job	41	Iyov	אִיּוֹב				
17	Song of Songs	8	Shir haShirim	שִׁיר הַשִּׁירִים	חמש מגילות (Chamesh Megillot)  THE FIVE SCROLLS			
18	Ruth	4	Rut	רוּת				
19	Lamentations	5	Eichah	אֵיכָה				
20	Ecclesiastes	11	Kohelet	קוֹהֵלֶת				
21	Esther	10	Ester	אֶסְתֵּר				
22	Daniel	12	Daniel	דָּנִיֵּאל				
23	Ezra Nehemiah	10, 13	Ezra Nechemya	עֶזְרָא נְחֶמְיָה				
24	Chronicles I	29	Divrei HaYamim Aleph	דְּבָרֵי הַיָּמִים א				
	Chronicles II	36	Divrei Hayamim Bet	דְּבָרֵי הַיָּמִים ב				

# LSJS TANACH COURSE - Introduction

## Tanach Overview תנ"ך

### Torah - תורה

Book	Description	Quote
בְּרֵאשִׁית Genesis	From creation to slavery in Egypt	<i>In the beginning God created heaven and earth. (1.1)</i>
שְׁמוֹת Exodus	Redemption from Egypt	<i>I am the Lord your God who brought you out of the Land of Egypt. (20.1)</i>
וַיִּקְרָא Leviticus	Ritual and ethical laws	<i>You shall love your neighbour as yourself. (19.18)</i>
בְּמִדְבָּר Numbers	Journey through the desert	<i>May God bless you and keep you. May God make His face shine on you and be gracious to you. May God lift up His face to you and give you peace. (6.24)</i>
דְּבָרִים Deuteronomy	Final words of Moses	<i>Hear O Israel, the Lord our God, the Lord is One. (6.4)</i>

### Prophets - נביאים

Book	Description	Quote
יְהוֹשֻׁעַ Joshua	Conquest and division of the land of Israel	<i>When the people heard the sound of the trumpet the people shouted with a great shout and the wall fell down flat. (6.20)</i>
שֹׁפְטִים Judges	Period of tribes living in Israel before monarchy	<i>Delilah said to Samson: Tell me what makes you so strong? (16.6)</i>
שְׁמוּאֵל א Samuel I	Rise and fall of the House of King Saul	<i>David put his hand into the bag; he took out a stone and slung it. It struck the Philistine in forehead...and he fell face down on the ground. (17.49)</i>
שְׁמוּאֵל ב Samuel II	Rise of the House of King David	<i>And [David] wept and as he went he said: O my son Absalom, my son, my son, Absalom! Would to God that I had died for you O Absalom, my son, my son. (18.33)</i>
מְלָכִים א Kings I	The split of the kingdom into Israel and Judah	<i>But King Solomon loved many foreign women. (11.1)</i>
מְלָכִים ב Kings II	Decline of the kingdoms of Israel and Judah	<i>A fiery chariot with fiery horses appeared...and Elijah went up to heaven in a whirlwind. (2.11)</i>
יִשְׁעִיָּהוּ Isaiah	The greatest literary prophet	<i>They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation and neither shall they learn war any more (2.4)</i>

Book	Description	Quote
ירמיהו Jeremiah	Prophet and priest exiled to Babylonia in 597 BCE	<i>Before I created you in the womb, I selected you; Before you were born I consecrated you. (1.5)</i>
יחזקאל Ezekiel	Prophet and priest exiled with Jerusalemites to Babylonia in 597 BCE	<i>The Lord set me down in the valley and it was full of bones...and they were very dry. He said to me: O mortal, can these bones live again? (37.3)</i>
תרי עשר Minor Prophets	Twelve prophets whose books are short	<i>What does the Lord require of you but to act justly and to love mercy and to walk humbly with your God? (Micah 6.8)</i>

## כתובים – Writings

Book	Description	Quote
תהלים Psalms	The foundation of our prayers	<i>The Lord is my shepherd I shall not want. He makes me lie down in green pastures. (23.1)</i>
משלי Proverbs	Aphorisms and wisdom literature	<i>Who can find a virtuous woman, for her price is above rubies? (31.10)</i>
איוב Job	An examination of suffering	<i>Where were you when I laid the foundations of the earth? (38.2)</i>
שיר השירים Song of Songs	Exquisite love poem often interpreted allegorically	<i>My beloved is mine and I am his; he feeds among the lilies. (2.16)</i>
רות Ruth	A Moabitess becomes the great grandmother of King David.	<i>Where you go I shall go, where you lodge I shall lodge, your people shall be my people and your God shall be my God. (1.16)</i>
איכה Lamentations	An elegy for the destruction of Jerusalem	<i>How lonely sits the city, that was once full of people. (1.1)</i>
קהלת Ecclesiastes	Reflections on the meaning of life	<i>Vanity of vanities, all is vanity. (1.2)</i>
אסתר Esther	A tale of court intrigue that is the Purim story	<i>And the city of Shushan rang with joyous cries. And the Jews enjoyed light &amp; gladness, happiness &amp; honour. (8.16)</i>
דניאל Daniel	A young Jew succeeds in Babylon while remaining proudly Jewish	<i>Just then, the fingers of a human hand appeared and wrote on the wall of the king's palace so that the king could see the hand as it wrote. (5.5)</i>
עזרא נחמיה Ezra/Nehemiah	Jews return from exile to Israel with permission of Cyrus of Persia	<i>As for the builders, each had his sword girded by his side as he was building. (4.12)</i>
דברי הימים Chronicles	A review of the period of the kings of Israel	<i>King Solomon surpassed all the kings of the earth in wealth and wisdom. (9.22)</i>

## Eight Perspectives on God in Tanach

### 1. Bereishit 22: 1-2

And it came to pass after these things, that God tested Abraham, and said to him, Abraham; and he said, Behold, here I am. And he said, Take now your son, your only son Isaac, whom you love, and go to the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you.

א ויהי אחר הדברים האלה והאלקים נסה את אברהם ויאמר אליו אברהם ויאמר הנני: ב ויאמר קח נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ המריה והעלהו שם לעלה על אחד ההרים אשר אמר אליך:

### 2. Bereishit 28: 18-21

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon its top. And he called the name of that place Beth-El; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and garment to put on, so that I come back to my father's house in peace; then shall the Lord be my God; And this stone, which I have set for a pillar, shall be God's house; and of all that you shall give me I will surely give the tenth to you.

יח וישכם יעקב בבקר ויטח את האבן אשר שם מראשיתו וישם אותה מצבה ויצק שמן על ראשה: יט ויקרא את שם המקום ההוא בית אל ואולם לזו שם העיר לראשונה: כ ויזר יעקב נדר לאמר אם יהיה אלהים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתן לי לחם לאכל ובגד ללבוש: כא ושבותי בשלום אל בית אבי והיה ה' לי לאלהים: כב והאבן הזאת אשר שמתי מצבה והיה בית אלהים וכל אשר תתן לי עשר אעשרנו לך:

### 3. Shemot 15:1-4

I will sing to the Lord, for he has triumphed gloriously; the horse and his rider has he thrown into the sea. The Lord is my strength and song, and he has become my salvation; he is my God, and I will praise him; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name. Pharaoh's chariots and his army has he thrown into the sea; his chosen captains also are drowned in the Red Sea.

א אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורכבו רמה בים: ב עזי וזמרת יה ויהי לי לשועה זה אלי ואנוהו אלהי אבי וארממנהו: ג ה' איש מלחמה ה' שמו: ד מרכבת פרעה פרעה וחילו ירה בים ומבחר שלשיו טבעו בים סוף:

### 4. Leviticus 19:14

You shall not insult the deaf or place a stumbling block before the blind. You shall revere your God: I am the Lord.

יד לא תקלל חרש ולפני עור לא תתן מכשול ויראת מפאליהך אני ה':

### 5. Joshua 8:1-2 & 28-30

And the Lord said to Joshua, Fear not, nor be dismayed; take all the people of war with you, and arise, go up to Ai; see, I have given to your hand the king of Ai, and his people, and his city, and his land; and his land. ...And Joshua burned Ai, and made it a heap forever, a desolation to this day. And the king of Ai he hanged on a tree until evening; and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and throw it at the entrance of the gate of the city, and raise on it a great heap of stones, that remains to this day. Then Joshua built an altar to the Lord God of Israel in Mount Ebal.

א ויאמר ה' אל יהושע אל תירא ואל תחזק קח עמך את כל עם המלחמה וקום עלה העי ראה נתתי בידיך את מלך העי ואת עמו ואת עירו ואת ארצו: ב ועשית לעי ולמלכה כפאשר עשית ליריחו ולמלכה רק שללה ובהמתה תבזזו לכם שים לך ארב לעיר מאחריה: ... כח וישראל יהושע את העי וישימה תל עולם שממה עד היום הזה: כט ואת מלך העי תלה על העץ עד עת הערב וכבוא השמש צנה יהושע וירידו את נבלתו מן העץ וישליכו אותה אל פתח שער העיר ויקימו עליו גל אבנים גדול עד היום הזה: ל אז יבנה יהושע מזבח לה' אלהי ישראל בהר עיבל:

## 6. Samuel II 7:12-17

...Also the Lord tells you that He will establish a house for you. When your days are done and you lie with your fathers, I will raise up your offspring after you, one of your own issue, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with such plagues as befall the sons of men; but I will never withdraw My favour from him as I withdrew it from Saul, whom I removed before you. And your house and your kingdom shall be established forever before you; your throne shall be established forever." According to all these words, and according to all this vision, so did Nathan speak to David.

והגיד לך ה' כי בית יעשה לך ה': יב כי ימלאו ימין ושכבת את אבותיך והקימתי את זרעך אחריך אשר יצא ממעיך והכינתי את ממלכתו: יג הוא יבנה בית לשמי וכננתי את כסא ממלכתו עד עולם: יד אני אהיה לו לאב והוא יהיה לי לבן אשר בהעותו והכחתיו בשבט אנשים ובנגעי בני אדם: טו וחסדי לא יסור ממנו כאשר חסרתי מעם שאול אשר חסרתי מלפניך: טז ונאמן ביתך וממלכתך עד עולם לפניך כסאך יהיה נכון עד עולם: יז ככל הדברים האלה וככל החזיון הזה כן דבר נתן אל דוד:

## 7. Isaiah 2:2-3

It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountain and shall be raised above the hills and all the nations shall gaze on it with joy. And the many peoples shall go and say: "Come let us go up to the mountain of the Lord to the house of the God of Jacob that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law and the word of the Lord from Jerusalem.

ב והיה באחרית הימים נכון יהיה הר בית ה' ברأש ההרים ונשא מבעות ונהרו אליו כל הגוים: ג והלכו עמים רבים ואמרו לכו ונעלה אל הר ה' אל בית אלהי יעקב וירנו מדרכיו ונלכה בארחותיו כי מציון תצא תורה ודבר ה' מירושלם:

## 8. Isaiah 54:4-8

Fear not; for you shall not be ashamed; neither be confounded; for you shall not be put to shame; for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any more.

For your Maker is your husband; the Lord of hosts is his name; and your redeemer the Holy One of Israel; He is called the God of the earth. For the Lord has called you as a woman forsaken and grieved in spirit, but a wife of youth, Can she be rejected? says your God.

For a small moment have I forsaken you; but with great mercy will I gather you. In overflowing wrath I hid my face from you for a moment; but with everlasting kindness will I have mercy on you, says the Lord your redeemer.

ד אל תיראי כי לא תבושי ואל תכלמי כי לא תחפירי כי בשת עלוימך תשפחי וחרפת אלמוותיך לא תזכרי עוד: ה כי בעליך עשין ה' צבאות שמו וגאלך קדוש ישראל אלהי כל הארץ יקרא: ו כי כאשר עזובה ונעצובת רוח קראך ה' ואשת נעורים כי תמאס אמר אלהיך: ז ברגע קטן עזבתיך וברחמים גדלים אסבצך: ח בשצף קצף הסתרתי פני רגע ממך ובחסד עולם רחמתיך אמר גאלך ה':

# Types of Prophecy

## **1) Talmud, Megillah 3a**

It is written [Dan. x. 7]: "And I, Daniel, saw alone this appearance, but the men that were with me did not see the appearance; nevertheless a great terror fell upon them, so that they fled to hide themselves."

Who were these men? Said R. Jeremiah, according to others R. Chiyya b. Abba: They were Haggai, Zechariah, and Malachi.

They were better than he, because they were prophets, and he, Daniel, was not a prophet. And he was better than they because he saw it, and they did not see it.

## **2) Rashi, Megillah 3a**

*For they are Prophets* – For they prophesied to the Jewish people in the service of the Omnipresent, while he was not sent to Israel with any prophecy.

## **תלמוד בבלי מסכת מגילה דף ג עמוד א**

+דניאל י' + וראיתי אני דניאל לבדי את המראה והאנשים אשר היו עמי לא ראו את המראה אבל חרדה גדלה נפלה עליהם ויברחו בהחבא.

מאן נינהו אנשים? - אמר רבי ירמיה ואיתימא רבי חייא בר אבא: זה חגי זכריה ומלאכי,

אינהו עדיפי מיניה, ואיהו עדיף מיניה. אינהו עדיפי מיניה - דאינהו נביאי, ואיהו לאו נביא. איהו עדיף מיניה - דאיהו חזא ואינהו לא חזו.

## **רש"י מסכת מגילה דף ג עמוד א**

דאינהו נביאי - שנתנבאו לישראל בשליחותו של מקום, והוא לא נשתלח לישראל בשום נבואה.

## Development of the canon

### Mishnah – Yadaim 3:5

A (Torah) scroll on which the writing has become erased and yet eighty-five letters remain – as many as are in the section beginning, "And it came to pass when the ark set forward..." (Numbers 10:35-36) – renders the hands unclean.

A single sheet (of a Torah scroll) on which there are written eighty-five letters – as many as are in the section beginning, "And it came to pass when the ark set forward..." (Numbers 10:35-36) – renders the hands unclean.

All the Holy Scriptures (*Tanach*) renders the hands unclean. Thus the Song of Songs (*Shir HaShirim*) and Ecclesiastes (*Kohélet*) render the hands unclean.

Rabbi Yehudah says: the Song of Songs renders hands unclean but there is a dispute about Ecclesiastes.

Rabbi Yossi says: Ecclesiastes renders hands unclean but there is a dispute about the Song of Songs.

Rabbi Shimon says: The ruling about Ecclesiastes is one of the leniencies of Bet Shammai and one of the stringencies of Bet Hillel.

Rabbi Shimon ben Azzai said: I received a tradition from the seventy-two elders on the day when they appointed Rabbi Eleazar ben Azariah head of the academy that the Song of Songs and Ecclesiastes render the hands unclean.

Rabbi Akiva said: God forbid! – no man in Israel disputed about the Song of Songs by saying that it does not render the hands unclean, for the whole world is not as worthy as the day on which the Song of Songs was given to Israel; for all the Writings are holy but the Song of Songs is the holy of holies. So that if they had a dispute, they had a dispute only about Ecclesiastes.

Rabbi Yochanan ben Yehoshua the son of Rabbi Akiva's father-in-law said: In accordance with the words of Ben Azzai so they disputed, and so they reached a decision.

### Talmud - Megilah 7a

Rabbi Yehudah said in the name of Shmuel; The scroll of Esther does not make the hands unclean. Are we to infer from this that Shmuel was of opinion that Esther was not composed under the inspiration of the Holy Spirit? How can this be, seeing that Shmuel has said that Esther was composed under the inspiration of the Holy Spirit? – It was composed to be recited by heart, but not to be written.

The following objection was raised: 'Rabbi Meir says that the scroll of Ecclesiastes does not render the hands unclean, and that about the Song of Songs there is a dispute. Rabbi Yossi says that the Song of Songs renders the hands unclean, and about Ecclesiastes there is a dispute. Rabbi Shimon says that Ecclesiastes is one of those matters in regard to which Beth Shammai were more lenient and Beth Hillel more stringent, but Ruth and the Song of Songs and Esther certainly make the hands unclean!' Shmuel concurred with Rabbi Yehoshua.

### משנה - מסכת ידים ג:ה

ספר שנמחק ונשתייר בו פ"ה אותיות כפרשת ויהי בנסוע הארון מטמא את הידים.

מגילה שכתוב בה פ"ה אותיות כפרשת ויהי בנסוע הארון מטמא את הידים.

כל כתבי הקדש מטמאין את הידים. שיר השירים וקהלת מטמאין את הידים.

ר' יהודה אומר שיר השירים מטמא את הידים וקהלת מחלוקת. רי"א קהלת אינו מטמא את הידים ושיר השירים מחלוקת.

רש"א קהלת מקולי ב"ש ומחומרי ב"ה.

אר"ש בן עזאי מקובל אני מפי ע"ב זקן ביום שהושיבו את ר"א ב"ע בישיבה ששיר השירים וקהלת מטמאים את הידים.

אמר ר"ע חס ושלום לא נחלק אדם מישראל על שיר השירים שלא תטמא את הידים שאין כל העולם כולו כדאי כיום שניתן בו ש"ה לישראל שכל כתובים קדש וש"ה (ושיר השירים) קודש קדשים ואם נחלקו לא נחלקו אלא על קהלת.

א"ר יוחנן בן יהושע בן חמיו של ר"ע כדברי ב"ע כך נחלקו וכן גמרו:

### תלמוד בבלי - מגילה ז.

אמר רב יהודה אמר שמואל: אסתר אינה מטמאה את הידים. למימרא דסבר שמואל אסתר לאו ברוח הקודש נאמרה? והאמר שמואל: אסתר ברוח הקודש נאמרה! - נאמרה לקרות ולא נאמרה לכתוב.

מיתיבי: רבי מאיר אומר: קהלת אינו מטמא את הידים, ומחלוקת בשיר השירים. רבי יוסי אומר: שיר השירים מטמא את הידים, ומחלוקת בקהלת. רבי שמעון אומר: קהלת מקולי בית שמאי ומחומרי בית הלל, אבל רות ושיר השירים ואסתר - מטמאין את הידים! הוא דאמר כרבי יהושע.

## Inner Biblical Interpretation

### First Example:

#### Kings II 14:5-6

Once he [Yoash of Israel] had the kingdom firmly in his grasp, he put to death the courtiers who had assassinated his father the king. But he did not put to death the children of the assassins, in accordance with what is written in the Book of the Teaching of Moses, where the Lord commanded, "Parents shall not be put to death for children, nor children be put to death for parents; a person shall be put to death only for his own crime."

#### Deuteronomy 24:16

Parents shall not be put to death for children, nor children be put to death for parents; a person shall be put to death only for his own crime.

### Second Example:

#### Jeremiah 29:10

For thus said the Lord: When Babylon's seventy years are over, I will take note of you, and I will fulfil to you My promise of favour – to bring you back to this place.

#### Daniel 9:1-2

In the first year of Darius son of Ahasurus, of Median descent, who was made king over the kingdom of the Chaldeans – in the first year of his reign, I, Daniel, consulted the books concerning the number of years that, according to the word of the Lord that had come to Jeremiah the prophet, were to be the term of Jerusalem's desolation – seventy years.

#### Daniel 9:24

[Gabriel to Daniel] "Seventy weeks (of years) have been decreed for your people and your holy city until the measure of transgression is filled and that of the sin complete, until iniquity is expiated, and eternal righteousness ushered in; and prophetic vision ratified, and the Holy of Holies anointed.

#### מלכים ב יד:ה-ו

(ה) וַיְהִי כַּאֲשֶׁר חִזְקָה הַמֶּמְלָכָה בְּיָדוֹ וַיַּךְ אֶת  
עֲבָדָיו הַמַּפְסִים אֶת הַמֶּלֶךְ אָבִיו: (ו) וְאֶת בְּנֵי  
הַמַּפְסִים לֹא הָמִית כִּכְתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה  
אֲשֶׁר צִוָּה ה' לֵאמֹר לֹא יוֹמְתוּ אָבוֹת עַל בְּנֵים  
וּבְנֵים לֹא יוֹמְתוּ עַל אָבוֹת כִּי אִם אִישׁ בְּחַטָּאוֹ  
יוֹמֵת:

#### דברים כד:טז

לֹא יוֹמְתוּ אָבוֹת עַל בְּנֵים וּבְנֵים לֹא יוֹמְתוּ עַל  
אָבוֹת אִישׁ בְּחַטָּאוֹ יוֹמֵתוֹ:

#### ירמיה כט:י

כִּי כֹה אָמַר ה' כִּי לִפִּי מְלֹאת לְבָבְךָ שְׁבָעִים  
שָׁנָה אֶפְקֹד אֶתְּכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת דְּבָרֵי  
הַטּוֹב לְהָשִׁיב אֶתְּכֶם אֶל הַמָּקוֹם הַזֶּה:

#### דניאל ט:א-ב

(א) בַּשָּׁנָה אַחַת לְדַרְיֹוֹשׁ בֶּן אַחַשְׁוֶרוֹשׁ מֶזְרַע  
מִדִּי אֲשֶׁר הִמְלִיךְ עַל מַלְכוּת כַּשְׂדִּים: (ב)  
בַּשָּׁנָה אַחַת לְמָלְכוֹ אָנִי דָּנִיֵּאל בִּינְתִי בְּסִפְרֵים  
מִסֵּפֶר הַשָּׁנִים אֲשֶׁר הָיָה דְּבַר ה' אֵל יִרְמְיָה  
הַנְּבִיא לְמַלְאוֹת לַחֲרָבוֹת יְרוּשָׁלַם שְׁבָעִים  
שָׁנָה:

#### דניאל ט:כד

שְׁבָעִים שְׁבָעִים נִחְתָּךְ עַל עַמְּךָ וְעַל עִיר קִדְשְׁךָ  
לְכָל־הַפֶּשַׁע וּלְחַתֹּם [וּלְהַתֵּם] חֲטָאוֹת  
[חֲטָאוֹת] וּלְכַפֵּר עֹון וּלְהַבְיֵא צֶדֶק עַל־הַמִּים  
וּלְחַתֵּם חֲזוֹן וּנְבִיא וְלַמְשִׁחַ קֹדֶשׁ קִדְשִׁים:

## LSJS TANACH COURSE - Introduction

### Comparison between the Jewish and Christian Canons

Jewish Canon		Protestant Canon	Roman Catholic Canon
TANAK		OLD TESTAMENT	OLD TESTAMENT
<b>Torah (<i>Torah</i>)</b>		<b>Pentateuch</b>	<b>Pentateuch</b>
Genesis		Genesis	Genesis
Exodus		Exodus	Exodus
Leviticus		Leviticus	Leviticus
Numbers		Numbers	Numbers
Deuteronomy		Deuteronomy	Deuteronomy
<b>Prophets (<i>Nevi'im</i>)</b>		<b>Historical Books</b>	<b>Historical Books</b>
Joshua	} Former Prophets	Joshua	Joshua
Judges		Judges	Judges
Samuel		Ruth	Ruth
Kings		1 & 2 Samuel	1 & 2 Samuel
Isaiah		1 & 2 Kings	1 & 2 Kings
Jeremiah	} Four Books of Latter Prophets	1 & 2 Chronicles	1 & 2 Chronicles
Ezekiel		Ezra	Ezra
The Twelve:		Nehemiah	Nehemiah
Hosea		Esther	<i>Tobit</i>
Joel			<i>Judith</i>
Amos		<b>Wisdom</b>	Esther (plus <i>Additions</i> )
Obadiah		Job	1 & 2 <i>Maccabees</i>
Jonah		Psalms	
Micah		Proverbs	<b>Wisdom</b>
Nahum		Ecclesiastes	Job
Habakkuk		Song of Songs	Psalms
Zephaniah			Proverbs
Haggai		<b>Prophets</b>	Ecclesiastes
Zechariah		Isaiah	Song of Songs
Malachi		Jeremiah	<i>Wisdom of Solomon</i>
		Lamentation	<i>Ecclesiasticus</i> (or <i>Sirach</i> )
<b>Writings (<i>Kethuvim</i>)</b>		Ezekiel	
Psalms		Daniel	<b>Prophets</b>
Job		Hosea	Isaiah
Proverbs		Joel	Jeremiah
Ruth		Amos	Lamentations
Song of Songs		Obadiah	<i>Baruch and Letter of Jeremiah</i>
Ecclesiastes		Jonah	Ezekiel
Lamentations		Micah	Daniel (plus the Prayer of Azariah, Song of the Three Young Men, Susanna, Bel and the Dragon)
Esther		Nahum	Hosea
Daniel		Habakkuk	Joel
Ezra-Nehemiah		Zephaniah	Amos
Chronicles		Haggai	Obadiah
		Zechariah	Jonah
		Malachi	Micah
			Nahum
			Habakkuk
			Zephaniah
			Haggai
			Zechariah
			Malachi

## Timeline\*

DATE	PERIOD	EGYPT
Ca. 3300–2000 BCE	EARLY BRONZE AGE	
3300–3100	Early Bronze I	Earliest forms of writing
3100–2700	Early Bronze II	Political unification; Early Dynastic period
2700–2300	Early Bronze III	Old Kingdom; Dynasties 3–5
2300–2000	Early Bronze IV	First Intermediate Period
Ca. 2000–1550 BCE	MIDDLE BRONZE AGE	
2000–1650	Middle Bronze I–II	Middle Kingdom; Dynasties 11–12
1650–1550	Middle Bronze III	Second Intermediate/ Hyksos Period
Ca. 1550–1200 BCE	LATE BRONZE AGE	New Kingdom; Dynasties 18–19: Thutmose III (1479–1425), Akenhaten (1352–1336), Seti I (1294–1279), Rameses II (1279–1213), Merneptah (1213–1203); Sea Peoples (groups including Philistines) invasions begin
Ca. 1200–586 BCE	IRON AGE	
Ca. 1200–1025	Iron I	Rameses III (1184–1153)**
Ca. 1025–586	Iron II	
Ca. 1025–928	Iron IIA	
Ca. 928–722	Iron IIB	Shishak I invades Palestine (925)

\* Many dates before 1000 BCE are highly uncertain.

\*\* For a more complete list of rulers, see "Chronological Table of Rulers," pp. 2110–2113.

LAND OF ISRAEL	MESOPOTAMIA, ASIA MINOR
	Earliest forms of writing; Full urbanization; Sumerian culture develops
In Egyptian sphere	High point of Sumerian culture
Flourishing city-states	Sargon of Akkad; Naram-Sin of Akkad; Gudea of Lagash
Decline/abandonment of city-states	Third Dynasty of Ur
Revival of urbanism; Invention of alphabet	Amorite kingdoms: Shamshi-Adad of Assyria (ca. 1813–1781); Hammurabi of Babylon (ca. 1792–1750); Rise of Hittites
In Egyptian sphere; Rise of Mitanni in north; Ugarit flourishes; Presence of Israel in land of Israel	Hittites challenge Egypt for control of Western Asia
Collapse of city-states	Hittite empire collapses; Trojan War
Israel emerges in Canaan; Philistines settle on SW coast; Small city-states develop in Phoenicia, Aram, Transjordan	Resurgence of Assyria: Tiglath-pileser I (1114–1076)
United monarchy in Israel: Saul (1025–1005); David (1005–965); Solomon (968–928)	
Divided monarchy: JUDAH: Rehoboam (928–911)	ISRAEL: Jeroboam I (928–907) Omri (882–871); Capital at Samaria Ahab (873–852) Rise of Neo-Assyrian empire Shalmaneser III (858–824); Battle of Qarqar (853)
Jehoshaphat (867–846)	Prophet Elijah (mid-9th century) Prophet Elisha (mid- to late 9th century)
Athaliah (842–836) Jehoash (836–798)	Jehu (842–814) Jehoash (800–788) Jeroboam II (788–747) Prophet Amos (mid-8th century) Prophet Hosea (mid-8th century)
Ahaz (743/735–727/715)	Hoshea (732–722) Adad-nirari III (811–783) Tiglath-pileser III (745–727); Assyrian conquest of the Levant Shalmaneser V (727–722) Samaria captured (722)

## TIMELINE (continued)

DATE	PERIOD	EGYPT
Ca. 722–586	Iron IIC	<p>Egypt conquered by Assyria (671) Psammetichus I (664–610)</p> <p>Neco II (610–595)</p>
Ca. 586–539	NEO-BABYLONIAN	
539–333	PERSIAN	<p>GREECE AND ROME</p> <p>Greeks repel Persian invasions</p> <p>Peloponnesian War (431–404)</p>
333–63	HELLENISTIC	<p>Alexander the Great (336–323); Defeats Persians at Issus (332); Occupies the Levant and Egypt</p> <p>Rome gains control over Greece (ca. 188–146)</p> <p>Sack of Carthage and Corinth (146)</p>
63 BCE–330 CE	ROMAN	<p>Julius Caesar named dictator (49); assassinated (44) Octavian (Augustus) defeats Antony at Actium (31); (Emperor 27 BCE–14 CE) Tiberius (14–37 CE) Gaius (Caligula) (37–41) Claudius (41–54) Nero (54–68) Vespasian (69–79) Titus (79–81) Domitian (81–96) Nerva (96–98) Trajan (98–117) Hadrian (117–138)</p>

LAND OF ISRAEL	MESOPOTAMIA, ASIA MINOR
<p>JUDAH:</p> <p>Prophet Isaiah (late 8th to early 7th centuries) Prophet Micah (late 8th century) Hezekiah (727/715–698/687) Manasseh (698/687–642) Josiah (639–609) Prophet Zephaniah (late 7th century) Prophet Jeremiah (late 7th–early 6th centuries) Jehoahaz (609) Jehoiakim (608–598) Jehoiachin (597) Prophet Ezekiel (early 6th century) Zedekiah (597–586); Capture of Jerusalem (586)</p>	<p>Sargon II (722–705) Sennacherib (705–681); Attack on Judah and siege of Jerusalem (701) Esarhaddon (681–669) Ashurbanipal (669–627)</p> <p>Rise of Babylonia Assyrian capital of Nineveh captured (612)</p> <p>Nebuchadnezzar II (604–562) of Babylonia</p>
	Nabonidus (556–539)
EASTERN MEDITERRANEAN	<p>Cyrus II (the Great) (559–530); Capture of Babylon (539) Cambyses (530–522); Capture of Egypt (525) Darius I (522–486) Xerxes I (486–465) Artaxerxes I (465–424) Artaxerxes II (405–359)</p>
<p>Seleucus I (312/311–281) controls Syria and Mesopotamia Ptolemy I (323–282) controls Egypt, Palestine, Phoenicia Antiochus III (223–187) gains control of southern Syria, Phoenicia, and Judea from Ptolemy IV (202–198) Ben Sira (Sirach) (early 2nd century) Antiochus IV Epiphanes (175–164) Revolt of the Maccabees (167–164)</p> <p>HASMONEAN RULE OF JUDEA (165–37): John Hyrcanus (135–104); Alexander Jannaeus (103–76); Salome Alexandra (76–67)</p>	
<p>Pompey conquers the Levant (66–62); Enters Jerusalem (63) Herod the Great king of Judea (37–4); Rebuilds Second Temple</p>	
<p>First Jewish Revolt in Judea against Rome (66–73); Jerusalem is captured; Second Temple destroyed (70)</p>	
<p>Jewish revolts in Egypt, Libya, Cyprus (115–118) Second Jewish Revolt in Judea against Rome (132–135)</p>	