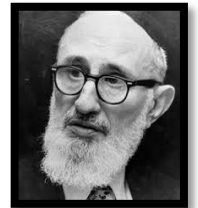


Moshe (1272 B.C.E.)
Joshua (1245 B.C.E.)
Pinchus
Eli (929 B.C.E.)
Samuel (889 B.C.E.)
David (876 B.C.E.)
Achiah (800 B.C.E.)
Elijah (726 B.C.E.)
Elishah (717 B.C.E.)
Yehoyada (695 B.C.E.)
Zechariah (680 B.C.E.)
Hoshea (575 B.C.E.)
Amos (560 B.C.E.)
Isaiah (548 B.C.E.)
Michah (560 B.C.E.)
Yoel (510 B.C.E.)
Nachum (510 B.C.E.)
Chavakuk (510 B.C.E.)
Tzafaniah (460 B.C.E.)
Jeremiah (462 B.C.E.)
Baruch (347 B.C.E.)
Ezra (348 B.C.E.)
Shimon Hatzadik (310 B.C.E.)
Antignus of Socho (305 B.C.E.)
Yosi ben Yoezer and
Yosef ben Yochanon (280 B.C.E.)
Yehoshua ben Prachya and
Nitai of Arbel (243 B.C.E.)
Yehuda ben Tabai and
Shimon ben Shetach (198 B.C.E.)
Shmaya & Avtalyon (140 B.C.E.)
Hillel & Shammai (40 B.C.E.)
Rabban Shimon (10 B.C.E.)
Rabban Gamliel Hazaken (20 C.E.)
Rav Shimon ben Gamliel (50)
Rabban Gamliel (90)
Rabban Shimon (140)
Rabbi Yehuda Hanasi (180)
 Rav, Shmuel, and Rabbi Yochanon (230)
 Rav Huna (270)
 Rabbah (310)
 Rava (340)
 Rav Ashi (420)
SAVORAIM 5th c. – 7th c.
GAONIM 8TH c. – 10th c.
 Rav Sherirah Gaon (1006)
 Meshulam Hagadol

Rav Gershom Meor Hagolah (1040)
 Rav Yaakov ben Yakar (1064)
 Rav Shlomo Yitzchaki - “Rashi” (1105)
 R’ Shmuel ben Meir (Rashbam) (1174)
 R’ Yaakov ben Meir (Rabbenu Tam) (1171)
 Eliezer Me-Metz (1175)
 Rokeach (1238)
 R’ Yitzchak of Vienna (Ohr Zaruah)
 Rav Meir of Rothenberg (1293)
 R’ Yitzchak of Duren (Shaarei Durah)
 R’ Alexander Zusiein Hakohen (Agudah) (1348)
 Meir Bar Baruch Halevi (1390)
 R’ Sholom of Neustadt
 R’ Yaakov Moelin (Maharil) (1427)
 R’ Yisroel Isserlein (Trumas Hadeshen) (1460)
 R’ Tavoli
 Rabbi Yaakov Margolies (1501)
 Rabbi Yaakov Pollak (1530)
 Rabbi Sholom Shachna (1558)
 Rabbi Moshe Isserles “Rama” (1572)
 Rabbi Yehoshua Falk Katz (1614)
 Rabbi Naftoli Hirsch ben Pesachya (1650)
 Rabbi Moshe Rivkas - “Be’er Hagolah” (1671)
 Rabbi Avraham Gombiner – Magen Avraham (1682)
 Rabbi Moshe Kramer (1688)
 Rabbi Eliyahu Chasid (1710)
 Rabbi Yissachar Ber (1740)
 Rabbi Shlomo Zalman (1765)
 Rabbi Eliyahu of Vilna - “Vilna Gaon” (1797)
 Rabbi Chaim Volozhiner (1821)
 Rabbi Yitzchak Volozhiner (1849)
 Rabbi Eliezer Yitzchak Fried (1854)
 Rabbi Yosef Dov Soloveitchik (1892)
 Rabbi Chaim Soloveitchik (1918)
 Rabbi Moshe Soloveitchik (1941)
 Rabbi Joseph B. Soloveitchik (1993)
Rav Hershel Schachter שליט"א;
Rav Gedalia Dov Schwartz זצ"ל;
Rav Aharon Lichtenstein זצ"ל
 R’ Reuven Brand
YOU





MAIMONIDIES' 13 PRINCIPLES

1. BELIEF IN THE EXISTENCE OF THE CREATOR, WHO IS PERFECT IN EVERY MANNER OF EXISTENCE AND IS THE PRIMARY CAUSE OF ALL THAT EXISTS.
2. THE BELIEF IN G-D'S ABSOLUTE AND UNPARALLELED UNITY.
3. THE BELIEF IN G-D'S NON-CORPOREALITY, NOR THAT HE WILL BE AFFECTED BY ANY PHYSICAL OCCURRENCES, SUCH AS MOVEMENT, OR REST, OR DWELLING.
4. THE BELIEF IN G-D'S ETERNITY.
5. THE IMPERATIVE TO WORSHIP G-D EXCLUSIVELY AND NO FOREIGN FALSE GODS.

6. THE BELIEF THAT G-D COMMUNICATES WITH MAN THROUGH PROPHECY.
7. THE BELIEF IN THE PRIMACY OF THE PROPHECY OF MOSES OUR TEACHER.
8. THE BELIEF IN THE DIVINE ORIGIN OF THE TORAH.
9. THE BELIEF IN THE IMMUTABILITY OF THE TORAH.

10. THE BELIEF IN G-D'S OMNISCIENCE AND PROVIDENCE.
11. THE BELIEF IN DIVINE REWARD AND RETRIBUTION.
12. THE BELIEF IN THE ARRIVAL OF THE MESSIAH AND THE MESSIANIC ERA.
13. THE BELIEF IN THE RESURRECTION OF THE DEAD.



Covenant & Conversation

Why Are There So Many Jewish Lawyers?

דברים

Devarim ● 5775, 5782

Rabbi Jonathan Sacks zt”l

Three features mark Judaism as a distinctive faith. First is the radical idea that when God reveals Himself to humans He does so in the form of law. In the ancient world, God was power. In Judaism, God is order, and order presupposes law. In the natural world of cause and effect, order takes the form of scientific law. But in the human world, where we have freewill, order takes the form of moral law. Hence the name of the Mosaic books: *Torah*, which means ‘direction, guidance, teaching,’ but above all ‘law.’ The most basic meaning^[5] of the most fundamental principle of Judaism, *Torah min haShamayim*, ‘Torah from Heaven,’ is that God, not humans, is the source of binding law.

Second, we are charged with being interpreters of the law. That is our responsibility as heirs and guardians of the *Torah she-be-al peh*, the Oral Tradition. The phrase in which Moses describes the voice the people heard at the revelation at Sinai, *kol gadol velo yasaf*, is understood by the commentators in two seemingly contradictory ways. On the one hand it means ‘the voice that was *never* heard again’; on the other, it means ‘the voice that did not cease,’ that is, the voice that was *ever* heard again.^[6] There is, though, no contradiction. The voice that was never heard again is the one that represents the Written Torah. The voice that is ever heard again is that of the Oral Torah.

The Written Torah is *min ha-shamayim*, “from Heaven,” but about the Oral Torah the Talmud insists *Lo ba-shamayim hi*, “It is not in Heaven.”^[7] Hence Judaism is a continuing conversation between the Giver of the law in Heaven and the interpreters of the law on Earth. That is part of what the Talmud means when it says that “Every judge who delivers a true judgment becomes a partner with the Holy One, blessed be He, in the work of creation.” ([Shabbat 10a](#))

Third, fundamental to Judaism is education, and fundamental to education is instruction in Torah, that is, the law. That is what Isaiah meant when he said, “Listen to Me, you who know justice, *the people in whose heart is My law*; do not fear the reproach of men, nor be afraid of their insults.” ([Is. 51:7](#))

This is what Jeremiah meant when he said, “This is the covenant I will make with the house of Israel after those days, says the Lord: *I will put My law within them, and I will write it on their hearts*; and I will be their God, and they shall be My people.” ([Jer. 31:33](#))

This is what Josephus meant when he said, nineteen hundred years ago, “Should any one of our nation be asked about our laws, he will repeat them as readily as his own name.” The result of our thorough education in our laws from the very dawn of intelligence is that they are, as it were, *engraved on our souls*. To be a Jewish child is to be, in the British phrase, “learned in the law.” We are a nation of constitutional lawyers.

Why? Because Judaism is not just about spirituality. It is not simply a code for the salvation of the soul. It is a set of instructions for the creation of what the late Rabbi Aharon Lichtenstein zt”l called “societal beatitude.” It is about bringing God into the shared spaces of our collective life. That needs law: law that represents justice, honouring all humans alike regardless of colour or class; law that judges impartially between rich and poor, powerful and powerless, even *in extremis* between humanity and God; law that links God, its Giver, to us, its interpreters, the law that alone allows freedom to coexist with order, so that my freedom is not bought at the cost of yours.