Old Testament Introduction  
The Bible’s Buried Secrets  
Chapter 36, Judaism

<http://www.pbs.org/wgbh/nova/ancient/bibles-buried-secrets.html>

<https://www.youtube.com/watch?v=qalTJzk4kO0>

***About the Video***

What is for the most part an exact copy of the video script follows. There are a few places where individual speakers could neither be heard nor understood: for this we apologize. Every effort was made to be precise: there were just spots that defeated us. Since this is a quote in its entirety it seemed unnecessary to mark it with quotation marks. The notation for each speaker is tedious enough: Narrator, Reader, etc. If you discover bothersome errors, please reply to this website and point them out. You may verify the script more easily by starting to replay it where the “time” stamps indicate discussion begins. The second of the above links is free from advertising and thus easier to use.

***Overview***

The false picture of Judaism is constructed from the opinion of a single priest. We will attempt to portray a more accurate description of Judaism by bringing as much fresh information as we can possibly absorb and report; our construct will also fall short of the mark: yet, at least it will demonstrate that Judaism is a far more complex topic than that which is painted by Cohen[[1]](#endnote-1).

The ever-popular Dead Sea Scrolls are brought into the discussion. Nobody seems to realize that the Scrolls have no support from provenance whatsoever: this seriously damages their integrity, and usefulness. The entire corpus has been published on the internet. Serious scholars attempting to pursue this thread will be shocked at what they cannot find there. Magness makes a point of the, obviously true[[2]](#endnote-2), idea that the scrolls are part of a recension; yet, we know absolutely nothing about any such recension: it does not necessarily transcend from the temple in Jerusalem; or from anywhere else, for that matter.

The entire absence of ancient manuscript evidence lies at the heart of the problem. Dr. Dever puts his finger on part of the situation: if the BBS picture of the Documentary Hypothesis, or any other version of the many Documentary Hypotheses, is allowed to stand; then, we must conclude that Israel is “an intellectual construct … they were inventing their past …. They had no past … the Bible is a myth, a foundation myth told to legitimate a people who had no legitimacy.” We have faithfully showed that the Documentary Hypotheses does not hold water, either biblically or scientifically, in any of its varied forms. The Bible stands as credible evidence in its own right.

Without a doubt, our problem remains a paucity of evidence of all kinds. The only way a single piece of data can be called “the discovery of a lifetime” rests on the fact that so many have searched for a lifetime and found nothing. We need data, mountains of data.

***Script***

Judaism (time 1:36:20)

Quote:

Cohen: It is during this period, through the exiles, that the exiles realize that even far away from their homeland, without a temple, without the priesthood, without kings, they are still able to worship God, to be loyal to God, and to follow God’s commandments.[[3]](#endnote-3) This is the foundation of Judaism.[[4]](#endnote-4)

N: The experience of the exile transforms ancient Israelite cult into a modern religion.[[5]](#endnote-5) By compiling the stories of their past, originally written by the scribes J, E, and D, the Exodus from slavery to freedom, Moses and the Ten Commandments, Abraham’s journey to the Promised Land, P creates what we know today as the first five books of the Bible.[[6]](#endnote-6) Though this theory is widely accepted, physical evidence of any biblical text from the exile or earlier is hard to come by.[[7]](#endnote-7) The most celebrated surviving biblical texts are the Dead Sea Scrolls, first discovered by accident in 1947. The scrolls represent nearly all 39 books of the Hebrew Bible, at least in fragments.[[8]](#endnote-8) They survived because they were deposited in the perfect environment for preservation, the hot dry desert. Archaeologists suspect[[9]](#endnote-9) that there were at least hundreds more scrolls throughout Israel [Judea]. But because they were written on papyrus or animal skins, they have long since decomposed.[[10]](#endnote-10)

Jodi Magness:[[11]](#endnote-11) Even though the earliest of the Dead Sea Scrolls date [by what method?] to the third and second century BC, that doesn’t mean that they are the first copies or examples of this work that were ever written. It means that they already stand in a line of tradition that had been established by the times the scrolls were written.[[12]](#endnote-12)

N: Still, the earliest of the Dead Sea Scrolls dates to at least 300 years after the Babylonian Exile [586-516 less 300 is 286-216].[[13]](#endnote-13) In the absence of proof of earlier texts, some scholars claim the entire Bible is pious fiction and even doubt whether Israel and the Israelites ever existed.[[14]](#endnote-14)

Dever: For many of the revisionists, which are extreme skeptics, there was no ancient Israel. Israel was an intellectual construct. In other words these people were not rethinking their past, they were inventing their past. They had no past. So, the Bible is a myth, a foundation myth told to legitimate a people who had no legitimacy.[[15]](#endnote-15)

N: The legitimacy of the Israelite past hinges on finding a piece of evidence that proves the ancient origins of the Bible. What would be the discovery of a lifetime starts outside the walls of Jerusalem in an old cemetery.[[16]](#endnote-16)

Unquote.

***False Picture***

We are greatly bothered by this false picture of Judaism which is intellectually dishonest in several ways: One. It is based on single-opinion, single-source of information; Two. Anachronism imposing modern conditions on the ancient context is prevalent; Three. Gross oversimplification of the problem dominates the discussion.

**Single Source**

The single source of information is rabbi Shaye J. D. Cohen. We have found very little biographical information on rabbi Cohen; there are reports that Cohen is ordained, yet, no ordaining body is cited: since Synagogues function fairly independently in loose association, we don’t even have any way to know of which branch of Judaism, Cohen is a member. Without such credentials, we must conclude that Cohen is not credentialed; thus, he speaks only for himself.[[17]](#endnote-17)

Harvard is not an authoritative source organization for credentials: the only evidence here is that Harvard wanted the voice of a “token” Jew on its faculty: it’s a freedom of expression, freedom of ideas gesture, to expose students to as broad a knowledge base as possible; nothing more.[[18]](#endnote-18) Thus a standardized quasi-presentation of Judaism is sold to gullible impressionable students, inclined to believe anything they hear.

The fact that there are so few Jews writing in this arena is evidence enough that the vast majority of Jews are not interested in such exchanges of information. The Jews remain, to this very day, a largely separatist group; a group for whom Torah applies only to them, not to anyone else: they cling to the delusion that they are the chosen people.[[19]](#endnote-19) Elements of Mishnah[[20]](#endnote-20) (oral Torah), Kabbalah, and even Yiddish[[21]](#endnote-21) are not to be shared with Gentiles: the only way to learn these things is to become an observant Jew. In the case of Yiddish, evidently, leaks formed via media comedy. Even though we will attempt to cross this single source barrier; it will not be a simple task: since few Jews are interested in open discussion: they would rather have us be satiated with Cohen’s delusive picture.[[22]](#endnote-22)

**Anachronism**

The claim is made that “the exiles realize that even far away from their homeland, without a temple, without the priesthood, without kings, they are still able to worship God, to be loyal to God, and to follow God’s commandments.” This is what some, but not all, Jews believe today.

Even today, the growing insistence on the necessity of Zionism[[23]](#endnote-23) puts the lie to this pseudo-claim. Not all Jews are Zionists; but, many are…. The ongoing political pressure to establish the State of Israel (1948);[[24]](#endnote-24) the insistence on moving the capital to Jerusalem (2017);[[25]](#endnote-25) and incessant jabber about rebuilding the temple all disclose the fact that not all Jews are comfortable living without a homeland, temple, or priests.

An enormously strange feature of the Zionist movement is that Jews seem to want to retain parliamentary government: they want homeland, temple, and priests, without either King, or even prophet. Amazing! Inconceivable!

As far as any freedom to be able to worship, or pray from remote locations, Solomon made full provision for that in his temple dedication prayer.[[26]](#endnote-26) Attendance at the three great festivals (Pesach, Shabbat, Sukkot) is compulsory;[[27]](#endnote-27) women are permitted to attend, yet may be exempt;[[28]](#endnote-28) provision is made for an alternate date in cases of hardship.[[29]](#endnote-29) We note also the institution of Synagogues, implied even from Moses (1406 BC), are the normal weekly places of Sabbath observance… else in the home. So, there always was provision for prayer and worship other than at Jerusalem and in the temple. Based on time spent in observance, these remote places, other that at Jerusalem, or in the temple, are normative: not the other way around.

Obedience to the Law, except for the three great festivals (Pesach, Shabbat, Sukkot) is not location dependent. So, the whole implication about inability to worship God is a red herring: the sincere lover of God will always find a way to worship hxx[[30]](#endnote-30) God. Moreover, loyalty to God is always a matter of the heart; not of outward observance.[[31]](#endnote-31)

This is just so much reading of some, but not all, twentieth and twenty-first-century attitudes into the sixth-century BC. There is not one shred of evidence that any of these concerns, were unanswered by scripture, or otherwise on the minds of sixth-century BC Jews. The attitudes of sixth-century BC Jews are best discerned from their actions: as soon as expedient they reinstituted animal sacrifice; as soon as the temple construction edict was received (circa 461-458 BC) they began to build the second temple; as soon as they have physical resolve and strength (circa 516-420 BC) they began to rebuild Jerusalem; as soon as possible they hear the Scripture read.

Widespread, gross ignorance of the books called Deuterocanonical or Apocryphal increases our misinterpretation of the Jews. The Deuterocanonical books disclose what the Jews truly did and thought during the period of 516-4 BC. Failure to study these documents leaves a massive hole in our conception of reality. Drawing from our pool of ignorance, anybody can say whatever they wish: anachronism is the inevitable and pathetic result. Anybody can be bamboozled by the bombardment of bathroom blather.

None of these things speaks to any inability to worship; or any resolution of worship problems, not already provided by Torah.

**Oversimplification**

The era (586-516 BC) and/or the return to Jerusalem (516 BC) may be the foundation of Judaism; yet, this foundation may not be summarized in terms of remoteness from Jerusalem, paucity of instruments (city, temple, priests, king). The key loss is the absence of the Shəkinah. Attendant with the departure of the Shəkinah is the loss of the Ark, the Mercy Seat, the Decalogue Tablets, the Torah, all the other prophetic and poetic writings up to that date (586 BC), as well as Breastplate, Urim, and Thummim. There is no evidence that the Shəkinah ever returned until 4 BC; or that any of these instruments of communication were ever recovered. Some priests were able to verify their genealogy, while others were not: the problem could not be resolved because of the loss of these communication instruments (circa 500 BC).[[32]](#endnote-32) The inference, if the Jews could only get back to Jerusalem, that everything would suddenly be right with God, is simply untrue. There was never any doubt that the Jews were coming back to Jerusalem after seventy years. There was never any certainty that Yahweh would return in seventy years. The only certainty they had was that their sins had made the sky brass, and the earth iron: Yahweh planned for His Son to come; evidently, Daniel had a good idea when he predicted the Son’s return about 490 years later. The oversimplification continues today: Cohen presents us with a homogenized chocolate pudding uniformity; the truth is a lumpy variegated complexity.

***Categories***

How will we attempt to categorize Judaism?[[33]](#endnote-33)

**Theo-ethnically**

If we attempt a theological classification we might try three classes: Kohanim or Priests, distinguishes some Jews as a particular family, within a particular tribe; Levites, the Jews belonging to the particular tribe just mentioned; and Israelites, the other twelve tribes of Jews. Such a classification would cover all that we know about a professional Israelite ministry. However, it would leave as unclassified: Elders, the Sanhedrin; Kings; Patriarchs; Prophets; and Scribes. Ultimately the Kings will come exclusively from the tribe of Judah; the others seem to come from any tribe. Scribes seem to be a professional classification; scribes get paid for their work. A tithe of income supports priests and Levites; a second tithe funds the monarchical government. Elders, Patriarchs, and Prophets may be unpaid lay people: at least no clearly laid out taxation plan is provided for their welfare. So, a Theo-ethnic classification runs into difficulties from the start; also there is no place for the office of rabbi, or other organizational structures that apply to modern times: ethnic distinctions that apply to Kohanim and Levites do not help us here at all.

**Geographically**

Geographically, Jews may be found in nearly every nation under the sun. Originally, Jews were primarily thought of as French/German or Ashkenazi (10-11 M or 67-72% of all Jews)[[34]](#endnote-34); Portuguese/Spanish/Iberian or Sephardi (2 M or 15-16%)[[35]](#endnote-35); and all the rest in the east or Mizrahi (<2 M or 12-13%)[[36]](#endnote-36).

Ashkenazi[[37]](#endnote-37) have migrated all over the world, where they may be known as Yekkes, any German Jew, especially those known for attention to detail and punctuality.[[38]](#endnote-38) Austrian and Moravian Ashkenazi who have migrated into northwestern historic Hungary/Slovakia/Burgenland may be known as Oberlanders or Highlanders, because of their education.[[39]](#endnote-39) Galician Ashkenazi who were driven into northeastern historic Hungary/Ukraine/Transylvania were called Unterlanders or Lowlanders, possibly because of their poverty.[[40]](#endnote-40) Other Ashkenazi may be found in the Balts, Belarus, Moldova, Poland, Russia, Ukraine, and elsewhere.[[41]](#endnote-41)

Beginning with the Reconquista (722-1492)[[42]](#endnote-42) and ending because of the Alhambra Decree (1492)[[43]](#endnote-43), the Sephardi Jews[[44]](#endnote-44) have been driven all over the world. Many chose conversion rather than emigration, execution, or extended persecution[[45]](#endnote-45). In Iberia, the Jews who converted, but continued to secretly practice Judaism were called Marranos (Pigs); academically, they are known as crypto-Jews, secretly practicing Jews hiding behind a Christian facade; however, the terms converso or New Christians may be most appropriate since some of the conversions are genuine, or partially genuine;[[46]](#endnote-46) so, Sephardim spilled into the rest of the world, sometimes with an admixture of Christian ideas: many went to North Africa or Turkey; Holland also became a popular location for Sephardi immigration.[[47]](#endnote-47)

Mizrahi[[48]](#endnote-48) or Easterners had settled for some time in North Africa, Ethiopia, Italy, Greece, Anatolia, Caucasus, Crimea, Levant, Mesopotamia, Pakistan, India, even China, and many other such places. Fleeing Sephardi now mix with these other ethnic groups of Jews.

Many of these groups found their way into the new world: especially, those with a predominantly large Ashkenazi[[49]](#endnote-49) or Sephardi[[50]](#endnote-50) background; far less so for Mizrahi[[51]](#endnote-51). In aggregate, these span many cultures, languages, and a wide variety of belief systems. Unless one has an encyclopedic mind, it is not really profitable to approach the subject from this angle.

**Denominationally**

The main divisions of Jewish religious movements, branches, or denominations, especially in the United States, are: Conservative, Orthodox, Reconstructionist, and Reform.[[52]](#endnote-52) The Orthodox are further subdivided into, Haredi or ultra-orthodox, Hasidic, Ordinary (Centrist), and Modern.[[53]](#endnote-53) There are also groups that are just plain Jewish, Jewish unbelievers, nondenominational, trans-denominational, post-denominational, and the like. Of course, there are converts (Khazars[[54]](#endnote-54), San Nicandro[[55]](#endnote-55), and more); yet, these must more or less assimilate into some part of the Jewish establishment. So here, in the study of Jewish denominations, is where we may find our most fertile ground for study.

***History***

**Biblical**

*Developments preceding Judaism*

This has turned out to be a somewhat slippery-slope exploration. Some internet reports are completely unreliable: they correspond with absolutely no dating studies of which I’m aware.[[56]](#endnote-56) We are sticking to the road more traveled by, unless there is firm proof of error.[[57]](#endnote-57) All the dates we have used down to David (1010-970 BC), and Solomon (970-930 BC) are firmly connected to Sheshonq Ⅰ (whose dates were recently adjusted from 945-924 to 943-922 BC[[58]](#endnote-58)). So, even though we cannot yet prove the existence of David and Solomon, we may be fairly confident of their dating. Other dates we have used have been carefully calculated from these foundational dates: Jordan crossing (1364 BC), Moses and Exodus (1406-1366 BC), Abraham (circa 1836 BC).[[59]](#endnote-59)

722 BC: Israel is terminated by Assyrians.

700 BC: Akkadian and Sumerian lapse into dead languages; Aramaic becomes the dominant Mesopotamian and international language.

*Judaism forms in utero in the womb of Babylon and Persia*

586 BC: Judea is displaced by Babylonians. Aramaic becomes the language of the Jewish people.

539 BC: Babylon falls to Medo-Persia.

*Judaism is birthed as a new religion*

516 BC: Jews are freed and returned by Medo-Persians. Jerusalem is rebuilt. The extant paleo-Hebrew scriptures are recovered and repaired; an Aramaic block letter version (Hebrew) is produced.

475 BC: Esther

461-458 BC: Edict of toleration to build the temple is granted by Persians. Ezra sent to restore order in Jerusalem and Judea

333 BC: Alexander defeats Darius Ⅲ at the Battle of Issus.[[60]](#endnote-60) Persia falls to Greece shortly afterward. Greek becomes the language of the people.

Circa 200 BC: Greek version of Old Testament is produced.[[61]](#endnote-61)

146 BC: Rome defeats the Greeks at the Battle of Corinth[[62]](#endnote-62). Greece falls to Rome politically. Rome falls to Greece culturally. Rome retains the prominence of Greek language and culture.

4 BC: Christ is born. The Shəkinah returns; The Shəkinah is rejected. Preparations for a new nation, the Church are completed: twelve Apostles are selected to replace the Jewish “patriarchate”; seventy elders are selected to replace the Jewish Sanhedrin; a new King, new priesthood, and new prophets are established.

33: Christ is risen, ascended, enthroned. The Spirit proceeds from the Father. The new nation, the Church is inaugurated, and revealed; it begins to act. Christianity is viewed as a Jewish minority sub-cult. Paul murders and persecutes Christians; but, is converted. Over forty Jews determine to murder Paul.[[63]](#endnote-63) Competition between Christians and Jews increases. Head-butting between the two groups will continue down through the ages. Open war between Christians and Jews is not uncommon.

70: Titus destroys Jerusalem, the temple, and the bulk of the Jewish military.[[64]](#endnote-64) The last of the Jewish military commits suicide at Masada.[[65]](#endnote-65) Josephus hides in Rome.[[66]](#endnote-66)

330: Byzantium is renamed Constantinople[[67]](#endnote-67) or New Rome, and made the new seat of Roman government. Old Rome temporarily loses some of its previous political prestige and power.

**Rabbinical Eras**

250 BC to 625: Chazal[[68]](#endnote-68) “ ‘Ḥakhameinu Zikhram Liv’rakha’ … ‘Our Sages, may their memory be blessed’, refers to all Jewish sages of the Mishna, Tosefta and Talmud eras….”

* Zugot = Pairs (250 ~ 170 BC to 0 ~ 30)[[69]](#endnote-69)  
  belief in the demonic harm of pairs
* Tannaim = Teachers = Repeaters or Mishnaic period (0 ~ 10 to 210   
  ~ 220)[[70]](#endnote-70) — “The Tannaim were direct transmitters of uncodified oral tradition….”[[71]](#endnote-71) They attempted to codify the oral tradition in a first and possibly second edition, which is the beginning of the Mishnah codifications and publications.
* Amoraim = Spokesmen (200 ~ 220 to 500)[[72]](#endnote-72) — “… The Amoraim expounded upon and clarified the oral law after its initial codification”, in the Mishnah. Formed the Jerusalem Talmud.
* Savoraim = Reasoners (500-600)[[73]](#endnote-73) — May have formed the Babylonian Talmud (550).

589-1038: Geonim[[74]](#endnote-74)  
“… the Geonim's task was to interpret [Talmud]”, which they accomplished as heads of their Yeshivas, “academies”.[[75]](#endnote-75)

1038-1563: Rishonim[[76]](#endnote-76)

1563: The writing of the Shulchan Aruch (Set Code of Jewish Law) establishes an important milestone in Jewish history.[[77]](#endnote-77)

1563-present: Acharonim[[78]](#endnote-78)

“… the Acharonim generally cannot dispute the rulings of rabbis of previous eras unless they find supports of other rabbis in previous eras”; which is clearly contradicted by, “… from that time [the Geonic period, Rabbis Abbaye and Rava, fourth century] onward, the halakhic opinions of post-talmudic scholars would prevail over the contrary opinions of a previous generation.”

**Masoretes**

The Masoretes attempted to reconstruct the Hebrew Old Testament, which resulted in a corpus of manuscripts.[[79]](#endnote-79) The Masoretes (sixth-tenth [sixteenth[[80]](#endnote-80)] centuries) are any number of “groups of scholars who compiled a system of [vocalization] and [grammar]” for the Hebrew Old Testament text.[[81]](#endnote-81) Aaron ben Moses ben Asher (d 960)[[82]](#endnote-82) is credited with the preservation and production of the Masoretic Text(s) or MT. He was preceded by ben Naphtali (890-940)[[83]](#endnote-83). The paucity of such famous figures shows that Hebrew is indeed a dead language, since we can count on the fingers of a single hand, the experts involved in discovering, perfecting, and publishing Hebrew grammar, pointing[[84]](#endnote-84), versification, and the like.

Herein, lies the compelling and complex motivation for recovering the Hebrew text: it was lost. The originals or official temple copies were destroyed or lost around 586 BC; there is no historic evidence or provenance that any of these, not even fragments of them were ever recovered. At a first level, the recovery of the Old Testament was the work of the Jews, primarily after 516 BC, when they returned to Jerusalem: although, prior work may have been conducted in Babylon.

By 516 BC, the language of the Jews is no longer paleo-Hebrew, it is Aramaic, which requires some interpretation of the text, which is what we call Hebrew today. Around 200 BC, Greek becomes the official language of the Jews, and the Sanhedrin is compelled to authorize and produce a standardized translation, resulting in many manuscripts known as Septuagint[[85]](#endnote-85) or LXX, because of its Sanhedrin authority, and possibly even the active translation work of Sanhedrin members: after this point, Hebrew lapsed into disuse except among scholars. So, the standard Hebrew text, not the paleo-Hebrew text, which no longer exists, is preserved by the standard Greek text. Later, Jerome (347-420)[[86]](#endnote-86) will attempt to establish a standard Latin text, the Vulgate[[87]](#endnote-87), from Hebrew which also provides a snapshot of the condition of the Hebrew text of that day. Other translations may also have been based on extant Hebrew texts. All of these precede the work of the Masoretes by centuries: further establishing the problem of Hebrew having lapsed into a dead language. It is this loss which the Masoretes labor to recover.

There is no indication in any of this that the Masoretes were primarily concerned with loss of “temple, priesthood, kings, worship, loyalty, or commandments.” Their felt loss was brought about by the growth of Christianity, and concomitant loss of prestige. LXX sufficed for their worship: but, preservation and recovery of their language was necessary for maintaining their distinctive identity as Jews. It is likely that the Masoretes were responsible for removing the Deuterocanonical books from the Hebrew Old Testament canon.

Today, one principal MT manuscript remains, the Leningrad Codex (1008/1009)[[88]](#endnote-88), and possibly a few fragments[[89]](#endnote-89).

**Talmud**

Talmud (instruction or learning) somewhat preceded, then progressed in parallel with the Masoretic developments and may have provided some of the motivation for the Masoretic work.

The Jerusalem or Palestinian Talmud may have first appeared in written form around 180-279, reaching its final form around 425.[[90]](#endnote-90) It “is a collection of Rabbinic notes on the second-century Mishnah[[91]](#endnote-91), or Jewish oral tradition. The Palestinian Talmud has two parts the record of Mishnah, and the Gemara[[92]](#endnote-92), which is “analysis of and commentary on the Mishnah.

The Babylonian Talmud, or simply Talmud, dominates the discussion of Talmud, possibly because it is about two-hundred years newer, more complete, and up to date.[[93]](#endnote-93)

The entire Talmud consists of 63 tractates. It does not appear to be overly concerned about the loss of “temple, priesthood, kings, worship, loyalty, or commandments”, either. Rather, it seems to be more forward looking: focusing on Halakha, or how we should walk, discussions of law, ethics, and philosophy; and Aggadah, discussions of exegesis, preaching, or history. Of course, there is much overlap in any such division.

**Shulchan Aruch**

*Shulchan Aruch*, by Joseph Karo (1488-1575)[[94]](#endnote-94), is the most recent and widely used codification of Jewish law: at first, a Sephardic document, it was annotated with Ashkenazi customs by Moses Isserles (1530-1572)[[95]](#endnote-95). Once again, it seems more concerned with Halakha issues and local customs, rather than with the absence of “temple, priesthood, kings, worship, loyalty, or commandments”.

**England (1066-1290)**

In some respects, England typifies all of Europe.[[96]](#endnote-96)

1066: First Jews come to England[[97]](#endnote-97) under William the Conqueror (1066-1087)[[98]](#endnote-98). The following principles apply generally, if unevenly, until their expulsion from England in 1290. Some specifics will follow.

* Jews were direct subjects of the king.
* Canon law prohibited money lending for profit; Canon law did not apply to Jews: this made Jews the sole custodians of Usury in England.
* Jews were immediately taxable by the king without Parliament approval.
* Jews gained a reputation of extortioners in their Usury practices.
* Jews became widely hated.
* Jews were murdered when riots broke out, especially in York (1190).
* Jews were required to wear a badge under Henry III (1218).
* Statute of the Jewry outlawed Jewish Usury with fifteen years allowed for recovery (1275).[[99]](#endnote-99)

697-1797: Venice dominates the Mediterranean.[[100]](#endnote-100)

1154-1189: First evidences of Jewish Usury benefitting the king, under Henry Ⅱ[[101]](#endnote-101).

1189-1190: Public sentiment turns against the Jews and many are tragically killed by mobs.[[102]](#endnote-102)

1194: First evidence of royal leverage used to regulate Jewish Usury under Richard Ⅰ (1189-1199)[[103]](#endnote-103).

1202-1204: Fourth Crusade attacks Constantinople.[[104]](#endnote-104)

1205-1216: Pope calls for remission of all Usury (1189). Jews are doomed to perpetual servitude (1205). John Ⅰ Lackland (1199-1216) forbears, then squeezes the Jews.[[105]](#endnote-105)

1215: Magna Carta does not apply to Jews.

1215: Pope Innocent III through Lateran Ⅳ forces badge on Jews. Archbishop of Canterbury Stephen Langton, a Roman Catholic Cardinal brings the badge to England (1218),[[106]](#endnote-106) which leads to partial expulsions and looting. The “pope’s usurers”[[107]](#endnote-107) supplied the king with money. Persecution of Jews increases under John Ⅰ.[[108]](#endnote-108)

1275: A new and improved Statute of the Jewry (Henry Ⅲ issued the predecessor decree in 1253) under Edward Ⅰ, Longshanks (1272-1307)[[109]](#endnote-109), outlawed Usury in England for the first time. Edward had been complicit and duplicit in the Usury business, taxing it heavily, which some termed “indirect usury”.[[110]](#endnote-110) Many Gentile subjects were approaching destitution, having lost their lands to debt. It was alleged that Edward had exhausted Jewish financial resources by 1275. Jews were given fifteen years to recover and “get out of Dodge”.[[111]](#endnote-111)

1290: English Edict of Expulsion, under Edward.[[112]](#endnote-112)

**Spain (1492)**

Edict of Expulsion (1492) Spain[[113]](#endnote-113)

**England (1564-1694)**

William Shakespeare (1564-1616).[[114]](#endnote-114) Shakespeare is, without any shadow of doubt, one of the most brilliant political analysts the world has ever seen.[[115]](#endnote-115) He must have been protected by the laws of “mad dogs, Englishmen, court jesters, and other fools to have said the things he said; but, still he avoided both axe and gallows: he got clean away with the most amazing public statements.

Consider the title of the play, *The Merchant of Venice*, which with great subtlety tells us that the central development of Usury for this era was indeed found in Venice. Venice ruled the Mediterranean with its ships, commerce, and Usury. Perhaps this was widely known; yet, Shakespeare tips us to his theme by his subtle choice of title featuring Venice as the key operative word: so, he gets the direct tension of the plot away from England’s soil for the time being. We might also thus, begin to suspect that Usury, while being against the law, was still practiced, covertly, in England: or at the very least, it remained a public sore spot.

Consider also, the name Shylock. Shylock is not a Jewish name; it was then, a common English name, possibly meaning: “white-haired”, “goldsmiths, mercers, and, most visibly of all, scriveners.”[[116]](#endnote-116) A scrivener, we are told, is one who writes “court and legal documents”: one who formulates the law without getting his own hands dirty.[[117]](#endnote-117) Hence, we take Shylock to be an echo of the king himself; we believe that Shakespeare has Richard Ⅰ specifically in mind. Thus, Shakespeare dares to lampoon Richard in the form of cruel and unyielding Shylock; then Shakespeare has the audacity to call Richard, a Jew: exposing the duplicity of the English crown in the Usury scandals. In this slap at the English royalty, Shakespeare intimates that the king himself is a new-Christian, a crypto-Jew, a Marrano (pig).

Still, by connecting Shylock and Richard to Venice, Shakespeare implies that Richard learned Usury from Venetian Jews: so, Jews are not completely off the hook: the idea that Jews are generally complicit in Usury is never completely erased from our minds. Nevertheless, the idea of the king being a crypto-Jew is completed in the suggestion that Shylock is supposed to convert to Christianity at the end.

Nevertheless, we find it difficult to see an anti-Semitic theme in *Merchant*; if anything, we see a pro-Semitic, empathy theme; with the Jews cast as victims, whose only means of livelihood and survival is Usury, being made into the less than willing dupes and scapegoats of the English throne: the Jews were an easy target, everybody hated them. Shakespeare rips away the façade for us: provided that we are willing to look.[[118]](#endnote-118)

1600: East India Company founded.[[119]](#endnote-119)

1657: Nullification of the English Edict of Expulsion[[120]](#endnote-120), by Oliver Cromwell (1653-1658), the Calvinist.[[121]](#endnote-121)

1666: Great Fire of London[[122]](#endnote-122)

1688: William of Orange invades England.[[123]](#endnote-123)

1694: Bank of England established.[[124]](#endnote-124)

**Notariety**

This list only scratches the surface.[[125]](#endnote-125) The Jews reveal a disproportionate pursuit of fame and fortune in society in contrast to their population.

Rashi (1040-1105)[[126]](#endnote-126), clear, understandable commentaries on Tanakh[[127]](#endnote-127) and Talmud[[128]](#endnote-128)

Moses ben Maimon, Maimonides (1135/1138-1204)[[129]](#endnote-129) is a polymath, and a rationalist[[130]](#endnote-130), best known for his Torah scholarship. He was known as “the Great Eagle in recognition” of his promotion of Mishnah (Oral Torah).

Moses ben Nahman, Nachmanides (1194-1270)[[131]](#endnote-131) is known for his unswerving loyalty to “the wisdom of the rabbis of the Mishnah, Talmud, and Geonim. Even so, he differed at places with Rashi. He also differed from Maimonides, in that he was mystical[[132]](#endnote-132) rather than rational: his focus was on Halakha. He was first to incorporate Kabbalah in his Bible commentaries. He was also active as an anti-Christian apologist.

Isaac Luria (1534-1572)[[133]](#endnote-133), father of Lurianic Kabbalah[[134]](#endnote-134)

Menasseh Ben Israel (1604-1657)[[135]](#endnote-135), first Hebrew printing press in Holland, most noted for his views concerning Messianism and his efforts to readmit Jews to England.

Sabbatai Zevi (1626-1675)[[136]](#endnote-136), self-proclaimed messiah, father of Sabbateanism

Baruch de Spinoza (1632-1677)[[137]](#endnote-137), a rational determinist[[138]](#endnote-138)

Baal Shem Tov (1700-1760)[[139]](#endnote-139), father of Hasidism[[140]](#endnote-140)

Jacob Frank (1726-1791)[[141]](#endnote-141), the reincarnation of Sabbatai Zevi, father of Frankism

Moses Mendelssohn (1729-1786)[[142]](#endnote-142), father of the “Jewish enlightenment”, reformation, or Haskalah,[[143]](#endnote-143) the overthrow of Talmud

Mayer Rothschild (1744-1812)[[144]](#endnote-144), father of the Rothschild (red-shield) banking empire

Karl Marx (1818-1883)[[145]](#endnote-145), father of Communism, author of *The Communist Manifesto*, and *Das Kapital*

Levi Strauss (1829-1902)[[146]](#endnote-146), clothing manufacture

Albert Michelson (1852-1931)[[147]](#endnote-147), measurement of speed of light, Nobel Prize in physics (1907)

Paul Ehrlich (1854-1915)[[148]](#endnote-148), hematologist, immunologist, discoverer of arsphenamine, chemotherapy, the magic bullet, and more

Sigmund Freud (1856-1939)[[149]](#endnote-149), neurologist, father of psychoanalysis.

Theodor Herzl (1860-1904)[[150]](#endnote-150), father of modern political Zionism

Gustav Mahler (1860-1911)[[151]](#endnote-151), composer of ten symphonies and more, conductor

Harry Houdini (1874-1926)[[152]](#endnote-152), illusionist, escape artist

Leon Trotsky (1879-1940)[[153]](#endnote-153), Marxist, Soviet politician, Bolshevik, opponent of Stalin, murdered by Ramón Mercader at Stalin’s orders

Albert Einstein (1879-1955)[[154]](#endnote-154), physicist, theories of general and special Relativity, photoelectric effect, mass-energy equivalence, and much more

Arnold Rothstein (1882-1928)[[155]](#endnote-155), racketeer, fixed 1919 World Series, turned crime into big business, possible ties to Tammany Hall

Louis B. Mayer (1884-1957)[[156]](#endnote-156), MGM movie producer

Niels Bohr (1885-1962)[[157]](#endnote-157), physicist, Bohr model of atom, Nobel Prize in physics (1975)

Groucho Marx (1890-1977)[[158]](#endnote-158), entertainer

David Sarnoff (1891-1971)[[159]](#endnote-159), RCA executive

Yeshayahu Leibowitz (1903-1994)[[160]](#endnote-160), was an Orthodox Jew with controversial opinions on Halakha (one’s walk, journey, way of life… how one obeys or does not obey Torah). He makes several valuable observations about Zionism, modern life, and the meaning of obedience.

* Qibya Massacre (1953)[[161]](#endnote-161)
* Six-Day War (1967)[[162]](#endnote-162)

J. Robert Oppenheimer (1904-1967)[[163]](#endnote-163), physicist, adversary of Teller, opposed development of hydrogen bomb

Bugsy Siegel (1906-1947)[[164]](#endnote-164), mobster, racketeer, developer of Las Vegas Strip, Mafia connections, Italian-Jewish National Crime Syndicate.[[165]](#endnote-165)

Edward Teller (1908-2003)[[166]](#endnote-166), physicist, father of the hydrogen bomb, subtle adversary who discredited and destroyed Oppenheimer publicly

Julius (1918-1953) and Ethel (1915-1953) Rosenberg[[167]](#endnote-167), alleged spies, convicted with excessive punishment for giving information to USSR

Henry Kissinger (1923-)[[168]](#endnote-168), Secretary of State, National Security Advisor, maker of policy behind Vietnam War, Bangladesh War, Israel, Soviet, and more

Noam Chomsky (1928-present)[[169]](#endnote-169), philosopher, father of modern linguistics, political criticism, social theory, anarcho-syndicalist[[170]](#endnote-170), humanitarian

George Soros (1930-present)[[171]](#endnote-171), investor, politician, financial backer, drug policy reform, euthanasia

Sandy Koufax (1935-present)[[172]](#endnote-172), baseball player

Alan Dershowitz (1938-present)[[173]](#endnote-173), lawyer, defense of pornography (1976) and O. J. Simpson (1995)

Bernard Madoff (1938-present)[[174]](#endnote-174), securities fraud (2009), Ponzi scheme

Tamar Ross (1938-present)[[175]](#endnote-175), feminist, JOFA advisory council

Bernie Sanders (1941-present)[[176]](#endnote-176), politician, humanitarian, protest organizer, congressman

Michael Bloomberg (1942-present)[[177]](#endnote-177), businessman, politician, philanthropist, NYC mayor, party switcher

Beny Steinmetz (1956-present)[[178]](#endnote-178), diamonds, engineering, real estate, adversary of Soros

There is a very wide variety of interests found in this list of notable Jewish people; few of whom seem particularly concerned about loss of “temple, priesthood, kings, worship, loyalty, or commandments.”

**Rabbis**

List of prominent rabbis[[179]](#endnote-179)

***Mysticism***

**Trends**

Jewish mysticism[[180]](#endnote-180), especially, Kabbalah may be divided along three streams: “theosophical/speculative seeks to describe and understand the divine realm”; “meditative/ecstatic seeks mystical union with God”; and practical/magical strives for theurgical[[181]](#endnote-181) change of both divine and temporal realms.

* Merkabah[[182]](#endnote-182) mysticism (100 BC-1000) and other forms of early Jewish mysticism prevail.[[183]](#endnote-183)
* Ashkenazi Hasidim (early thirteenth century) emerges independently in Germany without any evident dependence on Zohar (not to be confused with the Judean sect of Hasideans or modern Hasidism).[[184]](#endnote-184)
* Medieval/Classic/Zoharic Kabbalah (1492-1570) develops with possible precursors as early as 1175.[[185]](#endnote-185)
* Lurianic Kabbalah (1569-present) develops.[[186]](#endnote-186)
  + esoteric Lurianic Kabbalah
  + Christian Cabala (fifteenth-eighteenth centuries)[[187]](#endnote-187)
  + Hermetic Qabalah (fifteenth century-present)[[188]](#endnote-188)
* Antinomian-heretical Sabbataian movements (1666-eighteenth century) develop. Sabbatai Zevi (1626-1676), was evidently influenced by widespread English beliefs in millenarianism:[[189]](#endnote-189)
* 1648: the year of Israel’s redemption according to the Zohar. Sabbatai proclaims himself messiah.
* 1651 or 1654: Sabbatai banished from Smyrna.
* 1658: Sabbatai confirmed as messiah by Abraham Yachini.[[190]](#endnote-190)
* circa 1660: Sabbatai supported financially by Raphael Joseph Halabi.[[191]](#endnote-191)
* 1665: Nathan Benjamin Levi (1643-1680)[[192]](#endnote-192), becomes prophet and right-hand man for Sabbatai, pronounces 1666 the dawn of the messianic age, proclaims Sabbatai as the messiah. Sabbataianism spreads.
* 1666: Ahmed Köprülü (1661-1676)[[193]](#endnote-193), grand vizier of Constantinople imprisons Sabbatai; Sabbatai converts to Islam.[[194]](#endnote-194)
* 1676: Sabbatai dies while in banishment.
* Hasidic Judaism (1734-present) develops.
  + Neo-Hasidism with Neo-Kabbalah[[195]](#endnote-195)

None of these trends seem to address loss of “temple, priesthood, kings, worship, loyalty, or commandments”: at least not directly.

**Merkabah**

Merkabah is a form of Jewish mysticism which focuses on things like the taking up of Elijah, the visions of Ezekiel; angels, chariots and tetramorphs; things we might consider as apocalyptic literature. Thus, Revelation might be a legitimate investigation under Merkabah. Merkabah is: in a word, apocalyptic[[196]](#endnote-196)

**Ashkenazi Hasidim**

In Ashkenazi Hasidim (1121-1230), the visible representations of God, which, if they could make God truly physical, would be blasphemous, are explained as emanations from God, not God Himself; but emanations similar to the light that emanates from the sun; yet, are not the sun. This develops in a three-aspect system: God Himself, the higher Glory (Kabod), and the lower Glory (Kabod). God Himself is completely beyond human comprehension. The higher Glory emanates from God; yet, is only slightly accessible to humans. The lower Glory emanates from the higher Glory; and is fully accessible to man. For example: the prophet does not see God, the prophet sees the anthropocentric emanation of God, the higher Glory, which he then describes with the words of the lower Glory for the benefit and understanding of his readers. This three-aspect system is similar to some aspects of the sefira; yet, not the same as the sefira. The *Book of Hasidim*[[197]](#endnote-197) suggests that there is a hidden will of God beyond that which is prescribed in Torah or Mishnah (oral Torah) that must become part of the Halakha (walk); thus, the book concerns itself with the declaration of edicts that illustrate the point. Hence, the Hasid is duty bound to assert and impose this system of austere standards on the social environment, both positively and negatively, including other Jews. Whether this plan, the *Book of Hasidim*, ever materialized as anything more than a private ideology, is disputed. The fact that this movement eventually died out was evidence enough that it was on a false track. It was not their theology of God in three aspects that set them off track as much as their insistence on a hidden will. Hasidim is: in a word, pietism.[[198]](#endnote-198)

**Zohar**

“According to the *Zohar* … Torah study can proceed along four levels of interpretation (exegesis). These four levels are called pardes from their initial letters, PRDS (פַּרדֵס‎ | orchard).”[[199]](#endnote-199)

Quote (edited):

* Peshat (פשט‎ | simple): the interpretation of the meaning as it was understood by its original readers.[[200]](#endnote-200)
* Remez (רֶמֶז‎ | hint): the interpretation of the meaning of allegories[[201]](#endnote-201) or allusions[[202]](#endnote-202)).
* Derash (דְרָשׁ | inquire, seek): the interpretation of the meaning of Midrash[[203]](#endnote-203), often with comparisons with similar words or verses.
* Sod (סוֹד‎ | mystery, secret): the interpretation of the meaning of inner, esoteric Mysteries[[204]](#endnote-204), sometimes expressed in Kabbalah.

Unquote.[[205]](#endnote-205)

PRDS is sometimes used in an English play on words (PaRDes | Paradise). We do not know if there is any etymological justification for this, or if the English, paradise, is anything more than a transliteration of the Hebrew. Of course, both the tree of life and the tree of the knowledge of good and evil are found in the Orchard of Paradise.[[206]](#endnote-206)

*Zohar*: brightness, brilliance, light, or radiance is the foundational work in Kabbalah literature. *Zohar* is a multivolume set of books[[207]](#endnote-207), that appear to be originally written by Moses de León (1240-1305)[[208]](#endnote-208).

Arguably, claims that *Zohar* was written totally, or in part, or are otherwise based on the traditions of Shimon bar Yohai, Rashbi (second-century)[[209]](#endnote-209), seem to lack substantiating evidence. After more than a millennium, how could anyone preserve such an oral tradition?[[210]](#endnote-210) Gershom Scholem (1897-1987)[[211]](#endnote-211), a leading authority on Kabbalah, supports de León as the original author. Menachem Mendel Kasher (1895-1983)[[212]](#endnote-212) favors Yohai; as do both Karo and Isserles.[[213]](#endnote-213) Based on the claim of oral tradition, there can be no evidence; without evidence, we must take the minimalist view: León wrote Zohar himself.

What difference does it make? The Rambam (1135-1204) takes a very rationalistic, Aristotelian[[214]](#endnote-214) approach. The Ramban (1194-1270) takes a more mystical, Platonic[[215]](#endnote-215) approach. Isaac Luria (1534-1572) takes an even more creative approach. If Yohai (Rashbi) is the author of Zohar, the Rambam is trumped and somewhat discredited by the mystical school. If de León is the author, the Rambam has pride of place, and the burden of proof falls on the mystics to show that they are in conformity with Torah and their Halakha is pure. If Zohar precedes Christianity, then Christianity may be viewed by some as imitation or even plagiarism. This is a monumental issue, because the interpretations and opinions involved are so widely scattered; if any of this information was truly revelatory, it would reduce to a single consistent set of ideas: for God cannot contradict Himself. This inconsistent variability of interpretation reduces it to a set of human opinions.[[216]](#endnote-216)

*Zohar* is known for its teachings on the glorification of man, immortality, and ethics. “The *Zohar* … declared Man to be the lord of the creation, whose immortality is solely dependent upon his morality.”[[217]](#endnote-217) We find this unreasoned exaltation of man more than a little idolatrous: ironically, a tree of death will now be introduced in PRDS. A kind of gnostic dualism between good and evil has also been observed in *Zohar*: in a word, superstitious.[[218]](#endnote-218)

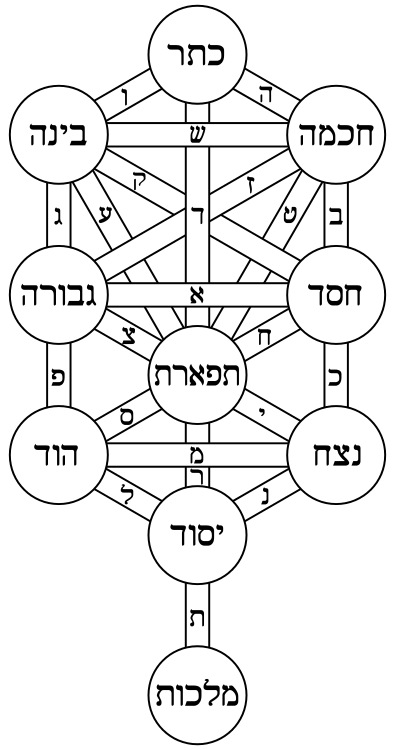
**Luria**

Luria believed in a prioritization of mystical authority: first, Talmud; second, Minhag[[219]](#endnote-219); third, *Luria*; fourth, his own writings; last, Halakha.[[220]](#endnote-220)

“The characteristic feature of Luria's theoretical and meditative system is his recasting of the previous, static hierarchy of unfolding Divine levels, into a dynamic cosmic spiritual drama of exile and redemption,” which developed into “two historic versions”: Zoharic and Lurianic.[[221]](#endnote-221) Luria and others seek to hasten the coming of Messiah through close communities, ascetic practice, and messianic ritual.[[222]](#endnote-222) Both Cordovero (1522-1570)[[223]](#endnote-223) and Luria (1534-1572)[[224]](#endnote-224) clarified and simplified the complicated and confusing *Zohar*, making it accessible to the populace.

Luria’s system prevailed for the most part; messianism was its central dynamic. Luria believed that Creation began with Ein Sof withdrawing Its infinite light[[225]](#endnote-225) to make space for finite realms to exist; a vacant space into which creative light could beam.[[226]](#endnote-226) In *Zohar*, Ein Sof is so transcendent as to be practically non-existent.[[227]](#endnote-227) Luria also explored the Five Worlds: Primordial Man, Emanation, Creation, Tree of Life, and Action,[[228]](#endnote-228) thus revealing withdrawal, shattering,[[229]](#endnote-229) and reconfiguration;[[230]](#endnote-230) in a dynamic force of clothing, rather than of evolution.[[231]](#endnote-231) No wonder Sabbatai (1326-1675)[[232]](#endnote-232) and Frank (1726-1791)[[233]](#endnote-233) went off the deep end of the dock. Luria seeks to change Gods time of Messiah’s return by human action; in this view, Messianism may be the transformation wrought in Jewish people, who are collectively Messiah. Luria is: in a word, manipulative.

**Kabbalah**

The Illustration of the Tree of Life[[234]](#endnote-234) is drawn with ten interconnected circles, representing Sephirot. These are read from top to bottom and right to left: the opposite direction of this English sentence.

The Tree of Life has ten Sephirot or emanations of Ein Sof, through which It reveals Itself.[[235]](#endnote-235)

כֶּתֶר | Kether | Crown[[236]](#endnote-236), the sublime incomprehensible and unknowable.

חָכְמָה | Chokhmah | Wisdom[[237]](#endnote-237), first level of the intellect.

בִּינָה | Binah | Understanding[[238]](#endnote-238), second level of the intellect.

דַּעַת | Da’at | Knowledge[[239]](#endnote-239), not depicted because it is invisible, the mystical state where all ten Sephirot are united as one. When revealed it is depicted at the letter, ד.

חֶסֶד | Chesed | Loving-kindness[[240]](#endnote-240)

גְבוּרָה | Gevurah | Might-severity[[241]](#endnote-241), the essence of judgment in strength and fire.

תִּפְאֶרֶת | Tiferet | Beauty[[242]](#endnote-242), in the sense: spirituality, balance, integration, symmetry, miracle, compassion.

נֵצָח | Netzach | Eternal-victory[[243]](#endnote-243)

הוֹד | Hod | Splendor or Glory[[244]](#endnote-244)

יְסוֹד | Yesod | Foundation[[245]](#endnote-245), a vehicle allowing movement.

מַלְכוּת | Malchut | Kingdom[[246]](#endnote-246)

The Tree of Life also has twenty-two paths; it appears that the faithful reach the light or Sephirot via these paths: so, it is the paths that one must pursue.

There is also a Tree of Death in Kabbalah, where קְלִיפּוֹת | Qelipot | Evil envelopes, husks, peels, or shells[[247]](#endnote-247) act to conceal the holiness of the light from the Sephirot. These things are revealed in Torah or oral-Torah. The pursuit of the paths seems to relate to the Halakha.[[248]](#endnote-248)

It would appear that the Sephirot partially express those things which are seen as fruit and/or gifts of the Spirit in the New Testament. However, they are approached by magical or metaphysical means; rather than being relational gifts. Ein Sof is remote and unreachable, in some cases even cold and dead, existing only as an unapproachable metaphysical or philosophical concept. Ein Sof (It) is not at all like the Father we are invited to talk with on a daily basis; nor is Ein Sof (It) like the Son, who is our champion in battle and King, the One Who has fought all our battles for us, and freely handed us the Victory (ΙΣ ΧΣ ΝΙΚΑ); nor is Ein Sof (It) like the Spirit Who comes beside us in life, enabling, empowering us to walk with God.[[249]](#endnote-249) It would seem that the Shəkinah, Who spoke face-to-face with Moses as a Friend has been forgotten.

No wonder then, that fame and fortune are the only things that seem to matter to some Jews. Matthew 6:32

Kabbalah may follow three fundamental paths:

* The theosophical path which “seeks to understand and describe the divine realm.” This would be in opposition to the Rambam, who is more closely aligned with Aristotle: who suggested a rigidly fixed system of absolute determinism in which physical reality is determined by the logical construct. In the theosophical path elements of the divine may be induced from the physical.
* The ecstatic path which seeks to communicate with God and the spirit world, without necessarily developing understanding.
* The magico-theurgical path of Luria, which seeks to change both the physical and spiritual realm; as when some try to manipulate God by prayer. However, this path may include the practice of white-magic.

These are deliberately esoteric, “highly abstract concepts that at best can only be understood intuitively.” The hidden name of God in Kabbalah is referred to as Shem HaMephorash and may have 4, 12, 22, 42, or 72 letter expressions:

* four letters, יהוה‬; | YHWH or Yahweh
* twelve letters, only in Talmud
* twenty-two letters, פספסים דיונסים אנקתם פסתמ | Anaktam Pastam Paspasim Dionsim, which has no known Hebrew or Aramaic provenance, or “agreed upon Greek or Zoroastrian origin.”
* Forty-two letters, בטרצתג חקבטנע יגלפזק שקוצית אבגיתץ קרעשטן נגדיכש | no definitive vocalization
* Seventy-two letters, ???

Much of this smacks of a superstitious attempt to manipulate God through incantation and ritual. We were satisfied with Yahweh, I am that I am, the self-existent and self-defining One; some would prefer the apophatic Uncreated; we prefer the cataphatic Creator and Father. We question the value of trying to improve on Moses. With good reason, study of Kabbalah was forbidden for centuries.[[250]](#endnote-250)

**Zionism**

The one group that shows concern over loss of “temple, priesthood, kings, worship, loyalty, or commandments” is the Zionist group. However, their concern is not how we function without “temple, priesthood, kings, worship, loyalty, or commandments”; but rather, how we can reacquire “temple, priesthood, kings, worship, loyalty, or commandments”: which is a far different matter than that suggested by Cohen.

***Denominations***

**Conservative**

“Halakha [is] both binding and subject to historical development…. [It] employs [a modified form of] modern historical-critical research, rather than only traditional methods and sources.” Beliefs in a personal God, and immortality of the Soul, and a literal historical Moses are mixed with the idea that these may be recorded later (a sort of Documentary Hypothesis). Strict definitions are avoided, yielding room for a wide scope of interpretations, opinions, and viewpoints. This evolutionary approach allows for change in the understanding of the mystery of God, and godliness: in a word, progressive.[[251]](#endnote-251)

**Orthodox**

Halakha [is] both binding and is not subject to historical development: in a word, traditional.[[252]](#endnote-252)

Haredi Orthodox Judaism “advocates segregation from non-Jewish culture, although not from non-Jewish society entirely. It is characterized by its focus on community-wide Torah study”, and adherence to Zohar as stemming from Abraham: in a word, separatist.[[253]](#endnote-253)

Hasidic[[254]](#endnote-254) Orthodox Judaism is socially exclusive like Haredi; yet seeks “to re-introduce joy in the performance of the commandments and in prayer through the popularization of Jewish mysticism, drawing “heavily on Lurianic Kabbalah”, adherence to Zohar as stemming from Abraham: in a word, esoteric.[[255]](#endnote-255)

Centrist Orthodox Judaism “positions reflect the mainstream of traditional Rabbinic Judaism[[256]](#endnote-256) through the ages.” Adherence to the Thirteen Fundamentals[[257]](#endnote-257) expounded by Maimonides: in a word, fundamental.

* One. The Creator is the Creator.
* Two. The Creator is One.
* Three. The Creator has no body.
* Four. The Creator is the first and the last.
* Five. The Creator has the sole right to receive prayer.
* Six. All the words of the prophets are true.
* Seven. Moses is the chief of all the prophets.
* Eight. The entire Torah now in our possession is the same as that given to Moses.[[258]](#endnote-258)
* Nine. Torah will not be exchanged; there will never be another Torah.[[259]](#endnote-259)
* Ten. The Creator is omniscient.
* Eleven. The Creator rewards those who keep His commandments, and punishes those who transgress them.
* Twelve. I wait every day for the coming of the Messiah.
* Thirteen. I believe in the revival of the dead in the Creator’s timing.

Modern Orthodox Judaism teaches that Halakha [is] both normative and binding; yet, interactive with modern culture as “productive citizens engaged in the Divine work of transforming the world to benefit humanity”, while avoiding “any area of ‘powerful inconsistency and conflict’ between Torah and modern culture”: in a word, evangelistic.[[260]](#endnote-260)

**Reconstructionist**

Halakha is not binding; yet, “a valuable cultural remnant that should be upheld unless there is reason for the contrary.” “The movement also emphasizes positive views toward modernity, and … communal decision-making. “Western secular morality has precedence over Jewish law and theology. It does not ask that its adherents hold to any particular beliefs, nor does it ask that Halakha be accepted as normative. Unlike classical Reform Judaism, Reconstructionism holds that a person's default position should be to incorporate Jewish laws and tradition into their lives, unless they have a specific reason to do otherwise”: in a word, democratic.[[261]](#endnote-261)

**Reform**

“Reform Judaism (also known as Liberal Judaism or Progressive Judaism) is a major Jewish denomination that emphasizes the evolving nature of the faith, the superiority of its ethical aspects to the ceremonial ones, and a belief in a continuous revelation not centered on the theophany at Mount Sinai.” “Its inherent pluralism and great importance placed on individual autonomy impede any simplistic definition of Reform Judaism”: in a word, liberal.[[262]](#endnote-262)

**Karaite**

Karaite Judaism is “characterized by the recognition of the Tanakh alone as its supreme authority in Halakha (Jewish religious law) and theology. It is distinct from mainstream Rabbinic Judaism, which considers the Oral Torah, as codified in the Talmud and subsequent works, to be authoritative interpretations of the Torah. Karaites maintain that all of the divine commandments handed down to Moses by God were recorded in the written Torah without additional Oral Law or explanation. As a result, Karaite Jews do not accept as binding the written collections of the oral tradition in the Midrash or Talmud.

“When interpreting the Tanakh, Karaites strive to adhere to the plain or most obvious meaning (*peshat*) of the text; this is not necessarily the literal meaning, but rather the meaning that would have been naturally understood by the ancient Israelites when the books of the Tanakh were first written”: in a word, biblical.[[263]](#endnote-263)

***Conclusion***

Cohens opinion falls wanting. It is off by several centuries (516 BC-70) in capturing the causes of change. A correct picture still cannot be constructed by shifting the point to 70. We found no compelling evidence that the Jews were ever excessively concerned about loyalty to or worship of God “without homeland, temple, priesthood, or kings.” Jews either moved forward based on Moses, Mishnah, Talmud and the like, fought to get these things back, became Christians, or forgot God altogether. The denominations and forms of Judaism that we have studied show none of Cohen’s concerns. The historical developments we have studied, reveal a wide variety of other interests and activities. Cohen’s opinion doesn’t wash.

As before, the Documentary Hypotheses are a non-starter. Now, we see them more clearly as an antisemitic non-starter. If any of the various Documentary Hypotheses come close to being true, then there is no justification for Judaism whatsoever. Dr. Dever has nailed the problem on the head.

The Dead Sea Scrolls are a non-starter as well: they have no provenance. Doubtless, the Dead Sea Scrolls were once part of an historic recension involving many other documents. None of those documents exist, and there is little hope they will ever be found. The Dead Sea Scrolls are a dead issue, they cannot be reconciled with the Rambam’s concept of Torah.

Extreme minimalism has also failed. Who in the intellectual community is willing to accept their overworked arguments.

The discovery of a lifetime awaits another article.

Is there a balanced neutral point of view about Judaism? Are the Jews a bunch of Usury abusing cutthroat bankers? Are the Jews the most socially abused and persecuted people of all time? Details are hard to sort out. Jewish separatism blocks communion, makes Jews hard to understand, and invites innuendo, prejudice, and rumor; strife, is the inevitable outcome: yet, in that many Jews cling to separatism, we must conclude that they brought some of this strife upon themselves… there can be no complete cure or healing until free and open communication is established. We suspect that Shylock is right, when pushed into corners and abused, the Jews found ways to get even. Does it matter, any longer, who threw the first stone? Are we so hard-headed and hard-hearted that we find it impossible to forgive? Cannot the stupidities of millennia, on all sides, be set aside and forgotten. Who among us, Gentile or Jew, believes that God in Torah, or anywhere else approves of Usury? Yet, we are destroying the earth through Usury! It no longer matters who commits acts of Usury; it must be stopped for civilization, as we know it, to survive.

***A Letter to the Jews***

Here is my personal letter to the few Jews, who might be tempted to read this humble paper.

Dear brothers and sisters,

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֥ וּבְכָל־נַפְשְׁךָ֖ וּבְכָל־מְאֹדֶֽךָ׃

וְהָי֞וּ הַדְּבָרִ֣ים הָאֵ֗לֶּה אֲשֶׁ֨ר אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם עַל־לְבָבֶֽךָ׃

וְשִׁנַּנְתָּ֣ם לְבָנֶ֔יךָ וְדִבַּרְתָּ֖ בָּ֑ם בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ וּֽבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃

וּקְשַׁרְתָּ֥ם לְא֖וֹת עַל־יָדֶ֑ךָ וְהָי֥וּ לְטֹטָפֹ֖ת בֵּ֥ין עֵינֶֽיךָ׃

[[264]](#endnote-264)וּכְתַבְתָּ֛ם עַל־מְזוּזֹ֥ת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃

Am I not also a Jew? Am I not circumcised? Or was I not circumcised for you? Do I trim my beard?[[265]](#endnote-265) Am I not Menschen at eighty years of life? Are my sacrifices incomplete? I have only one sacrifice left undone, which is to lay down my life for you and for all of Abraham’s children. Is my Halakha not sincere in every respect? How have I wronged you (except for the foolishnesses of a small and stupid child)?

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

Is my heart also not circumcised?[[266]](#endnote-266) Have I forced my Christianity on you in any way? Yes, I know that others have forced Christianity on you; have coerced your consciences; have persecuted you. Do I not weep with and for you? Have I any ability to come to you with guile; or am I a simple person, who can only be blunt? Do I not worship the same God you proclaim in worship? Do I not serve Him with fear, with walk, with love, and with service of heart and soul? Am I not a stranger that you might have taken in? Do I not cleave to Him and swear by Him? Is your Praise not my Praise? Is your God not my God? Are your people not my people?[[267]](#endnote-267)

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

Am I not a child of Abraham?[[268]](#endnote-268) Am I not as a stranger among you?[[269]](#endnote-269) If I came to the steps and door of your house, would you drive me away? Or have you forgotten what it’s like to be a stranger? Have I failed to keep Pesach, Shabbat, or Sukkot since my heart was circumcised? Have I refused to bow my knee to the Father and Creator of all?[[270]](#endnote-270) Have I claimed any perfection of my own, or only that I am sincere in my belief?

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

Of course, the Rambam was correct, may his memory be eternal, may he live forever in Paradise. Yet he was less than perfect as well. He makes claims in the Thirteen Fundamentals, which cannot possibly be absolutely true; yet are true in teaching us the proper respect for Torah; even though the perfect Torah escapes our grasp; and even attempting to touch it leaves our hands unclean. Yet, Rambam falls short of perfect knowledge: for he speaks only of rational understanding, and seems to say nothing of spiritual understanding.

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

Of course, the Ramban was also correct, may his memory be eternal, may he live forever in Paradise. Yet, he disagrees in small part with Rambam. Still, Ramban reminds us of the greater spiritual reality: for the fashion of this world passes away. So, which shall I choose? Rambam? Or Ramban? I will choose both: for therein I will be brought closer to truth, and my Halakha will be made better.

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

Yes, I am a Karaite in form, heart, and understanding, and even an Haskalah. Yet, in our mutual quest for spirituality have any of us added to or taken from Torah?[[271]](#endnote-271) Does Kabbalah ever transgress a forbidden boundary? Or is it sufficient to ask the Spirit, to teach us Torah every day (whether we believe that the Spirit is a person, or simply an agency of God Himself). Is any among us so wise, as to not need to grow in knowledge and obedience to Torah? Or have any of us arrived at perfect understanding? Or having written the Word of God on stone, is it not necessary to also write the Word of God on the heart?[[272]](#endnote-272)

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

These purveyors of many Documentary Hypotheses, would have you believe that these words are not true; are not from Moses (1406-1364 BC); an invention of J, E, D, or P (circa 516 BC): yet, they are true, they are to be obeyed… Halakha is reality. Will you refuse to forgive me for thinking myself both Jew and Christian?[[273]](#endnote-273) For my only sin against you is that you are brother and sister to me, and I love you with all my human ability… all of you, in spite of our many divisions and differences. I studied you in hope of knowing you better. Please do not be offended by my words or by my many errors.

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃

[[274]](#endnote-274)

1. <https://en.wikipedia.org/wiki/Shaye_J._D._Cohen> [↑](#endnote-ref-1)
2. so obviously true as to be facile or tautologous [↑](#endnote-ref-2)
3. At their first step toward the Red Sea, toward the wilderness, the Israelites had no homeland, temple, priesthood, king, or even commandments; they had two things: the Shəkinah and Pesach: thus, at least some of the Israelites were able to be loyal to Yahweh, and worship Him, without any of the other accoutrements of religion. Even at Sinai, they only added a tent, sacrifices, priesthood, garb, furniture, and commandments. The remaining forty years wandering in the wilderness taught them how to be loyal to Yahweh, and worship Him, without a homeland, temple, or king: lest they forget, the annual festival of Sukkoth (huts or tents) would not let them forget who they were or from where they came: they were nationless, homeless, poverty stricken emigrants, who nevertheless learned the loyalty and worship of God, without any of the stuff resident as a figment, a mythology in Cohen’s mind.

   Any pretense of loyalty to God or obedience to His commandments is patently absurd. The former Judeans, now becoming Jews without the Shəkinah, are in exile precisely because of their disloyalty and disobedience: these are not a matter of a slip or two; these are a matter of open and outright rebellion against God. Such rebellion spanned all the way from the king, through much of the middle classes. Only the poor were exempt from the exile, not likely because of their loyalty, either. We can count on our fingers the number of known loyals: Daniel and his three friends, Jeremiah, Ezekiel… Ezra, Nehemiah, Zerubbabel, Haggai, Zechariah…. The paucity of loyalty in the known, named leadership ranks is a good indicator of the loyalty among the people: loyalty and obedience were rare commodities (586-516-and beyond). The chief concern of the Jews is more likely about how to make a buck, about power, and about prestige, than about reestablishing loyalty to Yahweh. After the return, the Jews weep over the inferior quality of the Second Temple, not over the absence of the Shəkinah. For most, it is business as usual: adultery, fornication, marriage outside of the faith. Ezra 2:64-65; 3:1-6, 12-13; 4:4, 24; 5:12-13; 6:3-4, 15; 9:1-3; 10:2, 10, 44; Nehemiah 1:6-7; 3:5; 5:7, 10, 15, 18; 6:17-19; 7:4, 66-67; 9:26, 29-30, 34-37; 11:1-2; 13:4, 7-8, 11, 25, 28-29; Jeremiah 13:27; 29:23; Ezekiel 22:11; 33:26

   Note that Tobiah is an Ammonite: Nehemiah 2:10, 19; 4:3, 7; 6:1, 12, 14; 6:17, 19; 13:4, 7-8 There are evidently two different men named Tobiah in this record: Tobiah the priest without established ancestry (Ezra 2:60; Nehemiah 7:62), and Tobiah the Ammonite.

   Note that they made a covenant with God; yet, it is not the Eternal Covenant that God made with them. Ezra 10:3; Nehemiah 9:38 [↑](#endnote-ref-3)
4. Cohen has committed a massive anachronism: he is reading first-century developments, when, after the Herodian temple is destroyed by Titus (70), and there is no hope of restoration of the sacrifice; he is reading this first-century history back into sixth-century BC developments. In the sixth-century BC, the entire hope of the Jews is for the seventy years to end; to return to Jerusalem; to rebuild the city and temple; and reinstitute animal sacrifice. They were warned as early as 1000 BC that this would never work; but, they wanted it anyway: so, that is what they did. I’m sorry, Jewish actions speak louder than Cohen’s opinions.

   Moreover, the theme of exile and return does not come from these first century developments either; it is primarily developed by Isaac Luria (1534-1572). Although, it may find precedent in earlier kabbalistic thought: such as that of Moses de León (1240-1305). If we are going to permit discussion of themes, perhaps the theme of the fall into sin after the pattern of Adam and Paradise, should be applied to the Jews and the now lost Judea: God had recreated Paradise in Judea; the Jews destroyed it. God has recreated Paradise in the Church; Christians are destroying it. Will mankind get it right in time for the Second Coming?

   https://en.wikipedia.org/wiki/Isaac\_Luria

   https://en.wikipedia.org/wiki/Lurianic\_Kabbalah

   https://en.wikipedia.org/wiki/Moses\_de\_Le%C3%B3n

   https://en.wikipedia.org/wiki/Zohar

   https://en.wikipedia.org/wiki/Kabbalah

   https://en.wikipedia.org/wiki/Jewish\_mysticism [↑](#endnote-ref-4)
5. No, it is the fall of Jerusalem to Titus (70) that brings about this change; Titus and increasing competition from Christianity. Had Titus never flattened Jerusalem and Herod’s temple, the Jews would have continued bloody sacrifice in their fanatic zeal until this very day: just as the Samaritans still continue…. It was the judgement of God in the departure of Yahweh, which judgment of God included the punitive fall of Jerusalem to Babylon (586 BC), that transformed a modern world religion into a cult.

   Furthermore, there is very little modern about much of the Jewish religion. The Jews have continued as a separatist faction since 70; nothing much has changed except that which was changed by compulsion; the practices that were retained, for the most part, were in existence in some form or other from the days of Moses (Synagogues for example). Daniel, Esther, Ezra, and Nehemiah give actual true examples of Jews adapting to and integrating with pagan society: these sixth-century BC evidences are wholly unlike the behavior of the Jews in 70, which would be more typified by the actions and writings of General-Priest-Rabbi Josephus (37-100) and the tragedy and travesty at Masada (73-74). Philo (25 BC-50) is another important contributor to our understanding of this age, living just before Josephus. This is Rabbinic Judaism, set in unchanging granite.

   <https://en.wikipedia.org/wiki/Philo>

   <https://en.wikipedia.org/wiki/Josephus>

   <https://en.wikipedia.org/wiki/Masada>

   <https://en.wikipedia.org/wiki/Siege_of_Masada>

   Mainstream

   Yet, these are individual examples; not necessarily typical of the mainstream(s) of Judaism.

   Radicals

   On the other hand, several Jewish factions, usually considerably less religious in any normative sense, have demonstrated radical change; while still others have become powerful instruments of change… possibly even seeking to rule the world.

   Sabbatai Zevi (1626-1676):  
   <https://en.wikipedia.org/wiki/Sabbatai_Zevi>  
   <http://www.jewishvirtuallibrary.org/shabbetai-zvi>

   Baruch Spinoza, more commonly called Benedict de Spinoza (1632-1677):  
   <https://en.wikipedia.org/wiki/Baruch_Spinoza>  
   <http://www.iep.utm.edu/spinoza/>

   Jacob Frank (1726-1791):  
   <https://en.wikipedia.org/wiki/Jacob_Frank>

   Moses Dobruška (1753-1794):  
   <https://en.wikipedia.org/wiki/Moses_Dobru%C5%A1ka>

   Karl Marx (1818-1883):  
   <https://en.wikipedia.org/wiki/Karl_Marx>

   Financial and Political

   Strangely missing from such a discussion are Jewish financial interests; while statements about Jewish political interests are rather thin:

   <https://en.wikipedia.org/wiki/Rothschild_family>

   <https://en.wikipedia.org/wiki/Economic_antisemitism>

   <https://en.wikipedia.org/wiki/Bernard_Madoff>

   <https://en.wikipedia.org/wiki/List_of_Jewish_American_politicians>

   <https://en.wikipedia.org/wiki/Michael_Bloomberg>

   Philosophy

   The following link provides an overview of the complexity of Jewish thought down through the ages.

   <https://en.wikipedia.org/wiki/Jewish_philosophy>

   <https://en.wikipedia.org/wiki/Lists_of_Jews>

   Celebrities

   Any Google search for Jewish Celebrities reveals an astonishing breadth of Jewish presences outside of normative Judaism, outside of Jewish standards of morality; yet strongly influencing Gentile behavior and thought.

   Inflated Lists

   This sort of article is suspect. It includes individuals such as Abraham and Moses who are not Jews by any stretch of the imagination. Jews and Judaism are a cult that formed during the late sixth-century BC, after the return from Babylon (516 BC); a cult that evolved somewhat between 516 BC and 70; a cult that was forced to face a catastrophic and dramatic cultural shift in 70; and a cult that continues to experience similar catastrophic and dramatic shifts until the present day. Thus, Abraham, Moses, and most of the prophets are excluded from being Jews by definition: The religion of Judea in 586 BC, the religion of the Jews in 516 BC, and the religion of the Jews after 70 are radically different: these differences hinge primarily on a variety of opinions about the Shəkinah, called the Presence of the Glory of God, the Glory, or Yahweh throughout the Bible.

   <http://www.adherents.com/largecom/fam_jew100.html> [↑](#endnote-ref-5)
6. Evidently, contemporary Judaism cannot survive if the Documentary Hypothesis fails. Let’s see if we have this right? Judaism must falsify its ancient past to justify its present existence; which being based on falsehood, has no right to exist. Meanwhile, the ancient history of the Israelites, which does justify the existence of Judaism, is denied: for if the Jews ever admitted that this history was true, they would have to change the way they are doing things. In other words, the Jews claim to be obedient to Torah; yet, for the most part, are not obedient to Torah: their Halakha is defective. [↑](#endnote-ref-6)
7. In other words, there is no reason for these theories to be widely accepted, because there is no evidence for any of them. At most one or two small artifacts, possibly silver phylacteries, have survived, none of which… nothing whatsoever, supports the Documentary Hypotheses. [↑](#endnote-ref-7)
8. This statement conceals the disingenuous, and patently false suggestion that the Jewish Bible of 200 BC included only 39 books. The Jewish Bible, as translated into Greek by the Jews around 200 BC, contains the Deuterocanonical books. Moreover, Jerome’s translation from Hebrew into Latin also contains the Deuterocanonical books. Clearly, the Deuterocanonical books were only removed by the Masoretes after the late fourth-century. The Dead Sea Scrolls also include Deuterocanon as well as Septuagint manuscripts. Isn’t it amazing that the MT has removed the Deuterocanonical books? The Dead Sea Scrolls have no provenance tying them to anything, let alone the official archives of the Jerusalem temple; there is little left of the scrolls; what does exist has been published in its entirety; photocopies are available on the internet.

   <http://en.wikipedia.org/wiki/Dead_Sea_Scrolls> [↑](#endnote-ref-8)
9. not “suspect”, rather speculate [↑](#endnote-ref-9)
10. This is just wild speculation. [↑](#endnote-ref-10)
11. Jodi Magness (1956 …), professor at University of North Carolina, Chapel Hill. Works: Masada (1995), Khirbet Yattir (1997-99), Yotvata (2003-10), Huqoq (2011 …) <https://en.wikipedia.org/wiki/Jodi_Magness> [↑](#endnote-ref-11)
12. Doubtless, we would hope that such a thread leads right back to Ezra, Nehemiah, and Zerubbabel (circa 500 BC): it does not. Alas. No such recension remains intact. Like the multi-billion-dollar highway, perfect and untouched in every way, that has neither ingress nor egress, only two dead ends: The Dead Sea Scrolls are a road to nowhere. Doubtless, somebody had a plan: it was interrupted before it was completed. What? When? Where? Who? Why? Every question remains unanswered…. [↑](#endnote-ref-12)
13. Such a date is on the eve, the brink of the first official Greek translation: we have a very good idea of the provenance and recension quality of that LXX manuscript family. [↑](#endnote-ref-13)
14. The voice of extreme minimalism is just absurd, even stupid: contradictory evidence is proffered: yet, this is steadfastly refused. [↑](#endnote-ref-14)
15. This is exactly what the Documentary Hypotheses teach: that the Jews invented Israelite history out of thin air. Fortunately, the J and E distinctions are losing scholarly credibility. Genesis is being seen as a distinct corpus, not entirely oral tradition; if indeed, oral tradition at all. Deuteronomy has always been seen as a distinct work, because of Josiah. This means that the P work is limited to recovering Exodus, Leviticus, and Numbers, which are no longer regarded as having J and E components. We are left with no explanation of how the early Prophets and Psalms were recovered (Joshua-2 Kings; Job-Isaiah; Hosea-Zephaniah). The Documentary Hypotheses is a Fail Whale.

    <https://en.wikipedia.org/wiki/Documentary_hypothesis> [↑](#endnote-ref-15)
16. One particle of evidence is a necessary condition for proof; but, it is hardly the sufficient condition. The best evidence supporting the legitimacy of the Jewish people is the entire Old Testament taken at face value: take that evidence away, and we may as well ship the Jews back to Europe and return Cisjordan to the Palestinians. [↑](#endnote-ref-16)
17. <http://marginalia.lareviewofbooks.org/presbyterians-shaye-j-d-cohen/>

    <https://www.edx.org/bio/shaye-cohen> [↑](#endnote-ref-17)
18. <https://studyofreligion.fas.harvard.edu/people/shaye-jd-cohen>

    <https://hds.harvard.edu/people/shaye-j-d-cohen>

    <https://en.wikipedia.org/wiki/Shaye_J._D._Cohen> [↑](#endnote-ref-18)
19. Their chosenness obviously ceased the instant that the Shəkinah departed from among them. They will not again be the chosen until they recognize their Messiah. In this case, their perception has become their reality; it’s a self-fulfilling wish: they will not become chosen until Messiah returns for them. BTW, when Paul writes about election he is not speaking about the personal salvation of individuals; he is pointing out that the Church is now the chosen people of God: receive Messiah and you are chosen; reject Messiah and you are not chosen. Depending on the circumstances, this may or may not impact individual personal salvation. Israel is not the Church in this sense. [↑](#endnote-ref-19)
20. <https://en.wikipedia.org/wiki/Law_given_to_Moses_at_Sinai>

    <https://en.wikipedia.org/wiki/Halakha>

    <https://en.wikipedia.org/wiki/Mitzvah>

    <https://en.wikipedia.org/wiki/Shidduch> [↑](#endnote-ref-20)
21. <https://en.wikipedia.org/wiki/Yiddish> [↑](#endnote-ref-21)
22. If you have the fortitude to reject Cohen’s analysis, then stand up and say so…. [↑](#endnote-ref-22)
23. <https://en.wikipedia.org/wiki/Zionism> [↑](#endnote-ref-23)
24. <https://en.wikipedia.org/wiki/Israel> [↑](#endnote-ref-24)
25. <https://www.nytimes.com/2017/12/06/world/middleeast/trump-jerusalem-israel-capital.html>

    <https://www.theguardian.com/us-news/2017/dec/05/jerusalem-embassy-move-can-the-saudis-stay-trumps-hand> [↑](#endnote-ref-25)
26. Three salient points from this prayer are: One. God is in heaven, not on earth… prayer toward this temple is only representative of prayer toward heaven; Two. There is no requirement for prayer within the temple, there is only prayer from any location on earth toward this temple; Three. Even pagan strangers are invited to pray toward this temple. 1 Kings 8, especially verses 41-43; 2 Chronicles 6:32-33 [↑](#endnote-ref-26)
27. Exodus 23:17; Deuteronomy 16:16 [↑](#endnote-ref-27)
28. Arguably, women were excused, because of the difficulties of childbirth, and hardships associated with the care of very small children. On the other hand, Mary is equally in attendance at the Bar Mitzvah of Jesus. Luke 2:48-50 [↑](#endnote-ref-28)
29. Scripture draws a distinction between unavoidable absence and willful absence: presumably, there is room for discretion between the two extremes, that would be judged by priests or Sanhedrin. Numbers 9, especially verses 6, 10, 13 [↑](#endnote-ref-29)
30. The modern politically “correct” (?) way to refer to his/her or him/her in a sexually “unbiased” manner. [↑](#endnote-ref-30)
31. Psalm 50:7-23 [↑](#endnote-ref-31)
32. Ezra 2:63; Nehemiah 7:65 [↑](#endnote-ref-32)
33. <https://www.myjewishlearning.com/article/types-of-jews/>

    The following article has numerous notes on genetics; which, if valid, it seems to us makes any hypothesis sourcing the Jews from Canaanites, scientifically impossible

    <https://en.wikipedia.org/wiki/Jewish_ethnic_divisions>

    <https://www.thejc.com/lifestyle/features/what-kind-of-a-jew-are-you-1.433347> [↑](#endnote-ref-33)
34. <https://en.wikipedia.org/wiki/Ashkenazi_Jews> [↑](#endnote-ref-34)
35. <https://en.wikipedia.org/wiki/Sephardi_Jews> [↑](#endnote-ref-35)
36. <https://en.wikipedia.org/wiki/Mizrahi_Jews>

    What should be evident from such a count, amounting to only 14 or 15 M people in all, is that this is a tiny fraction of those born to Jewish mothers. Genetic blood tests based on DNA strand, genetic markers would doubtless disclose a much larger census of potential Jews. Common sense would tell us that out of a world population approaching 7.5 G, we should not be surprised by Jewish genetic markers in 500 M or more people. Such true ethnic Jews have ceased to practice Judaism in any form; they have converted to Christianity, other religions, or reverted to paganism. [↑](#endnote-ref-36)
37. <https://en.wikipedia.org/wiki/Ashkenazi_Jews> [↑](#endnote-ref-37)
38. <https://en.wikipedia.org/wiki/Yekke> [↑](#endnote-ref-38)
39. <https://en.wikipedia.org/wiki/Oberlander_Jews> [↑](#endnote-ref-39)
40. <https://en.wikipedia.org/wiki/Unterlander_Jews>

    Note the pejorative prejudices prevalent among Jews themselves. [↑](#endnote-ref-40)
41. <https://en.wikipedia.org/wiki/Ashkenazi_Jews> [↑](#endnote-ref-41)
42. Re-conquest of Iberia from Islam, mostly Moors:

    <https://en.wikipedia.org/wiki/Reconquista> [↑](#endnote-ref-42)
43. <https://en.wikipedia.org/wiki/Alhambra_Decree> [↑](#endnote-ref-43)
44. <https://en.wikipedia.org/wiki/Sephardi_Jews> [↑](#endnote-ref-44)
45. The Spanish Inquisition operated from 1478 until 1834.

    <https://en.wikipedia.org/wiki/Spanish_Inquisition> [↑](#endnote-ref-45)
46. <https://en.wikipedia.org/wiki/Marrano> [↑](#endnote-ref-46)
47. <https://en.wikipedia.org/wiki/Sephardi_Jews> [↑](#endnote-ref-47)
48. <https://en.wikipedia.org/wiki/Mizrahi_Jews> [↑](#endnote-ref-48)
49. <https://en.wikipedia.org/wiki/Ashkenazi_Jews> [↑](#endnote-ref-49)
50. <https://en.wikipedia.org/wiki/Sephardi_Jews> [↑](#endnote-ref-50)
51. <https://en.wikipedia.org/wiki/Mizrahi_Jews> [↑](#endnote-ref-51)
52. <https://en.wikipedia.org/wiki/Jewish_religious_movements>

    <https://en.wikipedia.org/wiki/Conservative_Judaism>

    <https://en.wikipedia.org/wiki/Haredi_Judaism>

    <https://en.wikipedia.org/wiki/Hasidic_Judaism>

    <https://en.wikipedia.org/wiki/Chabad>

    <https://en.wikipedia.org/wiki/Modern_Orthodox_Judaism>

    <https://en.wikipedia.org/wiki/Reconstructionist_Judaism>

    <https://en.wikipedia.org/wiki/Reform_Judaism> [↑](#endnote-ref-52)
53. <https://en.wikipedia.org/wiki/Orthodox_Judaism> [↑](#endnote-ref-53)
54. <https://en.wikipedia.org/wiki/Khazars> [↑](#endnote-ref-54)
55. <https://en.wikipedia.org/wiki/Jews_of_San_Nicandro>

    <https://en.wikipedia.org/wiki/The_Mystery_of_San_Nicandro> [↑](#endnote-ref-55)
56. False or seriously flawed information source; loaded with spam too:

    <http://www.aish.com/jl/h/cc/48964541.html> [↑](#endnote-ref-56)
57. <https://en.wikipedia.org/wiki/Timeline_of_Jewish_history> [↑](#endnote-ref-57)
58. This is an adjustment of only two years. There is absolutely no warrant for the kind of unsubstantiated claims re-dating Solomon (836-796 BC), which moves Sheshonq Ⅰ by one hundred thirty-four years too late (to circa 791 BC). Such an extremely late shift can only come from the ultra-low chronology opinions of a radical like Finkelstein. [↑](#endnote-ref-58)
59. Please note that we did not claim firm dates for Abraham. [↑](#endnote-ref-59)
60. <https://en.wikipedia.org/wiki/Battle_of_Issus> [↑](#endnote-ref-60)
61. <https://en.wikipedia.org/wiki/Septuagint> [↑](#endnote-ref-61)
62. <https://en.wikipedia.org/wiki/Battle_of_Corinth_(146_BC)> [↑](#endnote-ref-62)
63. Evidently, these all starved to death. Acts 23:12-14 [↑](#endnote-ref-63)
64. <https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(70_CE)>

    <https://en.wikipedia.org/wiki/Titus>

    <http://www.livius.org/articles/concept/roman-jewish-wars/roman-jewish-wars-4/>?

    <http://www.eyewitnesstohistory.com/jewishtemple.htm> [↑](#endnote-ref-64)
65. <https://en.wikipedia.org/wiki/Masada> [↑](#endnote-ref-65)
66. <https://en.wikipedia.org/wiki/Josephus> [↑](#endnote-ref-66)
67. <https://en.wikipedia.org/wiki/Constantinople> [↑](#endnote-ref-67)
68. <https://en.wikipedia.org/wiki/Chazal> [↑](#endnote-ref-68)
69. <https://en.wikipedia.org/wiki/Zugot>

    <http://www.jewishencyclopedia.com/search?utf8=%E2%9C%93&keywords=zugot&commit=search> [↑](#endnote-ref-69)
70. <https://en.wikipedia.org/wiki/Tannaim> [↑](#endnote-ref-70)
71. The quote was found at: <https://en.wikipedia.org/wiki/Amoraim> [↑](#endnote-ref-71)
72. <https://en.wikipedia.org/wiki/Amoraim> [↑](#endnote-ref-72)
73. <https://en.wikipedia.org/wiki/Savoraim> [↑](#endnote-ref-73)
74. <https://en.wikipedia.org/wiki/Geonim> [↑](#endnote-ref-74)
75. <https://en.wikipedia.org/wiki/Yeshiva>

    <https://en.wikipedia.org/wiki/Kollel> [↑](#endnote-ref-75)
76. <https://en.wikipedia.org/wiki/Rishonim> [↑](#endnote-ref-76)
77. <https://en.wikipedia.org/wiki/Shulchan_Aruch> [↑](#endnote-ref-77)
78. <https://en.wikipedia.org/wiki/Acharonim> [↑](#endnote-ref-78)
79. Ginsburg, Christian D, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, with Prolegomena by Orlinsky, Harry M., *The Masoretic Text: A Critical Evaluation*, (KTAV, New York, 1966: 1032 + 51 pages): hereafter, Ginsburg. [↑](#endnote-ref-79)
80. Ginsburg, Table Ⅱ, “The Massorah Magna on Levit. Ⅺ 4-12”, lists work spanning from 850 to 1525.

    Ginsburg, Table Ⅳ, “The Massorah Magna on Isaiah ⅩⅣ 31 – ⅩⅥ 2”, lists work spanning from 916 to 1525.

    Ginsburg, “Table of Manuscripts Described”, lists sixty manuscripts dating from 820 to 1650 (BM. Or. 4445 to BM. Or. 1474). These manuscripts could be classified as Ashkenazi, Sephardi, Mizrahi, or other distinct schools of thought; thus, some variation or differing recensions; even several Yemenis manuscripts are distinguished in the table.

    Ginsburg, “Table of Editions of the Printed Text of Hebrew Bible”, in which nearly three dozen printed editions are mentioned, dating from 1477 to 1893; which, of course, does not include printed editions published since 1893 or 1966. [↑](#endnote-ref-80)
81. <https://en.wikipedia.org/wiki/Masoretes> [↑](#endnote-ref-81)
82. <https://en.wikipedia.org/wiki/Aaron_ben_Moses_ben_Asher> [↑](#endnote-ref-82)
83. <https://en.wikipedia.org/wiki/Ben_Naphtali> [↑](#endnote-ref-83)
84. נִקּוּד | Niqqud | Vowel Pointing: note that without such vowel pointing it is virtually impossible to distinguish Hebrew words in original manuscripts, parts of speech, syntax, grammar, lexicography, or other essential characteristics of writing. The invention and addition of pointing is totally based on the opinions of ancient experts, such as Naphtali (890-940) and Asher (d 960). The theological implication for this is that MT “inerrancy” is a Jewish invention of the tenth-century; which is an entirely farcical and ludicrous theory: inconceivable to thinking people anywhere.

    <https://en.wikipedia.org/wiki/Niqqud> [↑](#endnote-ref-84)
85. <https://en.wikipedia.org/wiki/Septuagint> [↑](#endnote-ref-85)
86. <https://en.wikipedia.org/wiki/Jerome> [↑](#endnote-ref-86)
87. <https://en.wikipedia.org/wiki/Vulgate> [↑](#endnote-ref-87)
88. <https://en.wikipedia.org/wiki/Leningrad_Codex>

    <https://www.biblegateway.com/passage/?search=Genesis+1&version=WLC> [↑](#endnote-ref-88)
89. Aleppo Codex (tenth-century)

    <https://en.wikipedia.org/wiki/Aleppo_Codex>

    Note that the Dead Sea Scrolls have no known provenance, and are therefore seriously flawed: they are most certainly not Masoretic in origin.

    <https://en.wikipedia.org/wiki/List_of_Hebrew_Bible_manuscripts> [↑](#endnote-ref-89)
90. The Mishnah, because it was oral, varied widely from school to school: i.e. the School of Shammai and the School of Hillel.

    <https://en.wikipedia.org/wiki/Talmud#History>

    <https://en.wikipedia.org/wiki/Jerusalem_Talmud>

    <https://en.wikipedia.org/wiki/Shammai>

    <https://en.wikipedia.org/wiki/Hillel_the_Elder> [↑](#endnote-ref-90)
91. <https://en.wikipedia.org/wiki/Mishnah> [↑](#endnote-ref-91)
92. <https://en.wikipedia.org/wiki/Gemara> [↑](#endnote-ref-92)
93. <https://en.wikipedia.org/wiki/Talmud#Babylonian_Talmud> [↑](#endnote-ref-93)
94. <https://en.wikipedia.org/wiki/Shulchan_Aruch>

    <https://en.wikipedia.org/wiki/Joseph_Karo> [↑](#endnote-ref-94)
95. <https://en.wikipedia.org/wiki/Moses_Isserles> [↑](#endnote-ref-95)
96. While this approach may create somewhat of a bias; it is a bias that we cannot avoid: English is our first language; therefore, this is the segment of history that we understand best. Others will have to help us fill in the lacunae. [↑](#endnote-ref-96)
97. <https://en.wikipedia.org/wiki/Edict_of_Expulsion> [↑](#endnote-ref-97)
98. William Ⅰ (circa 1028-1087), the first Norman King of England was the illegitimate son of Robert Ⅰ and his mistress, Herleva. Both his early and later years were characterized by trouble. Around 1050, his marriage to Matilda of Flanders brought the support of a powerful ally. By 1062, William controlled Maine. In 1066, William killed Harold Godwinson at the Battle of Hastings; as a subsequence of this, he was made king of England later that year. The Divine right of kings, was not yet established by James Ⅵ of Scotland (1567-1625); regality was determined by alliances, barbarism, brutality, deception, intrigue, marriage, murder, piracy, power, size-skill of armies-navies, pure blind luck, and war. By 1075, William’s reign in England was stabilized; so, he spent the bulk of his remaining years on the continent. In 1086, William ordered that the *Domesday Book* be compiled. He died in 1087.

    The *Domesday Book* makes evident that William was searching for revenue; he was “criticized for his greed and cruelty, but [praised for] his piety.” No report of Jewish settlement in England (1070) was found in his history, so he himself may be innocent of any charge of Usury, or of employing Jewish Usury to line his own pockets.

    <https://en.wikipedia.org/wiki/William_the_Conqueror>

    <https://en.wikipedia.org/wiki/Maine_(province)>

    <https://en.wikipedia.org/wiki/Harold_Godwinson>

    <https://www.britannica.com/topic/divine-right-of-kings>

    <https://en.wikipedia.org/wiki/Divine_right_of_kings>

    <https://en.wikipedia.org/wiki/Domesday_Book>

    https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)

    William Ⅰ to Henry Ⅰ: 1066-1135 [↑](#endnote-ref-98)
99. This can be evaluated as an outrageous level of antisemitism (a misnomer, Jews are a minor branch among Semites). On the other hand, the Jews must have known that they were living in clear violation of Torah, which yielded bitter fruit: by their wicked behavior they brought persecution, retaliation, and ultimate expulsion down on their own heads. Yes, this was antisemitism: but, it was well deserved.

    <https://en.wikipedia.org/wiki/Medieval_antisemitism>

    On the other hand, the Jews have claimed that they were forbidden land ownership, farming, work at many crafts and trades, and most other employments. I do not know how to substantiate these claims. The only means of income seemingly left to Jews appears to be Usury, some forms of merchantry (especially Jewelry?), or begging. Everybody concerned, both Jew and Gentile, had to know that Torah forbids such solutions and that they are wrong. See Matthew 6:32 for example. However, there is no evident lexical connection between the words Jew and Jewelry: any such etymology would have to be too deeply buried in Sanskrit, Sumerian, Akkadian, or earlier to have any residual meaning in or after tenth-century England.

    It is equally obvious that the king of England is knowingly using his complicit and duplicit relationship with the Jews to feather his own nest with illicit taxation: but which king was first guilty. This combination of evils has had ruinous effects upon England to this day. Neither king nor Jews can be viewed as innocent in the establishment of this vile practice; which will ultimately lead to the establishment of the Bank of England; the nullification of Canon law; the approval of Usury as a legal process.

    It would be extremely naïve to view the Edict of Expulsion, the East India Company founding, Zevi’s fanatical messianism, the Repeal of Expulsion, the Great Fire, William of Orange’s invasion, and the Bank of England’s establishment as independent, separate, unrelated incidents. Even if the Jews were not active in lighting the Great Fire, or establishing Usury as official English legal policy; they certainly inculcated the approval of Usury, and certainly helped foment the insanity of the messianic age of 1666: that fire broke out in overcrowded London, is more than accident. Zevi, through Judaism, was a major contributor to the madness of the age: as also were fanatical Christian messianists. The bitter antagonism between Christians and Jews from before the Expulsion only fueled the fire. The fire may have been lit by anybody by accident; but the conditions were caused by the vile, irresponsible interactions between those Calvinists and Jews who saw money and Usury as the only virtues. The worldwide conquest perpetrated by the East India Company: damaged many nations, lined the pockets of royalty, and filled the coffers of the new Bank. England was a land caught between two foreign Williams and foreign Jews.

    The English kings have the look and feel of a lever or tool in the hands of the Sephardim. Adultery, Fornication, intrigue, and Murder are so rampant it is impossible to sort out who is truly responsible for what. We can see tendencies; yet, little more. If one is not an adulterer or fornicator, he must be homosexual: and on, and on, the sordid mess goes.

    Did the Jews actively corrupt the English economy and manage the legalized Usury of the Bank of England? It is impossible to say, while trying to hold a neutral point of view. Are the Jews innocent of extreme wrongdoing? Not hardly.

    All the same things may be said of the other parties, all around. The best description of the era? It was mired in an incredible and futile stupidity that infected all parties concerned: it “was madness”. Once the Canon law against Usury fell, there was no hope for the future: morality in England failed on that day. The Jews played a definitive role; so did the millennial madness of 1666; so did the machinations of royal politics; as also did the Calvinists, Catholics, and Church of England; as well as everybody else involved.

    At the bottom line, Christians could or would not bring themselves to forgive Jews; nor did Jews forgive Christians. As a result, even though both Christians and Jews knew that Torah condemned Usury and blessed forgiveness, everybody found a way to circumvent Torah.

    <https://en.wikipedia.org/wiki/Whig_history> [↑](#endnote-ref-99)
100. <https://en.wikipedia.org/wiki/Republic_of_Venice> [↑](#endnote-ref-100)
101. “In this period, Aaron of Lincoln [ a Jew] is believed to have been, probably, the wealthiest man in twelfth-century Britain, in liquid assets. All property obtained by Usury, whether Jewish or Christian, fell into the king's hands on Aaron's death.” Still there is no evidence cited of collaboration between King and Jew in the regular use of Usury at this time. This simply revealed that the potential for taxation was present.

     https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)   
     Stephen to Henry Ⅱ: 1135-1189 [↑](#endnote-ref-101)
102. https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)   
     Massacres at London and York (1189-1190) [↑](#endnote-ref-102)
103. Richard the Lionhearted may not have introduced Jewish Usury to England; but, he is evidently the first to make it an official legal issue, by the “Ordinance of the Jewry” and the beginning of the office of Exchequer of the Jews. This may have served as much to protect the Jews as to tax them: for in Richard’s absence on Crusade, William de Longchamp (1189-1197) harassed them. Nevertheless, no arbitrary right to confiscate or tax Jewish wealth is supported as some claim. Thus, it appears that Richard is the king most culpable for establishing Usury, although Henry Ⅱ, would deserve a best honorable mention.

     <https://en.wikipedia.org/wiki/William_de_Longchamp>

     Richard was surely adept enough at politics to learn and understand the Venetian control of the Mediterranean, as well as the Venetian methods of control and manipulation. He returned to England with a mature knowledge of Venetian strategy and tactics. The available evidence seems to indicate that he employed this knowledge with consummate dispatch. Still, we are not in any position to draw an absolute conclusion, or verify any such a working hypothesis, no matter how compelling its merits.

     https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)   
     Ordinance of the Jewry, 1194

     <https://en.wikipedia.org/wiki/Richard_I_of_England>

     <https://en.wikipedia.org/wiki/Exchequer_of_the_Jews> [↑](#endnote-ref-103)
104. The Fourth Crusade is quite literally an attack engineered by Venice, with its powerful banking and Usury center, against Constantinople. Pope Innocent III may have called for the expedition; but, Venice designed and executed it.

     <https://en.wikipedia.org/wiki/Fourth_Crusade> [↑](#endnote-ref-104)
105. Pope Innocent III (1198-1216) was well aware of the situation in 1198 when he wrote to Richard and other princes calling for the termination of all Usury practice. In 1205, the Pope noted that this reduced all Jews to slavery. Nobody had the sense to provide an alternative means of employment for Jews. Richard seems to have simply looked the other way. As far as the Pope was concerned, the Jews got what they deserved. No one seems to have a grasp of the principles of forgiveness and mercy.

     https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)   
     Under John, 1205-1216

     <https://en.wikipedia.org/wiki/John,_King_of_England> [↑](#endnote-ref-105)
106. <https://en.wikipedia.org/wiki/Stephen_Langton> [↑](#endnote-ref-106)
107. Italian merchants, who picked up the slack in the Usury trade, when the Jews were put out of business circa 1250-1290. If this quip has any basis in fact, it is indeed alarming: we have no evidence pointing in this direction. [↑](#endnote-ref-107)
108. https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)   
     Increasing persecution, 13th century [↑](#endnote-ref-108)
109. There is very little doubt that Longshanks, the Catholic, was a cruel arse; as also was Henry Ⅷ. Who suffered most under their cruelty, and retaliation against it? Catholic monasteries that provided succor to the poor had their lands seized, and were put out of business: the poor were hurt most of all.

     <https://en.wikipedia.org/wiki/Edward_I_of_England>

     <https://en.wikipedia.org/wiki/Henry_VIII_of_England>

     <https://en.wikipedia.org/wiki/Pilgrimage_of_Grace> [↑](#endnote-ref-109)
110. Evidently, the people were growing in their awareness of the king’s duplicity in the lucrative Usury business. [↑](#endnote-ref-110)
111. Don’t miss the pun on Doge.

     https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)

     *Statutum de Judaismo*, 1275

     <https://en.wikipedia.org/wiki/Statute_of_the_Jewry>

     <https://en.wikipedia.org/wiki/Second_Council_of_Lyon>

     <https://en.wikipedia.org/wiki/Edward_I_of_England>

     <https://en.wikipedia.org/wiki/William_Wallace>

     https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)

     Leadership of the Chief Rabbis, 13th century [↑](#endnote-ref-111)
112. https://en.wikipedia.org/wiki/History\_of\_the\_Jews\_in\_England (1066-1290)

     Expulsion, 1290

     <https://en.wikipedia.org/wiki/History_of_the_Jews_in_the_Netherlands>

     <https://en.wikipedia.org/wiki/Edict_of_Expulsion> [↑](#endnote-ref-112)
113. After 1492 some of the Sephardi, Marranos, found themselves in the Netherlands. The Netherlands, once part of the Spanish Empire, declared independence (1581), evidently as a Calvinist state. The Eighty Years War of the Dutch continued against Spain (1568-1648). Drake defeated the Spanish Armada (1588). Spain finally recognizes Dutch independence (1648); but, Spain retains the Southern Netherlands. Policies or religious independence and toleration attracted Jews from various parts of the world. Sephardi established themselves in Amsterdam, also bringing nautical navigation skills which would eventually aid in strengthening the short-lived dominance of the Dutch navy. Jews were successful, becoming politically connected to the House of Orange. They helped establish trade with Spanish South America, and contributed to the establishment of the Dutch West Indies Company (1623-1647), possibly with a view to competing with the East India Company. After the mid-seventeenth century, Ashkenazi would also migrate to the Netherlands.

     <https://en.wikipedia.org/wiki/History_of_the_Jews_in_the_Netherlands>

     <https://en.wikipedia.org/wiki/Eighty_Years%27_War>

     <https://en.wikipedia.org/wiki/Spanish_Armada>

     <https://en.wikipedia.org/wiki/Dutch_West_India_Company>

     <https://en.wikipedia.org/wiki/Alhambra_Decree> [↑](#endnote-ref-113)
114. Note that there are no Jews legally in England during the lifetime of Shakespeare.

     <https://en.wikipedia.org/wiki/William_Shakespeare> [↑](#endnote-ref-114)
115. When I was in my second year of college it was very popular to analyze Shakespeare based on a Freudian presupposition: what a load of blather, what balderdash, what drivel, what treacle, what twaddle.

     We ought not be surprised by the political conniving, intrigue, treachery, and treason among leaders of both church and state during this era. The Council of Florence had ended in abysmal failure (1431-1449). Niccolò Machiavelli (1469-1527) had written, *The Prince*, published in 1532. There were good reasons that treacherous and “unscrupulous politicians” in church and state were tagged with the pejorative epithet, Machiavellian. Trust was not a common commodity; and for good reasons: a proverbial knife in the back was as effective as open war. This era, in many ways, set the stage for filthy twenty-first century politics.

     <https://en.wikipedia.org/wiki/Council_of_Florence>

     <https://en.wikipedia.org/wiki/Niccol%C3%B2_Machiavelli>

     <https://en.wikipedia.org/wiki/The_Prince> [↑](#endnote-ref-115)
116. Quoted from *Shylock is Shakespeare* by Kenneth Gross, 2006, University of Chicago Press. We don’t agree: we believe that ***Shylock is Richard***, who is in great need of repentance: but, the tip about scriveners proved very useful.

     <https://en.wikipedia.org/wiki/Shylock#cite_note-2> [↑](#endnote-ref-116)
117. <https://en.wikipedia.org/wiki/Scrivener> [↑](#endnote-ref-117)
118. Shylock’s “pound of flesh”, Shakespeare, William, *The Merchant of Venice*, Act 4, Scene 1, page 13

     <http://nfs.sparknotes.com/merchant/page_186.html>

     <https://en.wikipedia.org/wiki/The_Merchant_of_Venice>

     Later, Shylock says, “Nay, take my life and all. Pardon not that. You take my house when you do take the prop that doth sustain my house. You take my life when you do take the means whereby I live.”

     ibid, Act 4, Scene 1, page 16

     <http://nfs.sparknotes.com/merchant/page_192.html>

     Shylock’s defense seems to be that he has a right to make a living. Torah provides for no such right. Only two human rights exist according to Torah: love God and love neighbor. Within that construct, all human labor operates; we trust God to provide our daily manna as a gift, not as a right. This is the heart of Shylock’s error, whether it can be applied to Judaism is another matter. The play makes mockery of a bitter irony: for Venice is a great center of Usury and oppression: the fall of Constantinople can be traced directly to Venetian greed and violence. There can be no doubt that many powerful Jews played first hand at this tragedy and travesty of justice. Even so, this does not characterize all Jews. The list of modern Jews includes great humanitarians, as well as great villains. The name Rothschild is still the king of Usury. However…

     ibid, Act 3, Scene 1, page 3

     “To bait fish withal. If it will feed nothing else, it will feed my revenge. He hath disgraced me and hindered me half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies — and what’s his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me I will execute — and it shall go hard but I will better the instruction.”

     <http://nfs.sparknotes.com/merchant/page_110.html>

     Shakespeare suggests that the Jews were driven by gross injustice, and had little choice in the matter. They followed the example of Christians in doing wrong to one another. Shylock, emphasizes his point in the oft repeated word, revenge. Each of these gross wrongs, on all sides, resulted in violent reactions; retaliations, which would only amplify and intensify in the juggernaut onslaught of history. “As inexorably as night follows day” (*Hamlet*, Act 1, Scene 3, page 3), each of these parties abused and punished one another, as all bore the painful consequence of their folly: it only goes downhill from here.

     <http://nfs.sparknotes.com/hamlet/page_44.html>

     Thus, in more modern times, it is Hitler and Nazism who are Shylock, not the Jews.

     <https://en.wikipedia.org/wiki/Shylock#cite_note-17>

     <https://en.wikipedia.org/wiki/Shylock> [↑](#endnote-ref-118)
119. The East India Company would pillage China and other parts of Asia, enforcing the opium trade on the unwilling Chinese inhabitants. They continued to occupy Hong Kong until modern times. Then they were surprised by the Communist revolt, and the slaughter of thousands of Christian missionaries.

     <https://en.wikipedia.org/wiki/East_India_Company> [↑](#endnote-ref-119)
120. Edward’s Edict of Expulsion was not annulled, expunged, repealed, rescinded, or revoked; it appears that it was simply ignored. The English Parliament decided that since they had not ruled in favor of it, it must not be law. The parliamentary action of taking no action must not be overlooked here.

     <https://en.wikipedia.org/wiki/Edict_of_Expulsion>

     <https://en.wikipedia.org/wiki/Resettlement_of_the_Jews_in_England>

     <https://en.wikipedia.org/wiki/History_of_the_Marranos_in_England>

     <https://en.wikipedia.org/wiki/Jewish_Naturalisation_Act_1753>

     <https://en.wikipedia.org/wiki/Influences_on_the_standing_of_the_Jews_in_England>

     <https://en.wikipedia.org/wiki/Emancipation_of_the_Jews_in_the_United_Kingdom>

     <https://en.wikipedia.org/wiki/Early_English_Jewish_literature>

     <https://en.wikipedia.org/wiki/Chuts> [↑](#endnote-ref-120)
121. We ought not miss the connection between Calvinism and Usury. Lutherans, on the other hand, were highly opposed to Usury throughout this age. The 95 Theses are all about Catholic abuses of money; Lutherans tended to associate the fiscal oppression of Germany by Rome with wicked Jewish Usury: whether such an association was justified is another matter. We suspect that prejudice and mob rule tended to rule the day. Nevertheless, both Calvinists and Lutherans became Jews insofar as both adopted MT as their Bible.

     <https://en.wikipedia.org/wiki/Oliver_Cromwell>

     <https://en.wikipedia.org/wiki/Ninety-five_Theses> [↑](#endnote-ref-121)
122. Earlier in 1666, Rear-Admiral Robert Holmes (1622-1692) attacked and burned the town of West-Terschelling, destroying 2 warships and 140 merchant ships in the Vlie estuary.

     <https://en.wikipedia.org/wiki/Holmes%27s_Bonfire>

     <https://en.wikipedia.org/wiki/West-Terschelling>

     <https://en.wikipedia.org/wiki/Vlie>

     Many authorities see the Great Fire of London as a retaliation to Holmes’s bonfire. Since Jews actively supported the House of Orange, William of Orange leading the subsequent invasion, it was inevitable that by gossip and innuendo some would blame the Jews for starting the fire. There is no evidence to support this idea.

     <https://en.wikipedia.org/wiki/Great_Fire_of_London> [↑](#endnote-ref-122)
123. <https://en.wikipedia.org/wiki/William_III_of_England> [↑](#endnote-ref-123)
124. Whether it was the Usury of English kings, the religious biases of Cromwell (some of the Puritans were famous for their cruel avarice), the Usury of the Jews, the hunger of the House of Orange for power, or a complexity of other causes…. All of these parties profited as Usury was made English law. Through the leverage of the East India Company, the newly established Bank of England, and the king of England were now afloat in a tide of filthy lucre.

     <https://en.wikipedia.org/wiki/The_House_of_the_Seven_Gables>

     <https://en.wikipedia.org/wiki/Bank_of_England> [↑](#endnote-ref-124)
125. <http://www.adherents.com/largecom/fam_jew100.html>

     <https://en.wikipedia.org/wiki/Lists_of_Jews>

     <http://judaism.wikia.com/wiki/Famous_Jews>

     <https://www.theatlantic.com/magazine/archive/1995/09/slavery-and-the-jews/376462/>

     <https://en.wikipedia.org/wiki/Jewish_views_on_slavery#Modern_era>

     <https://www.myjewishlearning.com/article/jews-and-the-african-slave-trade/>

     <https://en.wikipedia.org/wiki/German_Jewish_military_personnel_of_World_War_I> [↑](#endnote-ref-125)
126. <https://en.wikipedia.org/wiki/Rashi> [↑](#endnote-ref-126)
127. Hebrew Old Testament: Torah, Prophets, and Writings… it the excludes Deuterocanonical books. [↑](#endnote-ref-127)
128. <https://en.wikipedia.org/wiki/Talmud> [↑](#endnote-ref-128)
129. <https://en.wikipedia.org/wiki/Maimonides> [↑](#endnote-ref-129)
130. Rationalism is that epistemology which treats reason as the source of knowledge: following Aristotle, Spinoza, and others… sometimes to the exclusion of the mystical (spiritual) and experiential (physical). Everything man needs to know can be deduced by reason; yet, reason from what basic starting point? Rationalism in this construct, also tends to exclude science: for science is either abductive or inductive, never deductive.

     <https://en.wikipedia.org/wiki/Rationalism> [↑](#endnote-ref-130)
131. <https://en.wikipedia.org/wiki/Nachmanides>

     <http://www.jewfaq.org/sages.htm> [↑](#endnote-ref-131)
132. Mysticism is that epistemology which treats communion or oneness with God as the source of knowledge… sometimes to the exclusion of the rational. Either extreme (mysticism or rationalism) may reduce God to a philosophical entity, rather than being a Person, Creator, Father. Some forms of mysticism employ magic, and other questionable approaches. Also, apophatic reasoning in some mystical forms, may in the extreme begin to deny cataphatic or positive revelation. A key operative idea of mysticism is “ecstasy or altered state of consciousness.” However, joy need not result in any extremity of ecstasy; nor need communication with God, Who is a real person (three of them), lead to an altered state of consciousness. Hence, a balanced person is both rational and mystical at the same time, without tendencies to either extreme.

     <https://en.wikipedia.org/wiki/Mysticism> [↑](#endnote-ref-132)
133. <https://en.wikipedia.org/wiki/Isaac_Luria> [↑](#endnote-ref-133)
134. <https://en.wikipedia.org/wiki/Lurianic_Kabbalah>

     <https://en.wikipedia.org/wiki/Kabbalah> [↑](#endnote-ref-134)
135. <https://en.wikipedia.org/wiki/Menasseh_Ben_Israel> [↑](#endnote-ref-135)
136. <https://en.wikipedia.org/wiki/Sabbatai_Zevi> [↑](#endnote-ref-136)
137. <https://en.wikipedia.org/wiki/Baruch_Spinoza> [↑](#endnote-ref-137)
138. Determinism is that branch of philosophy or theology which treats all things as determined by causes (divine or scientific) external to the will: fatalism.

     <https://en.wikipedia.org/wiki/Determinism> [↑](#endnote-ref-138)
139. https://en.wikipedia.org/wiki/Baal\_Shem\_Tov [↑](#endnote-ref-139)
140. Hasidism is a reaction to the rigidity of Rabbinic Judaism, “noted for its religious conservatism and social seclusion.” Locally centered around a loyalty relationship to a dynastic Rebbe, it tends to emphasize the immanence of God, where “physical acts influence the spiritual.” From time to time approaching and receding from strict Orthodoxy, it seems to emphasize a mystical approach to Halakha rather than a more rational approach.

     <https://en.wikipedia.org/wiki/Hasidic_Judaism>

     <https://en.wikipedia.org/wiki/Rabbinic_Judaism> [↑](#endnote-ref-140)
141. <https://en.wikipedia.org/wiki/Jacob_Frank> [↑](#endnote-ref-141)
142. <https://en.wikipedia.org/wiki/Moses_Mendelssohn> [↑](#endnote-ref-142)
143. Possibly, Haskalah is best known for its commitment to preserve and promote the Hebrew Bible, and biblical Hebrew as a written language, thus tending to discard Talmud. It also advocated integration into the community, study of science, and the like; in the process, it became the creator of a large corpus of modern intellectual Hebrew literature. Thus, it was opposed by both Rabbinic Judaism and Hasidic Judaism as a threat to traditional Jewish values. Nevertheless, the movement had success in gaining acceptance for Jews among Gentiles, who welcomed the intellectual contributions.

     <https://en.wikipedia.org/wiki/Haskalah> [↑](#endnote-ref-143)
144. <https://en.wikipedia.org/wiki/Mayer_Amschel_Rothschild> [↑](#endnote-ref-144)
145. <https://en.wikipedia.org/wiki/Karl_Marx> [↑](#endnote-ref-145)
146. <https://en.wikipedia.org/wiki/Levi_Strauss> [↑](#endnote-ref-146)
147. <https://en.wikipedia.org/wiki/Albert_A._Michelson> [↑](#endnote-ref-147)
148. <https://en.wikipedia.org/wiki/Paul_Ehrlich> [↑](#endnote-ref-148)
149. <https://en.wikipedia.org/wiki/Sigmund_Freud> [↑](#endnote-ref-149)
150. <https://en.wikipedia.org/wiki/Theodor_Herzl> [↑](#endnote-ref-150)
151. <https://en.wikipedia.org/wiki/Gustav_Mahler> [↑](#endnote-ref-151)
152. <https://en.wikipedia.org/wiki/Harry_Houdini> [↑](#endnote-ref-152)
153. <https://en.wikipedia.org/wiki/Leon_Trotsky> [↑](#endnote-ref-153)
154. <https://en.wikipedia.org/wiki/Albert_Einstein> [↑](#endnote-ref-154)
155. <https://en.wikipedia.org/wiki/Arnold_Rothstein> [↑](#endnote-ref-155)
156. <https://en.wikipedia.org/wiki/Louis_B._Mayer> [↑](#endnote-ref-156)
157. <https://en.wikipedia.org/wiki/Niels_Bohr> [↑](#endnote-ref-157)
158. <https://en.wikipedia.org/wiki/Groucho_Marx> [↑](#endnote-ref-158)
159. <https://en.wikipedia.org/wiki/David_Sarnoff> [↑](#endnote-ref-159)
160. <https://en.wikipedia.org/wiki/Yeshayahu_Leibowitz> [↑](#endnote-ref-160)
161. <https://en.wikipedia.org/wiki/Qibya_massacre> [↑](#endnote-ref-161)
162. <https://en.wikipedia.org/wiki/Six-Day_War> [↑](#endnote-ref-162)
163. <https://en.wikipedia.org/wiki/J._Robert_Oppenheimer> [↑](#endnote-ref-163)
164. <https://en.wikipedia.org/wiki/Bugsy_Siegel> [↑](#endnote-ref-164)
165. <https://en.wikipedia.org/wiki/National_Crime_Syndicate> [↑](#endnote-ref-165)
166. <https://en.wikipedia.org/wiki/Edward_Teller> [↑](#endnote-ref-166)
167. <https://en.wikipedia.org/wiki/Julius_and_Ethel_Rosenberg> [↑](#endnote-ref-167)
168. <https://en.wikipedia.org/wiki/Henry_Kissinger> [↑](#endnote-ref-168)
169. <https://en.wikipedia.org/wiki/Noam_Chomsky> [↑](#endnote-ref-169)
170. <https://en.wikipedia.org/wiki/Anarcho-syndicalism> [↑](#endnote-ref-170)
171. <https://en.wikipedia.org/wiki/George_Soros> [↑](#endnote-ref-171)
172. <https://en.wikipedia.org/wiki/Sandy_Koufax> [↑](#endnote-ref-172)
173. <https://en.wikipedia.org/wiki/Alan_Dershowitz> [↑](#endnote-ref-173)
174. <https://en.wikipedia.org/wiki/Bernard_Madoff> [↑](#endnote-ref-174)
175. <https://en.wikipedia.org/wiki/Tamar_Ross> [↑](#endnote-ref-175)
176. <https://en.wikipedia.org/wiki/Bernie_Sanders> [↑](#endnote-ref-176)
177. <https://en.wikipedia.org/wiki/Michael_Bloomberg> [↑](#endnote-ref-177)
178. <https://en.wikipedia.org/wiki/Beny_Steinmetz> [↑](#endnote-ref-178)
179. <https://en.wikipedia.org/wiki/List_of_rabbis#Orthodox_rabbis> [↑](#endnote-ref-179)
180. <https://en.wikipedia.org/wiki/Jewish_mysticism> [↑](#endnote-ref-180)
181. The first (Wiktionary) article is lexical; the second (Wikipedia) explores differences between Christian and Jewish Theurgy, as well as development issues.

     <https://en.wiktionary.org/wiki/theurgy>

     <https://en.wikipedia.org/wiki/Theurgy> [↑](#endnote-ref-181)
182. Cart, or chariot: specifically, Ezekiel’s chariot (Ezekiel 1:4-26) [↑](#endnote-ref-182)
183. <https://en.wikipedia.org/wiki/Merkabah_mysticism> [↑](#endnote-ref-183)
184. <https://en.wikipedia.org/wiki/Ashkenazi_Hasidim> [↑](#endnote-ref-184)
185. <https://en.wikipedia.org/wiki/Kabbalah> [↑](#endnote-ref-185)
186. <https://en.wikipedia.org/wiki/Lurianic_Kabbalah> [↑](#endnote-ref-186)
187. <https://en.wikipedia.org/wiki/Christian_Kabbalah> [↑](#endnote-ref-187)
188. <https://en.wikipedia.org/wiki/Hermetic_Qabalah> [↑](#endnote-ref-188)
189. <https://en.wikipedia.org/wiki/Sabbatai_Zevi> [↑](#endnote-ref-189)
190. <https://en.wikipedia.org/wiki/Abraham_Yachini> [↑](#endnote-ref-190)
191. no bibliography found [↑](#endnote-ref-191)
192. <https://en.wikipedia.org/wiki/Nathan_of_Gaza> [↑](#endnote-ref-192)
193. <https://en.wikipedia.org/wiki/K%C3%B6pr%C3%BCl%C3%BCzade_Faz%C4%B1l_Ahmed_Pasha> [↑](#endnote-ref-193)
194. <http://reasonandreligion.org/index.php/1666-plague-fire-london/> [↑](#endnote-ref-194)
195. <https://en.wikipedia.org/wiki/Neo-Hasidism> [↑](#endnote-ref-195)
196. Merkabah students might enjoy investigating Psalm 68:17, 2 Kings 2:1-14; Isaiah 6:1-13; Ezekiel 1:1-28; 10-22; Daniel 2 (Nebuchadnezzar’s dream); 3:24-28 (Nebuchadnezzar’s furnace); 4 (Nebuchadnezzar’s madness); 6 (Darius’s den of lions); 7 (Daniel’s beasts); 8 (Daniel’s ram and goat); 9 (Daniel’s seventy years); 10-11 (Daniel and the man); 12 (Daniel and the End).

     <https://en.wikipedia.org/wiki/Merkabah_mysticism> [↑](#endnote-ref-196)
197. <https://en.wikipedia.org/wiki/Sefer_Hasidim> [↑](#endnote-ref-197)
198. The Ashkenazi Hasidim, by their practices, gave others the impression that they were better than all others… more faithful in Halakha. They may have influenced Protestant Pietism through their writings.

     <https://en.wikipedia.org/wiki/Ashkenazi_Hasidim> [↑](#endnote-ref-198)
199. <https://en.wikipedia.org/wiki/Kabbalah#History_of_Jewish_mysticism> [↑](#endnote-ref-199)
200. not, strictly speaking, the plain literal meaning [↑](#endnote-ref-200)
201. Allegory is the expression by emblems, figures, or symbols to represent a reality; fables and parables are types of allegories: “behold the lamb of God”; *Chronicles of Narnia*. Allegorical interpretation may interpret an allegory already in the text; or it may reword a text in story form. [↑](#endnote-ref-201)
202. Allusion is an indirect reference: when pursued, he was a rabbit, he was a porpoise in the water. [↑](#endnote-ref-202)
203. Rabbinic or midrashic meanings are technical theological meanings, possibly particular to one interpreter or group of interpreters. We may easily read our theological assumptions, dogmas, and presuppositions back into the text. [↑](#endnote-ref-203)
204. That which is mystical cannot be expressed, other than by God; incantation, magic, and ritual; totem and taboo are worse than no expression at all: false expression only leads down devious and treacherous paths. Mystery is sublime, even when revealed; Mystery is rarely expressed correctly in metaphysical terms. Why? Because, God unveils Himself to us as a Person: Creator, Father; not the metaphysical, IT. [↑](#endnote-ref-204)
205. ibid [↑](#endnote-ref-205)
206. <https://en.wikipedia.org/wiki/Paradise> [↑](#endnote-ref-206)
207. The Pritzker Edition is in twelve volumes: <http://sup.org/zohar/> [↑](#endnote-ref-207)
208. <https://en.wikipedia.org/wiki/Moses_de_Le%C3%B3n> [↑](#endnote-ref-208)
209. <https://en.wikipedia.org/wiki/Simeon_bar_Yochai> [↑](#endnote-ref-209)
210. de León is said to have channeled Yohai, an expression some would reserve for the demonic. [↑](#endnote-ref-210)
211. <https://en.wikipedia.org/wiki/Gershom_Scholem> [↑](#endnote-ref-211)
212. <https://en.wikipedia.org/wiki/Menachem_Mendel_Kasher> [↑](#endnote-ref-212)
213. Author and annotative editor of *Shulchan Aruch*, which was discussed above under “History”. [↑](#endnote-ref-213)
214. Aristotelian only in the sense that Aristotle tended to a more rigid determinism, while Platonic allowed for a greater freedom of will. It would be false, even offensive to conclude or even suggest that either the Rambam or the Ramban were following the philosophies of the ancient Greeks. [↑](#endnote-ref-214)
215. ibid [↑](#endnote-ref-215)
216. For example: Rambam, the Godhead is simple; de León, the Godhead is complex, incorporating both male and female dimensions (Idel: ditheism and Theo-eroticism).

     Greek, neo-Platonic influences have been observed in *Zohar*, especially in a lengthy succession of creations.

     It parallels Chaos, Gaia, Tartarus, Eros; Erebus, Nyx; Aether, Hemera; Uranus, Ourea, Pontus; the twelve Titans (especially Cronus); the Cyclopes; the Hecatoncheires; and much, much more.

     It also parallels Gnosticism: Monad, Aeons (especially the Demiurge), Material. When the divine elements “fall”, they are joined with human corporeality, and must be released by Gnosis. Almost all of these are viewed as created gods, not merely emanations.

     <https://en.wikipedia.org/wiki/Moshe_Idel>

     <https://en.wikipedia.org/wiki/Theogony>

     <https://en.wikipedia.org/wiki/Gnosticism>

     <https://en.wikipedia.org/wiki/Lurianic_Kabbalah> [↑](#endnote-ref-216)
217. <https://en.wikipedia.org/wiki/Zohar>, endnote 4. Jacobs, Joseph; Broydé, Isaac. “Zohar”. *Jewish Encyclopedia*. Funk & Wagnalls Company. [↑](#endnote-ref-217)
218. <https://en.wikipedia.org/wiki/Zohar> [↑](#endnote-ref-218)
219. accepted customs or traditions: <https://en.wikipedia.org/wiki/Minhag> [↑](#endnote-ref-219)
220. response 98 [↑](#endnote-ref-220)
221. <https://en.wikipedia.org/wiki/Lurianic_Kabbalah> [↑](#endnote-ref-221)
222. ibid [↑](#endnote-ref-222)
223. <https://en.wikipedia.org/wiki/Moses_ben_Jacob_Cordovero>

     <https://en.wikipedia.org/wiki/Seder_hishtalshelus> [↑](#endnote-ref-223)
224. <https://en.wikipedia.org/wiki/Isaac_Luria> [↑](#endnote-ref-224)
225. <https://en.wikipedia.org/wiki/Ohr> [↑](#endnote-ref-225)
226. <https://en.wikipedia.org/wiki/Tzimtzum> [↑](#endnote-ref-226)
227. <https://en.wikipedia.org/wiki/Ein_Sof>, note 3 [↑](#endnote-ref-227)
228. <https://en.wikipedia.org/wiki/Four_Worlds> [↑](#endnote-ref-228)
229. <https://en.wikipedia.org/wiki/Tohu_and_Tikun> [↑](#endnote-ref-229)
230. <https://en.wikipedia.org/wiki/Partzufim>

     <https://en.wikipedia.org/wiki/Tohu_and_Tikun#Birur-Extraction_of_sparks_from_the_Kelipot>

     <https://en.wikipedia.org/wiki/Gilgul> [↑](#endnote-ref-230)
231. <https://en.wikipedia.org/wiki/Lurianic_Kabbalah> [↑](#endnote-ref-231)
232. <https://en.wikipedia.org/wiki/Sabbatai_Zevi> [↑](#endnote-ref-232)
233. <https://en.wikipedia.org/wiki/Jacob_Frank> [↑](#endnote-ref-233)
234. By User: Anon Moos - Vector equivalent of File: Tree of life bahir hebrew.png based on File: Kabbalistic Tree of Life (Sephiroth).svg This vector image includes elements that have been taken or adapted from this: Kabbalistic Tree of Life (Sephiroth).svg., Public Domain,

     <https://commons.wikimedia.org/w/index.php?curid=36686413> [↑](#endnote-ref-234)
235. These bear a slight similarity with the Orthodox Christian emphasis on essence and energies; as well as a few western Christian theologians who divide the discussion between God Himself and His attributes. The similarity ends here, with this statement.

     <https://en.wikipedia.org/wiki/Sefirot> [↑](#endnote-ref-235)
236. <https://en.wikipedia.org/wiki/Keter> [↑](#endnote-ref-236)
237. <https://en.wikipedia.org/wiki/Chokhmah> [↑](#endnote-ref-237)
238. <https://en.wikipedia.org/wiki/Binah_(Kabbalah)> [↑](#endnote-ref-238)
239. <https://en.wikipedia.org/wiki/Da%27at>

     This only seems to be opposite to the order in Solomon and in Western thought: where knowledge is that learned by rote; understanding develops as the brain integrates rote acquired from ethos, logos, and pathos; wisdom is gained as understanding ripens, mostly due to pathos. Is Kabbalah suggesting that these things are attained by raw mystical meditation; rather than by hard work? [↑](#endnote-ref-239)
240. <https://en.wikipedia.org/wiki/Chesed> [↑](#endnote-ref-240)
241. <https://en.wikipedia.org/wiki/Gevurah> [↑](#endnote-ref-241)
242. <https://en.wikipedia.org/wiki/Tiferet>

     We fail to see the integrating factor between Chesed, Gevurah, and Tiferet: unless, it resides in systems as when a mother nurtures, protects, and shows compassion for her unweaned babes, or a father nurtures, protects, and shows compassion for his wife and children. Even so, the patriarch nurtures, protects, and shows compassion for his tribe. The elder nurtures, protects, and shows compassion in teaching Torah. These are the things that are pivotal in establishing spiritual victory and splendor. We ought not suppose that military prowess usually brings any such benefits, in our view; yet how is this reconciled with the wars of David, and the like? [↑](#endnote-ref-242)
243. <https://en.wikipedia.org/wiki/Netzach> [↑](#endnote-ref-243)
244. <https://en.wikipedia.org/wiki/Hod_(Kabbalah)> [↑](#endnote-ref-244)
245. <https://en.wikipedia.org/wiki/Yesod> [↑](#endnote-ref-245)
246. <https://en.wikipedia.org/wiki/Malkuth> [↑](#endnote-ref-246)
247. <https://en.wikipedia.org/wiki/Qliphoth> [↑](#endnote-ref-247)
248. But David is not talking about mysticism, or Oral Torah, or Kabbalah when he comes to the light; yet, he most assuredly is talking about Torah. We are not greater than David, are we? Psalm 1:2; 4:6; 13:3; 18:28; 27:1; 34:5; 36:9; 37:6; 43:3; 56:13; 78:14; 89:15; 97:11; 104:2; 105:39; 112:4; 118:27; 119:105, 130, 176; 136:7; 139:11, 12; 148:3 [↑](#endnote-ref-248)
249. It seems clear that Judaism and Christianity do not worship the same God. Nor do they worship in the same way: for worship in the Spirit, and worship by metaphysics are two diametrically opposed matters. [↑](#endnote-ref-249)
250. <https://en.wikipedia.org/wiki/Kabbalah#Criticism> [↑](#endnote-ref-250)
251. <https://en.wikipedia.org/wiki/Conservative_Judaism>

     <https://en.wikipedia.org/wiki/Conservative_halakha> [↑](#endnote-ref-251)
252. <https://en.wikipedia.org/wiki/Orthodox_Judaism> [↑](#endnote-ref-252)
253. <https://en.wikipedia.org/wiki/Orthodox_Judaism#Haredi_Judaism>

     <https://en.wikipedia.org/wiki/Haredi_Judaism> [↑](#endnote-ref-253)
254. from the Hebrew word for lovingkindness, loyalty-love, benevolent, gracious, loving, merciful, pious(?), tender; stork like in affection and behavior for its young. [↑](#endnote-ref-254)
255. <https://en.wikipedia.org/wiki/Orthodox_Judaism#Hasidic_Judaism>

     <https://en.wikipedia.org/wiki/Hasidic_Judaism> [↑](#endnote-ref-255)
256. <https://en.wikipedia.org/wiki/Rabbinic_Judaism> [↑](#endnote-ref-256)
257. <https://en.wikipedia.org/wiki/Jewish_principles_of_faith#Maimonides'_13_principles_of_faith>

     <https://en.wikipedia.org/wiki/Jewish_principles_of_faith> [↑](#endnote-ref-257)
258. How can this possibly be true? Still, it shows respect for what remains for us. This seems to exclude Mishna; is it a Karaite world view? [↑](#endnote-ref-258)
259. If there is no hope for improvement, then why are we bothered with archaeology and other pursuits to establish Torah as history, and understand it better. Our understanding grows every year, inch-by-inch, little-by-little…. [↑](#endnote-ref-259)
260. <https://en.wikipedia.org/wiki/Orthodox_Judaism#Modern_Orthodoxy>

     <https://en.wikipedia.org/wiki/Modern_Orthodox_Judaism> [↑](#endnote-ref-260)
261. <https://en.wikipedia.org/wiki/Reconstructionist_Judaism> [↑](#endnote-ref-261)
262. <https://en.wikipedia.org/wiki/Reform_Judaism> [↑](#endnote-ref-262)
263. <https://en.wikipedia.org/wiki/Karaite_Judaism> [↑](#endnote-ref-263)
264. Deuteronomy 6:4-9, as well as Deuteronomy 4:1; 5:1; 6:3; 9:1; 10:12; 20:3; 27:9 [↑](#endnote-ref-264)
265. Leviticus 19:27 [↑](#endnote-ref-265)
266. Deuteronomy 10:16 [↑](#endnote-ref-266)
267. Deuteronomy 10:12-21; Ruth 1:16 [↑](#endnote-ref-267)
268. Genesis 18:18; 22:18; 26:4; Psalm 72:17 [↑](#endnote-ref-268)
269. Genesis 15:13; 17:8, 12, 27; 23:4; 28:4; 37:1; Exodus 2:22; 6:4; 12:19; 12:48, 49; 20:10; 22:21; 23:9, 12; Leviticus 16:29 (198 verses in all) [↑](#endnote-ref-269)
270. Isaiah 45:22-24 [↑](#endnote-ref-270)
271. Deuteronomy 4:2; 12:32; 27:8-10 [↑](#endnote-ref-271)
272. Deuteronomy 11:18; 27:8-10; Psalm 119:11; Proverbs 3:3; 6:21; 7:3; Jeremiah 23:17; 31:31-34; 32:39; Ezekiel 11:19; 36:26 [↑](#endnote-ref-272)
273. Exodus 32:32; Leviticus 4:20, 26, 41, 35; 5:10, 13, 16, 18; 6:7; 19:22; Numbers 14:19; 15:25, 26, 28; 30:5, 8, 12; Deuteronomy 21:8 [↑](#endnote-ref-273)
274. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#endnote-ref-274)