

Arab-Israeli Conflict

Introduction to the course

The course contents

- I. Abraham and His Legacy
- II. Old Testament Israel
- III. Christianity and Jewish Revisionism
- IV. Mohammed and Islam

What we will try to learn

1. The pivotal role of Abraham
2. The apostasy of Israel
3. The nature of today's Jews
4. What is Islam?
5. Why there can be no resolution

How to prepare for each session

1. Read the assigned materials.
2. Answer the questions for each topic.
3. Consider the issues that are being raised by the readings.

I. Abraham and His Legacy

- A. The Fall and the Promise – Genesis 3:1-4:1; Luke 2:25-32
What does the Promise imply concerning a descendant of “the woman”?

- B. Abram – Genesis 11:10-32, 12:10-20, 20:1-13
Who were Abram and Sarai?

- C. The Call of Abram – Genesis 12:1-9
What three promises were given to Abram?

- D. Fighting for the Land – Genesis 14:1-16
Why was it necessary for Abram to fight?

- E. Melchizedek – Genesis 14:17-24; Psalm 110:4; Hebrews 5:1-6, 6:19-7:17
What was the significance of Melchizedek?

- F. The Dramatic Ceremony – Genesis 15
What was the point of this elaborate ceremony?

- G. The Alternative Plan – Genesis 16
What options do we have for childless couples today?

H. Circumcision – Genesis 17

Why was circumcision so important to the people of Israel?

I. The Birth of Isaac – Genesis 21

Why did Ismael have to go?

J. The Offering of Isaac – Genesis 22; Hebrews 11:8-17

What two things are emphasized in this account?

K. The wife for Isaac – Genesis 24

Why was a believing wife so important for Isaac?

L. Jacob and Esau – Genesis 25:19-34, 26:34-27:46, 32-33; Romans 9:10-15

Why was there competition between Jacob and Esau?

What was the end result of the conflict?

What is the significance of God's changing Jacob's name to Israel?

M. Abraham's Family Tree – Genesis 25:1-4, 35:23-26

II. Old Testament Israel

- A. Leaving the Land of Canaan – Genesis 15:12-13, 24:3-7, 27:46-28:4, 34, 46:1-4
Why did Abraham's descendants have to leave the land of Canaan for Egypt?

Immediate cause:

Broader cause:

- B. The Exodus from Egypt – Exodus 3:1-12:42
What happened to the Israelites in Egypt?

- C. Forty Years of Wandering – Exodus 14, 15:22-17:7; Numbers 13:1-14:37
What were the recurring themes of Israel's time in the wilderness?

- D. Blessings and Curses – Deuteronomy 28
Why do the curses outnumber the blessings in Moses' pronouncement?

- E. Taking the Land – Numbers 21:21-35; Joshua 10:1-11:23
What did the Israelites do when they captured cities and territories?

- F. The Time of the Judges – Joshua 24; Judges 2
Describe the cycle that existed during the time of the judges.

- G. The United Kingdom – 1 Samuel 31; 2 Samuel 12:1-12; 1 Kings 11
What was the problem with the kings of the United Kingdom?

- H. The Apostasy of Israel – 2 Kings 17
Why did God pour out his wrath upon Israel?

- I. The Apostasy of Judah – 2 Kings 21:1-18, 25:8-21
What was the final straw that turned God away from Judah?

- J. The Babylonian Captivity – Isaiah 3:1-4:1; Psalm 137; Lamentations 1
Why did the Lord find it necessary to so thoroughly humble Judah?

- K. The Unfaithful Remnant – Nehemiah 13
How were the returnees unfaithful to the LORD?

- L. The Curse of Silence – Micah 3:6-7
How did almost 400 years of silence from God challenge the faith of the Jews?

- M. A People Unprepared – John 3:1-15 Luke 24:13-27; 2 Corinthians 3:13-15
In what ways were the Jewish people unprepared for the coming of Christ?

- N. Crucifixion of the Messiah – Luke 13:33; Acts 2:29-37; John 11:49-52
Why could the people not see the truth before their faces?

III. Christianity and Jewish Revisionism

- A. The Priests' Behavior – Jeremiah 2:8, 5:31; 6:13, Lamentations 4:13
Why was the LORD angry with the priests?

- B. The Manufacturing of Doctrine – Isaiah 29:10, 13; Jeremiah 2:30, 5:13, 14:14
How did the false teachers peddle their doctrine?

- C. Sadducees – Matthew 22:23-32, John 11:49, 18:13; Acts 4:1-3, 5:17, 23:6-8
Who were the Sadducees?

- D. Pharisees – Matthew 5:20, 15:1-2, 19:3; Luke 5:30, 6:7, 11:38-44, 21:1
Who were the Pharisees?

- E. The Rise of Christianity – Acts 2:38-47, 4:32-35, 5:12-16, 5:42-6:1, 8:4-40, 21:20
Why did the rise of Christianity threaten the Jewish leaders?

- F. Efforts to Halt Christianity – Acts 4:18-22, 5:17-41, 6:8-8:3, 9:1-2, 21:27-26:32
What means did the Jewish leaders use to try to halt the growth of Christianity?

- G. Efforts to Subvert Christianity – Acts 15:5; Galatians 1:6-10, 5:1-15; Titus 1:10-16
How did the Jewish leaders try to undermine the teachings of Christianity?

- H. The fall of Jerusalem – Matthew 24:1-2; “Siege of Jerusalem (70 CE)” in Wikipedia
What was the significance of the destruction of the temple?
- I. The New Testament – John 20:31; “The Canon,” pp. 20-21 in *Christian, Lutheran, Confessional*; “The New Testament,” pp. 16-19 in *Simply Lutheran*
Why did the codification of the New Testament push the establishment of a new Judaism?
- J. The Mishnah – “Mishnah” in Wikipedia; Appendix I - Mishnah
What is the Mishnah?
- K. Church Councils – “First Council of Nicaea” & “First Council of Constantinople” in Wikipedia
What effect did the first church councils have on Judaism?
- L. The Babylonian Talmud – “Talmud” in Wikipedia; Appendix II - The Babylonian Talmud
What was the purpose of the Talmud?
- M. Persecution of the Jews – “Pogrom,” “Dreyfus Affair,” & “The Holocaust” in Wikipedia
Why did persecution of the Jews awaken Zionism?
- N. The Modern State of Israel – Sections on modern Israel in “Israel” in Wikipedia
What is the nature of the modern state of Israel?

IV. Mohammed and Islam

- A. Biblical References to Arabia – 1 Kings 10:14-15; Isaiah 21:13-17; Jeremiah 25:17-26; Galatians 1:17

What was Israel's/Judah's relationship with Arabia?

- B. Land of Arabia – “Arabian Peninsula” until **History** heading in Wikipedia
Why was Arabia so long cloaked in mystery?

- C. Mecca – “Mecca” until the **Muhammed and the Conquest of Mecca** heading in Wikipedia
Why was the fact that Mohammed came from Mecca so important?

- D. Mohammed – “Mohammed” in Wikipedia
Why was Mohammed an unlikely prophet?

- E. The Prophet – “Mohammed” in Wikipedia
Where did Mohammed get the core of the ideas of Islam?

- F. The Warlord – “Mohammed” in Wikipedia
How did rejection shape Mohammed's later actions?

- G. His Final Years – “Mohammed” in Wikipedia
How did Mohammed's final years set the stage for subsequent Islamic aggression?

- H. The Rashidun Caliphates – “Rashidun” in Wikipedia
Who were the Rashidun caliphs?

- I. The Umayyad Caliphates – “Umayyad Caliphates” until **Administration** heading in Wikipedia
How did the Umayyad caliphs change the nature of Islam?

- J. The Shia – “Shia Islam” until **Community** heading in Wikipedia
What is the basis of the Sunni/Shia feud?

- K. The Qur’an – Appendix III
Why is the Qur’an different from other “holy” books?

- L. The Theology of Islam – “Five Pillars of Islam” in Wikipedia
What is the nature of the 5 pillars of Islam?

- M. The Crusades – “Islamic Views on the Crusades” in Wikipedia
How did the Crusades change the Islamic/Christian relationship?

- N. The Sacred Land of Palestine – “1947-1949 Palestine War” in Wikipedia
Why are the scars in Palestine so deep?

Appendix I – Mishnah

The code and commentary, the Mishnah and the Gemara, begin in the oral Torah of Moses (Scripture) and in significant measure carry forward the Scripture's law and theology. Judaism maintains that the traditions of law found in the Mishnah derive from God's revelation to Moses at Sinai. That claim registers in the opening sentence of tractate Abot, "The Fathers," written ca. 250 C.E., and tacked onto the Mishnah as an explanation of its origin and authority. It states, "Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly." This oral Torah is represented by sayings not found in Scripture and was set forth by sages who were not credited with the authorship of scriptural books. What is implicit, then, is that an oral component of the instruction of Sinai alongside the written component of the Scripture form the medium of God's revelation to the Israelite community. The chain of tradition extends to Judaic sages whose names are frequently cited in the Mishnah. The conclusion follows, then, that the Mishnah's contents originate in the oral part of the Torah and complement the written part of the Torah we know as the Hebrew Scriptures. The narrative of the origin of the Mishnah as the oral Torah of Sinai that is implicit in tractate Abot finds its counterpart in an explicit statement within the Mishnah itself, that Scripture's contribution to the Mishnah's topical program is diverse. Some of the topics the Mishnah systematically expounds come directly from Scripture. The exposition of the Day of Atonement in Mishnah tractate Yoma, for example, follows the outline of Lev 16 and simply paraphrases that narrative. Other topics draw upon facts of Scripture but fill out a program of exposition that only partially derives from Scripture. The tractates devoted to the civil law, Baba Qamma "the first gate," Baba Mesi'a "the middle gate," and Baba Batra "the final gate," encompass civil laws of Scripture but organize them into a logical construction of their own, which includes numerous topics not documented by Scripture. Still other topics expounded by the Mishnah have no roots in Scripture at all. These come down in oral tradition. The Mishnah is comprised by sixty topical expositions, called tractates divided into six divisions: (1) agricultural rules; (2) laws governing appointed seasons, e.g., Sabbaths and festivals; (3) laws on the transfer of women and property along with women from one man (father) to another (husband); (4) the system of civil and criminal law (corresponding to what we today would regard as "the legal system"); (5) laws for the conduct of the cult and the Temple; and (6) laws on the preservation of cultic purity both in the Temple and under certain domestic circumstances, with special reference to the table and bed. These divisions define the range and realm of reality.

1. Zera'im "Agriculture" – Berakhot "Blessings"; Pe'ah "the corner of the field"; Demai "doubtfully tithed produce"; Kilayim "mixed seeds"; Shebi'it "the seventh year"; Terumot "heave offering or priestly rations"; Ma'aserot "tithes"; Ma'aser Sheni "second tithe"; Hallah "dough offering"; Orlah "produce of trees in the first three years after planting, which is prohibited"; and Bikkurim "first fruits."

2. Mo'ed "Appointed Times" – Shabbat "the Sabbath"; 'Erubin "the fictive fusion meal or boundary"; Pesachim "Passover"; Sheqalim "the Temple tax"; Yoma "the Day of Atonement"; Sukkah "the festival of Tabernacles"; Besah "the preparation of food on the festivals and Sabbath"; Rosh Hashanah "the New Year"; Ta'anit "fast days"; Megillah "Purim"; Mo'ed Qatan "the intermediate days of the festivals of Passover and Tabernacles"; Hagigah "the festal offering."

3. Nashim "Women" – Yebamot "the levirate widow"; Ketubot "the marriage contract"; Nedarim "vows"; Nazir "the special vow of the Nazirite"; Sotah "the wife accused of adultery"; Gittin "writs of divorce"; Qiddushin "betrothal."

4. Neziqin “Damages or civil law” – Baba Qamma, Baba Mesi’a, Baba Batra “the first gate, the middle gate, the last gate,” (devoted to civil law, covering damages and torts, then correct conduct of business, labor, and real estate transactions); Sanhedrin (institutions of government; criminal penalties); Makkot “flogging”; Shebu’ot “oaths”; ‘Eduyyot (a collection arranged on other than topical lines); ‘Abodah Zarah (rules governing dealings with Gentiles); Horayot (rules governing improper conduct of civil authorities). Abot is generally located in the fourth division.

5. Qodoshim “Holy Things” – Zebahim (everyday animal offerings); Menahot (meal offerings); Hullin (animals slaughtered for secular purposes); Bekhorot “firstlings”; ‘Arakhin (vows of valuation); Temurah (vows of exchange of a beast for an already consecrated beast); Keritot (penalty of extirpation or premature death); Me’ilah “sacrilege”; Tamid (the daily whole offering); Middot (the layout of the Temple building); Qinnim (how to deal with bird offerings designated for a given purpose and then mixed up, not a topical exposition but a set of problems to be solved).

6. Tohorot “Purity” – Kelim (susceptibility of utensils to uncleanness); Ohalot (transmission of corpse-uncleanness in the tent of a corpse); Nega’im (the uncleanness described at Lev 13–14); Parah (the preparation of purification-water); Tohorot (problems of doubt in connection with matters of cleanness); Miqva’ot “immersion-pools”; Niddah “menstrual uncleanness”; Makhshirin (rendering susceptible to uncleanness produce that is dry and so not susceptible); Zabim (the uncleanness covered at Lev. 15); Tebul-Yom (the uncleanness of one who has immersed on that self-same day and awaits sunset for completion of the purification rites); Yadayim (the uncleanness of hands); ‘Uqsin (the uncleanness transmitted through what is connected to unclean produce).

Sections before and after adapted from Jacob Nuesner’s *Mishnah* by Hendrickson Publishers

Appendix II – The Babylonian Talmud

Along with mathematics, philosophy, Confucianism, and the great classics of the religious traditions of the Muslim, Christian, Hindu, and Buddhist intellect, the Talmud is one of the enduring writings of human civilization. In common with other classics of humanity, it undertakes the great task of the civilizing intellect: to convey a cogent vision of humanity in a just society—to form of the bits and pieces of the workaday world a coherent conception of the social order. Through the details of normative law and theology, the Talmud records Judaism's master-narrative of the human condition. But the Talmud carries out in its own way the task of civilization. It does so by showing how intellectuals wrote down details of law, theology, and scriptural exegesis in such a way as to form a coherent, cogent, and critical construction. It conveys a vision of the social order subject to God's dominion. What holds the whole together is a process of rational and rigorous reflection, criticism, and analysis. The emphasis on applied reason and practical logic, on the rationality that is applicable universally, makes it possible for coming generations, as it did for past generations, to reconstruct its pattern of culture anywhere, any time, and under any circumstance. The main lines of structure of the social order, the patterns of behavior and belief, the formation of relationships of family and community, the norms even of private emotion and personal sentiment—all are subject to renewal on the part of those who have mastered the Talmud's disciplines. That power of intellect explains the coherence—without the benefit of the support of unified institutional structures or elaborate organizations—of the communities of Judaism scattered hither and yon. Nearly everywhere the faithful of Judaism have lived, they have found in the Talmud's law and theology the foundations for their society.

The Talmud, accordingly, portrays the universal rational pattern that governs the life of a very particular and local people. That is why it is best described as the written-down norm of the religious culture of Judaism. As the design for a perfect world, the Talmud claims a position in the company of the utopian visions that continue to inspire both secular and religious persons—visions such as Plato's Republic and Augustine's City of God. It differs from other visions because its medium is not philosophy but law, not abstract theology but the realization of theology in norms of conduct and conviction. That concrete mode of representing norms encompasses historical narratives, as well as accounts of workaday transactions among ordinary folk. In its practical analysis of humble matters the Talmud explores the consequences of the Judaic encounter with God's revelation to Moses at Sinai, the revelation called the Torah. The Judaic sages read this Torah as God's personal letter addressed corporately to the community of Israelites and individually to each person within that community—a letter written that very day.

What is the Talmud?

The Talmud consists of a law code and a commentary on that code. The code is called the Mishnah (ca. 200 C.E.), a systematic exposition of sixty topics,* and is held by Judaism to record the originally oral part of the Torah that was revealed by God to Moses at Mount Sinai. The commentary is called the Gemara or (somewhat confusingly) simply, the Talmud (ca. 600 C.E.). The Gemara or Talmud is organized around laws of the Mishnah and also contains compositions devoted to Scripture's law and theology, which explain and amplify passages of the written part of the Torah of Sinai (known by Christianity as "the Old Testament"). Thus: the Mishnah + the Gemara = the Talmud. Simply stated: the Mishnah presents laws and is about life, while the Gemara analyzes laws and is about the Mishnah.

*The Mishnah is made up of sixty-three tractates, but of these, one, 'Eduyyot, "testimonies," is organized around the names of Rabbinic authorities, not particular topics. Another, Abot, is comprised by wise sayings of a miscellaneous character. A third, Qinnim, "bird offerings," is made up of a set of conundrums and does not expound a topic. All the other sixty tractates set forth systematic expositions of their subject-matter, and the order of exposition is dictated by the inner logic of the topic: what is primary and what is subsidiary or subordinate.

The Gemara's analytical, argumentative commentary on the Mishnah's law emphasizes applied reason and practical logic, explains the regular and the routine rules of conduct and conviction, and harmonizes cases where different laws seem to conflict in principle. Its discussions cover the protracted age from Moses at Sinai to the seventh century of the Common Era, thus drawing on nearly two millennia of the Judaic culture, lived out both in the Land of Israel and in Babylonia. Its exposition of law and theology, though cumulative over time, forms a systematic account of the norms of behavior and belief set forth in one brief span of time at Sinai in order to portray a timeless world of reason and order.

Positioning the Talmud in the formative history of normative Judaism

The Mishnah of 200 C.E. and the Gemara of 600 C.E. mark two of the four major stages in the history of the formation of normative Judaism that begins with Scripture and makes its authoritative statement in the Talmud. The first stage finds its complete presentation in the Pentateuch, the Five Books of Moses, which came to closure, it is commonly supposed, in ca. 450 B.C.E. The Pentateuch defined both the foundations of law and the master-narrative of Judaism.

The second stage is comprised by the long period of oral tradition ca. 450 B.C.E. to 200 C.E. that followed the closure of the Pentateuch and ended with the first steps in the formation of the Mishnah, taken in the first century of the Common Era. During this period oral traditions augmented the laws of the Pentateuch by covering topics not treated in the written part of the Mosaic revelation. This stage is a matter of surmise because we have no surviving written documents in the tradition of the ancient Rabbinic sages deriving from the period between the close of the writing of the Pentateuch and the writing of the Mishnah. We return to this second stage in a moment.

The third stage, that of the formation of the Mishnah as we know it, in the first two centuries of the Common Era, came to realization in particular with the setting down to writing of the Mishnah, ca. 200 C.E. The Mishnah and its companion supplementary collections* organized and systematized the oral traditions that accompanied the written law of the Torah contained in the Pentateuch. These topical expositions will be described, and the religious system for Israel's social order that they constructed will be defined, below.

*The Mishnah fits together with supplementary collections of laws (the Tosefta) and of scriptural exegesis (Midrash) with special reference to legal passages of Scripture.

The fourth stage, that of the Gemara or Talmud, resulted in the systematic clarification and amplification of the Mishnah by the two Talmuds, along with collections of the exegesis of passages of Scripture important in synagogue life. These two works are the Talmud of the Land of Israel (in the Roman Empire) ca. 400 C.E. and the Babylonian Talmud (in the Iranian Empire) ca. 600 C.E. Of the two Talmuds, the Babylonian Talmud (Bavli) provides the conclusive statement of rabbinic Judaism.

A typical selection from the Talmud is given below.

FOLIOS 17B-26A

3:1-2

- A. He whose deceased relative is lying before him [before burial of the body] is exempt from [1.] the recitation of the Shema, [2.] from the Prayer, [3.] and from [wearing] phylacteries, and from all religious duties listed in the Torah.
- B. Pallbearers and they who replace them and they who replace their replacements —
- C. as to those who go before the bier and those who go behind the bier —
- D. as to they who go before the bier, they who are necessary for [carrying] the bier are exempt [from the Shema and phylacteries].
- E. As to those who go behind the bier, they who are necessary for the bier are obligated.
- F. Both parties are exempt from the Prayer.

M. 3:1

- A. Once they have buried the deceased and returned [from the grave-site] —
- B. if they have time to begin and complete [the recitation of the Shema] before they reach the line [of those who have come to console the mourners], they should begin.
- C. And if not, they should not begin.
- D. [Concerning] they who are standing in line [to comfort the mourner],
- E. those on the inside [line] are exempt [from the recitation of the Shema],
- F. and those on the outer [line] are obligated [to recite it].

M. 3:2 I.1

- A. [If] the deceased actually lies before [the mourner], then [the laws] do [apply], and if not, they do not.
- B. An objection then is to be raised from the following:
- C. As to one whose deceased [actually] lies before him, he eats in a different room. If he does not have another room, he eats in the room of his fellow. If he has no access to the room of his fellow, he makes a partition and eats [separate from the corpse]. If he has nothing with which to make a partition, he turns his face away and eats. He does not recline and eat, he does not eat meat, he does not drink wine, he does not say a blessing before the meal, he does not serve to form a quorum, [18A] and people do not say a blessing for him or include him in a quorum. He is exempt from the requirement to recite the Shema and from the Prayer and from the requirement of wearing phylacteries and from all of the religious duties that are listed in the Torah. But on the Sabbath he does recline and eat, he does eat meat, he does drink wine, he does say a blessing before the meal, he does serve to form a quorum and people do say a blessing for him and include him in a quorum. And he is liable to carry out all of the religious duties that are listed in the Torah. Rabban Simeon b. Gamaliel says, “Since he is liable for these [religious duties], he is liable to carry out all of them.”
- D. And [in connection with the dispute just now recorded], R. Yohanan said, “What is at issue between [Simeon and the anonymous authority]? At issue is the matter of having sexual relations. [Simeon maintains that the mourner on the Sabbath has the religious obligation to have sexual relations with his wife, and the anonymous authority does not include that requirement, since during the mourning period it does not apply.]”

- E. In any event, the cited passage does state that the one whose corpse is lying before him is exempt from the requirement to recite the Shema and say the Prayer and wear phylacteries and from all of the religious duties that are listed in the Torah. [But we noted, A, that if the corpse was not actually present, these obligations would pertain.]
- F. Said R. Papa, “Interpret the cited passage [M. 3:1] to apply to the requirement of turning away one’s face and eating. [Such a one has no other place in which to eat, and he would be exempt from the various obligations. Anyone else would be liable. The Mishnah-passage at hand speaks only of this narrow case.]”
- G. R. Ashi said, “Since the mourner bears the obligation to bury the deceased, it is as if the deceased is [actually] lying before him, for it is said, ‘And Abraham rose up from before his dead’ (Gen. 23: 3), and it says, ‘That I may bury my dead out of my sight’ (Gen. 23: 4). [Since at that moment, Abraham was not actually gazing upon the deceased, the implication is that, so long as the responsibility of burying the deceased applies, it is as if the deceased is present, and that makes Papa’s explanation impossible. But in fact the implication is that, at M. 3:1, the corpse is not to be understood to be actually present, and the sense of the language of M. 3:1 is simply that the obligation to bury the deceased applies.]”

M. 3:2 I.2

- A. [Since the Mishnah refers to a deceased relative, I offer the inference that] if it is one’s deceased relative, the law applies, but if one is obligated only to guard the corpse [but it is not one’s deceased relative], the law does not apply.
- B. And has it not been taught on Tannaite authority:
- C. He who watches over a corpse, even though it is not a corpse belonging to one’s own family, is exempt from the requirement to recite the Shema and to say the Prayer, to put on phylacteries, and to do any of all of the religious duties that are listed in the Torah.
- D. Accordingly, the law applies to one who guards the corpse, even though it is not a relation, or to one who has the obligation to bury a corpse, even though he does not actually have to guard it.
- E. [Now we may further infer:] the law applies to one who guards the corpse, but not to one who is walking in a cemetery.
- F. But has it not been taught on Tannaite authority:
- G. A person should not walk in a cemetery with phylacteries on his head and a scroll of the Torah in his arm and recite the Shema. And if one should do so, he violates the principle, “He who mocks the poor [deceased] blasphemes his maker” (Pro. 17: 5).
- H. The prohibition applies to one standing within four cubits of a corpse, but one who stands outside of the space of four cubits is liable.
- I. For a master has said, “A corpse affects four cubits of space round about for the purposes of recitation of the Shema [which should not be carried out within that space].
- J. In the present case, then, if one is four cubits outside of that space, he also is exempt.

M. 3:2 I.3

- A. [Returning to the] body [of the text just now cited]:
- B. He who watches over a corpse, even though it is not a corpse belonging to one's own family, is exempt from the requirement to recite the Shema and to say the Prayer, to put on phylacteries, and to do any of all of the religious duties that are listed in the Torah.
- C. If there were two together, one guards the corpse while the other recites the Shema, then the other guards the corpse while the one recites the Shema.
- D. Ben Azzai says, "If they are coming by boat, one may leave the deceased in one corner and the two of them may say their Prayer in another corner."
- E. What is at issue between the [anonymous authority and Ben Azzai]?
- F. Said Rabina, "At issue is whether we take account of the threat [to the corpse] posed by mice. One authority holds that we take account of that threat [on which account the corpse is never left untended, even while the guard says his Prayer], and the other authority maintains that we do not take account of that concern."

Appendix III – Qur'an

The arrangement of the Suras in all Arabic manuscripts is not chronological, neither is there any authentic tradition to shew that it rests upon the authority of Muhammad himself. The scattered fragments of the Koran were collected by his immediate successor Abu Bekr, about a year after the Prophet's death, who foresaw that, as the Muslim warriors, whose memories were the sole depositaries of large portions of the revelations, died off or were slain, the loss of the greater part, or even of the whole was imminent. Zaid Ibn Thâbit, a native of Medina, and one of Muhammad's helpers, was the person fixed upon to carry out the task, and we are told that he gathered together the fragments of the Koran from every quarter, "from date leaves and tablets of white stone, and from the breasts of men." The copy thus formed by Zaid probably remained in the possession of Abu Bekr during the remainder of his brief caliphate. In the copies made from it, various readings naturally and necessarily sprung up. Othman determined to establish a text which should be the sole standard, and entrusted the redaction to Zaid.

Zaid and his coadjutors, however, do not appear to have arranged the materials which came into their hands upon any system more definite than that of placing the longest and best known Suras first, immediately after the opening chapter; although even this rule has not been adhered to with strictness. Anything approaching to a chronological arrangement was entirely lost sight of. Late Medina Suras are often placed before early Meccan Suras; the short Suras at the end of the Koran are its earliest portions; while verses of Meccan origin are to be found embedded in Medina Suras, and verses promulgated at Medina scattered up and down in the Meccan Suras. It would seem as if Zaid had to a great extent put his materials together just as they came to hand, and often with entire disregard to continuity of subject and uniformity of style. The text, therefore, as hitherto arranged, necessarily assumes the form of a most unreadable and incongruous patchwork and conveys no idea whatever of the development and growth of any plan in the mind of the founder of Islam, or of the circumstances by which he was surrounded and influenced. It is true that the manner in which Zaid contented himself with simply bringing together his materials and transcribing them, without any attempt to mold them into shape or sequence, and without any effort to supply connecting links between adjacent verses, to fill up obvious chasms, or to suppress details of a nature discreditable to the founder of Islam, proves his scrupulous honesty as a compiler, as well as his reverence for the sacred text, and to a certain extent guarantees the genuineness and authenticity of the entire volume. But it is deeply to be regretted that he did not combine some measure of historical criticism with that simplicity and honesty of purpose which forbade him, as it certainly did, in any way to tamper with the text itself.

From the *Koran*, Translated by J. M. Rockwell, Dover Publication, 2005.

SURA CXIII—THE DAYBREAK

In the Name of God, the Compassionate, the Merciful

Say: I betake me for refuge to the Lord of the daybreak
Against the mischiefs of his creation;
And against the mischief of the night when it overtaketh me;
And against the mischief of weird women;
And against the mischief of the envier when he envieth.

SURA CIV.—THE BACKBITER

In the Name of God, the Compassionate, the Merciful

Woe to every backbiter, Defamer!
Who amaseth wealth and storeth it against the future!
He thinketh surely that his wealth shall be with him forever.
Nay! for verily he shall be flung into the Crushing Fire;
And who shall teach thee what the Crushing Fire is?
It is God's kindled fire,
Which shall mount above the hearts *of the damned*;
It shall verily rise over them like a vault,
On outstretched columns.

SURA IX.—IMMUNITY

Lines 73-79

O you prophet, perform jihad against the infidels and the hypocrites, and be harsh with them. And their abode will be hell, and evil is the final place. They swear by Allah that they did say, and indeed, they said the word of the infidelity, and they became infidels after they became Muslims. They planned what they could not attain and only disapproved of it because Allah and his messenger had enriched them from his bounty. So, if they repent, it will be better for them. And if they turn away, Allah will torment with a painful torment in this world and the hereafter, and they will not have on earth a friend nor helper. And some of them who made a covenant with Allah: "If he gives us of his bounties, we will surely give alms, and surely we will be of the good." So when he gave to them of his bounty, they became stingy with it and turned away, and they disagreed. So he causes hypocrisy to follow them in their hearts until a day they will meet him because of not fulfilling their promise to Allah and because they were lying. Do they know that Allah knows their secrets and their private talk and that Allah is the knower of the unseen? Those who taunt such of the faithful who give their alms freely and those who find nothing to give but their hard labor, so they scoff at them. Allah scoffed at them, and they will have a painful torment.

Arab-Israeli Conflict

I. Abraham and his Legacy

A. The Fall and the Promise – Genesis 3:1-4:1, Luke 2:25-32

1. The Fall
 - a. Before the fall, man had the “image of God” and was able to perfectly honor God, manage His creation, and serve his fellowmen.
 - b. After the Fall, man was totally corrupted and an enemy of God, doomed to eternal punishment.
2. The Promise
 - a. The promise was that a descendent of the woman would restore the damage done by Satan. This is what Eve understood. (Genesis 4:1)
 - b. This was also the understanding of the people of Israel. (Luke 2:25-32)
 - c. Islam does not believe that God sent or will send a Savior. Allah will save or not save at his own discretion according to the “will of Allah.”

B. Abram – Genesis 11:10-32, 12:10-20, 20:1-13

1. Family of Shem
 - a. Shem was a son of Noah. The word “Semite” comes from the name Shem. The Hebrew letter ϖ can be pronounced either as “s” or “sh.”
 - b. The Bible gives us the lineage between Shem and Abram. We do not know whether the lineage is complete.
2. Family of Terah
 - a. Abram, Nahor, and Haran were sons of Terah.
 - b. Sarai was the wife of Abram and the daughter of Terah but had a different mother than Abram.

C. The Call of Abram – Genesis 12:1-9

1. The LORD called Abram to move from Haran to Canaan.
2. The three-fold Promise
 - a. The LORD would make Abraham great. (Genesis 12:2)
 - b. The promise of the Savior, a blessing for all nations. (Genesis 12:3)
 - c. The land of Canaan. (Genesis 12:7)

D. Fighting for the Land – Genesis 14:1-16

1. The capture of Lot, a member of Abram’s family who had foolishly moved into Sodom, forced Abram to enter battle to rescue him.
2. Abram acted as a type of Christ who will come to rescue foolish mankind from the life of sin which they entered through the actions of their first parents.

E. Melchizedek – Genesis 14:17-24, Psalm 110:4, Hebrews 5:1-6, 6:19-7:17

1. The details of Abram's encounter with Melchizedek.
 - a. Melchizedek brought Abram bread and wine.
 - b. He blessed Abram.
 - c. Abram gave him a tithe of the booty because he was a priest of the LORD.
2. The significance of Melchizedek.
 - a. Jesus was a high priest, just as Melchizedek, who was called directly by God.
 - b. Jesus, as Melchizedek, had no priestly lineage and will endure forever.
 - c. Melchizedek was greater than Abram whom he blessed.

F. The Dramatic Ceremony – Genesis 15

1. Abram's Concern
 - a. Abram had followed God's command and moved from Ur to Canaan.
 - b. He had been in Canaan 10 years, but he still did not have a son who would be the beginning of the great nation that the LORD had promised to make him into.
2. Serious covenants require serious commitments.
 - a. The divided animals indicated that the party that broke the covenant was liable for serious punishment.
 - b. Only God passed between the animal halves, indicating that He was making a one-side covenant with Abram, in which he was guaranteeing Abram the promised blessings.

G. The Alternative Plan – Genesis 16

1. Sarai's fear for her situation.
 - a. To get a son, Abram might become desperate enough to marry a second wife which, even if he did not divorce Sarai, would put her into an unfavorable position as the son grew to manhood.
 - b. Adoption would not fulfil God's promise that the child would be his descendant.
2. Surrogate motherhood
 - a. Sarai opted to offer her servant as a surrogate mother for Abram's child, which was hoped to be a son. God could have frustrated this plan by giving Hagar only daughters.
 - b. There was no medical means available to conceive surrogate children; it had to be done through sexual intercourse.
 - c. Because Hagar was Sarai's slave and Abram was the child's father, Sarai could adopt the child as her own.

H. Circumcision – Genesis 17

1. The covenant of circumcision
 - a. Circumcision was a covenant of blood. Blood was sacred in the sight of God, so this shedding of blood indicated that the one being circumcised was being dedicated to the LORD.
 - b. With circumcision, Abram also received a renewal of the promise that he would have a son by Sarai.
2. Name changes cemented this appearance of God.
 - a. Abram became Abraham, the father of many nations.
 - b. Sarai became Sarah, who would no longer be barren but fruitful and joyous.

I. The Birth of Isaac – Genesis 21

1. Ishmael, the heir
 - a. Since the time of his birth, Ishmael had been regarded as Abraham's heir. His position had been accepted by Abraham's considerable group of herdsmen, and they had probably treated him as their future leader.
 - b. Islam teaches that Ishmael was the child of promise. As the oldest son of Abraham, he was entitled to the blessing promised to Abraham, including the land of Canaan (i.e., Palestine).
2. Isaac, the new heir
 - a. Isaac was born when Abraham was a hundred and Sarah was ninety.
 - b. Sarah began to see the danger her adopted son posed to the inheritance of her natural son and herself if Abraham should die in the near future. She demanded that Hagar and Ishmael be expelled from Abraham's community.
 - c. Islam teaches that Sarah conspired against Ishmael out of jealousy. After he was driven out, they believe that he went to Arabia where he became the father of the Arabs. Based on the promises that God made to Abraham, they believe that they are the rightful and exclusive owners of Palestine.

J. The Sacrifice of Isaac – Genesis 22, Hebrews 11:8-17

1. The incomprehensible faith of Abraham
 - a. Abraham accepted God's request to sacrifice his most valuable possession, his heir, without a complaint.
 - b. Abraham fully believed that God would somehow bring Isaac through the sacrificial process unharmed to produce the great family that God had promised.
2. The providing of a substitute
 - a. God waited until the last moment to provide a substitute for Isaac. He could have acted sooner, but God wants us to realize that He knows the correct times and seasons.
 - b. The offering was one of God's sheep, it did not come from the flocks of Abraham, so this rescue was completely God's work as is our salvation.
 - c. The choice of the mountains of Moriah is significant as the place for God to ask Abraham to make the sacrifice. In Jewish tradition it was the place for the altar of burnt offerings in the temple. It could just as easily have been Mount Calvary.
3. Muslims and this sacrifice
 - a. Muslims believe that it was Ishmael that Abraham was ordered to offer, not Isaac.
 - b. They therefore also covet the place where the sacrifice was allegedly offered and have built the Dome of the Rock over it.

K. A wife for Isaac – Genesis 24

1. Remaining Faithful
 - a. It was imperative that Isaac remain faithful to the LORD because he had been chosen as the ancestor of the promised Savior.
 - b. Because the number of believers in Canaan was limited to Abraham's household, a bride from the neighboring peoples might facilitate leading the servants and finally Isaac into idolatry.

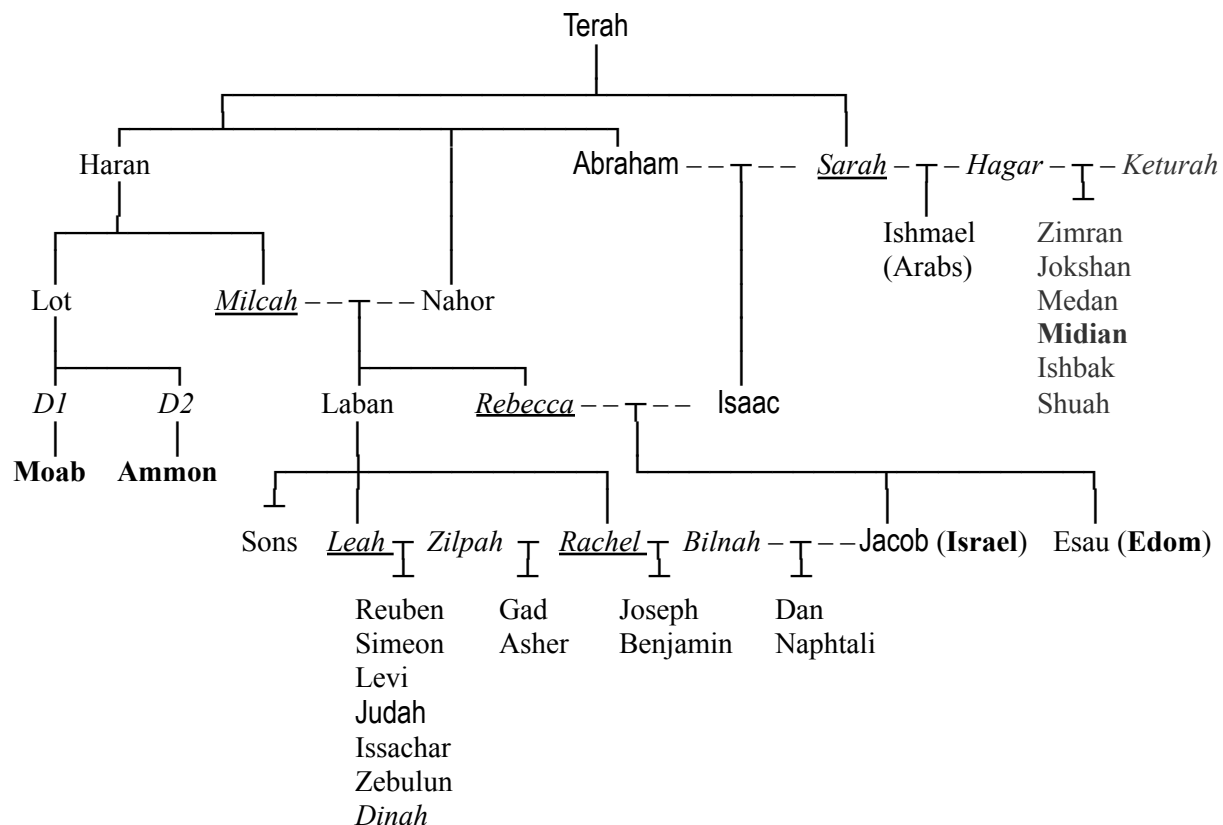
2. Ownership of the land

- The promise to Abraham to receive the land of Canaan was a promise whose fulfillment was in the distant future. If Isaac's descendants merged into the people of the land, his claim would become questionable.
- Isaac's family needed to be constantly aware that they were not to put down roots. The LORD was going to send them into exile for 400 years, so they needed to maintain the mindset of a sojourner.

L. Jacob and Esau – Genesis 25:19-34, 26:34-27, 46:32-33, Romans 9:10-15

- The competition between Jacob and Esau.
 - Esau was born first, and Jacob coveted Esau's birthright.
 - Jacob took advantage of Esau to have Esau give him the birthright.
 - Jacob then tricked his father Isaac into giving him the blessing of the firstborn.
- The result of the conflict.
 - Jacob fled to live with his uncle Laban.
 - When Jacob returned, he and Esau made peace.
 - Esau left the land of Canaan to Jacob.
- God changed Jacob's name to Israel.
 - Jacob was forced to wrestle with God in human form to dramatize his life's mission.
 - Israel means one who wrestles with God.

M. Abraham's Family Tree – Genesis 25:1-4, 35:23-26



378 – All Mankind Fell in Adam's Fall

All mankind fell in Adam's fall;
One common sin infects us all.
From sire to son the curse descends,
And over all God's wrath impends.

Through all our pow'rs corruption creeps
And man in dreadful bondage keeps;
In guilt we draw our infant breath
And reap its fruits of woe and death.

But Christ, the second Adam, came
To bear our sin and woe and shame,
To be our life, our light, our way,
Our only hope, our only stay.

As by one man all mankind fell
And, born in sin, was doomed to hell,
So by one Man, who took our place,
We all were justified by grace.

Arab-Israeli Conflict

II. Old Testament Israel

A. Leaving the Land of Canaan – Genesis 15:12-13, 24:3-7, 27:46-28:4, 34, 46:1-4

1. Abraham warned
 - a. During His great covenant ceremony, the LORD not only gave Abraham the promise of the land of Canaan, but He also told him that his family would have to endure exile for 400 years before it received the right to the land.
 - b. Abraham recognized the importance both of his family not becoming absorbed into the Canaanite culture and of their not leaving Canaan without God's permission.
 - c. Isaac also realized the danger of the heir of the promise becoming absorbed into the local people, but he took the risk of sending Jacob to the land of Haran for safety and to find a wife.
2. Jacob's move to Egypt
 - a. Jacob realized the need to return to Canaan after his 20-year stay in Haran to claim the promise of the land.
 - b. Jacob's son slaughtered the men of Shechem because of an incident involving Dinah.
 - c. Like Abraham and Isaac, Jacob was drawn to go to Egypt in times of famine in Canaan, where they were dependent on wells and streams for the survival of their herds.
 - d. Nevertheless, Jacob feared leaving Canaan until he received the assurance from the LORD that such a departure was in harmony with His plan.

B. The Exodus from Egypt – Exodus 3:1-12:42

1. The long ordeal in Egypt.
 - a. The time in Egypt was equivalent to 16 generations, giving the Israelites the opportunity to multiply in a land where the danger of intermarriage was less than in Canaan.
 - b. After a while they became enslaved to the government, which felt threatened by their growing numbers.
2. The hearts of the Israelites
 - a. Despite their slavery, the Israelites became accustomed to their environment and the relative abundance of food.
 - b. While the Israelites cried out to the LORD and perhaps other gods for deliverance, they had forgotten much about the nature and the worship of the LORD.

C. Forty Years of Wandering – Exodus 14, 15:22-17:7, Numbers 13:1-14:37

1. The lack of food and water.
 - a. The desert east of the Red Sea was completely different than the watered lands of Egypt.
 - b. The people complained about their lack of familiar food and of readily available water.

2. The lack of trust in the LORD.
 - a. Although the LORD was visibly present in pillar of cloud & fire, the people continually acted as if He were not concerned about them and suffered His punishments.
 - b. When they refused the opportunity to enter Canaan, the LORD finally had had enough. He decided to kill all those who came out of Egypt in the desert over 40 years.

D. Blessings and Curses – Deuteronomy 28

1. The blessing for obeying the LORD's commandments.
 - a. The blessing would extend to the crops of the fields, to the wombs of women and cattle, to all forms of industry, and to the goods in their storehouses.
 - b. The LORD would cause Israel's enemies to be defeated and be scattered. Everyone would see that the LORD was blessing his people and be afraid to harm Israel.
2. The curses that would negate even the promise of the land of Canaan.
 - a. The LORD would curse their fields, their herds, their industry, and their wives. Nothing they applied their hands to would prosper.
 - b. The people would be afflicted with every disease. There would be no relief from their personal and national misfortune.
 - c. Israel's enemies would overrun them, and all their military plans would fall apart as they ran from the neighboring nations.
 - d. If all this failed to bring them to worship the LORD, He would drive them out of Canaan.

E. Taking the Land – Numbers 21:21-35, Joshua 10:1-11:23

1. East of the Jordan.
 - a. The Israelites fought the Amorite kings, Og and Bashan, took their land, and added it to the land that they had been promised west of the Jordan.
 - b. Although they were acting at the LORD's command, their complete destruction of all the people in the lands they conquered has been used as an excuse for genocide ever since.
2. West of the Jordan.
 - a. Joshua's conquest of the land of Canaan began with the destruction of Jericho and continued through the south of Canaan when the local kings joined forces against Israel.
 - b. The campaign in the north of Canaan quickly yielded similar results.
 - c. Most of the Israelite tribes, however, failed to continue the struggle to rid the land of foreign people.

F. The Times of the Judges – Joshua 24, Judges 2

1. The period of Israel's faithfulness.
 - a. Joshua challenged the Israelites to be faithful to the LORD (Joshua 24:15).
 - b. While Joshua's contemporaries remained alive, the people did continue to be faithful because they had seen the mighty works of the LORD (Joshua 24:31).

2. The repeated cycle of falling away and rescue.
 - a. The Israelites abandoned the LORD and served the Baals and the Ashtoreths.
 - b. The anger of the LORD burned against Israel. He sold them into the hands of their enemies around them.
 - c. The people of Israel cried to the LORD for help.
 - d. The LORD raised up judges. The LORD was with each judge and saved them from their enemies during all the days of that judge.
 - e. After the death of a judge, the Israelites would turn back and become more corrupt than their fathers. Therefore, the anger of the LORD burned against Israel.

G. The United Kingdom – 1 Samuel 31, 2 Samuel 12:1-12, 1 Kings 11

1. Saul
 - a. Saul was a man initially “small in his own eyes,” but he eventually became arrogant.
 - b. He would not wait for the LORD, but Saul rushed in without Him. The LORD deserted him, and he turned to spiritists. The LORD destroyed him by the hand of the Philistines.
2. David
 - a. David was called to shepherd God’s people as he had cared for his father’s sheep. During his whole life he remained faithful to the LORD in the big things.
 - b. He, however, continued to fall prey to serious sins which often caused harm to himself, his family, and the nation of Israel.
3. Solomon
 - a. Solomon gained the kingship after a struggle with his brothers, but he built a temple for the LORD, and the LORD gave him tremendous blessings.
 - b. His involvement with foreign women, however, led him into idolatry and caused the LORD to allow the Israelites to split into two nations—Israel and Judah.

H. The Apostasy of Israel – 2 Kings 17

1. The “sin of Jeroboam”
 - a. Jeroboam I, fearing that if people went to Jerusalem to worship, they would return to the house of David, made calf idols and placed them at Bethel and Dan to be Israel’s gods.
 - b. All the kings after Jeroboam I followed his practices and over time added more false gods to their pantheon.
2. Chaos in Israel
 - a. Murder to gain the throne became common, and the whole nation wallowed in grievous sins.
 - b. The LORD sent Elijah and Elisha to call the people back to Himself, but the people remained dedicated to their gods of convenience.
 - c. The LORD finally gave up on Israel and allowed Assyria to scatter the people of Israel throughout the Middle East and to repopulate the land with heathen people from elsewhere.

I. The Apostasy of Judah – 2 Kings 21:1-18, 2 Kings 25:8-21

1. The House of David

- a. All the kings of Judah were descendants of David, although a daughter of Ahab from Israel temporarily seized the government for several years.
- b. The kings of Judah were a mixed bag, with some of them remaining generally faithful to the LORD and others following idols. Idolatry continued to be practiced throughout Judah.

2. The fall of the House of David

- a. Even the good kings of Judah began to rely on alliances with foreign nations for their protection rather than on the LORD.
- b. Manasseh, the son of Hezekiah, created mayhem in Jerusalem, killing many innocent people. His reign was so awful that the LORD decided that He would let Judah fall.

J. The Babylonian Captivity – Isaiah 3:1-4:1, Psalm 137, Lamentations 1,

1. A “license to sin”

- a. The people of Judah believed the LORD would always preserve them because His temple was in Jerusalem.
- b. Their love of pleasure was so wanton that religion was unimportant.

2. Crushing the reliance on self.

- a. God needed to so beat them down that they could not dream of raising themselves up.
- b. God was setting the stage for an “impossible” restoration of the Jews.

K. The Unfaithful Remnant – Nehemiah 13

1. The decree that permitted the return.

- a. It was the LORD’s doing as part of the plan of salvation.
- b. Most of the people were not interested in returning.

2. The people were not driven to serve the LORD.

- a. They built their houses in preference to the temple and the city walls.
- b. They enslaved the poor among their own people.
- c. They intermarried with the neighboring peoples.

L. The Curse of Silence – Micah 3:6-7

1. When people stop listening to the Word of God, He has indicated that He will stop giving it. The Jews were left to their own counsels when they rejected those of the LORD.
2. Those who did believe needed to trust God the way like Abraham had and wait patiently. Instead, many developed their own theology and their own military strategy for survival.

M. A People Unprepared – John 3:1-15, Luke 24:13-27, 2 Corinthians 3:13-15

1. A political savior.
 - a. The common people desired a savior from the Romans, and this shaped their ideas of the Messiah.
 - b. The religious leaders had a greater concern over the preservation of their positions. While embracing liberation, they were not willing to bet on the wrong leader.
2. A religious Messiah?
 - a. While some people understood the need for a Savior from sin, many undoubtedly thought that their justification before God was taken care of by the temple rituals.
 - b. The religious leaders were concerned that the “prophet” predicted by Moses would change the religious organization and cost them their positions.

N. Crucifixion of the Messiah – Luke 13:33, Acts 2:29-37, John 11:49-52

1. People see things in the context of what they expect to see or hope to see. Jesus was too poor and had no standing in the religious community, so He could not be the Savior.
2. False messiahs could cause division and rebellion within the Jewish community, thereby giving a reason to the Romans to assume a greater role in the governance of Jewish society. Such people needed to be eliminated.

461 – From Eternity, O God

From eternity , O God,
In your Son you did elect me.
Therefore, Father, on life's road
Graciously to heav'n direct me;
Send to me your Holy Spirit
That his gifts I may inherit.

Born alive, but dead in sin,
Lost to all good things by nature,
I was found and changed within
And became a newborn creature.
Sinful flesh works ruination,
But the Spirit works salvation.

Drive away the gloomy night
Of my darkened mind's reflection,
Quench all thoughts that are not right;
Hold my reason in subjection.
For your truth may I be yearning,
Heav'nly wisdom ever learning.

Arab-Israeli Conflict

III. Christianity and Jewish Revisionism

A. The Priests' Behavior – Jeremiah 2:8, 5:31, 6:13, Lamentations 4:13

1. The unstable religious environment
 - a. The kings of Judah were unsteady in supporting the worship of the LORD.
 - b. Priests could fall out of favor and even be killed by the kings if they opposed worship innovations.
2. The priests became worldly.
 - a. With the unfaithfulness of the people, there were fewer offerings from the people to sustain the priests' income.
 - b. The priests not only became involved in commercial dealings, but they took advantage of their position to cheat, steal, and commit other crimes.

B. The Manufacturing of Doctrine – Isaiah 29:10, 13, Jeremiah 2:30, 5:13, 14:14

1. Lack of priestly leadership.
 - a. The fewer the number of people attending festivals, the smaller the audience the priests had for teaching God's Word.
 - b. The sacrificial role of the priests became so mundane that people were ready to look elsewhere for the new and exciting.
2. The false prophets
 - a. When the priests failed to do their duty and the kings strayed, the LORD sent prophets to warn the people of God's wrath.
 - b. Some saw "profit" in the prophet business and joined without any call from the LORD. These people used alleged dreams and visions to peddle their ideas, including "enhanced" religious practices.
 - c. Kings were always looking for yes-men, and false prophets filled the role nicely.

C. Sadducees – Matthew 22:23-32, John 11:49, 18:13, Acts 4:1-3, 5:17, 23:6-8

1. Who they were.
 - a. The Sadducees came largely from the priests and Levites.
 - b. They controlled the office of high priest and therefore were the people that the Romans felt that they had to deal with.
2. What they believed.
 - a. Priestly power came from the writings of Moses. They therefore accepted only the first five books of the Hebrew Bible.
 - b. They rejected the prophets who, after all, frequently attacked the laxity of the priests.
 - c. They did not believe in the resurrection and a heavenly kingdom.

D. Pharisees – Matthew 5:20, 15:1-2, 19:3, Luke 5:30, 6:7, 11:38-44, 21:1

1. The prophets of the captivity
 - a. Self-appointed prophets had arisen before Judah fell. The market for such prophets increased during the captivity because the religious establishment was in disarray.
 - b. Laymen arose as teachers during the captivity, first of their families and then of their neighbors.
2. The rise of the synagogue
 - a. Jews in the diaspora could not readily come to the new temple once it was built, so they set up their own schools called “synagogues.”
 - b. The teachers in these synagogues were called “rabbis.”
 - c. Leading rabbis developed cult followings by establishing higher standards of behavior. These gradually grew into the religious party called the “Pharisees.”

E. The Rise of Christianity – Acts 2:38-47, 4:32-35, 5:12-16, 5:42-6:1, 8:4-40, 21:20

1. The coming of the Messiah changed everything.
 - a. Even for the Jews who did not believe in Jesus as the Messiah, his coming threatened the Jewish establishment because it made people reexamine what they were being taught.
 - b. That Jesus’ followers hung together after his crucifixion meant that there would be no return to business as usual.
2. The fear of competition
 - a. To the old school Sadducees, the loss of the temple rituals would diminish their wealth and influence. They feared that the Romans would begin dealing with another group.
 - b. To the Pharisees, Judaism was about regulations. The promise of free salvation would attract many and cost them disciples.

F. Efforts to Halt Christianity – Acts 4:18-22, 5:17-41, 6:8-8:3, 9:1-2, 21:27-26:32

1. Threats
 - a. Because synagogues were community centers, religious leaders threw people out of the synagogues to socially isolate them.
 - b. Verbal threats of physical punishment or actual beatings were used to try to erode Christian influence by discouraging weaker members from staying the course.
2. Hunting down Christians
 - a. The religious leaders had temple police and sanctified goon squads that they could send out to round up and torture Christians and their sympathizers.
 - b. They enlisted the help of the local authorities and the Romans.

G. Efforts to Subvert Christianity – Acts 15:5, Galatians 1:6-10, 5:1-15, Titus 1:10-16

1. Enforcing Jewish customs
 - a. Circumcision dated back to the time of Abraham and was a strong lever to force Jews to remain loyal to Judaism.
 - b. By pressuring Jews to keep the Law of Moses even after they converted to Christianity, Jewish religious leaders hoped to win them back for Judaism.

2. A more complete “gospel”
 - a. Jewish “Christians” tried to pressure Gentile Christians into adopting Jewish customs (Judaizers).
 - b. Jews claiming to have a more complete gospel than Paul tried to win converts to a message with more pizzazz than Christianity (the beginnings of Gnosticism).

H. The Fall of Jerusalem – Matthew 24:1-2, “Siege of Jerusalem (70 CE)” in Wikipedia

1. The First Jewish Rebellion
 - a. Jews irritated the Romans by failing to pay taxes and attacking Roman citizens.
 - b. The Romans responded by plundering the temple to compensate for the taxes.
 - c. The Jews began an open revolt across Palestine in AD 66. The Romans crushed the revolt in the north, leading to civil war as the northerners fled to Jerusalem.
 - d. The Romans surrounded Jerusalem and wore down the divided resistance.
2. The loss of the temple
 - a. The Roman commander Titus wanted to permanently end Rome’s troubles with the Jews by destroying their center of worship.
 - b. Many of the Sadducees and the priestly class perished in Jerusalem, which allowed the synagogue-based Pharisees to become the dominant Jewish sect.

I. The New Testament – John 20:31, “The Canon,” pp. 20-21 in *Christian, Lutheran, Confession*, “The New Testament,” pp. 16-19 in *Simply Lutheran*

1. The Jews lost their Roman allies
 - a. The Jewish revolt cost the Jewish leadership their ability to label the Christians “troublema-kers” who the Romans needed to destroy.
 - b. The lack of unity in the Jewish revolt weakened the Jewish spiritual arguments against Christianity as the logical development of Judaism.
2. “People of the book”
 - a. The Jewish claim to being the chosen people relied heavily on their ability to appeal to a written document they could claim came from God.
 - b. As the New Testament took shape and much of it became universally accepted in the church, the Christians had a unifying book of their own written by Jewish authors, which was appealing to displaced Jews.

J. The Mishnah – “Mishnah” in Wikipedia, Appendix I - Mishnah

1. The purpose of the Mishnah
 - a. The destruction of the temple left the Jews with no uniting element. The Pharisees, who had become the dominant party in Judaism, needed to create such an element.
 - b. They concluded that reviving the Mosaic worship practices was impossible, so they needed to refocus the Jewish culture on some element that would make Judaism special.
2. The contents of the Mishnah
 - a. The Mishnah contains the “secret” oral teachings that are alleged to have been given to Moses. Like the secret knowledge of the Gnostics, it was supposed to be the real way to God.
 - b. Some of the Mishnah is commentary on the Hebrew Bible, some fills in apparent gaps in the Old Testament teachings, and some is completely new material.

- c. This knowledge of God's will that the Christians did not have, even though they had the Old Testament, was claimed to be what showed that the Jews were truly God's chosen people.

K. Church Councils – “First Council of Nicaea” & “First Council of Constantinople” in Wikipedia

1. The Arian heresy
 - a. Arius claimed that the Son of God was God the Father's first creation and therefore not eternally God.
 - b. This claim divided Christians and strengthened the Jewish position that Jesus was not really God but a liar and not the real Messiah.
2. The Nicene Creed
 - a. The creed of Nicaea supported the claim of Jesus that He was indeed the Son of God from eternity and therefore the Messiah.
 - b. Jews certainly encouraged the Arian and other heresies in an effort to weaken the Christian appeal among Jews. This effort became even more urgent when Christianity was made the state religion of the Roman Empire in AD 394.
 - c. The Jewish leaders realized that they need a stronger platform than the Mishnah to prevent gradually having all the Jews sucked into Christianity or other “pagan” religions.

L. The Babylonian Talmud – “Talmud” in Wikipedia, Appendix II - The Babylonian Talmud

1. The limitations of the Mishnah
 - a. The Mishnah gave the Jews laws which were subject to local interpretation. Like Christianity, Judaism developed into a number of different sects in the diaspora.
 - b. The unifying effects of the ecumenical councils on Christianity made the Mishnah inadequate to show the Jewish vision of the godly life.
2. The creation of the Talmud
 - a. After the Mishnah had been compiled, another document, called the “Gemara,” was created to apply the teachings of the Mishnah to all aspects of Jewish life.
 - b. To create the official standard of Judaism, religious scholars worked to pull the Mishnah and the Gemara together and fill in what might appear to be gaps.
 - c. The Babylonian Talmud was divided into 22 volumes because the Hebrew alphabet has 22 letters (all consonants), and this is regarded as a special number in Judaism.

M. Persecution of the Jews – “Pogrom,” “Dreyfus Affair,” & “The Holocaust” in Wikipedia

1. The persecutions
 - a. The Romans viewed the Jews as suspicious because they only worshiped one God and as troublemakers because they were rebellious, resisting assimilation.
 - b. Roman Catholic states viewed Jews as pagans and restricted their freedoms. Periodically there were pogroms, often ignored by secular authorities, aimed at killing or pillaging the Jews.
 - c. Jewish culture was more rigorous and better adapted to the creation of wealth. This caused people to suspect them of dishonesty and to discriminate against them.
 - d. The Dreyfus affair convinced many Jews that there was no way for them to assimilate and become accepted members of society.
 - e. The Holocaust was the culmination of a pan-European movement to blame problems with the Jews on racial rather than cultural issues. When Britain rejected Hitler's request to deport all the Jews to Palestine, he pursued the “final solution.”

2. Zionism

- a. Jews had been defying the British and immigrating to Palestine since World War I.
- b. Numerous nations used World War II as a cover to exterminate Jews in Europe. Surviving Jews did not feel safe anywhere, so they wanted their own state.
- c. Enough Jews finally reached Palestine to revolt against the British, who had a protectorate over Palestine, triggering the Jewish war of independence in 1948.

N. The Modern State of Israel – Sections on modern Israel in “Israel” in Wikipedia

1. The nominal state of Israel

- a. Israel has an elected, parliamentary form of government.
- b. About 80% of the Jewish population is secular rather than religious.

2. The reality of Israel

- a. The parliamentary districts are heavily gerrymandered to reduce Arab representation and to give representation to minor Jewish sects.
- b. About 21% of the population is Arab, and these people have less extensive rights than Jews.
- c. Some laws, such as those regarding marriage and divorce, are in the hands of religious Jews.
- d. An ultra-Zionist minority wants to reclaim all the land in Palestine for Israel and push out all the Arabs.

291 – We Have a Sure Prophetic Word

We have a sure prophetic Word
By inspiration of the Lord,
And, though assailed on every hand,
Jehovah's Word shall ever stand.

By pow'rs of empire banned and burned,
By pagan pride rejected, spurned,
The Word still stands, the Christian's trust,
While haughty empires lie in dust.

Whate'er the Word in times of old
Of future days and deeds foretold,
Is all fulfilled while ages roll,
As traced on the prophetic scroll.

Abiding, steadfast, firm, and sure,
The teachings of the Word endure.,
Blest all who trust this steadfast Word;
Their anchor holds in Christ, the Lord.

Arab-Israeli Conflict

IV. Mohammed and Islam

A. Biblical References to Arabia – 1 Kings 10:14-15, Isaiah 21:13-17, Jeremiah 25:17-26, Galatians 1:17

1. The ill-defined south
 - a. The people of the Old Testament generally regarded “Arabia” as the desert land to the south of Judah.
 - b. The Sinai peninsula was sometimes considered part of Arabia because of its dry climate. Political control of the whole area was always tentative.
2. Land of raiders
 - a. Arabia was not the place that strong tribes chose as a homeland. The agriculture was poor, so tribes raiding northward and then fleeing southward for safety was common.
 - b. The LORD marked the tribes of Arabia for punishment as he did the other people who had attacked Israel and Judah.

B. Land of Arabia – “Arabian Peninsula” until History section in Wikipedia

1. The forbidding landscape
 - a. The greatest problem in Arabia is the lack of water in the form of streams and lakes. This prevents largescale agriculture.
 - b. Mountains and large arid regions make travel difficult. Travelers without knowledge of where to find water and food will not survive.
2. The lack of permanent settlements
 - a. Merchants travel to where there are customers and from where goods can be obtained. The lack of population centers discouraged outside merchants from venturing into Arabia where they might be attacked by locals.
 - b. Kings invade countries where there are people to tax and where they can find resources.

C. Mecca – “Mecca” until the Muhammed and the Conquest of Mecca section in Wikipedia

1. Location
 - a. Mecca is located about 40 miles from the Red Sea in a place where enough water could be found for a permanent settlement.
 - b. It was conveniently located to act as a trading center for the nomadic tribes in southwestern Arabia, but far enough from the sea to discourage pirates from raiding it.
2. A place of worship
 - a. Nomadic tribes found Mecca a convenient place to have their center of worship. The worship centered about the Ka’bah (Kaaba or “Cube”), which supposedly was the home of the gods they worshipped.

- b. Religious activities meant money, so part of the population of Mecca lived off the worshippers who came at designated times during the year for religious festivals.

D. Mohammed – “Mohammed” in Wikipedia

1. Biblical prophets
 - a. The great biblical prophets were all well-educated men, from Moses to Paul. They had a wide worldview for their era.
 - b. They had an accurate understanding of their mission from the time they were called. They recognized that they were part of God’s greater plan, and they respected that they were only messengers.
2. Mohammed, the man
 - a. Mohammed was illiterate and relied on his memory to absorb things which he had heard. Because he was orphaned early and was moved around among family members, he was not educated and became an apprentice caravan trader.
 - b. Although he was poor, he was an honest worker, and he was proposed to by the rich twice-widowed businesswoman Khadija, who was his employer and 15 years his senior.

E. The Prophet – “Mohammed” in Wikipedia

1. The Jewish influence
 - a. Mohammed was greatly impressed by the Jews because they had a book which told them the word of God. He called them the “people of the book.”
 - b. He met Christians early in his travels and learned that they too had a book which guided their teachings. These “Christians,” however, did not accept the Nicene Creed.
 - c. Mohammed came to believe in monotheism and concluded that the Arabs needed to become monotheistic and that they needed a book to bring this about. It did not occur to him that being illiterate, he was hardly the man to produce such a book.
2. The influence of “Gabriel”
 - a. Mohammed had learned that prophets were called by God, so he knew that he required such a call, and he claimed that his call came from the Angel Gabriel.
 - b. The things supposedly related to him by Gabriel, however, showed that either his memory was faulty or that more likely he modified the biblical stories he had heard to give them a more Arabic flavor. In particular, he claimed that Ishmael, the alleged father of the Arabs, was Abraham’s true child of promise.
 - c. While strongly stated, the initial suras (i.e., revelations) Mohammed supposedly received were intended to bring people to believe in a single god, whom Mohammed called “Allah.”
 - d. Mohammed found few followers in Mecca because he had no religious standing and because Mecca heavily depended on the polytheism of the nomads for its prosperity. When his uncle and protector died, he was forced to flee to Medina

F. The Warlord – “Mohammed” in Wikipedia

1. The new start
 - a. The people of Medina were more willing to listen to Mohammed’s teachings, and he helped them settle their internal disputes.
 - b. A lack of funds, however, forced him to become a caravan raider. While he gained followers from the smaller tribes, his position was still precarious.
2. The break with the Jews
 - a. Mohammed had initially believed the Jews would support his efforts as a prophet to the Arabs because it would bring Arabs to worship their God. He even had his followers initially pray facing Jerusalem.
 - b. The Jews regarded Mohammed as they regarded the Samaritans, that is, as someone who mixed God’s truth with his own ideas. He became hostile to the Jews as shown in the later suras he proclaimed.
3. The use of force for religious purposes
 - a. Mohammed’s raids on caravans and his growing band of armed followers who were pressuring people from various tribes to join the Muslim faith were beginning to place economic pressure on Mecca. The Meccans sent an army to capture Medina and kill Mohammed. By a clever defense strategy, Mohammed saved the city.
 - b. With his reputation enhanced, Mohammed began to be bolder against those who rejected Islam. His band of armed warriors grew, and they dominated the region around Medina.

G. His Final Years – “Mohammed” in Wikipedia

1. The capture of Mecca
 - a. Although increasing, Mohammed’s followers were still not strong enough to attack Mecca or other strongly held positions. He therefore cut an alliance with the “infidels” that they could join his forces and keep the plunder they obtained from defeating his foes.
 - b. After a strategic truce, Mohammed marched on Mecca and took the city. He removed the foreign gods from the Kaaba. Most of the citizens of Mecca felt they had little choice but to accept Islam. In return, Mohammed made Mecca the center of pilgrimage for Muslims.
2. The capture of Arabia
 - a. With bands of “infidels” as well as his faithful Muslims eager for more booty and converts, Muslim forces were sent to attack other cities in Arabia.
 - b. By the time of his death two years after the fall of Mecca, all of Arabia was at least nominally in the hands of Mohammed’s followers. Many of the infidels also officially joined Islam, although for most it was probably a marriage of convenience.

H. The Rashidun Caliphates – “Rashidun” in Wikipedia

1. The first four successors to Mohammed (called “caliphs”) were Abu Bakr (632-634), Omar (634-644), Uthman (644-656), and Ali (656-661).
2. The Rashidun Caliphate rapidly overran the Levant, the Transcaucasus, North Africa from Egypt to Tunisia, and Iran.
3. The caliphate then fell into civil war over who should succeed Uthman.

I. The Umayyad Caliphates – “Umayyad Caliphates” until Administration section in Wikipedia

1. Mu'awiya objected to the rule of Ali and began a civil war which ended in Ali's death in 661. Mu'awiya then established the Umayyad Caliphate as a hereditary caliphate which lasted to 750.
2. The capital of the Muslim empire was moved to Damascus.
3. The wars of expansion against the Byzantines resumed at the beginning of the 8th century. Muslims overran all North Africa, Hispania, western India, and Transoxiana.
4. The caliphate collapsed after numerous episodes of internal strife.

J. The Shia – “Shia Islam” until Community section in Wikipedia

1. The Shia believe that Ali, the fourth caliph, was the first true caliph because he had been named by Mohammad to succeed him as Islam's political and spiritual leader. The Sunnis disagree.
2. After Ali was killed, his followers were scattered throughout Islam but established their own rule where they had sufficient strength. Today they primarily occupy Iran and Iraq.

K. The Qur'an – Appendix III

1. It is a disorganized collection of statements (suras) by one man.
 - a. Mohammad spoke them and required people to memorize them. However, many of the suras were spoken when Mohammad had few followers, so there is no check on what he said.
 - b. The suras were gathered from whoever came forth to say what he thought he had heard from Mohammad. It is uncertain whether all of them were collected and whether they are contaminated by hearer's bias.
2. The suras have no historical roots.
 - a. No context for any of them is given in the Qur'an.
 - b. Some restrict others, but it is unknown which restrict which because the sequence is unknown.

L. The Theology of Islam – “Five Pillars of Islam” in Wikipedia

1. Shahada (Profession of Faith) – “There is no God but Allah, and Mohammed is his prophet.”
2. Salah (Prayer) – Prayers are said five times a day, at set strict times, with the individual facing Mecca. Muslims must wash before prayer. The prayer is accompanied by a series of set positions.

3. Zakat (Almsgiving) – Muslims have to contribute a certain amount of their income to support the Islamic community, and it usually about 2.5% of an individual's income. This practice is not found in the Qur'an but rather in the Hadith.
4. Sawm (Fasting) – Fasting takes place during the month of Ramadan. The fast occurs from dawn to sunset each day during which time believers are expected to prohibit themselves from any food, drink, sexual intercourse, or smoking.
5. Hajj (Pilgrimage) – During one's life, a Muslim is required to make one pilgrimage to Mecca during the 12th month of the lunar calendar. This ritual consists of making the journey to Mecca wearing only two white sheets, so all pilgrims are identical and there is no class distinction among them.

M. The Crusades – “Islamic Views on the Crusades” in Wikipedia

1. The reason for the Crusades
 - a. The popes wanted to unify Christianity under their leadership by showing their determination to fight the enemies of Christ.
 - b. They wanted to guarantee that Christians would always have access to the holy places of Jesus' life, although this was not an immediate issue.
2. The results of the Crusades
 - a. The Crusaders were badly organized, which made their efforts ineffective and resulted in a terrible cost in the lives of those who went.
 - b. They inflicted murder and mayhem throughout the Middle East, against Muslims, Jews, and Christians alike.

N. The Sacred Land of Palestine – “1947-1949 Palestine War” in Wikipedia

1. Both sides claim a religious justification for ownership of the land of Palestine.
 - a. Both sides appeal to the promise given to Abraham, but they differ over which son Abraham transmitted the promise to.
 - b. The religious issue is phony because both sides lost any claim to the land due to their long history of idolatry and disobeying God's commandments.
2. Both sides point to the atrocities committed by the other.
 - a. Atrocities by both sides date back to the return of the Israelites from Egypt.
 - b. Numerous atrocities have been committed by both sides since Zionism became a force among the Jews at the end of the 19th century.

203 – Lord, Keep Us Steadfast in Your Word

Lord, keep us steadfast in your Word;
Curb those who by deceit or sword
Would seek to overthrow your Son
And to destroy what he has done.

Lord Jesus Christ, your pow'r make known
For you are Lord of lords alone;
Defend your Christendom that we
May sing your praise eternally.

O Comforter of priceless worth,
Send peace and unity on earth.
Support us in our final strife,
And lead us out of death to life.