

DEMOCRACY, AUTHORITY AND FREEDOM

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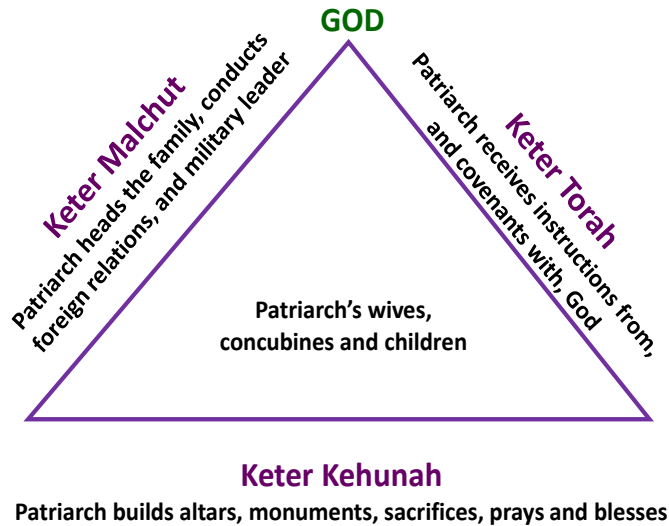
- **Democracy** is “Government of the people, by the people, for the people” (Abraham Lincoln).
- A democracy is a government in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system.
- A **representative democracy** is where citizens elect officials to make political decisions, formulate laws, and administer programmes for the public good.
- A **constitutional democracy** is a representative democracy which operates with a constitution that limits the powers of the government and guarantees fundamental rights to all citizens. In such a society, the majority rules and the rights of minorities are protected by, and through the institutionalisation of, law. Important components of a good, democratic system include:
 - ❖ Equality before the law.
 - ❖ Due process of the law.
 - ❖ A guarantee of basic human rights.
 - ❖ Sovereignty of the people.
 - ❖ Government which relies on the consent of the people.
 - ❖ Constitutional limits on government.
 - ❖ Free and fair elections.
 - ❖ Political pluralism.
 - ❖ Majority rule.
 - ❖ Rights of the minority – to prevent tyranny of the majority.
 - ❖ Social values of cooperation and co-existence.
 - ❖ Mixed economy – public, private and charity sectors.
- A **Plutocracy** is government run by the rich, people whose power comes from their wealth.
- An **Oligarchy** is government by a few people, be they a military, religious, aristocratic or wealthy elite.
- A **Theocracy** is government by divine guidance or by those regarded as divinely guided. Government leaders might be members of the clergy and the state’s legal system is based on religious law.
- An **Autocracy** is government by one person holding absolute, unlimited power.
- **Polity** – a group of people organised for governance, such as the government of a country or state.
- **Political** – exercising power in the governmental or public affairs of a country or state.
- **Political Authority** – the power granted by the people to the state which reflects the differences between the people’s duties to, and the rights they may expect from, that state.
- **Political Authority** – the right of a government to rule (political legitimacy), whilst imposing an obligation on its citizens to obey.
- **Political Freedom** – “Liberty, Equality and Fraternity” (French Revolution, 1792).
- **Two Concepts of Liberty** (Isaiah Berlin, 1958):
 - ❖ **Positive Liberty** - the freedom to participate in the political process and to be the autonomous master of one’s own drives.
 - ❖ **Negative Liberty** - the ‘right to be le(f)t alone’ in one’s private life; **liberalism** - defending the individual against ‘interference,’ particularly when exercised by the state.
- **Libertarianism** - people may do as they please, but their actions may not hurt others. A political consequence is that governmental power would be severely curtailed to allow people to have as much freedom as possible.

THE THREE CROWN PARADIGM

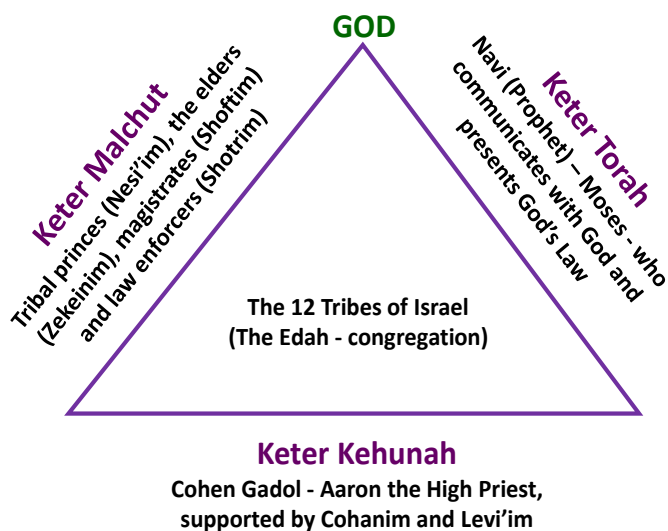
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R. Shimon (bar Yochai) said: "There are three crowns – the crown of Torah, the crown of Priesthood and the crown of Kingship, but the crown of a good name surpasses all of them" [Pirkei Avot 4:17].

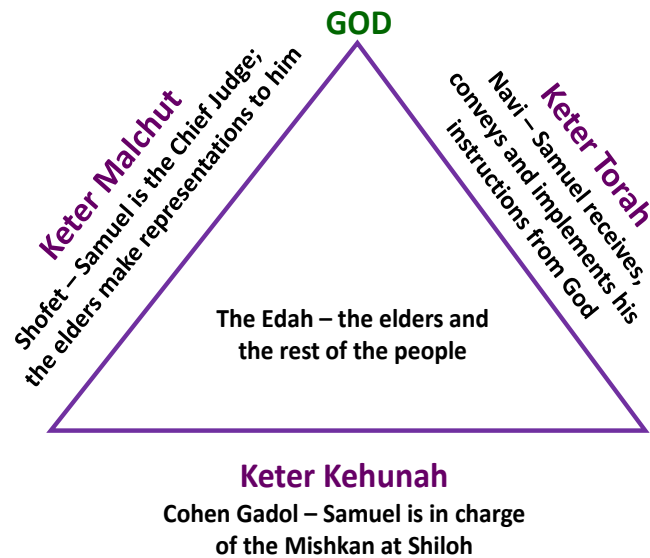
Society in Patriarchal times; note that the head of the family fulfils all three functions



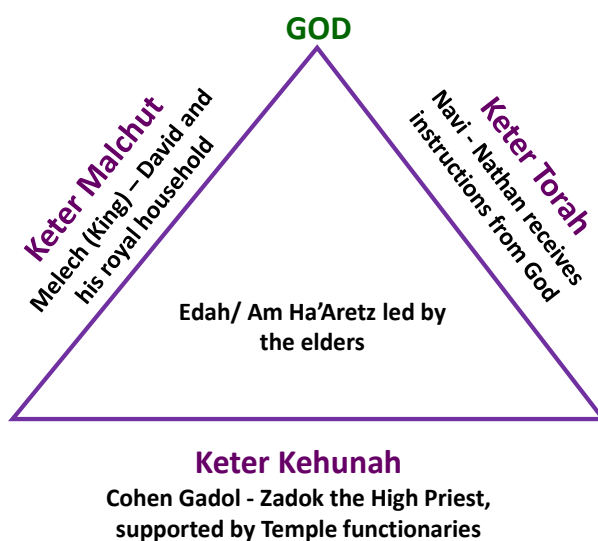
Israelite society after the Exodus – clear duties; who persuaded Moses to delegate?



Israelite society under Samuel, the last of the Judges; he performs all three functions



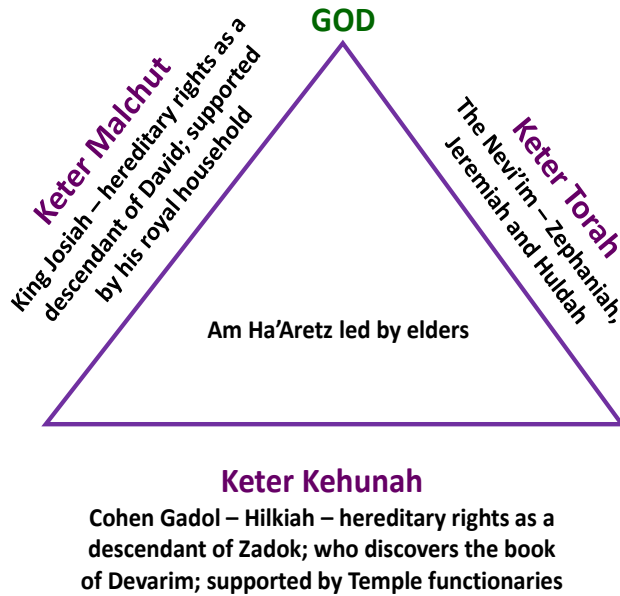
Israelite society with King David as the leader – what was his main duty for the people?



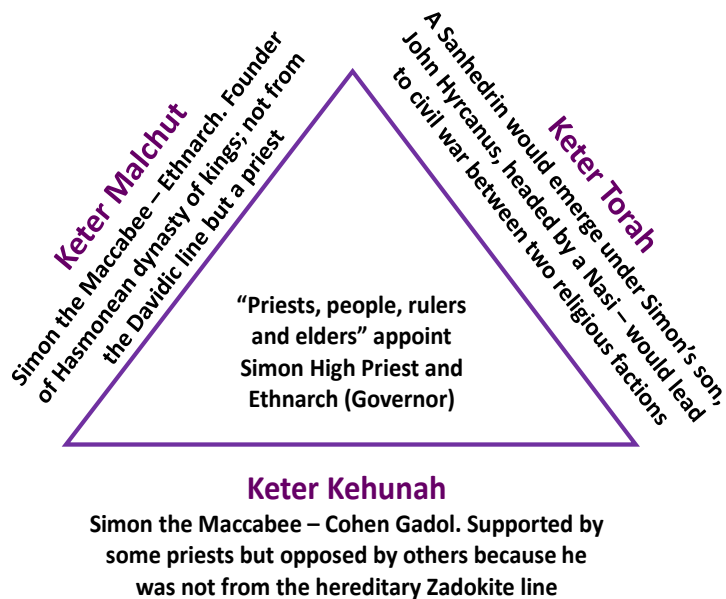
THE THREE CROWN PARADIGM

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Israelite society under the proto-messianic King Josiah - why was he so highly regarded?



Judea under Simon the Maccabee - he performs all three functions – plus ca change!



i) The Golden Calf - Extract from Chapter 32 of Book of Exodus (Shemot)

1 When the people saw that Moses was late in coming down from the mountain, the people assembled against Aaron, and said to him: "Get up! Make gods for us that will go before us, because this man Moses, who brought us up from the land of Egypt, we don't know what has become of him."	א וַיֵּרָא הָעָם כִּי בִשְׁשׁ מִשָּׁה לָרֶדֶת מִן־הָהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֵעֵלֵנוּ מֵאֶרֶץ מִצְרָיִם לֹא יָדַעְנוּ מָה־הָיָה לוֹ:
4 He (Aaron) took [the golden earrings] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, and they said: "These are your gods, O Israel, who have brought you up from the land of Egypt!"	ד וַיִּקַּח מִיָּדָם וַיֹּצֵר אֹתוֹ בַּחֲרֹט וַיַּעֲשֵׂהוּ עֵגֶל מִסִּכָּה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֵעֵלֵנוּ מֵאֶרֶץ מִצְרָיִם:
9 And YHVH said to Moses: "I have seen this people and behold it is a stiff-necked people.	ט וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קָשֶׁה־עֲרָף הוּא:
10 Now, leave Me alone and My anger will blaze and consume them, and I will make you into a great nation."	י וְעַתָּה הִנֵּיחָה לִּי וַיִּחַר־אַפִּי בָהֶם וְאָכַלְתִּים וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי גָּדוֹל:
19 It came to pass when he approached the camp, saw the calf and dances, that Moses' anger was kindled; he flung the tablets from his hands, shattering them at the foot of the mountain.	יט וַיְהִי כַאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיֵּרָא אֶת־הָעֵגֶל וּמַחֲלֹת וַיִּחַר־אַף מֹשֶׁה וַיִּשְׁלֶךְ מִיָּדוֹ אֶת־הַלְּחֹת וַיִּשָּׁבֵר אֹתָם תַּחַת הָהָר:
20 Then he took the calf they had made, burned it in fire, ground it to fine powder, scattered [it] on the surface of the water, and gave [it to] the children of Israel to drink.	כ וַיִּלָּח אֶת־הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר־דָּק וַיִּזְרֵל עַל־פְּנֵי הַמַּיִם וַיִּשְׁק אֶת־בְּנֵי יִשְׂרָאֵל:
28 The sons of Levi did according to Moses' word; on that day, some three thousand men fell from among the people.	כח וַיַּעֲשׂוּ בְנֵי־לֵוִי כְדִבְרֵי מֹשֶׁה וַיִּפֹּל מִן־הָעָם בַּיּוֹם הַהוּא כֶּשֶׁלֶשֶׁת אֲלָפֵי אִישׁ:
35 And YHVH struck the people with a plague, because they had made the calf that Aaron had made.	לה וַיִּגַּף יְהוָה אֶת־הָעָם עַל אֲשֶׁר עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן:

1. Was this democracy in action?
2. How would you describe the people's behaviour?
3. Was there consensus, i.e., did all the people participate?
4. Which miraculous act did the people ascribe to Moses?
5. What does that say about their belief in God?
6. Why did they demand "gods that will go before us"? What does that say about God?
7. How would you describe their attitude towards Aaron?
8. Where did he get the idea to make a molten calf?
9. What did he use? What else will this be used for? Ironical? What is the Torah's message?
10. When Moses returned to the camp, who did he emulate? Why is that ironic?
11. Who exacted retribution for Moses? Why them? Why was their behaviour unsurprising?
12. Which of the 10 Commandments were broken in this story?

26 They went and came to Moses, Aaron and all the congregation of the Children of Israel, to the desert of Paran at Kadesh. They brought them (Moses and Aaron) back a report, as well as to all the congregation, and they showed them the fruit of the land.	כו וַיָּלְכוּ וַיָּבֹאוּ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-עֵדֻת בְּנֵי-יִשְׂרָאֵל אֶל-מִדְבַּר פָּאָרָן קִדְשָׁה וַיָּשִׁיבוּ אֹתָם דְּבַר וְאֶת-כָּל-הָעֵדָה וַיִּרְאוּם אֶת-פְּרִי הָאָרֶץ:
27 They told him (Moses) and said, "We came to the land where you sent us, and it is flowing with milk and honey, and this is its fruit.	כז וַיְסַפְּרוּ-לוֹ וַיֹּאמְרוּ בָּאֲנֹכִי אֶל-הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבֵת חֶלֶב וְדִבֶּשׁ הוּא וְזֶה-פְרִיָּהּ:
28 However, the people who inhabit the land are mighty, and the cities are very large and fortified, and we even saw there the children of the Anak (giant)."	כח אָפֶס כִּי-עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהָעָרִים בְּצֻרֹת גְּדֹלֹת מְאֹד וְגַם-יִלְדֵי הָעֵנָק רָאִינוּ שָׁם:
31 And the men who went up with him (Calev) said, "We are unable to go up against the people, for they are stronger than we are."	לא וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַל לַעֲלֹת אֶל-הָעָם כִּי-חֲזָק הוּא מִמֶּנּוּ:
32 They (10 of the 12 spies) put out a report to the Children of Israel about the land which they had scouted, saying, "The land we passed through to scout is a land that consumes its inhabitants, and all the people we saw in it are men of stature."	לב וַיֵּצִיאוּ דְבַר הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֹת יוֹשְׁבֶיהָ הִוא וְכָל-הָעָם אֲשֶׁר-רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדֹת:
1 All the congregation raised their voices and shouted, and the people wept that night.	א וַתִּשָּׂא כָל-הָעֵדָה וַיִּתְּנוּ אֶת-קוֹלָם וַיִּבְכוּ הָעָם בַּלַּיְלָה הַהוּא:
2 All the Children of Israel complained against Moses and Aaron, and all the congregation said, "If only we had died in the land of Egypt, or if only we had died in this wilderness.	ב וַיִּלְנוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל-הָעֵדָה לוּ-מָתְנוּ בָּאָרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לוּ-מָתְנוּ:
3 Why does YHVH bring us to this land to fall by the sword; our wives and children will be booty. Is it not better for us to return to Egypt?"	ג וְלָמָּה יְהוָה מְבִיא אֹתָנוּ אֶל-הָאָרֶץ הַזֹּאת לִנְפֹל בְּחֶרֶב נָשִׁינוּ וְטַפֵּנוּ יִהְיוּ לְבָז הָלוֹא טוֹב לָנוּ שׁוּב מִצְרָיִמָּה:
4 They said, each man to his brother, "Let us appoint a leader and return to Egypt!"	ד וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו נִתְּנָה רֹאשׁ וְנָשׁוּבָה מִצְרָיִמָּה:
10 All the congregation threatened to pelt them (Calev and Joshua) with stones, but the glory of the Lord appeared in the Tent of Meeting to all the Children of Israel.	י וַיֹּאמְרוּ כָל-הָעֵדָה לְרָגוֹם אֹתָם בָּאֲבִנִים וַיִּכְבֹּד יְהוָה נִרְאָה בְּאַהֲל מוֹעֵד אֶל-כָּל-בְּנֵי יִשְׂרָאֵל:

1. Was this democracy in action?
2. Was there consensus?
3. How would you describe the people's behaviour towards their current leadership?
4. Why did they react that way?
5. How would you describe the people's behaviour towards their future leadership (last verse)?
6. From which tribes did the future leaders come from? Why was that significant?
7. How would you describe the people's belief in God?
8. After this event, what did God decide to do with the people? Why?
9. Which of the 10 Commandments were broken in this story?

<p>1 And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king.</p>	<p>א וַיֵּלֶךְ רְחֹבָעָם שָׁכֵם כִּי שָׁכֵם בָּא כָל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ:</p>
<p>3 And they sent and called him; Jeroboam and all the assembly of Israel came and spoke to Rehoboam saying,</p>	<p>ג וַיִּשְׁלְחוּ וַיִּקְרְאוּ־לּוֹ וַיָּבֹא (כְּתִיב וַיָּבֹאוּ) יְרֻבְעָם וְכָל־קְהֵל יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחֹבָעָם לֵאמֹר:</p>
<p>4 "Your father made our burden hard. Now, lighten your father's hard work and his heavy burden which he placed upon us, and we shall serve you."</p>	<p>ד אָבִיךָ הִקְשָׁה אֶת־עֲלֵנוּ וְאַתָּה עֲתָה הַקֵּל מֵעֲבֹדֶת אָבִיךָ הַקָּשָׁה וּמַעֲלֹ הַכָּבֵד אֲשֶׁר־נָתַן עָלֵינוּ וְנַעֲבֹדְךָ:</p>
<p>6 And King Rehoboam counselled the elders who had stood before Solomon his father while he was alive, saying: "How do you advise [me] to reply to this people?"</p>	<p>ו וַיַּעֲזֹב הַמֶּלֶךְ רְחֹבָעָם אֶת־הַזְקֵנִים אֲשֶׁר־הָיוּ עִמָּדִים אֶת־פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיטּוֹ חֵי לֵאמֹר אִיךָ אַתָּם נֹשְׁעִים לְהַשְׁיִב אֶת־הָעָם־הַזֶּה דָּבָר:</p>
<p>7 And they spoke to him saying, "If you will be a servant to this people today, and serve them, and respond to them and speak good words to them, then they will be your servants for all times."</p>	<p>ז וַיְדַבְּרוּ (כְּתִיב וַיְדַבְּרָ) אֵלָיו לֵאמֹר אִם־הַיּוֹם תִּהְיֶה־עֹבֵד לָעָם הַזֶּה וְעַבַּדְתָּם וְעָנִיתָם וְדִבַּרְתָּ אֲלֵיהֶם דְּבָרִים טוֹבִים וְהָיוּ לְךָ עֲבָדִים כָּל־הַיָּמִים:</p>
<p>13 The king replied to the people harshly, and he abandoned the counsel of the elders which they had advised him.</p>	<p>יג וַיַּעַן הַמֶּלֶךְ אֶת־הָעָם קָשָׁה וַיַּעֲזֹב אֶת־עֲצַת הַזְקֵנִים אֲשֶׁר יַעֲצָהוּ:</p>
<p>14 And he spoke to them according to the counsel of the young men saying, "My father made your burden heavy, and I shall increase your yoke; my father flogged you with whips, and I shall flog you with scorpions."</p>	<p>יד וַיְדַבֵּר אֲלֵיהֶם כַּעֲצַת הַיְלָדִים לֵאמֹר אָבִי הַכְבִּיד אֶת־עַלְכֶם וְאֲנִי אֶסִּיף עַל־עַלְכֶם אָבִי יֹסֵר אֶתְכֶם בְּשׁוֹטִים וְאֲנִי אֶיֹּסֵר אֶתְכֶם בְּעִקְרָבִים:</p>
<p>15 The king did not listen to the people, for it was brought about by YHVH to fulfil His word, as YHVH had spoken through Ahijah the Shilonite to Jeroboam, the son of Nevat.</p>	<p>טו וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הָיְתָה סִבָּה מֵעַם יְהוָה לְמַעַן הַקִּים אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר יְהוָה בְּיַד אַחִיָּה הַשִּׁילֹנִי אֶל־יְרֻבְעָם בֶּן־נֶבֶט:</p>
<p>16 And all of Israel saw that the king did not listen to them, and they replied to the king saying: "What share do we have in David? And no heritage in Jesse's son. To your tents, O Israel! Now, see your house, David," and the Israelites went to their homes.</p>	<p>טז וַיֵּרָא כָל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֱלֹהִים וַיָּשֻׁבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר מִה־לָּנוּ חֵלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּכֹן־יִשִׁי לֹאֲהֲלִיךְ יִשְׂרָאֵל עִתָּה רְאֵה בֵּיתְךָ דָּוִד וַיֵּלֶךְ יִשְׂרָאֵל לְאֹהֲלָיו:</p>
<p>26 Jeroboam said in his heart, "Now, the kingdom may return to the House of David.</p>	<p>כו וַיֹּאמֶר יְרֻבְעָם בְּלִבּוֹ עֲתָה תָשׁוּב הַמַּמְלָכָה לְבֵית דָּוִד:</p>
<p>27 If this people goes up to make sacrifices in the House of YHVH in Jerusalem, the heart of this people will turn to their master, to Rehoboam, king of Judah, and they will kill me and return to Rehoboam, king of Judah."</p>	<p>כז אִם־יַעֲלֶה הָעָם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבֵית־יְהוָה בִּירוּשָׁלַם וְשָׁב לֵב הָעָם הַזֶּה אֶל־אֲדֹנֵיהֶם אֶל־רְחֹבָעָם מֶלֶךְ יְהוּדָה וְהִרְגֵנִי וְשָׁבוּ אֶל־רְחֹבָעָם מֶלֶךְ־יְהוּדָה:</p>
<p>28 The king took counsel and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem; behold your gods, O Israel, that have brought you up from the land of Egypt."</p>	<p>כח וַיַּעֲזֹב הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֹלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב־לָכֶם מַעֲלוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֵעֲלוּךָ מֵאֶרֶץ מִצְרַיִם:</p>
<p>31 And he made high places (i.e., altars) and he made priests of some of the people who were not Levites.</p>	<p>לא וַיַּעַשׂ אֶת־בָּיִת בָּמֹת וַיַּעַשׂ כֹּהֲנִים מִקִּצּוֹת הָעָם אֲשֶׁר לֹא־הָיוּ מִבְּנֵי לֵוִי:</p>

1. Was this democracy in action?
 2. Was there consensus?
 3. How would you describe the people's behaviour towards Rehoboam, their king?
 4. Was their cause just? Why were they unhappy? Have a look at **1 Kings 9:15**.
 5. What qualities are the elders looking for in a king? What do you think of their advice?
 6. How would you describe Rehoboam's behaviour towards his people?
 7. Was the people's reaction to Rehoboam's decision reasonable?
 8. Could they have responded in any other way?
 9. Were there ever any alternatives? Look at v.15. Who was really pulling the strings?
 10. How many of the tribes followed Jeroboam? Read **1 Kings 11:31**.
 11. Which tribes stayed loyal to Rehoboam?
 12. The two kings came from which tribes? Why was that significant? Look at **Text ii) – Qn. 5**.
 13. How did Jeroboam undermine his people? Compare **1 Kings 12:28** with **Ex. 32:4** in **Text i)**.
 14. Why did he decide to do this?
 15. Who did Jeroboam emulate? Look at **1 Kings 11: 1-8**. Surprised? So, what is the message?
 16. Which of the 10 Commandments were broken in this story?
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https://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm

iv) The Torah's ideal model of a king - Book of Deuteronomy (Devarim), Chapter 17

14 When you come to the land YHVH, your God, gives you, and you possess it and live in it, and you say, "I will set a king over me, like all the nations around me,"	יד כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וַיִּרְשָׁתָהּ וַיֵּשְׁבֶתָהּ בָּהּ וְאָמַרְתָּ אֲשִׁימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סְבִיבֹתַי:
15 you will set a king over you, one whom YHVH, your God, chooses; from among your brothers, you will set a king over yourself; you won't appoint a foreigner over yourself, one who is not your brother.	טו שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחִיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוֹכִיל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:
16 Only, he may not acquire many horses for himself, so that he will not bring the people back to Egypt in order to acquire many horses, for the Lord said to you, "You will not return that way anymore."	טז רֶק־לֹא יִרְכֹּב־לּוֹ סוּסִים וְלֹא־יָשִׁיב אֶת־הָעָם מִצְרָיִמָה לְמַעַן הִרְבוֹת סוּס וַיְהוָה אָמַר לָכֶם לֹא תִסָּפֹן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד:
17 And he will not take many wives and his heart must not turn away, and he will not acquire much silver and gold for himself.	יז וְלֹא יִרְכֹּב־לּוֹ נָשִׁים וְלֹא יָסוּר לִבּוֹ וְכֶסֶף וְזָהָב לֹא יִרְכֹּב־לּוֹ מְאֹד:
18 And it will be, when he sits on the throne of his kingdom, that he will write for himself a copy of this Torah on a scroll from [that Torah which is] before the Levitic priests.	יח וְהָיָה כְשִׁבְתּוֹ עַל כִּסֵּא מַמְלָכְתּוֹ וְכָתַב לּוֹ אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים הַלְוִיִּם:
19 And it will be with him, and he will read it all the days of his life, so that he may learn to fear YHVH, his God, to keep all the words of this Torah and these statutes, to perform them,	יט וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאֶה אֶת־יְהוָה אֱלֹהָיו לְשַׁמֵּר אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם:
20 so that his heart will not be haughty over his brothers, and so that he will not turn away from the commandment, either to the right or to the left, in order that he may prolong [his] days in his kingdom, he and his sons, among Israel.	כ לִבְלֹתִי רוּם־לִבּוֹ מֵאֲחָיו וּלְבִלְתִּי סוּר מִן־הַמִּצְוָה יְמִין וּשְׂמָאוֹל לְמַעַן יֵאָרֶיךָ יָמִים עַל־מַמְלָכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל:

1. Was appointing a king mandatory or voluntary?
Have a look at this discussion - <https://www.etzion.org.il/en/commandment-appoint-king>
2. If the former, why wasn't Joshua or somebody else made king when they settled in Canaan?
3. In this text, what is the king's main function?
4. Are any other duties mentioned?
5. What important duties are missing? Why?
6. Which three things must a king not do?
7. Do these prohibitions remind you of anybody? Have a look at **1 Kings Chapters 4, 10 & 11**.
8. Why does the text above choose to make an example of this king? **Text iii)** will help.
9. So, why is this king not a good role model?

7:22 Then the men of Israel said to Gideon, "Rule over us, both you, your son and your grandson; for you have saved us from the hand of Midian."	כב וַיֹּאמְרוּ אִישׁ-יִשְׂרָאֵל אֶל-גִּדְעֹן מֶשֶׁל-בָּנוּ גַם-אַתָּה גַם-בְּנֶךָ גַם בֶּן-בְּנֶךָ כִּי הוֹשַׁעְתָּנוּ מִיַּד מִדְיָן:
7:23 And Gideon said to them, "I shall not rule over you, and my son will not rule over you; YHVH will rule over you."	כג וַיֹּאמֶר אֲלֵהֶם גִּדְעֹן לֹא-אֶמְשָׁל אֲנִי בָכֶם וְלֹא-יֶמְשָׁל בְּנִי בָכֶם יְהוָה יֶמְשָׁל בָּכֶם:
8:30 And Gideon had 70 sons, who came forth from his thigh; for he had many wives.	ל וַלְגִּדְעֹן הָיוּ שִׁבְעִים בָּנִים יִצְאִי יֶרְכּוֹ כִּי-נָשִׁים רַבּוֹת הָיוּ לוֹ:
8:31 And his concubine who was in Shechem, she also bore him a son. And he designated his name Avimelech.	לא וּפִילְגֶשׁוֹ אֲשֶׁר בְּשֶׁלֶם יָלְדָה-לוֹ גַם-הָיָא בֶן וַיִּשֶׂם אֶת-שְׁמוֹ אַבִּימֶלֶךְ:
9:1 And Avimelech the son of Yerubbaal (Gideon) went to Shechem to his mother's brothers; and he spoke to them, and to all the family of the house of his mother's father, saying:	א וַיֵּלֶךְ אַבִּימֶלֶךְ בֶּן-יֶרֶבְעֵל שְׁלֹמָה אֶל-אֶחָי אִמּוֹ וַיְדַבֵּר אֲלֵיהֶם וְאֶל-כָּל-מִשְׁפַּחַת בֵּית-אָבִי אִמּוֹ לֵאמֹר:
9:2 "Speak please, in the ears of all the men of Shechem; What is better for you, that there rule over you 70 men, all the sons of Yerubbaal, or that one man rule over you? Remember that I am your bone and flesh."	ב וַדְּבֹרוּ-נָא בְּאָזְנֵי כָל-בְּעָלֵי שַׁכֹּם מִה-טוֹב לָכֶם הַמֶּשֶׁל בָּכֶם שִׁבְעִים אִישׁ כָּל בְּנֵי יֶרֶבְעֵל אִם-מֶשֶׁל בָּכֶם אִישׁ אֶחָד וַזְכַּרְתֶּם כִּי-עֶצְמֶכֶם וּבָשָׂרְכֶם אֲנִי:
9:3 And his mother's brothers spoke of him in the ears of all the men of Shechem all these words. And their hearts inclined after Avimelech, for they said, "He is our brother."	ג וַיְדַבְּרוּ אֶחָי-אִמּוֹ עָלָיו בְּאָזְנֵי כָל-בְּעָלֵי שַׁכֹּם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה וַיֵּט לִבָּם אַחֲרֵי אַבִּימֶלֶךְ כִּי אָמְרוּ אֶחֱיוֹ הוּא:
9:4 And they gave him 70 pieces of silver of the house of Baal-Brit. And Avimelech hired with them idle and hasty men, and they followed him.	ד וַיִּתְּנוּ-לוֹ שִׁבְעִים כֶּסֶף מִבֵּית בַּעַל בְּרִית וַיִּשְׁכֹּר בָּהֶם אַבִּימֶלֶךְ אַנְשִׁים רִיקִים וּפְחָזִים וַיֵּלְכוּ אַחֲרָיו:
9:5 And he went to his father's house, to Ophrah, and killed his brothers, the sons of Yerubbaal (Gideon), 70 men on one stone; but Yotam, the youngest son of Yerubbaal, was left, for he hid.	ה וַיָּבֹא בֵּית-אָבִיו עֹפְרָתָה וַיַּהַרֵּג אֶת-אֶחָיו בְּנֵי-יֶרֶבְעֵל שִׁבְעִים אִישׁ עַל-אֶבֶן אֶחָת וַיִּנְתָּר יוֹתָם בֶּן-יֶרֶבְעֵל הַקָּטָן כִּי נִחְבָּא:
9:6 And all the inhabitants of Shechem and Bet-Millo assembled, and they went and made Avimelech king, by the plain of stones that was in Shechem.	ו וַיֵּאָסְפוּ כָל-בְּעָלֵי שַׁכֹּם וְכָל-בֵּית מִלּוֹא וַיֵּלְכוּ וַיַּמְלִיכוּ אֶת-אַבִּימֶלֶךְ לְמֶלֶךְ עַם-אֱלֹן מִצֵּב אֲשֶׁר בְּשֶׁכֶם:

Gideon was one of the Judges who, with God's help, delivered Israel from its neighbours after Joshua had died. His story is found in Judges Chapters 6-8. With a few tribes rallying to his cause, Gideon defeats the Midianites.

1. After his victory, the people offered Gideon the position of king and what else?
2. Why did he refuse?
3. Why didn't he accept? Didn't **Deuteronomy 17, Text iv**), give him permission?
4. Gideon: "only God can rule over Israel." What can we infer about the status of all the people?
5. If Gideon had agreed, what would have been the pros and cons of that arrangement?
6. What is the moral message of Avimelech's ambition?

19:1 In those days, there was no king in Israel	א וַיְהִי בַיָּמִים הֵם וּמֶלֶךְ אֵין בְּיִשְׂרָאֵל
20:3 And the Israelites said, "Speak, how did this evil happen?"	ג וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל דַּבְּרוּ אֵיכָה נִהְיְתָה הָרָעָה הַזֹּאת:
20:4 And the Levite, the husband of the murdered woman, replied, "My concubine and I came to Gibeah that belongs to the Benjaminites to spend the night.	ד וַיַּעַן הָאִישׁ הַלֵּוִי אִישׁ הָאִשָּׁה הַנֶּרְצָחָה וַיֹּאמֶר הַגִּבְעָתָה אֲשֶׁר לְבִנְיָמִן בָּאתִי אֵנִי וּפִילְגָשִׁי לָלוּן:
20:5 And the men of Gibeah rose against me and surrounded me in the house at night. They intended to kill me, but they ravished my concubine until she died.	ה וַיָּקֻמוּ עָלַי בַּעֲלֵי הַגִּבְעָה וַיִּסְבּוּ עָלַי אֶת־הַבַּיִת לַיְלָה אוֹתִי דָמּוּ לַהֲרֹג וְאֶת־פִּילְגָשִׁי עָנּוּ וַתָּמָת:
20:12 And the tribes of Israel sent men throughout all Benjamin saying, "What is this evil thing that has happened among you?"	יב וַיִּשְׁלְחוּ שְׁבֻטֵי יִשְׂרָאֵל אֲנָשִׁים בְּכָל־שְׁבֻטֵי בִנְיָמִן לֵאמֹר מָה הָרָעָה הַזֹּאת אֲשֶׁר נִהְיְתָה בָּכֶם:
20:13 Now, deliver the wicked men that are in Gibeah and we will put them to death, and we will remove evil from Israel." But Benjamin was not minded to listen to the voice of their brother Israelites.	יג וַעֲתָה תִּנּוּ אֶת־הָאֲנָשִׁים בְּנֵי־בִלְעֵל אֲשֶׁר בַּגִּבְעָה וְנִמְיָתֶם וְנִבְעַרְהָ רָעָה מִיִּשְׂרָאֵל וְלֹא אָבוּ (בְנֵי קָרִי וְלֹא כְתִיב) בְּנִימָן לִשְׁמֹעַ בְּקוֹל אַחֵיהֶם בְּנֵי־יִשְׂרָאֵל:
20:27 And the Israelites inquired of YHVH, for the Ark of God's Covenant was there in those days.	כז וַיִּשְׁאָלוּ בְנֵי־יִשְׂרָאֵל בַּיהוָה וְשֵׁם אֲרוֹן בְּרִית הָאֱלֹהִים בַּיָּמִים הֵם:
20:28 And Pinchas, son of Elazar, the son of Aaron stood before Him in those days, said, "Shall I go out again to battle with my brother Benjamin or shall I cease?" And YHVH said, "Go up, for tomorrow I will deliver them into your hand."	כח וּפִינָחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן עֹמֵד לְפָנָיו בַּיָּמִים הֵם לֵאמֹר הַאוֹסֵף עוֹד לְצֹאת לְמִלְחָמָה עִם־בְּנֵי־בִנְיָמִן אָחִי אִם־אֶחָדָל וַיֹּאמֶר יְהוָה עָלָיו כִּי מָחָר אֶתְּנֶנּוּ בְיָדְךָ:
20:35 And the Lord routed Benjamin before Israel; that day, the Israelites slew 25,100 men of Benjamin; all were swordsmen.	לה וַיִּגַּף יְהוָה אֶת־בִּנְיָמִן לִפְנֵי יִשְׂרָאֵל וַיִּשְׁחִיתוּ בְנֵי יִשְׂרָאֵל בְּבִנְיָמִן בַּיּוֹם הַהוּא עֶשְׂרִים וְחֲמִשָּׁה אֲלָף וּמֵאָה אִישׁ כָּל־אֵלָה שָׁלַף חֶרֶב:
21:25 In those days (there was) no king in Israel; every man did what was right in his eyes.	כה בַּיָּמִים הֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיִּשָּׁר בְּעֵינָיו יַעֲשֶׂה:

1. **19:1**- there was no king; and no judge. What are we meant to infer about society at that time?
2. How would you describe the political situation amongst the tribes?
3. Who did the Israelites consult before re-engaging the tribe of Benjamin?
4. Was the outcome pre-ordained? Did the Israelites do anything wrong?
5. What is **21:25** implying about Israelite society? Compare the text with **Deuteronomy 12:8**.
6. Would a king have made a positive difference? If so, does **21:25** contradict the previous texts?

8:1 When Samuel was old, he made his sons judges for Israel.	א וַיְהִי כִּאֲשֶׁר זָקַן שְׁמוּאֵל וַיִּשֶׂם אֶת־בָּנָיו שְׁפָטִים לְיִשְׂרָאֵל:
8:3 But his sons did not walk in his ways, and they turned after gain, and they took bribes and perverted justice.	ג וְלֹא־הִלְכוּ בְנָיו בְּדַרְכָּיו (כְּתִיב בְּדַרְכּוֹ) וַיִּטּוּ אַחֲרֵי הַבָּצַע וַיִּקְחוּ־שֹׁחַד וַיִּטּוּ מִשְׁפָּט:
8:4 All the elders of Israel gathered and came to Samuel at Ramah.	ד וַיִּתְקַבְּצוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל־שְׁמוּאֵל הַרְמָתָה:
8:5 They said to him, "Behold, you have grown old, and your sons do not walk in your ways. Now, set up for us a king to judge us like all the nations. "	ה וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקֵנָה וּבְנֶיךָ לֹא הִלְכוּ בְּדַרְכֶּיךָ עֲתָה שִׁימָה־לָּנוּ מֶלֶךְ לְשִׁפְטֵנוּ כְּכָל־הַגּוֹיִם:
8:6 And the matter was bad in the eyes of Samuel , when they said, "Give us a king to judge us," and Samuel prayed to YHVH.	ו וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כִּאֲשֶׁר אָמְרוּ וַתְּנֶה־לָּנוּ מֶלֶךְ לְשִׁפְטֵנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה:
8:7 And YHVH said to Samuel, "Listen to the voice of the people, to all that they will say to you, for they have not rejected you, but they have rejected Me from reigning over them. "	ז וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹל הָעָם לְכָל אֲשֶׁר־יֹאמְרוּ אֵלֶיךָ כִּי לֹא אֶתָּךְ מָאָסוּ כִּי־אֶתִּי מָאָסוּ מִמֶּלֶךְ עָלֵיהֶם:
8:9 Now, listen to their voice; except that you will warn them, and tell them the manner of the king who will reign over them.	ט וְעַתָּה שְׁמַע בְּקוֹלָם אֲךָ כִּי־הָעֵד תַּעֲדִיל בָּהֶם וְהִגַּדְתָּ לָּהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עָלֵיהֶם:
8:11 And [Samuel] said, "This will be the manner of the king who will reign over you; he will take your sons, and place them in his chariots and for his horsemen, and they will run before his chariots	יא וַיֹּאמֶר זֶה יְהִי־הַמִּשְׁפָּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם אֶת־בְּנֵיכֶם יִקַּח וְשָׂם לוֹ בְּמִרְכָּבָתוֹ וּבִפְרָשָׁיו וְרָצוּ לִפְנֵי מִרְכָּבָתוֹ:
8:12 He will make them commanders of thousands and of fifties, to do his ploughing and reap his harvest, and make his weapons and the equipment for his chariots.	יב וְלָשׂוּם לוֹ שָׂרֵי אֲלָפִים וְשָׂרֵי חֲמִשָּׁים וְלַחְרֹשׁ חֲרִישׁוֹ וְלִקְצֹר קִצְרוֹ וְלַעֲשׂוֹת כָּל־יְמִלְחָמָתוֹ וְכָל־רֶכֶב:
8:13 He will take your daughters for perfumers, cooks and bakers	יג וְאֶת־בָּנוֹתֵיכֶם יִקַּח לְרִקְחוֹת וּלְטַבָּחוֹת וּלְאֹפוֹת:
8:14 He will take the best of your fields, your vineyards and your olive trees, and will give them to his servants.	יד וְאֶת־שָׂדֵוְתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזִיתֵיכֶם הַטֹּבִים יִקַּח וְנָתַן לַעֲבָדָיו:
8:15 He will tithe your grain crops and your vineyards, and he will give them to his officers and his servants.	טו וְזִרְעֵיכֶם וְכַרְמֵיכֶם יַעֲשֶׂר וְנָתַן לְסָרִיסָיו וְלַעֲבָדָיו:
8:16 He will take your male and female servants, and your most handsome youths and your asses, to do his work.	טז וְאֶת־עַבְדֵיכֶם וְאֶת־שִׁפְחוֹתֵיכֶם וְאֶת־בְּחוּרֵיכֶם הַטֹּבִים וְאֶת־חֲמֹרֵיכֶם יִקַּח וַעֲשֶׂה לַמְּלָאכָתָּה:
8:17 He will tithe your flocks and you will be his slaves.	יז צֹאנֵכֶם יַעֲשֶׂר וְאַתֶּם תִּהְיוּ־לוֹ לַעֲבָדִים:
8:19 But the people refused to listen to Samuel's voice, and they said, "No, but there will be a king over us.	יט וַיִּמָּאֲנוּ הָעָם לִשְׁמַע בְּקוֹל שְׁמוּאֵל וַיֹּאמְרוּ לֹא כִּי אִם־מֶלֶךְ יִהְיֶה עָלֵינוּ:

8:20 We will be like all the nations, and our king will judge us, go forth before us, and wage our wars."	כ וְהִינוּ גַם־אַנְחֵנוּ כְּכָל־הַגּוֹיִם וְשִׁפְטָנוּ מִלְכָּנוּ וַיֵּצֵא לִפְנֵינוּ וְנִלְחַם אֶת־מִלְחֲמָתָנוּ:
12:2 Now, behold, the king walks before you, and I [Samuel] have become old and hoary, and my sons are here with you, and I have walked before you from my youth and until this day.	ב וַעֲתָה הִנֵּה הַמֶּלֶךְ מִתְהַלֵּךְ לִפְנֵיכֶם וְאֲנִי זָקֵנִי וְשִׁבְתִּי וּבְנֵי הָגֵם אֵתְכֶם וְאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְעֹרִי עַד־הַיּוֹם הַזֶּה:
12:3 Here I am. Bear witness against me before YHVH and before His anointed. Whose ox or ass did I take? Whom did I rob? Whom did I oppress? From whose hand did I take a ransom with which I hide my eyes? I will return it to you."	ג הִנְנִי עֲנֹו בִּי לְגַד יְהוָה וְנִגַּד מְשִׁיחוֹ אֶת־שׁוֹרִי מִי לִקְחֹתִי וְחִמּוֹר מִי לִקְחֹתִי וְאֶת־מִי עֲשִׂקְתִּי אֶת־מִי רְצוֹתִי וּמִי־דִמִּי לִקְחֹתִי כֹפֶר וְאֲעֲלִים עֵינִי בּוֹ וְאָשִׁיב לָכֶם:
12:17 Is it not the wheat harvest today? I shall call to YHVH, and He will send thunder and rain; you will know and see that your evil is great, which you have done in the eyes of YHVH, to ask for a king. "	יז הֲלוֹא קִצִּיר־חֲטִיִּם הַיּוֹם אֶקְרָא אֶל־יְהוָה וַיִּתֵּן קִלְזוֹת וּמָטָר וַיִּדְעוּ וַיֵּרְאוּ כִּי־רָעַתְכֶם רַבָּה אֲשֶׁר עָשִׂיתֶם בְּעֵינֵי יְהוָה לְשָׂאוֹל לָכֶם מֶלֶךְ:
12:19 And all the people said to Samuel, "Pray for your servants to YHVH your God and let us not die, for we have added to all our sins evil, to ask for a king."	יט וַיֹּאמְרוּ כָל־הָעָם אֶל־שְׁמוּאֵל הִתְפַּלֵּל בְּעַד־ עַבְדֶּיךָ אֶל־יְהוָה אֱלֹהֶיךָ וְאַל־נָמוּת כִּי־יִסָּפְנוּ עַל־ כָּל־חַטֹּאתֵינוּ רָעָה לְשָׂאֵל לָנוּ מֶלֶךְ:
12:20 And Samuel said to the people, "Fear not. You have done all this evil , but do not turn aside from following YHVH, and you will serve YHVH with all your heart.	כ וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם אַל־תִּירְאוּ אֲתֶם עָשִׂיתֶם אֵת כָּל־הָרָעָה הַזֹּאת אֲךָ אַל־תִּסּוּרוּ מֵאַחֲרֵי יְהוָה וְעַבַדְתֶּם אֶת־יְהוָה בְּכָל־לִבְבְּכֶם:
12:25 But, if you will surely do evil, both you and your king will be destroyed.	כה וְאִם־הִרְעָ תַּרְגְּעוּ גַם־אַתֶּם גַּם־מִלְכְּכֶם תִּסָּפוּ:

1. Was this democracy in action? If so, does it get a ringing endorsement from the Tenach?
2. Who represented the people? What do you infer from that politically? Was there consensus?
3. What do you think of their behaviour towards Samuel? Respectful? Rude?
4. Did they ask Samuel for a king or tell him to appoint one? Why did they want change?
5. In Ch. 8, what was the king's primary role? In Ch. 12, what change was made to his duties?
6. Why did Samuel object? Was he reasonable? If not, why not? Was he defending God?
7. Did he have a personal agenda? If you suspect this was the motive, what were his reasons?
8. Why did God object? Was His reaction reasonable? If not, why not?
9. Did **Text iv)** above – **Deuteronomy 17** – not allow the people to have a king?
10. In **Text iv)** who would choose the king? So, did the people in this story follow halacha?
11. Why did Samuel and God object? Had they forgotten their Torah?! How do you explain this?
12. Why did God tell Samuel to listen to the people and appoint a human king?
13. Examine **8:5**. Some take the representatives to task for four things. And they are?
14. What arguments would you muster if you had to defend them from such criticism?
15. In **Chapter 12**, Samuel twice described the people's desire for a king as?
16. How did God demonstrate his support for Samuel's judgment of the people's decision?
17. Why would such an inauspicious event have been regarded by the people as an evil omen?
18. When did this Act of God take place? It is more commonly known as?
19. So, do you think the people's cause was just and reasonable? If so, why? If not, why not?

viii) Disobeying God – Genesis (Bereishit) 2 & 3

2:17 But of the Tree of Knowledge of Good and Evil you will not eat of it, for on the day that you eat from it, you will surely die."	יז וַיֹּמַעַץ ה' עַל טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת:
3:6 And the woman saw that the tree was good for food and that it was a delight to the eyes, and the tree was desirable to make one wise; so she took of its fruit, and she ate , and she gave also to her husband who was with her, and he ate.	ו וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִאְוָה הוּא לְעֵינֶיהָ וַנְחַמֵּד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל:

1. In **2:17**, God instructed Adam. Why didn't Adam stop Eve taking the fruit?
2. Do you think that humanity really understood the warning in **2:17**?
3. Adam and Eve survived this experience. They did not die. Was God's threat hollow?
4. What did humanity gain and what did it lose?
5. As a morality tale, which of the 10 Commandments were broken?
6. So, do you think that Eve and Adam were right to ignore God? If so, why?
7. Given the outcome, what does this story tell you about obedience v. free will?

ix) Deceiving and lying to a Parent - Genesis (Bereishit) 27

19 And Jacob said to his father, " I am Esau your firstborn . I have done as you have spoken to me. Please get up, sit down and eat of my game, so that your soul will bless me."	יט וַיֹּאמֶר יִעֲקֹב אֶל־אָבִיו אֲנֹכִי עָשׂוּ בְכֹרִךְ עָשִׂיתִי כְּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם־נָא שִׁבָּה וְאָכְלָה מִצִּידִי בָעֶבֶר תִּבְרַכְנִי נַפְשִׁי:
20 And Isaac said to his son, "How is it that you have found [it] so quickly, my son?" And he said, "Because the Lord your God prepared it before me."	כ וַיֹּאמֶר יִצְחָק אֶל־בְּנוֹ מִהֲזָה מַהֲרָתָ לְמָצָא בְנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה אֱלֹהֶיךָ לְפָנַי:
21 And Isaac said to Jacob, "Please come closer, so that I may feel you, my son, whether you are really my son Esau or not."	כא וַיֹּאמֶר יִצְחָק אֶל־יַעֲקֹב גֹּשְׁה־נָא וְאִמְשֶׁךְ בְּנִי הֲאֵתָה זֶה בְנִי עָשׂוּ אִם־לֹא:
22 So Jacob drew near to Isaac his father, and he felt him, and he said, "The voice is the voice of Jacob, but the hands are the hands of Esau."	כב וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הֲקֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עָשׂוּ:
23 And he [Isaac] did not recognize him because his hands were hairy like the hands of his brother Esau, and he blessed him.	כג וְלֹא הִכִּירוֹ כִּי־הָיוּ יָדָיו כִּיָּדֵי עָשׂוּ אָחִיו שָׁעֲרָת וַיְבָרְכֵהוּ:
24 And he [Isaac] said, " Are you really my son Esau? " And he [Jacob] said, " I am. "	כד וַיֹּאמֶר אֵתָה זֶה בְנִי עָשׂוּ וַיֹּאמֶר אָנִי:

1. Who told Jacob that this ruse was necessary? What was the prize?
2. Why was Jacob not keen? Why did he agree to do it?
3. Why does Isaac suspect? How does Jacob unwittingly reveal himself in **v.20**?
4. Do you think that Jacob should have duped his father?
5. Were Jacob and Esau ever reconciled? Look closely at **Genesis 33:4**. What do you think?
6. Who gained and who lost from this story?
7. As a morality tale, which of the 10 Commandments were broken?

12:5 And David became very angry at the man; and he said to Nathan: "As YHVH lives, the man who has done this is liable to death."	ה וַיַּחַר-אַף דָּוִד בְּאִישׁ מָאֹד וַיֹּאמֶר אֶל-נָתָן חַי-יְהוָה כִּי בֶן-מָוֶת הָאִישׁ הָעָשָׂה זֹאת:
12:7 And Nathan said to David, " You are the man . Thus, says YHVH the God of Israel: 'I anointed you as king over Israel, and I delivered you from the hand of Saul.'	ז וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה הָאִישׁ כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מְשַׁחְתִּיךָ לְמֶלֶךְ עַל- יִשְׂרָאֵל וְאֲנֹכִי הַצַּלְתִּיךָ מִיַּד שָׂאוּל:
12:9 Why have you despised YHVH's word, to do what is evil in My eyes? You have smitten Uriah the Hittite with the sword, you have taken his wife for your wife , and you have slain him with the sword of the children of Ammon.	ט מָדּוּעַ בָּזִיתָ אֶת-דְּבַר יְהוָה לַעֲשׂוֹת הָרָע בְּעֵינַי (כְּתִיב בְּעִינֹי) אֶת אוּרִיָּה הַחִתִּי הַכִּיתָ בַּחֶרֶב וְאֶת-אִשְׁתּוֹ לָקַחְתָּ לָּךְ לְאִשָּׁה וְאִתּוֹ הִרְגָתָ בַּחֶרֶב בְּנֵי עַמּוֹן:
12:11 So says YHVH: "Behold I shall raise up against you evil out of your own house, and I shall take your wives before your eyes and I shall give them to your neighbour, and he will lie with your wives in the sight of this sun."	יא כֹּה אָמַר יְהוָה הִנְנִי מִקִּים עֲלֶיךָ רָעָה מִבֵּיתְךָ וְלִקְחָתִי אֶת-נָשֶׁיךָ לְעֵינֶיךָ וְנָתַתִּי לְרֵעִיךָ וְשָׁכַב עִם-נָשֶׁיךָ לְעֵינֵי הַשֶּׁמֶשׁ הַזֹּאת:
12:12 For you have acted in secrecy, but I shall do this thing before all Israel and before the sun."	יב כִּי אַתָּה עָשִׂיתָ בְּסֵתֶר וְאֲנִי אַעֲשֶׂה אֶת- הַדָּבָר הַזֶּה נֶגֶד כָּל-יִשְׂרָאֵל וְנֶגֶד הַשֶּׁמֶשׁ:

1. Why did David behave in this way?
2. Was Uriah's wife Batsheva complicit? Have a look at **2 Samuel 11:2**. Totally innocent or ...?
3. Uriah had fine qualities (**2 Samuel 11:11-13**). What does that tell us about David?
4. Did David have Nathan executed for insolence? If not, why not?
5. How did David react to this rebuke? Have a look at **2 Samuel 12: 13-23**.
6. As a morality tale, which of the 10 Commandments were broken?
7. Can you think of other classic cases where Jewish prophets challenged their kings?
Check out **1 Samuel 15**, **1 Kings 21** and **Jeremiah 38**.
8. Can you think of other classics where political authority was challenged?
What about: **Numbers 12** (Moses's siblings)? And **Numbers 16** (Korach)?
But in both those cases, who was really being challenged?

xi) Escape from Egypt - Book of Exodus (Shemot)

1:13 The Egyptians enslaved the children of Israel with back-breaking labour.	יג וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרָה:
9:1 And YHVH said to Moses, "Come to Pharaoh and speak to him, 'So said YHVH, God of the Hebrews, "Send My people out so that they may serve Me.	א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדַבַּרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִיִּים שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי:

1. The first 14 chapters of Exodus were a power struggle between whom? Over what?
2. Why did God want to free the Israelites? Can you provide at least four different reasons?

xii) Rare Unity - 1st Book of Samuel, Chapter 11

7. And he (Saul) took a yoke of oxen and cut them in pieces, and sent them throughout the entire border of Israel in the hand of the messengers, saying, "Whomsoever does not go forth after Saul and after Samuel, so shall be done to his oxen," and a fear of YHVH fell upon the people, and they went forth as one man.	ז וַיִּקַּח צֶמֶד בָּקָר וַיַּנְתְּחֵהוּ וַיִּשְׁלַח בְּכָל־גְּבוּל יִשְׂרָאֵל בְּיַד הַמַּלְאָכִים לֵאמֹר אֲשֶׁר אֵינְנוּ יֹצֵא אַחֲרֵי שָׁאוּל וְאַחֲרֵי שְׁמוּאֵל כֹּה יַעֲשֶׂה לְבָקְרוֹ וַיִּפֹּל כָּחַד־יְהוָה עַל־הָעָם וַיֵּצְאוּ כְּאִישׁ אֶחָד:
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1. Did the people ever rebel against King Saul? But look at **1 Samuel Chapter 10:27**.
2. Did they ever rebel against King David? Check out **2 Samuel, Chapter 15**.
3. No one rebelled or complained against one leader of all the people. Who was that?

xiii) Peace in their Time, but..... - 1st Book of Kings, Chapter 5

5:1 And Solomon reigned over all the kingdoms from the River to the land of the Philistines, and to the border of Egypt, they brought presents, and served Solomon all the days of his life.	א וּשְׁלָמָה הָיָה מוֹשֵׁל בְּכָל־הַמַּמְלָכוֹת מִן־הַנָּהָר אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרַיִם מִגָּשִׁים מִנְחָה וְעַבְדִּים אֶת־שְׁלָמָה כָּל־יְמֵי חַיָּיו:
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1. How did Solomon achieve this? Check out **1 Kings 3:1**.
2. What was the price he paid for this stratagem? Have a look at **1 Kings 11: 1-8**.
3. How did it affect the future of his realm? Back to **1 Kings 11: 9-14 and 23-39**.

- 25 When the people heard of these things, they said, "How shall we thank Simon and his sons?
- 26 He, his brothers, his father's house have stood firm, repulsed Israel's enemies, and have established its freedom." So, they made an inscription on bronze tablets, which they affixed to pillars on Mt. Zion.
- 28 "... **in a great assembly of priests, people, rulers of the nation, and elders of the region**, the following proclamation was made to us:
- 29 "'Since there have often been wars in our country, Simon, son of the priest Mattathias, descendant of Yoarib, and his brothers have put themselves in danger and resisted the enemies of their nation, that their sanctuary and law might be maintained, and they have thus brought great glory to their nation.
- 30 Jonathan rallied the nation, became their high priest, and was gathered to his people.
- 31 When their enemies sought to invade and ravage their country and to violate their sanctuary,
- 32 Simon rose up and fought for his nation, spending large sums of his own money to equip his nation's forces and give them their pay.
- 35 When the people saw Simon's fidelity and glory he planned to bring to his nation, they made him their leader **and** high priest because of all he had accomplished and the justice and fidelity he had shown his nation. In every way he sought to exalt his people.
- 36 "'In his time and under his guidance they succeeded in driving the Gentiles out of their country and those in the City of David in Jerusalem...
- 41 the Jewish people and their priests had decided the following: Simon will be their leader **and** high priest forever *until a trustworthy prophet arises*.
- 42 He will act as governor over them, and have charge of the sanctuary, to make regulations concerning its functions and concerning the country, its weapons and strongholds.
- 43 He will be obeyed by all. All contracts in the country will be written in his name, and he will be clothed in purple and gold.
- 44 It will not be lawful for any of the people or priests to nullify any of these decisions, to contradict the orders given by him, to convene an assembly in the country without his consent, to be clothed in purple or wear a gold buckle.
- 45 Whoever acts otherwise or violates any of these prescriptions will be liable to punishment."
- 46 Thus all the people approved of granting Simon the right to act in accord with these decisions,
- 47 and Simon accepted and agreed to be **high priest, governor and ethnarch of the Jewish people and priests, and to have authority over all**.
- 48 It was decreed that this inscription would be engraved on bronze tablets, to be set up in a conspicuous place in the precincts of the sanctuary,
- 49 and copies would be deposited in the treasury, where they would be available to Simon and his sons.

1. Was this democracy in action?
2. How would you describe the people's behaviour? Was there consensus?
3. Who invested authority in Simon Maccabeus? Where was God?
4. What does the end of v.41 mean? Is this messianic? Was Simon's investiture possibly suspect?
5. Simon becoming "High Priest, Governor and Ethnarch" was theologically heretical. Why?
6. Simon paved the way for the Hasmonean dynasty. How long did it last?
7. Two groups fought for religious control. Who were they and why were they at loggerheads?
8. When was the split between these factions finally resolved? Which group won?
9. The Maccabees prevailed against assimilation. Why was their story excluded from our Bible?

Shlomo Avineri – Professor of Political Science, Hebrew U. Former director-general of Israeli Ministry of Foreign Affairs.

Democracy is a distinctly modern phenomenon, emerging in the 19th century. With some *pilpul* one can find a sentence here and there in the great sea of the Talmud, which can be interpreted as supporting democratic ideas (e.g., “one should follow the many”). But if one takes seriously the basic norms of Judaism as originating in divine revelation, obviously such eternal verities cannot be open to the vagaries of human opinion. For centuries, Jews did possess institutional structures that were based on representation and some sort of electoral process—the *kehilla*. Ordinary Jews congregated together, elected their own leadership, secular and religious, taxed themselves and established the institutions needed for the preservation of their culture—synagogues, schools, welfare support groups and burial societies. Democracy has a Jewish ancestry, but this political tradition grew out of the real needs of actual Jews, not from religious texts or commandments.

Noah Feldman - Professor of Law, Harvard Law School; author of *Divided by God: America's Church-State Problem*.

Democracy has two essential parts: majority rule and the equal treatment of free citizens. Judaism never historically had much to say on the former, but it has a lot to say about the latter. Although the origins of democracy as a political practice are Greek, democracy is a very flexible idea, and it's compatible with Jewish values and ideals when those are themselves interpreted so that they are both egalitarian and majoritarian. The Bible certainly doesn't imagine democracy, nor does the Talmud. Yet some modern ideals of equal treatment for all and the equal dignity of human beings can be said to have important biblical and rabbinic roots.

David Novak – Professor of Jewish Studies, U. of Toronto; author of *Covenantal Rights: Study in Jewish Political Theory*.

If you mean democracy as a political order created by human beings who claim ultimate authority is theirs, then no. The Jewish idea is that the ultimate authority in the world and every part of it is God. However, if democracy is a certain type of procedure that ensures such things as majority rule and individual rights—the benefits of democracy—then yes, these things can be found in the Jewish tradition and developed by constructive Jewish thought. The right to life and the right not to be harmed are codified in Jewish law.

Norman Ornstein - resident scholar at the American Enterprise Institute and co-author of *It's Even Worse Than It Looks*.

Does democracy stem from Judaism? No. You can go back to the Greeks and even before. Is it consistent with Judaism? There, I would say largely yes, but with a caveat: What is Judaism? There are many strains. Fundamentalist Judaism would not view democracy as an ideal or consistent with what it believes. In Judaism, where you have an enormous tolerance for different viewpoints, a culture built around argument, a willingness to tolerate dissent, a focus on the larger society and helping others in need, the whole concept of *tzedakah*, it seems to bolster many of the ideas of democracy and freedom.

Beth Wenger – Director, Jewish Studies Program, University of Pennsylvania.

The Bible, of course, represents a theocracy, not a democracy, which is not to say there are not some ideas about social justice and democratic values that have biblical origins.

Fania Oz-Salzberger – Director, Posen Forum for Political Thought, Haifa University; co-author of *Jews and Words*.

The Jewish tradition carries very powerful democratic genes. There is a long-standing Jewish notion of popular civil participation, with numerous voices taking part in political decision-making. The ancient Israelites are on biblical record as a dazzling multiplicity of voices—both men and women—debating and deciding issues such as what is the best form of government, who is the true sovereign, how should human beings be governed, what are the entitlements of the ruler and the ruled, how to achieve social and economic justice, and what community is all about? The fierce multivocality and the ever-present quest for human equality and social justice were often uniquely Israelite, and later uniquely Jewish.

Eilon Schwartz - director of the *Shaharit* think tank in Israel.

Judaism can suggest democracy and democratic ideals. The foundational notion of the Tenach, that all human beings are created in God's image, presents the theological basis on which the democratic idea of citizenship and equal rights is based. But Judaism can suggest the very opposite, that there is one ultimate authority, and it is not the people. The question here in Israel is what understanding of Judaism and democracy will we choose to shape Israel's future? And that is a political choice. The more that they are considered compatible, the less tension there will be between the Jewish and democratic identities of this country. The more that they are considered in tension, the more Jews will be forced to choose between the Jewish and democratic identities of this country, a dangerous gambit where all sides will inevitably lose.

Adam Sutcliffe - Senior Lecturer, Early Modern History, Kings College London; author of *Judaism and Enlightenment*.

The inescapability of divine authority and of the divine covenant is central to Judaism, and in the European Enlightenment many thinkers regarded Judaism as a religion of unquestioning obedience to divine law. For Kant and others this aspect of Judaism was deeply inimical to individually autonomous thought and judgment, which was and still is widely regarded as essential to the successful functioning of a democracy. The claim that the key ideas of Western political discourse are somehow proprietorially Jewish seems often to derive from a desire to associate Jews and Judaism with Euro-American values, in contrast to those imputed to the Islamic world.

Michael Walzer - Professor Emeritus, Princeton University; author of *In God's Shadow: Politics in the Hebrew Bible*.

Did we invent democracy? No. The Greeks did. I don't think there's anything in the Tenach from which you could derive an argument about democratic politics. Political democracy, the rule of people, the notion that the word of the people is the word of God, there's nothing like that in ancient Jewish thought, and I doubt that it can be found in the Talmud either. We came to democracy slowly.

Ruth Wisse - Professor at Harvard University; author of *Jews and Power*.

Ben Gurion once said he was prime minister of a country of prime ministers, implying that Jews are hyper-democratic. If democracy encourages governance from below—by the people, of the people and for the people—then the memory of *all* the Jews standing at Sinai, and later, the practice of *all* the Jews reading from the Torah would certainly have encouraged a democratic culture. Democracy is less a Jewish idea than a by-product of the Jewish way of life.