

דרישה

DRISHA INSTITUTE FOR JEWISH EDUCATION

Close Encounters of the Theological Kind

1. Exodus 20:2-4

שמות ב

ב אֲנֹכִי ה' אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
מִצְרַיִם מִבֵּית עֲבָדִים: לֹא-יִהְיֶה לְךָ
אֱלֹהִים אֲחֵרִים, עַל-פָּנָי.

2 I am the LORD thy God, who brought thee out of the land of
Egypt, out of the house of bondage. Thou shalt have no other gods
before Me.

ג לֹא-תַעֲשֶׂה לְךָ פֶסֶל, וְכָל-תְּמוּנָה, אֲשֶׁר
בְּשָׁמַיִם מִמַּעַל, וְאֲשֶׁר בָּאָרֶץ מִתַּחַת--
וְאֲשֶׁר בַּמַּיִם, מִתַּחַת לָאָרֶץ.

3 Thou shalt not make unto thee a graven image, nor any manner of
likeness, of any thing that is in heaven above, or that is in the earth
beneath, or that is in the water under the earth;

ד לֹא-תִשְׁתַּחֲוֶה לָהֶם, וְלֹא תַעֲבֹדֵם: כִּי
אֲנֹכִי ה' אֱלֹהֶיךָ, אֵל קַנָּא--פֹּקֵד עוֹן אָבוֹת,
עַל-בְּנֵים עַל-שְׁלֹשִׁים וְעַל-רְבֻעִים, לְשֹׂנְאֵי.

4 thou shalt not bow down unto them, nor serve them; for I the
LORD thy God am a jealous God, visiting the iniquity of the fathers
upon the children unto the third and fourth generation of them that
hate Me;

2. I Kings 18:25-29

מלכים א' יח

כה וַיֹּאמֶר אֱלִיָּהוּ לְבָנָי הַבַּעַל, בְּחַרוּ
לָכֶם הֶפְרָ הָאֶחָד וַעֲשׂוּ רֵאשִׁינָה, כִּי אַתֶּם,
הַרְבֵּים; וְקִרְאוּ בְשֵׁם אֱלֹהֵיכֶם, וְאֵשׁ לֹא
תִשִּׁימוּ.

25 And Elijah said unto the prophets of Baal: 'Choose you one
bullock for yourselves, and dress it first; for ye are many; and call on
the name of your god, but put no fire under.'

כו וַיִּקְחוּ אֶת-הֶפְרָ אֲשֶׁר-נָתַן לָהֶם,
וַיַּעֲשׂוּ, וַיִּקְרְאוּ בְשֵׁם-הַבַּעַל מִהַבֹּקֶר וְעַד-
הָעֶרְבַּיִם לֵאמֹר הַבַּעַל עֲנֵנוּ, וְאִין קוֹל
וְאִין עֲנָה; וַיִּפְסְחוּ, עַל-הַמִּזְבֵּחַ אֲשֶׁר
עָשָׂה.

26 And they took the bullock which was given them, and they
dressed it, and called on the name of Baal from morning even until
noon, saying: 'O Baal, answer us.' But there was no voice, nor any
that answered. And they danced in halting wise about the altar which
was made.

כז וַיְהִי בַצֹּהֲרַיִם וַיַּחֲתֵל בָּהֶם אֱלִיָּהוּ,
וַיֹּאמֶר קְרָאוּ בְקוֹל-גָּדוֹל כִּי-אֱלֹהִים
הוּא--כִּי שִׁיחַ וְכִי-שָׁיג לוֹ, וְכִי-דָרַךְ לוֹ;
אוּלַי יִשָּׁן הוּא, וְיִקָּץ.

27 And it came to pass at noon, that Elijah mocked them, and said:
'Cry aloud; for he is a god; either he is musing, or he is gone aside,
or he is in a journey, or peradventure he sleepeth, and must be
awaked.'

כח וַיִּקְרְאוּ, בְּקוֹל גָּדוֹל, וַיִּתְגַּדְּדוּ
כַּמְשָׁפְטִים, בְּחַרְבוֹת וּבְרִמְחִים--עַד-שֶׁשְׁפָדָה-
דָּם, עַל־יָהֶם.

28 And they cried aloud, and cut themselves after their manner with
swords and lances, till the blood gushed out upon them.

כט וַיְהִי, כַּעֲבַר הָעֶרְבַּיִם, וַיִּתְנַבְּאוּ, עַד
לְעֹלוֹת הַמִּנְחָה; וְאִין-קוֹל וְאִין-עֲנָה,
וְאִין קָשֶׁב.

29 And it was so, when midday was past, that they prophesied until
the time of the offering of the evening offering; but their was neither
voice, nor any to answer, nor any that regarded.

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3. Isaiah 56:7

ישעיהו נז
ז והביאותים אל-ה' קדשי, ושמחתים
בבית תפילתי--עולתיהם וזבחייהם לרצון,
על-מזבחי: כי ביתי, בית-תפילה יקרא
לכל-העמים.
7 Even them will I bring to My holy mountain, and make them
joyful in My house of prayer; their burnt-offerings and their
sacrifices shall be acceptable upon Mine altar; for My house shall
be called a house of prayer for all peoples.

4. Tosefta, Sandedrin 13:2

Rabbi Eliezer said: all gentiles do not have a share in the world to come as it is written: The wicked shall return to Sheol, [even all the nations who forget G-d.] (Psalms 9:17)...
Rabbi Joshua said to him: if the text had said "the wicked shall return, to sheol all nations, and was quiet, then I would say like you said. But now the verse said those who forget G-d. Behold there are saints among the nations they have a share in the world to come.

5. Talmud, Bava Metizah 114b

The graves of Gentiles do not defile, for it is written, And you my flock, the flock of my pastures, are men; only you are designated 'men'. And non-Jews are not designated as men.

6. Shemot Rabbah 19:4; Baba Kamma 38a.

The Holy One declares no creature unfit, but receives all. The gates of mercy are open at all times, and he who wishes may enter.

7. Maharal – Beer HaGolah, chapter 7.

Israel and Edom are inverse and opposite – when one is an ascent then the other is in descent. At the beginning, Israel is connected to the nations like a shell around a fruit. At the end, the fruit is separated from the shell completely and Israel is separated from them.
The separation from idolaters makes a nations complete in itself and sustains the essence of Israel.
Idolaters are compared to water and Israel to fire. If the two substances, fire and water, are mixed together, the water puts out the fire. But if the fire remains distant an separate from the water, then the fire consumes and dries out the water until nothing is left. In truth, this is the uniqueness of Israel.

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8. Rambam, Mishneh Torah, Laws of Kings 11:4

Even Jesus of Nazereth, who imagined that he was the Messiah, but was put to death by the court, Daniel had prophesized, as it written, "And the children of the violent among your people shall lift themselves up to establish a vision; but they shall stumble" (Daniel 11:14). For has there ever been a greater stumbling block than this? All the prophets affirmed that the Messiah would redeem Israel, save them, gather their dispersed, and confirm the commandments. But he caused Israel to be destroyed by the sword, their remnant to be dispersed and humiliated. He was instrumental in changing the Torah and causing the world to err and serve another besides G-d.

The human mind has no power to reach the thoughts of the Creator, "for his thoughts and ways are unlike ours" (Isaiah 55:8). All these matters of Jesus of Nazereth and the Ishmaelite who stood up after him are only intended to pave the way of the Anointed King, and the mend the entire world to worship G-d together, thus: "For them I shall turn a clear tongue to the nations to call all in the Name of the Lord and to worship him with one shoulder" (Zeph. 3:9). Thus the messianic hope, the Torah, and the commandments have become familiar topics of conversation among the inhabitants of the far isles and many peoples, uncircumcised of heart and flesh.

9. Rav Saadiah Gaon, *Book of Beliefs and Opinions*, Introduction.

As for ourselves, the community of monotheists, we hold these three sources of knowledge to be genuine. To them, however, we add a fourth source...the validity of authentic tradition...This type of knowledge...corroborates for us the validity of the first three sources of knowledge.

10. Rabbi Jonathan Sacks, *The Dignity of Difference*

Judaism is a particularist monotheism. It believes in one God but not in one religion, one culture, one truth. The God of Abraham is the God of all mankind, but the faith of Abraham is not the faith of all mankind.

There is a difference between God and religion. God is universal, religions are particular. Because we know what it is to be a parent, loving our children, not children in general, we understand what it is for someone else, somewhere else, to be a parent, loving his or her children, not ours.

Christians, Jews, Sikhs, Muslims, Hindus, Buddhists, Jains, Zoroastrians, and Baha'i. Because though we do not share a faith, we surely share a fate. Whatever our faith or lack of faith, hunger still hurts, disease still strikes, poverty still disfigures, and hate still kills. Few put it better than that great Christian poet, John Donne: "Every man's death diminishes me, for I am involved in mankind."

