



THE MISHNAH AND OTHER RABBINIC LITERATURE  
AND THE NEW TESTAMENT  
by Dr. Arnold Fruchtenbaum

I. DEFINITIONS

A. *Mishnah*

1. Root
2. Noun
3. The Significance of the Term
4. The Significance of the Work

B. *Matnita*

1. The Term
2. Root
3. Significance
4. Other Forms

C. *Tanna*

D. *Baraita*

1. Meaning
2. Significance

E. *Amora*

## F. *Gemara*

1. Root
  - a. Aramaic
  - b. Hebrew
2. The Term
3. The Two Classifications

## G. *Talmud*

1. Root
2. Meaning
3. The Term
4. The Two Talmuds

## H. *Midrash*

1. Root
2. The Term

## I. *Halachah*

1. Root
2. Meaning
3. The Term
4. The Means

## J. *Haggadah or Aggadah*

1. Meaning
2. Categories

3. Types
  - a. Exegetical
  - b. Dogmatic
  - c. Ethical
  - d. Historical
  - e. Mystical
  - f. Miscellaneous
4. The Term

#### K. Example of *Midrash Halachah* and *Midrash Haggadah*

1. *Midrash Halachah*
2. *Midrash Haggadah*

#### L. Other Relevant Works to the Mishnah

1. *Tosephta*
2. *Mechilta*
3. *Siphra*
4. *Siphre*
5. *Midrash Rabbah*
6. *Midrash Tanchumah*
7. *Pesileta d'Rav Kahana*
8. *Midrash Tehillim*

#### M. Mishnaic Terms

1. *Am Ha-Aretz*
2. *Beth Hamidrash*

3. *Demai*
4. *Erub (v)*
5. *Havdalah*
6. *Haver*
7. *Halitzah*
8. *Hallah*
9. *Herem*
10. *Ketubah*
11. *Korban*
12. *Maamad*
13. *Mesora*
14. *Min*
15. *Nega*
16. *Netin*
17. *Prosbul*
18. *Sha-atnez*
19. *Shittuf*
20. *Shmoneh Esreh*

## II. THE HISTORY OF THE *MISHNAH*

### A. Historical Antecedents and Basic History

1. Historical Antecedents
2. Basic History

### B. Ezra the Scribe

### C. The Great Assembly

1. The *Sophrim*
2. The Era of Anonymous Scribes
3. The Work of the *Sophrim*
4. The Chain of Tradition
5. Simon the Just
6. The View of Maimonides

### D. The Five *Zugot*

1. The Era
2. The Chain of Tradition
3. The Division of Responsibility
4. The Result
5. The Pairs
  - a. Yose Ben Yoezer and Yose Ben Yochanan
  - b. Yehoshua Ben Perachyah and Mattai of Arbel
  - c. Yehuda Ben Tabai and Shimon Ben Shetach
  - d. Shemayah and Avtalyon

e. Hillel and Shammai

(1) The History

(2) Hillel

(3) Shammai

E. The Tannaim

1. Hillel

2. Meaning

3. Description of the Period

4. The Chain of Tradition

5. Yochanan Ben Zakkai

a. The Name

b. Dates

c. Disciple of Hillel

d. The Galilean Period

e. The Jerusalem Period

f. The First Jewish Revolt

(1) Yochanan's Stand

(2) Yochanan's Escape

(3) Evaluations by his Contemporaries

(4) Comparison with Jewish Believers

(5) Why Pharisaic Judaism Survived

g. The Yavneh Period

(1) Yochanan's Settlement

- (2) The Restructuring of Judaism
- (3) The Advantages of the Pharisees
- (4) Pharisaic Basis for its Right to Rule
- (5) The Importance of Yavneh
- h. Retirement
- i. Death
- j. The Cause of the Destruction
- k. The Co-Development of Rabbinic Judaism and the Messianic Movement
  - (1) The Issue of Normative Judaism
  - (2) The Story of Jesus and Zaccheus/Zakkai
  - (3) Messianic Propaganda
- 6. Rabban Gamaliel II
- 7. Rabbi Eliezer Ben Hyrcanos
- 8. Rabbi Joshua Ben Hananiah
- 9. Ishmael Ben Elisha
- 10. Akiba Ben Joseph
  - a. Background and Learning
  - b. Contribution to Jewish Studies
  - c. The Bar Cochba Revolt
  - d. The Disciples of Akiba
    - (1) Rabbi Judah Ben Ilai
    - (2) Rabbi Meir
    - (3) Rabbi Simeon Ben Yohai

- (4) Rabbi Yosi Bar Halafta
- (5) Rabban Simeon Ben Gamaliel II

## 11. The Generations of the Tannaim

### a. The First Generation

- (1) The Schools of Shammai and Hillel
- (2) Akabia Ben Mahalalel
- (3) Rabban Gamaliel I
- (4) Rabbi Chaninah
- (5) Rabbi Simeon Ben Gamaliel I
- (6) Rabbi Yochanan Ben Zakkai
- (7) Admon Ben Gaddai
- (8) Chanan Ben Avishalom
- (9) Nachum the Mede

### b. The Second Generation

- (1) Rabban Gamaliel II
- (2) Rabbi Zadok
- (3) Rabbi Dosa Ben Harchinas
- (4) Rabbi Eliezer Ben Yaakov
- (5) Rabbi Eliezer Ben Hyrcanos
- (6) Rabbi Joshua Ben Chananiah
- (7) Rabbi Elazar Ben Azariah
- (8) Rabbi Judah Ben Batyra
- (9) Rabi Nechunia Ben Hakana



(10) Nahum of Gimzo

(11) Chaninah Ben Dosa

c. The Third Generation

(1) Rabbi Tarphon

(2) Rabbi Ishmael Ben Elisha

(3) Rabbi Akiba Ben Joseph

(4) Rabbi Yochanan Ben Nuri

(5) Rabbi Yosi the Galilean

(6) Rabbi Simeon Ben Nanos

(7) Rabbi Judah Ben Baba

(8) Rabbi Yochanan Ben Broka

(9) Rabbi Elazar of Modiin

(10) Rabbi Mathia Ben Charash

(11) Simeon Ben Zoma

(12) Simeon Ben Azai

(13) Aquila

d. The Fourth Generation

(1) Rabbi Meir

(2) Rabbi Yehudah Bar Ilai

(3) Rabbi Yosi Ben Chalafta

(4) Rabbi Simeon Ben Yochai

(5) Rabbi Elazar Ben Shammua

(6) Rabbi Yochanan Hasandlar

- (7) Rabbi Elazar Ben Yaakov
- (8) Rabbi Nechemyah
- (9) Rabbi Joshua Ben Korcha
- (10) Rabbi Simeon Ben Gamaliel II
- (11) Abba Shaul
- (12) Rabbi Elazar Ben Zadok
- (13) Rabbi Ishmael Ben Rabbi Yochanan Ben Broka
- (14) The Disciples of Rabbi Ishmael Ben Elisha
  - (a) Rabbi Josiah
  - (b) Rabbi Jonathan

e. The Fifth Generation

- (1) Rabbi Nathan the Babylonian
- (2) Symmachos
- (3) Rabbi Judah Hanasi
- (4) Rabbi Yosi Ben Judah
- (5) Rabbi Elazar Ben Simeon Bar Yochai
- (6) Rabbi Simeon Ben Elazar Ben Shamua

f. The Sixth Generation

- (1) Plimo
- (2) Ise Ben Judah
- (3) Rabbi Elazar Ben Yosi
- (4) Rabbi Ishmael Bar Yosi
- (5) Rabbi Judah Ben Lachish

(6) Rabbi Chiyya Bar Abba I

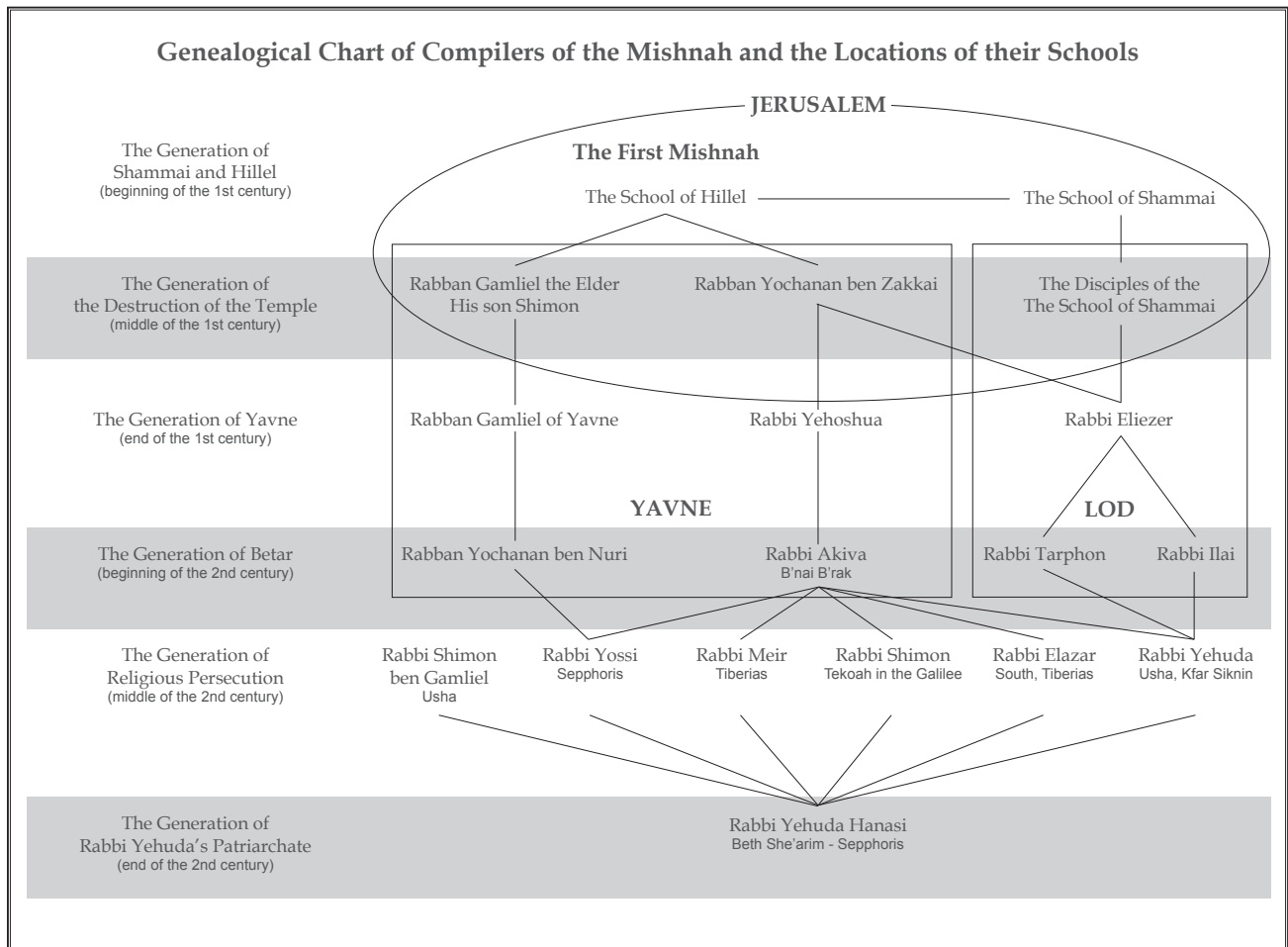
(7) Rabbi Acha

(8) Rabbi Abba

(9) Rabbi Yanai I

10) Rabbi Jonathan I

## 12. The Tannaim (see page 47 for full size chart)



## 13. How the *Mishnah* Became Authoritative

- a. The Problem and the Issue
- b. The Solution
- c. The *Mishnah* and the Scriptures

## F. The *Amoraim*

1. Judah Hanasi
2. Meaning
3. Description of the Period
4. Schools of the *Amoraim*
  - a. Israel
  - b. Babylonia
5. Judah Hanasi
  - a. Background and Learning
  - b. The Codification of the *Mishnah*
  - c. The Disciples of Judah Hanasi
  - d. The Orthodox View
6. The Goals of the *Amoraim*
  - a. The Problem
  - b. The Principle
  - c. The Purpose
  - d. The Goals
7. The *Amoraim* as a Response to Christianity
8. The Israel *Amoraim*
  - a. The First Generation
    - (1) Rabbi Chaninah Bar Chamah
    - (2) Rabbi Yannai
    - (3) Rabbi Levi Bar Kapparah

- (4) Rabbi Chiyya Bar Abba Ha-Kohen
- (5) Rabbi Yochanan Bar Nappacha
- (6) Rabbi Simeon Ben Lakish
- (7) Rabbi Hoshayah Rabbah
- (8) Rabbi Joshua Ben Levi Ben Sissi
- (9) Rabbi Yehudah Nyssia
- (10) Rabbi Yossi Bar Chaninah
- (11) Rabbi Simlai of Lydda
- (12) The Work of Rabbi Chiyya and Oshaya

b. The Second Generation

- (1) Rabbi Abahu
- (2) Rabbi Yirmiya Bar Abba
- (3) Rabbi Ammi
- (4) Rabbi Assi
- (5) Rabbi Zeira
- (6) Rabbi Shmuel Bar Nachmen
- (7) Rabbi Simon Bar Abba
- (8) Rabbi Elazar Ben Pedat
- (9) Rabbi Abba Bar Manal
- (10) Rabbi Acha Bar Yitzchak
- (11) Rabbi Huma Rabba

c. The Third Generation

- (1) Rabbi Yonah

- (2) Rabbi Yudan
- (3) Rabbi Chiyya Bar Adda
- (4) Rabbi Yehudah Ben Pazi
- (5) Rabbi Jeremiah
- (6) Rabbi Yossi
- (7) Rabbi Yossi Bar Rabbi Bun
- (8) Rabbi Chaggai
- (9) Rabbi Yaakov Bar Acha

d. The Fourth Generation

- (1) Rabbi Manna
- (2) Rabbi Pinchas Bar Chama
- (3) Rabbi Chiyya of Sephoris
- (4) Rabbi Tanchuma Bar Abba
- (5) Rabbi Matanya
- (6) Rabbi Shmuel Bar Rabbi Yosi Bar Rabbi Bun
- (7) Rabbi Yaakov of the South
- (8) Rabbi Yehoshua of the South
- (9) Rabbi Chilkiya
- (10) Rabbi Avdimi of Sephoris

e. Chart: The Israel *Amoraim*

- (1) Tyre
  - (a) Rabbi Ila
  - (b) Rabbi Yaacov Bar Idi

- (c) Rabi Chiyya Bar Rav
- (2) Akko - Rabbi Abba of Akko
- (3) Haifa
  - (a) Rabbi Avdimi of Haifa
  - (b) Yitzchak Bar Nachman
- (4) Safed - Rabbi Yanai
- (5) Sepphoris
  - (a) Rabbi Chanina Bar Chama
  - (b) Rabbi Yehuda N'ssia
  - (c) Rabbi Yossi Bar Chanina
  - (d) Rabbi Acha Bar Yitzchak
  - (e) Rabbi Huna Rabba
  - (f) Rabbi Yaacov Bar Acha
  - (g) Rabbi Avdimi of Sepphoris
  - (h) Rabbi Mana
  - (i) Rabbi Chiyya of Sepphoris
- (6) Tiberias
  - (a) Rabbi Chiyya
  - (b) Rabbi Yochanan
  - (c) Rabbi Shimon Ben Lakish
  - (d) Rabbi Yirmiya Bar Abba
  - (e) Rabbi Abba Bar Mamal
  - (f) Rabbi Elazar Ben Pedat

- (g) Rabbi Yossi
- (h) Rabbi Chaggai
- (i) Rabbi Yona
- (j) Rabbi Pinchas Bar Chama
- (k) Rabbi Tanchum Bar Abba

(7) Caesarea

- (a) Rabbi Hoshaya
- (b) Rabbi Abbahu
- (c) Rabbi Zeira
- (d) Rabbi Yossi Bar Rabbi Bun
- (e) Avimi Bar Rabbi Abbahu
- (f) Rabbi Yudan, father of Rabbi Matanya
- (g) Rabbi Matanya
- (h) Rabbi Shmuel Bar Rabbi Yossi Bar Rabbi Bun

(8) Lod

- (a) Rabbi Levi Bar Kappara
- (b) Rabbi Yehoshua Ben Levi
- (c) Rabbi Simlai
- (d) Rabbi Shmuel Bar Nachman
- (e) Rabbi Simon
- (f) Rabbi Chiyya Bar Ada
- (g) Rabbi Yehuda Ben Pazi
- (h) Rabbi Yaacov of the South



(i) Rabbi Yehoshua of the South

(j) Rabbi Chilkiya

9. The Babylonian Amoraim

a. The First Generation

(1) Abba

(2) Mar Samuel

(3) Rabbi Adda Bar Ahavah

(4) Mar Ukba

(5) Rabbi Kahana

(6) Rabba Bar Avuha

(7) Rabbi Assi

(8) Rabbi Huna

(9) Chiyya Bar Rav

b. The Second Generation

(1) Rabbi Huna

(2) Rabbi Judah Bar Yechezkel

(3) Rabbi Nachman Ben Yaakov

(4) Rabbi Mathai

(5) Rabbi Yirmiya Bar Abba

(6) Rav Chisda

(7) Rab Sheshet

(8) Rabba Bar Abba Bar Chanani

(9) Ulla Ben Ishmael

c. The Third Generation

- (1) Rabbi Abba Bar Nahmani
- (2) Rabbi Bar Rabbi Huna
- (3) Rabbi Yusef Bar Chiyya
- (4) Rabba Acha Bar Yaakov
- (5) Rabbi Chisda
- (6) Abaye Nachmani
- (7) Rabbi Yosef Bar Chamma
- (8) Raba Ben Yosef Ben Shama
- (9) Rabbi Papa Bar Chanan

d. The Fourth Generation

- (1) Rabbi Nahmani Ben Kaylil
- (2) Rabbi Abba Ben Rav Chamma
- (3) Abbaye
- (4) Rabbi Nachman Bar Yitzchak
- (5) Rabbi Acha Bar Rabbi Ika
- (6) Rabbi Dimi of Nehardea
- (7) Rabbi Zevid of Nehardea
- (8) Rabbi Yitzchak Avdimi
- (9) Rabbi Matha
- (10) Rava Bar Ula
- (11) Rabbi Idi Bar Avin
- (12) Rabbi Kahena Ben Tachilfa

e. The Fifth Generation

- (1) Rabbi Pappa
- (2) Rabbi Bibi Bar Abbaye
- (3) Rabbi Nahman Bar Isaac
- (4) Rabbi Zevid
- (5) Rabbi Huna Ben Rav Joshua
- (6) Rabbi Huna Bar Manoach
- (7) Rabbi Shimi of Nehardea
- (8) Rabbi Adda Bar Matha
- (9) Rabbi Acha Bar Huna
- (10) Rabbi Mari
- (11) Rabbi Shesha Bar Rabbi Idi
- (12) Rabbi Kahana
- (13) Rabbi Mesharshia Bar Pakod

f. The Sixth Generation

- (1) Rabbi Ashi
- (2) Rabina
- (3) Mar Bar Rav Ashi
- (4) Mar Zutra
- (5) Rafram
- (6) Amemar Bar Mar Yanka
- (7) Mar Zutva Bar Rabbi Mari
- (8) Rabbi Acha Bar Rava

(9) Rabbi Tosfaah

(10) Rabbi Rachumi

(11) Rabbi Yossi

g. Chart: The Babylonian *Amoraim*

(1) Sura (Mata Mechasia)

(a) Rabbi

(b) Rabbi Huna

(c) Chiyya Bar Rabbi

(d) Rabbi Yirmiya Bar Abba

(e) Rabba Bar Rabbi Huna

(f) Rabbi Mesharshia

(g) Rabbi Ashi

(h) Ravina

(i) Rabbi Acha Son of Rava

(j) Mar Bar Rabbi Ashi

(k) Rabba Tosfaah

(l) Ravina Bar Huna

(2) Nehardea

(a) Shmuel

(b) Rabbi Nachman

(c) Rabbi Dimi of Nehardea

(d) Rabbi Zevid of Nehardea

(e) Rabbi Shimi of Nehardea

- (f) Amemar
- (3) Pumbeditha
  - (a) Rabbi Ada Bar Ahava
  - (b) Rabbi Yehuda
  - (c) Rabba
  - (d) Rabbi Yosef
  - (e) Abbaye
  - (f) Rabbi Nachman Bar Yitzchak
  - (g) Rabbi Bibi Bar Abbaye
  - (h) Rabbi Zevid
  - (i) Mar Zutra
  - (j) Rafram
  - (k) Rabbi Rachumi
  - (l) Rabbi Yossi
- (4) Paponia
  - (a) Rabbi Matna
  - (b) Rabbi Acha Bar Yaacov
  - (c) Rabbi Acha Son of Rabbi Ika
  - (d) Rabbi Huna Bar Manoach
- (5) Kafri
  - (a) Mar Ukba
  - (b) Rabbi Chisda
  - (c) Rabbi Yitzchak Avdimi

(d) Rabbi Matna

(e) Rabbi Adda Bar Matna

(6) Hutzal

(a) Rabbi Assi

(b) Rabbi Kahana

(7) Shilhe

(a) Rabbi Sheshet

(b) Rabbi Amram

(c) Rava Bar Ula

(8) Mehoza

(a) Rabba Bar Avuha

(b) Rabbi Yosef Bar Chamma

(c) Rava

(d) Rabbi Acha Bar Huna

(e) Rabbi Mari

(f) Rabbi Zutra Son of Rabbi Mari

(9) Shechnatziv

(a) Rabbi Idi Bar Avin

(b) Rabbi Shesha Son of Rabbi Idi

(10) Pum Nahara - Rabbi Kahana

10. Summary of the Entire Chain of Tradition

11. The Two Talmuds

a. Basics for Both

- b. The Jerusalem Talmud
- c. The Babylonian Talmud
- d. First Editions
- e. Basic Content

#### G. The *Savoraim*

- 1. Meaning
- 2. Contribution
- 3. Generations

#### H. The *Geonim*

#### I. The *Rishonim*

#### J. The *Acharonim*

#### K. Observations and Conclusions

- 1. The Product
- 2. The Context/Situations of the Authors
- 3. The Role of the Rabbi and Their Conception of Themselves
- 4. The Rabbinic Attitude to and Theology of the Oral Law
- 5. Moses Maimonides: *Introduction to the Talmud*

### III. HERMENEUTICS - INTERPRETATION

#### A. *Talmud*

1. *Peshat*
2. *Darash*
  - a. Definition
  - b. Types
  - c. The Rabbinic Theology of the *Drash*

#### B. The Seven *Middot* of Hillel

1. *Kal Vachomer*
2. *Gezirah Shavah*
3. *Binyan Av Mikatuv Echad*
4. *Binyan Av Mishnei Ketuvim*
5. *Klal Uprat*
6. *Keyotzei Bo Mimakom Acher*
7. *Devar Halamed Meinyano*

#### C. Nahum of Gimzo

1. The Man
2. *Riboui Vemiut*
3. Rabbi Akiba

#### D. Rabbi Ishmael and His Thirteen Rules

1. The Man
2. The Rules
  - a. *Kal Vachomer*



- b. *Gezira Shavah*
  - c. *Binyan Av*
  - d. *Klal Uprat*
  - e. *Prat Uklal*
  - f. *Klal Uprat Uklal*
  - g. *Klal Hatzarich Liprat Uprat Hatzarich Liklal*
  - h. *Davar Shehayah Bichlal Veyatza Min Haklal Lelamed*
  - i. *Davar Shehayah Bichlal Veyatza Min Haklal Liton Shehu Keinyano*
  - j. *Davar Shehayah Bichlal Veyatza Min Haklal Toan Acher Shelo Keinyano*
  - k. *Davar Shehayah Bichlal Veyatza Min Lidon Kadavar Hechadash*
  - l. *Davar Halamed Meinyano Vedavar Halamed Misopho*
  - m. *Shnei Ketuvim Hamachtishim Zeh Et Zeh*
3. Acceptance
4. The Role of the Thirteen *Middot* Today

## IV. THE STRUCTURE AND CONTENT OF THE *MISHNAH*

### A. The Basic Structure

1. The *Sedarim*
2. The *Massechot*
3. The *Perakim*
4. The *Mishnayot*
5. Mishnaic Hebrew
6. Designation

### B. The Orders

1. The Six Orders
  - a. *Zeraim*
  - b. *Moed*
  - c. *Nashim*
  - d. *Nezikim*
  - e. *Kodashim*
  - f. *Tohorot*
2. The Inter-Relationship of the Six Orders as a Whole

### C. The Tractates

1. *Seder Zeraim*
  - a. *Berachot*
  - b. *Peah*
  - c. *Demai*
  - d. *Kilayim*

- e. *Sheviit*
  - f. *Trumot*
  - g. *Maaserot*
  - h. *Maaser Sheni*
  - i. *Challah*
  - j. *Orlah*
  - k. *Bikkurim*
2. *Seder Moed*
- a. *Shabbat*
  - b. *Eruvin*
  - c. *Pesachim*
  - d. *Shekalim*
  - e. *Yoma*
  - f. *Sukkah*
  - g. *Betza*
  - h. *Rosh Hashanah*
  - i. *Taanit*
  - j. *Megillah*
  - k. *Moed Katan*
  - l. *Chagigah*
3. *Seder Nashim*
- a. *Yavamot*
  - b. *Ketuvot*

- c. *Nedarim*
- d. *Nazir*
- e. *Sota*
- f. *Gittin*
- g. *Kiddushin*
- 4. *Seder Netzikin*
  - a. *Baba Kamma*
  - b. *Baba Metzia*
  - c. *Baba Batra*
  - d. *Sanhedrin*
  - e. *Makkot*
  - f. *Shevuot*
  - g. *Eduyot*
  - h. *Avodah Zarah*
  - i. *Avot*
  - j. *Horayot*
- 5. *Seder Kodashim*
  - a. *Zevachim*
  - b. *Menachot*
  - c. *Chullin*
  - d. *Bechorot*
  - e. *Arachin*
  - f. *Temurah*

- g. *Keritot*
  - h. *Meilah*
  - i. *Tamid*
  - j. *Middot*
  - k. *Kinnim*
6. *Seder Tohorot*
- a. *Kelim*
  - b. *Ohalot*
  - c. *Negaim*
  - d. *Parah*
  - e. *Tohorot*
  - f. *Mikvaot*
  - g. *Niddah*
  - h. *Machshirin*
  - i. *Zavim*
  - j. *Tevul Yom*
  - k. *Yadayim*
  - l. *Uktzin*

#### D. Additional Tractates

- 1. *Avot d'Rabbi Nathan*
- 2. *Soferim*
- 3. *Evel Rabbati*
- 4. *Kallah*

5. *Derech Eretz*
6. *Derech Eretz Zuta*
7. *Perek Hashalom*

#### E. *Mesichtot Ketanot* - The Minor Tractates

1. *Sepher Torah*
2. *Mezuzah*
3. *Tefilin*
4. *Tzitzit*
5. *Avadim*
6. *Kutim*
7. *Gerim*

### V. THEOLOGY, DOCTRINE, AND THEMES

#### A. Bibliology

1. Revelation
2. Torah
3. Revelation and the Death of a Sage

#### B. Theology Proper

1. God
2. The Universe
3. The *Shechinah*

#### C. Angelology

1. General
2. The Archangel

3. The Princes
4. *Metatron*
5. *Sandalphon*
6. The Sabbath Angels

#### D. Demonology

1. The Fall
2. Satan
3. *Sammael*
4. Demons
5. The Evil Eye
6. Magic and Divination
7. Dreams
8. Superstition

#### E. Anthropology

1. The Human Being
2. Death
3. The Soul
4. The Two Inclinations
5. Sin
6. Free Will

#### F. Israelology

#### G. Soteriology

1. Sacrifices

2. Ritual purity and impurity
3. Repentance and Atonement
4. Faith and Prayer
5. Rewards and Punishment
6. National and Individual Salvation

## H. Eschatology

1. Messiah
  - a. *B. Sanhedrin* 96b-99a
  - b. Other References
  - c. Neusner's Summary
  - d. Bar Cochba - The False Messiah
2. The Resurrection From the Dead
3. The World to Come
4. The Last Judgment
5. *Geihinnom*
6. *Gan Eden*

## I. The Jewish Individual Lifestyle

1. Sabbath
2. Dietary Laws
  - a. Regional
  - b. Types
  - c. Essence and Application of the Prohibition
  - d. Extensions



3. The Physical Life
  - a. The Human Body
  - b. Rules for Health
  - c. Diatetics
  - d. Treatment of Disease
4. The Moral Life
5. Prayers and Benedictions
  - a. First Temple Period
  - b. Second Temple Period
  - c. Place
  - d. Major Themes of Rabbinic Prayer
  - e. The *Shmoneh Esreh*
  - f. The *Shema*
  - g. The Ten Commandments
  - h. Prayers Concerning the Messianic Kingdom

## J. The Jewish Social Life

1. Social Life
2. Civil Law
  - a. Place in Rabbinic Thought
  - b. Principles
  - c. Result: The Monetary Laws
  - d. Damages to Property and Types of Injury
  - e. *Keren*

- f. *Shen*
  - g. *Regel*
  - h. *Bar*
  - i. *Esh*
  - j. Punishment
  - k. Civil Courts
  - l. Trial
  - m. Judge
  - n. Witnesses
3. Criminal Law
- a. Judicial Courts
  - b. Laws of Evidence
  - c. Punishment
4. Women
5. Marriage and Divorce
- a. Betrothal
  - b. Marriage
  - c. Family
  - d. Divorce
  - e. *Ketubah*

## VI. TRACTATE AVOT

A. The Need

B. The Purpose

C. The Message

D. The Means

E. The Structure

1. The Chain

2. Observations

F. The Tractate (see APPENDIX A: TRACTATE AVOT)

## VII. TRACTATE SANHEDRIN

(see APPENDIX B: TRACTATE SANHEDRIN)

## VIII. NEW TESTAMENT CORRELATION

### A. Jesus and Other New Testament Personalities in Rabbinic Literature

1. Birth and Parentage of Jesus
2. Mary the Mother of Jesus
3. Jesus Alleged to be a *Mamzer*
4. Covert Reference to Jesus
5. The Ancestry of the Mother of Jesus
6. Alleged Confession by the Mother of Jesus
7. Jesus and His Teacher
8. Jesus a Magician
9. Jesus “Burns His Food”
10. The Claim of Jesus Denied
11. Jesus and Balaam
12. Jesus and Balaam in Hell
13. The Age of Balaam (Jesus)
14. Balaam (Jesus) and the Name of God
15. The Chapter Concerning Balaam
16. The Trial of Jesus
17. The Execution of Jesus
18. The Disciples of Jesus
19. Summary: Jesus in the *Talmud* and *Midrash*

## B. The *Minim* and *Minut* in Rabbinic Literature

1. Descriptions and Definitions of *Minim* and *Minut*
  - a. Gehazi
  - b. Ben Dame and Jacob of Sichnin
  - c. The Grandson of Rabbi Yehoshua Ben Levi and a Min Doctor
  - d. Rabbi Abahu and Jacob the *Min*
  - e. A Contest of Miracles
  - f. Miracles by Jews and *Minim*
  - g. The Fate of the *Minim* Hereafter
  - h. The Formula Against *Minim*
  - i. Rabbi Eliezer Arrested for *Minut*
  - j. Books of the *Minim*
    - (1) Imma Shalom and a *Min* Judge
    - (2) How the Books of the *Minim* are to be Treated
    - (3) Book of the Law Written by *Minim*
    - (4) Religious Items Made by *Minim*
    - (5) The Books of the *Minim* Do Not Defile the Hands
    - (6) Books of the *Be Abiden* and *Be Nitzraphi*
  - k. The Nazarene Day
  - l. Gentile and *Min*
  - m. The Jewish Origin of the *Minim*
  - n. *Haggadah* against *Minut*
  - o. *Minim* and Circumcision

- p. The Principle of *Minut*: The House of Straw
  - q. Scriptural Indications of *Minut*
  - r. Signs of *Minut*: Liturgical Variations
  - s. Signs of *Minut*: Liturgical Omission
  - t. The Kingdom Turned to *Minut*
  - u. Rome Pretending to be the True Israel
2. Polemical Discussions with *Minim*
- a. The *Minim* of Capernaum and Rabbi Hananyah, Nephew of Rabbi Yehoshua
  - b. The *Minim* and Rabbi Yonathan
  - c. The *Minim* and Rabbi Yehudah Ben Naqosa
  - d. Rabbi Yehoshua, Caesar, and a *Min*
  - e. Rabbi Yehoshua and a *Min*
  - f. Rabbi Yehoshua, Rabbi Gamaliel, Rabbi Elazar Ben Azariah,  
Rabbi Akiba and a *Min*
  - g. Rabbi Gamaliel and the *Minim*: The Resurrection of the Dead
  - h. Rabbi Gamaliel and a *Min*: God Has Departed From Israel
  - i. Beruria and a *Min*
  - j. Rabbi (Yehudah Ha-Kadosh) and a *Min*
  - k. Rabbi Ishmael Ben Yose and a *Min*
  - l. Rabbi Hanina, Rabbi Hoshai and a *Min*
  - m. Rabbi Hanina and a *Min*: The Rejection of Israel
  - n. Rabbi Hanina and a *Min*: The Land of Israel
  - o. Rabbi Yannai, Rabbi Yonathan and a *Min*

- p. Rabbi Simlai and the *Minim*
  - q. Rabbi Abahu, Rabbi Saphra and the *Minim*
  - r. Rabbi Abahu and the *Epiqurosin*
  - s. Rabbi Abahu and a *Min*: Anachronism in Scripture
  - t. Rabbi Abahu and a *Min*: The Souls of the Departed
  - u. Rabbi Abahu and a *Min*: God a Jester; God a Priest
  - v. Rabbi Abahu and a *Min*: The Coming of the Messiah
  - w. Rabbi Abahu and a *Min*: Sason
  - x. Rabbi Ami and a *Min*
  - y. Gebihia Ben Pesisa and a *Min*
  - z. Rabbi Tanhuma, Caesar and a *Min*
    - aa. Rabbi Idi and a *Min*
    - bb. Rabbi Abina and a *Min*
3. Polemical Allusions to the *Minim*
- a. Man Created Solitary
  - b. The Unity of God: Texts Appealed to by the *Minim*
  - c. The Unity of God: An Offering to YHVH
  - d. The Unity of God: Two Powers in Heaven
  - e. The Unity of God: “He Who Will Err, Let Him Err”
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  - h. The Unity of God: Two Powers - A Second God
  - i. The Torch: The Carping of the *Minim*



- j. Immortality
- 4. Miscellaneous Passages Referring to *Minim* and *Minut*
  - a. The Ground of Departure of the *Minim*
  - b. Do Not Give Place to the *Minim*
  - c. A Canon of *Minut*
  - d. A Chance for the *Minim*
  - e. Four Classes of *Minim*
  - f. Words of the *Minim*
  - g. “They That Hate Me”: The *Minim*
  - h. A Reply to the *Minim*
  - i. The *Minim* and the New Moon
  - j. *Minim*: Casual References
  - k. The Priesthood of Melchizedek
- 5. Summary: The *Minim* and *Minut*
  - a. The Word
  - b. The Identification
  - c. The Place of the *Minim* in History

### C. The New Testament and Rabbinics

- 1. John’s Prologue
- 2. The Genealogies
- 3. The Annunciation of the Birth of John the Baptist to Zechariah
- 4. The Birth of John
- 5. The Annunciation of the Birth of Jesus to Joseph

6. The Birth of Jesus
7. The Circumcision of Jesus
8. The Presentation
9. The Four Ways the New Testament Quotes the Old Testament
10. The Visit to Jerusalem
11. The Preaching of John and the Stage of Observation
12. The Baptism of Jesus
13. The Temptation of Jesus
14. The Stage of Interrogation
15. The Belief by the First Disciples
16. The First Miracle
17. The First Passover and Christ's Public Ministry
18. Jesus and Nicodemus
19. The Friend of the Bridegroom
20. Jesus and the Samaritan Woman
21. The Healing of the Nobelman's Son
22. The Rejection of Nazareth
23. Christ Healing Diseases
24. The Healing of a Jewish Leper
25. The Stage of Observation: The Authority to Forgive Sins
26. The Call of Matthew the Publican
27. Tradition and Wineskins
28. Healing the Paralytic on the Sabbath

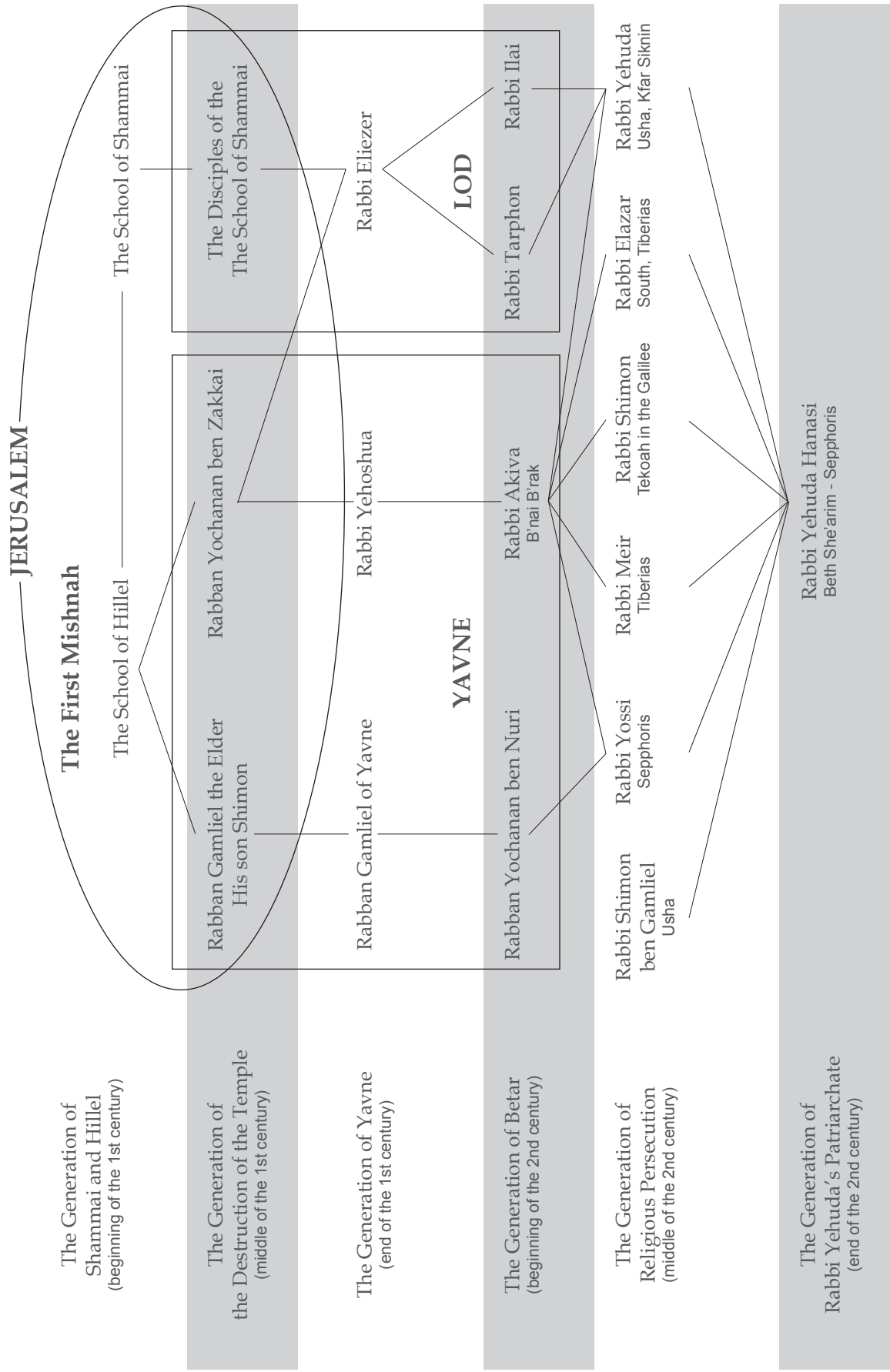
29. The Sabbath and Picking Grain
30. The Sermon on the Mount
31. The Resurrection at Nein
32. The Yoke of the Messiah
33. The Anointing of Christ's Feet at the Home of a Pharisee by a Sinner
34. The Casting Out of a Dumb Demon
35. The Parables of the Kingdom
36. The Legion of Demons
37. The Healing of Jairus' Daughter and the Woman with the Issue of Blood
38. The Sending of the Disciples
39. The Feeding of the Five Thousand
40. Walking on the Water
41. The Washing of Hands
42. The Confession of Peter
43. The Coming of Elijah
44. The Epileptic Demoniak
45. Church Discipline
46. Lessons in Discipleship
47. The Feast of Tabernacles
48. The Adulterous Woman
49. The Light of the World
50. The Sin of the Pharisees
51. Healing of a Man Born Blind

52. The Mission of the Seventy Disciples
53. The Good Samaritan
54. Teach Us to Pray
55. The Unpardonable Sin
56. A Sabbath Controversy
57. The Feast of *Channukah*
58. The Question of Salvation
59. The Sabbath Meal
60. Discipleship
61. God's Attitude Concerning Sinners
62. The Unrighteous Steward
63. The Resurrection of Lazarus
64. The Healing of the Lepers
65. The Parables of Prayer
66. The Question of Divorce
67. The Rich Young Ruler
68. Zacchaeus
69. The Triumphal Entry
70. The Cleansing of the Temple
71. Messiah's Evaluation of Israel and Himself
72. The Stone of Stumbling
73. Tribute to Ceasar
74. The Question of Resurrection

75. The Greatest Commandment
76. The Denunciation of the Leadership of Israel
77. The Widow's Mite
78. The Olivet Discourse
79. The Conspiracy to Kill
80. The Promise to Betray
81. The Preparation for the *Seder*
82. The Passover Observance
83. The First Cup
84. The Washing of Feet
85. The Ceremony of Carpas
86. The Breaking of the Middle *Matzo*
87. The Sop
88. The Third Cup
89. Lesson in Greatness
90. The Prediction of Peter's Denial
91. The Conclusion of the *Seder*
92. The Upper Room Discourse
93. The Agony of Gathsemane
94. The Arrest
95. The Trial Before Annas
96. The Trial Before Caiphas and the Sanhedrin
97. The Death of Judas

98. The First Trial Before Pilate
99. The Second Trial Before Pilate
100. The Mockery
101. The Procession to Calvary
102. The First Three Hours on the Cross
103. The Accompanying Signs
104. The Burial of Jesus
105. The Dawning of Resurrection Day
106. The First Appearance: Mary Magdalene
107. The Second Appearance: The Other Women
108. The Third Appearance: The Emmaus Disciples
109. The Fifth Appearance: The Ten

# Genealogical Chart of Compilers of the Mishnah and the Locations of their Schools



## APPENDIX A: TRACTATE AVOT

- 1:1 A. Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets.
- I B. And prophets handed it on to the men of the great assembly.
- C. They said three things:
- (1) “Be prudent in judgment.
  - (2) “Raise up many disciples.
  - (3) “Make a fence for the Torah.”
- 1:2 II A. Simeon the Righteous was one of the last survivors of the great assembly.
- B. He would say: “On three things does the world stand:
- (1) “On the Torah”
  - (2) “and on the Temple service,”
  - (3) “and on deeds of loving kindness.”
- 1:3 III A. Antigonus of Sokho received [the Torah] from Simeon the Righteous.
- B. He would say,
- (1) “Do not be like servants who serve the master on condition of receiving a reward,
  - (2) “but [be] like servants who serve the master not on condition of receiving a reward.”
  - (3) “And let the fear of Heaven be upon you.”
- 1:4 I A. Yose b. Yoezer of Seredah and Yose b. Yohanan of Jerusalem received [it] from them.
- B. Yose b. Yoezer says,
- (1) “Let your house be a gathering place for sages.
  - (2) “And wallow in the dust of their feet.”
  - (3) “And drink in their words with gusto.”
- 1:5 A. Yose b. Yohanan of Jerusalem says,
- (1) “Let your house be wide open.”
  - (2) “And seat the poor at your table [“make... members of your household.”]
  - (3) “And don’t talk too much with women.”
- B. (He spoke of a man’s wife, all the more so is the rule to be applied to the wife of one’s fellow. In this regard did sages say, “So long as a man talks too much with a woman, (1) he brings trouble on himself, (2) wastes time better spent on studying Torah, and (3) ends up an heir of Gehenna.”)



- 1:6 II A. Joshua b. Perahiah and Nittai the Arbelite received [it] from them.  
 B. Joshua b. Perahiah says,  
 (1) “Set up a master for yourself.  
 (2) “And get yourself a fellow disciple.”  
 (3) “And give everybody the benefit of the doubt.”
- 1:7 A. Nittai the Arbelite says,  
 (1) “Keep away from a bad neighbor.  
 (2) “And don’t get involved with a wicked man.”  
 (3) “And don’t give up hope of retribution.”
- 1:8 III A. Judah b. Tabbari and Simeon b. Shatah received [it] from them.  
 B. Judah b. Tabbari says,  
 (1) “Don’t make yourself like one of those who make advocacy before judges [while you yourself are judging a case].”  
 (2) “And when the litigants stand before you, regard them as guilty.”  
 (3) “And when they leave you, regard them as acquitted, (when they have accepted your judgment.)”
- 1:9 A. Simeon b. Shatah says,  
 (1) “Examine the witnesses with great care.”  
 (2) “And watch what you say,”  
 (3) “lest they learn from what you say how to lie.”
- 1:10 IV A. Shemaiah and Abtalion received [it] from them.  
 B. Shemaiah says,  
 (1) “Love work.”  
 (2) “Hate authority.”  
 (3) “Don’t get friendly with the government.”
- 1:11 A. Abtalion says,  
 (1) “Sages, watch what you say, lest you become liable to the punishment of exile, and go into exile to a place of bad water, and disciples who follow you drink [bad water] and die, and the name of heaven be thereby profaned.”
- 1:12 V A. Hillel and Shammai received [it] from them.  
 B. Hillel says,  
 (1) “Be disciples of Aaron, loving peace and pursuing peace, loving people and drawing them near to the Torah.”
- 1:13 A. He would say [in Aramaic],  
 (1) “A name made great is a name destroyed.”  
 (2) “And one who does not add subtracts.”  
 (3) “And who does not learn is liable to death.”  
 (4) “And the one who uses the crown passes away.”

- 1:14 A. He would say,  
 (1) "If I am not for myself, who is for me?"  
 (2) "And when I am for myself, what am I?"  
 (3) "And if not now, when?"
- 1:15 A. Shammai says,  
 (1) "Make your learning of Torah a fixed obligation."  
 (2) "Say little and do much."  
 (3) "Greet everybody cheerfully."
- 1:16 I A. Rabban Gamaliel says,  
 (1) "Set up a master for yourself."  
 (2) "Avoid doubt."  
 (3) "Don't tithe by too much guesswork."
- 1:17 II A. Simeon his son says,  
 (1) "All my life I grew up among the sages, and I found nothing better  
 for a person [the body] than silence.  
 (2) "And not the learning is the main thing but the doing."  
 (3) "And whoever talks too much causes sin."
- 1:18 III A. Rabban Simeon b. Gamaliel says, "On three things does the world stand:"  
 (1) "on justice,"  
 (2) "on truth,"  
 (3) "and on peace,"  
 B. "as it is said, *Execute the judgment of truth and peace in your gates (Zec 8:16).*"
- 2:1 I A. Rabbi says, "What is the straight path which a person should choose  
 for himself? Whatever is an ornament to the one who follows it, and an ornament  
 in the view of others.  
 II B. "Be meticulous in a small religious duty as in a large one, for you do  
 not know what sort of reward is coming for any of the various religious duties.  
 C. "And reckon with the loss [required] in carrying out a religious duty  
 against the reward for doing it,"  
 D. "and the reward for committing a transgression against the loss for doing it."  
 III E. "And keep your eye on three things, so you will not come into the  
 clutches of transgression:"  
 F. "Know what is above you:"  
 G. "(1) An eye which sees, and (2) an ear which hears, and (3) all your  
 actions are written down in a book."

- 2:2 I A. Rabban Gamaliel, son of R. Judah the Patriarch, says, “Fitting is learning in Torah along with a craft, for the labor put into the two of them makes one forget sin.”
- B. “And all learning of Torah which is not joined with labor is destined to be null and cause sin.”
- II C. “And all who work with the community – let them work with them for the sake of Heaven.”
- D. “For the merit of their fathers strengthens them, and their [fathers’] righteousness stands forever.”
- E. “And as for you, I credit you with a great reward, as if you had done [all of the work required by the community on your own merit alone].”
- 2:3 III A. “Be wary of the government, for they get friendly with a person only for their own convenience.”
- B. “They look like friends when it is to their benefit, but they do not stand by a person when he is in need.”
- 2:4 IV A. He would say, “Make his wishes into your own wishes, so that he will make your wishes into his wishes.”
- B. “Put aside your wishes on account of his wishes, so that he will put aside the wishes of other people in favor of your wishes.”
- I C. Hillel says, “Do not walk out on the community.”
- II D. “And do not have confidence in yourself until the day you die.”
- III E. “And do not judge your fellow until you are in his place.”
- IV F. “And do not say anything which cannot be heard, for in the end it will be heard.”
- V G. “And do not say, “When I have time, I shall study,” for you may never have time.”
- 2:5 A. He would say, (1) “A coarse person will never fear sin, (2) nor will an *am haares* ever be pious, (3) nor will a shy person learn, (4) nor will an intolerant person teach, (5) nor will anyone too busy in business get wise.”
- B. “In a place in which there are no men, try to act like a man.”
- 2:6 A. Also: he saw a skull floating on the water and said to it, “Because you drowned others, they drowned you, and in the end those who drowned you will be drowned.”
- 2:7 A. He would say, (1) “Lots of meat, lots of worms; (2) lots of property, lots of worries; (3) lots of women, lots of witchcraft; (4) lots of slave girls, lots of lust; (5) lots of slave boys, lots of robbery.”
- B. “(6) Lots of Torah, lots of life; (7) lots of discipleship, lots of wisdom; (8) lots of counsel, lots of understanding; (9) lots of righteousness, lots of peace.”
- C. “[If] one has gotten a good name, he has gotten it for himself.”
- D. “[If] he has gotten teachings of Torah, he has gotten himself life eternal.”

- 2:8
- A. Rabban Yohanan b. Zakkai received [it] from Hillel and Shammai.
  - B. He would say, “(1) If you have learned much Torah, (2) do not puff yourself up on that account, (3) for it was for that purpose that you were created.”
  - C. He had five disciples, and these are they: R. Eliezer b. Hyrcanus, R. Joshua b. Hananiah, R. Yose the priest, R. Simeon b. Netanel, and R. Eleazar b. Arakh.
  - D. He would list their good qualities:
  - E. R. Eliezer b. Hyrcanus: A plastered well, which does not lose a drop of water.
  - F. R. Joshua: Happy is the one who gave birth to him.
  - G. R. Yose: A pious man.
  - H. R. Simeon b. Netanel: A man who fears sin.
  - I. And R. Eleazar b. Arakh: A surging spring.
  - J. He would say, “If all the sages of Israel were on one side of the scale, and R. Eliezer b. Hyrcanus were on the other, he would outweigh all of them.”
  - K. Abba Saul says in his name, “If all of the sages of Israel were on one side of the scale, and R. Eliezer b. Hyrcanus was also with them, and R. Eleazar [b. Arakh] were on the other side, he would outweigh all of them.”
- 2:9
- A. He said to them, “Go and see what is the straight path to which someone should stick.”
  - B. R. Eliezer says, “A generous spirit.”
  - C. R. Joshua says, “A good friend.”
  - D. R. Yose says, “A good neighbor.”
  - E. R. Simeon says, “Foresight.”
  - F. R. Eleazar says, “Good will.”
  - G. He said to them, “I prefer the opinion R. Eleazar b. Arakh, because in what he says is included everything you say.”
  - H. He said to them, “Go out and see what is the bad road, which someone should avoid.”
  - I. R. Eliezar says, “Envy.”
  - J. R. Joshua says, “A bad friend.”
  - K. R. Yose says, “A bad neighbor.”
  - L. R. Simeon says, “Defaulting on a loan.”
  - M. (All the same is a loan owed to a human being and a loan owed to the Omnipresent, blessed be he, as it is said, *The wicked borrows and does not pay back, but the righteous person deals graciously and hands over [what he owes] [Psa 37:21].*)
  - N. R. Eleazar says, “Bad will.”
  - O. He said to them, “I prefer the opinion of R. Eleazar b. Arakh, because in what he says is included everything you say.”

- 2:10 A. They [each] said three things.  
 B. R. Eliezer says, “(1) Let the respect owing to your fellow be as precious to you as the respect owing to you yourself.”  
 C. “(2) And don’t be easy to anger.”  
 D. “(3) And repent one day before you die.”  
 E. “And (1) warm yourself by the fire of the sages, but be careful of their coals, so you don’t get burned.”  
 F. “(2) For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake.”  
 G. “(3) And everything they say is like fiery coals.”
- 2:11 A. R. Joshua says, “(1) Envy, (2) desire of bad things, and (3) hatred for people push a person out of the world.”
- 2:12 A. R. Yose says, “(1) Let your fellow’s money be as precious to you as your own.”  
 B. “(2) And get yourself ready to learn Torah,”  
 C. “for it does not come as an inheritance to you.”  
 D. “(3) And may everything you do be for the sake of Heaven.”
- 2:13 A. R. Simeon says, “(1) Be meticulous in the recitation of the *shema* and the Prayer.”  
 B. “(2) And when you pray, don’t treat your praying as a matter of routine.”  
 C. “But let it be a [plea for] mercy and supplication before the Omnipresent, blessed be he.”  
 D. “As it is said, *For he is gracious and full of compassion, slow to anger and full of mercy, and repents of the evil* (Joel 2:13).”  
 E. “(3) And never be evil in your own eyes.”
- 2:14 A. R. Eleazar says, “(1) Be constant in learning of Torah.”  
 B. “(2) And know what to reply to an Epicurean.”  
 C. “(3) And know before who you work,”  
 D. “for your employer can be depended upon to pay your wages for what you can do.”
- 2:15 A. R. Tarfon says, “(1) The day is short, (2) the work formidable, (3) the workers lazy, (4) the wages high, (5) the employer impatient.”
- 2:16 I A. He would say, “It’s not your job to finish the work, but you’re not free to walk away from it.”  
 II B. “If you have learned much Torah, they will give you a good reward.”  
 III C. “And your employer can be depended upon to pay your wages for what you can do.”  
 D. “And know what sort of reward is going to be given to the righteous in the coming time.”

- 3:1 A. Aqabiah b. Mehallalel says, “Reflect upon three things and you will not fall into the clutches of transgression:
- B. “(1) Know from whence you come, (2) whither you are going, and (3) before whom you are going to have to give a full account [of yourself].”
- C. “*From whence do you come? From a putrid drop.*”
- D. “*Whither are you going? To a place of dust, worms, and maggots.*”
- E. “*And before whom are you going to give a full account of yourself? Before the King of kings of kings, the Holy One, blessed be he.*”
- 3:2 A. R. Hananiah, Prefect of the Priests, says, “Pray for the welfare of the government.”
- B. “For if it were not for fear of it, one man would swallow his fellow alive.”
- C. R. Hananiah b. Teradion says, “[If] two sit together and between them do not pass teachings of Torah, lo, this is *a seat of the scornful*,
- D. “as it is said, *Nor sits in the seat of the scornful* (Psa 1:1).”
- E. “But two who are sitting, and words of Torah do pass between them – the Presence is with them.
- F. “as it is said, *Then they that feared the Lord spoke with one another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord and gave thought to His name* (Mal 3:16).”
- G. I know that this applies to two.
- H. How do I know that even if a single person sits and works on Torah, the Holy One, blessed be he, sets aside a reward for him?
- I. As it is said, *Let him sit alone and keep silent, because he has laid it upon him* (Lam 3:28).
- 3:3 A. R. Simeon says, “Three who ate at a single table and did not talk about teachings of Torah while at that table are as though they ate from *dead sacrifices* (Psa 106:28).
- B. “as it is said, *For all tables are full of vomit and filthiness [if they are] without God* (Psa 106:28).”
- C. “But three who ate at a single table and did talk about teachings of Torah while at that table are as if they ate at the table of the Omnipresent, blessed is he,”
- D. “as it is said, *And he said to me, This is the table that is before the Lord* (Eze 41:22).”
- 3:4 A. R. Hananiah b. Hakhinai says, “(1) He who gets up at night, and (2) he who walks around by himself, and (3) he who turns his desire to emptiness – lo, this person is liable for his life.”
- 3:5 A. R. Nehunya b. Haqqaneh says, “From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor.”
- B. “And upon whoever removes from himself the yoke of the Torah do they lay the yoke of the state and the yoke of hard labor.”

- 3:6 A. R. Halafta of Kefar Hananiah says, “Among ten who sit and work hard on Torah the Presence comes to rest,  
 B. “as it is said, *God stands in the congregation of God* (Psa 82:1).”  
 C. “And how do we know that the same is so even of five? For it is said, *And he has founded his group upon the earth* (Amo 9:6).  
 D. “And how do we know that this is so even of three? Since it is said, *And he judges among the judges* (Psa 82:1).  
 E. “And how do we know that this is so even of two? Because it is said, *Then they that feared the Lord spoke with one another, and the Lord hearkened and heard* (Mal 3:16).  
 F. “And how do we know that this is so even of one? Since it is said, *In every place where I record my name I will come to you and I will bless you* (Exo 20:24).”
- 3:7 A. R. Eleazar of Bartota says, “Give him what is his, for you and yours are his.”  
 B. “For so does it say about David, *For all things come of you, and of your own have we given you* (I Chr 29:14).”  
 C. R. Simeon says, “He who is going along the way and repeating [his Torah tradition] but interrupts his repetition and says, ‘How beautiful is that tree! How beautiful is that ploughed field!’ – Scripture reckons it to him as if he has become liable for his life,”
- 3:8 A. R. Dosetai b. R. Yannai in the name of R. Meir says, “Whoever forgets a single thing from what he has learned – Scripture reckons it to him as if he has become liable for his life,”  
 B. “*as it is said, Only take heed to yourself and keep your soul diligently, lest you forget the words which your eyes saw* (Deu 4:9).”  
 C. “Is it possible that this is so even if his learning became too much for him?”  
 D. “Scripture says, *Lest they depart from your heart all the days of your life.*”  
 E. “Thus he becomes liable for his life only when he will sit down and actually remove [his learning] from his own heart.”
- 3:9 I A. R. Haninah b. Dosa says, “For anyone whose fear of sin takes precedence over his wisdom, his wisdom will endure.”  
 B. “And for anyone whose wisdom takes precedence over his fear of sin, his wisdom will not endure.”  
 II C. He would say, “Anyone whose deeds are more than his wisdom – his wisdom will endure.”  
 D. “And anyone whose wisdom is more than his deed – his wisdom will not endure.”

- 3:10 III A. He would say, “Anyone from whom people take pleasure – the Omnipresent takes pleasure.”
- B. “And anyone from whom people do not take pleasure, the Omnipresent does not take pleasure.”
- C. R. Dosa b. Harkinas says, “(1) Sleeping late in the morning, (2) drinking wine at noon, (3) chatting with children, and (4) attending the synagogues of the ignorant drive a man out of the world.”
- 3:11 A. R. Eleazar the Modite says, “(1) He who treats Holy Things as secular, and (2) he who defiles the appointed times, (3) he who humiliates his fellow in public, (4) he who removes the signs of the covenant of Abraham, our father, (may he rest in peace), and (5) he who exposes aspects of the Torah not in accord with the law,”
- B. “even though he has in hand learning in Torah and good deeds, will have no share in the world to come.”
- 3:12 A. R. Ishmael says, “(1) Be quick [in service] to a superior, (2) efficient in service [to the state], and (3) receive everybody with joy.”
- 3:13 A. R. Aqiba says, “(1) Laughter and lightheadedness turn lewdness into a habit.”
- B. “(2) Tradition is a fence for the Torah.”
- C. “(3) Tithes are a fence for wealth.”
- D. “(4) Vows are a fence for abstinence.”
- E. “(5) A fence for wisdom is silence.”
- 3:14 I A. He would say, “Precious is the human being, who was created in the image [of God].”
- B. “It was an act of still greater love that it was made known to him that he was created in the image [of God].”
- C. “as it is said, For in the image of God he made man (Gen 9:6).”
- II D. “Precious are Israelites, who are called children to the Omnipresent.”
- E. “It was an act of still greater love that they were called children to the Omnipresent,”
- F. “as it is said, You are the children of the Lord you God (Deu 14:1).”
- III G. “Precious are Israelites, to whom was given the precious thing.”
- H. “It was an act of still greater love that it was made known to them that to them was given that precious thing with which the world was made,
- I. “as it is said, For I give you a good doctrine. Do not forsake my Torah (Pro 4:2).”
- 3:15 I A. “Everything is foreseen, and free choice is given.”
- II B. “In goodness the world is judged.”
- III C. “And all is in accord with the abundance of deed[s].”
- 3:16 A. He would say, “(1) All is handed over as a pledge,”
- B. “(2) And a net is cast over all the living.”
- C. “(3) The store is open, (4) the storekeeper gives credit, (5) the account book is open, and (6) the hand is writing.”



- D. “(1) Whoever wants to borrow may come and borrow.”
  - E. “(2) The charity collectors go around every day and collect from man whether he knows it or not.”
  - F. “(3) And they have grounds for what they do.”
  - G. “(4) And the judgment is a true judgment.”
  - H. “(5) And everything is ready for the meal.”
- 3:17 I A. R. Eleazar b. Azariah says, “If there is no learning of Torah, there is no proper conduct.”
- B. “If there is no proper conduct, there is no learning in Torah.”
- II C. “If there is no wisdom, there is no reverence.”
- D. “If there is no reverence, there is no wisdom.”
- III E. “If there is no understanding, there is no knowledge.”
- F. “If there is no knowledge, there is no understanding.”
- IV G. “If there is no sustenance, there is no Torah learning.”
- H. “If there is no Torah learning, there is no sustenance.”
- I I. He would say, “Anyone whose wisdom is greater than his deeds – to what is he to be likened? To a tree with abundant foliage, but few roots.”
- J. “When the winds come, they will uproot it and blow it down.”
  - K. “as it is said, *He shall be like a tamarisk in the desert and shall not see when good comes but shall inhabit the parched places in the wilderness (Jer 17:6).*”
- II L. “But anyone whose deeds are greater than his wisdom – to what is he to be likened? To a tree with abundant foliage, but few roots.”
- M. “For even if all the winds in the world were to come and blast at it, they will not move it from its place,”
  - N. “as it is said, *He shall be as a tree planted by the waters, and that spreads out its roots by the river, and shall not fear when heat comes, and his leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit (Jer 17:8).*”
- 3:18 A. R. Eleazar Hisma says, “The laws of bird offerings and the beginning of a woman’s menstruation period – the are indeed the essentials of the Torah.”
- B. “Calculations of the equinoxes and reckoning the numerical value of letters are the savories of wisdom.”
- 4:1 I A. Ben Zoma says, “Who is a sage? He who learns from everybody,”
- B. “as it is said, *From all my teachers I have gotten understanding (Psa 119:99).*”
- II C. “Who is strong? He who overcomes his desire,”
- D. “as it is said, He who is slow to anger is better than the mighty, and he who rules his spirit then he who takes a city (Pro 16:32).

- III E. “Who is rich? He who is happy in what he has,”  
 F. “as it is said, *When you eat the labor of your hands, happy will you be, and it will go well with you* (Psa 128:2).  
 G. (“*Happy will you be* – in this world, *and it will go well with you* – in the world to come.”)
- IV H. “Who is honored? He who honors everybody,”  
 I. “as it is said, *For those who honor me I shall honor, and they who despise me will be treated as of no account* (I Sam 2:30).”
- 4:2 A. Ben Azzai says, “Run after the most minor religious duty as after the most important, and flee from transgression.”  
 B. “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another.”  
 C. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”
- 4:3 A. He would say, “Do not despise anybody and do not treat anything as unlikely.”  
 B. “For you have no one who does not have his time, and you have nothing which does not have its place.”
- 4:4 A. R. Levitas of Yabneh says, “Be exceedingly humble, for the hope of humanity is the worm.”  
 B. R. Yohanan b. Beroqah says, “Whoever secretly treats the Name of Heaven as profane publicly pays the price.”  
 C. “All the same are the one who does so inadvertently and the one who does so deliberately, when it comes to treating the name of Heaven as profane.”
- 4:5 A. R. Ishmael, his son, says, “He who learns so as to teach – they give him a chance to learn and to teach.”  
 B. “He who learns so as to carry out his teachings – they give him a chance to learn, to teach, to keep, and to do.”  
 C. R. Sadoq says, “Do not make [Torah teachings] a crown with which to glorify yourself or a spade with which to dig.”  
 D. (So did Hillel say [M. 1:13], “He who uses the crown perishes.”)  
 E. “Thus have you learned: Whoever derives worldly benefit from teachings of Torah takes his life out of this world.”
- 4:6 A. R. Yose says, “Whoever honors the Torah himself is honored by people.”  
 B. “And whoever disgraces the Torah himself is disgraced by people.”
- 4:7 A. R. Ishmael, his son, says, “He who avoids serving as a judge breaks off the power of enmity, robbery, and false swearing.”  
 B. “And he who is arrogant about making decisions is a fool, evil, and prideful.”

- 4:8 A. He would say, "Do not serve as a judge by yourself, for there is only One who serves as a judge all alone."  
 B. "And do not say, 'Accept my opinion.'"  
 C. "For they have the choice in that matter, not you."
- 4:9 A. R. Yonatan says, "Whoever keeps the Torah when poor will in the end keep it in wealth."  
 B. "And whoever treats the Torah as nothing when he is wealthy in the end will treat it as nothing in poverty."
- 4:10 A. R. Meir says, "Keep your business to a minimum and make [your] business Torah."  
 B. "And be humble before everybody."  
 C. "And if you treat the Torah as nothing, you will have many treating you as nothing."  
 D. "And if you have labored in Torah, [God] has a great reward to give you."
- 4:11 A. R. Eliezer b. Jacob says, "He who does even a single religious duty gets himself a good advocate."  
 B. "He who does even a single transgression gets himself a prosecutor."  
 C. "Penitence and good deeds are like a shield against punishment."  
 D. R. Yohanan Hassandelar says, "Any gathering which is for the sake of Heaven is going to endure.  
 E. "And any which is not for the sake of Heaven is not going to endure."
- 4:12 A. R. Eleazar b. Shammua says, "The honor owing to your disciple should be as precious to you as yours."  
 B. "And the honor owing to your fellow should be like the reverence owing to your master."  
 C. "And the reverence owing to your master should be like the awe owing to Heaven."
- 4:13 A. R. Judah says, "Be meticulous about learning,"  
 B. "for error in learning leads to deliberate violation [of the Torah]."  
 C. R. Simeon says, "There are three crowns: the crown of Torah, the crown of priesthood, and the crown of sovereignty."  
 D. "But the crown of a good name is best of them all."
- 4:14 A. R. Nehorai says, "Go into exile to a place of Torah, and do not suppose that it will come to you."  
 B. "For your fellow disciples will make it solid in your hand."  
 C. "And on your own understanding do not rely."
- 4:15 A. R. Yannai says, "We do not have in hand [an explanation] either for the prosperity of the wicked or for the suffering of the righteous."  
 B. R. Matya b. Harash says, "Greet everybody first,"  
 C. and be a tail to lions."  
 D. But do not be a head of foxes."

- 4:16 A. R. Jacob says, “This world is like an antechamber before the world to come.”  
 B. “Get ready in the antechamber, so you can go into the great hall.”
- 4:17 A. He would say, “Better is a single moment spent in penitence and good deeds in this world than the whole of the world to come.”  
 B. “And better is a single moment of inner peace in the world to come than the whole of a lifetime spent in this world.”
- 4:18 A. R. Simeon b. Eleazar says, “(1) Do not try to make amends with your fellow when he is angry,”  
 B. “(2) or comfort him when the corpse of his beloved is lying before him,”  
 C. “(3) or seek to find absolution for him at the moment at which he takes a vow,”  
 D. “(4) or attempt to see him when he is humiliated.”
- 4:19 A. Samuel the Small says, “*Rejoice not when your enemy falls, and let not your heart be glad when he is overthrown, lest the Lord see it and it displease him, and he turn away his wrath from him (Pro 24:17).*”
- 4:20 A. Elisha b. Abuyah says, “He who learns when a child – what is he like? Ink put down on a clean piece of paper.  
 B. “And he who learns when an old man – what is he like? Ink put down on a paper full of erasures.  
 C. R. Yose b. R. Judah of Kefar Habbabli says, “He who learns from children – what is he like? One who eat sour grapes and drinks fresh wine.”  
 D. “And he who learns from old men – what is he like? He who eats ripe grapes and drinks vintage wine.”  
 E. Rabbi says, “Do not look at the bottle but at what is in it.”  
 F. “You can have a new bottle full of old wine, and an old bottle which has not got even new wine.”
- 4:21 A. R. Eliezer Haqqappar says, “Jealousy, lust, and ambition drive a person out of this world.”
- 4:22 A. He would say, “Those who are born are [destined] to die, and those who die are [destined] for resurrection.”  
 B. “And the living are [destined] to be judged –”  
 C. “so as to know, to make know, and to confirm that (1) he is God,  
 D. “(2) he is the one who forms,”  
 E. “(3) he is the one who creates,”  
 F. “(4) he is the one who understands,”  
 G. “(5) he is the one who judges,”  
 H. “(6) he is the one who gives evidence,”  
 I. “(7) he is the one who brings suit,”

- J. “(8) and he is the one who is going to make the ultimate judgment,”
  - K. “Blessed be he, for before him are not (1) guile, (2) forgetfulness, (3) respect for persons, (4) bribe taking,”
  - L. “for everything is his.”
  - M. “And know that everything is subject to reckoning.”
  - N. “And do not let your evil impulse persuade you that Sheol is a place of refuge for you.”
  - O. “For (1) despite your wishes were you formed, (2) despite your wishes were you born, (3) despite your wishes do you live, (4) despite your wishes do you die, and (5) despite your wishes are you going to give a full accounting before the King of kings of kings, the Holy One, blessed be he.”
- 5:1 I
- A. By ten acts of speech was the world made.
  - B. And what does Scripture mean [by having God say *say* ten times]? And is it not so that with a single act of speech [the world] could have been brought into being?
  - C. But it is to exact punishment from the wicked, who destroy a world which was created through ten acts of speech,
  - D. and to secure a good reward for the righteous, who sustain a world which was created through ten acts of speech.
- 5:2 II
- A. There are ten generations from Adam to Noah, to show you how long-suffering is [God].
  - B. For all those generations went along spiting him until he brought the water of the flood upon them.
- III
- C. There are ten generation from Noah to Abraham, to show you how long-suffering is [God].
  - D. For all those generations went along spiting him, until Abraham came along and took the reward which had been meant for all of them.
- 5:3 IV
- A. Ten trials were inflicted upon Abraham, our father, may he rest in peace, and he withstood all of them,
  - B. to show you how great is His love for Abraham, our father, may he rest in peace.
- 5:4 V
- A. Ten wonders were done for our fathers in Egypt, and ten at the Sea.
- VI
- B. Ten blows did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea.
- VII
- C. Ten trials did our fathers inflict upon the Omnipresent, blessed be he, in the Wilderness,
  - D. as it is said, *Yet they have tempted me these ten times and have not listened to my voice* (Num 14:22).

5:5 VIIIA. Ten wonders were done for our fathers in the Temple:

- B. (1) A woman never miscarried on account of the stench of the meat of Holy Things.
- (2) And the meat of the Holy Things never turned rotten.
- (3) A fly never made an appearance in the slaughterhouse.
- (4) A high priest never suffered a nocturnal emission on the eve of the Day of Atonement.
- (5) The rain never quenched the fire on the altar.
- (6) No wind ever blew away the pillar of smoke.
- (7) An invalidating factor never affected the *omer*, the Two Loaves, or the Show Bread.
- (8) When the people are standing, they are jammed together. When they go down and prostrate themselves, they have plenty of room.
- (9) A snake and a scorpion never bit anybody in Jerusalem.
- (10) And no one ever said to his fellow, "*The place is too crowded for me* (Isa 49:20) to stay in Jerusalem."

5:6 IX A. Ten things were created on the eve of the Sabbath [Friday] at twilight, and these are they:

- B. (1) the mouth of the earth [Num 16:32];
- (2) the mouth of the well [Num 21:16-18];
- (3) the mouth of the ass [Num 22:28];
- (4) the rainbow [Gen 9:13];
- (5) the manna [Exo 16:15];
- (6) the rod [Exo 4:17];
- (7) the Shamir;
- (8) letters,
- (9) writing,
- (10) and the tables of stone [of the ten commandments, Exo 32:15f.].
- C. And some say, "Also the destroyers, the grave of Moses, and the tamarisk of Abraham, our father."
- D. And some say, "Also: the tongs made with tongs [with which the first tongs were made]."

5:7 A. There are seven traits to an unformed clod, and seven to a sage.

- B. (1) A sage does not speak before someone greater than he in wisdom.
- C. (2) And he does not interrupt his fellow.
- D. (3) And he is not at a loss for an answer.
- E. (4) He asks a relevant question and answers properly.
- F. (5) And he addresses each matter in its proper sequence, first, then second.

- G. (6) And concerning something he has not heard, he says, “I have not heard the answer.”
  - H. (7) And he concedes the truth [when the other party demonstrates it].
  - I. And the opposite of these traits apply to a clod.
- 5:8
- A. There are seven forms of punishment which come upon the world for seven kinds of transgression.
  - B. (1) [If] some people give tithes and some people do not give tithes, there is a famine from drought.
  - C. So some people are hungry and some have enough.
  - D. (2) [If] everyone decided not to tithe, there is a famine of unrest and drought.
  - E. (3) [If all decided] not to remove dough offering, there is a famine of totality.
  - F. (4) Pestilence comes to the world on account of the death penalties which are listed in the Torah but which are not in the hands of the court [to inflict];
  - G. and because of the produce of the Seventh Year [which people buy and sell].
  - H. (5) A sword comes into the world because of the delaying of justice and perversion of justice, and because of those who teach the Torah not in accord with the law.
- 5:9
- A. (6) A plague of wild animals comes into the world because of vain oaths and desecration of the Divine Name.
  - B. (7) Exile come into the world because of those who worship idols, because of fornication, and because of bloodshed,
  - C. and because of the neglect of the release of the Land [in the year of release].
  - D. At four turnings in the years pestilence increases: in the Fourth Year, in the Seventh Year, in the year after the Seventh Year, and at the end of the Festival [of Tabernacles] every year:
  - E. (1) in the Fourth Year, because of the poor man’s tithe of the Third Year [which people have neglected to hand over to the poor];
  - F. (2) in the Seventh Year, because of the poor man’s tithe of the Sixth Year;
  - G. (3) in the year after the Seventh Year, because of the dealing in produce of the Seventh Year;
  - H. (4) and at the end of the Festival every year, because of the thievery of the dues [gleanings and the like] owing to the poor [not left for them in the antecedent harvest].
- 5:10 I
- A. There are four sorts of people.
  - B. (1) He who says, “What’s mine is mine and what’s yours is yours” – this is the average sort.
  - C. (And some say, “This is the sort of Sodom.”)
  - D. (2) “What’s mine is yours and what’s yours is mine” – this is a boor.

- E. (3) “What’s mine is yours and what’s yours is yours” – this is a truly pious man.  
 F. (4) “What’s mine is mine and what’s yours in mine” – this is a truly wicked man.
- 5:11 II A. There are four sorts of personality:  
 B. (1) easily angered, easily calmed – he loses what he gains;  
 C. (2) hard to anger, hard to calm – he loses what he gains;  
 D. (3) hard to anger and easy to calm – a truly pious man;  
 E. (4) easy to anger and hard to calm – a truly wicked man.
- 5:11 III A. There are four types of disciples:  
 B. (1) quick to grasp, quick to forget – he loses what he gains;  
 C. (2) slow to grasp, slow to forget – what he loses he gains;  
 D. (3) quick to grasp, slow to forget – a sage;  
 E. (4) slow to grasp, quick to forget – a bad lot indeed.
- 5:13 IV A. There are four traits among people who give charity:  
 B. (1) he who wants to give but does not want others to give – he begrudges what belongs to others;  
 C. (2) he wants others to give, but he does not want to give – he begrudges what belongs to himself;  
 D. (3) he will give and he wants others to give – he is truly pious;  
 E. (4) he will not give and does not want others to give – he is truly wicked.
- 5:14 V A. There are four sorts among those who go to the study house:  
 B. He who goes but does not carry out [what he learns] – he has at least the reward for the going.  
 C. He who practices but does not go [to study] – he has at least the reward for the doing.  
 D. He who both goes and practices – he is truly pious.  
 E. He who neither goes nor practices – he is truly wicked.
- 5:15 A. There are four traits among those who sit before the sages:  
 B. a sponge, a funnel, a strainer, and a sifter.  
 C. a sponge – because he sponges everything up;  
 D. a funnel – because he takes in on one side and lets out on the other;  
 E. a strainer – for he lets out the wine and keeps in the lees;  
 F. and a sifter– for he lets out the flour and keeps in the finest flour.
- 5:16 I A. [In] any loving relationship which depends upon something, [when] that thing is gone, the love is gone.  
 B. But any which does not depend upon something will never come to an end.  
 C. What is a loving relationship which depends upon something? That is the love of Amnon and Tamar (II Sam 13:15).



- D. And one which does not depend upon something? That is the love of David and Jonathan.
- 5:17 II A. Any dispute which is for the sake of Heaven will in the end yield results, and any which is not for the sake of Heaven will in the end not yield results.
- B. What is a dispute for the sake of Heaven? This is the sort of dispute between Hillel and Shammai.
- C. And what is one which is not for the sake of Heaven? It is the dispute of Korach and all his party.
- 5:18 III A. He who brings merit to the community never causes sin.
- B. And he who causes the community to sin – they never give him a sufficient chance to attain penitence.
- C. Moses attained merit and bestowed merit on the community.
- D. So the merit of the community is assigned to his [credit],
- E. as it is said, *He executed the justice of the Lord and his judgments with Israel* (Deu 33:21).
- F. Jeroboam sinned and caused the community to sin.
- G. So the sin of the community is assigned to his [debit],
- H. as it is said, *For the sins of Jeroboam which he committed and wherewith he made Israel to sin* (I Kings 15:30).
- 5:19 A. Anyone in whom are these traits is one of the disciples of Abraham, our father;
- B. but [if he bears] three other traits, he is one of the disciples of Balaam, the wicked:
- C. (1) a generous spirit, (2) a modest mien, and (3) a humble soul – he is one of the disciples of Abraham, our father.
- D. (1) a grudging spirit, (2) an arrogant mien, and (3) a humble soul – he is one of the disciples of Balaam, the wicked.
- E. What is the difference between the disciples of Abraham our father and the disciples of Balaam the wicked?
- F. The disciples of Abraham our father enjoy the benefit [of their learning] in this world and yet inherit the world to come, as it is said, *That I may cause those who love me to inherit substance, and so that I may fill their treasures* (Pro 8:21).
- G. The disciples of Balaam the wicked inherit Gehenna and go down to the Pit of Destruction, as it is said, *But you, O God, shall bring them down into the pit of destruction; bloodthirsty and deceitful men shall not live out half their days* (Psa 55:24).
- 5:20 A. Judah b. Tema says, “Be strong as a leopard, fast as an eagle, fleet as a gazelle, and brave as a lion, to carry out the will of your Father who is in heaven.”

- B. He would say, “The shameless go to Gehenna, and the diffident to the garden of Eden.”
  - C. “May it be found pleasing before you, O Lord our God, that you rebuild your city quickly in our day and set our portion in your Torah.”
- 5:21
- A. He would say “(1) At five to Scripture, (2) ten to Mishnah, (3) thirteen to religious duties, (4) fifteen to Talmud, (5) eighteen to the wedding canopy, (6) twenty to responsibility for providing for a family, (7) thirty to fullness of strength, (8) forty to understanding, (9) fifty to counsel, (10) sixty to old age, (11) seventy to ripe old age, (12) eighty to remarkable strength, (13) ninety to a bowed back, and (14) at a hundred – he is like a corpse who has already passed and gone from this world.”
- 5:22
- A. Ben Bag Bag says [in Aramaic], “Turn it over and over because everything is in it.”
  - B. “And reflect upon it and grow old and worn in it and do not leave it,”
  - C. [in Hebrew], “for you have no better lot than that.”
- 5:23
- A. Ben He He says, “In accord with the effort is the reward.”