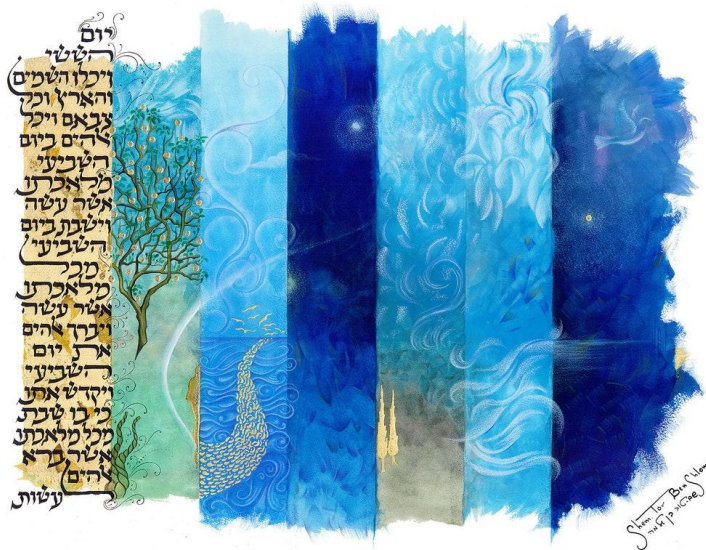


Choosing and Using Primary Texts Webinar
Session One –

1) Breishit (Creation) Shemtov Ben Shlomo (Contemporary)



Questions for Reflection:

- What does this work of art teach your about Shabbat?
- How is Text being used in this work?
- When and how would you use this with your students?

2) Genesis 2:1-3

- 1) The heaven and the earth were finished, and all their array.
- 2) On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done.
- 3) And God blessed the seventh day and declared it holy—having ceased on it from all the work of creation that God had done.

בראשית ב: א-ג

וַיִּכְלֹוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:
 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
 וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
 אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-
 בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Questions for Reflection:

- What words or ideas do you notice here? What does this text make you wonder about?
- What does this text teach you about Shabbat?
- Would you use this text with your students? If so, when and how?

<p>3) Exodus 31:16 – 17 The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel. For in six days God made heaven and earth, and on the seventh day [God] ceased from work and was refreshed.</p>	<p style="text-align: center;">שמות לא: טז – יז</p> <p>וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתוֹת הוּא לְעֵלְמָם כִּי־עָשִׂיתָ יָמִים עֲשֵׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ:</p>
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Questions for Reflection:

- What words or ideas do you notice here? What does this text make you wonder about?
- What does this text teach you about Shabbat that is different from source #2?
- Would you use this text with your students? If so, when and how?

<p>4) Babylonian Talmud Tractate Baitza 16a (C 550 C.E.) As Rabbi Shimon ben Lakish said: The Holy Blessed One gives a person an additional soul on Shabbat eve, and at the conclusion of Shabbat removes it from him, as it is stated: “He ceased from work and was refreshed [vayinafash]” (Exodus 31:17). Since he ceased from work, (and now Shabbat has concluded and his additional soul is removed from him), woe [vai] for the soul [nefesh] that is lost.</p>	<p style="text-align: center;">תלמוד בבלי מסכת ביצה דף טז עמוד א</p> <p>דאמר רבי שמעון בן לקיש: נשמה יתירה נותן הקדוש ברוך הוא באדם ערב שבת, ולמוצאי שבת נוטלין אותה הימנו, שנאמר+ שמות לא +שבת וינפש, כיון ששבת ווי אבדה נפש .</p>
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Questions for Reflection:

- What does this text teach you about Shabbat?
- What does it teach you about the human experience of Shabbat?
- Would you use this text with your students? If so, when and how?

<p>5) Rabbi Abraham Joshua Heschel, The Sabbath (Modern) One of the most distinguished words in the Bible is the word <i>kadosh</i>, holy; a word which more than any other is representative of the mystery and majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar? It is, indeed, a unique occasion at which the distinguished word <i>kadosh</i> is used for the first time: in the Book of Genesis at the end of the story of creation. How extremely significant is the fact that it is applied to time: “And God blessed the seventh day and made it holy.”</p>

Questions for Reflection:

- What does this text teach you about the uniqueness of Shabbat?
- Would you use this text with your students? If so, when and how?