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THE NEWSLETTER OF THE SOCIETY FOR BIBLICAL STUDIES

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Pilgrimage Reflection

The Rev. Darren Morgan

Many of our churches sing *We Gather Together* during our Thanksgiving worship services. It reminds us not only to ask for God's blessing in this season of harvest, but also to ask God's presence as we gather with family and friends around our holiday tables. While there is much to be thankful for, we sometimes overlook and take for granted the many freedoms we enjoy as Americans. Experiencing a culture outside our own helps us to recognize the immense freedoms we experience on a daily basis.

I led a pilgrimage to the Holy Land a few weeks before Thanksgiving. We journeyed to a known yet unknown land. Many were seeking a spiritual

encounter with the Holy in the place that plays such a prominent role in Christian faith. For me, it was a personal experience of the Holy in *the people* we met along the way. During this trip, I gained most, not from the historical/religious sites we visited, but from the personal conversations we had with those who live in the region.

This was my second journey to the Holy Land. As a first time pilgrim to the holy sites, I would describe my experience as being "lost in wonder, love and praise," to borrow a phrase from *Love divine All Love's Excelling*. On this second journey, I was more attuned to the contemporary issues that the people of this land face on a daily basis. My reflection this Thanksgiving week is to be thankful not only for all the blessings in my life, but also for the people I met during this recent

visit to the Holy Land.

We were able to visit with Shay Davidovich, a former Israeli soldier who had served in Hebron and is currently a member of *Breaking the Silence*. *Breaking the Silence* is an Israeli organization made up of IDF veterans who object to Israel's presence in the West Bank and is dedicated to educating Israelis about what that presence means. We met with Hagi Ben-Artzi, an Israeli Army officer and a professor of Jewish studies at Bar-Ilan University. Dr. Ben-Artzi spoke about Israel's return to its homeland as a fulfillment of the promise of God. He stated that the basis for Israel's existence comes from the Bible and that the will of God is stronger than any leader or power, including the United States. He believes that the establishment of the State of Israel

(Continued on page 4)

Glory in Galilee Easter 2015

The Rev. Peter J Miano

Scripture Lesson:

Epistle: 1 Corinthians 15: 51-58
Gospel: Mark 16: 1-8

For a guy who spent time as he did in Massachusetts, it is hard to believe that Henry David Thoreau once said, "Springtime is an exercise in immortality." I would say this infant springtime is more an exercise in frustration than in immortality. The signs of new life are few and fleeting. The temperatures are still dipping well below freezing. The crocuses are finally

peaking through the frozen earth, but they seem reluctant to do so and the ponds are still frozen. Winter is slow to loosen its icy grip. And even though we know that the thunderous beauty of Spring is just around the corner, the corner still seems way down the block. Where are nature's reminders of new life? And, while we are thinking of it, where do we see the signs of Easter promise in this world seemingly stuck in Good Friday gloom?

For far too many, the proof of the inevitability of Easter resurrection is as hard to find as the signs of this waxing young season are here in Massachusetts. Many remain unconvinced, mired in doubt and

cynicism, caught in a slack tide of faith, wanting and waiting for some convincing sign, some proof that Christ's victory over death is more than some pious fiction.

But the search for signs leads many in the wrong direction. The other day, I happened to find a decorated (and petrified) Easter egg tucked away in a drawer. No one found it last Easter, because they didn't look in the right place. Just the same, on the first Easter Sunday, those who went to the tomb of Jesus did not find what they were looking for. They, too, were looking in the wrong place.

(Continued on page 4)

An Occupying Regime is Neither Democratic nor Jewish

Yehuda Shaul

Sheldon Adelson recently implied that Israel does not need to be a democracy, pointing out that there is no mention of the term in the Bible and that "God did not talk about Israel remaining democratic."

While democracy is not an imperative feature of Israel for Adelson, Judaism is. To understand his vision of the Jewish state's character, there is no need to activate one's imagination or search in far away places. It is enough to visit Hebron. The importance of the city in Jewish history is undeniable. It is where, according to belief, the patriarchs are buried; where Abraham settled when he reached the Land of Israel, and where King David was crowned. For that reason, Hebron is the place where Israel's character as a Jewish state should be examined, specifically where the meaning of Israel's Jewish identity manifests daily.

Two weeks ago, we read the Chayei Sarah Torah portion, which describes Abraham's purchase of the Tomb of the Patriarchs. In the last few decades, this Sabbath has attracted hundreds of Jewish citizens to visit the settlements and pray at the Tomb. On these days of religious significance, Israeli presence in Hebron – both settlers and soldiers – increases.

This is not to say that their presence

is minimal the rest of the year. Around 850 settlers live in the area of Hebron that is under full Israeli military control (h2). They are Israeli citizens living among tens of thousands of Palestinian residents of the city who are not citizens. In the last two decades, the area, once a busy urban center that spans the Tomb of the Patriarchs, the Old City and what was once a bustling market, has become a ghost town.

This change is the direct result of consistent military presence in the area, a routine of settler violence against Palestinians, and probably more than anything else, the strict policy of segregation enforced by the IDF in areas under its control. This policy, that includes restrictions on freedom of movement on certain streets for Palestinians both on foot and by car, began as a result of the massacre of 29 Palestinians executed by Baruch Goldstein in February, 1994 in the Tomb of the Patriarchs. This situation has led 77 percent of businesses to shut down, and about half of the Palestinian population of downtown Hebron has left.

On days like Shabbat Chayei Sarah, the routine violations of Palestinian freedoms and security in Hebron are intensified. During the first years of the Second Intifada, when I was a soldier and commander in Hebron, we would impose a curfew on the Palestinians – which meant they were prohibited from leaving their homes and walking the streets; and more IDF patrols were deployed in the Old City. Patrols are a daily occurrence

(Continued on page 5)

What is Jewish about imposing a military regime on a defenseless civilian population? Does an occupying repressive regime deserve to be called Jewish ?

The Society for Biblical Studies is a non-profit (IRC 501c3) organization. Our mission is to reform biblical scholarship by making it accessible, relevant and useful to the broader Church; to redeem the tradition of pilgrimage from commercial tourism; and to renew the mission of the church. We design and deliver journeys of contextual study of the Bible in the lands of the Bible. We are ecumenical, interfaith and inclusive. We invite you to participate in a ministry of reconciliation, to reach out across geographical, religious, ethnic, and cultural boundaries. We are dedicated to socially responsible travel.

Glory in Galilee, *cont'd*

(Continued from page 4)

place where deeds are more important than creeds. It is wherever the people of God find the power of God. What does it mean for us? It means that there really is no Easter unless love is acted out in life. Everyday. Wherever we find ourselves. It means that we find proof of the risen Lord wherever a helping hand finds the hurting heart.

You want a sign that Christ is alive and loose in this world? Don't go crawling around any empty tomb. Instead, look to those whose faith exercises their muscles and not only their mouths. The resurrection is real only if it is real in us, demonstrated in our lives, in our willingness, day by day, to replace lies with truth, to answer hate with love, to shake off the dust of guilt and take on responsibility.

Christ was raised for one reason and one reason only—that we might rise with him. Jesus' resurrection removed the fear of death so that we might not ever fear life! As Jesus said, "I came that they might have life and have it abundantly." (Jn. 10: 10) This is the meaning of the young man's cryptic remark, "You will see him in Galilee." Not in the gloom of the tomb, but in the light of day. Not in the repose of the sanctuary, but in the response to life's everyday challenges.

What is it about Easter morning that sets the bells pealing, the trumpets sounding, and the alleluias cascading around the world? It is not one man's victory of life over death. It is not that once upon a time God's power was enough to raise one man to new life. It is that every day, men and women rise to face the challenges of daily life even against all the odds. It is that over and over again, love proves itself to be more powerful than hate, hope more powerful than despair. The proof is not in the earthquake or the lightening, not in dazzling signs and wonders, but in those who struggle against

challenges with dignity and determination. It is in those who rise after a fall. It is in those who refuse to give up or give in even in the face of paralyzing hardship. It is in those who rise out of the shadows of grief to new life. We prove Christ's resurrection by living our own.

The Easter truth is that love can be nailed to the cross and even buried in a grave, but it cannot be kept there. Why do I believe it? Why do I join the Easter chorus year after year? Not because of reports of dramatic signs and miraculous wonders, not even because of the Gospel testimony to an empty tomb. Rather, because in my

stand death as going forth into full life. Where is the glory of the Lord? The glory is in Galilee. The glory of the Lord is a human being fully alive.

The resurrection is real only if it is real in us, demonstrated in our lives, in our willingness, day by day, to replace lies with truth, to answer hate with love, to shake off the dust of guilt and take on responsibility.

own life, in my own personal Galilee of trial and loss, I have experienced for myself the inevitable triumph of life over death, of hope over desperation, of love over hate, of forgiveness over guilt.

This is all the excuse I need to celebrate. God has done God's part. Resurrection has overcome crucifixion. Forgiveness has replaced guilt and sin. Death is not the end, but the beginning. It is not a wall, but a door. It is a horizon—the limit of our sight, but not of our lives. Where is the sign of the resurrection? It is in those who live life to its fullest, in those who live as though death is no fear and in those who under-

Archaeology and Zionism, *cont'd.*

(Continued from page 5)

iar notion. Finally, National Revival describes a time during which the people of the Jewish nation will cease to be dispersed and exist as a glorious nation once again united in the land of the original Israelite kingdom. The kind of three part narrative described by Zerubavel serves as a reliable medium through which the Zionist movement can shape collective national sentiment. Primarily, the narrative serves the purpose of generating and strengthen the support of pro-national opinion throughout the Jewish community. Additionally, contrasting the period of Exile against the period of Antiquity highlights the issues that Exile poses on the Jewish nation. Moreover, by equating the period of National Revival with the glory of Antiquity the collective Jewish body is taught to desire the nation's return to greatness and strive for unification and return to Palestine.

In order to validate the narrative, the Zionist movement has relied heavily on focusing on particular historical events and archeological sites. The value of historical accounts, stories, and sites should not go overlooked. Such elements serve an array of functions spanning from providing tangible evidence to support ancient ties to the land, to modeling ideal nationalistic behavior, or marking the transition periods between the three main eras central to the Zionist narrative. In particular, an examination of sites such as Masada and Tel-Hai can expose the extent of the function and importance of historic events and sites in the Zionist narrative.

Regarded as one of the most significant archeological sites in Israel today, Masada is all that remains of the last defensive position of the Jewish rebels during the Jewish revolt of the first century A.D. Although the first professional Israeli excavation of the site only began in the mid part of the twentieth century, Masada has been an attractive destination for Zionist enthusiasts since its discovery one hundred years prior. The allure

of Masada lies not only in the beauty of the landscape that surrounds it but more so in the story behind the 2,000 year old ruins. The one and only account by the historian Josephus tells a story of the Sicarii and their last stand against the Roman army. The year was seventy three A.D., three years after the fall of Jerusalem and the destruction of the Second Temple, and with the Jewish revolt proving its self to have failed the Sicarii were the last of the rebels remaining. As the story goes, after the Romans had breached the first wall effectively sealing the fate of the defending Sicarii, their leader decided that it would be better for them to commit suicide than to fall to the Romans. The choice of the Sicarii and the story of Masada has been adapted and selected by Zionist historians to provide a model of ancient Hebrew values as well as the ideals of the modern Zionist movement. Furthermore, as Zerubavel points out Masada provides an event which "[forges] a sense of historical continuity between the modern-day Zionist National Revival and Antiquity, when Jews lived in their own homeland, and to heighten their divergence from Exile." (68). Thus, the historical event is significant on several levels in that it provides both an ideal representation of the past as well as a model for more immediate Zionist values, while also marking a key transitioning point in the history of the Zionist narrative between Antiquity and Exile.

Tel-Hai, like Masada, is also understood to be an important site to the Zionist narrative. Today, Tel-Hai is an enshrined settlement in the northern Galilee area and unlike Masada, its roots extend only as far back as about 1920, the year in which the settlement was attacked by Arab militia. During that time the area was under control of a French mandate which the local Arab population strongly opposed. The Jewish settlers in the region maintained neutrality during confrontations between the French and the Arab militias. However, one day after a series of mis-

communications Tel-Hai came under attack from an Arab Militia of about 150 strong. In the course of defending their settlement 8 settlers were killed, including one well known military hero Yosef Trumpeldor. As the story goes, after the battle was over and just before passing on Trumpeldor uttered the phrase "never mind, it is worth dying for the country." a statement that has since become a famous patriotic declaration in Israeli society. As in the case of Masada, the story of Tel-Hai provides an model for ideal patriotism and virtues such as commitment to settling and defending at all costs. Further, Tel-Hai presented the Zionist movement with an admirable hero, Yosef Trumpeldor, and "provided Israeli society with a myth of origin, a point in time that symbolized the rebirth of the nation and the beginning of a new era." (Zerubavel, 43.) Today, Tel-Hai remains a tangible piece of evidence that supports the Zionist narrative, promotes nationalist values, and signifies the Jewish nations entrance into a period of National Revival.

Combined, Masada and Tel-Hai provide invaluable substance to the Zionist narrative and selective history. The cites remain as a reminder of stories and events that both model ideal Zionist values while also signifying important stages in Jewish history. The narrative that sites such as these support remains central to the success of the Zionist movement. In his book *The Israel-Palestine Conflict One Hundred Years of War*, James Gelvin suggests that "nationalism converts sentiments into politics." (6) If his statement is understood to be true it then can easily be said that, thanks to cites such Masada and Tel-Hai and the narrative they promote, Zionism has proven its self to be an example of the incredible effect of nationalism in action.

The Devil Made Me Do It?

Luke 4:1-13 and Romans 10:8-13
Sermon - Feb. 22, 2015

The Rev. Herbert B. Taylor

Mark Twain once wrote, "The only real way to be rid of temptation is to give into it." Of course, it doesn't end there. All of us who have used this tactic to get rid of some temptation find out that the next temptation slides in right behind it. At the end of the well-known story in Luke of the three temptations of Jesus, we heard that "after finishing all this tempting, the Devil left until an opportune time." Well, where temptation is concerned, it seems for us the opportune time is always what ever time we are in at the moment.

Those of us of a certain age know that the comedian, Flip Wilson, had a character that always used to say, "The Devil Made me do it!" If that is the case for us that devil seems to be a busy guy - or just maybe we should look more closely at who really is responsible for what we do. There is little question that temptation surrounds us everywhere and we are pretty good at succumbing to all different types of temptation, but on this first Sunday of Lent, as the gospel lessons focus on Jesus' experience in the wilderness, when he is tempted by the devil, I want to focus on just one area of temptation - one of the areas of temptation that the Devil presents to Jesus. The second temptation - the one when the devil offers Jesus authority over all the kingdoms of the world if he will worship him. This is surely a test of Jesus' ego. And for our culture today, filled with people who let their ego get the best of them, this temptation to be powerful hits especially close to home. The yearning for independence and self-importance confuses us into somehow liking the idea that, inherently, we are better than someone else. It's a temptation that we as humans fall to over and over again. The temptation to stand with the powerful and to let the weak fend for themselves is Darwin's survival of the

fittest at its best.

This temptation breeds intolerance. In its simplest forms it leads to people not including others in groups, making comments about people, or simply ignoring them - awful things in their own right - but unfortunately it doesn't stop there - this type of intolerance often leads to outright hatred and violence. I am reminded of the time Sarah and I went to the U.S. Holocaust Memorial Museum in Washington DC. That museum is a powerful, moving statement to how evil we as human beings can be to one another. A systematic killing of all deemed inferior - Jews, the physically or mentally disabled, homosexuals, gypsies... The message of the museum, repeated over and over again, is a cry out for people to remember what happened. To remember the people who died, the children who died, because of intolerance for that which was different, because of hatred of others.

Some people don't want to be confronted by this museum. The Holocaust was such an awful thing that they don't want to go. But, we must remember what we as humans are capable of, because one of the most disturbing things about the Holocaust is the millions of people, the countries, even our own in the beginning, that allowed such atrocities to occur for so long. The amazing book entitled *Night* by Elie Wiessel reminds us through his own experiences of the horror of the Holocaust. Originally it was published in Yiddish under the title *And the world was silent*. In corporate ways, just like individual ways, we often don't want to get involved. That type of tolerance for intolerance worries me today. I hear it from political leaders, from religious leaders, and from everyday people. Its not the Devil who makes us do it. It is we and when we act this way it is opposite of who Jesus was and is and calls us to live.

Maybe like the tears shed at the Holocaust museum, each night as we lie in bed we need to shed tears for the actions we, or the groups we are a

part of, have taken that day, to breed hatred for that which is different. Maybe this form of confession, something we Protestants are not very good at, is needed for healing to begin, to start us on the road to reconciliation and to love, to recognize those things that allow us to act so devilish, to look at ourselves and question how such hatefulness, such anger can come to live within us.

Paul said, "For there is no distinction between Jew and Greek; the same lord is lord of all. (Romans 10:12). Remember that Jesus' name means "God will deliver, heal, save," and that salvation is God's doing. Even Jesus resists the temptation offered by the Devil to take authority over all by saying only God is God. Let's join Jesus in letting God be God, join Jesus in his quest for tolerance and love for those different than us, whatever way they're different, Jew or Greek, black or white, rich or poor, gay or straight, immigrant or native born, young or old. God calls us to be family -not to search for what we might have over one another, but how we might love one another.

Henri Nouwen wrote "Power offers such an easy substitute for the hard task of love." So true. It is easy to pick out those things about another that is different and to hold them up in another's face and mistrust or even hate them for it. These temptations we face to act this way seem to be like little tests that God puts before us. Tests that measure whether what we do in the hour in church lead us to act in certain ways in the many hours we spend outside of church. Church is only important in how it prepares us to pass the tests we face in life. One of those tests is to be as humble as Jesus was to accept and welcome all into God's family, to stand with the powerless, the broken, the outcast just as Jesus did and welcome them and begin the hard task of love

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Pilgrimage Reflection- *cont'd*

(Continued from page 1)

is a Diving process and that to resist this process is to go against God's will. We also met with an Israeli journalist and peace activist, Lydia Aisenberg, who lives on a kibbutz in Galilee and works for an joint Israeli Arab & Jewish peace center called Givat Haviva. Lydia describes herself as a Zionist. Givat Haviva is an organization whose mission is based on understanding that building and maintaining a shared society characterized by mutual responsibility, full participation, and equal opportunity among all the citizenry is essential to peaceful, democratic and prosperous development. On a visit to the only brewery in the West Bank, we met with the Khoury family, proud owners of Taybeh Brewing Company, who established the only craft brewery in the Middle East to fulfill their dream of contributing to the Palestinian economy.

I am thankful to the people we met during our pilgrimage who opened my eyes to the current presence of God in this Holy place. In this season of harvest, I am exceedingly thankful for the men and women who journeyed with me to the Holy Land and who shared this experience with me. I am thankful for the witness each carries of what we saw and heard in our time together. Finally, I am thankful for the United Church of Christ which for decades has called for peace between Israelis and Palestinians. As Martin Luther King, Jr. said, "We must learn to live together as brothers or we will perish together as fools."

The Rev. Darren Morgan is Conference Minister for Small Church Development in the Maine Conference of the United Church of Christ. He led a pilgrimage to the Holy Land in November 2014

Glory in Galilee, *cont'd*

(Continued from page 1)

Take careful note that Mark's Gospel-the very first Gospel to tell the Easter story -does not end with bells pealing and choirs singing and trumpets sounding. There is a striking absence of signs and wonders in Mark's report-which, by the way, ends at verse 8, not verse 20-of the first Easter Sunday morning. Forget about trumpets and alleluias and choirs. Unlike other Gospel writers, Mark makes no mention of an earthquake. There is no lightening. There is not even a respectable angel of the Lord standing by. There is only a young man who delivers a cryptic message: "He goes before you into Galilee and that is where you will find him, just as he told you." And nobody got it. There was only fear and amazement. Nobody said a word to anyone.

Yet, as the pre-dawn darkness gave way to the light of day, so the grief stricken women began to see the light of the Easter truth. The darkness of Good Friday had not prevailed. Death did not have the last word and the proof was that they would see the risen Lord for themselves. All they had to do was to go to Galilee.

The search for a sign of Jesus' power and majesty was not a new thing. During his earthly ministry, the people in the crowds pleaded for some authoritative sign. They wanted to be dazzled. But this would-be savior from Galilee just wouldn't deliver. When the Pharisees demanded a sign, Jesus said, "No sign will be given, except the sign of Jonah." (Mt. 12:39) Just so, some people today seek confirmation of faith by waiting for signs that never come.

Where then do we, the Easter people, find proof of the resurrection? Exactly where he said he would be....in the clamor of everyday human life. In Galilee.

So, they are frustrated, looking for proof in the wrong places.

Where then do we, the Easter people, find proof of the resurrection? Where do we meet the resurrected Lord? Exactly where he said he would be. Not on a gilded throne surrounded by cherubim and seraphim. Not in dazzling wonders. Not in the clouds of heaven, but in the clamor of everyday human life. In Galilee. Just as he told you. "Go and tell the others that he goes before you into Galilee. There you will find him, just as he told you."

As the shadows of fear and death gave way to the light of the first Easter morning, the truth slowly dawned. Christ is risen! He is risen, indeed! And all the love and compassion that was betrayed and deserted, scourged and spat upon, beaten, stretched out and nailed mercilessly to a cross on Good Friday, all that goodness and beauty is alive again and with us now. Christ is risen! He is risen, indeed! He is alive and with us and we see him, not in signs and wonders, but in Galilee, just as he said.

Probably, if you are reading this message, you have already been to Galilee. Having been there, though, it is important to remember that for Jesus, Galilee is not a place where he lolled on a boat, basking in the sun, singing praise music. It is not the place where he sipped fresh squeezed orange juice or worried about where he could get souvenirs. For Jesus, Galilee was a place of need. It was where he did the bulk of his healing and teaching ministry. For us, too, Galilee is not necessarily a particular geographical place. Galilee is wherever we meet the challenges of our lives. Galilee is right there in the midst of real human life where people strive and suffer. It is the

(Continued on page 7)

Archaeology and Zionism

Samuel A. Miano

The strength of any national movement is dependent on how well a nation can construct a narrative. As with many similar national movements, the Zionist movement in constructing its narrative has relied heavily on history. More specifically, the movement has relied on shaping and presenting a unique history that supports the narrative and effectively legitimizes the efforts of the movement. There are many subtle themes and nuances that add substance to the Zionist narrative, but it is most important to recognize a few core concepts in order to understand the narrative as a whole.

First, it is important to acknowledge the context in which Zionism was born. The rampant anti-semitism found both in Western and particularly Eastern Europe during the nineteenth and twentieth centuries created an environment that lead to strong sentiments of unity throughout the victimized Jewish community. In hindsight, given such an environment the

highly nationalist reaction which soon became an organized Zionist movement seems to have been almost inevitable. Additionally, because persecution was one of the strongest forces that solidified Jewish national sentiments it appears only natural that the main goal of the national movement would be to solve the issue of persecution and to strengthen the nation as a whole. These motivations play a central role in the formation of the Zionist narrative.

The narrative can be understood as being based on a timeline of collective Jewish history laid out in three parts or periods and attributing sentimental statuses to each of the periods. In her book *Recovered Roots*, Yael Zerubavel labels the first period "Antiquity" the second "Exile" and the third "National Revival". In the Zionist narrative Antiquity describes the period in time when the ancient nation

of Israel flourished, when kings David and Solomon ruled and when the Second Temple of Jerusalem was still intact. The period of Exile is associated with a poor time in Jewish history when

More specifically, the movement has relied on shaping and presenting a unique history that supports the narrative and effectively legitimizes the efforts of the movement.

the Jewish people were dispersed and divided leaving the Jewish nation to become nothing more than an unfamiliar

(Continued on page 6)

An Occupying Regime, *cont'd*.

(Continued from page 2)

in Hebron: Groups of soldiers scanning the city, going into private homes of innocent people (chosen at random) at any time, day and night, and randomly stopping people to "check" them.

The IDF employs these patrols to make its presence known, to show the local population who is in charge and create the feeling that they are constantly persecuted. A feeling that there is no place where they are free of the watchful eye and strong arm of the military. The soldiers currently serving in Hebron act similarly: They also observe the religious days by increasing their presence in the Old City.

Currently Hebron, maybe more than any other place, begs the question: What does it mean to be Jewish in

2014? The city reflects not only Israel's deteriorating democratic ideals, but also the character and substance we ascribe to Judaism. There, and throughout the entire occupied territories, millions of Palestinians are living under military control that they did not choose and in which they have no say.

Their basic rights are being stripped in the name of Judaism in Hebron. People are not free to walk in their own city on the streets on which they live, in the name of Judaism. IDF warrants have closed down shops whose doors have Stars of David along with racist hate speech often sprayed on them, in the name of Judaism. Soldiers enter people's homes in the middle of the night in the name of Judaism. Adelson's vision of Israel as a Jewish and undemocratic state is being realized every sin-

gle day in Hebron.

Some may argue that the reality in Hebron exposes the tension between the state's Jewish and democratic features. I think this reality exposes a different question: What is Jewish about imposing a military regime on a defenseless civilian population? Does an occupying repressive regime deserve to be called Jewish at all?

The writer served as an infantry combat soldier and commander in the IDF, and is a founding member of Breaking the Silence, an Israeli NGO of veteran combatants who through published testimony, lectures, meetings and tours attempt to give the Israeli public a fuller picture of everyday life in the Occupied Territories since the start of the Second Intifada.