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# DOR<sup>LE</sup>DOR

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## BIBLE — THE CONCOMITANT OF HUMAN GROWTH

*Based on Genesis 3, reading for October 20 in the  
Triennial Bible Reading Calendar*

BY HARRY H. RUSKIN

Many things are implied by the term "human growth". What is here referred to is the capacity and need Jews in all ages have exhibited to grow in depth as responsible, responding, related, compassionate and integral human beings. Every human being will, at times, manifest a desire to fulfill himself. But most people do little or nothing about it. People generally avoid taking hold of their own lives and directing their own personal growth. There are reasons. Awareness of self is tenuous, and people tend to feel more at home with what is objective and readily recognizable. There is much about one's self that a person hesitates to encounter — his fears, anxieties and hatreds, many of them stemming from early childhood. Accordingly, today's life has become highly impersonal, and increasingly Jews, like their neighbors, have greatly reduced their connection and concern with human growth.

There is no course of study as such for growth in humanness; there is only human living. What is crucial in connection with growth is some change occurring with the person. Such change derives from behavior, not mere accretion of facts. The change is generated by some significant inter-personal event and is reflected by a movement or a turning or some response toward another or others.

### PROCESS OF HUMAN GROWTH

The role of Bible as a concomitant in the process of human growth is natural if not inevitable. Events of Bible deal with human feelings and behaviors of all kinds. Bible is a dynamic thing to all who personally relate to it. It influences, affects and vitalizes. It is an incisive, versatile and candid depicter of events of significance in human life. These events involve all the ambiguities, contradictions and aspirations of human beings. They pertain to the effort, and lack of effort, of man to deepen his relationship to himself and the life and world about him.

Note, for example, chapters two and three of Genesis. They show Adam involved in an experience with another that is deep, personal and affects his total being of feelings and attachments certainly as much as his conscious,

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thinking self. Compare Adam before he ate the fruit (call him Adam I) with Adam after he has eaten of the fruit and is put out of the garden (call him Adam II). These questions are pertinent: Is Adam I the same person as Adam II? Has there been any change in him? Has it been the kind of change we call human growth? How does this differ from the change that occurs when a person has learned to read or write or spell? What is the difference between commencing to walk or talk and mastering the ability to read or write or spell? Are there changes which contribute to human growth and changes which don't?

Growing in humanness like any development may be described as stages in life, some conscious, some unconscious, where critical happenings occur which so affect one personally that part of the effect is to move or turn in a direction or way different from what had theretofore obtained. What is distinguishable about these critical events is their voluntary, spontaneous and total nature. Learning to read, write or spell, or accretions of knowledge, or other intellectual experiences of generalizing and widening the scope of prior experiences are important development of skills and faculties. But they are not spontaneous and voluntary acts of the total person, and do not become stages in one's human growth. What is significant about the spontaneous and voluntary nature of the act is not the temporal aspect, its speed or duration, as with an invention, but rather the total involvement of the person in the act. A stage in human growth cannot occur unless an act or acts in relation to others take place which are total expressions akin to a commitment of the entire person.

#### TAKING A RISK BY ASSUMING RESPONSIBILITY

But there are acts of total involvement which do not contribute to one's human growth and others that do. Note the changes in attitude and bearing of the woman of Adam that resulted in her eating of the fruit. She saw that the tree was beneficial since it contained food. It presented her with a vision of something that was pleasing. She found herself desiring it for her own development and functioning, and the fruit became of vital concern for her whole being. Her interest, desire and will combined to produce both her determination and will. Neither the relative abundance and security of her surroundings nor the possible threat to her of the new experience she would have could deter her from satisfying the impulse of her total being. Her behavior reveals a significant stage in the development of an important human faculty — the ability to take a risk and assume responsibility for it. We call this independence. But in terms of the order of human development, the woman's action is comparable to the occasion when a child takes his first steps. This, too, comes about wholly from the voluntary and spontaneous act of the child. In this

critical act, at his relative age, he backs himself, he himself takes the risk or stands behind (is responsible for) his move. This is an expression of independence of the same order as was the act of the woman of Adam in eating and giving the fruit.

The way in which Adam I becomes Adam II involves much more than a movement expressive of human independence. Adam shared a critical and personal experience with another which reaches depths beyond that of the woman's development. Adam I has changed. He puts himself in the place of another person (woman). He feels a measure of what the other person has felt. He turns and applies this experience to himself and takes action on that basis. This was how Adam I became Adam II. He moved and changed humanly and personally. What for the woman was a developmental experience (she became "wise"), for Adam was an experience of growth in humanness.

Growth in humanness — the development of deep feelings, sensitivity, responsiveness, relatedness, inner strength and courage — occurs through such identification events, when one personally involves himself with another and thereafter applies the experience to affect one's own personal conduct.

#### THE TIME ARROW OF BIBLE IS RECIPROCAL

There is nothing in nature and no achievement of man — only Bible — through which a person can practice the ways of entering into the predicament of another for the other's sake and returning to his own self to affect himself for *his* own sake. What Bible states and fails to state about an event are ingredients which draw and compel one to relate himself to the event as though he were a participant, and to make this experience a part of himself in his behavior towards others. Bible presents certain rudiments of every variety of human events. Bible speaks honestly, directly and sympathetically. The time arrow of Bible is reciprocal. The direction moves from the past to the particular reader's here and now, and back and forward, each contributing to and affecting the past and the present.

An example of how this reciprocal time direction operates and the way one puts oneself into the Bible event may be sensed from a reading of some of the text of Adam and the woman in the Garden incident. The pertinent text reads as follows:

And the Lord God commanded the man saying:  
'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.' Genesis 2:16-18

And when the woman saw that the tree was good for food,  
and that it was a delight to the eyes,  
and that the tree was to be desired to make one wise,  
she took of the fruit thereof, and did eat;  
and she gave also unto her husband with her,  
and he did eat.

Genesis 3:6-7

And the Lord G-d called unto the man, and said unto him:  
'Where art thou?' And he said: 'I heard Thy voice in the garden,  
and I was afraid, because I was naked; and I hid myself.' And He  
said: 'Who told thee that thou wast naked? Hast thou eaten of the  
tree, whereof I commanded thee that thou shouldst not eat? And  
the man said: 'The woman whom Thou gavest to be with me, she  
gave me of the tree, and I did eat.'

Genesis 3:9-12

And unto Adam He said: Because thou hast hearkened unto the  
voice of thy wife, and hast eaten of the tree, of which I commanded  
thee, saying: 'Thou shalt not eat of it,' cursed is the ground for thy  
sake; in toil shalt thou eat of it all the days of thy life.

Genesis 3:17

And the man called his wife's name Eve; because she was the mother  
of all living.

Genesis 3:20

#### COMMITMENT OF THE TOTAL PERSON

How is it that by these words, which say nothing of human growth or depth, we nevertheless sense that Adam II is a different person from Adam I? Why do we sense this? We apply our own background of experience and our feelings to the meager text. We become Adam at the moment the woman hands him the fruit. We sense Adam's focus away from himself and towards the woman. Unless he moved his perspective away from himself and his own attitude, he could not have overcome the command of God not to eat of the fruit of that particular tree. Adam put himself in the woman's position. He finds himself in the predicament of choosing between the command God gave him and the woman God gave him. What considerations and impulses operated on Adam? We can only guess. But the guess based on our own common sense experience may be as reliable in the case of Adam as it is with regard to any guess we make about what motivates an act of ours. Did Adam sense that the woman's life was dull, or that life for human beings should consist of challenges and not caring for abundant and healthy foliage, or that he deeply wanted to assume some responsibility commensurate with his own strength and competence to provide for the woman, or that she needed signs of his caring for her by his efforts, or that he needed the satisfaction of providing her with such care

and consideration? Acts have multiple motivations, more than we realize. Whatever were the hazards and hopes Adam considered in making his choice, and every human being has an equal right to hazard guesses about them, Adam must be reckoned as moving first from himself toward the woman, and then toward and then acting in response to both movements in a way that expressed a commitment of his total person. At that juncture he was a changed person.

#### BECOMING AWARE OF ANOTHER AND HIMSELF

The root of Bible text is but personal human living in all its primitiveness and fullness. Bible speaks briefly, relevantly, sensitively and *without comment* of its characters and events. They are allowed to develop and show themselves, as they do in life, through one's personal involvement with them. The amplification of a few words of text into an awareness of the situation, event and relationships in Bible bespeaks a corresponding and simultaneous measure and sensing of the deep feelings and reactions of another and one's response to such experience by acts of commitment in one's own life. In the same way the amplification of a few signs of or about another (a look, a gesture or word) provides an opportunity to enter into the situation of another and then to return to one's own situation to change it and thereby change oneself.

Thus the more one involves himself personally with Bible events, the more he becomes aware of another and himself, and the more he involves himself personally with another and himself, the more he becomes aware of the vast reach and depth of his Bible.



#### FROM A MEMBER IN ENGLAND

Dear Sirs,

*I have been receiving copies of the quarterly "DOR le-Dor". . . Every paper of Dor le-Dor is enjoyable and instructive reading matter. I have awaited its arrival since I first heard of the project, and I, along with other members, am delighted with its production.*

*After reading the articles and following the weekly questions and answers of the Sidra portions, each copy is being filed in order and placed with my other books to form a reliable work of reference. Dor le-Dor is not an ordinary magazine which is disposable after reading. It is a work of continuity in the religious and cultural spheres, and because of this unique value, I would emphasize that each copy should be preserved by the members of the World Jewish Bible Society.*

*With my thanks and good wishes, I am,*

*Yours sincerely,*

*Ralph Madden*

*Lancashire*

*England*

## "THE TREE OF KNOWLEDGE OF GOOD AND EVIL"

*Based on Genesis Chapter 3, Reading for October 20  
in the Triennial Bible Reading Calendar*

BY NATHANIEL KRAVITZ

It is said that the great English poet John Milton, after having completed his epic poem *Paradise Lost*, had confessed to his friends that he did not comprehend the meaning of the Tree of Knowledge which plays such an important role in the dramatic *Paradise* story in the Book of Genesis.

Needless to say, Milton, ardent lover of the Bible that he was, is not the only one to have failed to grasp it. Many a scholar or commentator, Jews and non-Jews alike, have marvelled at it.

The relationship between "knowledge" — and knowledge of good and evil to boot — and a tree is, to say the least, extremely tenuous. Certainly the fruit thereof, no matter what it was, could not have been the source of both "good" and "evil" simultaneously, causing the death of the eater "on the same day."

Moreover, this tree stands out in the whole range of mythological lore that has come down to us as the one and only example. We know, for instance, about the food of the gods capable of bestowing immortality, and the Tree of Life or "living water", as well as ambrosia and elixir, but not about a tree which gives knowledge discerning good from evil.

Later-day folklore has it that the fruit of that tree was an apple, taken as a symbol of love and lust — indeed a far-fetched symbol and altogether alien to the story as such. In Midrashic literature we find other proposed fruits: figs, grapes, olives, and even wheat, which illustrates the people's bewilderment at guessing what they really did not know.

Modern scholars could of course declare this an outright fable and thus be rid of the problem altogether. Yet, they did not do it; on the contrary, they kept on seeking a rational kernel hidden deep under the legendary shell. Apparently there was something etiological therein that could not be explained away easily.

Mr. Kravitz, a Chicagoan, is the author of an anthology of comments on the Sayings of the Fathers (*Pirke Aboth*) in two volumes. His latest book, *3,000 Years of Hebrew Literature* was published in 1972.



Some scholars suggested their own elucidations. We shall give briefly several samples.

#### MAN'S PRYING INTO NATURE'S SECRETS

J. Wellhausen<sup>1</sup> proposes an explanation, namely, that the Tree of Knowledge is symbolic of man's prying into nature's secrets which God did not want to divulge. But this scholar fails to disclose what secrets he has in mind. Since man was a being endowed with reason, as we may learn from the fact that God had spoken to him, why should the Creator be against using reason in learning the secrets of nature?

#### FACULTY OF DISCERNING RIGHT FROM WRONG

K. Budde<sup>2</sup> thinks that the knowledge Adam was supposed to have attained by eating the forbidden fruit was the moral sense, the faculty of discerning right from wrong. What he means is: Adam had been formerly amoral, that is, devoid of any moral sense, but after having eaten of the tree he became a moral being. If this were so, why did God object? Did the Genesis author think that Adam had been originally created to remain amoral?

#### MAGIC — LUST

H. Gressmann<sup>3</sup> seems to have proposed two: (a) sorcery or black magic; (b) sexual passion or lust. The first would mean that Adam was forbidden to indulge in magic; according to the second, Adam was forbidden to indulge in sexuality. Both then would be "evil". The question remains: What would be the so-called "Good"? Also, where and what is the connection between "magic" and the "tree"? What concerns "sexuality", one wonders how God could have forbidden Adam to indulge in sex? Secondly, why did God leave the Tree standing in the midst of the Garden? If He had wished to safeguard Adam from dying, why didn't He remove the Tree altogether? But apart from all that, there is not so much as an inkling as to magic or sex in our text. Reading into the text something like that would necessitate some basis for it which is utterly missing.

#### KNOWLEDGE OF THE WORLD

John Skinner, another scholar, seems not to have been happy with such or similar interpretations, and he offers another suggestion: "Man's primitive state," he writes, "was one of childlike innocence and purity; and the knowledge he obtained was the knowledge of life and of the world, which distinguished the grown man from the child." However, on second thought, Skinner adds: "But one could rightfully object that such knowledge is a good thing

which God could not have forbidden." Hence, what we do get from this scholar is nothing but a very dubious suggestion.

We can readily see from what we have cited above that the Biblical scholars were at a loss in their attempts to explain the story.

#### LIKE ANY OTHER TREE

The question then arises: Is there not another explanation? Surprisingly enough, there is, although it stems from a later-day Midrash, a source which is usually not noticed by rationalists. Nevertheless, in this particular case, it seems to deserve consideration. It is cited in Midrash Tadsche, chapter 7, in the name of Rabbi Pinhas and it reads as follows:

"Rabbi Pinhas said: that tree was like any other in the Garden of Eden; but as soon as Adam ate of it, in violation of God's command, it was named the Tree of Knowledge of Good and Evil."

This seems to be a complete departure from what we have been thinking about this tree. The succinct statement says the following: (a) there was nothing mysterious about the tree; (b) the tree was not intended to bestow "knowledge" since "it was like any other tree"; (c) if Adam obtained some knowledge, it was due to himself and not to the tree; (d) the name of the tree was given it after Adam's act of eating its fruit.

#### THE TREE CONSECRATED TO GOD

Although Rabbi Pinhas had made only one step in explaining the meaning of the tree, we may make a second step in that direction by enlarging the scope of his viewpoint, cautiously guarding ourselves not to get off the line. But before doing so, we'll try to answer a pertinent question: What might have been the point of contact between Adam and a tree which was, as Rabbi Pinhas avers, "like any other tree in the Garden of Eden"? Surely there must have been a close relationship! Otherwise, how could it have been named later the "Tree of Knowledge of Good and Evil"? The only way such a relationship could have been established was a vow, solemnly made, not to eat of that tree, for the simple reason that Adam consecrated that tree to God, either because it was the tallest or the most beautiful tree in the Garden. As God's tree, that it to say, as a "gift" — sacrifice to God, its fruit, no matter what they were, would have been forbidden to Adam. Moreover, just as Cain later brought an "offering" to God from the fruit of the earth and his brother Abel from the firstlings of his flock and the fat thereof, so Adam gave away the entire tree to God.

Now, the reasoning underlying this tree-offering was really remarkable and

original: Adam had embedded in his "offering" a moral principle, namely the fact that if he observe fully his vow not to eat thereof, then it would constitute "good" but, on the other hand, if he did not and were he to eat thereof in defiance of his vow, it would be "evil". Thus, we have reached Rabbi Pinhas's saying that the tree became a Tree of Knowledge of Good and Evil only afterward, that is, precisely at the time when Adam violated his own vow which to him was the true "command of God."

This would go, it seems, far to explain the warning of death "on the same day" allegedly given to Adam inasmuch as we know from the story itself that he did not die "on the same day." It was the "death", symbolically speaking, of the vow-maker as one of the two partners who had entered into a sort of a Covenant — a Covenant based on a pristine moral principle of "do or not do" formula, enunciated by Adam himself as God's "command".

Remarkably enough, Adam, in consecrating that tree to God, had sacrificed something more than just a tree. By doing so he had actually proclaimed that plant-life, which constitutes the basis of life of all living things, is God-given, and by depriving himself of eating of that tree which he himself had chosen as a symbol, he thereby established the most intimate relationship with the Creator.

Unhappily, Adam failed in this first attempt. Yet, even after having miserably failed, he nevertheless learned something. Having eaten the bitter fruit of "disobedience", he thereby learned also about the sweetness of adhering to a vow, or of fulfilling a task.

It goes without saying that this elucidation must be set, in order to be truly valid, within the framework of the entire Paradise story, something that Rabbi Pinhas had not done. Naturally, such a "setting" would necessitate further elaboration which we are compelled to leave for another occasion.

1. Wellhausen, J., *Prolegomena zur Geschichte Israel's*, p. 69.
2. K. Budde, *Die Biblische Urgeschichte*, p. 69.
3. Gressman, H., *Mythische Reste in der Paradieserzaehlung*, Archiv fur Religionswissenschaft, Vol. X, pp. 345-67, Berlin.



## THE VISION OF THE DRY BONES

DEPICTED IN THE WALL DRAWINGS OF THE SYNAGOGUE IN DURA EUROPOS

*Based on Ezekiel 37, Reading for October 5, in the  
Triennial Bible Reading Calendar*

BY BEN ZION LURIA

Our generation has been privileged to witness the realization of the dream of generations, the rise of the State of Israel. We understand and appreciate Ezekiel's vision of the Resurrection of the Dry Bones, for in our own bones we feel the realization of this vision. It is of great interest to us, therefore, to see how earlier generations conceived this idea, and such an opportunity presents itself in the wall drawings of the ancient synagogue in Dura Europos.

The antiquities of Dura Europos, an ancient caravan city on the Euphrates River in Syria, were revealed, by chance, in 1921 and systematically excavated in the following few years. The reconstructed building stands today in a special pavilion in the Damascus Museum of Antiquities. The pictures and representations found on the wall

of the synagogue have been the source of much material for research in the history of Jewish art. We learn from an inscription found in the synagogue, and from the general history of the city that the synagogue was built in 245 C.E., stood for only eleven years before the city came under siege in 256 C.E., and was destroyed, never to be rebuilt. In the course of the siege, the defenders, seeking to strengthen the city wall, cut diagonally the houses close to the wall, among them the synagogue, and filled the space and the houses with sand and stone. Because of this, a large portion of the drawings of the synagogue were spared.

The walls of the synagogue were covered with colorful drawings on biblical themes. This time we will deal only with the panel that depicts the ideas found in Ezekiel 37. There are two ideas in this chapter. The

Ben Zion Luria is the editor of Beth Mikra, the Hebrew publication of the Israel Society for Biblical Research. His books include היהודים בסוריה בימי בית שני, המשנה והתלמוד, מגילת חנוכה, מגילת הנחשת, ינאי המלך, ספר עובדיה והנביאים על אדום.

first — the resurrection of the dry bones, that is to say: the people living in the Exile will not assimilate among the nations and be lost, but will retain its distinctiveness and return to its land. The second idea deals with the unification of the kingdom — one people in its land, . . . one king for all. . . my servant David shall rule them.

#### “THE HAND OF THE LORD”

The artists interpret the words: “The hand of the Lord was upon me” as a hand grasping the prophet’s



hair. The prophet is tall, head and shoulders above the surrounding figures, standing erect with a piercing look. At the feet of the prophet are severed heads and limbs — scattered over the landscape, representing the dry bones. The Divine command, “Prophecy over these bones”, is portrayed in a second figure of the prophet with a large hand above his hand. On the side of the picture stands a mountain split into two, with a lone tree on top of each part. From the crevice, between the mountains, emerge human limbs, hands, bodies — repre-

senting the artists’ interpretation of “Behold, I will open your graves, and cause you to come out of your graves, O My people”.

#### “AND THE BONES CAME TOGETHER”

On the side of the mountain is a tottering house — the tabernacle of David that is fallen — symbolizing Judah in ruins.

On the far left of the mountain are three bodies. The number three means ‘many’, as “behold there were very many”. This represents the stage where the first prophecy has already been fulfilled: “and the bones came together, bone to its bone, and flesh came up, and skin covered them, but the breath of life was still lacking.”

In the heavens above the bodies, three winged figures are approaching. A similar figure has reached the uppermost body. It holds the head of the body, as its bends over, ready



to blow in its nostrils the breath of life, giving graphic expression to the verse: “Come from the four winds, O breath, and breathe upon those slain, that they may live.”

### "IN YOUR OWN LAND"

"And I will place you in your own land", relates to the ten figures standing in three rows, one above the other. Some of the critics explain the number ten as referring to the Minyan, the number of people constituting a congregation of the synagogue. It seems more reasonable that the intention was to symbolize the ten tribes. The people arose, resurrected, and returned to its land, as it is written, "And I will place you in your own land". The artist expressed the transformation from the Babylonian exile to life in Judah through a change in garb for both the prophet and the redeemed tribes of Israel. In exile, the artist clothed them in Persian garb: trousers, broad on top and narrow on bottom, high boots, and a tunic or Kaftan



reaching to the knees, with a cord tied around the waist. In their homeland the garb is Greco-Roman, a plain colored toga with a faint strip in the hem, and sandals tied above the ankle.

### "AND MAKE THEM ONE STICK"

In place of the two mountains separated by a chasm, a single mountain looms with a leafy tree on top. This mountain is the symbol of a country no longer split into two lands, two states. There is now only one land and one people. The words of the prophecy have been fulfilled: "Behold, I will take the stick of Joseph. . . and I will put it together with the stick of Judah, and make them one stick."

The drawings of the synagogue in Dura Europos reflect the understanding of the Scripture of that generation, of the Jewish community in the Persian exile seventeen hundred years ago. In our day, we would depict these things differently. Nonetheless, they are close to our heart, for the same spirit moves the ancient artist and ourselves — faith in the vision of the resurrected dry bones.

*Translated from the Hebrew by Haim Halpern*



Because of technical reasons we have omitted the installments in (a) Jerusalem in the Bible and (b) History of Torah Reading. These will be resumed in the next number of Dor le-Dor.

## THE LESSON OF EZEKIEL'S TEMPLE

*Based on Ezekiel, chapters 40-48, Readings of October 9 and of subsequent days in the Triennial Bible Reading Calendar*

BY LOUIS ISAAC RABINOWITZ

*The following talk, translated from the Hebrew, was given at a Kiddush tendered by the Yeshurun Synagogue to the delegates of the First International Conference of the World Jewish Bible Society, held in May 1973, Sidra Emor.*

The Yeshurun Synagogue, which is glad to give this Kiddush in honour of the delegates to the World Bible Conference, like all other synagogues, also makes its contribution to the study of the Bible. It does so both in a more restricted and a different sphere than societies for the study of the Bible in general. Its "Bible studies" are confined to the annual reading of the Pentateuch from beginning to end, to the Haftarah which are selections from the Prophets and the Five Megillot from the Ketubim, for, unlike other faiths, Judaism makes study an integral part of its worship. Its sphere, however, is also different. The purpose of that study is not theoretical but practical, to teach the worshippers "the way they should go and the acts which they should perform." And I want to make an attempt to give an example of this approach.

By an interesting coincidence The Society for Biblical Research is at present engaged in studying the Book of Ezekiel, and particularly the last nine chapters which are the prophet's vision of the rebuilt Temple, and the Haftarah of this Sabbath is taken just from that section. A few weeks ago I heard a lecture given under the auspices of the Society in the Presidential Residence on these chapters by Prof. Aharoni who tried to prove that in his description of the architecture of the Temple, Ezekiel was influenced by that of the Canaanite temples which Prof. Aharoni had excavated, while Prof. Yeivin argued vigorously that he was influenced by the ziggurats of Babylon where the prophet had lived in exile for the previous twenty five years. Tonight Prof. Shemaryahu Talmon will be lecturing under the same distinguished auspices on the literary structure of these chapters. It is surely fitting that, within the precincts of a synagogue, one should deal with them from what I dare to call the "Jewish" angle: the

Rabbi Prof. L.I. Rabinowitz, formerly Chief Rabbi of South Africa and Professor of Hebrew at the University of Witwatersrand, Johannesburg, is Deputy Editor-in-Chief of the Encyclopaedia Judaica and Editor of the Judaica Year Book. He conducts a weekly shiur in Bible in English at the Moadon Haoleh, Jerusalem.

didactic approach, the lessons which can be derived from it so that they may act as a guide and an inspiration in the days in which we live, and it is that which I now attempt to do.

#### EZEKIEL AND JEREMIAH

There were two near contemporary prophets who, in addition to being prophets were also Kohanim, Ezekiel and Jeremiah. But there is a world of difference between their priesthoods. It is almost certain that Jeremiah, though of priestly descent, was not a practising priest in the Temple. That is surely the meaning of the words of the superscription "of the priests of Anathoth"; i.e., he was a descendant of Abiathar who had been one of the two high priests of David, but he had been banished to his family estates in Anathoth and forbidden to officiate in the Temple (I Kings 2:26-7), and there is nothing of the Temple worship in his prophecies. Ezekiel, on the other hand, as is almost equally certain, belonged to the officiating priestly family of the sons of Zadok, to whom he continually refers, for instance, in the opening words of the Haftarah, "And the priests, the Levites, the sons of Zadok who kept the charge of my sanctuary". It is this fact which to my mind is the clue to these last chapters of Ezekiel.

There are three events in Ezekiel's life which constitute fundamental turning points for him. All are carefully dated, and all of them must have caused a spiritual and emotional crisis in him which created the psychological atmosphere which made possible the communion with God which is the essence of prophecy.

#### "AND IT WAS IN THE THIRTIETH YEAR"

The first depends upon the interpretation which I fully and unhesitatingly accept of the difficult opening words of his prophecy, "And it was in the thirtieth year". What does that date mean? There is no doubt in my mind that they are right who maintain that it means, "when I reached the thirtieth year of my life". The attainment of one's thirtieth birthday was the most significant day in the life of an officiating priest. It was on that day that he entered into his duties in the Temple, "From thirty years of age until fifty years of age" (Numbers 4:2, 23, 30). But though the Temple still stood when the prophet-priest attained that milestone, he was not in Jerusalem. As a result of force majeure, "I was in the midst of the exile on the river Kevar". It was the mental anguish at the thought of that great deprivation which prepared the ground for the spiritual message with which his prophecy opens, "The heavens were opened and I saw a vision of God", and there follows the wondrous mystical vision of the Ma'aseh Ha-Merkavah.



#### FROM REPROVER TO COMFORTER

The second turning point in his prophetic calling is mentioned in one of the most moving of verses of the Bible, one which is heavy with tragedy, and I confess I often feel near to tears when I read it. For twelve long years Ezekiel had been censuring his people in the hope that the dreadful tragedy which he envisaged, the destruction of the Temple, might be averted, and the exiles of Jehoiachin, of whom he was one, might be enabled to return to their homeland and he to enter into the sacred service. But it was of no avail. "And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one that had escaped from Jerusalem came unto me saying, "The city has been smitten'" (33:21). It was before the days of rapid communication; it had taken nearly five months for the dreadful news to reach him. From that moment Ezekiel is transformed from the Reprover to the Comforter. He sees it now as his prime duty not to censure or criticize his flock, but to rouse them out of their despair. It is to this period that belong, for instance, the wondrous 37th chapter, the Vision of the Valley of Dead Bones, which includes the statement of the people, "Behold they say, our bones are dried, and our hope is lost, we are utterly cut off" and the glorious prophecy of return and resurrection in the Land of Israel. And that passage is followed by the prophecy of the union of the once divided kingdom under one king.

#### A VISION ON YOM KIPPUR

The third dramatic turning point is reflected in the opening words of the 40th chapter, and again the date is given. "In the twenty fifth year of our captivity, on the beginning of the year, in the tenth day of the month, in the twenty fourth year after the city was smitten." "The beginning of the year in the tenth day of the month" is, of course, Yom Kippur and here again the incidence of that date and the tragic circumstances in which the prophet finds himself brings about the fact that "the hand of the Lord comes upon him", and he has his vision. His thoughts go to the magnificent ceremonial which used to take place on that day when the Temple stood, the Avodah of Yom-Ha-Kippurim which is detailed in Leviticus 16, the Atonement and the spiritual cleansing. But the Temple is no more and the people are in exile in a strange land, and in the agony of his soul he has that vision of the Temple Rebuilt, the Temple of the Future which he sees to its last detail, both of its structure and the service which would take place in it. They take up the last nine chapters of the book. It is a *visionary* picture, and one surely does not expect that such a picture should coincide to its last details with the actual Temple or its regulations be identical with the laws given in the Pentateuch. That to my mind is the real and simple but essential explanation of these

patent discrepancies between the laws and the regulations of the priests in his vision and the actual law.

#### THE DREAM OF THE RETURN

It is in this that the importance of these chapters lies. Throughout the ages, when the people were divorced from their land and the Temple stood in ruins, the one thing which sustained them was their tenacious holding on to the dream of the return and of the rebuilding of the Temple. One day all that was lost would be restored. It is a well known fact, for instance, that of all the books of the Bible which was selected to introduce the Jewish child to the study of Chumash, it was Leviticus, the book of sacrifices which was chosen. The Midrash explains that the reason was, "Let those who are pure (the children) engage in the laws of spiritual purity". That may well be, but there was surely a deeper reason in addition to that. It was to engender in the child, in his earliest formative years, the knowledge of the sacrificial system and of the Temple, as though it were a reality. It kept alive the hope that one day it would indeed become a reality. Coming to our own times, it is common knowledge that the saintly Hafetz Haim, who was convinced that the first faint echo of the footsteps of the Messiah could already be heard by those who strained their ears and directed their minds to listen to them, instructed his disciples to devote themselves from now on, especially the Kohanim, to the study of the Order Kodashim which had hitherto been neglected. It is the same vision, coupled with the hope of its translation into reality which makes us hold on so determinedly to the laws affecting Kohanim today and to reject the plea that they no longer have any meaning. I confess that when I saw the moving and impressive ceremony of the Priestly Blessing by some three hundred massed Kohanim at the Kotel, I suggested that the time had come to begin to organize a choir of Leviim.

We hold on to our dreams; we retain the vision. And because we held on to the dream of the return in the face of grim and stark reality, the vision has largely become a fact, and none should be surprised if, like Ezekiel's vision of the Temple, reality is not quite identical with the dream. And because we hold on to the dream of the rebuilding of the Temple, it will yet arise with "the Kohanim in their Avodah and the Levites with their songs". The dream has proved and will yet be proved truer than reality, and the prayer "She-Yibaneh Bet Ha-Mikdash Bimeherah B'Yameinu" answered. That to me is the "Jewish", the spiritual lesson of the last nine chapters of Ezekiel, the vision where there is no reality, which will make it a reality.

## SOME FEATURES OF MODERN JEWISH BIBLE RESEARCH

BY BENYAMIN UFFENHEIMER

*This is the second part of an article on the recent resurgence of Jewish interest in Bible research. In the previous issue, the writer took up the development of Biblical study in the nineteenth century. The present installment deals with the great Jewish Bible scholars of our century. We are indebted to the editors of Immanuel, the bulletin of religious thought and research in Israel, for permission to reprint this article.*

The scholars (treated in the previous issue of Dor-le-Dor) whose greatest and lasting achievement was the creation of a modern Hebrew scholarly style, were all products of the "haskala" (enlightenment) movement of East European Jewry. As enthusiastic admirers of modern philological and historical science, they were all fascinated by Protestant Old Testament research.

### H.N. TUR-SINAI

An entirely different atmosphere characterizes the writings of the prominent representatives of the next generation, who set their imprint on Jewish Bible research from the end of the 'twenties till the 'forties. Of this generation, the first who deserves mention is Prof. H.N. Torczyner (b. 1886) — now Tur-Sinai who essentially — though, as a professional Semitologist, on a much broader linguistic basis — carried on the trend of Arnold Ehrlich or (to mention another of the same group) Felix Perles. As a linguist, he was particularly interested in problems of "lower criticism" and literary questions. In his opinion, biblical literature originated in a prose framework into which such elements as groups of laws, literary parables, poetry and prophetic speeches were inserted as time went on. Thus, for instance, the story of David's life was adorned with psalm literature, while the story of Solomon was originally linked with the different sections of wisdom literature. These arguments, which so far have found but little following, are largely expounded in his commentary on Job which by their relentless self-criticism reflect his continuous struggle for truth. In his unreserved textual criticism he paved the way for a free Jewish scholarly approach to the Bible. His daring emendations, which have provoked as much admiration as contradiction, have again and again had a fruitful effect on scholarly discussion. As the first decipherer of the Lakhish ostraka (*Te'udoth Lakhish*, 1940) — which are Hebrew letters from the last days of the kingdom

Dr. Uffenheimer is Professor of Bible at Tel Aviv University. He is the author of חוק וזכריה and is preparing a book dealing with a study on prophecy. He is one of the founders of the Israel Society for Biblical Research, and appears often as a lecturer at the president's Bible Study Group. He is also a frequent contributor to Beth Mikra, the Hebrew quarterly of the Society.

of Judah — he rendered outstanding services to Bible studies, Jewish history and Hebrew philology. His untiring activity during the years 1934–1954 as Editor in Chief of the excellent organ for Hebrew language research *Leshonenu*, his academic work as Professor of Hebrew Language at the Hebrew University (1933–1954), and his selfless contribution to the *Thesaurus Totius Hebraeae* of Eliezer Ben Yehuda (1855–1922) of which he compiled the last six volumes (X–XV) himself, are highlights of his service to Biblical studies and to the study of the Hebrew language, its revival and modernization.

#### BENNO JACOB AND UMBERTO CASSUTO

An entirely different spirit is evident in two works both of which appeared in 1933: a commentary on Genesis by a Liberal Rabbi who wrote in German, Benno Jacob, and a monograph by the Italian-Jewish scholar David Moshe (Umberto) Cassuto (1881–1950). Both were very critical of the “source hypothesis”, refuting it as a basically unscientific method. They also agreed that the final recension of Genesis should be dated no later than the early Kingdom. But while Jacob contented himself with this result, Cassuto sought to establish an alternative to the source hypothesis. To that end, he resorted to Gunkel’s idea of oral folk traditions and claimed that the Torah, the Pentateuch, is a comparatively late written prose version of different, at times contradictory, folk traditions, which at first crystallized in a great national epic. On these lines he explained the many poetical verses which are distributed arbitrarily over the the biblical prose as late vestiges of this epic. Even if one cannot always follow these scholars in their at times apologetic reasoning, it cannot be denied that they produced weighty arguments against the proliferating fanciful variations of the source hypothesis. Moreover, their work is evidence of a brilliant mastery of biblical language and biblical style. Jacob is outstanding for his subtle feeling for the internal rhythm that characterizes the ancient Hebrew art of story-telling and for his sensitiveness to the principle of repetition which had taken final shape in the biblical use of the *Leitmotif*. Thus he occasionally succeeds in approaching exegetic problems in ways which differ widely from the common source hypothesis. Cassuto attempted to base this literary approach on the achievements of Ugarit research, with which he concerned himself intensively. He was one of the first scholars to show how much the Hebrew prose and poetry owe to the old heritage from Canaan. In his stylistic and lexicographical studies he traced these influences in great detail. Many of the stylistic characteristics which research used to attribute to different source texts turn out, when seen in this perspective, to be literary devices, such as play on words, use of synonyms, etc. One may justly say that these two scholars opened up new ways for the solution of literary and stylistic problems.

#### YEHEZKEL KAUFMANN

At the same time, Yehezkel Kaufmann initiated a militant discussion with Protestant Old Testament scholars in his monumental eight-volume *Toledoth Ha'emuna Ha'yisreelith* (History of the Jewish Faith). Its first volume appeared in 1937 and its last in 1956, and an abbreviated English translation somewhat later. While the arguments of Jacob and Cassuto against Protestant Bible criticism were mainly literary and linguistic, Kauffman's chief concern was to unveil its inner motivation. His main adversary, against whose views he never tired of arguing, was J. Wellhausen and his school; he rightly or wrongly accused him of trying to explain monotheism in terms of the common evolution theory. Kaufmann, incidentally, accepted the source hypothesis as such, but with two major reservations: he dated the composition of the Priestly Code in the early kingdom, and claimed that Deuteronomy was finally edited in the seventh century. In doing so, he sought to invalidate the three-phase theory of the origin of monotheism, which he ascribed to Wellhausen, relating it to the influence of the Hegelian system. According to this theory, the oldest Pentateuch sources contain remains of the pagan folk religion (first phase); the second phase is the monotheistic revolution of the prophets from Amos to Deutero-Isaiah; this was allegedly followed by the decline into legalism and narrow nationalism of later Judaism which was represented by the priests and scribes (third phase). Kaufmann's purpose was to show that the Torah sources — or the Torah literature, as he calls it — entirely reflects Jewish popular culture and is not, as the Christian tradition has it, an artifact produced by the later so-called scribes. This folk religion, according to Kaufmann, has always been monotheistic, as the Torah sources prove unanimously. Kaufmann rescued the term "folk religion", or folk belief, from the pejorative connotation which it had for Wellhausen and his school. He showed that monotheism is by no means the work of the scriptural or classical prophets who turned away from their nation as a *massa perditionis*, as the Old Christian tradition teaches; it is the original creation of the ancient Israelite folk-mind; not the result of a long and complicated evolution, but something born together with the Jewish nation and brought into existence by Moses. In order to dispose once and for all of the detested evolutionary theory, Kaufmann made every effort to explain monotheism as resulting from the a-mythical mentality of Israel, whose writers and prophets simply no longer understood pagan theology. The gap between these two forms of consciousness — the monotheistic and the mythological — cannot be bridged by any evolutionary theory, whatever its nature may be. Perhaps one may borrow the concept of mutation from biology in order to explain Kaufmann's views of the origin of monotheism. He described it as the creation of a sudden outburst of popular intuition,

gradually unfolding from an original nucleus. Monotheism is the formative element which shaped Israel's ancient culture; biblical literature and the old social institutions of Israel are likewise symbols, realizations of the idea of monotheism. In short, monotheism, created by the folk-mind of Israel, is the formative element of the culture of Israel. That, very briefly, was Kaufmann's main thesis.

#### MARTIN BUBER

From the philosophical, though not from the chronological viewpoint, Martin Buber's biblical work is the critical response to Kaufmann's. In contrast to the rationalism which Kaufmann had inherited from Hermann Cohen and the *Wissenschaft des Judentums*, Buber, even in his young days, always sought the monotheistic *myth* — a search which Kaufmann would call self-contradictory, since myth is for him by definition pagan. In his "*Königtum Gottes*" (1936), Buber described this myth with a masterly hand; the essence of monotheism is to him not the intellectual recognition of the fact of God's transcendence, but the absolute duty of fulfilling the will of the Divine King. The exclusive and total surrender which the Divine King demands from Man is the idea underlying the legend of the sacrifice of Isaac. The ancient Israelite conception of the Kingdom of God which excludes all human government has raised this idea to the status of community-shaping postulate. In his late philosophical writings, Buber was particularly concerned to develop his ideas on the subject of myth and its relation to monotheism even further, and to defend them against neo-rationalistic tendencies prevalent in modern Protestant theology through the impact of Bultmann and his school. Buber's second great contribution was his German translation of the Bible. Whatever one may think of this highly controversial work of genius, one thing is clear: Buber teaches us to take the Bible text, stripped from the thousands of distorting arbitrary emendations and conjectures, seriously, without the necessity of making a dogmatic commitment. In his treatises and those of his friend and sometime collaborator, Franz Rosenzweig, the concept of "oral translation" borrowed by Bible research from modern anthropology is reinterpreted in a striking way. Biblical literature, we are told, is basically not a written but a spoken literature, and it has been shaped by the spoken word in a much more profound way than any literature since then. Buber made it his task to break through the deposits of two thousand years of Bible study and reach the word as it had been spoken — a very daring enterprise indeed. Nevertheless, his discussions of Bible stylistics are highly stimulating and bear witness of a great sensitivity to the ancient Hebrew art of story-telling.

*To be continued*

## THE YOUTH CORNER

### OUR BIBLE QUIZ ON HOSHEA, JOEL AND AMOS

*In the autumn, our Triennial Bible Calendar brings us to the small books of the prophets Hoshea, Joel and Amos. This time the questions are of a less technical nature than in previous quizzes appearing here. You should do much better than before. Twelve correct answers is an excellent score for this one.*

*Check your answers on page 40.*

1. Where are the Israelites compared to the "sons of Ethiopians" (Cushim)?
2. Name two prophets who were active in Northern Israel?
3. Concerning which prophet do we have no information but his name and his fathers' name?
4. Which prophet came from Judea to prophecy in Israel?
5. Why do you think Amos discusses many of Israel's neighbors before turning to criticism of Israel?
6. How do we know that Amos held a very low opinion of the men and women of wealth in Israel?
7. What did Hoshea's marriage problems with his wife, Gomer, represent?
8. What "scientific argument" does Amos use to indicate that there is divine power behind his messages?
9. Names are often of symbolic importance in the Bible. What did the following names of Hoshea's children represent: Jezreel, Lo-Ruhamah, and Lo-Ammi?
10. Who told Amos to go back where he came from and also reported him to the king?
11. What does Hoshea promise for the period after the dire predictions?
12. Hoshea points an accusing finger at a particular group in Israel; which?
13. Name at least two sites of sanctuaries mentioned by Amos.
14. According to Hoshea, what are the main causes for Israel's punishment?
15. Who pleaded with the people: "Shuvah, Return O, Israel unto the Lord, your God. . ." and when are these words read in the synagogue?

*Prepared by Haim Halpern*

## NOTES ON THE VERSE OF THE WEEK

### TRIENNIAL BIBLE READING CALENDAR

By S.M. LEHRMAN

THEME: JOEL AND HIS MESSAGE

Week of November 11, 1973

*Verse: Tell your children of it, and let your children tell their children, and their children another generation (Joel 1:3)*

#### NOVEMBER

#### מרחשון

SU	11	Hosea 13	טז	הושע יג
MO	12	Hosea 14	יז	הושע יד
TU	13	Joel 1	יח	יואל א
WE	14	Joel 2	יט	יואל ב
TH	15	Joel 3	כ	יואל ג
FR	16	Joel 4	כא	יואל ד
SA	17		כב	חיי שרה הפט' מלכים א' א, א

Genesis 2—4

לעיון: בראשית כד

עליה לבניכם ספרו ובניכם לבניהם ובניהם לדור אחר  
Tell your children of it, and let your children tell their  
children, and their children another generation. (Joel 1:3)

#### THE SETTING:

Joel starts his message with a call to all the inhabitants of the land, and especially to the old men, "Has anything like this happened in your days or in the days of your fathers?" (1:2). Even they whose experience went back many years would not be able to recall such a dire calamity as the one now befallen the people. So unparalleled is the calamity that successive generations will have cause to transmit an account of it with dread (1:3).

What calamity is Joel talking about? A locust plague causing havoc which

Dr. Lehrman served as Rabbi in England and taught at Jews' College for many years. He presently resides in Jerusalem. He wrote the commentary for the book of Jonah in the Soncino edition of the Bible. He also translated several tractates of the Soncino edition of the Talmud and of the Midrash, Exodus Rabba, with commentary. Among his many books are *The Jewish Festivals*, *Jewish Customs*, *Everyman's Judaism* and *The World of the Midrash*.



can scarcely be imagined. It was not just one onslaught of locusts, but wave upon wave which destroyed everything in their wake. "The vine is withered, and the fig-tree also, and the apple tree, even all the trees of the field are withered; joy is withered away from the sons of men" (1:12). Everything is wasted and the land mourns (1:10). In desperation, the prophet calls out, "Lament like a virgin girded with sackcloth for the husband of her youth" (1:8; this verse was incorporated in the prayer of Tisha Be-av and is chanted at the end of the Kinnot or lamentations recited on that day).

#### A CALL TO CONTRITION

The calamity conjures up in the mind of the prophet something much more significant and universal than this one tragic event. First he summons the people to fasting and contrition. "Sanctify ye a fast, call a solemn assembly; gather the elders and all the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord" (1:14). Then he sees the day of the Lord as in an apocalyptic vision: "Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (1:15). The day of the Lord becomes a more ominous portent. By now the locust plague falls into the background as Joel envisions devastation and destruction by an advancing army and a forest fire, even catastrophic changes in natural phenomena.

#### THE MOOD CHANGES

With repentance, God has pity on his people (2:18). Joel announces the glad tidings that the people had been forgiven and a new era was being born for the land and its inhabitants. The locusts will be driven away and no longer bring a blight upon the land.

The day of the Lord heralds the deliverance of Israel even as it forebodes darkness and bloodshed. "The sun shall be turned into darkness and the moon to blood before the great and terrible day of the Lord comes. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem there shall be those who survive as the Lord hath said, and those among the remnant whom the Lord shall call" (3:5).

#### VALLEY OF DECISION

Now the day of the Lord becomes a judgment day against the nations that persecuted Israel. They will be summoned to the Valley of Jehoshaphat (the valley separating the Temple site and the Mount of Olives; some commentators think that the prophet had no particular valley in mind) where God will pass sentence upon the peoples. "Let the nations be stirred up, and come up to the Valley of Jehoshaphat (i.e. the Lord judges), for there will I sit to judge all

the nations round about" (4:12). "Multitudes, multitudes in the valley of decision. For the day of the Lord is near in the valley of decision" (4:14).

In his concluding verses Joel looks forward to the day when Judah and Jerusalem will be rehabilitated, and God will dwell in Zion, with no strange armies passing through her again (4:17). It will be a day "when the mountains will drop down sweet wine and the hills will flow with milk, when all the brooks of Judah will flow with water and a fountain will come forth from the house of the Lord" (4:18). In the new fertility and prosperity of the land, Israel will become secure under the protection of God. "And Judah shall be inhabited forever, and Jerusalem from generation to generation" (4:20).

*For a technical treatment of the prophet Joel and the date of his prophecy, see the author's introduction to the Book of Joel in the Soncino edition of the Twelve Prophets, pp. 57-68.*

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# NOTES ON THE VERSE OF THE WEEK

## TRIENNIAL BIBLE READING CALENDAR

By BEN ZION LURIA

THEME: ISRAEL AND EDMOM

Week of November 25, 1973

### NOVEMBER/ DECEMBER

### מרחשון/כסלו

SU	25	Amos 7	ל	ראש חודש עמוס ז
MO	26	Amos 8	א	ראש חודש עמוס ח
TU	27	Amos 9	ב	עמוס ט
WE	28	Obadiah 1	ג	עובדיה א
TH	29	Micah 1	ד	מיכה א
FR	30	Micah 2	ה	מיכה ב
SA	1		ו	ויצא הפט' הושע יב, יג
		Genesis 30	ז	לעיון: בראשית ל

ועלו מושיעים בחר ציון לשפוט את חר עשו והיתה לה'

המלוכה

And liberators shall ascend upon mount Ziyon to judge  
the mountain of 'Esav; and the kingdom shall be the  
Lord's. (Obad. 1:21)

### THE BOOK OF OBADIAH

The Book of Obadiah is the shortest book of the Bible. It consists of a single chapter, of 21 verses, with a single theme: An imprecation against Edom, the neighbor of Israel to the south. Several questions of interest arise: Why was Obadiah so bitter against Edom? What was the relationship of Edom with Israel in the final period of the First Temple? Since the chapter breathes a vengeance of deep stirrings and eschews any inkling of universalism, why was this book included in the Bible by the men of the Great Assembly who canonized it?

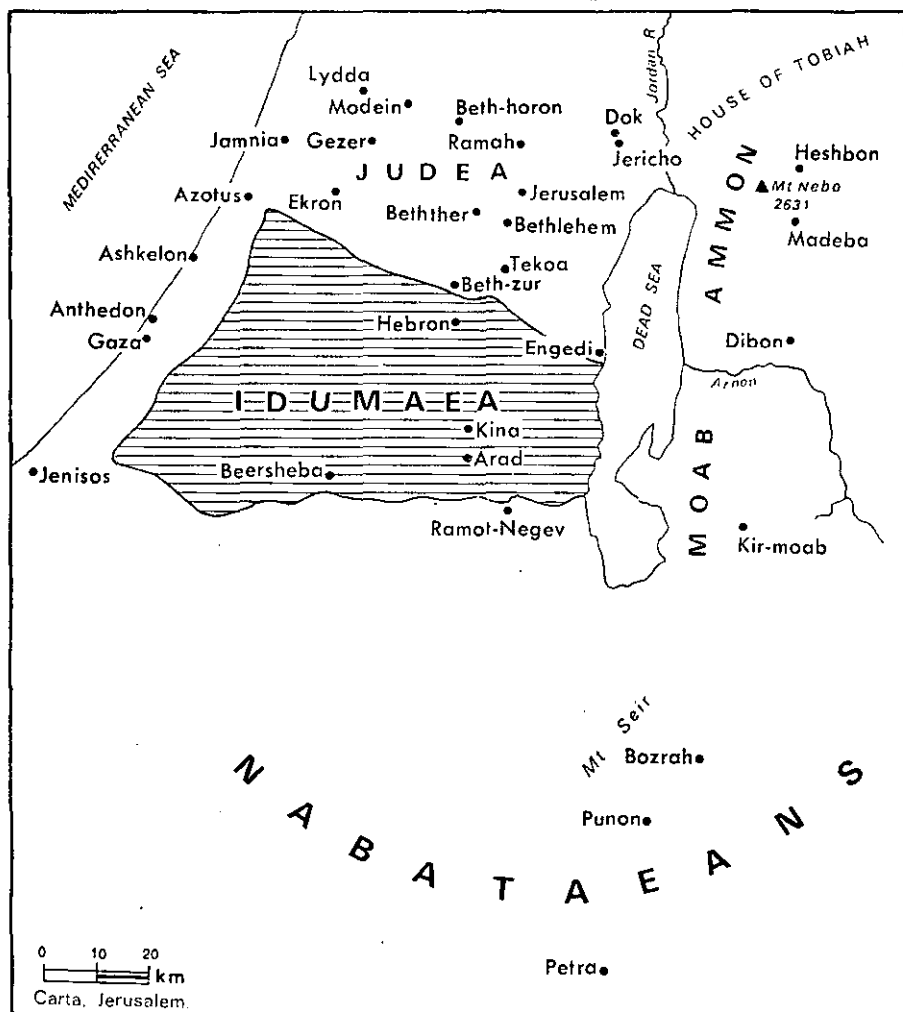
### SEIR AND IDUMEA

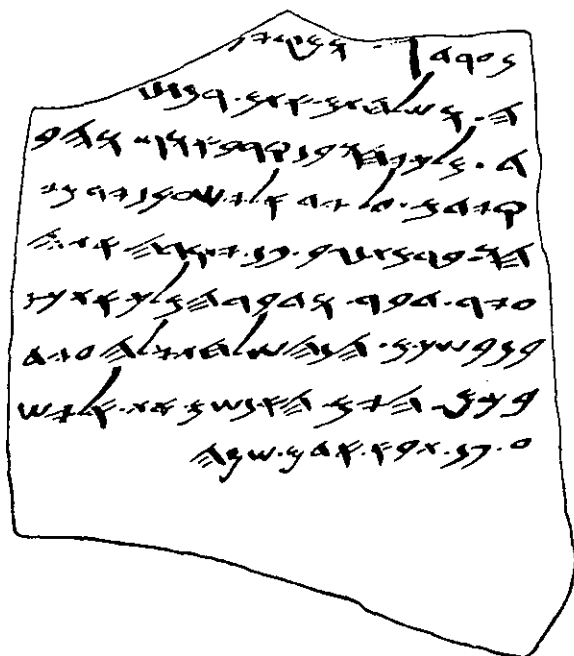
Originally the Edomites settled in the mountains of Seir, the area in the southern portion of present day Jordan. The Edomites, like their Semitic neighbors, the Ammonites, established themselves in the trans-Jordan area during the 14th Century B.C.E. According to tradition, Edom was related to Israel through family ties.

Actually, the Edomites were hostile to Israel most of the time, especially during the periods when Israel was weak. When the Israelites were on their way to the Promised Land at the end of their forty year desert sojourn, they were compelled

to go around the land of Edom as they were refused peaceful passage through it. During the Judean monarchy, from 1000 B.C.E. to 586 B.C.E., there was almost constant friction between the two peoples in their competition for the control of the caravan routes and the sea lanes from Eilat to the Red Sea as well as for the possession of the copper mines in the southern Negev.

So far, we see the Edomites located on the eastern side of the Dead Sea and the Aravah, with their capital at Sela, the Rock city, later called Petra. Some time after the destruction of the Temple in 586 B.C.E., we no longer find the Edomites near Petra but in and around Hebron, the hills south of Jerusalem. During the Second Temple period this area was called





מֵעֶרֶד 50 (?) וּמִקִּינָה.....  
 ה. וְשָׁלַחְתֶּם אֹתָם רֶמֶת גִּבְלֵי-  
 ד מִלִּכְיָהוּ בֶן קִרְבָּאֹר וְהִבֵּ-  
 קִידָם עַל-יַד אֱלִישָׁע בֶּן יִרְמְיָ-  
 הוּ בְרֶמֶת גִּבְלֵי פֶן יִקְרָה אֶת ה'-  
 עִיר דָּבָר. וְדָבַר הַמֶּלֶךְ אֲתָכֶם  
 בְּנֹבְשֵׁיכֶם. הִנֵּה שְׁלַחְתִּי לְהַעֲדִיד  
 בְּכֶם הַיּוֹם: הָאֲנָשִׁים אֵת אֱלִישָׁ-  
 ע! פֶּן תִּבְאֶה אֲדָם שָׁמָּה.

*An ostrakon, found in ancient Arad, containing an urgent appeal to send men from neighboring communities to Ramot Negev to ward off an impending attack of the Edomites.*

Idumea, a derivative name of Edom.

What took place in this shift of location and possession?

#### THE NABATEANS TAKE OVER

An Arabian tribe, the Nabateans, appeared from the eastern desert to start an effective take over of the Transjordan area. The prophet Ezekiel knew them only as "sons of the east" (Ezekiel 25:4) who would destroy Ammon, Moab and Edom (Ezekiel 25:8-10). Jeremiah knew their tribal names, "Dedan, Tema and Buz... and all the kings of Arabia" (Jeremiah 25:23-24). They conquered Ammon and Moab, but

did not linger there. When they subdued Edom, they drove out the Edomites and settled in their place.

By 586 B.C.E. (date of the destruction of the Temple) the displaced Edomites are located in a new foothold on the hills of Judea. Recent archeological discoveries attest to this fact. An ostracan (writing on pottery) was found in Arad which reflects an urgent call to several neighboring cities, either in 598 or 586 B.C.E., for help against the forays of the Edomites. Ramot-Negev, Kina and Arad are identified as sites southeast of Hebron, the path the invaders took toward



*Artifacts found near Beersheva that are similar to vessels current in Petra.*

their main objective, Hebron. Another indication comes from the artifacts found at Tell-Malhata, east of Beersheva, which are from the final period of the Judean kingdom. It contained clay vessels which were clearly of the type found near Petra and Eilat. These may be the evidence of the beginning of the intrusion of the Edomites into the Negev, at the beginning of the 6th century B.C.E., when Judea was at its weakest. By the time of the return of the Judean exiles in the middle of the 6th century, the Edomites dwelt in the entire region of Hebron.

#### THOUGH YOU MAKE YOUR NEST AS HIGH AS THE EAGLE

Obadiah starts his diatribe against Edom in the prediction that it will become small among the nations and will be greatly despised (V. 2). "The pride of your heart had beguiled you, even as you dwell in the clefts of the rocks" (V. 3). In a territory of remark-

able isolation and self-sufficiency, Mount Edom was a maze of cliffs, chasms, rocky shelves and strips of valley. In particular, their capital Sela (Petra) was a natural stronghold approached by a narrow defile which was hewn out of the solid rock. Inaccessible as you may be, "though you make your nest as high as the eagle, and though you set it among the stars. I will bring you down, says the Lord" (V. 4). Your very allies will expel you. The Nabateans, in whose friendship you believed as they protected your caravan routes, will dispossess you. "All the men of your confederacy march you to the border; the men who were at peace with you have beguiled you and prevailed against you; they who eat your bread lay a snare under you" (V. 7).

#### REASON FOR EDMO'S PUNISHMENT

Edom's fate was sealed because of their cruel conduct toward Judea

in her time of agony. Not only did they refuse their help when the Chaldeans destroyed the Temple and drove the Judeans from Jerusalem, but they behaved treacherously by pointing out the paths and ravines to the pursuing soldiers and by cutting off the fugitives in their escape. Was not Edom (the surname of Esau) the brother of Jacob? "For the violence done to your brother Jacob, shame shall cover you. . . In the day that you stood aloof, in the day when strangers carried away his substance, when foreigners entered into his gates and cast lots upon Jerusalem, you were even one of them" (V. 10-11). In impassioned utterance, the prophet points out eight "don'ts" which the Edomites violated against their brother:

You should not have gazed on the day of your brother in the day of his disaster; neither should you have rejoiced over the children of Judah in the day of their destruction; neither should you have spoken proudly in the day of distress.

You should not have entered into the gate of My people in the day of their calamity; indeed, you should not have gazed on their affliction in the day of their calamity; nor have laid hands on their substance in the day of their calamity.

Neither should you have stood in the crossroads to cut off the escapees, nor should you have

delivered up those who remained in the day of distress.

Obadiah V. 12-14

#### THE LAND RESTORED

After the destruction of the Temple, the Edomites took possession of the Negev, the Philistines took the Shephelah, the Samaritans the fields of Ephraim, and the Ammonites the Gilead. The prophet assures the house of Jacob of their re-possession of the land, the Negev, the Shephelah, the fields of Ephraim and the Gilead (V. 19). The children of Israel will return from their exile and will restore the cities of the Negev (V. 20). "And liberators shall ascend upon Mount Ziyon to judge the mountain of 'Esav and the kingdom shall be the Lord's" (V. 21; this verse was incorporated into the Alenu prayer of our liturgy). The prophecy of Obadiah was rooted in one central idea: the liberation of the land through the removal of the Edomite invader from the hills of Judea. This was the concern of the returnees to Zion which found expression in Obadiah and in the utterance of many other prophets.

#### DOES OBADIAH BELONG IN SCRIPTURES

The Book of Obadiah, unlike many other Biblical books, contains no universal message nor concern for the whole human family. Obadiah was a national leader whose aim was simply to give voice to the inner cry of his people in their anguish. He is

not unique among the prophets. When calamity befalls the people, he, like other prophets, expresses words of comfort and hope. And when the hurt is deep, he, like the others, cries out for the downfall of his peoples' enemies.

On the face of it, it is hard to explain why the Book of Obadiah was included in the canon. In the outlook of generations of Galut, especially during the Haskalah period, the Book of Books reflects the idea of "the wolf dwelling with the lamb". This was the book that characterized Israel as the "Chosen People", upon whom was placed the mission to be a "light unto the nations". But what do we find in this short book? No expression of hope for universal goodness, not in the present nor in the end of days, no ethical preaching in behavior toward one's fellow man. There is one thought and that only: retribution through re-acquisition of the land. It is a cry of one in great pain who asks for vengeance and restoration of his homeland.

Were the canonizers of the Scriptures other than the Men of the Great Assembly, this book would have been confined to oblivion for its lack of ethical message and for its thrust of fire upon the enemy. However, the Rabbis had a profound sense about everything pertaining to the history and destiny of Israel.

They did not question its authenticity and relevance, for they felt in it the pain of a people when its land is taken from them. These are the words of a prophet who seeks redress for this spoliation. The Bible was canonized by men who had a keen awareness of the place of Scriptures in projecting the vision of the "kingdom of God" and the perfection of mankind, but who were equally concerned about the fate and destiny of their own people. In this identification with his people, Obadiah, in a single chapter, holds his honored place among the books of the Bible.

#### POST-BIBLICAL POSTSCRIPT

The Edomites play a dominant role in the history of the Second Temple period. The Hasmonean king Johanan Hyrcanus imposes an enforced conversion upon the Idumeans. Within a century, a king of Judea arises from amongst them. Antipater and his son Herod rule Judea with an iron hand, under the constant protection of imperial Rome.

Edom becomes in Jewish writings the "underground" symbol characterizing the oppressor of the Jews in history. Edom is the name for Rome, for the Crusaders during the Middle Ages, for the Czars in despotic Russia and wherever the Jewish people suffer under the feet of their tormentor.

*Adapted from B. Z. Luria's Hebrew volume "Sefer Obadiah" by Louis Katzoff*



## THE FAMILY CORNER

### THE BOOK OF BERESHIT

BY PHILIP L. LIPIS AND LOUIS KATZOFF

*Beginning with the new review of the Sidrot in the Family Corner, we plan to present a three year cycle of questions and answers based on the following sequence: for young children from age four to eight, then for children age eight to fourteen and finally for youth of high school age. We cannot be certain that the questions and answers will exactly fit the specific age groups, and we would welcome hearing from our readers their successes and failures in communicating with the members of their family as they discuss the Sidra of the Week informally at their family Sabbath dinner table. Use the J.P.S. edition of "The Torah" for readings and the Hertz edition of the Pentateuch for interpretations. Since the Book of Genesis is wholly narrative, we suggest that you tell the stories in your own words and read only the most dramatic sections. Above all, try to adapt our language, addressed to parents, to the level of the child.*

Turn to page 36 for the answers. Transliterated names of Sidrot, persons and places follow the new Koren editions of the Tenakh.

#### BERESHIT

October 20, 1973

The Torah (J.P.S. Edition) pp. 3-12

Hertz Pentateuch pp. 2-20

1. Who made everything around us, above us and below us? Who made the sun and stars, moon and Mars, birds and trees, mountains and seas, hill and dale, male and female?
2. Who made God?
3. God created the world in six days. Did He create anything on the seventh day?
4. Why is the phrase, "And God saw that it was good", repeated so often in chapter one?
5. Can we think of references in the Bible telling about the beauty of nature?

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## NOAH

October 27, 1973

The Torah (J.P.S. Edition) pp. 12-20

Hertz Pentateuch pp. 36-40

1. What is the story of Noah and the flood?
2. Why did God bring a flood upon the earth?
3. Why did it take so many years for Noah to build the ark?
4. The rainbow is often seen after a heavy shower. What did God say about it in our Sidra?
5. What is the story of the Tower of Babel?

## LEKH-LEKHA

November 3, 1973

The Torah (J.P.S. Edition) pp. 20-28

Hertz Pentateuch pp. 45-60

1. Why did Avram leave his native land?
2. Did Avram leave alone?
3. Why did Avram and Lot part company later?
4. When was Avram's name changed to Avraham?
5. Why was Saray's name changed to Sara?

## VAYYERA

November 10, 1973

The Torah (J.P.S. Edition) pp. 28-37

Hertz Pentateuch pp. 63-76

1. Why was Avraham sitting at the entrance of his tent even when it was so hot outside?
2. After hastening into the tent to ask Sara to bake cakes, he ran to the herd to pick a choice calf for the guests. Why did he give it to his servant-boy to prepare it?
3. Did Lot show hospitality to the two men (angels) upon their arrival in Sedom?
4. How was Lot saved just before Sedom and 'Amora were destroyed?
5. Why did God test Avraham so many times?

## HAYYE SARA

November 17, 1973

The Torah (J.P.S. Edition) pp. 37–43

Hertz Pentateuch pp. 80–89

1. Avraham was our first patriarch (the father of our people). Who was our first mother or matriarch?
2. The name of the Sidra is called Hayye Sara. Why is she singled out among the patriarchs and matriarchs to have a Sidra named after her?
3. Which is better, to say little and do much or to say much and do little? Which of these two traits did Efron show in his dealing with Avraham concerning a burial place for Sara?
4. How did Avraham find a wife for his son Yizhaq?
5. How did Eliezer know that Rivqa was the right wife for Yizhaq?

## TOLEDOT

November 24, 1973

The Torah (J.P.S. Edition) pp. 43–49

Hertz Pentateuch pp. 93–101

1. How many sons did Yizhaq have? What were their names?
2. How did 'Esav and Ya'acov differ in their characters and life styles?
3. Which is the better hobby, hunting or study?
4. Since hunting is not a desirable trait, why did Yizhaq like 'Esav more than Ya'acov?
5. Rivqa liked Ya'acov more; why?

## VAYYEZE

December 1, 1973

The Torah (J.P.S. Edition) pp. 49–58

Hertz Pentateuch pp. 106–117

1. The Sidra opens with one of the most beautiful dreams in all of world literature. What did Ya'acov see in his dream?
2. What is the meaning of Ya'acov's dream?
3. What is the meaning of Ya'acov's phrase, "this is none other than the house of God"?
4. Why did Ya'acov pray after his dream?
5. What did Ya'acov pray for?

## VAYYISHLAH

December 8, 1973

The Torah (J.P.S. Edition) pp. 58-67

Hertz Pentateuch pp. 122-134

1. As we open the Sidra, we find Ya'aqov and his family approaching the land of Edom where his brother 'Esav lived. Why was Ya'aqov afraid?
2. Why did Ya'aqov send gifts to his brother?
3. Besides sending gifts, what else did Ya'aqov do, and why?
4. Did the two brothers meet as friends or as enemies?
5. What is Qever Rahel? (קבר רחל) and where is it?

## VAYYESHEV

December 15, 1973

The Torah (J.P.S. Edition) pp. 67-74

Hertz Pentateuch pp. 141-151

1. How old was Yosef at the beginning of the Sidra?
2. Why did his older brothers dislike him?
3. What were Yosef's two dreams, and what did they mean?
4. How did Yosef land up in Egypt?
5. What mistake did Yosef make when he requested the cubbearer to remember him for good before Par'o (Pharaoh)?

## MIQQEZ

December 22, 1973

The Torah (J.P.S. Edition) pp. 74-83

Hertz Pentateuch pp. 155-166

1. How many dreams did Par'o have, and what were they?
2. Upon whom did Par'o first call to interpret his dreams, and were they able to do so?
3. Who was it who brought to the attention of Par'o about Yosef's ability to interpret dreams?
4. How was Yosef rewarded?
5. What happened when Yosef's brothers came to buy food in Egypt?

## VAYYIGGASH

December 29, 1973

The Torah (J.P.S. Edition) pp. 83-90

Hertz Pentateuch pp. 169-177

In this Sidra we reach the climax of the Joseph story. In the last two Sidrot we saw Yosef sold into bondage by his brothers, his sad and joyous experiences, his rise to high eminence, his first and second meetings with his brothers who did not recognize him, and finally, the plot he designed to test his brothers' genuine repentance for the wrong they had inflicted upon him. At the end of last week's Sidra, we find the brothers bewildered by the circumstances that befell them. (Review the part of Chap. 44 of last week's Sidra.)

1. Did Yosef mean to hurt his brothers?
2. In his plea to Yosef, what did Yehuda request?
3. Why did Yosef ask all the Egyptians to leave him when he made himself known to his brothers? Did they believe him?
4. What did Yosef want his father to do? Why?
5. Did Par'o encourage Yosef's family to settle in Egypt?

## VAYHI

January 5, 1974

The Torah (J.P.S. Edition) pp. 90-96

Hertz Pentateuch pp. 180-191

This is the last Sidra in the book of Bereshit, the first book of the Humash. In last week's Sidra we found the aged Ya'aqov reunited with his long-lost son Yosef. Ya'aqov had taken his entire family to settle in Egypt where Yosef attained the highest position, next to Par'o, in the government.

1. Why did Ya'aqov want to bless his two grandsons, Menashe and Ephraim?
2. What did Ya'aqov mean when he said, "Efrayim and Menashe shall be mine no less than Re'uven and Shim'on"?
3. What dramatic byplay took place with Ya'aqov's hands at the blessing of the grandchildren?
4. **ישמך אלהים כאפרים וכמנשה** is the father's blessing upon his children. When is this generally recited?
5. The verse 48:16 has been incorporated in the prayers before retiring for the night. What is this prayer called?

## ANSWERS TO THE BOOK OF GENESIS

### BERESHIT

1. God — Who is One, Who can be neither seen nor touched, Who is in all and above all, Who is here and everywhere and Who is more real and lasting than anything we can touch or taste, weigh or measure, see or count.
2. No one. That is what makes God. If someone made Him, He would not be God. Whatever is made changes, grows old and dies, or decays and rots. God never changes. He is Eternal and everlasting. He is the Creator Who could not be created, and Who made everything out of nothing.
3. Yes — Rest. God taught man that one day out of every seven he was to rest. He was not to fight with nature, with other men or with himself. He was to be at peace with himself, nature, society and with God.
4. The world that God created is good. Nature is essentially good, wholesome and beautiful. God's creatures, even the ferocious animals, have their function in the universe. Most often, it is man who destroys the beauty of nature. (Ecology can be here discussed on the level of the child.) It is man's duty to preserve the beauty of God's creation.
5. Psalm 104 is the most notable nature hymn, in which the psalmist loses himself in adoration of God as he reviews the marvels of creation. Care should be taken by the parents to interpret the psalm before they read it aloud to the children. A very good commentary [to this psalm is found in the "Daily Prayer Book" by J.H. Hertz, pp. 582-589. Psalms 8, 19 and 148 can also be used if interpretations can be given on the child's level. In addition, children's literature on the beauties of nature and God's handiwork can be read as well.

### NOAH

1. Parents will tell the story.
2. Because mankind was corrupt and the earth was filled with lawlessness. The worst evil was the violence of the strong in their ruthless outrage of the rights of the weak (Hertz's comment on 6:11).
3. See Hertz's comment on 6:14.
4. The rainbow was the token of God's covenant with man never to bring on a flood that would destroy the world (Gen. 9:8-17 and Hertz's comments).
5. Parents will tell the story. (Read the interpretation of this episode in Hertz's notes on p. 197.)

### LEKH-LEKHA

1. Read Ch. 12:1-3 (J.P.S. Edition, p. 20). Be acquainted with the appropriate comments of Hertz on these verses.
2. No. He took along his wife, Saray, and his nephew Lot as well as man-servants and maid-servants. Since Avram and Saray had no children of their own at this time, they took Lot with them as a kind of adopted son.
3. Avram was disappointed with his nephew for two reasons:
  - (a) Lot showed himself to be a man who liked to quarrel.
  - (b) Lot chose to dwell with very bad neighbors. He was more interested in material things than in noble principles and was indifferent to the influences of a bad environment.
4. The new name of Avraham, by the addition of the Hebrew letter  $\pi$ , was given to him when God established his covenant with him (Ch. 17:1-14).
5. See Hertz's comment on 17:15.

### VAYYERA

1. Avraham was watching for passersby to offer hospitality, a pursuit in which he delighted (Hertz's comment on 18:1).
2. According to the Midrash, "the lad" was Avraham's son, Yishma'el, who was thus being instructed in the mitzvah of hospitality.
3. Yes. Lot did (19:1-3).
4. Parents will tell the story according to the appropriate passages in Chapter 19.
5. Avraham loved God intensely, as could be seen by his faith and steadfastness during many trials. Isaiah, in God's name, calls him "Avraham my friend" (Is. 41:8), which expresses the patriarch's obedience to God. "With ten trials our father Avraham was tried, and he stood firm in them all, to make known how great was the love of our father Avraham" (Pirke Avot Ch. 5:4).

### HAYYE SARA

1. Sara.
2. On the opening verse of the Sidra, the word "year" is repeated after each figure of the 127 years of her life. The Rabbis wondered about this and answered that Sara was as beautiful and as pure at the age of 127 as when she was only age 7. (See Rashi and Hertz's comment on 32:1.)
3. On the phrase, "Avraham paid out to 'Efron . . . four hundred shekels of silver at the going merchants' rate" (23:16), Rabbi Elazar commented: Wicked people promise much and do not come forth with even little. How do we know this? From 'Efron. He spoke magnanimously about

giving the field, first without payment and then for 400 shekels, but finally received 400 centenaria, coins that were larger than shekels at the going merchants' rate (Baba Mezia, 87a).

4. Parents will tell the story (ch. 24).
5. See Hertz's comment on 24:14 about Rivqa's kindness to animals. This showed her beauty of character.

#### TOLEDOT

1. Ya'aqov and 'Esav.
2. 'Esav liked to hunt while Ya'aqov liked to study (Hertz's comment on 25:27).
3. According to the Rabbis, hunting leads to bloodshed and cruelty to animals (Hertz's comment on 25:28).
4. Though hunting entails violence to animals, 'Esav merited his father's love because of his devotion to him.
5. Parents can discuss the expectations of the mother and father in the growth of children pointing out their equal love for each child. (Generally, Chapter 25:19-34 lends itself to a good discussion of character traits and idealism.) Parents can tell the rest of the story in Toledot.

#### VAYYEZE

1. Read the text (28:10-22), preferably from The Torah, J.P.S. Edition.
2. In its wonderful imagery, Ya'aqov's dream speaks to each man according to his spiritual outlook. Every spot on earth can be for man "the gate of heaven" (Hertz's comment on 28:12).
3. Wherever one feels strongly the closeness of God, there one finds the house of God and the gate of heaven.
4. A profound experience will often lead to prayer of gratitude and of hope. Far from home, Ya'aqov was friendless, penniless and shelterless. He found shelter in his faith in God.
5. Read 28:10-11 with fuller interpretation.  
Parents can now tell the story of Ya'aqov at Lavan's home.

#### VAYYISHLAH

1. As Ya'aqov approached his homeland, the fear of his brother awakened in him. You will recall that 'Esav had vowed to kill him because of the blessings he had taken from his father through guile. Twenty years had gone by, but 'Esav might still be nursing his anger.
2. Ya'aqov hoped to turn 'Esav's hate into goodwill by gifts (32:14-22).
3. His first defense was prayer to God for His protection (32:10-13). The second was his attempt to appease his brother by gifts (32:14-22). The third and last resource was to stand his ground and fight, leaving a



- way out for some of his camp to escape in dire emergency (32:8-9).
4. See the text and Hertz's commentary on 33-4.
  5. Qever Rahel or Rachel's Tomb is south of Jerusalem as one enters the city of Bet-Lehem. Pious Jews come there often to pray. The story of Rahel's death and burial is found in 35:16-20.

#### VAYYESHEV

1. Seventeen.
2. For three reasons:
  - (a) He was a tale bearer.
  - (b) His father favored him by giving him a coat of many colors. This aroused his brothers' envy.
  - (c) He dreamed he would lord it over them some day.
3. Read 37:5-11. Both dreams indicated the lordship of Yosef over his brothers.
4. Parents will tell the story (ch. 37).
5. He put his trust in the chief cupbearer, forgetting that human beings have short memories. The ingratitude of the cupbearer cost him two extra years in jail. (Stress how important it is to remember kindnesses done and how dreadful is the sin of ingratitude).

#### MIQQEZ

The story of Yosef's rise to fame and his encounter with his brothers is related so excitingly and dramatically in the Sidra that we advise direct reading from the text (The Torah, J.P.S. Edition preferably) followed by simple questions about the content (chs. 41-44).

#### VAYYIGASH

The dramatic sequence as related in the Bible lends itself to reading directly from the text (preferably from The Torah, J.P.S. Edition) followed by simple questions about the content (chs. 44-45.)

#### VAYHI

1. Ya'akov adopts Yosef's two sons, Menashe and Efrayim, thus making them equal to his other sons. By conferring tribal privileges on them, he gives to Yosef a double portion of his inheritance and transfers to him the rights of the true firstborn.
2. See the answer above.
3. Read 48:10-20 and Hertz's comments on verses 13, 14 and 19.
4. A pious father on Sabbath evening places his hands upon the head of his son, and blesses him in the words, "God make thee as Efrayim and Menashe".

5. The prayer recited before going to bed is called Qeriat Shema — קריאת שמע — because the Shema forms its chief element. According to the Talmud, one should read the Shema before retiring at night in addition to its recital in the evening (Ma'ariv) service. The prayer preceding the Shema is very touching!

Blessed art Thou, O Lord our God, King of the Universe, who makes the bands of sleep to fall upon my eyes, and slumber upon my eyelids. May it be thy will, O Lord my God and God of my fathers, to let me lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before Thee. O lighten my eyes, lest I sleep the sleep of death, for it is Thou who gives light to the apple of the eye. Blessed art Thou, O Lord, who gives light to the whole world in Thy glory.

#### ANSWERS TO QUIZ ON PAGE 21

1. In Amos 9:7.
2. Hoshea and Amos.
3. Joel ben Pethuel.
4. Amos. See chapter 1, verse 1. The site of Tekoa may be visited today in modern Israel.
5. In chapters 1 and 2 Amos probably is trying to draw the attention of the people to the awful consequences of their neighbors' sins. It was the practice of all the major prophets to utter prophecies concerning the "nations."
6. He speaks with bitterness and sarcasm of their exploitation of the poor and their extravagance. See especially 2:6-8, 4:1 and 6:4.
7. God's relationship and subsequent disappointment with Israel.
8. The principle of "cause and effect" in 3:3-8.
9. Jezreel (1:4) symbolizes the defeat in that valley of the Israelites. Lo-Ruhamah (1:6) represents God's lack of love for Israel. Lo-Ammi (1:9) bears the message of God's rejection of Ephraim.
10. Amaziah, the High Priest (7:10,12).
11. After punishment there will come a period of reunification of Israel and Judea and their restoration to God's favor.
12. The Kohanim (priests). See Hoshea 4:4f and 5:1.
13. Beth El, Gilgal, and Beersheva (5:5).
14. Ingratitude and unfaithfulness (2:2-13).
15. Hoshea 14:1, read on Shabbat Shuva (Sabbath of Repentance). Also included in the readings is a selection from Joel.

## SHAZAR — THE MAN OF MANY CROWNS

by SOLOMON D. GOLDFARB

*A tribute to S.Z. Shazar, the third President of Israel, as he leaves the presidency*

President Shazar wears many crowns, Shazar is manifestly an harmonious personality, integrating into his very being a multitude of qualities and qualifications. He is a gifted writer and poet, both in Hebrew and in Yiddish; he is a major scholar and great teacher; he is both socialist and Zionist; he is a critical student of the Bible and a traditionalist. He is a leader (President) and a follower (Hasid).

The office of the presidency offered Shazar an opportunity to welcome to the Jerusalem "White House" statesmen and ambassadors. That was his duty which he fulfilled with great distinction, a constitutional obligation which he discharged with dignity. What is more appealing in Shazar is the manner in which he used his high office to open the Presidential Residence to men of learning in all areas of Jewish studies. Shazar established the *Bet Hanasi* as the *בית ועד לחכמים* when he invited the Jerusalem Bible Society to hold its sessions there.

These lines are being penned the very last week of Shazar's incumbency as the third President of the State of Israel. One striking fact regarding the transition of office is that before retiring from office, President Shazar gave a reception to the leading Talmudic scholar, Rabbi S.Y. Zevin, the editor of the Talmudic Encyclopedia whom he called his counselor / rabbi. No less noteworthy is another fact, namely, that the President's Residence was offered as the place for the first World Jewish Bible Conference, which was held during the very last month of his occupancy there. How characteristic of this personality who combines in himself the love of Torah and of the Talmud as he does the love of Israel and humanity. For Shazar, our tradition has been an ongoing process since the days of Abraham of Ur Kasdim till the days of Abraham Kook, Abraham Shlonsky and Abraham Sutzkower.

The first meeting of this writer with Shazar as author occurred in the early twenties when he read the summary of the history of Biblical criticism *לחלודות ביקורת המקרא*, written by Zalman Rubashov, which was his original surname, and by Soloveichik. In recent years, Shazar took time out from a very demanding public career to take his turn as lecturer and discussant at the

sessions of the *Hug Ha-Tenakh*, the Bible study group in Jerusalem. His deep insight into the development and uniqueness of prophecy was evidenced in both his lectures and discussions. The reader of *Dor le-Dor* may capture the flavor and scholarship of President Shazar by studying his article on Jonah which appeared in the first issue of this new publication. That study alone, which depicts Jonah as the in-between seer/prophet, would place him among the major Jewish scholars.

How fitting then was it that on the eve of Shazar's conclusion of his career as host of the *חוג לתנ"ך* in the Jerusalem "White House" and his entrance into his new career of intensive scholarship — how fitting it was that a voluminous and erudite Festschrift be presented to him. The Festschrift is named *זר לגבורות*, a crown to the man who has attained the age of strength. The name is as appropriate as the gift, for it required superhuman strength of conviction, determination, faith and love to successfully climb the steep heights which led from the Czarist ghetto to the highest office in the reconstituted State of Israel. Only a man graced with the sense of the grandeur and the mystique of Jewish history, only a man of Shazar's spirit could do justice to the study of his own glorious career.

In the opening pages of the book under discussion, friends and students bear witness to the uniqueness and influence of Shazar. One is particularly moved by the story told by Gershon Scholem. It appears that Shazar was his rod and staff. It is no exaggeration to say that Gershon Scholem created a new field of study, that of mysticism and messianism in Judaism. One ought to note the fact that it was Shazar who handed him the key to the unknown or guarded chamber of the Zohar and introduced him to the inherent meaning the Shabbatei Zvi movement. This Festschrift bears equal testimony on the part of a fellow-student, Professor Solomon Zeitlin, of Dropsie College, of the precocity and industriousness displayed by the young Shazar at the Baron Ginzburg's Academy during the first decade of this century.

When a group of Habad adherents recently visited President Shazar, he told them a moving story, namely that when the United States astronauts reached the moon, he sent President Nixon a congratulatory blessing, quoting the Psalms Chapter 72, verse 7: *יפרח בימיו צדיק ורוב שלום עד בלי ירח* "May the righteous flourish in his times, and great peace shall prevail everlastingly" (literally: "until the moon is no more"). Our blessing and good wishes to President Shazar on this significant occasion is taken from the same chapter of the Psalms: (v.17) *יהי שמו לעולם לפני שמש יגון שמו ויתברכו בו כל גוים יאשרהו*.

## AMERICAN YOUTH WIN BIBLE QUIZ

Three American youngsters walked off with the first three prizes in the annual Independence Day World Bible Quiz for Jewish Youth, held at Jerusalem's Beit Ha'am.

They were 16-year-old Liora Reich, a student at Flatbush Yeshiva in Brooklyn, New York; David Leeman, 17, of Rambam Yeshiva, Boston; and Rahel Musleah, 15, of Philadelphia. Liora amassed 44 out of a possible 46 points, David 41 1/2 and Rahel 39 1/2.

Thirty eight contestants from sixteen countries took part in the quiz.

This was the first time ever that a girl won the contest, and also the first time all three first places were taken by non-Israelis.

Consoling the Israeli participants, who had to be satisfied with fourth and fifth places,



*Liora Reich, first winner of the Tenth World Jewish Youth Bible Contest, flanked by second winner David Leeman and third winner Rahel Musleah. The three American winners are flanked on their left by Haim Finkelstein, Head of the Diaspora Department for Education and Culture of the World Zionist Organization, and on their right by Dr. Abraham P. Gannes, Director of the American Section of the Department for Education and Culture of the World Zionist Organization.*

Deputy Prime Minister Yigal Allon said the real winner of the contest was "the People of the Bible."

Each of the first five winners received a IL 1,000 scholarship prize.

Heading the presidium of the quiz was David Ben-Gurion. Interior Minister Yosef Burg was chairman of the Judges' panel.

When Liora Reich met with Israeli President Zalman Shazar after winning the contest, he told her she was another "first for Israel," like Golda Meir. Mrs. Meir is Israel's first woman Premier, Leora is the first woman to win the Bible contest.

# **PARTICIPANTS**

The following contestants participated in the Tenth World Jewish Youth Bible Contest:

<i>Argentina</i>	<i>England</i>	<i>Mexico</i>
Reuven Heimenrat	Arye Kahane	Shlomo Barr
<i>Australia</i>	<i>France</i>	Hasia Katz
Daniel Levin	David Ben Avraham	Yehuda Kibrit
Raphael Treister	Moshe Ben Hayim	Uri Rubinstein
<i>Belgium</i>	Yehiel Ben Meir	<i>United States</i>
Linda Brechfeld	<i>Iran</i>	Aiton Birnbaum
Hayim Moskovitz	Saadia Hakikian	Marc Bodner
<i>Brazil</i>	<i>Israel</i>	Steven Ebstein
Raphael Kaptan	Tamar Avgi	Alan Friedman
Menashe Sulkis	Adiel Levi	Ellen Goldstein
<i>Canada</i>	Tuvia Sonnenschein	Mindy Kallush
Daniel Eisen	<i>South Africa</i>	David Leeman
Leora Markowitz	Sholom Meyers	Rahel Musleah
Mindy Weiner	<i>Switzerland</i>	Leora Reich
<i>Ireland</i>	Esther Bolag	Kenneth Supowitz
Raphael Baggel	<i>Uruguay</i>	<i>Venezuela</i>
David Urbach	Clarence Kahn	Rivka Ben Zaken



On the day following the Youth Bible Contest, the participants were received by the Third President of the State of Israel, Zalman Shazar, at his Mishkan Hanassi (President's Mansion). Greeting the guests is Aluf Mishne (Colonel) Baruch Levi, head of Gadna Youth Corps, the pre-military Youth department of the Israel army, which is in charge of the programming for the Bible Contest and the accomodation of its participants while they are in Israel. Seated nearby is the host, President Shazar. The setting for this reception is the lounge of the Mishkan Hanassi with its beautiful stained glass windows and wall art containing writings in the ancient Hebrew script.

## FIRST WJBS INTERNATIONAL CONFERENCE

Over 200 delegates and observers attended the first international conference of the World Jewish Bible Society during five days of discussions, study, receptions and touring of Biblical sites, from May 9-13, 1973. The conference opened with a sumptuous reception at the Presidential Residence of the State of Israel and closed with a formal adoption of resolutions and lecture session in the Chagall lounge of the Knesset Building. President Zalman Shazar of Israel was the host at the opening reception, greeting the guests officially as the president of the World Jewish Bible Society. Yisrael Yeshayahu, Speaker of the Knesset, greeted the conference at its closing session at the Knesset Building. One of the highlights of the Conference was the presentation of a Festschrift, *זר לנבחרות*, to President Shazar on



*Initiating the First International Conference of the World Jewish Bible Society is the Conference Chairman, Dr. Azriel Eisenberg, prominent American Jewish educator, who was at a subsequent session elected Chairman of the North American Section of the World Jewish Bible Society. The opening session was held in the beautiful lounge of the Mishkan Hanassi, (President's Mansion) with President Zalman Shazar, as host. President Shazar, seated under the emblem of the State of Israel, greeted the delegates officially as the President of the World Jewish Bible Society. On his right we see his fellow classmate and life-long friend Professor Solomon Zeitlin of Dropsie University. On his left we see Haim Finkelstein, Head of the Diaspora Department for Education and Culture of the World Zionist Organization.*

behalf of the World Jewish Bible Society in cooperation with Dropsie University, represented by its president, Dr. Abraham Katsh, and its dean of faculty, the noted historian Professor Solomon Zeitlin. This was a memorable occasion since it was the final study session of the Society in the Mishkan Hanasi in the incumbency of Mr. Shazar as President of the State of Israel. President Shazar had hosted the Bible study group for ten years in his presidential

residence. Within a month he would leave the high office of President of the State and return to civilian life, though he would continue serving the Society as its president.

The study tour included Tekoah, birthplace of the prophet Amos; Shiloh, the first sanctuary after the crossing of the Jordan by the Israelites and where the prophet Samuel was reared; and Gibeon, the scene of events depicted in the books of Joshua and Samuel.

### RESOLUTIONS

The following resolutions were adopted by the Conference at its final session at the Mishkan Haknesset:

I) Aims and Purposes of the World Jewish Bible Society: The World Jewish Bible Society resolves to dedicate itself to advance the study and knowledge of the Tenakh by all Jews. It sees as its major goal to spread the knowledge and understanding of the eternal values of the Tenakh among Jewish adults and youth in the spirit of the traditional text as interpreted in the traditional commentaries of the Book of Books and in the light of modern Biblical research.

The Conference appeals to all Jewish educational agencies the world over to implant the teachings of the Bible and Judaism in all Jewish institutions of learning, to strive to transmit an understanding of the historic continuity uniting all Jews in all lands throughout the generations.

The Conference calls upon every Jewish family, wherever they may be found, to renew the study of the Tenakh in the circle of the family as enjoined in the Scriptures "... and thou shalt teach (the Torah) diligently to thy children. . ."

II) The Conference sends its greetings to all Biblical scholars who labor creatively in making the Bible meaningful in our time; to all who are engaged in transmitting the knowledge of the Bible and of Jewish values; to all who are producing materials dealing with the Bible; to writers, editors, and publishers of new editions of the Bible which make the Book of Books available in the vernacular, faithful to the traditional text, to the spirit of Israel eternal and to the high standards of modern Biblical scholarship; to the organizers of exhibits and the various communications media who popularize biblical themes; and to the leadership in charge of the World Bible Contest for Jewish Youth.

III) The World Jewish Bible Society affirms that the Beth Hatenakh in Jerusalem, which will be the world center for the study of the Book of Books, is a vital necessity to the Jewish people and to Bible students of all faiths. The Conference notes with gratification the report of the steps which have already been taken towards the realization of this great project. The Conference calls upon all government and public agencies and upon all for whom biblical study is a matter of concern, to support wholeheartedly the speedy establishment of the Beth Hatenakh (World Jewish Bible House) in Jerusalem.

IV) The Conference extends its greetings to the honorary president of the World Jewish Bible Society and to the president of the Israel Society for Biblical Research, Mr. David Ben Gurion, as well as to Mr. Zalman Shazar, president of the World Jewish Bible Society, who have been a source of inspiration to the Society by their continued active support since its very inception.

V) The Conference sends its heartfelt greetings to the fourth president of the State of Israel, President-elect Professor Ephrayim Katzir.

VI) The Conference extends its blessings of "chazak ve'ematz" to the chairman of the Society, Dr. Haim Gevanyahu, whose initiative and untiring activity have guided the Society in all its ramified activities with ability and with selfless dedication.

The delegates of the First World Jewish Tenakh Conference, representing the World Jewish Bible Society both in Israel and in the Diaspora, resolve to commit themselves to strengthen



and expand their activities, in order to bring about the fulfillment of the prophecy: "and these words shall not be forgotten from the mouth of your children and your children's children. . ."

#### WJBS WORLD COUNCIL

The Conference resolved to appoint a World Council of 71 members, composed of representatives of the individual Bible societies in the countries where the Society functions, in addition to officers and members-at-large of the WJBS Executive Board.

The World Council will meet to determine its own program and order of activities. It will also consider and set the date for the Second World Jewish Tenakh Conference. The World Council will formulate a constitution for the World Jewish Bible Society, which will be approved by the Second World Conference. The World Council will be charged with the responsibility to establish regional committees and study groups of the Jewish Bible Societies in the lands of the Diaspora.

#### ELECTION OF OFFICERS

The following were elected to head the organization and to launch the program of the World Jewish Bible Society:

Honorary President: David Ben Gurion

President: Zalman Shazar

Vice-President: Harry Ruskin

Chairman: Dr. Haim Gevaryahu

Vice Chairman: Dr. Louis Katzoff

Treasurer: Ben Zion Luria

Chairman of the World Council for the Establishment of the Beth Hatenakh in Jerusalem:  
Dr. Israel Goldstein

Chairman of the Budget and Finance Committee: Dr. David Goldstein

Chairman for North America: Dr. Azriel Eisenberg, New York City

Chairman for Latin America: Moshe Gutentag, Buenos Aires

Chairman for Europe: Hermann Wohlmann, Zurich

The Conference recommended the establishment of a number of commissions which will be entrusted with the important work of the Society:

a) Commission for the Furtherance of Bible Study in the Jewish Home and Family;

Chairman: Dr. Louis Katzoff

Secretary: Mrs. Anne Sternberg

b) Commission for the Furtherance of Bible Study among Jewish Youth;

Chairman: Aluf-Mishne Baruch Levi

Secretary: Mrs. Ahuva Ron

c) Advisory Commission for the Study of Bible:

Dr. Baruch Ben Yehuda and Prof. Yehuda Elizur

Members of the Conference Committee were Dr. Haim Gevaryahu, chairman; Dr. Max Rothschild, secretary; Rabbi Harold Halpern, Dr. Louis Katzoff, Othniel Margalit and Mrs. Anne Sternberg.

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

DECEMBER

SU	2	Micah 3
MO	3	Micah 4
TU	4	Micah 5
WE	5	Micah 6
TH	6	Micah 7
FR	7	Nahum 1
SA	8	

Genesis 34—35

כסלו

ז	מִיכָה ג
ח	מִיכָה ד
ט	מִיכָה ה
י	מִיכָה ו
יא	מִיכָה ז
יב	נָחֻם א
יג	וַיִּשְׁלַח הַפֶּסֶט עֹבְדֵי־אֵל

לעיון: בראשית לד—לה

הגיד לך אדם מה טוב ומה ח' דורש ממך כי אם עשות משפט  
ואהבת חסד וחצנע לכת עם אלהיך  
He has told thee, O man, what is good and what does the  
Lord require of thee, but to do justly, and to love true  
loyalty, and to walk humbly with thy God. (Micah 6:8)

DECEMBER

SU	9	Nahum 2
MO	10	Nahum 3
TU	11	Habakkuk 1
WE	12	Habakkuk 2
TH	13	Habakkuk 3
FR	14	Zephaniah 1
SA	15	

Genesis 38—39

כסלו

יד	נָחֻם ב
טו	נָחֻם ג
טז	חִבְקֻק א
יז	חִבְקֻק ב
יח	חִבְקֻק ג
יט	צְפַנְיָה א
כ	וַיִּשֶׁב הַפֶּסֶט עִמּוּס ב, ו

לעיון: בראשית לח—לט

הנה על ההרים רגלי מבשר משמיע שלום חגי יהודה  
הגיד שלמי נדריך  
Behold upon the mountains the feet of him that brings  
good tidings, that announces peace! O Yehuda, keep thy  
feasts, perform thy vows. (Nahum 2:1)

תשל"ד שנה שניה למחזור

מרחשון

כג	עִמּוּס א
כד	עִמּוּס ב
כה	עִמּוּס ג
כו	עִמּוּס ד
כז	עִמּוּס ה
כח	עִמּוּס ו
כט	הַפֶּסֶט שְׁמוּאֵל א' ב, יח

לעיון: בראשית כז

NOVEMBER

SU	18	Amos 1
MO	19	Amos 2
TU	20	Amos 3
WE	21	Amos 4
TH	22	Amos 5
FR	23	Amos 6
SA	24	

Genesis 27

ויגל כמים משפט וצדקה כנחל איתן  
Let justice roll down like waters, and righteousness like  
a mighty stream. (Amos 5:24)

NOVEMBER/ DECEMBER

SU	25	Amos 7
MO	26	Amos 8
TU	27	Amos 9
WE	28	Obadiah 1
TH	29	Micah 1
FR	30	Micah 2
SA	1	

Genesis 30

ועלו מושיעים בהר ציון לשמוט את חר עשו וחיתיה לח'  
המלכות  
And liberators shall ascend upon mount Ziyon to judge  
the mountain of 'Esav; and the kingdom shall be the  
Lord's. (Obad. 1:21)

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

NOVEMBER

SU	4	Hosea 7
MO	5	Hosea 8
TU	6	Hosea 9
WE	7	Hosea 10
TH	8	Hosea 11
FR	9	Hosea 12
SA	10	

Genesis 19—20

מרחשון

ט	הוֹשֶׁעַ ו
י	הוֹשֶׁעַ ח
יא	הוֹשֶׁעַ ט
יב	הוֹשֶׁעַ י
יג	הוֹשֶׁעַ יא
יד	הוֹשֶׁעַ יב
טו	וַיִּרְאֵה הַפֶּסֶט מַלְכִּים ב' ד, א

לעיון: בראשית יט—כ

ורעו לכם לצדקה קצרו לפי חסד נירו לכם ניר ועת לזרוש  
את ח' עד יבוא ויורה צדק לכם  
Sow for yourselves by righteousness, reap by the scale  
of love; break up your fallow ground; for it is time to  
seek the Lord, till he comes and rains righteousness upon  
you. (Hos. 10:12)

NOVEMBER

SU	11	Hosea 13
MO	12	Hosea 14
TU	13	Joel 1
WE	14	Joel 2
TH	15	Joel 3
FR	16	Joel 4
SA	17	

Genesis 2—4

מרחשון

טז	הוֹשֶׁעַ יג
יז	הוֹשֶׁעַ יד
יח	יוֹאֵל א
יט	יוֹאֵל ב
כ	יוֹאֵל ג
כא	יוֹאֵל ד
כב	חַי שְׂרָה הַפֶּסֶט מַלְכִּים א' א, א

לעיון: בראשית כד

עליה לבניכם ספרו ובניכם לבניכם ולדור אחר  
Tell your children of it, and let your children tell their  
children, and their children another generation. (Joel 1:3)

## תשל"ד שנה שניח למחזור

## 1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

## תשל"ד שנה שניח למחזור

## תשרי

SEPTEMBER			תשרי
TH	27	ROSH HASHANA Samuel 1:1	א ראש השנה שמואל א' א
FR	28	ROSH HASHANA Genesis 22	ב ראש השנה בראשית כב
SA	29	האזינו שבת טובה הפט' הושע יד, ב וביראל ב, טו Deuteronomy 32:1-28	ג האזינו שבת טובה הפט' הושע יד, ב וביראל ב, טו לעיון: דברים לב, א—כח

זכור ימות עולם ביום שנות דור ודור שאל אבין ויגיד וקנין  
ויאמרו לך

Remember the days of old, consider the years of many  
generations; ask thy father and he will recount it to thee,  
thy elders and they will tell thee. (Deut. 32:7)

## תשרי

SEPTEMBER/OCTOBER			תשרי
SU	30	Ezekiel 32	ד צום גדליה יחזקאל לב
MO	1	Ezekiel 33	ה יחזקאל לג
TU	2	Ezekiel 34	ו יחזקאל לד
WE	3	Ezekiel 35	ז יחזקאל לה
TH	4	Ezekiel 36	ח יחזקאל לו
FR	5	Ezekiel 37	ט יחזקאל לז
SA	6	YOM KIPPUR	י יום כיפור
Jonah 1-2			לעיון יונה א—ב

בהתעטף עלי נפשי את ח' זכרתי ותבוא אליך תפלתי אל  
חיבל קדשך

When my soul fainted within me I remembered the Lord:  
and my prayer came in to thee, into thy holy temple.  
(Jonah 2:8)

## תשרי

OCTOBER			תשרי
SU	7	Ezekiel 38	יא יחזקאל לח
MO	8	Ezekiel 39	יב יחזקאל לט
TU	9	Ezekiel 40	יג יחזקאל מ
WE	10	Ezekiel 41	יד יחזקאל מא
TH	11	SUKKOT Zechariah 14	טו סכות זכריה יד
FR	12	SUKKOT	טז חג"מ יום טוב שני בחו"ל
I Kings 8:2-22			מלכים א' ח, ב—כב
SA	13		יז שבת חג"מ
Qohelet 1			לעיון: קהלת א

הבל הבלים אמר קהלת הבל הבלים הבל הבל  
Vanity of vanities, says Qohelet, vanity of vanities; all is  
vanity. (Ecc. 1:2)

## תשרי

OCTOBER			תשרי
SU	14	Qohelet 2	יח חג"מ קהלת ב
MO	15	Qohelet 3	יט חג"מ קהלת ג
TU	16	Qohelet 4	כ חג"מ קהלת ד
WE	17	Ezekiel 42	כא הרשענא רבה יחזקאל מב
TH	18	SHEMINI ATZERET תורה I Kings 8:54-66	כב שמיני עצרת ושמינת תורה מלכים א' ח, נד—סו
FR	19	SIMHAT TORAH Deuteronomy 33	כג שמחת תורה בחו"ל דברים לג
SA	20		כד בראשית הפט' ישעיה מב, ה
Genesis 3-4			לעיון: בראשית ג—ד

תורה צוה לנו משה מורשה קהלת יעקב  
Moshe commanded us a Torah, the inheritance of the  
congregation of Ya'aqov. (Deut. 33:4)

## מרחשון

OCTOBER/NOVEMBER			מרחשון
SU	28	Hosea 1	ב הושע א
MO	29	Hosea 2	ג הושע ב
TU	30	Hosea 3	ד הושע ג
WE	31	Hosea 4	ה הושע ד
TH	1	Hosea 5	ו הושע ה
FR	2	Hosea 6	ז הושע ו
SA	3		ח לך הפט' ישעיה מ, כז
Genesis 14-15			לעיון: בראשית יד—טו

וארשתוך לי לעולם וארשתוך לי בעדק ובמשפט ובחסד  
וברחמים וארשתוך לי באמונה וידעת את ח'  
And I will betroth thee to me for ever; and I will betroth  
thee to me in righteousness and in judgement, in loyal  
love, and in mercies. And I will betroth thee to me  
in faithfulness; and thou shalt know the Lord. (Hos.  
2:21-22)

## תשרי/מרחשון

OCTOBER			תשרי/מרחשון
SU	21	Ezekiel 43	כה יחזקאל מג
MO	22	Ezekiel 44	כו יחזקאל מד
TU	23	Ezekiel 45	כז יחזקאל מה
WE	24	Ezekiel 46	כח יחזקאל מו
TH	25	Ezekiel 47	כט יחזקאל מז
FR	26	Ezekiel 48	ל ראש חודש יחזקאל מח
SA	27		א נח שבת ראש חודש הפט' ישעיה סו, א
Genesis 8-9			לעיון: בראשית ח—ט

ואת תורת הבית על ראש ההר כל גבולו סביב קודש  
קדשים הנה ואת תורת הבית  
This is the Torah of the house; Upon the top of the moun-  
tain its whole limit round about shall be holy. Behold,  
this is the Torah of the house. (Ez. 43:12)

## תשל"ד שנה שניח למחזור

# דור לדור

DOR le-DOR

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