

THE WORLD JEWISH BIBLE SOCIETY

דור לדור

# DOR<sup>LE</sup>DOR

IN REMEMBRANCE OF THE FALLEN SOLDIERS  
OF THE YOM KIPPUR WAR

THOU SHALT NOT ABHOR AN EGYPTIAN  
HAIM GEVARYAHU

SETTLEMENT OF THE TRIBE OF DAN  
BEN ZION LURIA

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GOD'S REPLY TO JOB  
MAZAL WEIGART

OBLIGATORY AND VOLUNTARY WAR  
S.M. LEHRMAN

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Published by the  
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Dor le Dor is published by the World Jewish Bible Society for the English reading public and is directed primarily to the interests of Jewish laymen who wish to deepen their understanding of their heritage through Bible study and appreciation.

WORLD JEWISH BIBLE SOCIETY, 18 Abarbanel Str., JERUSALEM

An affiliate of the DEPARTMENT OF EDUCATION AND CULTURE IN THE DIASPORA OF THE  
WORLD ZIONIST ORGANIZATION

*This issue of Dor le-Dor is dedicated to the memory of*

REUVEN GEVARYAHU  
son of Dr. Haim Gevaryahu

and

JONATHAN PEIKES  
grandson of Ben Zion Luria

who fell in the defense of their country  
in the Yom Kippur War

הצבי ישראל על במותיך חלל

בְּנֵיךְ לֹא מָתוּ  
מֵאֵת: ש. שְׁלֹמֹה

בְּנֵיךְ לֹא מָתוּ, הוּא שׁוֹמֵר	בְּנֵיךְ לֹא מָתוּ, הוּא נֶצֶב
בְּאֵוִיר וּבְיָם, וְהוּא עֵר	בְּרֹאשׁ הַחוּגְרִים אֶל הַקֶּרֶב
עַל גְּדוֹת אֶרֶץ וְיִרְדֵּן,	עַל פְּסוּגוֹת הַחֶרְמוֹן וְהַשְּׁנִיר,
לְחַלֵּץ, לְהַצִּיל, לְגַוֵּן,	חֹמֶת מִן וְקִיר,
בְּנֵיךְ הַנֶּלֶבֶב, הַקּוֹרֵן.	בְּנֵיךְ, הֵבֵן הַיְקִיר.

בְּנֵיךְ לֹא מָתוּ, הוּא קַיָּם	בְּנֵיךְ לֹא מָתוּ, הוּא נֶסֶעַר
בְּאֶרֶץ הַזֵּאת וּבְעָם	עִם גְּדוּדָיו בְּחֹלּוֹת הַמִּדְבָּר,
פָּדָה בְּדָמוֹ, כִּי יִשְׁגֵּב	בְּפֶאֶרְן וְסִינִי וְעַל חוֹף
עַד עוֹלָם תְּחוּזוֹ הַנֶּכְסֶף,	הַתְּעִלָּה, הָאוֹיֵב לְהִדָּף,
בְּנֵיךְ הַקָּדוֹשׁ, הַנֶּאֱהָב.	בְּנֵיךְ הַנֶּאֱמָן, הַטּוֹב.

חִיפָה, י"ג בַּחֹשֶׁן תְּשִׁלִּי





REUVEN GEVARYAHU ר"ר

## REUVEN GEVARYAHU ר"ר

Reuven, age 26, fell on Hoshana Rabba at the Suez Canal front in the Yom Kippur War. He was the son of Dr. Haim and Leah (ר"ר) Gevaryahu, husband of the widow Hedva and father of their one and a half year old daughter, Leah Liat.

Reared in a religious home, under the loving care of his step-mother Hannah (Leah's niece) and of his father who taught him Torah, he absorbed sufficient knowledge to equip him to join the chaplaincy. He was once offered such a post by the Chief Chaplain of Zahal but he declined and requested active field service on the grounds that "someone has to do that task."

From the Maaleh Religious Elementary School, he went on to the Yeshiva Kol Torah and then to the Secondary School for Agriculture in Ayanot. After his regular army service, which follows high school for Israeli youth, he enrolled in the Statistics and Economics Department of the Hebrew University.

His proclivity to combine the abstract study of mathematics, in which he excelled, and his practical down-to-earth love for animal husbandry, suited him well during the years he spent at the agricultural school. His uncle, Samuel Gevaryahu, recalls the time when he was puzzled by a reference in the Talmud about bee-hives, and he turned to the young nephew for information about the processes of honey production, whereupon he received from him a full thesis, so detailed and informative that it was considered by many worthy of publication.

Reuven rose to the rank of First Lieutenant. He served through the War of Attrition (1970-72) and in the recent war in the mobile scout force of the armored unit, whose task it was to precede the tanks in their exploration of the terrain either for attack or defense purposes. It was on the twelfth day of the war in Sinai, as the Israeli forces were making a breakthrough to the canal when Reuven's task force was caught in the Egyptian crossfire at the Bitter Lakes, the bloodiest and most crucial battle in the crossing of the canal by the Israeli army.

A leader of men, and beloved by his comrades in arms, he directed the soldiers under his command, even after his battle injuries, in the acting capacity of captain, to which rank he was elevated posthumously. In the critical period of the first days of the war, Reuven was among those who stopped the advance of the enemy into the Sinai Peninsula, thus saving his country from a fateful disaster.





JONATHAN PEIKES ז"ל

## JONATHAN PEIKES ז"ל

Jonathan, age 20, fell in the Golan Heights in the Yom Kippur War. He was the son of Micah (ז"ל) and Arnona Peikes, and grandson of Ben Zion Luria, editor of Beth Mikra, quarterly of the Israel Society for Biblical Research.

His father, Colonel Peikes, a career soldier in the Palmach and Zahal from age 16, fell in the Six Day War as he defended the Abu Tor section of Jerusalem.

As the eldest in the bereaved family, Jonathan was given the choice of a non-combatant function in the Israel army, but he refused to accept the post of a "jobnik" and enlisted in the air force, and later transferred to the tank corps. He was engaged in the first battle of the Golan when it was overrun by the enemy.

How an Israeli family lives its patriotism is reflected in the atmosphere of the home in which Jonathan grew up. The following is excerpted from a newspaper account when Jonathan was age 11 and his father was then Commander of the Givati Brigade: Asked about his reaction to a telephone call that his father would not be home on an evening, he would answer with the confidence of a pre-teenager oriented toward the defense of the country, "It happens at times that dad does not come home in the evening. This could be because of a serious military crisis or border emergency due to terrorism, or it could be a planned military march or drill, or perhaps just another important meeting of the military staff. Of course, it is not easy, but we have become used to it."

Jonathan studied at the Secondary School at the Hebrew University in Jerusalem and graduated with honors. When, after the Six Day War, there was a new opportunity to know the country and its historic background, Jonathan joined other youth in the exciting pursuit of exploring the newly acquired territory. As guide in the scouting movement, he led numerous groups through Judea and Samaria and through the Judean Desert and the deep Negev, often into uncharted areas where special armed security forces accompanied them. While in active service, he took advantage of his army leaves to pursue his hobby of hiking through the countryside. He was known among his army comrades as one of the most knowledgeable persons in the terrain of the country. His knowledge of the Israeli landscape was matched by his attachment to the land and his zeal to defend it.

The first two days of the Golan war front were the fateful period of totally outnumbered Israeli tank units (ten to one) who could not stop the Syrian forces from overrunning the Golan Heights but who, in their unsurpassable valor, held back the Syrian tanks from penetrating the heartland of Israel in the direction of Tiberias and westward. With their lives, Jonathan and his comrades in battle saved the vulnerable settlements of the Galil from an horrendous tragedy.



## THOU SHALT NOT ABHOR AN EGYPTIAN

BY HAIM GEVARYAHU

*The prohibition against hating the Egyptian is a Biblical bidding, deeply imbedded in the consciousness of the Jew. The following article is dedicated to the memory of Reuven, the son of the writer, who lost his life on the Egyptian battlefield in the Yom Kippur War.*

### EGYPT OFTEN MENTIONED IN THE BIBLE

Egypt, as a country or people, is mentioned in the Bible more often than any other land or nation. Ancient Israel, interacting among the peoples of antiquity, is closely tied to Egypt in its destiny. It is estimated that the Biblical references to Egypt more than double the allusions to the peoples of Canaan (ancient Palestine) in whose midst the Israelites lived during the Biblical period or to Assyria and Babylonia whose historical impact upon Israel and Judah were so crucial. The bonds to Egypt stretch through the course of Biblical history, starting with the migrations of our patriarch Abraham.

Relations between ancient Israel and Egypt oscillated between tolerance and derision, touched here and there by expressions or visions of friendship. The first encounter was marked by suspicion. Abraham had migrated over a thousand miles, from Mesopotamia to Canaan, without fearing danger for himself or for his wife. But, when he moved on from Canaan to Egypt, driven by a famine in the land, he suddenly became aware that the beauty of his wife might be the source of peril for his life: I am well aware that you are a beautiful woman. When the Egyptians see you, they will say, 'She is his wife,' and they will kill me, but let you live. Say then that you are my sister, that it may go well with me because of you, and that I remain alive thanks to you (Genesis 12:11-13).

When Jacob, upon the appeal of his son Joseph, came with his family of seventy to settle in Egypt, he was welcomed most heartedly by the Pharaoh. He was given the choicest part of the land, in the region of Goshen, where they

Dr. Haim Gevaryahu is the Chairman of the Israel Society for Biblical Research and Chairman of the World Jewish Bible Society. Dr. Gevaryahu has written extensively on Biblical subjects, particularly in the area of cultural and religious patterns of the ancient Near East. He is presently collaborating with Dr. Moshe Anat in writing a commentary on the Bible, Tenakh le-Am, of which the Pentateuch, the Former Prophets and the Latter Prophets have already been published.

found plentiful sustenance while famine debilitated the lands all about them. There they prospered for generations, until "a new king arose over Egypt who did not know Joseph" and enslaved them.

Though contention between Pharaoh and Moses grew to irreconcilable positions, leading to the exodus, it is noteworthy that as the Israelites were about to leave Egypt, they "borrowed from the Egyptians objects of silver and gold, and clothing; and the Lord disposed the Egyptians favorably toward the people, and they let them have what they asked" (Exodus 12:35-36).

### YOU WILL NEVER SEE THEM AGAIN

At least three times the Pentateuch points up the total severance of Israel from Egypt — a complete distancing where there would be no return either to the land or to the people. As the Israelites, pursued by the Egyptians at the Reed Sea, began to panic, Moses lifts up their spirits with the words: Have no fear! Stand firm, and you will see what the Lord will do to save you today; the Egyptians you see today, you will never see again (Exodus 14:13). This promise of never seeing the Egyptians again — *לא תסירו לראותם* — is alluded to twice again in the farewell address of Moses: Ensure that the king does not increase the number of his horses, or make the people go back to Egypt to increase his cavalry, since the Lord has warned you, 'You must never go back that way again' (Deuteronomy 17:16). Among the maledictions uttered by Moses in his list of Warnings — the *חרכה* — the original salvation of Israel from Egypt is reversed in a destined return to the land of bondage, the people selling themselves to their enemies for bondmen and bondwomen despite the divine promise of not ever seeing Egypt again: The Lord will take you back to Egypt by sea and by land, though I promised you, 'You will not see it again' (Deuteronomy 28:68).

This promise of total separation seems to be negated by the prophet Zechariah who, in his vision of the end of days, mentions only Egypt from among the nations who will all be punished for not joining Israel in the celebration of Succot: And it shall come to pass that every one that is left of all the nations that marched against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts, to keep the feast of Tabernacles. Should one of the families of the earth fail to go up to Jerusalem to worship the King, the Lord of hosts, upon them there shall be no rain. And if the family of Egypt should fail to go up and pay its visit, on it will fall the plague which the Lord will inflict on each one of those nations that fail to go up to keep the feast of Tabernacles. Such shall be the punishment for Egypt and for all the nations that do not go up to keep the feast of Tabernacles (Zechariah 14:16-19).



#### MOCKED BUT NOT HATED

As we read the prophetic portions of the Bible, we find anger at the Egyptians or scornful mockery, but no hatred. Whereas detestation is manifested in the prophetic imprecations toward Edom or Babylonia — e.g. Obadiah, Jeremiah chs. 50–51 — Egypt comes in only for ridicule, as when the king of Assyria turns to the king of Judah: We know you are relying on that broken reed Egypt, which pierces the hand of the man who leans on it (II Kings 18:21; see also Ezekiel 29:6–7). While the prophets can only foresee total destruction for Edom and Babylonia (Obadiah 1:10; Jeremiah 50:39), Isaiah can look forward to the day when “there will be five cities in the land of Egypt speaking the language of Canaan (Hebrew) and taking oaths in the name of the universal God; when there will be an altar to God in the center of the land of Egypt, and a stele at the border for the glory of God; when in oppression the Egyptians will cry to God and He will send them a defender; when God will reveal Himself to the Egyptians as they acknowledge Him and worship Him, with sacrifices and offerings; when they will make vows to God and perform them; when they will turn to God who will listen to them and heal them” (Is. 19:18–22). The prophet can even envision the day of perfect peace when “there will be a highway out of Egypt to Assyria (via Israel), and Assyria will have access to Egypt and Egypt have access to Assyria; when Israel, making the third with Egypt and Assyria in a federation, will be blessed in the center of the world; when God will give His blessings in the words: Blessed by My people Egypt, Assyria My creation, and Israel My heritage”\* (Isaiah 19:23–25).

#### YOU WERE A STRANGER IN HIS LAND

Though Egypt oppressed the Israelites, the Bible reflects a rather benign attitude toward it. What explains this benevolent tendency? The reason given in the verse for the injunction against abhorrence of the Egyptian sets the tone for the rest of the Bible: You are not to regard the Egyptian as detestable, because you were a stranger in his land (Deuteronomy 23:8).

The comment of Hertz on this verse is worth noting: The oppression of the Egyptians was the act of the Pharaohs rather than the will of the people. Israel had found a home in Egypt, and the Israelites were ‘guests’ — גרים — in that land. For this the Egyptians must be remembered with gratitude.\*\*

\* Scholars say that this is a prophetic interpretation of God’s blessing of Abraham in Genesis 12:3.

\*\* מנא הני מילי דאמרי אינשי בירא דשתית מיניה לא תשדי ביה קלא דכתיב: לא תתעב מצרי כי גר היית בארצו. Whence is the source of the popular saying: Do not throw stones into the well from which you drink? From the verse: Thou shalt not abhor an Egyptian, for thou wast a stranger in his land.

#### CHARACTER OF ISRAEL FASHIONED IN CRUCIBLE OF EGYPTIAN SLAVERY

But there is another, more significant and deeper reason for this gratitude. The character of the Israelite was fashioned in the crucible of Egyptian slavery. His sensitivity toward the oppressed, his love for the stranger, his concern for the poor and the distressed — these finer qualities of humaneness, so prevalent in the ordinances of the Bible, were developed through his experience in Egypt: וְאָהַבְתֶּם אֶת הַגֵּר כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם. Why should you love the stranger? Because you were strangers in the land of Egypt (Deuteronomy 10:19; see also Exodus 22:20). Thou shalt not pervert the justice due to the stranger, or the fatherless; nor take a widow’s garment in pledge (Deuteronomy 24:17). Why? Remember that you were a slave in Egypt and that the Lord God redeemed you from there; that is why I lay this charge on you (ibid. v. 18). When you beat your olive trees and when you harvest your vineyard, you must not pick it over a second time. Let anything left be for the stranger, the orphan and the widow. Remember that you were a slave in Egypt; that is why I lay this charge on you (ibid. v. 20–22).

The Bible expressly demands that we love the stranger as ourselves: The stranger who sojourns with you shall be counted as one of your own countrymen; you must love him as yourself, for you were once strangers yourselves in Egypt (Leviticus 19:34). Israel was not permitted to hate the Egyptian, the people that enslaved him. The Bible transformed those memories of bitter oppression into feelings of compassion to all the friendless and downtrodden.

The Talmud mentions that the precept to love, or not to oppress the stranger appears thirty six times in the Torah. The reason for this constantly-repeated exhortation is due to the fact that those who have been downtrodden frequently prove to be the worst oppressors when they acquire power over anyone.

Our experience in ancient Egypt did not leave behind a bitter sense for vengeance. It had the opposite effect. The experience ennobled the Israelites and prepared them to understand God’s precepts to aid the defenseless, thus worthy of being a chosen people — עַם סְגוּלָה.

*Adapted from the Hebrew by L. K.*

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A one-year membership in the World Jewish Bible Society was granted to the American participants in the U.S.A. Bible Contest by the American Section of the Department for Education and Culture of the World Zionist Organization in memory of Reuven Gevaryahu, according to an announcement of Dr. Abraham P. Gannes, Director of the Department.



## THE NEW SETTLEMENT OF THE TRIBE OF DAN

BY BEN ZION LURIA

*Mr. Luria has written much on the geography and history of ancient Israel. In this article, he deals with the settlement of the tribe of Dan in the uppermost northern border of ancient Israel, near the headwaters of the River Jordan and at the foothills of the Golan Heights. The editors chose this theme among the many of Mr. Luria's writings and lectures, in tribute to the memory of his grandson, Jonathan, who fell in the battle of the Golan Heights during the Yom Kippur War. The lecture was given originally at the Prime Minister's (Ben-Gurion) Bible Study Group which began the study of the Bible in 1958 with the Book of Joshua. The group has been meeting regularly since then — now called the President's Bible Study Group — recently carrying through its 218th session at the Mishkan Hanassi. The present article is a translated condensation of the Hebrew article in עיונים בספר יהושע, a publication of the Israel Society for Biblical Research and of the World Jewish Bible Society.*

The seventh lot came out for the tribe of the children of Dan. And the border of their inheritance was Zor'ah and Eshta'ol. . . and Sha'albin and Ayalon. . . and the Yarkon River with the border facing Jaffa.

Joshua 19:40-46

And the border of the tribe of Dan became too tight for them; and therefore the sons of Dan went up and attacked Leshem (Laish) and captured it. . . They settled in it and changed the name to Dan after Dan their ancestor.

Joshua 19:47

The Amorites forced the children of Dan into the hill country and would not allow them to enter the plain below. The Amorites held their ground at Ayalon and Sha'albin. . .

Judges 1:34-35

Why does Dan sojourn by the ships?

Judges: 5:17

And there was a certain man of Zor'ah, of the tribe of Dan, whose name was Manoah. . . (followed by the account of the exploits of his son Samson).

Judges 13:2

Ben Zion Luria is the editor of Beth Mikra, the Hebrew publication of the Israel Society for Biblical Research. His books include גלילות במולדת; היהודים בסוריה בימי בית שני, המשנה והתלמוד; מגילת תענית; מגילת הגחוש; מינאי עד הורדוס; ספר עובדיה והנביאים על אדום.

Now in those days the tribe of Dan was in search of a territory to live in, because up till then no territory had fallen to them among the tribes of Israel. The Danites sent valiant men from Zor'ah and Eshta'ol to spy out the land and explore it.

Judges 18:1-2

So men of the tribe of Dan set out from Zor'ah and Eshta'ol, six hundred of them, armed for war. They went up and camped at Kiryat-Ye'arim in Judah; and for this reason the place is still called the Camp of Dan today.

Judges 18:11-12

The Danites marched against Laish, a quiet and secure people, and smote them with the edge of the sword. . . They rebuilt the city and settled in it, and called it Dan after Dan their father, although the city was originally called Laish.

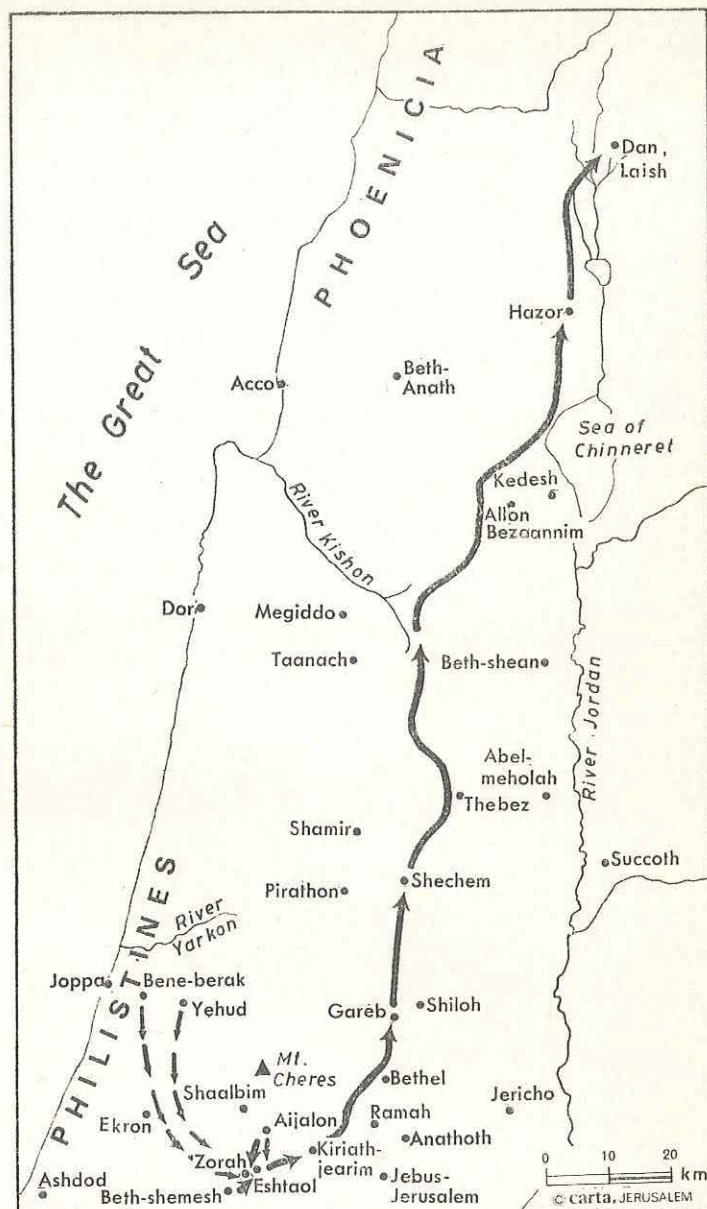
Judges 18:27, 29

### FROM JAFFA IN THE WEST TO DAN IN THE NORTH

A glance at the map will tell us that the tribe of Dan was allotted the land near the shores of the Mediterranean facing the city of Jaffa — presently the metropolitan area of Tel Aviv — and, after some intermediate holding places, settled down finally at the northern tip of ancient Israel, to this day the northern frontier of present Israel. If you should take the fascinating train ride from Tel Aviv to Jerusalem — every tourist to Israel should have this in his itinerary — you will be passing through the Danite hill country of Samson's exploits, near Zor'ah and Eshta'ol, one of the intermediate steps in the story of the migration of the tribe of Dan. Along the automobile road from Tel Aviv to Jerusalem, you pass the beautiful

valley of Ayalon, near the Latrun monastery — ask your driver to point it out to you on your next trip — which was another place that the Danites tried to settle but could not make it. Up the hill, closer to Jerusalem, you pass near Abu Ghosh or Kiryat Ye'arim — too bad, the main highway no longer goes by it as it did only two years ago — which was another area of probable but short-lived settlement of the Danites. And finally the last stop, the city of Laish (Leshem), changed to Dan — you must not miss spending some time in the picnic area of present Dan, with the many rapids of the Jordan headwaters, on your way to the Golan Heights — here the tribe found its permanent home. Being the northernmost point in Israel, the city — “from Dan to Beersheba” — played an important role in the





————— Migration of the tribe of Dan to the North  
 - - - - - Retreat of the tribe of Dan before the Philistines and Amorites

subsequent history in ancient Israel, substantiated by rich archeological findings from the site of the Biblical Dan.

#### MANY QUESTIONS OPEN TO SCHOLARLY DEBATE

With the Biblical sources before us, and with the help of the map, can we reconstruct the historical tribulations of the tribe of Dan from their earliest to their final settlement?

Truth to tell, it is not easy, for the Biblical accounts are varied and fragmentary, and do not present a unitary sequence. Much of the reconstruction is still open to scholarly debate. Many questions are still open — the time of the early Danite settlement and of their later settlement, the time of the Philistine encounter with the Danites, the conflict of Dan with the Amorites — these, and more questions, are subjects of animated discussions among Bible scholars. But the most disputable point is the meaning of Deborah's reproach in her Song of Victory in which she denounces the tribes who did not join in the battle against Sisera's army: Why does Dan sojourn by the ships (Judges 5:17)? Is Deborah referring to Dan when it dwelt near the Sea at Jaffa? But then, how do the dates of Dan's move to the north and Deborah's war fit in? Is Deborah, whose war was fought in the north, referring to Dan in its northern settlement? But then, Dan is quite far from the coast.

#### RECONSTRUCTION OF HISTORICAL EVENTS

Considering the many difficulties in the reconstruction of the historical circumstances, it is this writer's contention that the following is the most reasonable interpretation.

The Israelites crossed into Canaan from the eastern side of the Jordan River. The tribe penetrating furthest westward, reaching the River Yar-kon and the Mediterranean shore, was Dan. As they seized a foothold in and around Jaffa, they found themselves in the midst of a more advanced culture, that of the Canaanites, an urbanized people who carried on a mercantile trade along the southern coastline, as did their brethren, the Sidonians (Phoenicians), along the northern coastal cities. That the tribe encountered the Canaanite people, the original settlers of the coastal cities — before the Philistine invasion — is evident from the verse, "from the Shihor, east of Egypt, to the boundary of Ekron northwards; the land is counted as Canaanite" (Joshua 13:3). Within a short time the Danites were absorbed in the urbanized and commercial ways of the Canaanites, learning as well the sea trade.

When Barak, the son of Avinoam, was summoned by Deborah, the prophetess, to resist the army of Sisera, he called upon all the tribes to join him in his struggle, but only some of them came forth valiantly, especially the tribes of Zevulun and



Naphtali. But the tribe of Dan did not lend any support, for they were too complacent, ensconced in their sea-trading enterprises. "Why does Dan sojourn by the ships," cries out Deborah in her bitter denunciation (Judges 5:17).

#### THE PHILISTINE INVASION OF THE COASTAL PLAIN

From Egyptian records we learn that an invading people — the Philistines — came up from the sea, making an assault along the northern coastline of Egypt, but were repelled by Rameses III. This was in the year 1187 BCE. Thereupon, the Philistines moved northward into the Canaanite coastal plain. Neither the Canaanites nor the Danites were able to stand up against the superior weaponry of the Philistines, the first to use iron in their armor. Thus the Danites were pushed inland from the sea while the Philistines entrenched themselves in the entire southern coastal area, establishing their strongholds in five fortified cities — Gaza, Ashdod, Ashkelon, Gath, and Ekron. As the Danites were forced eastward toward the Judean hills, they were concentrated in the area of Zor'ah and Eshta'ol. Samson, of the tribe of Dan, moved about in this region, at the foothills of Judea, making his exploitive incursions into Philistine territory in the coastal plain.

Squeezed into this narrow encave of Zor'ah and Eshta'ol by the

Philistines, the Danites tried desperately to break out into the valley of Ayalon, a bit to the north. Here they were held back by the Amorites: The Amorites forced the children of Dan into the hill country and would not allow them to enter the plain below. The Amorites held their ground at Ayalon and Sha'albin... (Judges 1:34-35).

#### DAN THE PIONEERING TRIBE

"Now in those days the tribe of Dan was in search of a territory to live in, because up till then no territory had fallen to them among the tribes of Israel" (Judges 18:1). True, their portion in the division of the land (Joshua Ch. 19) took in Zor'ah and Eshta'ol, and Sha'albin and Ayalon, on to the River Yarkon and the city of Jaffa. But they could not hold on to their territory, for by this time the Philistines were spreading over the coastal plain into the foothills, forcing them to look elsewhere for their inheritance. They sent out valiant men to "spy out the land and explore" the possibilities of new settlement. In the same pioneering spirit that brought their tribe to the furthest point west — the coast — in their earlier migration, they now went far north, indeed, the northernmost point of what would become Israel. They conquered Laish (Leshem) and renamed it Dan "after their ancestor". There the tribe settled, this time for good.

*Adapted from the Hebrew by L. K.*

## THE MOTIF OF JOB IN MODERN JEWISH AND WORLD LITERATURE

BY A.D. NAHER

Paper read at the 22nd National Conference of the Israel Society for Biblical Research in Jerusalem, Spring 1974.

#### THE PROBLEM OF THEODICY

Contrary to the classic and accepted interpretation which sees in Job the paradigm of the problem of theodicy and which leads to the solution of divine transcendentalism in the words of Isaiah, "My thoughts are not your thoughts and My ways are not your ways", a modern interpretation has been developed in our day — the period after Auschwitz and after Hiroshima — the roots of which stem from the perspective of enlightened minds and intuitive spirits antedating our present world. I refer to men like Sören Kierkegaard, Franz Kafka and Franz Rosenzweig, who, as it were, foresaw the predicament of modern man.

In this presentation I should like to analyze the effects of this new approach as they pertain to world and to Jewish literature.

It is not my intention to give a full account of the literary works of authors, poets or dramatists who wrote on the motif of Job, such as Albert Camus, Herbert George Wells, Archibald MacLeish among non-Jews, or Eli Wiesel, Uri Zvi Greenberg, Nelly Sacks and others of our people. I would rather study the basic motivation for the emergence of this motif in our day, in contrast to what Eli Wiesel calls in bitter irony "the phraseology of the professors". Also, I would like to underscore the wide gap between the Jewish and non-Jewish treatment of the motif.

#### THE ROOT OF THE MOTIVATION

It is evident that, in the structure of the Book of Job, the personae dramatis move about as in a drama. In the heavens we find God, the children of God and Satan; on the earth, Job, his wife, his sons and daughters and companions. Two principals apparently dominate the scene: God and Job.

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Both God and Job reflect an ambivalence. Job is actually depicted in two contrary moods. In the chapters of the prologue and epilogue where the righteous man, stricken with skin ailments, loses his possessions and his children, and then recovers his health and wealth in greater blessings than before, Job appears as one who accepts his misery in submission and is then rewarded for such acceptance of his lot. Job is presented as the typical suffering believer. On the other hand, in his confrontation with his companions, described in the middle chapters, or in his personal challenge to God, he now appears as a dis-believer, rebellious, defiant in his contention that there is no justice in the world. And if he must accept punishment, it is divine proof that he is only ash and dust. Thus, Job is portrayed as both most righteous and utterly wicked, as winner and vanquished, as the suffering believer and daring rebel.

#### THE PARADOX

However, this paradox does not stem from the inner psychology of the man but from the fact that he stands opposite God who is also torn כביכול, who is portrayed in the Biblical account in marked ambivalence — at the same time God and Satan, God who reveals and God who hides His face, God as righteous judge and as demonic force. It is this divine ambivalence that leads to Job's ambivalence. Job does not and cannot know whether his pain is inflicted by God or, as told in the book itself, by Satan. He must ask himself whether he is the victim of some secret game, perhaps of some error or caprice, cryptically described in the play of words in the Tractate Baba Batra 16a שמא נתחלף לך בין איוב ואיוב — "Perhaps You God have confused *Iyov* (Job) and *Oyev* (foe).

It is no wonder then that this ambivalence set the groundwork for the period of Auschwitz and Hiroshima, a period of "hiding the face" — in a double sense — brutalization of man and the eclipse of God, as Martin Buber, so challengingly described it.

In contrast to the classic approach which focuses on the divine problem, in theodicy, which finds its resolution in the epilogue, the modern approach centers upon man. The central problem is the situation of man himself. The fact that Job is man is the determinant. Job does not suffer from outer torment but from his very immediate situation as man, from his very essence and existence.

#### WITHOUT CAUSE

What stands out from the text is the word חנם — without cause. This is God's assumption when He addresses Satan: Although thou didst move Me against him (Job) to destroy him *without cause* (Job 2:3). It is as well the

hypothesis of Job as he seeks the answer to his anguish: He that would multiply my wounds *without cause* (Job 9:17).

This key of חנם — of absurdity, of pain without reason or purpose or end — served as the groundwork for the modern approach which opens for us the tragic world of Job, the sufferer. However, in contrast to the classic approach, they place their focus on the prologue which, in the thought process of Existentialism, is the typical watchword of this school — the motif of the torn soul as Goethe pictured him in his Faust; the motif of the lonely man, closed in within himself as in Sören Kierkegaard; and the motif of closed doors as in Jean Sartre and Franz Kafka. These motifs stem from the prologue in Job — motifs consciously brought forth, as all these writers quote the Book of Job as their source for their theses.

And so we find the ethical and mild approach on the one hand, and the tragic and extreme approach on the other. Moreover, we have, on the one hand, the theocentric world which attributes all to the All-Mighty, whispering to suffering man to accept both justice and mercy and reciting as in a refrain the words of Job: Shall we receive good at the hand of God, and shall we not receive evil (Job 2:10)? And, on the other hand, we have the anthropocentric world which makes man all-powerful — indeed, man caught in a dead-end alley of his own existence. Most of the non-Jewish writers submit man to this choice-less and conscripted alley.

#### EUTHANASIA OR EROS

There are some writers who bring this problem to its extreme. Albert Camus, in his book on the myth of Sisyphus, develops a parallel between Prometheus and Job and presents the solution of self-destruction as man's pinnacle of rebellion, basing it on the thrust of Job's wife: 'Dost thou still hold fast to thine integrity? Curse God, and die' (Job 2:9). Euthanasia is then the way out from the human situation — the way of the ancient Stoics.

Others choose their force of redemption through Eros. Already in the last century, the figure of Job lent itself to an erotic interpretation — in the pathetic meaning of the term. I am thinking of Goethe who invests Faust in the garb of Job and beckons him to see the denouement of his drama in the motif of redeeming love — Das Ewig Weibliche — Eros in her eternal strength and redeeming power.

In 1957, the American diplomat, Archibald MacLeish produced his play J.B. which, from beginning to end, is a tragi-grotesque dramatization of the Biblical Job. He too offers the motif of Eros as the solution to man's predicament, staying close to the setting of the Biblical text: renewed intimate sex between Job and his wife. Parenthetically, it might be noted that the author



referred to actual historical circumstances which fashioned man's misfortune, mentioning Hiroshima and even Coventry and Dresden, but he regrettably overlooked Auschwitz completely. Coventry, Dresden and Hiroshima reveal man's predicament, but not Auschwitz!

#### EVEN THOUGH

Jewish writers understandably emphasize the Jewish element in the problem, though they have been able to picture it on a wider canvas, even taking on universal values and perspectives. The Nobel Prize awarded to Nelly Sacks attests to this.

Paradoxically, they reflect the traditional Jewish optimism and call upon the reader, without lessening the tragic import of the problem, to take a leap of faith in addressing God who has turned away — a faith of constant choice between absurdity and meaningfulness, between denial and affirmation, a faith of *אף על פי כן* — “even though.”

Many in the Jewish camp have written on the Job motif — and they are quite well known. Permit me to elaborate on two Jewish authors whose words, to our regret, have not yet penetrated the soul of our people. I refer to Karl Wolfskehl and Margarete Susman.

#### CHOSEN TO CARRY THE SYMBOL

Karl Wolfskehl was a *בעל תשובה* — a returnee to Jewish identity and faith. Among his writings we have a collection of poetry, published posthumously in 1950. The sub-titles of the collection tell the spiritual legacy of the poet in his book *Job and the Four Mirrors*: Job-Israel, Job-Samson, Job-Prophet and Job-Messiah. The poems reveal an identification of the poet with the fate of Job, which he describes in his diary in 1933, the year the Nazi ascended to power, marking the beginning of his exile from Europe and his return to Judaism: “From the day I left Europe, I knew then that I was chosen to carry that symbol of Jewish destiny. From that day on Job's emblem became my emblem. I have no life, no existence, no experience save the life, existence and the experience of Job.”

#### GOD HIDES HIS FACE

*Job and the Destiny of the Jewish People* by Margarete Susman was published in 1947, immediately after the Holocaust. Margarete Susman, though a true disciple of Franz Rosenzweig and Martin Buber, begins and ends her book in a manner typical of Franz Kafka, as though she directs us to face the bold challenge of Job: Perhaps You God have confused Job and foe!

But she presents an interpretation indigenous to the role of Satan in the drama of Job. It is a fact that Satan, in the Book of Job, cannot be contained in any personification of an attribute of God — namely the attribute of judgment, which accuses and indicts, in contradistinction to the attribute of mercy, as though we are to see this as a dialogue between God and Satan. This is but a monologue of God within Himself. Likewise, we should not recognize the function of the evil inclination, which induces man to sin, or its rival, the good inclination, as though they represent a dialogue between God and Satan, but rather a monologue within man, similar to the struggle within Goethe's Faust: Two spirits contend within me, one friendly and the other hostile. Now, there are situations in human events which overflow the boundaries of history — Nazism for example — where the potential progress of history turns into a nihilistic force or, to use Biblical terminology, into a Satanic force with the aim of bringing civilization down to chaotic nothingness. This is a situation of divine facing-away or, in the bold expression of Martin Buber: the eclipse of God. There are things that God does alone, things that man does alone, and things that God and man must be partners in doing together; and when man abdicates, so does God, resulting in a vacuum filled by Satan who will destroy and demolish.

#### THE FINAL WORD IN HISTORY

For this situation Margarete Susman discovered a precedent in the law of contraction of traditional Jewish mysticism for the process of history. Just as God, in Kabbalah, allows for self-contraction to reach man, so too, history, in its process of contraction, has a message for man. When we speak of suffering man, of Job or of the Jewish people in the Holocaust, we should not limit them only to a cosmological or speculative meaning, but give them a theologic-historic significance. Through this act of meaning, God calls upon man to accept the challenge of the final word in history.

Margarete Susman is not referring to a mechanical experience in faith, but to the challenging faith of Isaiah: *והכינתי לה' המסחר פניו מבית יעקב וקריתי לו*: I will wait for the Lord who hides His face from the House of Jacob; in Him I hope (Isaiah 8:17). When man will reject any “retrogression” or cyclical “counter-motions” of history, but will place himself fast at that historic moment of divine hiding, refusing to hide his face as he stands before God who does hide His face, that man has attained the faith of the prophet.

The theological challenge of the suffering Jew, the hero of Auschwitz, is not just to believe, just to pray, just to hope, but to create the faith, the prayer and the hope, the faith within absolute free choice. It is no wonder that Margarete Susman's last book, published in 1965, is called *The Secret of Freedom*.



I would have concluded with a quotation from this volume which builds an organic connection between freedom and Job's suffering were it not that the author cites a quotation of her teacher, Franz Rosenzweig, expressing the essence of Jewish thought of our day, so unique and so close to the problem of suffering of Job: "God, in His desire to test man not only does not sweeten life, but even brings pain. God has no choice, כביכול. Not only must He hide His glory, but must lead man astray in this matter until he is unable to perceive Him, so that he might really believe in Him in truth; that is, believe in Him in total freedom. If so, man should learn to trust in this freedom, to believe that though he is limited in all forms of existence, he is totally free in his relationship to God."

Toward your destiny, you have only one choice: to march forward, to say "Yes" to your future, and to utter before God, even as He hides His face and His glory, the words of our father, Abraham, אברהם — "Here I am". These are the words upon which Job plays the variations of his challenge: הן יקטלני לא (ל) איחל. Though He slay me, yet will I trust in Him (Job 13:15). "לא" כתיב, "לך" קרי. — The text reads לא (meaning: I shall *not* trust) but is to be read לך (I shall trust *in Him*). Choose the latter in your full freedom of will.

Translated from the Hebrew by L. K.

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### *In the beginning God created the heaven and the earth (Genesis 1:1)*

Life does not begin with the birth of the child, necessary for that child has been birth of many others, much else.

Life does not end with one death, for it is life that allows death.

Existence is in fact without beginning or ending. "Beginning" and "ending" are words made by men in order that they may speak to the puddles of life. But, the river of life cannot be contained in the mouth of men. Not in all the lifetimes.

It is the coming and going of things and our desire to isolate this rhythm that creates words like "beginning" and "ending." It is our desire to hold the world because it moves faster than the hand that builds and boxes.

The world did not begin "*at* the beginning" but "*in* the beginning." Like all things, the world began *inside* of something else, as a piece of that which came before, and its passing (like all passing) while appearing like a conclusion to some will be realized as *inside* the beginning to others.

From the pen of Noah ben Shea

### *IN THE DAYS OF JOB*

BY SOL LIPTZIN

The Book of Job deals with the experiences of the righteous man of Uz, his suffering, his outcry to God, his disputations with his comforters, and his final acceptance of God's answer that came to him out of the whirlwind. Among the literary works of our century inspired by this biblical masterpiece, from Leonid Andreyev's *Anathema* to Archibald Macleish's *J.B.*, none probes deeper than does the poetic drama *In the Days of Job*, completed in the post-Holocaust decade by H. Leivick, the Yiddish singer of Jewish martyrdom, glory and messianic hope.

Leivick does not vie with the Bible by attempting to restate the events and the arguments that are stated with such perfection in the original Hebrew text. He rather steps in where the Bible is silent and dramatizes the impact that Job's affliction and outcry must have had upon his contemporaries. For, Job's case was not unique. His questions as to the reasons for the existence and persistence of undeserved suffering must have been asked by innumerable victims in his day even as they were still being asked by victims of Leivick's generation, the Holocaust generation, and are now again being asked by the grief-stricken families of the fallen and the maimed survivors of the Yom Kippur War.

In Abel who fell under the murderous hand of Cain, in Isaac who was led to the altar on Mt. Moriah upon the command of a superior will, as well as in Job who was upright and eschewed evil and who nevertheless suffered far more than did the wicked, Leivick saw biblical figures who presaged the Jewish martyrs of all ages including his own. The questioning of Jewish destiny had occupied the poet ever since his youthful years behind prison bars and in Siberian entombment. It had ripened in him from decade to decade until it widened into a questioning of God's ways with all mankind, indeed with all living creatures.

In his Job drama, completed in 1953, just before he himself was afflicted with years of bodily agony for which death in 1962 was a welcome relief, Leivick

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reached the apex of his creative career and fought his way out of the darkness of doubt to a reinvigorated faith. He saw that, after the deluge of blood, after the Nazi effort to exterminate the Jewish people, and after Stalin's measures to liquidate the Jewish spirit, a rainbow was appearing in the heavens, a Jewish state was arising, the remnants of Israel were beginning again the rebuilding of their lives. Perhaps, after all, a moral balance did operate in the universe. Perhaps there was meaning to the swing of the pendulum from apparently unmerited suffering to unexpected joy.

With Job whom God had chosen for testing and who had cried out against such election, Leivick had felt during the Hitler years a stronger bond of sympathy than with Abraham and Isaac, who had also been tested severely and who had accepted their lot without protest. To rage against a God whose justice or injustice remained inscrutable did at least offer emotional relief amidst great anguish. But soon Leivick realized the inadequacy of mere lamentations and protests. Was Job's frenzy really to be preferred to Isaac's silent resumption of a dutiful existence after the experience on Mt. Moriah? Did not Job himself later arrive at a similar conclusion to resume normal activities?

Leivick was struck by a Talmudic passage (Baba Bathra, 15) that Job may have lived in the days of Isaac. This passage gave the dramatist the possibility of bringing together these two victims of God's testing.

Leivick's Satan, a magnificent personification of the spirit of scepticism by which faith was tested, did not relish his assigned mission as negative executor of God's will. The radiant deity, who directed his Satanic counterpart to subject Job to the cruel ordeal, seemed to be unmoved by the victim's woe and expected the pious, saintly Man of Uz to endure without whimpering. Satan's sardonic laughter, on the other hand, stemmed from his basic sadness, a sadness growing out of his sympathy with all pain that he witnessed while roaming over the face of the earth. He had been at Moriah when Isaac lay on the altar gazing with horrified eyes upon the knife that played about his neck. Was not such a deed commanded by God and to be executed by a father more reprehensible even than his own more recent mangling of Job's healthy body? Moreover, even if Isaac's flesh was miraculously spared at the last moment, would not his soul ever remain affected by this agonizing experience? Leivick had seen many scarred souls among the survivors who had been miraculously redeemed from Auschwitz and Treblinka. They had relived Isaac's ordeal.

Leivick felt that such persons, the Isaacs of all eras, could not remain aloof when they heard of Jobs who writhed in pain. A person who was as severely hurt as the son of Abraham had been must ever be sensitive to the plea of all

living things, even of the moth and the blade of grass, who begged him not to mutilate or crush them. The distance that separated him from Job would not shield him from sharing in the latter's pain.

When, therefore, the biblical Job opened his lips after seven days of silence and cursed the day that he was born, then Isaac had to leave Abraham's peaceful tent in Beersheba and join the blind, the lame, the crippled, and the leprous as these made their way to the afflicted crier in the night who was demanding a reckoning of God.

Job, in his agonized protest, did not blaspheme God. Conscious of his own innocence, however, he wanted the supreme overlord to justify himself. All the misshapen, underprivileged, beaten creatures found a spokesman in him. They blessed his courage in questioning God's ways with man and joined in his protest against God's universal order or disorder.

If all their suffering was punishment for guilt, then God was equally guilty, perhaps more so, for subjecting them to temptation and leading them on to guilt. If God's omnipotent will ruled the world, then God also willed sin, cruelty, misery, and bloodshed. Job wanted to know why. Once the question, which Isaac had not dared to ask when bound on Moriah, was opened up by Job, others joined in, from the sick and the disabled of the human species to the overburdened camel and the beudgelled donkey. The sacrificial lamb, whose throat had been slit in lieu of Isaac's throat, asked this son of Abraham how it was possible for one who had just been dragged to the altar himself to drag joyfully another living creature to be sacrificed. How could one who had felt the knife poised at his own throat himself become an executioner a short while later? Must not each of us feel responsible not alone for the pain we caused but also for the pain that inhered in all existence and whose author was God?

The dramatist repeated these questions in many variations through the mouth of diverse characters and he refused to accept the facile answer that in the long run the Lord requited all pain with joy and atoned for all seeming wrong that He caused. For, not even God could undo what had once been done or make the past disappear as if it had never been. Assuming that He could bring back to life children who had been hurled into the flames and reduced to ashes, could He also obliterate their experienced agony as they were being consumed in the fire?

God's answer in the whirlwind awed Job, the temporary doubter, but it did not satisfy Satan, the eternal critic of God's way. The Lord's recital of the grandeur of natural phenomena did not refute weighty rational arguments and powerful accusations against the moral structure of the world he created. Perhaps there was no answer logically supportable. However, beyond the



realm of logic and beyond the spirit of scepticism personified by Satan lay the realm of faith and the spirit of trust.

The dramatist, therefore, had Satan in the end bow before the Lord and plead for his own annihilation, thus leaving the field to Abraham and Isaac and Job, who had been seared but not broken by pain. They were prepared to bind up each other's wounds, to rebuild their lives on the basis of faith and love, to plow and to sow the desolated earth so that it might bear more wholesome fruit for less turbulent generations.

In the final scene wherein Abraham advises Job to return home and to plant anew vineyards and fig trees, the patriarch also has a vision of his own descendants wandering over the face of the earth, enduring patiently all privations, and returning ultimately to their native land, purified by their tragic experiences and ready to resume their creative existence as a great and unique people. This vision of a bright future for God's elect people was meant to infuse confidence in the generation that had emerged from the struggles for survival in the 1940's. It can also inspire confidence in Israel's tomorrow in our generation that emerged from the testing of the Yom Kippur War. □

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#### GOD'S REPLY TO JOB

By MAZAL WEIGART

Paper read at the 22nd National Conference of the Israel Society for Biblical Research in Jerusalem, Spring 1974.

תשל"ה שנה שלישית למחזור

OCTOBER

תשרי/מרחשון

SU 13 Job 37  
MO 14 Job 38  
TU 15 Job 39  
WE 16 Job 40  
TH 17 Job 41  
FR 18 Job 42  
SA 19

Genesis 10—11

כז איוב לז  
כח איוב לח  
כט איוב לט  
ל ראש חודש איוב מ  
א ראש חודש איוב מא  
ב איוב מב  
ג נח הפט' ישעיה נד, א  
לעיון: בראשית י—יא

איפה היית ביסודי ארץ חגד אם ידעת בינה

Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. (Job. 38:4)

#### THE PRINCIPLE OF REWARD AND PUNISHMENT

Job's drama of the human soul reaches its apex in the response of God to Job after his protracted and agonizing dialogues with his friends on the meaning and explanation of his suffering. The rejoinders of his companions strengthen the accepted belief of the School of the Wise that the principle of reward and punishment rules the world. Human behavior is consequential. The righteous will be rewarded while the wicked will receive their recompense. Not that the good man will not suffer at times, says his companion Eliphaz, but certainly he will never perish: Remember, I pray thee, whoever perished, being innocent, or where were the upright cut off (4:7)? On the other hand, the evil-doer will come to an unhappy end: According as I have seen, they that plow iniquity and sow mischief, reap the same (4:8).

Mrs. Mazal Weigart, a graduate (M.A.) of the Hebrew University in Education, Psychology and Bible, taught at the Beth Hakerem Laboratory School, the David Yellin Teachers Seminary and the Haim Greenberg Institute. She is a well-known radio lecturer in Bible and Hebrew Language. She is a frequent participant in regional and national conferences of the Israel Society for Biblical Research. She is an author of many children's books and of a recent volume, *An Eye to the Bible* (Hebrew).



Though the companions cannot talk away the anomaly in the reality of the suffering of the good man, they are adamant in their dogma of just reward and punishment. We cannot understand God's ways, but punishment is axiomatic and therefore presupposes Job's sinfulness: Shall mortal man be just before God? Shall a man be pure before his Maker (4:17)? Since no man can be blameless before God, misfortune is not something external to man but results from causes inherent in his nature: For affliction cometh not forth from the dust, neither doth trouble spring out of the ground (5:6). In Job's place, Eliphaz would seek out God whose marvellous purpose of righteousness runs through all His universe: But as for me, I would seek God, and unto God would I commit my cause (5:8).<sup>1</sup> Suffering is not meaningless. It is a token of the love of God, and has a cleansing moral function: Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty (5:17).<sup>2</sup>

#### JOB ASSERTS HIS RIGHTEOUSNESS

Job does not deny his sinfulness. If, for the sake of argument, he admits that he had sinned, why should his act so affect God that He retaliates with such fierceness: If I have sinned, what do I unto Thee, O Thou watcher of men? Why hast Thou set me as a mark for Thee so that I am a burden to myself (7:20)? Job reproaches God for His seeming lack of magnanimity: And why dost Thou not pardon my transgression, and take away mine iniquity (7:21).<sup>3</sup>

Human nature, being what it is, is guilty of backsliding, but this does not stamp man as wicked. Job asserts his righteousness; he will never abandon maintaining his integrity: Far be it from me that I should justify you; I will maintain my innocence to my dying day (27:5). If anything, Job's former life — before his affliction — attests to a noble character, respected and blessed by his community: For when the ear heard me, then it blessed me. And when the eye saw me, it smiled on me. Because I delivered the poor that cried, the fatherless also, that had none to help him. The blessing of him that was ready

1. Rashi on verse 5:8 — אם היו באים עלי יסורים הללו הייתי דורש אל הקב"ה בתפלה ובתחנונים. If these afflictions had come upon me, I would seek the Holy One, blessed be He, in prayer and in supplication.
2. Proverbs 3:11-12 — מוסר ה' בני אל תמאס ואל תקוץ בתוכחתו: כי את אשר יאהב ה' יוכיח. וכאב את בן ירצה. My son, despise not the chastening of the Lord, neither spurn thou His correction; for whom the Lord loveth, He correcteth, even as a father the son in whom he delighteth.
3. Rashi on verse 7:21 — ומה הדבר הזה שאינך גושא לפשעי. What is this thing that I have done that Thou dost not forgive my transgression?

to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed itself with me; my justice was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the needy; and the cause of him that I knew not I searched out (29:11-16).

#### THE SAME END FOR THE GOOD AND THE BAD?

Unable to convince his companions of the unfairness of his lot, he turns his personal argument into a universal plaint. Indeed, what meaning can there be in the rule of reward and punishment when "the tents of robbers prosper, and they that provoke God are secure" (12:6)? Once this rule is shaken, then there is no connection between virtuousness and consequent reward or between evil-doing and punishment. The good and the bad come to the same end: It is all one — therefore I say, 'He destroyeth the innocent and the wicked' (9:22). Natural calamities do not distinguish between the virtuous and the sinful: If the scourge slay suddenly, He will mock at the calamity of the guiltless (9:23). Job does not limit his indictment only to natural misfortunes. God, blinding the faces of the judges so that they cannot see right from wrong, allows for universal injustice, and thus Himself violates the rule of just reward and punishment: The earth is given into the hand of the wicked; He covereth the faces of the judges thereof; if it be not He who then is it (9:24)?

#### JOB THE PHILOSOPHER VERSUS JOB THE BELIEVER

In this passage Job's spirit seemingly reaches the lowest abyss of its alienation from God. But Job does not go the full way of estrangement. His soul is struggling between Job, the philosopher, and Job, the believer. As a philosopher he questions God's justice, but, as a believer, he is anchored in his faith in the ethical God. This is why he challenges, he asks, he seeks an answer, turning to God to prove Himself, as it were, by revealing His justice. He demands a hearing before the Almighty: I will say unto God, 'Do not condemn me; make me know wherefore Thou contendest with me' (10:2). Notwithstanding, I would speak to the Almighty, and I desire to reason with God (13:3). Then call Thou and I will answer; or let me speak, and answer Thou me (13:22). Job feels confident that, should he attain a hearing, he would emerge vindicated: Behold now, I have ordered my cause; I know that I shall be justified (13:18).

#### GOD'S RESPONSE

Despite his agonizing doubts about divine justice, firm in his consciousness of personal integrity, Job waits for God's response to him, never losing faith



in Him. Finally, God responds "out of the whirlwind". But, surprisingly, we find no answer in God's words to the perplexing questions raised by Job. Instead, God's two responses deal with the wonders of creation and of natural phenomena. God challenges Job to duplicate these divine wonders: Where wast thou when I laid the foundations of the earth (38:4)? Knowest thou the ordinances of the heavens; canst thou establish the dominion thereof in the earth (38:33)? Who controlled the primeval waters (38:8-11)? Who ordained the regular daily appearance of the dawn (38:12-15)? Has Job plumbed the depths of sea and earth (38:16-18)? Does he perceive the source of light and darkness (38:19-21)? Has he comprehended the source of snow and hail (38:22-23)? Can he control the heavenly constellations, clouds and lightning (38:31-38)? Who nourishes the field animals and the birds (38:39-41)? Does Job know the habits of the wild goats, the wild ass, the wild ox, the ostrich, the hawk and the vulture (39:1-30)?

What is the import of this response? Is God rebuking Job for his doubts about His plan of world government? Is the world a tangled riddle, or is it a beautiful luminous order? Is God exposing Job's ignorance of the wonders of the natural world, thereby charging him with presumption in criticizing God's plan?

That Job did not fully comprehend God's reply seems to emerge from the dialogue in the early verses of chapter 40: And the Lord answered Job and said, 'Shall he that reproveth contend with the Almighty? He that argueth with God, let him answer it' (40:1-2). Then Job answered the Lord and said, 'Behold, I am of small account; what shall I answer Thee? I lay my hand upon my mouth (40:3-4). But is Job really convinced of God's claim? Apparently not completely, for his brief reply seems to reveal only his resignation and speechless wonder before the majesty of God's creations: Once have I spoken, but I will not answer again; Yea, twice, but I will proceed no further (40:5).<sup>4</sup>

#### THE PIOUS MAN'S APPROACH TO FAITH

Now Job challenges no longer, which makes one wonder, what comfort did he find that satisfied him? From Job's final words, we can feel the pious man's approach to faith. By reason alone, Job could not fathom God's

4. Metzudat David on 40:5 — אבל שתי השאלות אשר שאלתי לאמר אם הכל בא בהשגחה מדוע אם כן יבוא הרע על הצדיק וטוב על הרשע אם כי עדיין לא אדע תשובה עליהם עכ"ל  
But the two questions I asked about God's אחר כך. לא אוסיף עוד לשאול כי יראתי להרהר אחר כך.  
providence and the righteous man's suffering still stand; and even if I have no explanation for these, I shall keep my peace, for I fear to question Thy purpose.

providence nor His justice. But when God reveals Himself to him in His immanence and grandeur, and when he is privileged to behold the divine splendor, he is humbled and penitent. Job confesses that hitherto his awareness of God had been only by hearsay and borrowed tradition, but now he beholds Him in nearness, and all is changed: I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor my words and repent, seeing I am dust and ashes (42:5-6). He knows that God is just. He knows as well that he too is righteous. How these apparent contradictions can be intellectually reconciled he does not know. But he and God are together again, bound by a deeper fellowship. He knows therefore that all is well and that he and his suffering have their place in God's inscrutable design. In reverence he acknowledges this to be beyond his understanding, but what gives him his faith is his one-ness with God. It is a mystical approach, one that can be comprehended by men rooted in faith.

#### THE HUMAN BEING SURPASSES HIMSELF

In conclusion, may I pose the following question: Granted that the Book of Job adequately answers the quest of the man of faith, but what can we say to that segment of our modern society who are not attuned to this mystical approach? How shall we explain to them the meaning of suffering? This is not an abstract question. It is certainly real and poignant to us all, especially today when we were witness to so many of our dear ones who removed their prayer shawls in the midst of their prayers on Yom Kippur, left the synagogues for the battlefronts, and never returned. And you wonder, and cry out, why?

We can find the answer only in humility and in the awareness of man's very limited sense of comprehension. Indeed, his grasp and understanding are limited, but his capacity for human kindness is limitless. Created in the divine image, man is called upon to fulfill this purposefulness in life — not only to exemplify the ethical and moral life but to lend his strength to the struggle for greater truth, humaneness and justice. Only in this active striving for the higher good can man find meaning in life. For, imbedded in the bosom of man are the drives for both good and bad, and at times the bad dominates over the good. In this respect, man is not uniform. He who drove the masses into the death-dealing gas chambers was a human being, and he who walked erect, holding in his arms an orphaned baby and directed a long line of children to the very same gas chambers, was also a human being. Of the two we know who was truly human. The French philosopher Pascal was correct in his statement, "l'homme surpasse l'homme infiniment" — the human being surpasses himself without end. In this sense of human striving, the Book of Job has much to teach us.

*Translated from the Hebrew by L. K.*



## OBLIGATORY WAR AND VOLUNTARY WAR

מלחמת מצור ומלחמת רשות

BY S.M. LEHRMAN

The invaders seized all the wealth of Sodom and 'Amora and all of their provisions, and went their way. They also took Lot, the son of Avram's brother, and his possessions, and departed; for he had settled in Sodom. A fugitive brought the news to Avram the Hebrew, who was dwelling near the terebinths of Mamre the Amorite, the kinsman of Eshkol and 'Aner, these being Avram's allies. When Avram heard that his kinsman had been taken captive, he mustered his retainers that were born into his household. These numbered three hundred and eighteen who went in pursuit as far as Dan. At night, he and his servants deployed against them and defeated them; and he pursued them as far as Hobah, which is north of Damascus. He brought back all the possessions; he also brought back his kinsman Lot and his possessions, and the women and the rest of the people.

Genesis 14:11-16

מעשה אבות סימן לבנים — The deeds of the fathers set the pattern for their children. Abraham, a peaceful man, did not waver for a moment, and went in pursuit of the invaders in order to redeem his kinsman Lot. He sets the tone, as it were, for Israel's attitude toward war. Peace is the eternal and the ultimate hope, but, in its struggle for existence, Israel was called upon, time after time, to meet the foe on the battlefield. Thus do we read of many wars in the Bible.

Essentially, the wars of Israel were of two kinds: מלחמת מצור — obligatory wars, and מלחמת רשות — voluntary wars. Differing rules of warfare prevailed in either case. In some instances, the same rules applied to both types. According to the Talmudic scholar Rava, the wars of Joshua in the conquest of Canaan

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were considered wars of obligation, since they were directly commanded by God. On the other hand, the wars of David were considered voluntary, since they were of an expansionist nature (Bavli, Tractate *Sotah* 44b).<sup>1</sup> The Jerusalem Talmud marks another distinction: Wars of defense are obligatory, while wars of attack are voluntary (Jerushalmi, Tractate *Sotah*, Ch. 8, law 10).

### EXEMPTIONS FROM SERVICE

The Book of Deuteronomy contains laws of exemption in calling up men for wars of a voluntary nature. They are basically rooted in a consideration of individual or family circumstances at the time of mobilization, or in the emotional strength of the soldier.

Then the officials shall address the troops, as follows:

"Is there anyone who has built a new house but has not dedicated it? Let him go back to his home, lest he die in battle and another dedicate it. Is there anyone who has planted a vineyard but has never harvested it? Let him go back to his home, lest he die in battle and another initiate it. Is there anyone who has betrothed a woman, but who has not yet married her? Let him go back to his home, lest he die in battle and another marry her." The officials shall go on addressing the troops and say, "Is there anyone afraid and disheartened? Let him go back to his home, lest the courage of his comrades flag like his.<sup>2</sup> When the officials have finished addressing the troops, army commanders shall assume the command of the troops.

Deuteronomy 20:5-9

1. David wished to build the Temple, but was denied that privilege because he had engaged in excessive warfare: Then King David rose and said to the assembled people, "My brothers and people, I had set my heart on building a home for the ark of the covenant of the Lord. I had made ready for the building, but God said to me, 'You are not to build a house for my name, for you have been a man of war and shed blood'."

(I Chronicles 28:2-3).

2. An interesting sequel to this law is found in the Book of Judges: Then Jerubaal, who is Gideon, and all the people that were with him rose up early, and pitched camp beside En Harod; and the camp of the Midianites was on the north side of them, by Gibeath-Moreh, in the valley. And the Lord said to Gideon: "The people that are with you are too many for Me to give the Midianites into their hand, lest Israel vaunt themselves against Me, saying: 'My own hand saved me'. Now therefore proclaim to the people saying: 'Who ever is fearful and trembling, let him return and depart early from Gilead'." And there returned of the people twenty two thousand (Judges 7:1-3).



According to the Talmudic sages, these exemptions apply only to voluntary wars. In the wars commanded by the Torah — מלחמת מצוה — or in wars of defense — מלחמת חובה, “all must go forth, even a bridegroom from his chamber and a bride from her canopy” (Mishna *Sotah* 8:7).

#### MITIGATING THE HORRORS OF WAR

Wars are always cruel and devastating, and the Biblical wars were no exception. Yet, as we read the Biblical laws of warfare, we discover an attempt to lessen the tragedies of war.

One of these is the attitude toward female war captives. The liberties taken with captive women by victorious warriors are part of the horrid story of warfare. In Biblical law, the inference is clear that womanhood may not be violated by the conquering soldier. Should the warrior, however, find a beautiful woman whom he would wish to marry, he may do so providing he will respect her in her moments of grief at the defeat of her people. She may not be sold or treated as a slave. After a time lapse for her adjustment, she may be taken by him as wife (after renunciation of her former heathendom — Hertz) whereupon she enjoys the full rights and duties of a Jewish wife:

When you take the field against your enemies, and the Lord your God delivers them into your power and you take some of them captive, and you see among the captives a beautiful woman and you desire her and would take her to wife, you shall bring her into your house, and she shall trim her hair, pare her nails and discard her captive's garb. She shall spend a month's time in your house lamenting her father and mother; after that you may come to her and possess her, and she shall be your wife. Then, should you not want her, you must release her outright. You must not sell her for money; since you humbled her, you must not enslave her.

Deuteronomy 21:10-14

Another evidence of benign consideration relates to the widespread devastation of the land about to be conquered. Ramparts for the purpose of attack were constructed with wood cut from trees felled for that purpose. Fruit-bearing trees are not to be touched, for man lives from it. Should the trees, however, not be fruit-bearing, and hence less vital to man, then, by all means, let them be cut down if military necessity demands it.

When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. Only trees which you know do not yield food may be destroyed;

them you may cut down for constructing siege-works against the city that is waging war on you, until it has been reduced.

Deuteronomy 20:19-10<sup>3</sup>

#### PURITY IN ARMY CAMPS

Emphasis was placed on cleanliness and godliness in the Israelite army camps. The soldiers were to avoid both personal and moral pollution. Since the camp was hallowed by the Divine Presence, it must therefore be a place of purity. This includes morals, religion and even the elementary rules of sanitation.

When you go out as a troop against your enemies, be on your guard against anything untoward. If anyone among you has been rendered unclean by a nocturnal emission, he must leave the camp, and he must not re-enter the camp. Toward evening he shall bathe in water, and at sundown he may re-enter the camp. Further, there shall be an area for you outside the camp, where you may relieve yourself. With your gear shall you have a spade; and when you have eased yourself, you shall dig a hole with the spade and cover up your excrement. Since the Lord your God moves about in your camp to protect you and to deliver your enemies into your hands, let your camp accordingly be holy. Let Him not find anything unseemly among you and hence turn away from you.

Deuteronomy 23:10-15

#### HOLINESS AND ARMY MORALE

That holiness was an important factor in army morale is evident from the prominence of God's part in winning the wars of Israel, as well as in preparing the army for battle. It was the function of the Anointed for Battle — משיח מלחמה — to address the soldiers before the battle. He was a religious officer, a Kohen who served as army chaplain. His aim was to lift the spirit of the men by associating their struggle with God's stake in their welfare.

When you take the field against your enemies, and see horses and chariots — forces larger than yours, have no fear of them; for the Lord your God who brought you from the land of Egypt is with you. Before you engage in battle, the Kohen shall come forward and address the troops. He shall say to them, “Hear, O Israel! You are about to join battle with your

3. It seems that this law was clearly violated in a war against the Moabites in which the Israelites felled every sound tree, and that, with the advice of the prophet Elisha. Perhaps an intimation of the Bible's disdain of such an act can be derived from the concluding verse in the account of this episode: “And there came great wrath upon Israel, who then withdrew, retiring to their own country” (II Kings 3:27).



enemy. Let not your courage falter. Do not be in fear and in panic, or in dread of them. For it is the Lord your God who marches with you to do battle for you against your enemy, to bring you victory."

Deuteronomy 20:1-4

The "Presence" of God (Shechinah) in the camp was symbolized by the holy ark which accompanied the troops in battle. The ark was the constant companion of the Israelites in their forty year journey through the desert. The ark, going forward at the head of Israel's tribes, typified God in front of His people protecting and helping them, and leading them on to final victory.

ויהי כנסע הארון ויאמר משה קומה ה' ויפצו אויבך וינסו משנאיך מפניך: וכנחה  
יאמר שובה ה' רכבות אלפי ישראל. When the Ark was to set out, Moses  
would say: Advance, O Lord! May Your enemies be scattered, and may  
Your foes flee before You! And when it halted he would say: Return,  
O Lord, You who are Israel's myriads of thousands.

Numbers 10:35-36

#### THE ALARM OF WAR ON YOM KIPPUR

וכי תבאו מלחמה בארצכם על הצר הצר אתכם והרעתם בחצצרת ונוכרתם לפני ה'  
And when you are at war in your own land against  
an aggressor who attacks you, you shall sound the alarm with the trumpets,  
that you may be remembered before the Lord your God and be delivered from  
your enemies (Numbers 10:9).

כי תצא למלחמה על איבך ונתנו ה' אליך בידך ושבת שבי. When you take the  
field against your enemies, and the Lord your God delivers them into your  
power... (Deuteronomy 21:10).

The Hassidic Rabbi Menahem Mendel of Kotsk pointed out that in the war of attack — כי תצא למלחמה — there is no mention of sounding the alarm, since victory is quickly won when the first strike is made by Israel. How different it is when the attacker comes upon your land — כי תבאו מלחמה בארצכם — and you must drive him back, after sounding the alarm (from the commentary, א. גרינברג by עטורי תורה).

How tragically true this contrast looms as we cast our minds back to last year's Yom Kippur when the air-raid alarm during the Musaf service shook our nation Israel to its very foundations! Our prayers are that the time may come when all wars, be they of an obligatory or a voluntary nature, will be cast to the limbo of horrible, forgotten things. "May He who makes peace on High, make peace here below, upon us and upon all His people Israel."

## THE FAMILY CORNER

### THE BOOK OF BERESHIT — GENESIS

By Philip L. Lipis and Louis Katzoff

*With this issue we start the second year (תשל"ה) of the three-year cycle in our Family Corner. Last year's review of the Sidrot was focussed on questions suitable for very young children, ages four to eight. The "why" questions were numerous, since young children generally probe their world around them in their curiosity. This year we direct the questions to the children age eight to fourteen. Since this age level is more attuned to mastery of facts, informational material will be more dominant.*

*Again we would like to caution our families that this is not meant to be a quiz program, but rather a guideline for informal discussions at the dinner table. We suggest that you read passages directly from the J.P.S. edition and that you use the Hertz copy mostly as a commentary.*

Turn to page 39 for the answers. Transliterated names of Sidrot, persons and places follow the new Koren edition of the Tenakh.

#### BERESHIT

October 12, 1974

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

Hertz Pentateuch pp. 2-20

1. When God speaks to Adam and Eve (ch. 3) after they ate from the forbidden fruit, He asks each one why he or she disobeyed. But He does not ask the serpent. He punishes the serpent without giving it a chance to defend itself. Why?
2. What makes people blame others for their own wrong doing? Why did Adam blame Eve and why did she blame the serpent for eating the forbidden fruit?
3. Why did God accept Hevel's (Abel's) sacrifice and refuse Qayin's (Cain's)?
4. Why was a mark put on Qayin's head?
5. What is the religious lesson in the Qayin and Hevel story?

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## NOAH

October 19, 1974

The Torah (J.P.S. Edition) pp. 12–20

Hertz Pentateuch pp. 36–40

1. Noah was a “righteous man” and he “walked with God.” How would you compare Noah to Abraham in this respect?
2. Why was the world destroyed by the flood?
3. Why did Noah take so long in building the ark?
4. The rabbis teach: Utter only a part of a man’s praise in his presence, but you may speak the whole of man’s praise in his absence. From which verses in our story of Noah did they derive this interesting insight?
5. Who were the three sons of Noah? How would you relate them to the three large branches of peoples: Semites, Hamites and Indo-European?

## LEKH-LEKHA

October 25, 1974

The Torah (J.P.S. Edition) pp. 20–28

Hertz Pentateuch pp. 45–60

1. What was the great promise Avram (Abraham) received after parting with his nephew Lot?
2. While Avram was a lover of peace, did he believe in peace at any price?
3. How did Avram show that he fought for an ideal and not for personal gain?
4. Why, in spite of his wealth, happy home life, prestige, power and influence, was Abram still unhappy?
5. Why was Avram disappointed with his son Yishma’el, born to him through Hagar?

## VAYYERA

November 2, 1974

The Torah (J.P.S. Edition) pp. 28–37

Hertz Pentateuch pp. 63–76

1. Where do we learn from this Sidra about the Mitzvah of visiting the sick — ביקור חולים.
2. Where are we taught the Mitzvah of hospitality — הכנסת אורחים?
3. אמור מעט ועשה הרבה is a maxim in the Ethics of the Fathers. Where do we learn that it is good to promise little and do much?
4. How do we know it is the duty of the father to train the child in the duty of hospitality?
5. Whence comes the challenge that man should exert every effort to work for justice, even if it means to contend with God Himself?

## HAYYE SARA

November 9, 1974

The Torah (J.P.S. Edition) pp. 37–43

Hertz Pentateuch pp. 80–89

1. What was the first piece of land in Canaan that Avraham came to own?
2. Why did Avraham need a burial place for Sara?
3. Why did Avraham insist on paying for land that seemed to be offered him?
4. Jews visit Hebron (Hebron) today to see the burial place of Sara. What is it called and why?
5. A new Jewish settlement is now developing near the city of Hebron. Why is it called Qiryat-Arba?

## TOLEDOT

November 16, 1974

The Torah (J.P.S. Edition) pp. 43–49

Hertz Pentateuch pp. 93–101

1. What does the Hebrew word *Bechor* — בכור — mean?
2. What privileges and responsibilities did the Bechor have?
3. What is meant by the well known phrase, “selling one’s birthright for a mess of pottage?” Where is the source for this idea in our Sidra?
4. In Ch. 25:34, the Bible states, “and so ‘Esav spurned the birthright.” What does this mean?
5. What is the meaning of “the voice is the voice of Ya‘aqov but the hands are the hands of ‘Esav?”

## VAYYEZE

November 16, 1974

The Torah (J.P.S. Edition) pp. 49–58

Hertz Pentateuch pp. 106–117

1. What was the original name of the place where Jacob slept and to what did he change it after his dream?
2. What wages did Jacob expect for his first seven years of labor for his uncle? What did he get instead?
3. How many children did Le’a have and what were their names?
4. How many children did Raḥel have?
5. Bilha and Zilpa had two children each. What were their names?

## VAYYISHLAH

November 30, 1974

The Torah (J.P.S. Edition) pp. 58–67

Hertz Pentateuch pp. 122–134

1. Can you spot on a map of Israel and Jordan the “ford of Yabboq” where Ya‘aqov struggled with the angel (32:23)?
2. What were the circumstances which brought about the change of his name from Ya‘aqov to Yisra’el?



3. What is the difference in meaning between the name of Ya'aqov and that of Yisra'el?
4. Who was the last son of the twelve sons of Ya'aqov?
5. What were the circumstances of his birth?

#### VAYYESHEV

December 7, 1974

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

Hertz Pentateuch pp. 141-151

1. Was Yosef to blame for arousing the hatred of his brothers or was Ya'aqov, his father, because of his favoritism?
2. Did his father's favoritism excuse Yosef for becoming a tattler, a show-off and a braggart?
3. What did the brothers want to do to Yosef when he came looking for them in Dotan?
4. Why did Re'uven suggest that Yosef be thrown into the pit? Did he not want to save him?
5. Why did Re'uven feel responsible for the safety of Yosef?

#### MIQQEZ (Hanukka — Rosh Hodesh)

December 14, 1974

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

Hertz Pentateuch pp. 155-166

1. How would you explain the forgetfulness of the butler?
2. Was Yosef able to interpret Pharaoh's dream because he was a magician like those of Pharaoh?
3. Where did Yosef get the power to interpret Pharaoh's dream?
4. Yosef receives a new name from Pharaoh: Zafenat-Pa'neah. Is there any importance in the change of name?
5. How does Yosef reflect his gratitude to God in the naming of his two sons, Menashe and Efrayim?

#### VAYYIGASH

December 21, 1974

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

Hertz Pentateuch pp. 169-177

1. Why did Yehuda, of all the brothers, step up to plead their case before Yosef?
2. What statements in Yehuda's plea were most tellingly persuasive?
3. What did Yehuda propose at the end of his plea?
4. What was the first question that Yosef asked when he revealed himself to his brothers?
5. How did Yosef reassure his brothers that he bore them no ill-will?

#### VAYHI

December 28, 1974

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

Hertz Pentateuch pp. 190-191

1. Ya'aqov lived in Egypt seventeen years. Yosef was seventeen years old when he was sold into Egypt. Is there a connection?
2. What is the deeper meaning of the phrase, "and the time drew near that Yisra'el must die?"
3. Ya'aqov, in asking his son Yosef to arrange for his burial in Canaan (i.e. Hebron) rather than in Egypt, prefaces his request with the phrase, "and deal *kindly* and *truly* with me." What is the significance of kindness — חסד — and truth — אמת — in juxtaposition?
4. Which is the most important chapter in this Sidra?
5. The Sidra Vayhi is the last in the Book of Bereshit. What does the congregation recite when the final verse is chanted by the Torah Reader?



#### ANSWERS TO THE BOOK OF BERESHIT — GENESIS

##### BERESHIT

1. To teach the lesson that those who mislead others into wrongdoing are worse than those who do wrong. A misleader is punished more than even a wrongdoer because he is generally brighter and should know better.
2. Parents can discuss with their children the psychological concept of "projection," which is the natural impulse of man to cover his own faults by blaming others. Can you give examples of real life?
3. Qayin gave of the worst of his fields. Hevel gave the best of his flocks. The first was an unwilling, the second a happy giver. One gave with his hands, the other gave with his heart, and God desires the heart of man above all else.
4. To protect him from harm. Because he showed he was sincerely sorry for his crime, he was saved from death and became a protected wanderer. Some have explained the mark on Qayin's head as a curse, but that is clearly the opposite of the intent of the text.
5. It is twofold: One is that a gift-offering for a worthy cause should be generous and ungrudging. The giver should have part of himself go with his gift. The second is that every man is his brother's keeper and must show social responsibility and concern for the well-being of his fellowman.



## NOAH

1. See both comments of Hertz on Ch. 6:9.
2. See Hertz's comment on Ch. 6:11.
3. See Hertz's comment on Ch. 6:14.
4. See Hertz's comment on Ch. 7:1.
5. See the text and Hertz's comments on Chapter 10.

## LEKH-LEKHA

1. Read Ch. 13:14–17 and Hertz's comments.
2. No. He believed that freedom and preservation of the family were among things worth fighting for if there was no other way. Read Chapter 14 for the story on how he saved Lot from captivity.
3. Read Ch. 14:21–24.
4. Because he had no child. Nothing he had and owned was important to him unless there was someone to carry on his hopes, his dreams, his ideals and his way of life after he would be gone (Ch. 15:1–6).
5. Because he lacked the qualities of spirit needed to succeed his father (Ch. 16:12).

## VAYYERA

1. See Hertz's first comment on Ch. 18:1.
2. See Hertz's second comment on Ch. 18:1.
3. See Hertz's comment on Ch. 18:5.
4. See Hertz's comment on Ch. 18:7.
5. Read and interpret one of the sublimest passages in the Bible, from Ch. 18:23 to Ch. 18:33.

## HAYYE SARA

1. Avraham bought a plot in the city of Hebron (Hebron) from the Hittites to serve as the final resting place for his beloved Sara..
2. Burial is the Jewish way of respect to the dead. The body is the temple of the soul and should be laid to rest with reverence in the soil of the earth, "for man's body comes from dust and to dust it must return" (Genesis 3:19). See the comment of Hertz on Ch. 23:4.
3. Avraham saw the insincerity of Efron's offer. He did not want any favor that was not sincerely meant. (Modern Bible scholars understand this passage to mean that Efron was striking a hard bargain with Avraham, in accordance with Hittite laws, typical of oriental bargaining.)

4. It is called the Cave of Makhpela — מערת המכפלה — or Double Cave, for in it are buried Avraham and Sara, Yizhaq and Rivqa, Ya'aqov and Leah. (Adam and Eve are also buried there, according to tradition.)
5. See Ch. 23:2 where we find that Qiryat-Arba was the earlier name of the city of Hebron.

## TOLEDOT

1. The first born son is called the *Bechor*.
2. The first born was recognized as the future head of the family. This was his birthright. However, he must be worthy of this by setting the right example.
3. Read Ch. 25:29 to 25:34. See also Hertz's comment on Ch. 25:31.
4. 'Esav took the spiritual responsibility of his birthright very lightly. He was willing to sell it for a mere stew which would satisfy his physical hunger. He thereby showed himself unworthy to keep the birthright. See Hertz's comment on Ch. 25:34.
5. The rabbis comment that through history, nations (represented by 'Esav) used warfare to gain their ends, while the children of Ya'aqov preferred peace and used peaceful persuasion to bring about justice and morality in human behavior. The hands use the sword, the mouth speaks peace.

## VAYYEZE

1. See Ch. 28:19. The original name was Luz, which was changed to Beth El, meaning: The House of God.
2. Ya'aqov wanted permission to marry Raḥel. His uncle tricked him and gave him Le'a instead. Read Ch. 29:21–30.
3. Six sons and a daughter: Re'uven, Shim'on, Levi, Yehuda, Yissakhar and Zevulun. The daughter's name was Dina.
4. Only one so far — Yosef. (In next week's Sidra we read about the birth of Binyamin.)
5. Dan, Naftali, Gad and Asher. (The twelve tribes of Israel are named after the names of the twelve sons of Ya'aqov.)

## VAYYISHLAH

1. The Yabboq is a tributary of the Jordan River on the east, halfway between the Sea of Galilee (Lake Kinneret) and the Dead Sea.
2. Read Ch. 32:23–30.
3. See Hertz's comment on Ch. 32:29.
4. Binyamin.
5. See Ch. 35:16–18.



### VAYYESHEV

1. Favoritism is bound to cause resentment by the other children. What do you think?
2. When does a person become responsible for his own actions and learn not to blame others for his shortcomings? What do you think?
3. See Ch. 37:18–20.
4. See Ch. 37:21–22 and Hertz's comment on verses 22 and 29.
5. As the first-born, Ya'akov would hold him responsible for the welfare of the younger son. "Whither shall I flee from my father's anguish?" (Rashi). See Ch. 37:23–30 and Hertz's comments on verses 29 and 30.

### MIQNEZ

1. See Hertz's comment on Ch. 40:23.
2. See Hertz's final comment on Ch. 41:8.
3. See the text and Hertz's comment on Ch. 41:16.
4. See Hertz's comment on Ch. 41:45.
5. See the text Ch. 41:51–52 and Hertz's comment on Ch. 41:51.

### VAYYIGASH

1. See last week's Sidra Ch. 43:1–10.
2. Analyze and discuss the text from Ch. 44–48 to the end of the chapter with Hertz's comments.
3. See the text and Hertz's comment on Ch. 44:33.
4. See the text and Hertz's comment on Ch. 45:3.
5. Yosef attributed all his suffering and subsequent rise to power as part of God's plan. It was necessary that these things should happen so that he might be in the position to help his family during the terrible years of famine. See the text and Hertz's comment on Ch. 45:5. (By the grace of God, your parents or grandparents came to a free land before the Holocaust. What responsibility does this place on your Jewish community? What do you think?)

### VAYHI

1. The Rabbis point out that Yosef took care of his aged father for the same number of years that his father had provided for him.
2. See Hertz's first comment on Ch. 47:29.
3. See Hertz's second comment on Ch. 47:29.
4. Chapter 49 which contains Ya'akov's blessings upon his children. You may wish to discuss them, with the help of Hertz's comments.
5. The entire congregation rises and says: חזק חזק ונתחזק "Be strong, be strong and let us strengthen ourselves" — that is, to continue with the next book of the Torah.

### A NAME AND REMEMBRANCE TO THE SOLDIERS WHO FELL IN THE YOM-KIPPUR WAR

by Haim, the Father of Reuven

The writer of these lines is the father of a soldier who fell in the Yom-Kippur War. He is hoping that his words may indicate how bereaved parents can help one another in these days of their grief.

Even before the agreement for the separation of forces with Egypt was reached, a bereaved father expressed his sorrow at the over-readiness in governmental circles to make concessions, and his fear that the government would give way to external pressures and blackmail. He proposed that we — as associates in distress — make a public statement in this connection.

His purpose appealed to me, and — despite certain misgivings — I could not reject this appeal of a grieving father. However, when the statement was published after the agreement for separation of forces with Egypt had been signed, its terminology bothered me considerably. I feared that the purpose which was desirable was stated in language which was out of place.

In consequence, I began to consider what kind of actions are proper for parents of fallen soldiers. Bereaved parents are in the nature of things very sensitive to the problems of Israeli security. Certainly it is proper for me — as for all citizens of this country — to state my views with respect to national problems. At the same time it is my opinion that parents have no moral

right to speak in the name of their fallen sons; that is not their legacy.

It seems to me that we would do well to consider each individual among us and try to help personally, quickly, humbly, as brothers one to another in our grief.

The recent war bequeathed to us, to our sorrow, a great congregation, two thousand five hundred, of bereaved families scattered throughout our country. This congregation is joined to the generations of parents bereaved in the preceding wars of Israel's rebirth and independence in the Land of the Fathers. They are joined in the society "Yad Lebanim" (A Hand to the Sons) — יד לבנים — and have initiated and fostered public memorials and ceremonies to commemorate Israel's fallen.

However — beyond public occasions and governmental offices appointed to assist the families of fallen soldiers — there is grievous suffering, which only those who are experiencing the same distress — who themselves are bereaved — can in some degree alleviate. It seems to me, therefore, that we must express our views as to how individuals and organizations of bereaved families may work person to person to be of help to the bereaved among their neighbours and in their communities.

Allow me now to list a few of the many ways in which we can be of service to one another.

- 1) First of all, in arranging regular and



continuing visits, parents with parents, widows with widows. I can say from personal experience that beyond the general grief of the nation and the sympathetic participation of the community and our neighbors in our sorrow, we are really strengthened by the visits of those who in their persons are stricken like ourselves. It must be realized that in the small ways in which we can be of service to each other we are of real importance. (Permit me now to turn with a special request to the battle-comrades of our sons, who for understandable reasons have hesitated to visit the parents of their fallen friends: Be assured now, gentlemen, that we will derive comfort and be strengthened by your visits.)

2) A very sensitive subject: that kaddish be said by someone for every soldier who was killed in the war and had no family, or if no relative of the deceased takes it upon himself to recite the kaddish for him.

3) To be helpful with problems of rearing the orphans — advising, and when needed help with their studies; assistance to widows and orphans in times of illness, etc.

4) To bring young widows into a friendly, family-like comfortable atmosphere, conducive to renewed matrimony.

5) By mutual consultation with respect to projects to memorialize their fallen soldier-sons.

In the memorializing of the fallen in their home communities, specific, local projects are of great importance; thus: the naming of communal institutions, synagogues, libraries, schools, community and youth centers, etc. Such memorials can

also take the form of additions to existing institutions or structures, the placing of memorial plaques in synagogues, organization of study circles named for the fallen — thus for study of the Bible and Judaism, history, literature, social problems, etc. As an instance, three bereaved families of the Ramat Chen district of Ramat Gan have organized a Bible study group named for their three sons: Alon, Adi and Adir.

In projects of this kind the names of the soldiers who fell in the war will be remembered by the neighbors among whom they lived, and knowledge of their deeds will be transmitted to future generations who reside in the areas where they once lived. In this connection I think of the passage in the Book of Ruth, wherein it is told that the memory of the departed is preserved among his brethren, the men of his city, and in its gate.

Our great departed scholar, Yehezkel Kaufmann, has written of the memorializing of a man's name as described in Scripture: "The remembering of a man's name after his death brings renewed life to his soul in the world beyond. The name is a conduit which connects the two worlds, the worlds of the living and the dead. When the dead who are buried among their people and families, and their names are remembered by them, it is as though they continue to participate in life upon this earth" (Toledoth Haemunah Hayisraelit, vol. 2, p. 548).

So far as possible we ought to publish accounts of the deeds of our sons in the war; also their biographies, letters, and what their comrades say of them. We may want also to express our thoughts about

Israel's future, its role in history, its defense, etc. Such literature is of real historic significance; a small volume will last longer than monuments of stone.

6) Another way of personal encouragement to the bereaved is to join with the bereaved families on occasions of anniversaries, reunions etc. Life goes on and, in the nature of things, there are joyous occasions among the bereaved families: bar and bat-mitzvahs of the orphaned children, etc. And so, we who mourn together in the military cemeteries at the appointed times have the right to join also in joyful occasions of our brothers-in-grief, for indeed these joyful celebrations symbolize the continuity of our nation's life, and its continuing vitality.

In this connection it should be noted that there is nothing which is of greater consolation to bereaved parents than the naming of a child for their fallen son. It signifies a new generation, the renewal of life! My wife and I look forward to the naming of children who will bear the name of our son, Reuven; and may they be blessed with fullness of years. I regard the custom whereby veterans of the wars name their sons for comrades who fell in battle as a wonderful expression of true friendship.

In concluding, I must point out that the memorializing of the fallen soldiers is of very great educational value from the point of view of the nation. We the parents

are simple, average Jews. And now, out of the accounts which reach us from the battle comrades of our sons, their figures take form as valiant fighters in the wars for Israel's survival, fearless soldiers girded with strength. Some of us stand in wonder: who gave birth to sons of such devotion and valor!

The truth is that all of us, including our sons, are essentially just ordinary Jews. But we have been found worthy to have sons who love Israel, the land of their birth and the patrimony of the fathers; and in their awareness that Israel's wars are wars for national survival, they have risen to deeds of heroism in being valiant soldiers in battle.

The military valor of our sons is the firm basis of our national defense and of Israel's existence as a sovereign state. It is proper therefore that the story of their valor and selfless devotion to the survival of our people in its homeland be told and retold from generation to generation, "that the generations to come might know them; even the children that shall be born shall arise and recount them to their children" (Psalms 78:6).

I close with a prayer: May it be thy will that the waters shall not dry out, that the tree shall not be cut down and that the embers be not extinguished.

Haim Gevaryahu

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Friends of the Gevaryahu family have established a foundation in memory of Reuven — קרן ראוּבֵן גִּבְרִיָּהוּ — for the purpose of publishing Jewish studies and for other cultural and charitable activities.



by Devora Birnbaum

A Ballad written by a bereaved mother in memory of her son, Sarel, ירמיה, who fell on the Golan Heights in the Yom Kippur War. In this poem, this mother speaks for the bereaved parents of our fallen sons.

*Translated into English by A.K.*

וַיִּמָּוֶה יוֹסֵף בִּן נֶכְמֹד הָרֹמִי אֶל אָחִיו יוֹרְקֵשׁ לִבְנוֹת יוֹמָא  
הַחֲדָחָה יוֹרֵב שְׂמֹחַ

Now my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he has said of thee. (1 Chron. 22:11)

וַיִּבֶן 712  
And the heart of Par'o was hard, neither would he let the  
children of Yisra'el go, as the Lord had spoken by Moshe.  
(Ex. 9:35)

ל"ה שנה שלישית במחזור  
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תשל"ה שנה שלישית למחזור

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

תשל"ה שנה שלישית למחזור

SEPTEMBER

TU	17	ROSH HASHANA	א, א	ראש השנה
WE	18	ROSH HASHANA	א, א	ראש השנה
TH	19	Job 26		יום גדליה
FR	20	Job 27		יום גדליה
SA	21	Deuteronomy 31		יום גדליה

SEPTEMBER

SU	22	Job 28		איוב כח
MO	23	Job 29		איוב כט
TU	24	Job 30		איוב ל
WE	25	Job 31		איוב לא
TH	26	YOM KIPPUR	ד	יום כיפור
FR	27	Job 32		איוב לב
SA	28	Deuteronomy 32:29-43		איוב לד

SEPTEMBER/OCTOBER

SU	29	Job 33		יג איוב לג
MO	30	Job 34		יד איוב לד
TU	1	SUKKOT Lev. 23		טו סוכות
WE	2	SUKKOT		טז סוכות
TH	3	I Kings 8:1-34		יז סוכות
FR	4	Qohelet 5		יח סוכות
SA	5	Qohelet 6		יט סוכות

הן כל אלה יפעל אל פעמים שלוש עם גבר. לחשיב נפשו מני שחת לאור באור החיים  
Lo, God does all these things twice or three times with a man, to bring back his soul from the pit, to be enlightened with the light of the living. (Job 33:29-30)

OCTOBER

SU	6	Qohelet 7		כ חזקיהו קהלת ז
MO	7	Qohelet 8		כא חזקיהו קהלת ח
TU	8	SHEMINI ATZERET		כב חזקיהו קהלת ט
WE	9	SIMHAT TORAH		כג חזקיהו קהלת י
TH	10	Deuteronomy 34		כד חזקיהו קהלת יא
FR	11	Job 35		כה חזקיהו קהלת יב
SA	12	Job 36		כו חזקיהו קהלת יג

כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא  
For there is not a just man upon earth that does good and sins not. (Qohelet 7:20)

OCTOBER

SU	13	Job 37		כז איוב לו
MO	14	Job 38		כח איוב לה
TU	15	Job 39		כט איוב לו
WE	16	Job 40		ל ראש חודש איוב מ
TH	17	Job 41		א ראש חודש איוב נא
FR	18	Job 42		ב איוב מב
SA	19	Genesis 10-11		ג נח הפט' ישעיה נד, א

OCTOBER

SU	20	Daniel 1		ד דניאל א
MO	21	Daniel 2		ה דניאל ב
TU	22	Daniel 3		ו דניאל ג
WE	23	Daniel 4		ז דניאל ד
TH	24	Daniel 5		ח דניאל ה
FR	25	Daniel 6		ט דניאל ו
SA	26	Genesis 16-17		י לך הפט' ישעיה מ, כז

ודניאל כד ידע די רשום כתבא על לביתה וכוון פתיחו לה בעליה נגד ירושלים וזמני תלתא ביומא הוא ברך על ברכו ומעלא ומודא קדם אלחה כל קבל די הוא עבד מן קדמת דנה  
Now when Daniel came to know that the writing was signed, he went into his house: (now he had windows open in his chamber toward Yerushalym, and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. (Dan. 6:11)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

NOVEMBER

SU	24	Nehemiah 9		י נחמיה ט
MO	25	Nehemiah 10		יא נחמיה י
TU	26	Nehemiah 11		יב נחמיה יא
WE	27	Nehemiah 12		יג נחמיה יב
TH	28	Nehemiah 13		יד נחמיה יג
FR	29	I Chronicles 1		טו נחמיה יד
SA	30	Genesis 40		טז נחמיה טו

זכרה לי אלהי על זאת ואל תמח חסדי אשר עשיתי בבית אלהי ובמשמרו  
Remember, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its service. (Neh. 13:14)

NOVEMBER/DECEMBER

SU	1	I Chronicles 2		יז דברי הימים א' ב
MO	2	I Chronicles 3		יח דברי הימים א' ב
TU	3	I Chronicles 4		יט דברי הימים א' ב
WE	4	I Chronicles 5		כ דברי הימים א' ב
TH	5	I Chronicles 6		כא דברי הימים א' ב
FR	6	I Chronicles 7		כב דברי הימים א' ב
SA	7	Genesis 36		כג דברי הימים א' ב

ויאמרו אליו חלום חלמנו ופותר אין אותו ויאמר אליהם יוסף חלום לאלהים פתרונום ספרו נא לי  
And they said to him, We have dreamed a dream, and there is no interpreter of it. And Yosef said to them, Do not interpretations belong to God? tell me them, I pray you. (Gen. 40:8)

תשל"ה שנה שלישית למחזור

NOVEMBER

SU	10	Ezra 7		כה עזרא ז
MO	11	Ezra 8		כו עזרא ח
TU	12	Ezra 9		כז עזרא ט
WE	13	Ezra 10		כח עזרא י
TH	14	Nehemiah 1		כט עזרא יא
FR	15	Nehemiah 2		ל עזרא יב
SA	16	Genesis 28:1-9		לא עזרא יג

ויאמר לעזרא אנהו מעלנו באלהינו ונשכ נשים נכריות מעמי הארץ ועתה יש מקום לישראל על זאת  
And Shekhanya said to 'Ezra, We have trespassed against our God, and have taken alien women of the peoples of the land: yet, now, there is hope in Yisra'el concerning this thing. (Ezra 10:2)

NOVEMBER

SU	17	Nehemiah 3		ג נחמיה ג
MO	18	Nehemiah 4		ד נחמיה ד
TU	19	Nehemiah 5		ה נחמיה ה
WE	20	Nehemiah 6		ו נחמיה ו
TH	21	Nehemiah 7		ז נחמיה ז
FR	22	Nehemiah 8		ח נחמיה ח
SA	23	Genesis 31:1-32:3		ט נחמיה ט

הבונים בחומה והנושאים בסבל עומשים באחת ידו עושה במלאכה ואחת מחזקת השלח  
They who built the wall, and they who bore burdens, loaded themselves in such a way that with one of his hands each labored in the work, and with the other hand he held a weapon. (Neh. 4:11)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

OCTOBER/NOVEMBER

SU	27	Daniel 7		דניאל ז
MO	28	Daniel 8		דניאל ח
TU	29	Daniel 9		דניאל ט
WE	30	Daniel 10		דניאל י
TH	31	Daniel 11		דניאל יא
FR	1	Daniel 12		דניאל יב
SA	2	Genesis 21-22		דניאל יג

ואתה לך לקץ ותנוה ותעמוד לגורלך לקץ הימים  
But go thou thy way till the end be: for thou shalt have rest, and stand up for thy allotted portion at the end of the days. (Dan. 12:13)

NOVEMBER

SU	3	Ezra 1		עזרא א
MO	4	Ezra 2		עזרא ב
TU	5	Ezra 3		עזרא ג
WE	6	Ezra 4		עזרא ד
TH	7	Ezra 5		עזרא ה
FR	8	Ezra 6		עזרא ו
SA	9	Genesis 25:1-18		עזרא ז

כה אמר כורש מלך פרס כל ממלכות הארץ נתן לי ה'  
The Lord God of heaven has given me all the kingdoms of the earth; and he has charged me to build him a house in Yerushalayim which is in Yehuda. (Ezra 1:2)



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DOR le-DOR

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