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THE BOOK OF JOSHUA — CHAPTERS 23-24

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

DAVID BEN GURION

*Founder of the President's Bible Study Group of the
Israel Society for Biblical Research*

יהי זכרו ברוך

THE BOOK OF JOSHUA — CHAPTERS 23-24

Part One

BY DAVID BEN GURION

David Ben Gurion was the founder of the President's Bible Study Group, which for many years met at his residence, while he was Prime Minister. Later, the sessions were transferred to the Mishkan Hanassi—President's Mansion.

Presidents Yitzhak Ben-Zvi and Zalman Shazar attended the Bible Study meetings regularly — as does the present President Ephraim Katzir — participating in the discussions among the Biblical scholars.

The usual procedure is for some academician to present a paper on a Biblical theme. This is followed by a critique in spirited, but good-natured fashion. Ben Gurion often took part in the lectures and discussions, especially when they dealt with the early history of the "Jews-Israelites-Hebrews" or with the conquest and settlement of Canaan in the time of Joshua and the Judges. This paper was given at one of the sessions of the group.

One can only marvel at the brilliance and the energy of the man who, while conducting the affairs of the developing State of Israel—including the portfolio of the Ministry of Defense—yet found time to devote to the study of the Bible intensively.

Chairman, S. Z. Heshin, in introducing the lecture by Ben Gurion, aptly described this great accomplishment:

I am certain there are not many heads of state who set a regular time for study—especially the study of the Bible; and not only sit among the learned men of Bible, but can engage in teaching it. How wonderful is our lot that the President of the State of Israel and the Prime Minister will take time off from their arduous daily tasks of such vital importance to participate in our study circle, to study and teach, to hear and to voice ideas and concepts of Torah."

The following is a translation by Jonathan Kolatch, from Beth Mikra, the Hebrew quarterly of the World Jewish Bible Society, appearing in the volume, "Ben Gurion Looks At The Bible," published by Jonathan David, Queens, N.Y.

JOSHUA CHAPTERS 23 AND 24 CONTRASTED

Those who study the Book of Joshua come across several contradictions. Especially puzzling are the last two chapters of the book: 23 and 24. In both of them Joshua assembles the heads of the nation and calls upon them to worship God. Yet, the content, structure and importance of the two chapters are essentially different.

In chapter 23, the place of the meeting is not given; just its time: when Joshua was “old, getting on in years.” In chapter 24, the time is not fixed, but rather the place: Shechem. In ch. 23, Joshua calls on the elders of the people — on its leaders, on its judges and on its officers; and there is no mention of tribes. In chapter 24, he assembles all of the tribes of Israel. Only Joshua speaks in chapter 23. In chapter 24, there is a dialogue; Joshua speaks and the people respond; Joshua argues and the nation listens. And then Joshua assembles the tribes of Israel and calls to the elders, the leaders, the judges and the officers to “stand before God”. Nothing of this kind occurs anywhere else in Joshua. It can be felt, immediately, that this is a unique festive scene.

PUZZLING CONTRADICTIONS

In chapter 23, Joshua says to the people: “You have seen all that the Lord your God has done to these people for your sake,” and he doesn’t tell them anything. Rather, he asks them “to observe and perform all that is written in the Torah of Moses.” Joshua starts his remarks in chapter 24 with a lecture



Bible Study Group at the home of Ben Gurion

on the ancient history of the nation. He starts with the days of Abraham and reviews the history of the people up through the battle of Jericho.

When we compare the words of Joshua in the two chapters, from the point of view of their religious demands, they leave us with the impression that in chapter 23 he is speaking to those loyal to God and to those who are observing his covenant; and in chapter 24, to those turning toward other gods and who were not the least bit aware of God's covenant. In chapter 23 Joshua is speaking to an audience which has clung to God all the while ("You must hold fast to the Lord your God as you have done down to this day"—23:8), and which knows what is written in Moses' Torah. He even mentions the Torah of Moses and asks the people not to deviate from it to the left or the right (23:6); not to go the way of other peoples, and not to transgress God's covenant under the influence of their neighbors—an indication that they already knew of the covenant existing between God and Israel.

But in chapter 24 Joshua speaks to the nation as if it had not yet professed a belief in God and had never made a covenant with him, as if it were a people among whom foreign gods were still to be found. Joshua places before them a choice: If it is wrong in their eyes to worship the Lord, then let them choose for themselves the gods which their ancestors worshipped on the other side of the river, or let them choose the gods of the Amorites in whose land they were now living.

NO MENTION OF REVELATION AT SINAI

The most puzzling thing about the history which Joshua tells the assembled tribes in chapter 24, is that no mention or hint is made of the revelation at Mt. Sinai or the Torah of Moses, though in the earlier chapters of the Book of Joshua, the Torah of Moses or "the Torah which Moses commanded" is mentioned more than once.

In Joshua 1, God says to Joshua: "Only be strong and resolute; observe diligently all of the Torah which My servant Moses has given you. You must not turn from it to the right or to the left if you are to prosper wherever you go. This book of the Torah must ever be on your lips; you must keep it in mind day and night so that you may diligently observe all that is written in it" (1:7-8).

After the victory at Ai, Joshua went to Mt. Eval and built an altar there "following the commands given to the Israelites by Moses, the servant of the Lord, as is described in the Torah of Moses: an altar of blocks of undressed stone on which no tool of iron had been used" (8:30-31); "he engraved on the blocks of stone a copy of the law of Moses in the presence of the Israelites" (8:32). Later, it is told that the Israelites stood "half of them facing Mt. Gerizim,

half facing Mt. Eval in fulfillment of the command of Moses, the servant of the Lord, to bless the people of Israel first" (8:33), after which he recited the whole of the Blessing and the Curse as they are written in the Torah: "There was not a single word of all that Moses had commanded which he did not read aloud before the whole congregation of Israel" (8:35).

In chapter 22:2 it says that Joshua called to the tribes of Reuben and Gad and half of Manasseh, and said to them: "You have observed all the commands of Moses, the servant of the Lord, and have obeyed me in all the commands that I have laid upon you." And he warns them: "But take good care to keep the commands and the Torah which Moses the servant of God gave you: to love the Lord your God, to conform to his ways . . ." (22:5). And in chapter 23, as well, Joshua tells all of Israel: "Be resolute, therefore, and perform everything written in the Torah of Moses, without deviating from it right or left" (23:6).

We note the recurrent emphasis, warranted and unwarranted, of the phrases "the Torah of Moses, servant of the Lord" and "the command of Moses, servant of the Lord."

Joshua also recalls the mission of Moses and Aaron to Pharoah in chapter 23, but the Torah of Moses is not mentioned once in chapter 24.

Since he seems to be speaking in these two chapters to two peoples who did not share a common religion, Joshua warns those assembled in chapter 23 "that they should not transgress the covenant which the Lord their God prescribed for them." From here it can be inferred that the covenant had long been in effect and was familiar to the listeners. However, in chapter 24, he does not mention "the covenant which the Lord prescribed for them" but says: "On that day he made a covenant with the people and drew up a statute and an ordinance for them in Shechem," as if until that time there had not been a covenant with this people. And there is a dialogue here between Joshua and the people, which I will deal with a bit later.

MICAH JOSEPH BERDICHEVSKY

Micah Joseph, bin Gorion (Berdichevsky), concludes from this—I quote from his book, *Sinai and Gerizim*, which has just appeared in Hebrew—that "Joshua's covenant, which is thought of as the last of the covenants of Moses [the first at Sinai or Horeb, the second in the wilderness of Moab, and the third in Shechem] is in truth the very beginning, and no other covenant came before it." To this end, he removes chapter 27 from the Book of Deuteronomy (in which it says, in verses 12–14: "After you have crossed the Jordan, the following shall stand on Mt. Gerizim when the blessing for the people is spoken. . . . And for the curse, the following shall stand on Mt. Eval. . . .

The Levites shall then proclaim in a loud voice to all the men of Israel . . .”), and transfers it to the Book of Joshua before verse 8:30—where it tells that they came to Mt. Gerizim. And he adds: “Only at a later date, when they thought that it was not to the credit of Moses that the decisive act in the establishment of the faith of Israel be performed by Joshua alone, did they remove the chapter from the Book of Joshua, and transfer it back to the Book of Deuteronomy, changing the past tense to the present tense, giving the impression that the covenant came at Moses’ initiative.” Thus Berdichevsky.

BERDICHEVSKY REFUTED

These statements of this renowned author do not make sense to me. The image of Moses and the giving of the Torah by him in the Sinai desert (in Horeb) were so deeply engraved in the memory and soul of the people that it is inconceivable that this event never occurred and that chapters 19–20 in Exodus, as well as the Ten Commandments, are mere legend.

Almost all of the books of the Bible—including those not in the Torah: the Early Prophets, Isaiah, Jeremiah, Micah, Psalms, First and Second Chronicles, Ezra, Nehemiah, Malachi and Daniel — mention the name of Moses as well as his deeds. Without doubt, in the course of time many legends were woven around the figure of Moses, just as many legends were woven around the exodus from Egypt. But, the authenticity of the exodus from Egypt should not be doubted, and doubt should not be cast on the giving of the Torah by Moses in the desert.

AHAD HAAM REFUTED

Ahad Haam’s essay on Moses is well known. Ahad Haam negates completely the value of the historical truth (in his words “the archeological truth”) regarding the existence and accomplishments of Moses. According to Ahad Haam it does not matter at all if Moses actually existed or if he were no more than “a figment of the imagination,” who was later converted into an educative force among the people. In his article on Moses, Ahad Haam establishes (*At the Crossroads—Al Parashat Derachim*—Vol. 3, pp. 209–211) that: “The matter is clear that the true historical heroes—those who were moving forces in the lives of humanity for generations—are in no case tangible beings who existed in reality at any time. For there is no case of an historical hero whose spiritual image was not created in the imagination of the people in a manner completely different from what it was in reality; and this fanciful creation, which the people created according to its needs and the inclination of its spirit, is the true hero whose influence sometimes extends over thousands of years, and not the true person who lived in real life for only a short time, and whom

the people did not see at all as he was . . . Even if you were to succeed in showing clearly that Moses the man never existed, or that he was not as described, this would not detract one bit from the historical reality of Moses as an ideal, who not only led us in the Sinai desert for forty years but for thousands of years in all the deserts through which we walked from Egypt to here.” These are the words of Ahad Haam.

Ahad Haam’s error, in my humble opinion, is in saying that “a figment of the imagination” can be turned into an educative force for the nation. Only a living person who is very active, blessed with excellence, magnanimous and of great influence and inspiration is deeply etched into the soul of a people. Moses is not a fictitious creation, and the revelation at Mt. Sinai—though not necessarily true in all its detail—is a fact, although our Rabbis described the revelation at Mt. Sinai in a different manner than it is described in the Book of Exodus, chapters 19–20.

In the story of Jethro (Exodus 19–20) there is a description of the revelation at Mt. Sinai and the giving of the Ten Commandments: “Now, Mt. Sinai was all in smoke, for the Lord had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. The blast of the horn grew louder and louder [19:18–19]. . . . All of the people witnessed the thunder and the lightning, the blast of the horn . . .” [20:15]; yet, Rabbi Abihu says in the name of Rabbi Jochanan: “When the Almighty gave the Torah, not a bird chirped, not a fowl flew, not an ox lowed, cherubs did not fly, seraphim did not say ‘Holy!’, the sea did not rock, living creatures did not speak. The world was silent, and a voice came forth: ‘I am the Lord your God.’” There is no doubt that Rabbi Jochanan’s description is much more enchanting than the description in the Book of Exodus. But the details of ornamentation placed about a great event are of no consequence.

Had Joshua and not Moses performed the decisive action in the establishment of the faith of Israel—that is to say, had he made a covenant—it is inconceivable that coming generations would distort this central and decisive fact in the history of the nation and would ascribe the making of a covenant not to the man who did it but to “a figment of the imagination.”

To study chapter 24 of Joshua thoroughly and to compare it to chapter 23 which came before it in no way requires the far reaching hypothesis of M. Y. Berdichevsky.

YEHEZKEL KAUFMANN REFUTED

Professor Kaufmann, in his commentary on the Book of Joshua, established without any substantive proof that chapter 24 in Joshua is a later addition. He says (and I quote): “The Book of Joshua acts as a special prophetic and

historic coagulant; it begins with chapter 1 and concludes with chapter 23 (chapter 24 is an addendum).” Without a doubt, there are verses in chapter 24 that are later additions, just as there are such verses in chapter 23 and in the other chapters of Joshua. It is clear, for example, that verses 17–18 in chapter 24 were inserted later, with the exception of the words: “The people answered . . .” at the beginning of verse 16, and the words: “We too will worship the Lord; he is our God” at the end of verse 18. According to my conception, these are historical truths. Because, logically, it is safe to assume that if after Joshua’s words in verses 14–15 in the earlier version it says: “The people answered: “We, too, will worship the Lord; He is our God””; and if afterward comes Joshua’s warning, in verses 19–20, and again the nation replies (and the people’s answers were always brief): “No! We will worship the Lord” (24:22)—then it can be assumed that verses 11–13 are a later addition. Indeed, this raises problems, and I will deal with them later on. I will not read all the verses here.

WAS THE ENTIRE LAND CONQUERED ?

In the earlier chapters of Joshua we find contradictions in its central theme—the matter of the conquest of the land. In the Book of Joshua we read several times that the entire land was conquered “just as the Lord had said to Moses”; and it says in chapter 10: “So Joshua defeated the population of the whole region—the hill-country, the Negev, the Shephelah, the watershed—and all their kings. He left no survivor, destroying everything that drew breath, as the Lord God of Israel had commanded. Joshua defeated them from Kadesh Barnea to Gaza, over the whole land of Goshen and as far as Gibeon. All these kings he conquered at the same time, and their countries with them, for the Lord God of Israel fought on the side of Israel” (10:40–42). Later, it says in chapter 11: “And so Joshua took the whole country, the hill-country, all of the Negev, all of the land of Goshen, the Shephelah, the Arava, and the Israelite hill-country with the adjoining lowlands [11:16]. . . . Thus Joshua took the whole country, fulfilling all the commands that the Lord had laid on Moses; he assigned it as Israel’s patrimony, allotting to each tribe its share; and the land was at peace” (11:21). And again in chapter 21: “Thus the Lord gave Israel all the land which he had sworn to give to their forefathers; they occupied it and settled in it. The Lord gave them security on every side as he had sworn to their forefathers. Of all their enemies, not a man could withstand them; the Lord delivered all of their enemies into their hands. Not a word of the Lord’s promises to the house of Israel went unfulfilled; all came true” (21:43–45). And also in chapter 23: “And now I am going the way of all mankind. You know in your hearts that none of the good things that the Lord

your God has promised you has failed to come true. Everything has come true; not a word has failed to come true" (23:14).

But in chapter 13 we read: "By the time Joshua had become very old, and the Lord said to him: 'You are now a very old man, and much of the country remains to be occupied. The country which remains is this: all the districts of the Philistines and all the Geshurite country, from the Shichor to the east of Egypt as far north as Ekron. All this is reckoned as Canaanite territory, and it belongs to the five lords of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath and Ekron; also the Avvim to the south; all the land of the Canaanite and Mearah which belongs to the Sidonians as far as Aphek, as far as the Amorite border; and the land of the Gebalites and all of the Lebanon to the east from Baal Gad at the foot of Mt. Hermon to the outskirts of Hamath. I will drive out, in favor of the Israelites, all the inhabitants of the hill country from the Lebanon until Misrephot Mayim, and all the Sidonians. You are to allot all this to the Israelites for their patrimony, as I have commanded you'" (13:1-6).

It also says in chapter 12 that Joshua defeated the king of Jerusalem, the king of Gezer, the king of Megiddo, and "Joshua gave their land to the Israelite tribes to be their possession according to their allotted shares" (12:7, 10, 12, 21). Yet, in chapter 15:63 it says: "At Jerusalem, the men of Judah were unable to drive out the Jebusites who lived there, and to this day Jebusites and men of Judah live together in Jerusalem." And in 16:10 it says: "They did not drive out the Canaanites who dwelled in Gezer . . ." and in Joshua 17:12: "The children of Manasseh were unable to occupy these cities [referring to Taanach and Megiddo], and the Canaanites were resolved to live in that land."

As is known, in the Book of Judges further particulars are given about the areas and cities which the various tribes were unable to occupy: "The Lord was with Judah and they occupied the hill-country, but they could not drive out the inhabitants of the valley because they had chariots of iron" (Judges 1:19). "But, the children of Benjamin did not drive the Jebusites out of Jerusalem, and the Jebusites have lived on in Jerusalem with the children of Benjamin till this day" (1:21). "Manasseh did not drive out the inhabitants of Beit Shean and its suburbs, nor of Taanach and its suburbs, nor the inhabitants of Dor and its suburbs, nor the inhabitants of Ibleam and its suburbs, nor the inhabitants of Megiddo and its suburbs. The Canaanites were resolved to dwell in that land. Later, when Israel became strong, they put the Canaanites to forced labor; but they did not drive them out" (1:27-28): "And Ephraim did not drive out the Canaanites who lived in Gezer; and the Canaanites dwelled in Gezer among them" (1:29). "Zebulun did not drive out the inhabi-

tants of Kitron and the inhabitants of Nahalol, but the Canaanites lived among them and were put to forced labor" (1:30).

FREE CHOICE TO THE NATION

It is difficult, however, to say that the Book of Joshua from chapter 1 through chapter 23 is "one prophetic historical unit," when in the main plot of the Book of Joshua—the conquest of the land—there are such striking contrasts. But a thorough study of chapter 24 must lead one to the conclusion that the gist of this chapter was neither written later, nor added, but includes the main contents of the Book of Joshua and, in any case, is its earliest and most reliable portion (though several verses were added later); because in it we find one basic fact—the fact that Joshua put a free choice to the nation to worship the Lord, God of Israel or to worship the gods of the other nations. And the people chose God.

GOD CHOOSES ISRAEL

This fact—the choice of God by the people—which was established in Joshua 24, stands contrary to several other sources in the Bible and to the accepted tradition of our people according to which God chose Israel, as it says in the Book of Deuteronomy (and also Exodus): "For you are a people consecrated to the Lord your God; of all the peoples on earth the Lord your God chose you to be His treasured people" (Deuteronomy 7:6). And it says again: "For you are a people consecrated to the Lord your God: the Lord your God chose you from among all other peoples on earth to be His treasured people" (14:2). And only once in the Book of Deuteronomy does it say: "You have affirmed this day that the Lord is your God. . . . And the Lord has affirmed this day that you are His treasured people . . . and that he will set you, in fame and renown and glory, high above all the peoples that he has made; and that you shall be as he promised, a holy people to the Lord your God" (26:17–19). This might be interpreted as if there were a mutual election here: the people chose God, and therefore, God chose the people.

The theme of God's choosing Israel also recurs in the other books of the Bible (Amos 2:2, Isaiah 41:1, 41:9, 48:10, 49:17; Psalms 135:4; Haggai 2:23; Nehemiah 9:7).

But the matter of the Almighty's choosing Israel from among all the nations puzzled the Rabbis, and they taught: When the Lord revealed himself to give the Torah to Israel, He not only revealed himself to Israel, but to all the nations. There was not one nation to which He did not come and talk and knock at its door, to see if they wanted to accept the Torah. They said to Him that they could not accept the Torah. And afterwards He came to Israel. They said to him: "We will do and we will listen." The Torah was, thus, first

offered to the rest of the nations, but only Israel chose it. I see in the fact that the Rabbis allowed themselves to interpret the giving of the Torah in this fashion historical evidence that reinforces the assertion that the people chose God.

ISRAEL CHOOSES GOD

And truly, in chapter 24 of the Book of Joshua we hear that Israel chose God, and not the other way around. It is inconceivable that this chapter was inserted later, because no one would dare to contradict the accepted tradition that God chose the Israelites and to fabricate a story that the people chose God. But it is understood that if the people did choose God—i.e., was captivated by a faith in one God—it became a chosen people by virtue of having been the one and only nation which for many hundreds of years believed in one God. All the other nations throughout the span of the Bible, and also for a long while after the conclusion of the Bible, worshipped many gods. However, the nation could be justly proud throughout the generations that “You chose us among all the nations.” There is no doubt that we have in chapter 24 an authentic early document which in no way contradicts the revelation at Mt. Sinai and the giving of the Torah by Moses in the desert. And the imagined contradiction which M. Y. Berdichevsky saw disappears if we notice the difference between the last two chapters of the Book of Joshua—between chapter 23 and chapter 24.

NO NEED FOR NEW COVENANT: CHAPTER 23

In chapter 23 Joshua speaks to those who left Egypt. There is no need to tell them of the early history and of the exodus from Egypt, because they participated in these experiences no less than Joshua himself. They were no longer divided into tribes, because those who went down to Egypt and those who left Egypt were united all the while by one faith, one hope, and were led by one leader and teacher—by Moses, son of Amram. And Joshua, in his words to them before his death—in chapter 23—contented himself with the request that they cling in the future to the Lord their God as they had done “until that day” (23:8). And he warned them that they should not cling to “the rest of these nations,” because when they came to the land such a danger truly existed, since there were still peoples in the land who worshipped other gods. There was no need to make a covenant with those who had left Egypt because they had made a covenant on Mt. Horeb, and later in the wilderness of Moab, as is related in Deuteronomy (28:6–9), under the great leader Moses, son of Amram. Thus, there was no need for Joshua to draw up a “statute and ordinance” for them, since they had received these from Moses. Therefore, Joshua does not make a covenant in chapter 23. But in

chapter 24, Joshua talks with the tribes of Israel who were the veteran dwellers of the land, who never left their land and who never went down to Egypt or returned from Egypt before Moses' generation—that is, before the exodus from Egypt, according to tradition. Apparently, the descendants of Ephraim mentioned in First Chronicles 7 (verses 20–21) belonged to this group, and it was after them that the land was called the “land of the Hebrews” in the days of Joseph (Genesis 40:15), while the God of Israel was called “the Lord, God of the Hebrews” in the days of Moses (Exodus 7:16). There is not one mention of “Hebrews” in the Books of Joshua and Judges. Hebrews are only mentioned in three books of the Torah: Genesis, Exodus and Deuteronomy; in First Samuel (4:6, 9; 13:3; 7; 14:11; 21, 29:3), Jonah (1:9), and Jeremiah (34:9, 14). In Samuel, the Hebrews appear as part of the nation enslaved under the Philistines (14:21), and in Jeremiah the name Hebrew is identical with the name Jew (34:9).

NEED FOR NEW COVENANT: CHAPTER 24

It is the veteran residents of the land that were divided into tribes according to their place of settlement. Consequently, chapter 24 begins with the words: “Joshua assembled all of the tribes of Israel in Shechem.” Here they “stood before God,” because Joshua assembled them in the Lord’s sanctuary which was in Shechem, and from the outset he called upon them to make a covenant with God (which had not yet been made with them) because Moses only made this covenant with those who had left Egypt. The history of the Hebrew people was not known to the veterans in the land, and as a result Joshua began his words with the story of the early history up until the exodus from Egypt. Though a belief in one God was their historical legacy, they also had “foreign gods” in their midst, since they had lived for several generations among idol-worshippers, and the patriarchs’ belief in “God, Creator of, heaven and earth” was not maintained in its purity and fullness among them. They had not been present at Mt. Sinai when Moses made a covenant with those who left Egypt and gave them the tablets with the Ten Commandments. Therefore, Joshua put a choice before them and said: “Hold the Lord in awe then, and worship him in loyalty and truth. . . . But, if it does not please you to worship the Lord, choose here and now whom you will worship: the gods whom your forefathers worshipped on the other side of the river, or the gods of the Amorites in whose land you are living. But I and my family, we will worship the Lord” (Joshua 24:14–15).

YOU YOURSELVES ARE WITNESSES

Now, imagine that like the rest, these also had left Egypt, and had been together with the others at the revelation at Mt. Sinai where they said: “We

will do and we will listen,” and there they made a covenant. How is it possible that Joshua would come to these Jews and would say to them: “Choose yourselves other gods?” Something like this is inconceivable. Furthermore, the people answered: “We too will worship the Lord; He is our God” (Joshua 24:18). And Joshua reiterated: “You cannot worship the Lord. He is a holy God, a jealous God. . . .” But the people answered: “No, we will worship the Lord” (24:21). How could he have said this to people who had been in Egypt with Moses? After this answer, Joshua said the following very clear and significant words to them: “You yourselves are witnesses that you have chosen the Lord and will worship Him.” And they answered: “We are witnesses” (24:22). Here Joshua established the historical fact that the Hebrew people which lived in its land in a historic moment chose the Lord to be its God. And then, after they had acknowledged the Lord, Joshua said to them: “Then here and now banish the foreign gods that are among you, and turn your hearts to the Lord God of Israel” (24:23). Nowhere in the Book of Joshua is there a mention that the Jews worshipped other gods. Why then would he have said to them: “Choose!” It is clear that there were no foreign gods among those who had left Egypt; only among the native Jews who had lived in the land all along.

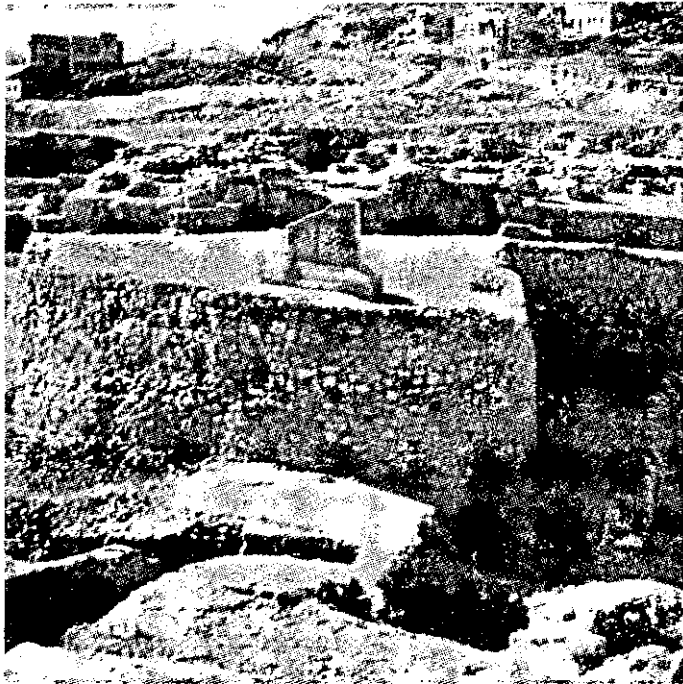
HYPOTHESIS: SOME HEBREWS ALWAYS IN THE LAND

This is the hypothesis that I am proposing: that there were Hebrews who had always lived in the land. Of course, this is only an hypothesis. It is possible that they did not live there continuously but returned to “the land of the Hebrews” or the land of Canaan before the exodus from Egypt in the days of Moses, and that they were influenced by their neighbors though the ancient original faith was still strong. This nation then promised Joshua that: “We will listen to the Lord our God, and heed His call.” And then comes the important story which is a cornerstone in the history of the faith of Israel and which bears the stamp of historical truth; because it is inconceivable that this is a later insertion intended to blur and diminish the image of Moses, son of Amram, or to increase the stature of Joshua, son of Nun. We find no attempt in the later books of the Bible to enhance the image of Joshua, son of Nun, and to detract from the importance of Moses. In fact, there are those who feel the very opposite is the case. However, there is no reason to doubt the historical veracity and importance of the four verses which come immediately after the people’s promise to Joshua that they will worship the Lord, their God, and will heed His voice. These are the verses: “So Joshua made a covenant that day with the people; and he drew up a statute and an ordinance for them in Shechem. And Joshua wrote these things in the Torah of God.

He took a great stone and erected it there under the oak by the sanctuary of the Lord” (24:25–26). Joshua made of the stone a sign—which he put under the oak, as was the custom in those days. Joshua said to all the people: “This stone shall be a witness against us, for it has heard all the words which the Lord has spoken to us. If you renounce your God, it shall be a witness against you.” (24:27–28).

A DECISIVE ACT IN HISTORY

This was a most decisive act in the history of the Israelitish faith. Nothing testifies, as does this document, to the greatness of the Jewish people and its inclination to believe in one God-creator of heaven and earth; the God whom Abraham, the Hebrew, believed in as did the other Hebrews who did not leave the land and did not go down to Egypt even in the time of the famine. They lived to see the return to their land of those among the Israelites who had gone down to Egypt. And Joshua, who was one of those who had left Egypt and was Moses’ disciple as well, made a covenant with them, like the one which Moses had made in the Sinai desert with those who had left Egypt.



The stone in Nablus (Shechem) today which, according to archeologists, was the one erected by Joshua

THE BOOK OF JOSHUA — CHAPTERS 23-24

Part Two

BY DAVID BEN GURION

by Way of Reply to Professor Kaufmann and Others

I will make just one or two comments to Professor Kaufmann. In my opinion, in the last eighty years no Hebrew book as important, original and as useful has appeared as Professor Ezekiel Kaufmann's *A History of the Israelite Faith*. I only regret that it has not yet been completed. I learned more from this book than I learned from all the Hebrew books which have appeared in the last eighty years on the history of religion. But this does not mean that we have to accept all that he says without question. If I cannot accept everything that is contradictory in the Bible, then it is obvious that I cannot accept everything that puzzles me in Professor Kaufmann's work. He proves that monotheism is Moses' creation, but I find in the Bible that this belief predated Moses. There is nothing unnatural or contradictory in this. Why should I not accept the fact that there was an early belief in one God? Indeed, it says explicitly in Exodus 6:3: "I did not make my name *Adonai* known to them."

Professor Kaufmann takes exception to one thing which I will not deal with, and that is: the remainder of the conquest. The matter of the conquest is a very puzzling thing. It presents many difficulties. I only noted a few contradictions which exist in the Book of Joshua, and by chance they are in those chapters which Professor Kaufmann speaks of as "a special prophetic historical unit." This is not one historical unit. Even a traditional Jew, such as Professor Segal, speaks of three authors in the Book of Joshua.

I want to remove one question. People ask me: "Why are you obsessed with the idea that there were ancient Hebrews?" I answered that this is my hypothesis. The question as to why there are no "Hebrews" mentioned in Joshua or Judges is no question at all. No one answered the question: "Why are there Hebrews in the Torah, in Samuel and after Samuel — and why in the years from Joshua to Samuel they disappeared? What happened? Nobody explains where the Hebrews disappeared. There are those who say that only non-Jews used the word Hebrew. But non-Jews didn't write the Torah. Moses saw two Hebrews fighting. The word Hebrews is found several times in the Torah. Moses says to Pharaoh; "The Lord God of the Hebrews sent me to you."

The word Hebrew or Hebrews appears six times in the Book of Genesis and twelve times in the Book of Exodus. In the Book of Samuel it appears eighteen times. Why they are not mentioned in the Book of Joshua and in the Book of Judges, I do not know. But this is no proof that they did not exist before Joshua and before the judges.

When I come to the Book of Samuel which is, without a shadow of a doubt — for the most part, though not entirely — a historical book, and not a book of stories, I find Hebrews in it. If this is the case, then what happened in the interim? Did the Hebrews all die after the Torah period — in the days of Joshua and the Judges — and suddenly rise again in the days of Samuel?

There are many puzzling points. Dr. Malamet was correct when he said that the Bible contains the earliest history of humanity. But the Jews didn't write history as did Thucydides, though he, too, didn't write about *all* of history. He only told about the Peloponnesian War; he didn't describe what went on at that time. There isn't a word there about the cultural, philosophic, literary, tragic and dramatic creativity of Greece. This is history, but not systematic comprehensive history.

The entire Bible is historiosophy. If they found a need for something, they included it; if not, they didn't include it. Why didn't they include the Hebrews in Joshua and Judges? I don't know. But, I haven't found anyone who could explain this puzzle. Professor Kaufmann insists on saying that there are only Israelites. What can I do if despite what he says, there are Hebrews and Jews in the Bible? We are the same people. They called the Hebrew language "Jewish" [Heb. *yehudit*] in the days of Hezekiah. And Jeremiah sees Hebrew as identical with Jew. There are both Hebrews and Jews there, and not just Israelites. Professor Kaufmann calls his book *A History of the Jewish Faith*. Again, why were Hebrews absent from these two books — Joshua and Judges? I don't know.

I don't know whether Joshua intended to tell about the rest of the conquest or not. You don't get a good picture of the conquest from the Book of Joshua. When I read it — and I read it carefully, especially in these last fifteen years when we have seen similar events in our own day, it is easier to deal with the difficulties. I find great contradictions. I cannot accept both sides of a contradiction. I have dealt mainly with the matter of the people's choice.

If I understood the words of Professor Dinur correctly, this is what he said: Chapter 23 is a story and chapter 24 is a story; one story is like this and another like that. It isn't vital that there be compatibility between a story by Hazaz and a story by S. Yizhar, because both are fictitious. But I do not accept Ahad Haam's thesis that central figures in Jewish history are imaginary creations. If there is a contradiction, I want to understand it. There is a con-

tradition between these two chapters; and there is also a difference. If there is a place where I can remove the contradiction through a plausible hypothesis, then I choose to do so rather than leave the contradiction. But I will not say that this is a fabricated story and that the other is a fabricated story. I believe that it is history. It interests me whether the thing happened or not. Did the Jewish people decide after Joshua's speech to choose God and to reject other gods, or not?

I will say just one thing, and not with the idea of persuading anyone. I am not at all sure that when it says in the Bible "an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, a burn for a burn, a wound for a wound, a bruise for a bruise," it means, payment of money. The author of the Torah really meant an eye for an eye, a tooth for a tooth, etc. It was only later that a change in outlook occurred among the rabbis of the Mishnah. The Rabbis had difficulty explaining this cruel punishment, and so they said: "money." But I don't accept the idea that they were alluding to money in the Torah. The matter recurs in the Book of Leviticus: "If anyone maims his fellow — as he has done, so shall it be done to him: a fracture for a fracture, an eye for an eye, a tooth for a tooth. The injury he inflicted on another shall be inflicted on him" (24:19–20). And again, in the Book of Deuteronomy: "Nor must you show pity: a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot" (19–21). Can we doubt the intentions of the narrators? The Rabbis changed the laws of the Torah, and did so justly.

I respect the view of anyone who thinks that what the Rabbis said reflects the original meaning of the words of the Torah, but I am not obligated to think likewise. If you say that what is written in the Book of Exodus about the voice and the sound of the shofar that grew louder and louder is not correct, and that only what the Rabbis said — that the world was still — is correct, or that both of these are correct, then this is not plausible. It isn't reasonable to believe that there was shouting and loud noise, at the same time, that not a bird chirped.

Prof. P. Meltzer: My argument wasn't based on faith.

B.G.: What Prof. Meltzer said is correct. Joshua was also a political leader and not just a conqueror. I don't go as far as Micah Joseph Berdichevsky who negates all that was said earlier. I don't accept this.

To Dr. Malamet: I don't feel that the history of the Jewish people was necessarily exactly like that of the Hivites — a vassal nation, and the like. Such a thing is possible but it isn't mandatory. Why do I feel that it didn't

have to be like this? I am familiar with Jewish history. Jewish history is like the history of no other nation. I have been living for only 60 or 65 years (I don't count the first 10 years), but I have seen that in our day as well, things have happened to us quite unlike that which has happened to any other people.

Prof. P. Meltzer: Things happen to us which are contrary to logic.

B.G.: It isn't contrary to logic. A U.N. meeting on aid to developing nations just took place. One of the things which everyone noted, admirably, was Jewish agriculture. They saw it as a marvelous thing. But I remember, when I came to the country, no one believed that Jewish agriculture was possible. When I came to the Moshava-type of cooperative settlement, which was to be Petach Tikvah — while still in the diaspora, I had envisioned it as redemption itself, as the Garden of Eden. When in Rishon Le-Zion, I saw daily that a Jewish laborer could almost not get work, while hundreds of Arabs were working steadily; and when Jews wanted to drink a glass of milk or eat some eggs, they had to buy them from Arabs who lived in the area, just as they once had to buy from the local Polish farmers in Plonsk. When we saw this we said: Is this Petach Tikvah? Is this Rishon Le-Zion?

There were those who drew a conclusion from this, and said: Jewish labor was impossible. The most profound Jewish thinker of our generation, and not an anti-Zionist — Aham Haam, didn't believe in Hebrew agriculture and labor; and he felt that the masses of laborers should be Arabs.

I know what happened in the fifth century in Greece, in Athens. Something occurred which was unparalleled in all of human history. The Jews didn't have dramatists like theirs or artists like theirs. But Jewish history is unique. I am sure that England can justly feel — certainly up until the nineteenth century — that her history is unique. But Jewish history is truly unique. Professor Kaufmann insisted upon this. He showed that there is no truth in what German Bible scholars said: that Jews accepted a belief in one God only after the Babylonian captivity. They took this position because of anti-Semitic leanings on the one hand, and Christian leanings on the other, out of a desire to bring everything closer to the Christians. And they purported to prove it by quoting the sources and all sorts of proofs. Professor Kaufmann came and said: No! This faith is rooted in the Jewish people from its antiquity.

I do not accept his dogmatism. Every time there is something in the Bible contrary to his view, he says: This is not right. But that the Israelites were the first people in the world to present the great idea of one God — of this there is no doubt. I differ with Professor Kaufmann's view that this was the only thing which made the Jewish people unique. Even the entire matter of the

return to Zion did not occur only because the Jewish people is a monotheistic people.

Professor Meltzer, I will even show you contradictions regarding the belief in one God and the covenant with God. In Joshua 23:12, it says: "... for if you do turn away and attach yourselves to the peoples that still remain among you, and intermarry with them, and associate with them and they with you ..." and Joshua warns them to continue to observe the covenant. That means that he is speaking with people with whom he made a covenant. It may be that all of chapter 23, as Dinur says, is just "a story." There is one type of story and there is another type of story, and there are other stories which were lost. But I find contradictions between chapters 23 and 24 as *historical* chapters, and not as stories. In Chapter 23, Joshua speaks to the nation which already has made a covenant with God; they are not idol worshippers. He only asks that this covenant be preserved and conserved, and that they not turn to the nations among whom they live. In chapter 24 he speaks to an assembly which is not yet included in the covenant.

Prof. P. Meltzer: In chapter 24 it says: "The people answered: 'God forbid that we should forsake Lord to worship other gods. . . .'"

B.G.: That means that they did heed Joshua. All of chapter 24 proves this. Why do I say that this chapter is special? Not because it does not fit into my theory, but because it does not fit the context. Joshua says to them (24:15): "But if it does not please you to worship the Lord, choose here and now whom you will worship: the gods which your forefathers worshipped on the other side of the river, or the gods of the Amorites in whose land you are living. But I and my family, we will worship the Lord." By the way, it says here "in their land," not in Egypt.

Dr. H. Gevanyahu: It says this earlier.

B.G.: If it says "Egypt", where in the Torah, in the entire story about Egypt, does it say that the Jews worshipped idols in Egypt?

Prof. B. Dinur: In Ezekiel.

B.G.: The calf wasn't a god. I don't imagine that Aaron worshipped a god that was a calf. He thought that the calf was God.

Joshua says to them: "Choose here and now whom you will worship. The people answered: 'God forbid that we should forsake the Lord to worship other gods . . .'" That is plausible. Afterward, they say: "... for it was the Lord our God who brought us and our fathers up from Egypt, from slavery ... The Lord drove out before us the Amorites and all the peoples who

lived in that country. We too will worship the Lord; He is our God.” How does “We, too, will worship the Lord” fit in with “The Lord drove out...?” It does not fit in.

Prof. P. Meltzer: That depends upon the interpretation of the word “too” [Heb. *gam*].

B.G.: The word “too” has a simple interpretation. Even the Rabbis don’t disagree on this interpretation. It is possible that after Joshua said, “I and my family, we will worship the Lord,” they answered, “We too will worship the Lord.”

Prof. P. Meltzer: This isn’t the interpretation of the word “too” in Jeremiah: “Yes, and there is blood on the corners of your robe — the life-blood of the innocent poor” (2:34). [*Gam* (“too”) is translated here as *yes*.] And it is like this in other places as well.

B.G.: I am dealing with the Jews to whom Joshua spoke, not Jeremiah; and they said what they said. Professor Meltzer charged me with an excess of logic, but he can’t charge me with a lack of logic. Joshua 24:18 makes no sense as it is. There are verses here which it is obvious Joshua could not have spoken. It says in verse 12: “I sent the hornet before you, and it was this, not your sword or your bow that drove out the two kings of the Amorites.” Did Joshua say something against the Torah? In all of the wars in the north and the south there is no mention of a hornet. It is written explicitly in the Torah that they defeated them by the sword.

Prof. P. Meltzer: By the sword, which the Lord put in motion.

B.G.: But, there is a difference between a sword and a hornet. In any case, it is not conceivable that Joshua spoke this verse. It is obvious that there are later insertions here. These verses were inserted by someone who wanted to match things up. He found a hornet in the Bible, and inserted a hornet here. But it is not possible that Joshua himself, who was present when the Israelites fought with Sihon and Og and saw that they defeated them by the sword, would say that they didn’t defeat them by the sword. Therefore, this is a later addition, if I am to believe what is written there — and I have no reason not to believe it.

There are also later verses in chapter 24. But the central episode, in my view, is the matter of the covenant with God. Berdichevsky concludes from this that this is the only covenant and, consequently, all that is written in the Torah is incorrect. I do not accept that. There is no contradiction whatsoever between this covenant and the covenant which Moses made.

Let's try to understand this rationally. God created man and gave him intelligence so that he would understand things, and it is obvious that there are verses here which are implausible, because they are incorrect. It says in the Torah that Balak did not make war. It says that Balak was afraid to make war. Consequently, this too is a later addition. There are other verses which, logically, Joshua could not have said.

Prof. B. Dinur: What is the meaning of the verse: "Moab dreaded the Israelites" (Numbers 22:3)?

B.G.: He could not endure them, but did not fight with them, because the fear of this nation enveloped him.

I know that occasionally contradictory verses are found. And if there is an obvious contradiction, I have to accept either this or that. But I don't have to contradict the fact that the Israelites defeated Sihon and Og. Abraham's army numbered 318 men and he defeated the four kings with his sword. Jacob said that he conquered Shechem from the Amorites with his sword and his bow, and gave it to Joseph. This doesn't particularly fit the story about Dinah. According to what is written there, Jacob didn't conquer it with his sword. It is obvious that there is one version here and another there. This isn't exactly history, and we have to make an effort to understand it. It is possible to say that the one is just a story and the other is history. And if it is possible for me to salvage a historical portion, I make every effort to do so.

In chapter 24 there are later additions. But, there is one essential bit of common sense in this chapter that is basic to the Israelite faith.

Professor Meltzer says that there is no difference at all between God choosing Israel, and Israel choosing God. I don't accept this. I am saying that it is inconceivable — if I believe in God — that God chose this nation or any other nation. Here we have a basic chapter in the history of the Jewish religion.

The Book of Exodus does not say that God exerted strong pressure upon them and that he said to them: "If you accept the Torah, fine; and if not, you will meet your doom there." I know that there is such an interpretation. There have been such interpretations. I beg Professor Meltzer's pardon. But, I contend that 1,600–2,000 years ago people were human beings, not angels. There was a rabbi in one of the academies who held this interpretation: "You will meet your doom there." But there is no hint in the Bible that God exerted strong pressure on them. It is written only that "Mt. Sinai smoked, and its smoke rose as smoke from a furnace; and the entire mountain shook; and the sound of the shofar intensified." I'm not quite certain that this is important to the Israelite faith.

But there is one principle here. I accept the belief in God — not a crude belief; not in a God who ascends and descends and with whom one talks. Consequently, I say that chapter 24 of Joshua is one of the most important chapters in the history of the faith, and there is no basis for saying that this chapter was a later addition. It is inconceivable that after the tradition was accepted that God chose Israel, someone would come along and say, *no!* But Joshua says this. Therefore, I am compelled to say that chapter 24 is history. There are things which arouse doubt within me. In one place it says that Joshua conquered all of the land, while in other places it is written that many parts remained unconquered. The whole narrative about the war also does not seem so plausible to me after having had a little experience in military matters. The most important thing in chapter 24 is the choice of God by the Jewish people. It is of this that we are proud. The Jewish people stood out more than any other people because it arrived at a belief in one God, that one superior force created everything and rules over everything.

Prof. P. Meltzer.: Before the Jewish people, there was the patriarch, Abraham.

B.G.: Neither of us was alive then. I respect your belief. If you are telling me that there exists an interpretation of Rabbi Shimon bar Yochai which runs counter to the Torah, and you accept his words, I respect that. Rabbi Shimon bar Yochai was a good and loyal Jew. There are various types of interpretations.

Here the greatness of the Jewish people is established; and it is properly and truthfully explained how the Jewish people arrived at this belief. Neither Joshua nor Moses was the only person to bring this about. It is told that after Moses lived with Jethro and returned to the desert, he saw a bush burning, at which time God was revealed to him and he brought the tidings to the Jewish people. You can't change the outlook of a people in one minute. Since the Jewish people existed before Joshua and before Moses, I arrive at my conclusions based upon what is written in the Bible (and I do not find any contradiction there to logic or intelligence) that they believed in one God at an earlier date as well — even if this belief was not as lofty as it was in the days of Maimonides. Maimonides' definition of divinity appears to many as heresy. But Maimonides was not a heretic. He had a more developed concept of divinity than those who spoke of Him as one who "ascended and descended, shouted and was angered."

Since we were the first people to arrive at a belief in one God, there is an important matter to be pointed out here, in chapter 24, which reveals the importance of the Jewish people. To me, it is not of the essence that there

were veteran Jews in the land, in addition to those who went down to Egypt. I must accept this in order to understand these two chapters in Joshua. There is here an original, important, basic revelation about the history of the Israelite faith, and it must be taken literally. Professor Dinur said that this whole chapter proves the importance of Shechem; that is 1) the greatness of Joshua, 2) the greatness of the Jewish people, and 3) the importance of Shechem.

Prof. B. Dinur: The holiness of Shechem.

B.G.: It doesn't stand to reason that that in order to build up Shechem's importance they invented a tale about a sanctuary of the Lord, about such a speech of Joshua's, about such a dialogue with the Jewish people and about the choosing of God by the Jewish people. Was all this in order to build up the holiness of Shechem? Shechem was already a truly important center. We know this from the story, or from the history of this place in the days of Abraham and in the days of Jacob.

I know what Professor Gutman said. I read the Septuagint. There are places in the Septuagint that makes sense to us. We dealt with this when we read the marvelous chapter in Samuel on "David's last days." Things are blurred there and cannot be understood while in the Septuagint they are clearer. But it is not reasonable that in Joshua 24 it should have said Shilo instead of Shechem. Apparently, this was translated at a time when there was a serious dispute between the Jews and the Samaritans, and the Jews did not want to glorify the name of Shechem.

But this chapter was not written in praise of Shechem. It was written in praise of the faith of the Jewish people and the great thing they did in choosing the Lord. This is not new. This theme is constantly repeated in the Torah. There were those who had left Egypt, but there was an old settlement, or even another group which had also left Egypt, but earlier. If the rabbis could have allowed themselves such "heresy," so can we. In the tractate *Sanhedrin* it says explicitly that they were not all killed, but that they erred in their count and left Egypt before the appointed time. This was a large group, perhaps not only the children of Ephraim. But it doesn't matter if it was this way or that way; Joshua spoke with the Jews or the Israelites and put a choice before them: God or gods. There were idolaters among them, and Joshua said to them: "Remove the foreign gods which are in your midst."

Professor Kaufmann has a theory that gods are a fetish. Let's assume that he is correct. Joshua wanted them to worship the Lord and not a fetish. When did he say this to them? After they had publicly acknowledged: "We, too, will worship the Lord...", He said to them: "You are witnesses against yourselves that you have chosen the Lord and will worship Him." And they answered:

“We are witnesses.” After this he says to them: “Remove the foreign gods in your midst.” ... “And he drew up a statute and an ordinance for them in Shechem.”

Professor Meltzer asks: Why did the narrative have to say here “the Torah of Moses?” This is puzzling. The emphasis on “the Torah of Moses” is repeated in other chapters of Joshua though there is no such need, while here, in this chapter, this emphasis is absent! Joshua, who saw all that Moses had done and had not sinned by worshipping the calf — this Joshua doesn’t mention the Torah of Moses!

In my view this chapter is one of the earliest documents of the Jewish people, though I am not saying that there was nothing earlier. It is highly certain that it predates all the other chapters in Joshua, and certainly chapter 23, though not all of the book, because there are verses which we cannot reasonably assume were spoken by Joshua.

But there are things which, quite clearly, Joshua did say. The people didn’t deliver speeches; Joshua delivered speeches. They said: “We too, shall worship the Lord,” and they answered: “We are witnesses.” According to this context, it appears that the answer was not to the long story but to that part which said: “But if it does not please you to worship the Lord. ... But I and my family, we will worship the Lord”. In answer, they said: “We too will worship the Lord.” Once again he asked them, and once again they answered: “We are witnesses.” Then he said: “Remove the foreign gods in your midst” and he drew up “a statute and a covenant for them in Shechem.” This was a great revelation, though not the revelation on Mt. Sinai. This was the revelation at Shechem; that is, at the sanctuary of Shechem. Thus, we understand the importance of “and they stood before God.” Nowhere else in Joshua do they stand before God.

In this matter of the antiquity of the Jewish settlement in the land, I sought my proof in order to explain two chapters. I wanted to accept the two chapters as history. But mainly, it was to prove the matter of the choosing of God by the people. This is the greatness of the Jewish people; this is the historical truth; and this is the great act which made the Israelites stand apart. This gave them spiritual strength which other nations did not have. This spiritual strength accompanies it to this day.

REMINISCENCES ABOUT BEN GURION

BY HAIM GEVARYAHU

My association with Ben Gurion was a pure human encounter, unfettered by political considerations. Our mutual interest in Bible was the bond of our relationship. My recollection of this great man contains rich and deeply moving impressions in seeing a side of his personality not easily visible to those who surrounded him on matters of statehood.

The first and most vivid recollection of mine was his intense power of concentration when listening to a Bible lecture. I would watch him time after time and never stopped being amazed at his total absorption in what was being said. What astounded me even more was his physical and mental endurance in following the Bible discussions for long hours.

I might have anticipated this when I reflect on his response as I approached him to found the Bible Study Group, to be made up principally of scholars and researchers of Bible. Before I could proceed to the second sentence in my verbal invitation, he stopped me to tell me how happy he would be to start the group, but "would you please hold your sessions at my home (i.e., the official state residence of the Prime Minister), perhaps every week and soon." Then he asked, "How long does the study session last usually?" Upon my response, "About one and a half hours", he was surprised and exclaimed, "And that's all? Why not study through the

night—and in the early morning take a refreshing walk before going to work?" He was not joking. Well, we reached a compromise—a three hour study session every other week. And this pace—now somewhat reduced—we have been keeping up over the years, meeting regularly at his residence while he was Prime Minister and then later at the Mishkan Hanassi (the official residence of the President of the State of Israel). We had our 220th session of the group recently.

Ben Gurion loved the study group. As far as he was concerned, state business stopped on the Saturday nights of the group. How often I would see a high officer of the army or of the Foreign Office wait patiently outside—or sitting in on the lecture and discussion—until after the session in order to engage his attention. The Bible study sessions were sacred, and no one dared to interrupt him before it was over. Apparently, he needed the group not only for the intellectual stimulation afforded his active mind but it served probably, as well, his need for relaxation and emotional regeneration, as he remarked to me on one occasion or another, "After a Bible session, I am so refreshed that it lasts me a week or two. After two weeks, I need another Bible injection."

That Bible must have been his way of detachment from the pressures of statecraft became evident to me in the occasional

calls I would receive from his office to "come over and talk". Quickly responding to his call, I would be ushered into his office, and the door would close behind, with no interruptions until we finished "talking". It was hardly ever a dialogue; most always it was a one-way stream of Biblical ideas and conjectures from him to me. As strained and fatigued as he looked upon my arrival, when our "dialogue" was over, he was a changed man, vigorous and leonine in his manner of speech. At this point, I could say to him, "Enough Tenakh; now return to your people and lead them." This hunch of mine was confirmed once by his then personal secretary, Yitzhak Navon, now a member of the Knesset, when he remarked to me, "When you come to see Ben Gurion, I see that all access to him is shut off so that he can have a relaxing time with you in the world of the Bible. I always find him emerging from your talks rested and refreshed."

When our group began meeting at his residence, we asked him to choose the book for study. Without hesitation, he preferred the Book of Joshua, immediately going off into a protracted discourse about Joshua's qualities of leadership. He seemed to have lived intimately with this Biblical hero, admiring his strong personality, his military logistics and his talent to unify the twelve tribes. Probably equating our present return to the Land with the first conquest of Canaan in the time of Joshua, he was thoroughly familiar with that historical period, studied it constantly and assiduously—so much so, that he could stand before our select study group and

lecture about Joshua as an equal among scholars.

But let it be said immediately that, when among the scholars, he was the humble student. His opening words at his lecture about the early Hebrews in Canaan reflect this humility: "Unlike all the lecturers who preceded me in our study group, I do not consider myself a Biblical authority. I am just a reader of Tenakh, the book in which I see the genius of our people . . . In speaking to you I shall primarily raise questions, and if I shall suggest some answers, please consider them as tentative even as I myself raise doubts about their validity. What I have to say before this assemblage, I speak with awe and reverence" (from *ציונים בספר יהושע*, p. 31.).

His reverence for Biblical scholars was genuine. On one occasion, at his residence, the group were startled to see him hasten to a side room to pull in additional chairs, saying while refusing assistance, "You wish to deprive me of serving תלמידי חכמים?"

I shall never forget the day when, as I was walking along the street, the Prime Minister's car pulled up to the curb, and out stepped Ben Gurion to confront me with the following question: "I know you constantly carry a small Bible in your pocket. Can you tell me whether the בעל ברית mentioned in Judges (8:33 and 9:4) was a pagan deity?" And there followed a twenty minute sidewalk chat that seemed that day to be more vital to him than the state business of the State of Israel. And indeed it was, for his hypothesis about the early settlement of Israelites in Schechem before the time of Joshua depended

largely upon the answer. He was then preparing the lecture to the study group alluded to above. When he heard my account of Professor Yehezkel Kaufmann's point of view on the question, he left me with one of the most benign smiles I had ever seen on his face. (Interestingly, the stenographic notes of a long debate before the study group between Professor Kaufmann and Ben Gurion on the puzzling omission of the capture of Shechem in the Book of Joshua are published in *Beth Mikra*, our Hebrew quarterly; also in part in this issue of *Dor le-Dor*.)

One one occasion, I dropped a "curve" question upon him, "Do you, Mr. Prime Minister, see any miracles in our War of Independence?" "Yes", was his reply, "I believe in miracles, but with this proviso: that the outer manifestations are thoroughly rooted in natural events. There was one man in Jewish history who could have established a Jewish state in Eretz Yisrael. That was Shabbatai Zevi, who captured the faith of most of the Jewish people. Why didn't he succeed? Because he was going to achieve his goal only by some supernatural miracle. The War of Independence was a wondrous historic event, played out in the human struggle of time. The wonder of the natural circumstances was the miracle." I have often wondered whether Ben Gurion did not sense—in his subconscious—a spark of personal messianism on behalf of his people. That he entertained a mystical tie with the reality of prophecy was once startlingly brought to my attention by him in a very private conversation with me: "I believe that some day Biblical

prophecy will re-appear in Israel and it will again bring forth its light to us and to the peoples of the world."

It was several days after he had left the office of Prime Minister, when, visiting in his home with him and his wife, Paula, I brought to him the resolution of the Bible Study Group asking for the privilege of meeting from time to time at his home in Tel Aviv or Sde Boker. Moved by the offer, he asked, a bit incredulously, "You really mean it? Will the study group really travel that far to my home outside of Jerusalem?" Pointing to the wall, I remarked, "This wall is made of stone, but our friendship is from the heart to the heart, and as long as you, Paula, will continue to grace us with your obliging hospitality, we certainly shall come." Again, he asked, this time emotionally, "Really, you will come? Truly?" And tears welled up in the old man's eyes.

I have often wondered what moved him to tears at a simple gesture of ours to meet at his home. My best conjecture is that a man in his position is accustomed to give but not to receive, but here he was offered something in a genuine fraternal call with no reciprocal favors attached, and he was overcome by this expression of sheer friendship. This hunch of mine is, of course, predicated on the deep attachment he had for the study group. Whenever he was in the position to attend our sessions in Jerusalem, he did, and especially our annual study conference and Youth Bible Contest. We, on our part, continued to honor him with at least one study session each year at his home in Sde Boker.

To this day, I cannot fathom the roots of his close personal friendship with me. I once took bold leave to invite him to the wedding of my son, Reuven, that was to be held in Jerusalem, adding diffidently, "if you will be in Jerusalem for a Knesset meeting and if you will have the time that day." He grasped my two hands and asked, "Are we friends?" "Yes, I am most privileged to be counted among your friends,"

I replied. Whereupon he exclaimed, "If so, you must know that for a friend's Simcha, I shall come directly from Sde Boker." And he did.

When Reuven fell in Sinai in the Yom Kippur War, I received a most heart-warming letter of condolence and comfort from him. It was among the last letters—perhaps the very last letter—of his before he was taken from our midst.

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BEIT HATENAKH IN JERUSALEM

On the 25th day of the Hebrew month of Tishri 5731, October 18th, 1970, the ground-breaking ceremony for the World Bible House took place in Jerusalem, in the presence of the President of Israel, members of the government, members of the executive of the Jewish Agency, and hundreds of Bible enthusiasts who came from the branches of the Society for Biblical Research from all over Israel.

ADDRESS OF DAVID BEN GURION

Great will be the importance of this House, not only for the Jews here and abroad; it will be of great value to mankind as a whole.

The Bible sets the Jewish people apart from all the peoples of the world. There were other nations who were ahead of us in science, nations who were ahead of us in the arts, though in time we learned to do what they did. The best known nation of the ancient world were the Greeks, but even they learned the foundation of their teaching from nations that preceded them, from Egypt and Babylon. Yet I don't know if the sciences invented and extended by the scientists of the world from the time of the Greeks up to our own scientists of today — I wonder if in another few generations all their achievements will not be obsolete. But there are no limits set to the Bible. Our people created a Book whose value is everlasting. It had an immense impact on the cultures of past generations, but its value rests as much on the influence it will exercise on the destiny of mankind in the future.

In the Bible there are elements, the meaning of which both we Jews, as well as other nations, are still far from fully grasping and still further from realizing in practice.

I need not tell you what the Bible teaches us and what were the visions of the prophets whose words it recorded. I shall limit myself to the discussion of three principles that are the basis of Judaism:

1 — The idea of God, the great creative spiritual power. Our people were the first people that conceived and accepted this idea, and believe in it to this day.

2 — The idea of "Love thy neighbour as thyself."

3 — The vision of the "End of Days": "Nation shall not lift up sword against nation, neither shall they learn war any more."

Our prophets stressed the second principle. In the 19th century there were scholars who said "Love thy neighbour as thyself" meant that one Jew should love another Jew as himself. But they overlooked the fact that in the same chapter 19 of Leviticus, verses 33-34, it is said: "And if a stranger will live with you in your land, you shall do him no wrong. Like one of your home-born shall the stranger that lives among you be, *and you shall love him as yourself.*"

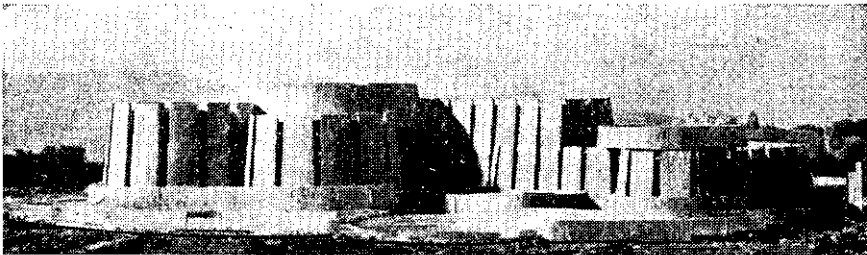
The prophets demanded from their people that they conduct their lives in uprightness and

truth. That idea finds its expression in three verses of Psalms, chapter 15. The psalmist begins with the question: Who shall dwell in your tent? Who shall reside on your holy mountain? And he responds with a wonderful reply: "He who deals honourably, practices righteousness and speaks the truth in his heart". This verse is the essence of moral life preached by the prophets. They were the ones who demanded it from the people; they explained and elaborated the idea, and in their days practiced as they preached! This was the second idea that the people of Israel alone gave to the entire world, an idea which it has not yet accepted.

The third idea was also new. Today we have already many who look forward to and long for the fulfillment of the vision of our prophets "of eternal peace, at the end of days": "Nation shall not lift up sword against nation, neither shall they learn wars anymore." Such prophecy was never pronounced prior to the prophets of Israel. Neither did other nations till now try to fulfil it, although more and more outstanding personalities from the nations of the world have begun to realise that without the fulfillment of this vision mankind cannot continue to exist.

And it is very interesting that the prophets did not content themselves with the prophecy: "Nation shall not lift up sword against nation", but they added another short sentence: "Neither shall they learn war anymore". They got down to the core of the problem. Today there are many nations that want wars and openly prepare for them, and they don't say: "Neither shall they learn war anymore." On the other hand, there are many nations today that strive toward it, that "nation shall not lift up sword against nation"; yet with all that, they spend millions and billions on perfecting methods of warfare; and this is the most dangerous thing that caused the big wars and so much bloodshed, especially in the 19th and 20th centuries. The prophets of Israel more than 2700 years ago, were the ones to say that it does not suffice to say: "Nation shall not lift up sword against nation", it is also necessary that instruction for war shall be halted.

It was not by accident that this Book was created in this country, which is called the "chosen land", the "Holy Land". And thanks to "the book", our nation was privileged to see the Jewish State reborn, after nearly 1800 years of exile.



The architectural plan of the Beit Hatanakh

JERUSALEM IN THE BIBLE

BY SHMUEL ABRAMSKY

In this article, the fifth in this series, we come to the end of the First Temple period. We read earlier about the beginnings of Jerusalem as a Jebusite city, the city of David and then the splendid capital of Solomon. How Jerusalem became the center of Jewish worship and aspiration is told in this chapter.

Josiah's Reformation

Judah once again experienced dark days in the reign of Manasseh, son of Hezekiah. Judea became a vassal-state to Assyria, and in Jerusalem idolatrous practices according to the Assyrian-Phoenician ritual spread: altars to Baal, Ashera, altars to the heavenly host, witchcraft, graven images, and human sacrifices to the war god Moloch. According to II Chronicles 33:10–21, Manasseh repented of his evil ways and removed the foreign gods from Jerusalem. Apparently, this repentance was bound up with his emancipation from Assyria and with construction projects in the city; he built an outer wall for the city of David, to the west of Gihon in the valley and around Ophel “and raised it up a very great height.”

Even if we accept all the details given in Chronicles, we must concede that Manasseh's activities were only the beginning of a great reformation which his grandson, King Josiah, carried through in Jerusalem. Jerusalem became not only the capital of Judah, but also of the remnants of the Kingdom of Ephraim. He strengthened the upkeep of the Temple and thoroughly cleansed David's city of every vestige of paganism: all the vessels which had been dedicated to the service of the Baal and Astarte, the horses which had been dedicated to sun worship, the sun chariots, the other vessels consecrated to the worship of the heavenly host, the highplaces to foreign gods, the Ashera trees and the shrines. Jerusalem from that time on was dedicated to the monotheistic faith, unadulterated by idolatrous practices or syncretism.

Festival Pilgrimages

Jerusalem began to be a center for pilgrimages already in the days of the First Temple. In the time of the Judean Kingdom — perhaps in the reign of Hezekiah and Josiah — Israelites from Mount Ephraim and Galilee, beyond the borders of Judah, visited the Temple in Jerusalem at festival time. Psalm 122 reflects the joy of the pilgrims on arrival at the city of Judah. Some say

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that this originated either at the close of the First Temple period or at the beginning of the Second Temple. Be that as it may, pilgrimages did begin in First Temple days: Our feet are standing within the gates, O Jerusalem, that are builded as a city that is of the Lord, as a testimony unto Israel, to give thanks unto the name of the Lord (Psalms 122:2-4). It appears that the city was properly fortified and that it had extensions which were like suburbs.

Already at that time the pilgrims interpreted the ancient name of the city, Shalem, as shalom (peace), in a play of words: Shelom-Yerushalaim. The pilgrims to Jerusalem said: Pray for the peace of Jerusalem; may they prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say: 'Peace be within thee' (Psalms 122:6-8).

Longings from "The Land of Jordan and the Hermons"

The yearnings of a distant poet, far from the Holy City which he could not reach, are expressed in another of the Psalms, reflecting the rich atmosphere of the First Temple period. The Psalmist lived in isolation in the north of the country, and his heart yearned for the Temple, for the religious ceremonies, for the joyous song during the festivities and for God who was revealed in His Temple: As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God? . . . These things I remember and pour out my soul within me, how I passed on with the throng and led them to the house of God with the voice of joy and praise, a multitude keeping holyday... O my God, my soul is cast down within me; therefore do I remember Thee from the land of Jordan, and the Hermons, from the hill Mizar... O send out Thy light and Thy truth; let them lead me; let them bring me into Thy holy mountain and to Thy dwelling places. Why art thou cast down, O my soul? And why moanest thou within me? Hope thou in God, for I shall yet praise Him (Psalm 42).

In the north, near Hermon, near strong streams, the poet dreams of his God in the Temple in Jerusalem, as he looks back nostalgically to the time when he took an active part in the holy service. Though he now dwells near many waters, his soul thirsts for his God in Jerusalem whose waters are allotted by measure. This deep love for Jerusalem existed already in the First Temple period, enwrapped in an exalted religious experience which was surcharged with memories of the past and with ritual worship.

As Beautiful as Jerusalem

The beauty of the city of Zion was much appreciated by the ancients. The lover in Song of Songs likens his beloved to the two royal cities of Israel:

Thou art beautiful, O my love, as Tirzah, comely as Jerusalem (Song of Songs 6:4). The Psalmist sings: Fair in situation, the joy of the whole earth; even mount Zion, the uttermost parts of the north, the city of the great King (Psalms 48:3). The author of Lamentations, mourning the destruction of Jerusalem, places the following words in the mouths of passersby: Is this the city that men called the perfection of beauty, the joy of the whole earth? (Lamentations 2:15).

A number of descriptions of biblical Jerusalem are found in Song of Songs. There we read of the sumptuous wedding celebrations of King Solomon, of the King's palanquin made of ceders of Lebanon and decorated with gold, silver and purple (Song of Songs 3:9-11). The daughters of Jerusalem are magnificently adorned; the beloved who yearns for her lover is bathed in myrrh, the most precious and exotic perfume of the East, which was not native to Eretz Israel. The city was fortified; it had streets and broad ways and "the keepers of the walls" kept a night long vigil over the sleeping city (Song of Songs 3:2-3; 5:6-8).

The Other Faces of Jerusalem

The prophets of Israel opposed the magnificence and life of luxury, and Jerusalem naturally served as a symbol for the sins of Judea. Isaiah denounced the daughters of Zion who adorned themselves with jewelry and other ornament: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet... (Isaiah 3:16). The prophet catalogues the various adornments with which they beautified themselves and pours out his scorn on the maidens who have left the ways of simplicity. It was only natural that the royal capital was the first to display its magnificence and adornments. But the prophets would not hear of any compromise; they demanded lives of austerity and moral integrity as in the early days of the nation.

The other "faces" of Jerusalem are visible in the denunciations of Isaiah, Micah, Jeremiah and Ezekiel. Although Jerusalem and "the daughters of Zion" are synonyms for all of Judea, the greater part of the wrath is directed against the capital, in which social injustice was more prevalent than in other places.

The one who is most condemning is Ezekiel, who witnessed the destruction of the Judean capital. He likens Jerusalem to a harlot, whose sins exceed those of Sodom, and who has no hope of reformation. Moreover, Sodom will be restored before Jerusalem will be redeemed (Ezekiel 16).

How Doth the City Sit Solitary

With the death of Josiah (609 B.C.E.), the independence of Judea ceased to all intents and purpose. Jerusalem was caught between Egypt and Babylon,

and its hard-pressed situation made it prey to destruction and exile. When Nebuchadnezzar, king of the Chaldeans, besieged the city in the reign of Jehoiachin, the king and his mother as well as his servants and ministers surrendered to the Babylonians. Nebuchadnezzar removed from Jerusalem all the Temple treasures, as well as those in the royal palace, exiled the ministers, the warriors, the skilled craftsmen and the smiths; in fact, all those who had occupied positions of dignity in the kingdom, about 10,000 men: All the mighty men of valour . . . none remained, save the poorest sort of the people of the land (II Kings 24:10-17). This means that the first exile left Jerusalem under the aegis and at the mercy of Babylon.

The siege of "the city of Judah" and the capture of King Jehoiachin are described in a Babylonian chronicle which relates that this happened, according to our way of reckoning, on the second day of Adar, in the year 597 B.C.E. These are the words of the inscription: In the seventh year, in the month of Kislev, did the King of Accadia assemble his army and go to the Hittite Kingdom, encamping near the city of Judah, and on the second day of the month of Adar he captured the city. He seized the king, and replaced him with another king, more after his own heart. He brought much tribute to Babylon.

Rebellion against Babylon broke out afresh in Zedekiah's reign. Jerusalem came under siege, oppressed by famine (II Kings 25:3). It would seem that the city valiantly withstood the siege, but the walls were ultimately breached and the city fell to the Babylonian army in 586 B.C.E. Nebuzaradan, captain of the guard, took revenge on rebellious Jerusalem, "burned the house of the Lord, and the king's house; and all the houses of Jerusalem, even every great man's house burnt he with fire." He took the Temple utensils with him to Babylon, and he destroyed the walls of Jerusalem (II Kings 25).

Jerusalem lay desolate: The ways of Zion do mourn, because none come to the solemn assembly; all her gates are desolate, her priests sigh; her virgins are afflicted, and she herself is in bitterness (Lamentations 1:4).

"If I forget thee O Jerusalem

On reflection, it would seem that the destruction shocked the Judeans who had placed their trust in the walls of Jerusalem and in their faith in the Lord of Hosts of Israel, the Protector of the city of David: The kings of the earth believed not, neither all the inhabitants of the world, that the adversary and the enemy would enter into the gates of Jerusalem (Lamentations 4:12). Yet the prophets of wrath, Jeremiah and Ezekiel, had predicted the approaching disaster some years before it arrived, warning that there was no escape. Even while Jeremiah still searched for some hopeful way out, Ezekiel could see no way of saving Jerusalem, the city of sinners, destined for destruction

without reprieve. Jeremiah, even in his anger, did not forget to yearn for the affection of Zion's youth, by way of contrast to its prevailing situation. But Ezekiel did not recall any sparks of light from the past of the city of Judah, which was always drawn to sin. The disaster about to befall was regarded as a just sentence by the God of Justice.

But when the enemy prevailed against Jerusalem, her iniquities were forgotten. Memories of the past, which the exiles carried with them, were the glorious days of a city most praised among the nations. The Chaldeans had burned the Temple and the royal palace, and had destroyed the city. Jerusalem had become charred ruins, but the Judeans did not forget their city. True to human nature, they began to yearn for it from afar.

The Judean exiles sat by the rivers of Babylon and lamented for their distant city. There, they took an oath of loyalty: How shall we sing the Lord's song in a foreign land? If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I set not Jerusalem above my chiefest joy (Psalms 137-4-9).

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ON TRANSLATIONS

The Torah has been translated into innumerable languages and dialects. The first translations were made by Jews for Jews. This was true of the Aramaic Targumim and of the Greek Septuagint. Tradition, which viewed such renditions of the Bible with apprehension (Tal. Kiddushun 49 b), relented because of the growing ignorance of Hebrew in certain circles (Tal. Berachot 13a).

Translations have introduced the Bible to the entire human race. Yet Spinoza, not by far a traditionalist, stated: "All the writers of the Bible were Hebrews. Therefore a knowledge of the Hebrew language is essential for the comprehension of the Old Testament. ." (*On the Interpretation of the Bible*). And Maimonides insists that the Torah be read in Hebrew (Hagigah, 3:5).

Incorrect renditions of certain Biblical verses have caused infinite harm and bequeathed to later generations (till our day) strife and misunderstanding among the mother and daughter religions. Suffice it to point to the following: Genesis 49:10, Isaiah Chapter 53, Psalms 2:12. Christological renditions were given and accepted, in spite of the clearly national currents which animate these chapters.

Fortunately recent Biblical scholarship in all circles has corrected some such mistranslations. With the decline of the missionary zeal, the correct meaning and allusions of the original Hebrew in the Bible will be correctly understood and accepted.

Solomon D. Goldfarb

THE FAMILY CORNER

THE BOOK OF SHEMOT—EXODUS

BY PHILIP L. LIPIS AND LOUIS KATZOFF

In this second year of our three-year cycle we are gearing our questions to the eight-to-fourteen-year age level (last year: four-to-eight year age; next year: youth and adults).

Please remember, this is not to be used as a quiz program, but as a guideline for informed discussion of the Sidra at the dinner table. With some little preparation, the parents or the older children can learn to use this material effectively in conducting the discussion. We shall be happy to hear from our readers about their success or problems in communication within the family. You may wish to augment your choice of questions by referring to last years' Family Corner in the Winter 1973-4 issue of Dor le-Dor (Vol. II, No. 2).

Turn to page 40 for the answers. Transliterated names of Sidrot, persons and places follow the new Koren edition of the Tenakh.

SHEMOT

January 4, 1975

The Torah (J.P.S. Edition) pp. 99-107

Hertz Pentateuch pp. 206-224

1. We are now starting the second book of the Humash. Can you name the five books, in Hebrew and in English?
2. How would you interpret the verse 1:8: Now there arose a new king over Egypt who knew not Yosef.
3. Why did Moshe have to flee Egypt?
4. Whom did Moshe marry in the land of Midian, and how did he meet her?
5. Why did Moshe call his first son Gershom — גרשם?

VA'ERA

January 11, 1975

The Torah (J.P.S. Edition) pp. 107-114

Hertz Pentateuch pp. 232-244

1. What is the basis for the *four* cups of wine at the Pesach Seder?
2. What are the four words related to the idea of redemption?
3. But in verse 8 we find a similar expression: And I will *bring* you to the land. If so, shouldn't we have five cups?
4. Seven of the ten plagues are recounted in our Sidra. Can you name these ten?
5. Why do we dip from the cup of wine while we enumerate the ten plagues?

The Torah (J.P.S. Edition) pp. 114–122

Hertz Pentateuch pp. 248–262

1. Before the eighth plague was inflicted upon the Egyptians, Pharaoh almost relented and bargained with Moshe about “who of the Israelites would go forth” to serve God — מי ומי יהוה לכה (Ch. 10:8). What was the significant response of Moshe?
2. The 9th plague was darkness. For three days Egypt was thrown into a complete blackout, while “all the children of Israel had light in their dwellings.” How was that possible?
3. Based on the verse of Ch. 12:1, the Jewish months are counted in the Bible from the month of Aviv, which is the month of Nisan. In the Bible the months have no names, but are called by their number in the sequence of 12 months in the regular year and of 13 months in a leap year. Can you name the months in Hebrew?
4. How do we account for the fact that a leap year in the English calendar is *one extra day*, every four years, while the Hebrew leap year comes every two or three years and consists of an *extra month*?
5. In Talmudic times, the Sanhedrin fixed the new moons by actual observation. Later, the dates were determined by astronomical calculation. Why could the first day of Rosh Hashana never be on Sunday, Wednesday or Friday — לא אדו ראש השנה —

BESHALLAH

January 25, 1975

The Torah (J.P.S. Edition) pp. 122–150

Hertz Pentateuch pp. 265–281

1. Why did the Israelites take along the bones of Yosef in their departure from Egypt?
2. What was Pharaoh’s impulsive decision when he heard that the Israelites were astray in the land?
3. How did the Israelites react when they saw that they were being pursued by the Egyptians?
4. Even though Moses reassured the Israelites, was he himself secure in his decisions?
5. What is meant by the statement in Ch. 14–22: And the waters were a wall unto them on their right and on their left.

YITRO

February 1, 1975

The Torah (J.P.S. Edition) pp. 130–135

Hertz Pentateuch pp. 288–301

1. We are presently halfway through the Book of Shemot. Can you relate the central themes of the first five Sidrot?
2. Who was Yitro, and why did he come to see Moshe?
3. What was Yitro's contribution to the structure of the Israelite community in the desert?
4. What is the meaning of עַם כְּגֹלָה, translated as "treasured possession" or "chosen people" (Ch. 19:5)?
5. What is the meaning of the verse in Ch. 19:6: You shall be to Me a kingdom of priests and a holy nation.

MISHPATIM (SHABBAT SHEKALIM)

February 8, 1975

The Torah (J.P.S. Edition) pp. 135–142

Hertz Pentateuch pp. 306–322

1. Slavery was practiced by every society in the ancient world without exception, and a slaveless society could not even be imagined. We begin this Sidra with the regulations that sought to humanize slavery, giving rights and dignity to the Hebrew slave. How did a Hebrew become a slave?
2. What is the law of the Hebrew slave — עֶבֶד עִבְרִי?
3. If the Hebrew bondman did not wish to go free at the end of six years, what then?
4. What was the law of a non-Hebrew slave?
5. What does "eye for any eye, tooth for tooth . . ." mean (21:24)?

TERUMA

February 15, 1975

The Torah (J.P.S. Edition) pp. 143–148

Hertz Pentateuch pp. 326–336

1. What is the meaning of Teruma — תְּרוּמָה, and what part did it play in the building of the Sanctuary?
2. How does Nedava — נְדָבָה — differ from Zedakah — צְדָקָה?
3. In Ch. 25:8 God says: Let them make me a sanctuary, that I may dwell among *them*. Why does God say "among them" and not "in it"?
4. What do the cherubim — כְּרוּבִים — on the ark-cover symbolize?
5. What does the altar — מִזְבֵּחַ — symbolize?

TEZAVVE (SHABBAT ZAKHOR)

February 22, 1975

The Torah (J.P.S. Edition) pp. 148-154

Hertz Pentateuch 339-349

1. What meaning is to be found in the "lamp that was to burn continually" — נֵר תָּמִיד (Ch. 27:20)?
2. In how many different ways have you come across the idea of the Ner Tamid?
3. What were the Urim and Tumim — אֲוֵרִים וְתֻמִּים — in Ch. 28:30?
4. Did you know that Yale University emblem contains the Hebrew words: אֲוֵרִים וְתֻמִּים? What does it connote?
5. There are two other American universities that have Hebrew words on their emblems. Which are they?

KI TISSA (SHABBAT PARA)

March 1, 1975

The Torah (J.P.S. Edition) pp. 154-164

Hertz Pentateuch pp. 352-368

1. How was the Israelite army formed (Ch. 30:11-16)?
2. According to the Sidra, each soldier paid "a ransom" of the half-shekel when he was counted, a symbol of atonement — כֶּפֶר (Ch. 30:12 and 15). How does this reflect the Jewish attitude toward war?
3. How was the half-shekel used in Jewish history?
4. Who was the main architect of the Sanctuary in the desert?
5. What is the main story in our Sidra?

VAYYAQHEL—PEQUDE (SHABBAT HAḤODESH)

March 8, 1975

The Torah (J.P.S. Edition) pp. 164-176

Hertz Pentateuch pp. 373-391

1. How come that we have two Sidrot this week?
2. In what way are these two Sidrot similar to the Sidrot Teruma and Tezavve, read several weeks ago?
3. What Hebrew concept is derived from the first word of our Sidra: וַיִּקְהַל, which means "assembled"?

4. We read about a spectacular occurrence in Ch. 36:5-7: And they said to Moses, "The people are bringing more than is needed for the tasks entailed in the work that the Lord has commanded to be done." We see here a case of a "campaign" being so over-subscribed that the people have to be told to *stop* giving. Is such generosity seen today?
5. With the reading of Pequde, we complete the Book of Exodus. What does the congregation recite when the final verse is chanted by the Torah reader?

ANSWERS TO THE BOOK OF SHEMOT — EXODUS

SHEMOT

1. Genesis — בראשית; Exodus — שמות; Leviticus — ויקרא; Numbers — דברים; Deuteronomy — דברים.
2. See Hertz's comment on 1:8.
3. See the text Ch. 2:13-15.
4. Read Ch. 2:15-21.
5. See the text and Hertz's comment on Ch. 2:22.

VA'ERA

1. From the four expressions found in Ch. 6:6-7, connected with the idea of redemption: ... והוצאתי... והצלתי... וגאלתי... ולקחתי...
2. I will *bring you out* from under the burdens of the Egyptians and I will *deliver* you from their bondage, and I will *redeem* you with an outstretched and I will *take* you to Me for a people (6:6-7).
3. This is why we fill a fifth cup — for Elijah.
4. דם — צפרדע — כנים — ערוב — דבר — שחין — ברד — ארבה — חשך — מכת בכורות.
Blood — Frogs — Vermin — Wild beasts — Murrain — Boils — Hail — Locusts — Darkness — Smiting of the first born.
5. By dipping from the cup of wine we make our cups less than full to denote that even in our victory over the Egyptians, our happiness is not full since many Egyptians suffered, and they are human beings like us.

BO

1. "We will go with our young and with our old" (Ch. 10:9) — **בנערינו וּבְזִקְנֵינוּ גֵלְךָ** — This response of Moshe has come down through the ages as the basic promise for Jewish survival. Neither the old alone nor the young alone can perpetuate Judaism, but both can.
2. Hertz's comment on Ch. 10:23 tries a scientific reason. (Is Hertz's interpretation acceptable to you?)
3. — **ניסן — אייר — סיון — תמוז — אב — אלול — תשרי — חשוון — כסלו — טבת — שבט — אדר (אדר ב')**.
Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishre, Heshvan, Kislev, Tevet, Shevat, Adar (Adar II in a leap year).
4. The secular calendar is based on the solar year of 365 days plus a quarter of a day, while the Hebrew year consists of 354 days plus a third of a day. Thus, the Hebrew year loses 11 days each year in relation to the English year, and that is made up by the extra Hebrew month in seven leap years in every cycle of nineteen years. See Hertz's comment on Ch. 12:2.
5. See Hertz's explanation on the last part of Ch. 12:2.

BESHALLAH

1. Read about the pledge given to Yosef by his brothers before he died, Genesis Ch. 50:24–26.
2. See Ch. 14:1–8.
3. See Ch. 14:11–12.
4. See Hertz's comment on Ch. 14:15.
5. See Hertz's comment on Ch. 14:22.

YITRO

1. *Shemot*: The enslavement of the Israelites in Egypt and the divine call to Moshe to lead them to freedom.
Va'era: The account of the first seven of the ten plagues.
Bo: The story of the exodus and the laws of Pesach.
Beshallah: The miracle of the crossing of the Sea of Reeds.
Yitro: The covenant and the decalogue at Sinai.
2. Read Ch. 18:1–12.
3. He suggested a judicial system which was adopted by Moshe. Read Ch. 18:13–26.
4. See Hertz's comment on Ch. 19:5.
5. See Hertz's comment on Ch. 19:6.

MISHPATIM

1. Actually, a Hebrew did not become a slave as we understand the term today, but rather an indentured servant. If he stole and could not pay back the theft—twice the amount according to the law—he had to work off his debt. Sometimes poverty drove a man to sell himself into such indentured servitude.
2. A Hebrew “slave”—or better, bondman—worked for six years and was then set free. Upon his freedom, the master was obliged to grant him a generous “severance pay” (Deuteronomy 15:12–15).
3. A ceremony was carried out in which the master bore a hole in the lobe of the servant’s ear. The pupils of Rabbi Yohanan ben Zakkai asked about the reason for this perforation. He answered: The ear that heard the divine utterance, “for unto Me the children of Israel are servants” (Leviticus 25:55), and he sold himself to a human master, let that ear be bored. This moral teaches us that no man should permit himself to be degraded by another human being, since he has only one master—the Master in Heaven.
4. Slavery as permitted by the Torah was quite different from Greek or Roman slavery. In Hebrew law, the slave was not the chattel of a master with unlimited power over him. Should a master beat his non-Hebrew slave to death, he was held liable for capital punishment (Exodus 21:20). If the master struck him and knocked out his tooth, he must “let him go free on account of his tooth” (21:26–27).
5. One thing it does *not* mean. It does not mean that if a man knocks out an eye of his neighbor, his own eye is removed. It means that he has to pay damages for injuries he causes his neighbor. The Jewish law has worked out a plan by which fair compensation can be determined. This takes in five kinds of compensation: physical damage, pain, unemployment, medical expense and embarrassment.

TERUMA

1. Teruma means “an offering”, voluntarily given in a spontaneous desire to participate in the holy work of building the Sanctuary.
2. As is stated in Ch. 25:2, people were to give their offering *with their hearts*— כל אשר ידבנו לבו. The word ידבנו comes from the word Nedava — נדבה — which is a voluntary donation prompted by the heart.

Zedakah — צדקה — the giving to our needy fellow-man is different. It comes from the root — צדק — which means “righteousness”. It is not the giving of a gift but rather the paying of a debt owed to society. In ancient times, people could not just give to the poor when they felt moved to do so. They were required to give certain fixed amounts to the poor, the Kohen and the Levite.

3. See Hertz’s final comment on Ch. 25:8.
4. See Hertz’s comments on Ch. 25:18 and Ch. 25:20.
5. See Hertz’s comment on Ch. 27:1.

TEZAVVE

1. Three meanings suggest themselves:
 - a) Just as the light of the Eternal Light, though small, spreads throughout the whole sanctuary, so Israel, though small among nations, is to be a “light unto the nations”, bringing the light of truth and righteousness.
 - b) Just as the olives for the lamp had to be beaten and crushed before they would give their oil, so sometimes, alas, Hebrews must be beaten and crushed before they become aware of their God-given duty to be lightbearers.
 - c) Just as the Eternal Light, hanging over the Ark, directs men to the Torah, so shall the Torah be a light unto their path and a lamp unto their feet.
2. You know about the Ner Tamid in the synagogue. Another is the Eternal Light Program which is introduced on the air with the recitation of the verse from Exodus Ch. 27:20. And finally, the Boy Scout Ner Tamid Award is designed to give Jewish scouts practical guidance in achieving the spiritual pledges made in the Scout Oath. (Can you think of any others?)
3. See Hertz’s comment on Ch. 28:30. You may wish to consult a Jewish encyclopedia under the heading: Urim Ve-tumim.
4. First, it should be remembered that the early American universities of the colonial period made Hebrew a required language in the course of studies. The Latin words under the Hebrew words in the Yale emblem are: Lux et Veritas, meaning “Light and Truth”.
5. Columbia University and Dartmouth.

KI TISSA

1. The army was made up of all able-bodied men, twenty years of age and over. In ancient times, it was wrong to count people. What did they do? Every eligible person was required to contribute a half-shekel, which was then counted. That is how they knew the size of the fighting force.
2. See Hertz's comments on Ch. 30:12 and 30:15.
3. For a long time, when the Temple stood in Jerusalem, Jews all over the world used to send in a half-shekel per person as a voluntary annual tax for the support of the Temple service. In more recent years, the shekel was paid by Jews belonging to the World Zionist Organization.
4. Bezalel, son of Uri (Ch. 31:2), because he was so gifted. Some commentators interpret the name — **בצלאל** — to mean "in the shadow of God". His was a talent that was touched by God.
5. The account of the Golden Calf. Read Chapter 32.

VAYYEQHEL—PEQUDE

1. On the Jewish leap years, these two Sidrot are read on successive Sabbaths. However, this is not a leap year.
2. The specifications for the construction of the Sanctuary with its appurtenances and the vestments of the Kohen Gadol (High Priest) were outlined in the earlier Sidrot. In our double reading today, the execution of the plans is recounted.
3. Kehillah — **קהלה**: The organized Jewish community which dealt as an entity with the religious, educational and social problems of the Jew. The Kehillah existed in many parts of the world through many centuries of Jewish history. Sporadic efforts were made in various cities of the United States to organize the Jewish community in the form of a Kehillah, but none succeeded.
4. The response of the Jewish communities throughout the world during and after the Yom Kippur War is typical of the generosity of the Jews through Jewish history.
5. The entire congregation rises and exclaims: **חזק חזק ונתחזק**. Be strong, be strong and let us strengthen ourselves—to continue with the next book of the Torah.

CANADIAN WINS ELEVENTH WORLD YOUTH BIBLE CONTEST

For the second year in succession, the first place in the World Jewish Youth Bible Contest was won by a non-Israeli. Leonard Warner, of Toronto, Canada, third youngest among the participants, emerged first in points while Gilead Neuman and Yisrael Peles, both Israelis, were tied for second place. Adiel Levy, of Israel, came in third.

Amidst an inspiringly elegant stage setting in the new Jerusalem Theater, twenty-eight youths from fifteen countries competed in the Annual Bible Contest which by now has become one of the cultural highlights of the Yom Ha-Atzmaut celebration of Israel. On one side of the stage sat the top dignitaries and scholars of Israel in the presidium and judge's panel, while facing them were two long rows of the winners of Bible contests throughout the Jewish world. A most beautiful floral display, in the form of the Jewish star, shone forth from the center of the stage.

The program was begun by the procession of the participants to the stage, several choral renditions by the army choir and greetings by Aluf Mishneh (Colonel) Isaiah Tadmor, Commander of the Gadna Youth Corps, the pre-military youth division of the Israeli army, Teddy Kollek, mayor of Jerusalem, and by the then Minister of the Interior, Dr. Joseph Burg. Prizes and gifts were distributed at the end of the contest by Deputy Prime Minister Yigal Alon and by the Chairman of the World Jewish Bible Society, Dr. Haim Gevaryahu.

On the day following Yom Ha-Atzmaut, the participants were received by the President of the State of Israel, Professor Ephraim Katzir. The reception at the Mishkan Hanassi (President's Mansion) was followed by several days of touring the country, thus culminating a two-week visit of the contestants as guests of Gadna, which administers the contest and its exercises. The week prior to the contest was utilized for orientation sessions in preparing for it at a specially arranged Bible camp and for getting to know each other. The ingathering of the winners of Bible contests in many parts of the world reflects the unity of the Jewish people through its heritage, the Bible.

It might be noted that Ben Gurion, a former president of the Israel Society for Biblical Research and of the World Jewish Bible Society, brought the Society and the Gadna together thirteen years ago, when he was still Prime Minister of Israel, a partnership which, through the years, has symbolized the intertwined relationship of self defense and the eternal values of the Book of Books — סייפא וספרא. Upon the first yahrzeit of this great leader, it is well to reflect upon his deep foresight in combining these two aspects of our destiny, in a world which hears the rumblings of the guns more than it does the "still small voice" of prophetic vision.



TELEGRAM FROM THE AMBASSADOR OF CANADA
TO WINNER

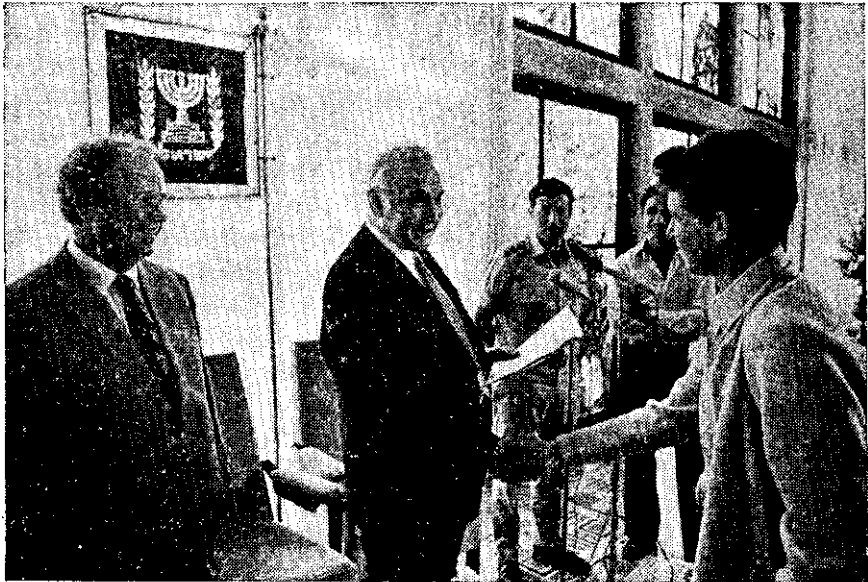
The following telegram was received by the winner of the Bible contest from the Ambassador of Canada to Israel:

Mr. Haim Warner, World Youth Bible Quiz
Care of Residence of President Katzir
Jerusalem

WARMEST CONGRATULATIONS ON HONOR YOU GAINED FOR
CANADA BY WINNING BIBLE CONTEST; ALL CANADIANS PROUD
OF YOU

(Signed) PAUL MALONE
AMBASSADOR OF CANADA

The news of the contest was featured as front-page news in the leading Canadian press.



Winner of the Bible Contest, Leonard (Hayim) Warner, being congratulated by the President of the State of Israel, Professor Ephraim Katzir, as Dr. Haim Gevaryahu (left), Chairman of the World Jewish Bible Society, and Aluf Mishneh (Colonel) Isaiah Tadmor (right, at the microphone), Commander of the Gadna Youth Corps, look on.

PARTICIPANTS IN YOUTH BIBLE CONTEST

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

<i>Argentina</i>	<i>France</i>	<i>South Africa</i>
Mina Esther Gerson	David Amos	Hilary Joffe
<i>Australia</i>	Isaac Azruel	<i>Turkey</i>
Magda Blau	Roland Turgeman	Rafael Levy
<i>Canada</i>	<i>Iran</i>	<i>United States</i>
Hart Cohen	Jacob Zargari	Leah Balsam
Sheldon Goldhar	<i>Ireland</i>	Susan Fishbein
Leonard Warner	Roland Cohen	Philip Greenwald
<i>Costa Rica</i>	<i>Israel</i>	Joseph C. Klausner
Luis Koss	Amos Bitan	Neal Stolar
Isaac Weisleder	Adiel Levy	Naomi Suberi
<i>England</i>	Gilad Neuman	<i>Uruguay</i>
Samuel Lopian	Yisrael Peles	Mario Tichy
	<i>Panama</i>	<i>Venezuela</i>
	Simon Hafeitz	Yosef Lancry

Now the Lord said into Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.'

(Genesis 12:1)

In each house there is only one father. In a house of walls so is he the father of walls. And in a house without walls so is God without measure.

To move beyond a God of walls it is necessary to move the mind beyond the walls. To move the mind beyond the walls it is necessary to see the walls. To see the walls it is necessary to see a door. So did God begin by offering Abram . . . *the door*.

Sight does not mean leaving one place and setting up walls in another. Vision is not a change of neighborhoods. It is the door that passes through the walls. It is to walk beyond your eyes and to accept your sight.

Within walls, doors are locked and windows shut. We protect the darkness and backwardly logic . . . If we protect it then it must have value. The door creates the house; without a door, a house becomes a coffin, a box of conclusions. But, Abram is the first patriarch not the last. He denies a God of the coffin, by seeing the door and by using it.

From the pen of Noah ben Shea

תשל"ה שנה שלישית למחזור

FEBRUARY

SU	2	II Chronicles 27	כא דברי הימים ב' כו
MO	3	II Chronicles 28	כב דברי הימים ב' כז
TU	4	II Chronicles 29	כג דברי הימים ב' כח
WE	5	II Chronicles 30	כד דברי הימים ב' כט
TH	6	II Chronicles 31	כה דברי הימים ב' לא
FR	7	II Chronicles 32	כו דברי הימים ב' לב
SA	8	Exodus 24	כז מצטטים שבת שקלים הפט' מלכים ב' יב, א לעיון: שמות כד

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' ונעשה ונשמע
 And he took the book of the covenant, and read in the hearing of the people; and they said, all that the Lord has said will we do, and obey. (Ex. 24:7)

FEBRUARY

SU	9	II Chronicles 33	כח דברי הימים ב' לג
MO	10	II Chronicles 34	כט דברי הימים ב' לד
TU	11	II Chronicles 35	ל ר"ח דברי הימים ב' לה
WE	12	II Chronicles 36	א ר"ח דברי הימים ב' לו
TH	13	I Kings 5	ב מלכים א'יה
FR	14	I Kings 6	ג מלכים א' י
SA	15	Exodus 27:1-19	ד תרומה הפט' מלכים א' ה, כו לעיון: שמות כו, א—יט

ובתוציאם את הכסף תמונא בית ה' מצא חלקיהו הכהן את ספר תורת ה' ביד משה
 And when they brought out the money that was brought into the house of the Lord, Hilkijyah the priest found a book of the Torah of the Lord given by Mōshe. (II Chron. 34:14)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

FEBRUARY

SU	16	Psalms 24 (Psalm for SU)	ה תהלים כד
MO	17	Psalms 48 (Psalm for MO)	ו תהלים מח
TU	18	Psalms 82 (Psalm for TU)	ז תהלים מב
WE	19	Psalms 94 (Psalm for WE)	ח תהלים צד
TH	20	Psalms 81 (Psalm for TH)	ט תהלים פא
FR	21	Psalms 93 (Psalm for FR)	י תהלים צג
SA	22	Psalm 92 (Psalm for SA)	יא תהלים צב

Exodus 30:1-10 לעיון: שמות ל, א—י

מי יעלה בהר ה' ומי יקום במקום קדשו
 Who shall ascend into the mountain of the Lord? Or who shall stand in his holy place? (Ps. 24:3)

FEBRUARY/MARCH

SU	23	Esther 6	יב אסתר ו
MO	24	Esther 7	יג תענית אסתר אסתר ז
TU	25	Esther 8	יד פורים אסתר ח
WE	26	Esther 9-10	טו ששון פורים אסתר ט—י
TH	27	I Kings 18	טז מלכים א' יח
FR	28	Ezekiel 36	יז יחזקאל לו
SA	1	Exodus 34	יח כי תשא שבת פרה הפט' יחזקאל לו, טו לעיון: שמות לד

ה' ה' אל רחום וחנון ארך אפים ורב חסד ואמת
 The Lord, the Lord, mighty, merciful and gracious, longsuffering, and abundant in love and truth. (Ex. 34:6)

תשל"ה שנה שלישית למחזור

MARCH

SU	2	Psalms 1	יט תהלים א
MO	3	Psalms 3	כ תהלים ג
TU	4	Psalms 5	כא תהלים ה
WE	5	Psalms 7	כב תהלים ז
TH	6	I Kings 7	כג מלכים א' ז
FR	7	Ezekiel 45-46	כד יחזקאל מה'מו
SA	8	Exodus 40	כה יחזקאל פקודי שבת החודש הפט' יחזקאל כה, טז לעיון: שמות מ

אשרי האיש אשר לא הלך בעצת רשעים ובודד חסאים לא עמד ובמושב לעזים לא ישב
 Blessed is the man who does not walk in the counsel of the wicked, nor stands in the path of sinners, nor sits in the seat of scornors. (Ps. 1:1)

MARCH

SU	9	Psalms 8	כו תהלים ח
MO	10	Psalms 11	כז תהלים יא
TU	11	Psalms 13	כח תהלים יג
WE	12	Psalms 14	כט תהלים יד
TH	13	Isaiah 43	א ראש חודש ישעיהו מג
FR	14	Isaiah 44	ב ישעיהו מד
SA	15	Leviticus 5	ג ויקרא הפט' ישעיהו מג, כא לעיון: ויקרא ה

עם זו יצרתי לי תחלתי יספור
 This people have I formed for myself; they shall relate my praise. (Is. 43:21)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

DECEMBER	טבת
SU 22 I Chronicles 20	ח דברי הימים א' כ
MO 23 I Chronicles 21	ט דברי הימים א' כא
TU 24 I Chronicles 22	י דברי הימים א' כב
WE 25 I Chronicles 23	יא דברי הימים א' כג
TH 26 I Chronicles 24	יב דברי הימים א' כד
FR 27 I Chronicles 25	יג דברי הימים א' כה
SA 28	יד יהי הסט/ יחזקאל כה, כה
Genesis 50	לעיון: בראשית נ

עתה בני יחי' ע' עמך וחצלחת ובנית בית ה' אלהיך כאשר דבר עליך
 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. (I Chron. 22:11)

DECEMBER/JANUARY	טבת
SU 29 I Chronicles 26	טו דברי הימים א' כו
MO 30 I Chronicles 27	טז דברי הימים א' כז
TU 31 I Chronicles 28	יז דברי הימים א' כח
WE 1 I Chronicles 29	יח דברי הימים א' כט
TH 2 II Chronicles 1	יט דברי הימים ב' א
FR 3 II Chronicles 2	כ דברי הימים ב' ב
SA 4	כא שבת הסט/ ישעיהו, כו
Exodus 5:1 — 6:1	לעיון: שמות ה, א—ו, א

וישמחו העם על התנדבם כי בלב שלם התנדבו לה' וגם דודי תמלך שמה שמחת גדולה
 Then the people rejoiced, for having offered willingly, be cause with a perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. (I-Chron. 29:9)

תשל"ה שנה שלישית למחזור

JANUARY	טבת
SU 5 II Chronicles 3	כב דברי הימים ב' ג
MO 6 II Chronicles 4	כג דברי הימים ב' ד
TU 7 II Chronicles 5	כד דברי הימים ב' ה
WE 8 II Chronicles 6	כה דברי הימים ב' ו
TH 9 II Chronicles 7	כו דברי הימים ב' ז
FR 10 II Chronicles 8	כז דברי הימים ב' ח
SA 11	כח ואדא' הפט/ יחזקאל כה, כה
Exodus 9	לעיון: שמות ט

ויחזק לב פרעה ולא שלח את בני ישראל כאשר דבר ה' ביד משה
 And the heart of Par'o was hard, neither would he let the children of Yisra'el go, as the Lord had spoken by Moche. (Ex. 9:35)

JANUARY	טבת/שבט
SU 12 II Chronicles 9	כט דברי הימים ב' ט
MO 13 II Chronicles 10	א ראש חודש דברי הימים ב' י
TU 14 II Chronicles 11	ב דברי הימים ב' יא
WE 15 II Chronicles 12	ג דברי הימים ב' יב
TH 16 II Chronicles 13	ד דברי הימים ב' יג
FR 17 II Chronicles 14	ה דברי הימים ב' יד
SA 18	ו כא הפט/ ירמיהו מז, יג
Exodus 13:1—16	לעיון: שמות יג, א—טו

והיה לאות על ידכה ולסוטפות בין עיניך כי בחזק יד חזיאינו ה' ממצרים
 And it shall be for a token upon thy hand, and for front-lets between thy eyes: for by strength of hand the Lord brought us forth out of Mitzrayim. (Ex. 13:16)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

JANUARY	שבט
SU 19 II Chronicles 15	ז דברי הימים ב' טו
MO 20 II Chronicles 16	ח דברי הימים ב' טז
TU 21 II Chronicles 17	ט דברי הימים ב' יז
WE 22 II Chronicles 18	י דברי הימים ב' יח
TH 23 II Chronicles 19	יא דברי הימים ב' יט
FR 24 II Chronicles 20	יב דברי הימים ב' כ
SA 25	יג בשלח הפט/ ישעיהו ד, ד
Exodus 17	לעיון: שמות יז

וימים רבים לישראל ללא אלהי אמת וללא כהן טוהר וללא תורה
 Now for a long time Yisra'el has been without the true God, and without a teaching priest, and without Torah. (II Chron. 15:3)

JANUARY/FEBRUARY	שבט
SU 26 II Chronicles 21	יד דברי הימים ב' כא
MO 27 II Chronicles 22	טו דברי הימים ב' כב
TU 28 II Chronicles 23	טז דברי הימים ב' כג
WE 29 I Chronicles 24	יז דברי הימים ב' כד
TH 30 II Chronicles 25	יח דברי הימים ב' כה
FR 31 II Chronicles 26	יט דברי הימים ב' כו
SA 1	כ יתרו הפט/ ישעיהו, א
Exodus 20	לעיון: שמות כ

כבד את אביך ואת אמך למען יאריכון ימיו על האדמה אשר ה' אלהיך נתון לך
 Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God gives thee. (Ex. 20:12)

דור לדור

DOR-le-DOR

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