דור לדור

DOR Le DOR

OUR BIBLICAL HERITAGE

בית התנ"ך העולמי בירושלים

Vol. XI, No. 2 (מ"ב)
WINTER 1982–83

THE WORLD JEWISH BIBLE SOCIETY

דור לדור

DOR le DOR

OUR BIBLICAL HERITAGE

A Quarterly Published by the

WORLD JEWISH BIBLE SOCIETY

Founded by David Ben Gurion and Zalman Shazar

An affiliate of the Department of Education and Culture in the Diaspora of the World Zionist Organization

PUBLICATIONS

Dor le Dor — Our Biblical Heritage, English Quarterly

Beth Mikra — Hebrew Quarterly — Decir — Spanish Quarterly

Triennial Calendar for Daily Bible Readings. Numerous volumes of Biblical Studies

PROGRAMS

• World Bible Contest for Jewish Youth on Yom Ha-atzmaut • Quadriennial World Bible Contest for Adults • Regional and National Conferences • Prime Minister's Bible Study Group • Bible Study Groups in Israel and in Diaspora • Beth Hatenakh in Jerusalem — World Jewish Bible Center

---

דפוס רפאל חיים הכהן בע"מ, ירושלים

PSALM 23 – A PATTERN POEM

BY YAACOV BAZAK

תהלים כ"ג

א. מזמור לדוד ה' רֹעי לא אחסר:
ב. בנאות דשא ירביצני על מי מנחות ינהלני:
ג. נפשי ישובב ינחני במעגלי־צדק למען שמו:
ד. גם כי אלך בגיא צלמות לא אירא רע כי אתה
עמדי שבטך ומִשענתך המה ינחמני:
ה. תערך לפני שלחן נגד צררי דשנת בשמן ראשי כוסי רויה:
ו. אך טוב וחסד ירדפוני כל ימי חיי ושבתי בבית ה' לארך ימים:

1. *The Lord is my shepherd; I shall not want.*
2. *He maketh me to lie down in green pastures;*
   He leadeth me beside the still waters.
3. *He restoreth my soul;*
   He guideth me in straight paths for His name's sake.
4. *Yea, though I walk through the valley of the shadow of death,*
   I will fear no evil, For thou art with me;
   Thy rod and Thy staff, they comfort me.
5. *Thou preparest a table before me in the presence of mine enemies;*
   Thou hast anointed my head with oil; my cup runneth over.
6. *Surely goodness and mercy shall follow me all the days of my life;*
   And I shall dwell in the house of the Lord for ever.

Psalm 23

Here and there one can find in Scriptures – especially in Psalms – songs or

This paper was originally presented at the Prime Minister's Weekly Bible Study Group and then published in the Hebrew periodical of the Society, בית מקרא, Summer 1981.

Jacob Bazak, Judge of the Jerusalem District Court, Professor of Criminology at the Bar-Ilan University, is the author of five volumes on legal and Biblical topics. His forthcoming book (Dvir Publication, Jerusalem) is on "Pattern Poems in Biblical Poetry".

poetry composed in discernible geometric patterns.[1] Such poetry takes on an outer form which embellishes in its charm the inner content. Thus a visual-esthetic touch is added to the essence of the song which together create a work of beauty.

Psalm 23 is an example of a figure poem. By glimpsing its geometric pattern, we can perceive its elegance in its artistic as well as in its spiritual essence.

The meaning and form of Psalm 23 have been treated comprehensively by Arye Straus.[2] He analyzed its syntactic and rhythmic composition and showed how it conforms with its inner components. Straus points out that the psalm expresses the complete trust of a God believer through its two essential themes: the roamings of the flock with its shepherd and the secure dwelling that he feels at his master's table. "The connection of these two thoughts reflect the historical destiny of the Hebrew people, first in its wanderings, led by its shepherd and finally in its habitation about the Holy Temple. Thus the experience of the trustful individual is outlined against the background of the people's vicissitudes. The 'I' of the individual is encompassed into the 'I' of his people."[3]

David N. Friedman[4] proves convincingly that the unity of these two themes – the flock with its shepherd and the security at the master's table – constitutes the central motif of all of the Bible: that is, the exodus from Egypt and the wanderings in the desert, and finally the entrance into and habitation of the Promised Land. Psalm 23, according to Friedman, indicates how an individual, in his personal life, can identify with the desert experience of his people as the

1. In literature, this form has been described as *pattern poetry*, *shaped poetry* or *figure poems*. According to accepted theory, these "poemata figurata" appeared first in Greek song. However some scholars believe that they are earlier, originating in the East. See *Princeton Encyclopaedia of Poetry and Poetics* (Princeton, 1965), p. 607; A.L. Korn, "Puttenham and the Oriental Pattern Poem" in *Comparative Literature*, 6 (1954), pp. 289–303; E.R. Curtius, *European Literature and the Latin Middle Ages*, 1971, p. 294; also דן פגוס, "שירי תמונה עבריים ועוד צורות מלאכתיות", הספרות, כרך ד' (1977), עמ' 13–28

2. אריה ל. שטראוס, בדרכי הספרות, מוסד ביאליק, ירושלים, תשל"ו, עמ' 66–70.

3. Idem, p. 68.

4. David Noel Friedman, "The Twenty Third Pslam", in L.L. Orlin, ed., *Oriental Studies in Honor of George C. Cameron*, 1976, pp. 136–166. See also Mitchell Dahood, "Stichometry and Destiny in Pslam 23" in *Biblica*, vol. 60 (1979), pp. 417–419.

Almighty led them through the desolate wilderness to the land of rest and security.

The Sages of the Talmud as well saw the connection of Psalm 23 with Israel's sojourn in the desert. In the verse: תערך לפני שלחן *Thou preparest a table before me* (23:5), the Rabbis saw a reference to the Manna by which the Almighty nourished Israel in the desert.[5] Some Sages suggested therefore that this psalm should be incorporated into the Pesach Haggada.[6] The Aramaic translator of the Bible, Yehonatan ben Uzziel, renders his interpretation of this phrase: "God nourished His people in the desert; they lacked nothing."

The psalm opens with a short but meaningful statement: *The Lord is my shepherd; I shall not want.* Since it is God who leads me, I miss nothing. The trustworthy shepherd brings his sheep to places abundant with green grass where they can roam pleasantly and eat their fill. Nearby are the still waters, safe from natural mishaps. The shepherd prevents his flock from being tempted to descend into the valley where it can be caught by sudden floods. The shepherd leads his flock with a kind guiding hand.

So far, the picture is idyllic. Tranquility pervades the scene. All is peace and quiet. But the scenery takes a sharp turn. Suddenly the flock finds itself in a dangerous situation, stalked by the fear of death. The place probably could be the steep slopes of the Judean desert hills. Danger lurks along the narrow paths above the deep canyons, treaded gingerly by the flock in single file and kept in a disciplined line by the shepherd. A straying goat is quickly brought back in line by the alert shepherd. Even in the face of danger and certain death in an accidental slip, shared by the sheep and their shepherd, the sure hand of Providence is constantly present, for *Thou art with me.*[7]

The natural hazards are compounded by the fear of hostile forces, whether of wild beasts or of violent men. But the poet is full of trust in God. He will dwell in the house of the Lord and will rejoice in the wine and the oil that will gladden his soul.

5. Tractate *Yoma* 76.

6. Tractate *Pesachim* 111.

7. On the verse בכל צרתם לא (לו) צר *In all their affliction He was afflicted* (Isaiah 63:9), the Sages remark: "The Holy One, Blessed be He, shares the pain of Israel and is with them in their agony" (Tractate *Taanit* 16a and Sota 31a).

THE STRUCTURAL FORM OF THE PSALM

Verses 4 and 5 depict the dangers and the trust of the poet in his faithful shepherd. The letters ג and צ are used to emphasize the connection of the two perils.

Verse 4: גיא צלמות — In the valley of the shadow of death

Verse 5: נגד צוררי — In the presence of my enemies

And as if to underscore the fact that the danger spots and the safe ones stem from God, the letters ג and צ appear as well in the reassuring verse 3: במעגלי צדק *He guides me in straight paths.*

These three verses can be connected in a diagonal line in the diagram shown here in this article.

The ominous atmosphere of verses 4 and 5 changes back to a mood of tranquility and gratitude in the hope that the psalmist will enjoy the life of study and goodness in the nearness of God Almighty.

The full import of the psalm can be realized by an analysis of the diagram. The central verse of the psalm is verse 4: *Even though I walk through the valley of the shadow of death, I will fear no evil for Thy rod and Thy staff, they shall comfort me.* This verse forms the hub of the circle.

Verses 2 and 5 are connected by a horizontal line. So are verses 3 and 6, while verse 1 and 4 are related to each other vertically.

Let us start with the analysis of verses 2 and 5. The "green pastures" and the "still waters" of verse 2 match the "prepared table" and "my cup runneth over" of verse 5; דשא of v. 2 match דשנת of v. 5. Similarly, by positioning verses 3 and 6 in a horizontal connecting line, we find a double corresponding mood. "He guideth me in straight paths" thereby "restoring my soul" of verse 3 match the security of the "goodness and the mercy that will follow me all the days of my life" of verse 6. ישובב of v. 3 matches ושבתי of v. 6.

The biblical scholar Amos Hacham has an interesting interpretation of the central verse of our psalm, v. 4:[8] It is in the nature of sheep to run off at times impulsively from the flock, and the shepherd is careful to return him to the line. This insight lends a moral note to verses 3 and 4. God guides man "in straight

8. Heard at a session of the Prime Minister's Bible Study Group. Mr. Hacham was the winner of the First International Bible Contest for Adults.

1

The Lord is my shepherd
I shall not want

2

He makes me to lie down in green pastures;
He leadeth me beside the still waters

5

Thou preparest a table before me in the presence of mine enemies
Thou hast anointed my head with oil; my cup runneth over

4

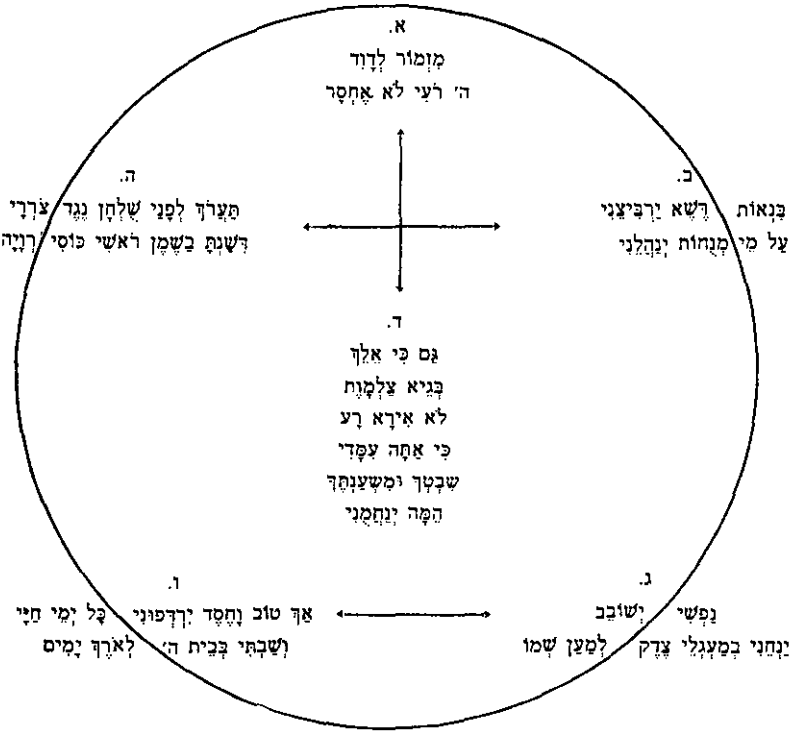
Yea, though I walk
through the valley of the shadow of death
I will fear no evil
For thou art with me
Thy rod and Thy staff
they comfort me

3

He restoreth my soul;
He guideth me in straight paths for His name's sake

6

Surely goodness and mercy shall follow me all the days of my life
And I shall dwell in the house of the Lord for ever



paths for His name's sake." but man is prone to stray impulsively and needs God's "rod and staff" to bring him back to righteousness thereby comforting him.

"Goodness and mercy shall follow all the days of his life" (v. 3) contains a moral sense of righteous acts. Therefore the psalmist prays that through his virtuous life he will be worthy of "dwelling in the house of the Lord forever" (verse 6).

Translated in an abridged form from Beth Mikra, Summer 1981.

A BIBLICAL PALINDROME

Chapter 28 in Deuteronomy enumerates all the maledictions that shall befall the Jews if they forsake God and His Torah. Verse 31 happens to be a strange palindrome. When read backwards the curse becomes a blessing

Your ox shall be slaughtered before your eyes	שורך טבוח לעיניך
but you shall not eat of it	ולא תאכל ממנו
Your ass shall be seized in front of you and it shall	חמורך גזול מלפניך
not be returned to you	ולא ישוב לך
Your flock shall be given to your enemies and there is none to help you	צאנך נתונות לאיביך ואין לך מושיע

Read backwards it now turns into the following blessing

There is one to help you	מושיע לך
and your flock will not be given	ואין לאיביך נתונות
to your enemies	צאנך
It will be restored to you	לך ישוב
and your ass shall not be	ולא מלפניך
seized in front of your enemies	גזול חמורך
You will eat of it, but your	ממנו תאכל
ox will not be slaughtered	ולא לעיניך טבוח
before your eyes	שורך

Chaim Abramowitz

THE SIN OF AMALEK IN BIBLE AND MIDRASH

BY NAHUM M. WALDMAN

Amalek's attack upon Israel is described in Exodus 17:8–15. It is deemed so heinous that God commits himself to wipe out the name of Amalek. In Deuteronomy 25:7–19 it is a command to Israel. The question I pose here is: What was the theological reason for such an extreme attitude? The passage in Deuteronomy describes Amalek as "not fearing God." This expression indicates behavior which is in total violation of the basic elements of decency. Other examples are found in Genesis 42:18, Exodus 1:17, Job 1:8, 2:3 and Proverbs 16:6. The book of Deuteronomy stresses the social ethics between man and his fellow [as in Deut. 5:15, 15:15, 18; 16:12; 23:5, 8; 24:18]. Thus it justifies its vehement attitude against this people on the grounds that it attacked the weak ones at the rear of the camp. I would like to suggest that in Exodus the offense is viewed as one against the sovereignty of God.

Before considering the theological issue, it should be noted that Amalek at one time was a formidable political and military force. The coalitions of Amalek, Ammon and Moab [Judges 3:13ff.] and of Amalek, Midian and Benei Qedem [Judges 6–7] were quite formidable, although defeated by the judges Ehud ben Gera and Gideon. The Song of Balaam regards Amalek as a "leading nation" [Numbers 24:20]. David delivered Amalek a crucial blow [1 Samuel 27:8–9; 30:1–17] after the incomplete campaign of Saul [1 Samuel 15], and the remnants of Amalek were crushed by the tribe of Simeon during the reign of Hezekiah [1 Chronicles 4:42–43].

Archaeological evidence supports this view of Amalek's power. Rothenberg has noted the presence of Amalek in the area of the Timna copper mines which had been formerly operated by the Egyptians.[1] Moshe Kochavi has suggested that Tel Masos, a site eight miles east of Beersheba, is ancient Ir Amalek. It was an area forty times larger than Beersheba, showing evidence of widespread

1. Beno Rothenberg, *Were These King Solomon's Mines?* [New York, 1972], 153–4, 180–2.

Nahum M. Waldman is Professor of Bible and Hebrew Literature at Gratz College and also teaches Assyriology at Dropsie University in Philadelphia.

commercial connections.[2] This identification has been contested, however, by Aharon Kempinski, who follows the late Yohanan Aharoni who maintained that Tel Masos is really biblical Israelite Hormah.[3] Kochavi's scientific demonstration of his suggestion is scheduled to appear at a later time.[4] Stratum VII of Beersheba, Iron Age I [early 11th century], during the reign of King Saul, was surrounded by a wall and it consisted of a ring of eighteen houses around a court 80 by 160 feet. If Kochavi's identification is correct, this design was dictated by security considerations, because of the heavy pressure of the Amalekites. If it is not, this evidence may have to be re-interpreted.

To understand the theological justification for the extreme attitude of Exodus 17:14–16 we must consider the entire story [Exodus 17:1–7]. We will see that this contextual analysis will correspond remarkably with the insights of the Midrash.

The plagues upon the Egyptians and the exodus from Egypt, followed by the miracle at the Sea of Reeds and the Song of the Sea [Exodus 15] represent the great acts of God witnessed by all the nations of the area and gratefully acknowledged by Israel. What follows in chapters 16 and 17 is a series of stories of doubt and complaint. The complaint about water [17:1–7] is a testing of God, a doubting of His ability: "Is the Lord present among us or not?" [17:7].

In both stories the staff is of great importance and plays a key role. The staff provides the water as, previously, it effected the opening of the sea. In the second story, the staff brings about the victory, as long as it was held high. The power resided in the staff itself, because the staff was a concrete symbol and effective transmitter of God's power. A later generation could not accept this. The Mishnah asks: "Could the hands of Moses promote the battle or hinder it? It is rather to teach that when Israel directed its thoughts on high and subjected their

2. Ze'ev Herzog, "Beer-Sheba of the Patriarchs," *Biblical Archaeology Review*, VI-6, Nov.–Dec. [1980], 13–28. See the diagram on page 19. A similar circular defense arrangement from the same period is exhibited at Tel Esdar, biblical Aroer, 12 miles southeast of Beersheba. Y. Aharoni, "The Negeb,", in D. Winton Thomas, ed., *Archaeology and Old Testament Study* [Oxford, 1967], 390, citing Moshe Kochavi, *Israel Exploration Journal*, 14 [1964], 111f.

3. *Biblical Archaeologist Review*, VII/3 [1981], 52–53.

hearts to their Father in heaven, they prevailed: otherwise they suffered defeat" *[Mishnah Rosh Hashana 3:8; Mekhilta, Amalek, 1].*

In neighboring cultures, Egypt and Mesopotamia, certain objects such as a mace, standard or sword represented the divine power and brought it into effective action in the human sphere. Egyptian armies carried with them the standard of Amon, endowed with full divine force, that accompanied the Pharaoh on his campaigns.[5] Assyrian colonists in Anatolia, betwen 1950 and 1800 B.C.E., swore to legal obligations in the presence of the "weapon of Ashur". At a later period, 1000 to 600 B.C.E., the "weapon of Ashur" was depicted in reliefs as being in the camp during military campaigns. Divine standards or emblems were attached to chariots. Several kings, in their inscriptions, speak of a divine emblems called *Urigal*, an object deified and identified with the god Nergal, going before them into battle. In the cities of Mari and Ugarit bull-shaped standards represented and conveyed the divine power.[6]

We must now ask, what was the motive of Amalek in attacking Israel, that is, not the actual military objective but the theologically perceived motive. It may have been due to enmity. Amalek is a descendant of Esau [Genesis 36:12], from earliest times an antagonist of Jacob and, therefore, of his children. The parallel between the water-story and the Amalek episode is that both Israel and Amalek acted in arrogance. Amalek's punishment is an object lesson for Israel: arrogance will be punished.

Another possibility is that Amalek was sent by God as a punishment for Israel. The theme of "measure for measure", where the punishment matches the nature of the crime, occurs often in the Bible.[7] The arrogant and godless Amalek

5. W.K. Simpson, ed., *The Literature of Ancient Egypt* [New Haven and London, 1972], 82–83, n. 8.

6. Morton Cogan, *Imperialism and Religion, Society of Biblical Literature Monograph Series* 19 [Missoula, Montana, 1974], 53–4; T. W, Mann Divine Presence and Guidance in Israelite Traditions: The Typology of Exaltation [Baltimore and London, 1977], 67f., 74–89; A. K. Grayson, *Assyrian Royal Inscriptions,* [Wiesbaden, 1976], 76, par. 366; 128, par. 554; 140, par. 582; E. Ebeling, *Orientalia* 21 [1952], 139, 24; F. Thureau-Dangin, *Une Relation de la Huitieme Campagne de Sargon* [Paris, 1912], 4, line 14, note 8.

7. R. A. Brauner, "Some Aspects of Offense and Penalty in the Bible and the Literature of the Ancient Near East," *Gratz College Annual of Jewish Studies* 3 [Philadelpia, 1974], 9–18; cf. Deut. 19:18–21; Gen. 4:10–12; 1 Sam. 15:33.

punishes the arrogant, God-denying Israel. In time, the punisher will be made to pay for his arrogance. We have in this story in Exodus an early example of the pattern of retribution illustrated in Deuteronomy 32:31, where the people who angered God by worshipping non-gods will be vexed by a non-people who will later be punished. Later, Isaiah interpreted the relationships of Israel, Assyria and God in a similar manner [Isaiah 10:5ff].

Why is the enmity continued "from generation to generation"? Amalek challenged the very authority of God, ignoring the eternity of His reign, a fact proclaimed in the Song of the Sea [Exodus 15:19]. God's eternal enmity is the other side of the eternal kingship of God. As long as the denier is in existence, the divine kingship is incomplete. Rashi on v. 16 emphasizes the idea of incompleteness and Nachmanides points out Amalek's arrogant refusal to show awe and reverence.

The pattern of the godless punishing the godless, to which reference was made above, can be paralleled in Mesopotamian historiography. In the *Weidner Chronicle* it is related that Naram-Sin, the grandson of Sargon, acted impiously by destroying the population of Babylon. Marduk punished him by bringing against him the armies of the Guti, an "oppressive people," *ila palaha la kullumu*, "without instruction in divine worship." An example is given of their disregard for religious rites.[8] The Sumerian composition, *The Curse of Agade*, also refers in detail to the impious acts of Naram-Sin, who destroyed the temple called the Ekur. The Gutians were brought against him as divine punishment. They are described as not amenable to divine laws: "The unsubmissive people, the land [whose people] is without number, Gutium, the land that brooks no control, whose understanding is human but whose form [and] stuttering [?] words are that of a dog."[9]

We may also speculate on the status of Amalek, as viewed by the Bible, and its relationship to the punishment of Israel. In the Biblical view, Moab and Ammon have a degrading ancestry [Genesis 19:31–38]. At one time, Amalek, Moab and

8 .A. K. Grayson, *Assyrian and Babylonian Chronicles, Texts From Cuneiform Sources* 5 [Locust Valley, N.Y., 1975], 149–50.

9. James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. [Princeton, 1969], 131; compare Psalms 145:13.

Ammon formed a coalition against Israel [Judges 3:13ff.]. Amalek, while descended from Esau, is a child of Eliphaz's concubine. God, it was thought, was increasing Israel's humiliation by punishing them through the agency of a people of low status. The parallel with Deuteronomy 32:21 is instructive.

Rabbinic midrash contains speculations about the role of Amalek that correspond to our contextual analysis. There is a debate among the rabbis as to whether Amalek came as punishment for Israel's sins or out of his own arrogance. "Because they separated themselves from the Torah the enemy came upon them, for the enemy comes only because of sin and transgression." The arrogance of Amalek is stressed by Rabbi Eliezer: "Then came Amalek – Amalek would come in under the edges of the cloud [of glory], kidnap people and kill them." The parallel between the two episodes was also seen by the rabbis, who said: "Let Amalek the ungrateful come and punish the people who were ungrateful,"[10] a clear case of "measure for measure".

The idea that the instrument which punishes Israel, even when the punishment is deserved, must itself be punished, is expressed in the statement: "The whip with which Israel is smitten will itself be smitten."[11] The utter godlessness of Amalek is elaborated upon by the rabbis, who interpret Deuteronomy 25:18 to mean that, while all nations feared God and Israel, Amalek engaged them in battle, diminishing the awe in which they were held and "cooling them off," like one cools the hot water in a bath by plunging into it, even at his own risk *['asher qarekha,* as if from *qar* 'cold'].[12]

10. *Mechilta D'Rabbi Ismael,* ed. by H.S. Horovitz and I.A. Rabin [Frankfurt aM. 1931]. *Amalek* 1, pp. 176–7.

11. *Ibid., Amalek,* 2, p. 181.

12. *Midrash Pesikta Rabbati,* chap. 12, pp. 52a-b, 1. *Zakhor,* p. 49; *Midrash Tanhuma, Ki Tese,* 10.

THE CULT OF MOLOCH

BY SOL LIPTZIN

Moloch, the better known form of Molech, which is derived from Melech, the Hebrew word for king, was an idolatrous god to whom children, especially first-born sons, were sacrificed by being burned alive.

The worship of Moloch was introduced into the Kingdom of Judah by Ahaz, who reigned from 743 to 727 B.C.E., even though Solomon had already earlier permitted his Ammonite wife to retain her religious allegiance to this idol of Ammon when she joined his harem in Jerusalem.

This worship reached a climax during the long reign of Manasseh, 698–643 B.C.E., and the short reign of his son Amon, 642–640 B.C.E. It was abolished by Amon's son, King Josiah, when he undertook the purification of the Jewish religion from foreign excrescences. But the cult of this idol was not completely eradicated. It must have lingered on to some extent until the Jews were exiled to Babylon, for Jeremiah continued to thunder against it. There is no evidence of its later persistence among the Jews who returned from exile. In neighboring Phoenicia, however, and in the Phoenician colonies of North Africa, the Moloch-cult continued to thrive until the Roman destruction of Carthage in 146 B.C.E.

As a literary theme, Moloch has often occupied the imagination of writers. The worshipers of the fiery idol who received children as sacrifices in its cavernous, glowing mouth found successors in our century in the heart of Europe among those who stoked the fires of Auschwitz, Mauthausen and other extermination camps in which thousands upon thousands of children were incinerated. However, these modern worshipers preferred more fashionable appellations for their resurrected Moloch and an ideology of racial purity more appealing to their impure minds.

Sol Liptzin, formerly Professor of Comparative Literature at the City University of New York, is the author of nineteen volumes on world literature, including *Germany's Stepchildren, The Jew in American Literature,* and most recently, *A History of Yiddish Literature.*

INJUNCTION AGAINST WORSHIP OF MOLOCH

The injunction against the worship of Moloch was already pronounced in Leviticus 18:21, which stated: *And thou shalt not give any of thy seed to set them apart to Moloch, neither shalt thou profane the name of thy God. I am the Lord.*

The prohibition was repeated with greater emphasis in Leviticus 20:2–4, and was applied to all who dwelt in the Promised Land:

> *Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Moloch, he shall surely be put to death: the people of the land shall stone him with stones. I also will set My face against that man, and will cut him off from among his people, because he hath given of his seed to Moloch, to defile My sanctuary, and to profane My holy name. And if the people of the land do at all hide their eyes from that man, when he giveth of his seed unto Moloch, and put him not to death, then I will set my face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Moloch, from among the people.*

The strict injunction was again stressed in Deuteronomy 18:9f: *When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one who maketh his son or his daughter to pass through fire.* In warning the Israelites, who were soon to enter into the Promised Land, against taking over the abominations of the Canaanites, Moses gave as a monstrous example of Canaanite aberration that *even their sons and daughters do they burn in the fire of their gods.* [Deuteronomy 12:31].

This stern, often reiterated prohibition of sacrificing children to Moloch was violated by King Ahaz, when he ascended the throne of Judah. It was said of him that *he made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out before the children of Israel.* [II Kings. 16:3].

It was not long afterwards, in 722 B.C.E., that the ten tribes of Israel were driven from their land by an Assyrian conqueror. The inhabitants of the surviving Kingdom of Judah were warned that a similar fate might befall them unless they mended their unrighteous behavior. They were charged not to worship the host of heaven, not to serve Baal, and not to cause their sons and

daughters to pass through the fire [II Kings, 17:17]. Nevertheless, King Manasseh rebuilt the high places which his father Hezekiah, who succeeded Ahaz, had destroyed. Manasseh even made his own son to pass through the fire [II Kings, 21:6].

INITIATION AT TOPHET

Baal was the general name for the Canaanite and Phoenician idols against whom the Prophets declaimed with great vigor, while Moloch was the specific Baal who was appeased by the burning of children.

A few biblical commentators since Rashi [1040–1105] have held that in Jerusalem, the capital of Judah, unlike Sidon, the capital of Phoenicia, or Carthage, the capital of the Punic Empire, the passing of children through fire should not be interpreted literally but rather figuratively as a rite of initiation into the religious community of Moloch. This initiation took place at Tophet, above the valley of Hinnom. There an image of Moloch was set up for his worshipers. The Hebrew word for valley is *gai* (גיא). From the expression Gai-Hinnom was derived the word Gehenna, the Jewish hell, a more fiery place than the Greek Hades.

The mild interpretation of Rashi was brilliantly refuted by Nachmanides, the Ramban [1194–1270], who based himself on Abraham ibn Ezra [1098–1146] in identifying Moloch with Milcom, the detestation of the Ammonites. Rashi had described the Moloch-ritual as consisting of the father handing over a son to priests. The priests, having lit two large pyres, had the son pass on foot between the two fires, without there being any actual burning of the child. Nachmanides argued that there was a burning with real fire and that the child was completely consumed by the flames. He cited scriptural verses which asserted that the children passed through the fire to be *devoured* by it.

Jeremiah prophesied that punishment would be meted out to the king and inhabitants of Jerusalem for the abominable practices carried on in Gai-Hinnom:

> *They have filled this place with the blood of innocents, and have built the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal... Therefore, behold the days come, saith the Lord, that this place*

shall no more be called Tophet, nor the Valley of the Sons of Hinnom, but the Valley of Slaughter.

Jeremiah 19:4–6

That the Baal referred to was Moloch emerges from Jeremiah 32:35, which stated in the name of the Lord:

And they built the high places of Baal, which are in the Valley of the Sons of Hinnom, to set apart their sons and their daughters unto Moloch: which I commanded them not, neither came it into My mind, that they should do this abomination, to cause Judah to sin.

THE INNERMOST OF SEVEN CHAMBERS

Despite the many biblical references to the worship of Moloch, the biblical texts did not include any detailed descriptions of the features of this devouring idol or of the exact ritual performed by the priests of Moloch. Such details were first supplied by the Midrash on Lamentations, Ekha Rabbah 1:9, based on only partly extant earlier sources. According to this fifth century commentary, a hollow image of the idolatrous god was set up in Gai-Hinnom within the innermost of seven chambers. The image held a copper plate in its hand and upon this plate a fire-pan was placed. Worshipers who brought an offering of flour were admitted into the first chamber but not beyond, those who brought an offering of doves or pigeons could pass into the second chamber, those who brought a lamb were admitted into the third, those who brought a ram got as far as the fourth, those who brought a calf got to the fifth, those who brought an ox were welcomed in the sixth, but only those who brought a child as a burnt-offering could enter into the seventh or innermost chamber in which stood the idol. The priests would place the child on the copper plate, kindle the fire in the furnace, and sing before the image: "May the sacrifice be pleasant and sweet to thee!" The hymn would drown out the crying of the child so that the parents would not be tempted to retract their precious sacrifice at the last moment.

According to the Harvard historian of religion, George F. Moore, the rabbinical authors of the Midrash probably borrowed their notion of Moloch and his worship from Greek sources. Since the Bible repeatedly mentioned the offering of children by fire to Moloch as an abomination of the Canaanites, it

was natural that, when the Jewish sages came across accounts of such sacrifices by Carthage, which was founded in 846 B.C.E. as a colony of Tyre, they assumed that the worship of Moloch in Jerusalem was similar if not identical.

The principal Greek sources for the Moloch-cult of Carthage were the historian Diodorus of Sicily, who lived in the second half of the first century before the Common Era, and the biographer Plutarch, who lived a century later.

In describing the war between Carthage and Syracuse in 406 B.C.E., Diodorus Siculus narrated that the Carthaginian commander Hamilcar supplicated Cronus [Moloch] by sacrificing a young boy to the god. About a century later, in 310 B.C.E., the Greeks of Sicily and the Carthaginians were again at war. When the latter were besieged and hard pressed, they attributed their misfortune to Moloch's turning against them because, while in former times they had sacrificed to him the noblest of their sons, more recently they had bought and nurtured children of lesser lineage and sent these to the sacrifice. To make amends for their earlier subterfuge, they now selected two hundred of the noblest children and sacrificed them.

Diodorus described the image of Moloch at Carthage as made of bronze, with hands extended palms up and sloping toward the ground, so that each of the children when placed thereon rolled down and fell into a sort of gaping pit filled with fire.

NOT A SINGLE TEAR

In a treatise on superstitions, Plutarch called attention to Carthaginian fathers who were religiously motivated to offer up their own children or to buy infants from poor people for the sacrifice. Before handing the child over to the priests for burning, such fathers would cut its throat as if it were a lamb or a young bird. Meanwhile the mothers would stand by without a tear or a moan. If a mother uttered a single moan or let fall a single tear, she had to forfeit the money for which the child was bought and her child was sacrificed nevertheless. The entire area before the statue was filled with a loud noise of flutes and drums so that the cries of the wailing children should not reach the onlookers [Plutarch, *Moralia*, Loeb Classics, II, 493].

George Rawlinson suggested, in his book *Phoenicia*, 1896, p. 114, that the story of Theseus and the Minotaur of Crete was probably based on the cult of

Moloch: "The Cretan monster with human body and bull's head, to whom young men and women were sacrificed, was the Moloch who had come from Phoenicia, and the overcoming of him by Theseus was the destruction of the bloody rite." Rawlinson held that the Baal worshiped in Tyre and its colonies was identical with the Moloch worshiped by the Canaanites. He was the sun-god, the god of consuming fire. His anger could be pacified by burnt-offerings. Children were the dearest possession of their parents, hence these pure and innocent offerings of atonement were most pleasing to him.

JOHN MILTON'S PARADISE LOST

John Milton's superb knowledge of biblical lore and classical mythology led him to include Moloch in the pantheon of pre-Christian deities in his epic *Paradise Lost.*

In the First Book of *Paradise Lost*, the poet presented Moloch as the first chief of the vanquished crew of apostate angels to be roused by Satan, the arch-fiend, from the pit of hell. Moloch was introduced as the future grim idol of the Ammonites, who would reign besmeared with the blood of human sacrifices and with the tears of parents whose children passed through fire.

Milton identified Moloch as the god who, by fraud, would get Solomon to build him a temple opposite the Temple of the Lord, the true God of Israel, on the hill of Tophet. As a result, Moloch's grove in the pleasant valley of Hinnom or Gehenna would thereafter be abhorred as a type of hell.

In the council of Satan's crew that was convoked to decide on whether or not to resume war against the Lord of Heaven, Moloch was the fiercest, the most impatient, the first to speak up for war. As the strongest spirit in the original revolt in heaven, he had become even fiercer by defeat and despair. He feared neither God nor hell. He would even accept complete annihilation, complete dissolution into non-being, rather than to be less than the Lord of Heaven. He, therefore, counselled open warfare, but his counsel was temporarily rejected, while other stratagems were explored. However, in Book Six of Milton's epic, he had his way and was given the opportunity of participating in a renewed struggle against the hosts of heaven. It was the Archangel Gabriel who pierced the deep array of Moloch until this defiant, furious, blasphemous opponent of heaven,

"down cloven to the waist, with shattered arms and uncouth pain, fled bellowing" [*Paradise Lost* Book VI, p. 361f.].

WILLIAM BLAKE'S ALLEGORY JERUSALEM

Milton, far more than any other poet, influenced the mystical visions of William Blake, who included Moloch as one of the Seven Eyes of God in his poetic allegory *Jerusalem*. The Seven Eyes represented for Blake the seven stages of man's spiritual development from Lucifer. Moloch, who demanded human sacrifices, succeeded Lucifer as the Second Eye. He delighted in war. He rejoiced when a curtain of blood was let down from heaven to the valley of the Jebusites, the pre-Israelite inhabitants of Jerusalem. He presided over the orgies of the warriors with the daughters of Albion, for the explosion of war always brought in its wake an explosion of sex orgies and saturnalian revels, a love that was mingled with cruelty and made horrible demands:

> Bring your offerings, your first begotten, pampered with milk and blood,
> Your first-born of seven years old, be they males or females.
> ... Human blood is the life
> And food of the warrior: the well-fed warrior's flesh
> Of him who is slain in the war fills the valley of Ephraim with
> Breeding women walking in pride and bringing forth under green trees
> With pleasures, without pain, for the food is blood of the captive.
> Moloch rejoices through the land from Harilah to Shur.
>
> [Jerusalem III, 68].

In Blake's visions of love as allied with cruelty, hatred, war, Moloch, he anticipated August Strindberg's concept of *Liebeshass*, love-hate, as the force that impelled the sexes to each other, and also young Sigmund Freud's concept of a primeval Devil religion, about which he wrote in a letter to the physician Wilhelm Fliess on January 24, 1897: "I have an idea shaping in my mind that in the perversions, of which hysteria is the negative, we may have before us a residue of a primeval sexual cult which in the Semitic East [Moloch, Astarte] was once, perhaps still is, a religion." [Sigmund Freud, *Complete Psychological Works*, 1966, I, 243].

SAMUEL TAYLOR COLERIDGE

Samuel Taylor Coleridge, a contemporary of Blake and allied with him in opposition to Albion-Britain's war against the revolutionary French, was especially irked by his native land being leagued with petty German princelings, each of whom was nursed in gore. He felt that the most vicious of them was the former Prince of Hessen, who received money from Britain for the flesh of his subjects in the American War of Independence. In Coleridge's "Religious Musings," a poem written on Christmas eve of 1794, he lashed out against the warmongers and the Moloch Priest who preferred the prayer of hate rather than the prayer of love.

More than a quarter of a century later, Robert Southey, brother-in-law of Coleridge, saw the spirit of Moloch coming to the fore in the "'Satanic School" of Lord Byron, the author of *Don Juan.* The younger poet had satirized the Romantic triumvirate of Wordsworth, Coleridge and Southey in his early poetic polemic *English Bards and Scotch Reviewers*, 1809. He dubbed Southey a ballad-monger, a poet who plodded his weary way verseward. When Southey became poet-laureate of England in 1813, Byron regarded him as a renegade to the cause of freedom ushered in by the French Revolution. When the laureate was requested to compose an elegy on the death of King George III, he did so, entitling it *A Vision of Judgment*, 1821, and prefacing it with an attack upon the more popular Byron as a leading member of the Satanic School that also included Shelley and Leigh Hunt. He called them poets who were inspired by the spirit of Belial in their lascivious verse and by the spirit of Moloch in their loathsome images of atrocities and horrors which they delighted to portray. Byron replied with a vitriolic attack in the preface to his own *Vision of Judgment,* which effectively annihilated Southey's reputation as a major poet.

ALFRED TENNYSON

Less belligerent was the later poet-laureate of Queen Victoria, Alfred Tennyson. In "The Dawn," a poem written at the end of his life and published in 1892, the year of his death, he began with the age of the Moloch-worshipers at the dawn of mankind and emphasized the slow pace of progress, while conceding the inevitability of man's ascent. The opening lines were:

"Red of the Dawn!
Screams of a babe in the red-hot palms of a Moloch of Tyre,
Man with his brotherless dinner on man in the tropical wood,
Priests in the name of the Lord passing souls through fire to the fire,
Head-hunters and boats of Dahomey that float upon human blood."

The reference in this last line was to a report that, on the accession of a king of Dahomey, enough women victims were killed to float a small canoe with their blood. The later stanzas voiced Tennyson's view that, if sunlight would still shine upon earth for another twenty million years, as the physicist William Thomson estimated, then there would be sufficient time for the human race, which was far from its noon, to continue growing. The poet wondered how long it would take to rid ourselves of the brute within us and what our descendants would be like, a hundred thousand or a million years away.

CHRISTIAN DIETRICH GRABBE AND FRIEDRICH HEBBEL

The concept and the word Moloch were gaining ever wider currency both in England and on the Continent. The atrocities of Moloch and his worshipers at which the English poets hinted were elaborated with greater vividness in the plays of the German dramatists Christian Dietrich Grabbe and Friedrich Hebbel and in the novels of the French realist Gustave Flaubert and the American master of historical fiction James Michener.

Grabbe's *Hannibal,* 1835, portrayed how one of the world's supreme military geniuses was brought low by the greed and pettiness of Carthaginian politicians. In the conflict with the besieging Romans, general fear prevailed that Moloch, the idol of Carthage, might be angry with his city and its people. To ward off defeat, bloody sacrifices were needed to appease him.

The fourth act of the tragedy takes place in the square before the gigantic iron idol of Moloch, whose hands glow and steam. Mothers, with infants in their arms, kneel in a circle while priests pass up and down between them and the idol, and take the children for the sacrifice. To the plea of a mother that she be taken in lieu of her innocent child, a priest replies that Moloch wants only innocent blood. To win Moloch's favor, the religiously incited crowd also demands grown-up victims of the noblest families. To the request of one of these victims that he

be strangled before being delivered to the flames, the answer comes that Moloch does not desire corpses but only living flesh for his fire.

Grabbe's Moloch-scene gave the impetus to Friedrich Hebbel's selection of the Moloch-cult as the best subject for a drama portraying the introduction of a new religion to a primitive people. However, Hebbel's grandiose dramatic plan never materialized beyond two acts, with the remaining acts surviving mainly in outline form. Richard Wagner and Robert Schumann, whom Hebbel sought to win as composers for his text, were unavailable and only after Hebbel's death did Max Schillings complete the opera *Moloch,* based upon a modified text.

In the Hebbel play, the High Priest of Moloch and the Carthaginian leader Hieram manage to escape during the fall and burning of Carthage. They take with them the image of Moloch and sail to distant Thule, then inhabited by a primitive Germanic tribe. It is Hieram's plan to introduce the worship of Moloch in this new land, to inflame the wild inhabitants with religious zeal, to civilize them so that they will be strong enough to march upon Rome and avenge Carthage. He himself became irreligious on the day when the conflagration in Carthage destroyed Moloch's temple and he realized that this god was no more than a lump of iron. However, as a patriot of fallen Carthage, he also realized that he could make use of this idol for his own purposes, by implanting the Moloch-cult in Thule.

In the end, when Hieram succeeds in this endeavor, he discovers that he is no longer the master and the idol his tool. A god in whom a people believes, though the most monstrous of idols, is stronger than the mightiest man. Moloch, whom the people learned to fear, could no longer be destroyed but rather destroyed Hieram, the creator of the new religion.

GUSTAVE FLAUBERT

Hebbel died in 1863 before completing and staging his grandly conceived drama on Moloch-worship, probably unaware that a year earlier the French novelist Gustave Flaubert had dealt with the Moloch-cult in *Salammbo,* a novel about Carthage in the days of Hamilcar Barca, the father of Hannibal. Flaubert's earlier and more famous novel, *Madame Bovary,* had established his reputation as a realist dealing with the contemporary French scene. His dealing with a

Moloch

remote age and a ruined civilization of North Africa was regarded as a reversion to the romantic fashion which was on the decline.

The novel takes place in 241 B.C.E., after the conclusion of the First Punic War. Its main theme is the revolt of the mercenaries who were brought back to Carthage. It abounds in violent passions and reaches a climax in the Moloch festival. When the fate of the Carthaginians is in the balance, they seek the help of Moloch by offering their children to this mighty monster, whose body contains seven storied compartments. In each of six compartments, less valuable sacrifices are brought. The seventh is reserved for the children who are hurled in throughout the day from Moloch's horrible hands and arms, on which they are placed. While the devout exclaim: "Lord, eat", the victims disappear like drops of water on a red hot plate, and white smoke rises amid the great scarlet color. The people howl in terror and mystic voluptuosness. "Then the faithful came into the passages, dragging their children, who clung to them; and they beat them in order to make them let go, and handed them over to the men in red. The instrument-players sometimes stopped through exhaustion; then the cries of the mothers might be heard, and the frizzling of the fat as it fell upoon the coals." [G. Flaubert, *Salammbo*, Everyman's Library, 1931, p. 234].

Hamilcar Barca, though commander-in-chief of the Carthaginian forces, also has to agree to hand over his ten-year-old son Hannibal to the priests of Moloch. But he manages to save him by substituting a son of a slave, disguised as Hannibal.

JAMES MICHENER

While Flaubert, like Grabbe and Hebbel before him, described the cult of Moloch as practiced in Carthage, the American novelist James Michener reverted to ancient Canaan as the scene of this worship. His novel, *The Source*, 1965, though reaching a climax in contemporary Israel, covered the rise of civilization in this area since prehistoric millennia. It did so by imagining an archeological dig in a fictitious tell, Makor, that uncovered various layers of rubble and artifacts and then detailing events that might have transpired during the periods of the succeeding levels.

The Moloch-cult was pushed back to the pre-Patriarchal period, when Astarte, goddess of life and fertility, and Moloch or Melak, god of war and death, were

worshiped. The archeologist William F. Albright, in his book *Archeology and Religion of Israel,* 1953, had revealed that in Mari a god named Muluk was worshiped about 1800 B.C.E. Michener, therefore, felt justified in introducing at a somewhat earlier date this new god imported from the north and added to the pantheon of local gods or Baalim.

The fiery-throated Melak could forestall the threat of war if appeased by receiving first-born children for burning, especially those of the leading families. Mothers of the chosen victims were required to be present at the ceremony, otherwise it might be rumored that they offered their sons with a grudging spirit. They, as well as the fathers, had to watch as the infants were lifted up by the priests onto the arms of the stone idol, arms which inclined downward so that whatever was placed on them rolled into the huge gaping mouth and plunged into the fire which leaped from the god's mouth. The god accepted each sacrifice with a belch of fire and rancid smoke. The people who witnessed the ceremony were then certain that Moloch would thereafter protect them. "There was something grave and stately in the picture of a father willing to sacrifice his first-born son as his ultimate gift for the salvation of a community, and in later years, not far from Makor, one of the world's great religions would be founded upon the spiritual idealization of such a sacrifice as the central, culminating act of faith." [Page 113].

For eight hundred years Moloch's ritual of terror was enacted annually in the community described by Michener, his authority being shared only by Astarte, the goddess of passion. The severe religious demands proved the power of this idol. He had not been forced upon the inhabitants, but he answered their need for a powerful god before whom they could stand in awe. It was only eight hundred years after his cult was introduced that a desert clan of Hebrews, who worshiped the invisible El-Shadai, burst out of the desert and overthrew this abominable idol.

HIRSH OSHEROWITCH

The Yiddish poet Hirsh Osherowitch, who was experiencing in a Gulag Camp from 1949 to 1956 the terror of Stalin, brooded on this dictatorial Moloch who had drowned in blood Russia's revolutionary fighters for freedom and who was nevertheless worshiped as a god by millions. He saw the tragedy of mankind in this acceptance of cruel idols, to whom the dearest possessions of body and mind

were sacrificed. He penned his long poem "Moloch" in 1962 after his return to Vilna but he could not publish it until 1979, after he had found refuge in Israel, his ancestral home.

In this poem, the copper-headed Moloch, with a bellyfull of ashes, relaxes, sated after the bloody red day has yielded to black night. Terrified fathers and mothers are sleepless, their still surviving children awaiting immolation on the morrow. Hearts yearn for life and pray for pity to the pitiless, red monster. But Moloch is blind. Moloch is deaf. Moloch dominates through terror until one night a desperate father falls upon this devourer of children. His intrepid example is followed by others and the idol is toppled and fragmented. Then it becomes clear to the long suffering and believing worshipers that their god was but a lump of iron.

As wars in the twentieth century flared with ever greater ferocity and aerial bombings of cities failed to discriminate between civilians and combatants, children and grown-ups, Moloch was often used as a synonym for the force that rained down destruction from the skies. When infants were fed into the ovens of extermination camps, along with fathers and mothers, to satisfy racial dogmas embraced with religious fervor, it seemed as if the cult of Moloch had rearisen and was demanding such sacrifices. When Hiroshima went up in flames, was it the God of Abraham or was it not more likely Moloch who savored this burnt-offering? As arsenals of nuclear armaments increased, an uneasy balance of terror kept nations in leash. Would these armaments ever be unleashed in a holocaust engulfing all things living and permit Moloch, the god of fire and destrucion, to reign supreme? All believers in moral creeds pray for the avoidance of such a cataclysm and the retention of sanity by the human species.

FROM MT. SINAI TO MT. MORIAH

BY MENDELL LEWITTES

Many commentators remark about the extensive and thorough treatment given by the Torah to the building of the Mishkan, the portable structure designed to serve as the central Sanctuary for the people of Israel traveling in the wilderness of Sinai until they would settle in Eretz Yisrael and build a permanent structure, the Beit ha-Mikdash.

In Parashat Terumah we read how God gave Moses the command ועשו לי מקדש, that the children of Israel build for Him a Sanctuary; and that they build it according to all that he is shown on the mountain, תבנית המשכן ותבנית כל כליו, "the design of the Mishkan and the design of all its vessels." Then follow the specifications and the measurements down to their smallest detail. The next parashah, Parashat Tetzaveh, contains the design and the measurements of the בגדי כהונה, the priestly vestments. In the next parashah, Parashat Ki Tissa, we read how God tells Moses that He has appointed the chief architect and his assistant for this sacred project; the command to make a כיור, a laver, for the priests to wash their hands and feet before they begin to minister in the Sanctuary; the formula for the anointing oil with which to anoint all the vessels of the Mishkan in order to sanctify them;and the formula for the קטורת, the incense.

Then follows Parashat VaYakhel, in which we read how Moses transmitted all these instructions to the Israelites, and how they followed the instructions word for word and detail for detail. In the next parashah, Parashat Pekudei, we have a final accounting of the money and materials used, a repetition of the בגדי כהונה, the assembling of all the finished parts and appurtenances of the Mishkan; and finally the setting up of the Mishkan and the placing of all the vessels in their respective places. What is the significance of all these repetitions and the detailed treatment that the Torah provides for this particular project?

Dr. Lewittes, a prominent American Rabbi now residing in Israel, is the author of *The Book of Temple Service* (Yale Judaica Series); *Nature and History of Jewish Law* (Yeshiva University Studies in Judaism Series); *The Light of Redemption* (Essays on Contemporary Jewish Problems); and *Beyond the Moon* (sermons)

This phenomenon will not appear so strange if we contemplate the real function of the Mishkan and the central place that it was designed to take in the life of the people. The Mishkan was the continuation of the role played by Mt. Sinai in establishing the ongoing relationship between God and His chosen people. The Mishkan, in a sense, was "a portable Sinai." Just as God revealed Himself on Sinai בענן כבד, in a heavy cloud, so did He continue to reveal Himself in the Mishkan, as we read, *And the cloud covered the Tent of Meeting and the glory of the Lord filled the Mishkan.* This is why the Mishkan was referred to as אהל מועד, the Tent of Meeting; it was the point of contact between the God of Israel and the people of Israel.

Even more important than the revelation of כבוד השם, God's presence, was the revelation of דבר השם, God's word. Immediately after the final verse in Parashat Pekudei, the Torah continues in Parashat VaYikra, *God called to Moses and spoke to him from the Tent of Meeting, saying* . . . True, the Sages are divided as to whether the messages spoken by God to Moses from the Ohel Mo'ed were already spoken at Sinai and simply repeated from the Ohel Mo'ed, as Rabbi Akiva maintains; or whether only the main principles of the Torah were spoken at Sinai and the detailed laws were given from the Ohel Mo'ed, as Rabbi Yishmael maintains (Hagigah 6a, Zebahim 115b). However, all agree that the Mishkan was a continuation of the role of Sinai and its replacement.

This will explain the interesting fact that Mt. Sinai did not remain a sacred shrine in subsequent Jewish history. It is almost totally forgotten in later Biblical writings. With the exception of Eliyahu ha-Navi, who travelled to *the mountain of God at Horeb* (I Kings 19:8), no prophet went there for inspiration or for receiving a message from God. Once revelation was transferred from Sinai, it lost its sacred status and was no longer a shrine in Jewish life.

The great significance of the building of the Mishkan also derives from the fact that the mitzvah to build a Mikdash was not completely fulfilled with its construction and setting up. The Mishkan was preliminary to the mitzvah of building a permanent Sanctuary, the Beit ha-Mikdash. The Talmud (Eruvin 2a) points out that משכן דאיקרי מקדש and מקדש דאיקרי משכן, "The tabernacle of the wilderness is called Temple, and the Temple is called Tabernacle." Consequently, the major features and general outline of the Mishkan were to be incorporated in the Mikdash. The division between the *Kodesh* and the *Kodesh Kodashim*, the

placing of the Altar of Sacrifice in a courtyard adjacent to the built-up structure (היכל), an Ark for the Two Tablets and a Table (שלחן) and a Menorah were all features common to both sanctuaries.

Thus the mitzvah of ועשו לי מקדש, *They shall make for Me a Sanctuary*, is in force and applicable at every stage in our history when no permanent central Temple is standing. After the destruction of King Solomon's Temple, at the time of שיבת ציון, when the Israelites returned to Jerusalem from the Babylonian exile, the prophet Haggai said to the people in the name of the Lord: *These people say the time has not yet come for rebuilding the house of the Lord. Then the word of the Lord came to Haggai, saying, 'Is it a time for you to dwell in your panelled houses while this Temple is lying in ruins . . . Go up to the hills and get timber and rebuild the Temple. I will look on it with favor and I will be glorified'* (Haggai 1:2–4, 8).

It follows then that after the destruction of the Second Temple by the Romans the mitzvah of *ve'asu li mikdash* once again came into force. It is a mitzvah which devolved upon every single generation since the *hurban*; and it devolves upon us today. Therefore Maimonides, who included in his Mishneh Torah only those laws of the Torah which are applicable today, sets forth this mitzvah of building a sanctuary in all its details, giving us a description of the major features of the Sanctuary and its vessels. The Code of Maimonides is not a history book, describing what was. It is a Code which we today are obliged to follow, provided present circumstances would make this possible. It gives us the prescription and the design for the *Bayit Shlishi*, the Third Temple.

There is one detail among the many laws concerning the Temple which the Rambam records that seems to be an exception to the rule of contemporaneity just mentioned. In the laws concerning the vessels of the Mikdash, the Rambam states, "When the Ark is carried from one place to another, it is not to be borne upon a beast or upon wagons. Rather, it is a mitzvah to bear it upon the shoulder . . . When it is borne upon the shoulder, the bearers have to be careful that the staves should not slip out of the rings . . . as it is said: *The staves shall be in the rings of the Ark; they shall not be removed from it.*" The question arises: If the Temple is to be built in its permanent site on Mt. Moriah, namely the הר הבית or Temple Mount, and the Ark will stand in its prescribed place at the western wall of the Temple building, not to be moved from place to place, why does the

Rambam put down as a current mitzvah this law that apparently was applicable only at the time of the Mishkan, the portable Sanctuary?

The answer to this question is found in the answer to another question. In these laws concerning the building of the Temple, Maimonides records the shape and measurements of all the vessels of the Sanctuary – such as the Shulhan and the Menorah – but does not mention the dimensions of the ארון, the Ark. Why is this?

The explanation is as follows: With the rebuilding of the Beit ha-Mikdash, all the vessels mentioned by Maimonides will have to be made anew, but not a new Aron. The Rambam explains why. He recounts the following story: When King Solomon built the Temple, he knew that eventually it would be destroyed. He therefore built deep and winding tunnels underneath the Temple ground for a place in which to hide the Ark before the Temple would be destroyed. It was King Josiah who later directed that the Ark be taken from its honored place and be hidden in the underground tunnel which Solomon had prepared. (This is based on the rabbinic interpretation of the verse in II Chron. 35:3 where it is written that King Josiah gave certain instructions concerning the Ark to the Levites; see Yoma 52b).

When the Second Temple was built they did not find the Ark. Therefore there was no Ark during the era of the Second Temple. In its place was the stone upon which the Ark had stood, known as the אבן שתיה, the foundation stone (Yoma 53b). But why, if they could not find the original Ark, did they not build another ark to take its place, just as they built other new vessels? The answer is quite simple. The Ark of Moses was built for one purpose only, to place therein the שני לוחות הברית, the two tablets of the Covenant which Moses brought down from Mt. Sinai. But if the *luhot* are missing there is no need for an ark. When King Solomon finished building the Temple, the Bible says: *The priests brought the Ark of the Covenant of the Lord to its place . . . There was nothing in the Ark except the two stone tablets which Moses had placed therein at Horeb* (I Kings 7:6, 9). And of course new tablets to substitute for the originals cannot be made since they contain the Covenant between God and Israel, they have to be written by God Himself.

This symbiotic relationship between the Ark and the Tablets will clarify for us the distinction between two Hebrew words repeated several times in Parashat

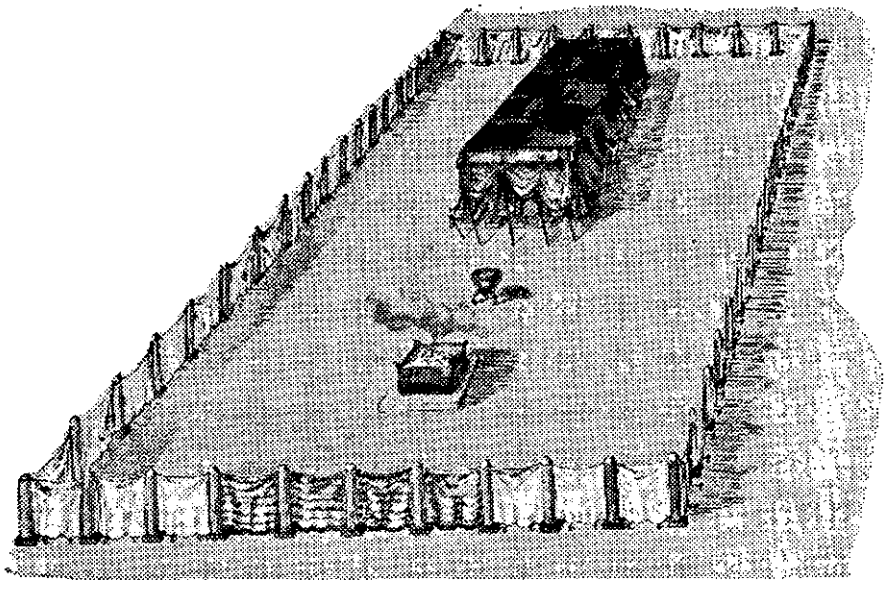
Pekudei. In the placing of the various vessels of the Mishkan, the Torah employs two verbs which at first glance seem to be synonymous, having exactly the same meaning. I refer to the words ויתן and וישם, both of which are translated "he placed." Thus we read ויתן את אדניו *he placed its sockets* (Exodus 40:18); וישם את קרשיו, *he placed its boards* (idem); Or a little further on ויתן את השלחן, *he placed the Table* (40:77); וישם את המנורה, *he placed the Candelabrum* (40:24). What is the difference, then, between *vayitein* and *vayasem*?

Vayitein is used when you put down something which as yet has no fixed designated place. It is the putting down itself, the placing in a particular spot, that fixes the place for that object. *Vayasem*, on the other hand, is used when you put down an object whose place has already been fixed by a prior object. Thus ויתן את אדניו, first they put down the sockets, and that determined the place where the Mishkan was to stand. Then וישם את קרשיו, the boards were placed in the spot fixed by the sockets. The same relationship existed between the Shulhan and the Menorah. The first vessel put down was the Shulhan, therefore it says ויתן את השלחן. But the place for the Menorah was determined by the position of the Shulhan,. as it says: *He placed the Menorah* נוכח השלחן, *facing the Shulhan.*

Now what are the expressions concerning the Aron? It says: ויקח ויתן את העדות אל הארון וישם את הבדים על הארון, *He took and placed the* (luhot of) *testimony in the Aron and placed the staves on the Aron.* It does not say *vayasem et ha-edut el ha-aron*, because the principal object was not the Aron; the principal object were the luhot, they were the determining factor. The place of the staves, however, was determined by the Aron, therefore it says *vayasem et ha-badim.*

Let us go back to our original question. Why does the Rambam record the law that the Aron has to be carried on the shoulder and not on a wagon or a beast? With the building of the Bayit Shlishi, the Temple of the future, a new ark will not have to be built. Perhaps, in those winding underground tunnels beneath the site of the Temple the original Aron built by Moses will be discovered with the Luhot ha-berit inside. The Luhot, made of stone, no doubt will have withstood the ravages of time. And since the Ark was covered with gold both inside and outside, it may also have been preserved in its subterranean hiding place. Then, having found the Aron with the Luhot, it will have to be transported to its proper place in the newly built Beit ha-Mikdash. It is then that the law of בכתף ישאהו,

they shall carry it on the shoulder, will apply. And the transporters will have to be careful that the staves should not slip out from their place in the golden rings of the Ark.



TORAH DIALOGUES

BY HAROLD D. HALPERN

DEVARIM – DEUTERONOMY

Rather than end his career with the admonitions of Haazinu, Moses concludes with the benedictions of this parashah. Each tribe is briefly blessed or lauded here with victory, prosperity or spiritual loyalty. Among his last words to his people is the praise: "Happy are you Israel, who is like you, a people saved by the Eternal . . ."

Many of the references to the tribes are somewhat obscure or puzzling to scholars. The Joseph tribes are pre-eminent, two others seem in danger of extinction (see question #4) while one is missing altogether (see question #2).

QUESTIONS

ZOT HaBRACHAH

1. *Chapter 33 presents a number of problems of language and syntax. For example, there are various possible interpretations for the king in "He became (or: there was) a King in Jeshurun" (v. 5). To whom do you think the word king refers?*
2. *Which tribe is conspicuously absent from the "Blessings of Moses" and, incidentally, also from the list of tribes in the "Song of Deborah" (Jud. 5 – Haftarah of BeShallah)? How do you explain this omission?*
3. *Which tribe is referred to here with a metaphor applied in Jacob's blessings (Gen. 49) to a different tribe?*
4. *Compare the blessings of Jacob in Genesis with those of Moses here. Which three tribes appear to have drastically changed fortunes?*
5. *According to the Talmud (B. Batra 14b), Moses wrote nearly all of the Torah. Which verses at the end of this parashah do you think tradition ascribes to Joshua?*

Rabbi Harold (Chaim) Halpern is past President of the Bergen Country, New Jersey, Board of Rabbis. These "Torah Dialogues" grew out of discussions between the Rabbi and his congregants in Beth Tikvah Synagogue in New Milford, New Jersey.

RESPONSES

ZOT HaBRACHAH

1. The Midrash, Ibn Ezra and others identify Moses as the king. The new Jewish Publication Society translation appears to read that way too, but capitalizes the words "he" and "king" as if they refer to God. This in fact is the authoritative view of Rashi, Nahmanides and Abravanel. Others identify the king with the Torah (Yehudah HaLevi, cited by Ibn Ezra), Joshua (Malbim) or Saul (Ralbag and some modern commentators). In her analysis of some of these opinions, Prof. Nehama Leibowitz points out that logic dictates that God is the king since He is the general subject in the passage (see verses 2 and 3). Whatever your view you probably have good authority to back you.

2. Simeon. There are indications (v. Josh 19:9) that the tribe was absorbed into Judah. Traditional commentaries explain that keeping the number of tribes at 12 was important and since Simeon was a small dispersed group, it was omitted (v. Ramban on 33:6, Gen. 49:7, Num. 25:3 ff, 14. Also Ibn Ezra). Midrash Sifre notes that Simeon was paired with Levi and sinned with him at Shechem (Gen. 34). Later Levi redeemed himself during the Golden Calf incident (Ex. 32) and the Moabite temptation (Num. 25). Simeon, on the other hand continued to sin in the person of Zimri (Num. 25:14).

3. Dan is called גור אריה (lion's whelp) here. This is a name given to Judah in Genesis 49.

4. Reuben – in Genesis his power as first-born is referred to though he is not the leader. In Deuteronomy he is apparently in danger of extinction. (The allusions in Deut. 33:6 are obscure.)
   Simeon – Jacob describes him as violent and Moses omits any reference to the tribe (see question #1).
   Judah – In the Genesis blessing he is the powerful leader and progenitor of a royal dynasty. In the Deuteronomy passage he appears to be threatened by enemies and separated from the rest of Israel. Prof. M.H. Segal sees the latter as an allusion to Judah's tendency to absorb non-Israelite group (v. Gen. 38, Num. 32:12 – Caleb was of the Kenaz clan). It might refer to the division of the nation after Solomon's death (I Kings 12).

5. The dominant view in the Talmud credits Joshua with vv. 5 thru 12 (see B.B. 15a, cf. Rashi on 34:5). Ibn Ezra (on 34:1) assigns all of chapter 34 to Joshua since Moses had ascended the mountain at that point.

Continued on page 122

PURIM AND HALLEL

BY JOSIAH DERBY

As is well-known, the Hallel[1] is not recited on Purim. This is paradoxical for several resons:

a) The Hallel is recited on Hanukkah whose days [except for the Sabbath] are also secular, like Purim, and the Al Hanissim is recited on both holidays to celebrate the miracles they commemorate: why then is the Hallel omitted on Purim?

b) The events that led to Purim granted greater religious significance by the Sages through the inclusion of the Book of Esther in the Biblical canon while the Book of the Maccabees, which tells the story of Hanukkah, was excluded in this case; if the Hallel is said on Hanukkah, it should certainly be said on Purim!

c) One might also argue that the Sages gave greater importance to Purim than to Hanukkah for they created an entire tractate of the Mishnah, "Megillah", containing numerous laws, while in the entire Talmud there is only a passing reference to Hanukkah.[2]

d) In the debate on the origin of the Hallel as recorded in the Talmud,[3] R. Yosi HaGlili expresses the view that Mordecai and Esther first sang the Hallel when the Jewish people was delivered from the hands of Haman. Even though the Sages did not agree with him, nevertheless, perhaps out of deference to this great master, they might have ordained that Hallel be recited on Purim, since Mordecai and Esther had already established the precedent.

It is equally puzzling that the Sages did not take up this question in the Mishnah nor even in the early years of the study of the Mishnah by the

1. This is the familiar Hallel consisting of the six Psalms. 113–118. that are part of the liturgy of the Festivals. It is also referred to in the Talmud as the "Egyptian Hallel" because of the reference to the Exodus in Psalm 114 [Ber. 56a].

2. Shabbat 22b.

3. Pesachim 117a.

Josiah Derby, M.A., is Rabbi of Rego Park Jewish Center, Queens, NY.

Babylonian scholars.[4] It was not until the 4th century C.E. that this question was raised and answers given.[5] Three reasons were offered: Rava argued that the Hallel could not be said because it begins by declaring that we are the slaves of the Lord while Purim reminds us that we are still the slaves of Ahasueros. Rav Yitzhak said that the miracle of Purim took place outside of the land of Israel, and we recite the Hallel only for those miracles that took place within the Land.[6] And Rav Nahman argued that the reading of the Megillah is itself a form of praise to God so that it is a substitute for the Hallel.[7]

These answers are in keeping with the general methodology of the Sages, namely, to provide halakhic or midrashic solutions to such problems, that is, solutions that elucidate Jewish law or Jewish thought. Only in isolated cases does the Talmud record discussions involving non-religious factors, such as history, sociology or economics. It has been amply demonstrated by scholars in our time that the Sages were certainly aware of these factors and took them into consideration in formulating their opinions even though they did not reveal these thought-processes in their recorded discussions.

The answers suggested by the Amoraim are an imaginative and ingenious effort on their part to solve the problem. But in the case of why the Hallel was not recited on Purim it seems probable that they were too far removed in time to have known the reason for it.

The early Tannaim of the Mishnah were fully aware of the developments which established the tradition that the Hallel is not said on Purim even though it is said on Hanukkah, so that they felt no need to debate this question. This is especially true of the Sages who were alive when the Temple in Jerusalem was still functioning, and who passed on their knowledge of the Temple's traditions to the next generation of Tannaim after its destruction.

4. These scholars are called "Amoraim", and their study of the text of the Mishnah is called "Gemara" which, together with the Mishnah, make up the Talmud.

5. Megillah 14a.

6. Later authorities explained that this rule did not apply prior to the Israel's occupation of the land; hence the Hallel could be said for the miracles that occurred in Egypt.

7. On the basis of Rav Nahman's view, some later authorities rule that one who cannot hear the Megillah read should recite the Hallel instead, but without benediction. This view was not universally accepted.

All agree that Hallel originated in the Temple.[8] Finkelstein[9] maintains that the Hallel was already complete and a regular part of the Temple liturgy at the time of the rededication of the Temple by the Maccabees in 165 B.C.E. (or 164 B.C.E), and that it constituted part of the rededication ceremonies. Solomon Zeitlin[10] believes that the Hallel "may have been composed during the Persian period or even earlier ... when the Temple was still called the House of the Lord". Finkelstein,[11] on the other hand, argues that Psalm 115 was composed in the period when the Sadducees rejected the Pharisaic concept of the hereafter, that the soul does not go down to She'ol but ascends to heaven, which would, according to him, put the terminus ad quo for the Hallel not earlier than the middle of the third century B.C.E.

Both Finkelstein and Zeitlin imply that these six psalms comprise a unit, composed over a relatively short period of time. This could hardly have been the case. There is reason to believe that each of these six psalms had entered the Temple liturgy over a very long period of time, going back even to the First Temple. There can be no question that psalms were sung by the Temple chorus and accompanied by the Temple orchestra in the First Temple. While we know very little about the composition of the psalms, it is not inconceivable that some were composed for specific occasions. On the other hand, it is difficult to find any connection between a particular day of the week and the special psalm the Levites chanted on that day.[12] If we are to assume that the law requiring the appearance of all males before the Lord, i.e. in the Temple in Jerusalem, on the three "pilgrimage" festivals[13] is no later than the discovery of the Book of Deuteronomy in the days of King Josiah,[14] then it is not far-fetched to assume that the service in the Temple on those days was amplified and embellished with additional psalms. These special psalms not only gave the festival days an

8. Louis Finkelstein, "The Origin of the Hallel", Hebrew Union College Annual, Vol. XXIII [1950–51] pp. 319ff. See partial bibliography on p. 319 note 1.

9. Op. Cit. p. 321.

10. Solomon Zeitlin: "The Hallel", Jewish Quarterly Review Vol. 52 (1962–63) pp. 22ff.

11. Op. Cit. p.323.

12. On the "Shir Shel Yom", see Mishnah Tamid 7:4.

13. Ex. 23:17; Deut. 16:16.

14. II Ki. 22:8; in the year 622 B.C.E.

importance over other days, but also served to impress and inspire the great crowds that must have filled the Temple court on those days.[15]

This tradition was undoubtedly carried over into the Second Temple. Perhaps, as Jerusalem itself grew and expanded so that the number of people who came to Jerusalem to be in the Temple on the festival days also grew,[16] additional psalms were included in the service on these days until, for reasons which we can only conjecture, there were a total of six. It was then not unnatural for the editors of the Book of Psalms to insert these six into the Psalter as a consecutive unit.[17]

It is, therefore, quite clear that the Hallel was originally developed by the Temple authorities to enhance the celebration of the three festivals, particularly because of the unusually large attendance.[18] The Hallel was carried over into the synagogues on these days[19] even while the Temple was still in existence, and remained a permanent element in the synagogue liturgy after the Temple's destruction.

This analysis is further substantiated by the fact that the Hallel was sung in the Temple on the first night of Passover[20], when the crowds were so large that the Hallel had to be sung several times, and each person received a piece of the Paschal lamb only the size of an olive.[21] These multitudes remained for the service in the Temple on the following day, the first day of Passover, so that the week of Passover, being workdays [except for the seventh day], with so much springtime work to be done at home, the Hallel was not chanted in the Temple for the balance of the six days of the festival [as observed always in Palestine].[22]

15. The vision that the young Isaiah beheld, as described in chapter 6 of his book, might very well have been induced by the grandeur of the service in the Temple and the overwhelming sound of the music.

16. Pirke Avot 5:5.

17. Finkelstein, Op. Cit. p. 334.

18. Mishnah Arakhin 2:3–6 – the increase in the number of instruments and singers, even the occasional presence of a "children's chorus" can only be explained by assuming that the Temple authorities were sensitive to the religious and dramatic impact of an amplified musical program. It is not logical to assume that larger musical ensembles were used when the attendance was sparse.

19. Which days are involved will be discussed later.

20. Mishnah Pesachim 5:7; II Chr. 35:15.

21. Pes. 85b.

22. For the introduction of the recital of the abridged Hallel on these days, see note 25 below.

It is highly significant to note that by contrast, the Hallel was not sung on Pesah Sheni[23] because the number of people who came to the Temple to sacrifice their paschal lamb and celebrate their private Passover was doubtless very small.

If we view the Hallel in this perspective, we can understand why it is not said on Rosh Hashanah and Yom Kippur. Again, the Talmud theologizes on this question.[24] The fact is, simply, that these were not days when large crowds gathered in the Temple. The Torah takes special note of the first day of the seventh month without conferring upon it a particular purpose or character. It was only after the destruction of the Temple that Rosh Hashana was endowed with its present significance. There was, thus, no reason for the Hallel to be said in the Temple, and so it was not introduced into the synagogue.[25] The same was true of Yom Kippur although, in this case, the long and solemn atonement ritual itself would have precluded any additions to the service. While Jerusalemites might have gone to the Temple to witness the ritual, Jews from elsewhere undoubtedly preferred to fast at home and to observe the day in their own communities. In any case, the Hallel did not become part of the Yom Kippur liturgy in the synagogue because it had not been sung in the Temple on that day. The Talmud[26] specifies the days upon which the Hallel was required, eighteen in all: the eight days of Sukkot [including Shmini Atzeret], the eight days of Hanukka, the First Day of Passover and Shavuot.[27]

Note that Purim is not included in this list, but Hanukkah is. Can there be any

23. The Torah provides that an Israelite who was ritually unclean on the 14th of Nisan and hence could not partake of the paschal sacrifice must celebrate his Passover on the following month.

24. Arakhin 10b.

25. For the same reason the Hallel was not recited in the Temple on an ordinary Rosh Hodesh, and hence not in the synagogue either. The recital of the abridged Hallel, also known as the Babylonican Hallel (Finkelstein, op. cit.), on Rosh Hodesh was a Babylonian custom and not known in Palestine before the Third century C.E. (Taanit 28b). The recital of this form of the Hallel on the Intermediary and last days of Passover was also probably introduced in Babylonia (Encyclopedia Talmudit, Hebrew, Vol. 9, Col. 405, note 220).

26. Arakhin 10a; also Taanit 28b.

27. This count does not include the Festival days of the Diaspora: The Second Day of Sukkot and Simhat Torah, the Second Day and Eighth Day of Passover and the Second Day of Shavuot. These latter are mentioned in Taanit 28b.

doubt that the rededication of the Temple by the Hasmoneans was celebrated with maximum ceremony and grandeur in the presence of an overflowing multitude? These ceremonies lasted eight days, paralleling the eight days of the consecration of the Tabernacle by Moses in the wilderness. They must have been a time of national and nationwide jubilation, with people from various parts of the country coming to Jerusalem to join in the festivities and participate in the Temple ritual.[28] Naturally, the Hallel was included in the service. For those who could not make the trip, the Hallel was doubtless also recited in the local communities. Hanukkah, marking one of the most significant milestones in the history of the Jewish community in Palestine and of Jerusalem, continued to be celebrated year by year, in the Temple and elsewhere, for eight days.[29] And once the precedent had been established that the Hallel be part of this observance, it became a permanent element of the holiday.[30]

From the foregoing, the evidence appears to be conclusive that the Hallel evolved as part of the Temple ritual in response to the presence of larger numbers of people at worship, and was used only on such occasions. Moreover, the Hallel was carried over into the synagogue liturgy just as other elements of the Temple ritual were.

Purim, of course, had nothing to do with the Temple. There is no historic evidence or any reference in the Talmud that the Jews of Palestine during the Second Temple were aware either of the impending doom that awaited them or of their miraculous delivery.[31] Had they been cognizant of the drama that was unfolding in Shushan,[32] there would have come down to us some remnant of that

28. We can understand this when we recall the continuous flow of people to Jerusalem to pray at the Kotel after its liberation in June, 1967.

29. The subsequent Hasmonean rulers had a vested interest in maintaining this annual celebration, stressing its significance by insisting upon its eight-day duration.

30. The Talmudpresentsthe legend of the miracle of the oil in keeping with its theological method. Later authorities had to use great ingenuity in accounting for the daily miracle that would legitimize the recital of the Hallel on each day. For a summary of their arguments, see Hamo'adim Bahalakha, pp. 156ff.

31. Mordecai and Esther are not even mentioned among the heroes in Ben Sira's list, c. 200 B.C.E.

32. Since the events recounted in the Book of Esther took place sometime in the 5th century

fact. At least one contemporary scholar believes that the Book of Esther was not included in the Bible until after 135 C.E.[33]

It is quite probable that Purim was not celebrated, certainly – not in Palestine at least, – during the existence of the Second Temple.[34] While the origin of the observance of Purim is obscure, the men of the Great Assembly, who guided the development of religious law and ritual during the Persian control of Palestine and Jerusalem, did not ordain the recital of the Hallel on Purim neither in the Temple nor in the local synagogues. If they had lived through those terrifying months with the Sword of Damocles hanging over their heads, how could they not have thanked God for their deliverance with the Hallel? Nor is it conceivable that the Jews would not flock to the Temple on that day to offer sacrifices and extol their Deliverer.[35] But all of this did not happen for the obvious reason that Purim was unknown at that time. The 14th day of Adar, and even the 15th day, came and went without any impact upon the Temple, the attendance or its ritual. If the early Tanaaim – the generation of the destruction of the Temple – knew of Purim, they said nothing about reciting the Hallel on Purim because they were cognizant of the fact that it had never been part of the Temple ritual. Even if Purim were already observed at that time, there was no special service in the Temple for it, nor did it bring large crowds to the Temple.

When the celebration of Purim became widespread, and its laws were codified in the Mishnah, the Hallel was excluded from the ritual without any question because the Hallel was so intimately connected with the Temple.[37] The Hallel had not been said in the Temple on Purim hence, it could not be said in the synagogue.

B.C.E., when Palestine was under Persian rule, we must assume the Jewish Palestine was one of Ahasueros' 127 provinces.

33. Zeitlin, op. cit. p. 23.

34. The reference to "The Day of Mordecai", in II Mac. 15:36, aside from the fact that the author does not call it "Purim", would hardly justify the conclusion that Purim was already widely observed, or celebrated in the Temple.

35. Josephus, who witnessed the services in the Temple and was familiar with its details, makes no mention of any Temple ritual associated with Purim in his "Antiquities of the Jews." He merely paraphrases the Megillah, with some of his own embellishments, which would indicate that by the end of the first century C.E., the Megillah was already popular and accepted. Yet in retelling the story, he does not mention Palestine or Jerusalem.

EGYPT AND ISRAEL

BY SHIMON BAKON

It is strange that Israel, lying in proximity to two of the most ancient and powerful civilizations, Mesopotamia and Egypt, has been so little influenced by them. It is stranger still that, having lived within the confines of Egypt for tens of years, one notices scarcely a trace of positive Egyptian influences in the Pentateuch, which contains the historical records of the Exodus, the Sinaitic Covenant, and a variety of legislation. Yet, let us not make any mistakes, the overwhelming immediacy of the Egyptian experience is ever-present in the memory of the bondage, finding expression in numerous social legislations, institutions and observances, and on some occasions, by being completely ignored.

THE EXODUS

The Exodus is the central experience of the Jewish people. When we sit down at the Seder and drink the four cups of wine, we do so to be reminded of the four expressions of freedom found in Exodus 6:6–7:

> *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 arm, and*
> *I will take you to Me for a people, and I will be to you a God.*

On closer examination, the four terms והוצאתי — והצלתי — וגאלתי — ולקחתי are not at all synonymous. Each signifies a different level and stage in the process of liberation. The first two refer to the physical aspect of this process. The third term, redemption, is spiritual in nature, and signals a conscious turning away from Egypt. Speiser[1] has well expressed it when he wrote:

1. Speiser, E.A., "The Biblical Idea of History in its Common Near-Eastern Setting", in *The Jewish Expression*, Judah Goldin (ed.), p. 11.

Dr. Bakon served as Director of Jewish Education for the communities of Bridgeport, Conn., and Springfield, Mass., before settling in Israel. He was also on the staff of Boston Hebrew College, lecturing on Jewish Philosophy and Education. At present he is Associate Editor of Dor le-Dor.

> If the Mesopotamian way, in spite of its congenital societal features, was to Israel's forefathers sufficient ground for departure, the Egyptian way could be little short of abomination. The exodus from Egypt was . . . much more than a physical undertaking. It was more truly and profoundly an act of liberation from intolerable spiritual bondage.

It is, however, the fourth term לקחתי, which was the true purpose of the Exodus. It offered more than a "turning away", namely, a "turning toward", a positive program. It expressed not merely abhorrence of a life style witnessed in Egypt, but was a declaration of spiritual independence, to be achieved by the exchange of servitude from Pharaoh to the Lord. This is the significance of a rather obscure verse in Exodus 3:12, intended to reassure Moses:

> Certainly I will be with thee – and this shall be the token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, you shall serve God upon this mountain.

Freedom for Israel meant submitting to the will of God.

WHENCE THIS ABHORRENCE

We are told: *After the doings of the Land of Egypt, wherein ye dwelt, shall ye not do* (Lev. 18:3). Deuteronomy (29:16) adds: *And ye have seen their detestable things.*

It is a known sociological fact that a subdued people eventually adopts the culture of the ruling nation, especially if its culture is on a level lower than that of the rulers. Here in Egypt we note a phenomenon that a "detested people", on a lower level of civilization and in bondage, did not acculturate. How do we explain it? We only can guess that a belief in One God, Who had made certain promises to their ancestors, was still deep in the consciousness of the people. Furthermore, a way of life, inherited from their ancestors and connected with their beliefs, inclined them from the start to view the ways and beliefs of Egypt as unacceptable to them. These rudiments of beliefs and aspirations received a new and powerful impetus through the Sinaitic Covenant which contained an implicit protest against Egypt, and, more importantly, explicit affirmations reflecting a divine plan for an enduring way of life, consonant with God's will.

Why, we must ask, is there not the slightest trace of the Cult of the Dead, the central motif of the Egyptian way of life, in the Pentateuch? It is as if this pervasive motif, so potent in Egypt throughout all its dynasties, had been swept away altogether. As we shall see later, this motif found its way into the Bible by the process of total reversal. The Bible itself became a Book of Life, while its silence concerning eschatology can only be interpreted as a deliberate attempt to wean Israel from this Egyptian obsession.

What happened to the mythopoeic[2] world view of the Egyptians, according to which "gods and men were much alike in nature, except that gods were much greater in every respect than men",[3] and which could ascribe to animals qualities and attributes of a divine being, leading to animal worship? This world view again found biblical expression in its opposite, namely the concept of holiness. God is holy and there is an inseparable gulf between the Creator and the created. There is an ascending hierarchy in Creation. To nature He set rules; He blessed all living creatures; to man He gave dominion over nature; Israel He sanctified and bid them to be holy. While able to imitate God's Holiness, man could rise to great spiritual heights, but could never aspire to become divine. Worship of animals was an abomination, a deadly sin.

ATON

The radical difference between Egyptian religion, its mode of viewing the cosmos and its mythologies, and Israel's religion, stands out when one compares any of the books written on Egypt with the first chapter of Genesis.

On reading the mass of material available to us, we are struck by a sense of vagueness pervading the religion of Egypt. In their long career, small changes occur like ripples over a calm sea. Gods were interchanged. Some gained in prominence and absorbed less popular deities. Mythologies existed side by side at variance with one another, without any effort at reconciliation. Thus many cities

2. Frankfort, *Before Philosophy: The Logic of Mythopoeic Thought*, pp. 19–36 (The mythopoeic or myth-making world view of the ancients conceived natural phenomena in terms of human experience and vice-versa; human experience was conceived in terms of cosmic events. To give one illustration of this process of viewing the cosmos: Creation was conceived as birth. Hence a primeval couple is postulated as parents of all existence).

3. Mercer, S.A.B. *The Religion of Ancient Egypt*, London, Luzac & Co., 1949, p. 40.

proclaimed their deities as the sole creators of the universe. In this vague world there was no sharp division between man and god. Some animals were raised to the status of divinity. Thus each pharaoh assumed amongst his titles the one of the "Strong Bull", signifying strength and fertility. Great quantities of mummified crocodiles, ibises, and other creatures have been unearthed. A man who even inadvertedly killed a falcon, was put to death.

During the 19th dynasty, a remarkable reformation was instituted by Pharaoh Amenophis IV, who installed Aton, the sun god, to the exclusion of other deities. In his pursuance of Aton, he established a new center of worship in Akhetaton, and changed his name to Ikhnaton. The refreshing change in the monotonous sameness in the Egyptian way of life was of short duration, and the powerful priests of the long established centers, such as Thebes and Heliopolis, saw to it that, after the death of this reformer, things returned to the status quo ante.

During his relatively short tenure as pharaoh, Ikhnaton abolished magical formulae in funerary inscriptions and suppressed the Osiris rites. He symbolized Aton in the form of a sun disk, keeping away from human and animal representation. On the basis of his reformation, Egyptologists, foremost among them Breasted, put Ikhnaton forward as the precursor of monotheism. Such enthusiasm has been opposed by other Egyptologists. Mercer[4] writes:

> His conception of the universe did not differ from that which generally obtained in his day, nor did his fundamental idea of god. Indeed, his idea of Aton, the sun's disk, was purely a materialistic one.

The argument brought from some hymns of Ikhnaton to prove his monotheism is specious. These hymns, supposed to express his unique approach to religion, "present scarcely a religious thought which cannot be found in earlier (Egyptian) literature".[5] Phrases have been reconstructed to give them a monotheistic appearance. Neither can phrases such as "O, thou sole god, to whom none is rival" be construed to give them monotheistic significance, since similar expressions were addressed to other gods by individuals who were definite polytheists.[6]

4. Mercer, S.A.B., *"Was Ikhnaton a Monotheist", JSOR* (1919) 3:169.
5. Müller, Max, *Mythology*, p. 231.
6. Viz. Footnote 3 above, p. 171.

Perhaps the most potent argument against the monotheism of Ikhnaton is that he considered himself god, the "son of Re", and identified with Horus, the Amneris, Bull of Hapi (the Nile god). At best, his reform was an extreme form of material henotheism, in which the material sun, as it actually appeared by day, was worshipped. In vain do we look for any ethical basis of this cult. "In Ikhnaton literature there is practically no reference to moral matters."[7]

Y. Kaufmann's statement stands, that in the history of civilization it never occurred that monotheism grew out of polytheism. There were, indeed, some tendencies noticeable to reduce the plethora of deities, even in Egypt, but such tendencies never resulted in monotheism. For monotheism, as known through His revelations to the Patriarchs and Moses, was not a mathematical reduction of many deities into One. God is unique.[8] He is not only the Creator, but also the Lord of history. His involvement in the affairs of man is essentially ethical. He is the Lord of Justice and demands this quality also of man. Being the source of all being, He is sui generis and there is no room for myth and magic.

Thus the God of Abraham is worlds apart from the Aton of Ikhnaton. The three day eclipse of the sun, as one of the plagues visited upon Egypt, takes on added significance. Whether the sun eclipsed is the conventional Re or the Aton of the reformer, the biblical protest against Egyptian worship of sun in any fashion is obvious. Already in Genesis[9] the sun and the moon are reduced to be *"for signs and for seasons, and for days and years, and to divide the day from the night."* The message is clear: as objects created by God, *Who wraps Himself in light as with a garment,*[10] they are not worthy of adoration. In fact they serve to mock the Egyptian glorification of the two major deities: theRe(Aton) and Osiris, god of the night and underworld.

THE BOOK OF THE DEAD

Almost all that is known of ancient Egypt is due to its preoccupation with the dead. The formulae written on papyrus were put with the body in the coffin,

7. *Ibid.*, p. 175.
8. More on the topic in my article, *"Mesopotamia and Israel"*, Dor le-Dor, Vol. XI, 1.
9. Genesis, 1:14.
10. Psalms, 104:1.

in pyramids, the pyramid-texts and the Book of the Dead. Almost everything we know about ancient Israel is known through the Bible, which is dedicated to Life. While one cannot conceive of a wider contrast between the Weltanschaungen of these two people, it is difficult to assess whether the contrast was congenital, or whether such contrast derived from the genuine revulsion of the Hebrews at what they witnessed in their sojourn in Egypt.

Let us briefly examine what motivated the Egyptian cult of the dead. It was built on the myth of Osiris, slain by Seth, and avenged by his son Horus. Resurrected to life, Osiris established his kingdom in the underworld. A belief eventually emerged that, re-enacting the drama of Osiris, one could attain eternal life. Any man duly buried could become an Osiris, provided he had passed an ordeal, denying that he had committed any of 42 crimes. Thus, to start with, this cult of the dead was essentially the cult of Osiris. That one could become Osiris should not surprise us when we remember that to the Egyptian mind no great difference existed between man and god. This was especially true of pharaoh who was simultaneously king and god incarnate.

Wedded to the cult of the dead was the Egyptian faith in the status quo. The status quo of life could be maintained by mummification. The mummy, as in life, needed continued nourishment. Great effort was extended through preparation of generous endowments, for permanent maintenance of victuals for the 'deceased'. In fact, only the best possible preservation of the body would enable his Ka (a concept that even Egyptologists have been hard put to fully comprehend) to re-unify with his body and thus assure his continued life. To this end "they mummified, built indestructible burial places, established foundations for the maintenance of sacrifices for the dead, created statues and preserved intimate belongings, in the burial places".[11]

To achieve the end of passing the ordeal, magic was found to be of great efficacy. Indeed, eventually every cult, whether of Osiris or Re "made more and more use of magic sayings . . . and appealed more and more to Heka, god of magic, to compel other gods to do the bidding of the dead".[12] Thus magic turned

11. Erman-Ranke, *Aegypten*, Verlag JCB, Tübingen 1923, p. 346 (freely translated from the German).

12. See Footnote 3 above, p. 332.

into an integral aspect of the cult of the dead. The magic formula in the mouth of a special caste of priests could achieve two desired ends: first to prepare for and pass the ordeal of Osiris; second, to take the place of the spiraling expenses of maintaining rites and food for the dead, which was too burdensome even for the richest. This obsession of Egypt with eschatology had two major results: life revolved around death, and the priesthood achieved undreamed of wealth and power.

THE BOOK OF LIFE

While Egyptians in their lives and deaths re-enacted the drama of Osiris which, to their minds, was to assure them continued life even after death, a drama of another sort occurred after the Exodus, the Sinaitic Covenant. An entire people entered into a covenant with the Lord, an event designed to build an enduring body-polity dedicated to the good life. While pharaoh erected for himself magnificent memorials in the form of pyramids and mortuary temples, Moses, by divine fiat, was engaged in the gigantic task of molding an eternal people according to the dictates of the Sinaitic Revelation.

The Exodus complements Genesis. *I am the Lord Who brought you forth from Egypt* made explicit what was already implicit in His promises to Abraham. At Sinai, He is not only God the Creator, but God in history. Unlike the Israelites, the Egyptians never sensed the movement or cognition of history:

> It is a paradox that Egypt with such a long career had very little sense of history or of the past and the future. For they conceived their world as essentially static and unchanging. Historical incidents were... no more than superficial disturbances of the established order or recurring events of never changing significance. The past and the future... were wholly implicit in the present.[13]

Speiser[14] may have exaggerated when he claimed that "the Bible is both a primary and unique source of the subject of history, for the book as a unit is esentially a work of history". Bible, the extension of the Sinaitic Revelation, is

13. Frankfort, H., *The Birth of Civilization in the Middle East*, London, 1951, pp. 20–21.
14. Speiser, EA., *op. cit.*, p. 7.

more than history. It encompasses the whole life of man. It is law and rite. It is ethics and religion. Unquestionably it is also historiosophy. The aim is not so much to tell the story of Israel as a history of a people embarked on the quest of justification of the Covenant. It postulates metaphysical significance for man's action. While a holy book, it is also the most human of all books. It is a record of Israel's failings, purifications and return; of man's imperfections and perfectability. Most significantly, it makes for eternity, for it gives man an eternal goal to strive for.

One could easily envision the dynamics flowing from a covenant entered into with an entire people, which now has become party to the divine plan. Freed from fears of arbitrary cosmic forces, a dimension of certainty was added to man and society. Being freed from bondage to a mortal ruler made god, man is now vested with great dignity. Having at least partial responsibility for his own destiny, he has become consequential. While burdened with the yoke of commandment, he has the hope flowing from the certainty of the Covenant. The dynamics of the Covenant were but dimly seen. Its full flowering was reserved for the future.

OF CHANGE AND OF ETERNITY

From the phenomenological experience of the daily rebirth of the sun, the rhythm of the rise and fall of the Nile, and the death and re-awakening of nature, Egyptians extrapolated the myth of the cycle of life and death and rebirth of Osiris. By the same process they viewed the triumph over death by the triad of life-death-rebirth. It is precisely the focusing on individual immortality which prevented the development of the sense of history in Egypt.

All was harmony. Both nature and society shared in this permanence. The divinity of kings was the guarantee of changeless continuity. Only permanence was truly significant, and people remained in their pre-ordained station of life. When some instability of the social order took place, such changes were bitterly lamented. Thus Neferrohu complains:[15]

15. Blackman's translation of *Literature of Egyptians*, by Erman, p. 115.

I show thee the land in lamentation and distress
I show thee how the undermost is turned uppermost
The poor man will acquire riches.

To get a glimpse of the radical difference between the static nature of Egypt and the dynamics of Israel's peoplehood and culture, one should compare the complaint above with Hannah's prayer in I Sam. 2:2–8.

The Lord maketh poor and maketh rich
He bringeth low and lifteth up

or with Psalm 113

(He) lifteth up the needy out of the dunghill
That He may set him with princes

Change for Israel is of the essence. Even God Himself is ready to change His verdict. Thus Ezekiel 18:23

Have I any pleasure that the wicked should die
and not rather that he should return from his ways and live.

While with the Egyptian there was the monotony of an eternal return of things, the harmony of circular movement, with Israel there was the dynamics of spiral movement, reaching ever higher. The process, either on the individual or collective level, of sin-repentance-atonement, as well as the constant effort to incorporate God's merciful attributes, is that of movement and striving. The desirability of change became the constant refrain of the prophets. What gave this change special significance was not a Faustian striving, but one directed toward goals. God has a plan for mankind and it is up to Israel to realize it. That this plan was postponed to the period of the End-of-Days even added to the mood of expectancy. In this respect Israel and Egypt were diametrically opposed. For Egypt, the past was normative, and for Israel, it was the future. The ancient metropolises of Heliopolis, Thebes, and Abydos were nothing more than necropolises, while Jerusalem is to this day a source of passionate struggle for three religions.

KINGSHIP IN EGYPT AND IN ISRAEL

In a series of pictures in the Temple of Luxor we note "Amon in an assembly of gods, proclaiming the future birth of a new king. Thot names the most beautiful woman who will be the mother of the king. Amon, in the shape of the reigning king visits her. There is the birth of a son, nursed by Hathor and a holy cow".[16] Pharaoh is thus depicted as a genuine son of god. The reason he was called "Pharaoh — the Great House" was that he was too holy to be called directly, and the whole machinery of state was only for his sake. Taxes were paid to fill his treasury. Wars were conducted to augment his glory. In fact "all the land and estates were his property. Even his subjects belong to him and he can do with them as he pleases".[17]

After his death pharaoh turned from "good god" to "great god", on equal footing with Re and Horus, and appeared as an associate of gods in the daily and festive services in their honor. At any rate, during his life he was probably the most absolute monarch known in the history of man. Consequently there was no written Code of Law. "To be sure, it was necessary to have rules and regulations for administrative procedures and precedent, but our negative evidence suggests that there was no codification of law. The authority of codified law would have competed with the personal authority of pharaoh".[18]

We need only to be reminded about the centrality of the Written Code of Law in Israel and the institution of the king as set down in Deuteronomy 17:19–20, to become aware of the unbridgeable contrast between the Egyptian and Israelite concept of kingship. The king is chosen of the Lord *(Whom the Lord has chosen)*, yet the people have a choice *(When thou art come to the land... and shalt say: I will set up a king over me)*; he is primus inter pares, the first among equals *(... his heart be not lifted up above his brethren)*, he is subject to law *(and he shall write him a copy of this law ... and he shall read therein all the days of his life ... to keep all the words of this law)*. We encounter for the first time the basic outlines of constitutional monarchy which, in modern political garb, was instituted 2,500 years later in England. The king's rights were limited,

16. Erman-Ranke, *op. cit.*, pp. 60–61.
17. *Ibid.*, p. 55.
18. Wilson, John A., *The Burden of Egypt*, Chicago, 1951, pp. 49–50.

he could neither acquire too many horses, to avoid military aggrandizement, nor too much wealth, to prevent brutal exploitation of his own people.

There can be little doubt that these limitations imposed on an Israelite king were the response to the traumatic experience Israel had gone through in Egypt, facing the limitless power of the pharaohs. This is the proper "Sitz in Leben".

OF PRIEST AND WORSHIP

We are told in Genesis 47:20–26, that *Joseph made it a statute concerning the land of Egypt that Pharaoh should have one fifth, only the land of the priests alone became not Pharaoh's.* An eminent Egyptologist[19] confirmed that "all land, except that of the priests, belonged to the king, and which for a 20% tax, benefits of which fell to the crown, were rented."

Is the following statement in Deuteronomy[20]

> *The priests, the Levites, even all the Tribes of Levi, shall have no portion nor inheritance with Israel . . . the Lord is their inheritance*

a reaction to the abnormal agrarian circumstances in Egypt? The accumulated wealth of the Egyptian priesthood was beyond comprehension, and it was their wealth that gave them power.

To the Egyptians religion and magic became inseparable, with magic an agency of religion. The same person could serve both as priest and magician. As priest he offered sacrifices to god and as magician he "tried by word and deed to bring god to his way of thinking".[21]

Wealth in terms of land, slaves, cattle and gold poured into the temples, accompanied by generous gifts from the pharaoh and from the mighty ones, in addition to endowments and taxes payable by the subjects. The greater the wealth the greater the bureaucracy to manage this wealth. Their power became so great that priests had their own military establishments to protect their interests.

It is a strange phenomenon that during their long history the Egyptians never succeeded, or perhaps never felt the need, to develop an integrated system of

19. Erman-Ranke, *op. cit.*, p. 115.
20. Deuteronomy 18:1–2; see also Numbers 18:20.
21. See Footnote 3, p. 379.

worship, governed by national consideration. Was the thrust for centralized worship on the part of Israel generated by the Egyptian experience, or was it the logical consequences of monotheism? Without a doubt, a central shrine became one of the focal imperatives of Israel almost from the start. First it was the Tent of Meeting in the desert, followed by a variety of shrines, centering on the Tablets of the Covenant, after the Israelites settled in Canaan, and culminating in Solomon's Temple.

AN AFTERTHOUGHT

The same book of Deuteronomy which had warned Israel, *Ye know how we dwelt in the land of Egypt . . . and ye have seen their detestable things,* also asked of Israel: *thou shalt not abhor an Egyptian, because thou wast a stranger in his land* (Deut. 23:8).[22] There can be no greater spiritual contrast between the pyramids of the pharaohs and the unknown burial site of a Moses, but such contrast was not to spill over into the human relationships between the two peoples. It is to the glory of Israel that an Isaiah could exclaim (19:25):

> *Blessed be Egypt My people and Assyria the work of My hands, and Israel My inheritance.* ברוך עמי מצרים ומעשה ידי אשור ונחלתי ישראל

22. See article by Louis Katzoff, *The Cathexis of Israel in Egypt,* Dor le-Dor Vol. 3, Spring 1977.

Continued from page 103

THE PASSING OF MOSES

Moses was not blessed to achieve his ultimate goal of leading his people into the land but he could look back upon a life of rich accomplishments.

He has no sarcophagus nor tomb but his work is far greater than any monument. As a Jewish poet once put it:

> "How small Sinai appears when Moses stands upon it!
> This mountain is only the pedestal for the feet of
> the man whose head reaches up to the heavens . . ."

THE LAWS OF MARRIAGE

BIBLICAL SOURCES

BY HYMAN ROUTTENBERG

It pleases us to bring to our readership Laws of Marriage, Biblical Sources. This is the fourth series by Dr. Routtenberg of Talmudical laws based on biblical sources.

The first series, Biblical Sources Relating to Prayer, appeared in Dor le Dor in Vol III, 3,4; Vol IV, 1–4

The second series, The Laws of Mourning, Biblical Sources, appeared in Vol V, 1–4

The third series, Laws of Sabbath, Biblical Sources, appeared in Vol VI, 1–4; Vol VII, 1

Wedded life was regarded by the Rabbis as the most natural and most exalted state. R. Nahman said in the name of Samuel that even if a man has many children, he must not remain without a wife, for it is said in the Torah, *It is not good that man should be alone* (Gen. 2:18)

Yebamoth 61b

אע"פ שיש לו לאדם כמה בנים אסור לעמוד בלא אשה שנאמר (בראשית ב', י"ח) "לא טוב היות האדם לבדו"

— יבמות ס"א: ע"ב

R. Joshua said: If a man married in his youth, he should marry again in his old age; if he had children in his youth, he should also have children in his old age, for it is said, *In the morning* (the morning of life, youth), *sow thy seed, and in the evening* (i.e., old age) *withold not thine hand.* (Eccles. 11:6). Yebamoth 62b

נשא אדם אשה בילדותו ישא אשה בזקנותו; היו לו בנים בילדותו יהיו לו בנים בזקנותו שנאמר (קהלת י"א, א) "בבקר זרע את זרעך ולערב אל תנח ידך"

יבמות ס"ב: ע"ב

Dr. Routtenberg, ordained rabbi from Yeshiva University, Ph.D. degree from Boston University, had a distinghished career in the U.S. rabbinate before retiring in Israel. He is the author of *Amos of Tekoa* in which be explored the rabbinic interpretations of the prophet.

Any man who has no wife lives without joy, without blessing, and without goodness; without joy for it is written *And thou shalt rejoice, thou and thy house* (Deut. 14:26); without blessing, for it is written, (Ezek. 44:30) *To cause a blessing to rest on thy house;* without goodness, for it is written, *It is not good that man should be alone* (Gen. 2:18) Rabba b. Ulla said: Without peace, for it is written, *And thou shalt know that thy tent is in peace* (Job 5:24).

Yebamoth 62b

כל אדם שאין לו אשה שרוי בלא שמחה בלא ברכה בלא טובה; בלא שמחה דכתיב (דברים י"ד, כו) "ושמחת אתה וביתך"; בלא ברכה דכתיב (יחזקאל מ"ד, ל) "להניח ברכה אל ביתך"; בלא טובה דכתיב (בראשית ב', יח) "לא טוב היות האדם לבדו"

רבא בר עולא אמר בלא שלום דכתיב (איוב ה', כד) "וידעת כי שלום אהלך".

יבמות ס"ב: ע"ב

He who loves his wife as himself and honors her more than himself... Scripture says: *And thou shalt know that thy tent is in peace* (Job 5:24).

Yebamoth 62b

האוהב את אשתו כגופו והמכבדה יותר מגופו... עליו הכתוב אומר (איוב ה', כד) "וידעת כי שלום אהלך"

יבמות ס"ב: ע"ב

Any man who has no wife is no proper man, for it is said: *Male and female created He them and called their name Adam* (Gen. 5:2).

Yebamoth 63a

כל אדם שאין לו אשה אינו אדם שנאמר (בראשית ה', ב) זכר ונקבה בראם ויקרא את שמם אדם.

יבמות ס"ג: ע"א

What is the meaning of the text, *I will make him a help meet for him* (Gen. 2:18)? If he was worthy, she is a help to him, if he was not worthy, she is against him.

Yebamoth 63a

מאי דכתיב (בראשית ב', יח) "אעשה לו עזר כנגדו", זכה עזרתו, לא זכה כנגדו

יבמות ס"ג: ע"א

A man finds happiness only with his first wife, for it is said: *Let thy fountain be blessed and have joy of the wife of thy youth* (Prov. 5:18).

Yebamoth 63b

אין אדם מוצא קורת רוח אלא מאשתו ראשונה שנאמר (משלי ה', יח) "יהי מקורך ברוך ושמח מאשת נעוריך"

יבמות ס"ג: ע"ב

As soon as a man takes a wife his sins are buried (lit., 'stopped up'), for it is said: *Whoso findeth a wife, findeth a great good and obtaineth favor of the lord* (Prov. 18:22).

Yebamoth 63b

כיון שנשא אדם אשה עונותיו מתפקקין שנאמר (משלי י"ח, כב) "מצא אשה מצא טוב ויפק רצון מה".

יבמות ס"ג: ע"ב

It is written in the Book of Ben Sira: "A good wife is a precious gift... A bad wife is a plague to her husband" (Ben Sira 26:3). A beautiful wife is a joy to her husband: the number of his days shall be double.

Yebamoth 63b

כתוב בספר בן סירא: "אשה טובה מתנה טובה" וכתיב "טובה בחיק ירא אלקים תנתן" "אשה רעה צרעת לבעלה" (בן סירא כ"ו, ג) "אשה יפה אשרי בעלה מספר ימיו כפלים" (שם)

יבמות ס"ג: ע"ב

He who does not engage in propagation of the race is as though he sheds blood, for it is said: *Whoso sheddeth man's blood by man shall his blood be shed* (Gen. 9:6) and this is immediately followed by the text, *And you, be ye fruitful and multiply* (Ibid., 9:7). Rabbi Yaakov said: As though he has diminished the Divine Image, since it is said, *For in the image of God made he man* (Ibid 9:6), and this is immediately followed by *And you be fruitful and multiply* (Ibid 9:7).

Yebamoth 63b

כל מי שאין עוסק בפריה ורביה כאילו שופך דמים שנאמר (בראשית ט', ו) "שופך דם האדם באדם דמו ישפך", וכתיב בתריה "ואתם פרו ורבו (שם ט', ז); רבי יעקב אומר כאילו ממעט הדמות שנאמר (שם א'א) "כי בצלם אלקים עשה את האדם", וכתיב בתריה "ואתם פרו ורבו"

יבמות ס"ג: ע"ב

We learn of the importance of marriage and procreation from Isaiah who said: *He created it* (the world) *not a waste, he formed it to be inhabited* (Isa. 45:18). This is what prompted R. Johanan to say that "a man should not sell a Sefer Torah save in order to study the Torah and to marry a wife.'

Megillah 27a

אין מוכרין ס"ת אלא ללמוד תורה ולישא אשה... דלמא שאני למוד שהלמוד מביא לידי מעשה. אשה נמי "לא תהו בראה לשבת יצרה" (ישעיה מ"ה, יח).

מגילה כ"ז: ע"א

However, say the sages, the Torah has taught us a rule of conduct, that a man should first build a house, plant a vineyard, and then marry a wife. We learn this from the order of the phrase, *that hath built, thath hath planted, that hath betrothed* (Deut. 20:5–7).

Sotah 44a

ת"ר "אשר בנה, אשר נטע, אשר ארס", לימדה תורה דרך ארץ שיבנה אדם בית, ויטע כרם, ואח"כ ישא אשה (דברים כ', ה'-ז)

סוטה מ"ד: ע"א

The pursuit of the study of the Law, however, should be postponed until after marriage, when a man is settled in mind and can devote himself entirely to that vocation. *The fear of the Lord is pure, enduring for ever* (Ps. 19:10). R. Hanina said: This refers to one who studies Torah in purity. What does that mean? He marries a woman and afterwards studies the Torah (so that he is undisturbed by impure thoughts).

Yoma 72a

"יראת ה' טהורה עומדת לעד" (תהלים י"ט, י). אמר רבי חנינא זה הלומד תורה בטהרה; מאי היא? נושא אשה ואח"כ לומד תורה

יומא ע"ב, ע"א

Our Rabbis taught: The father is bound in respect of his son to circumcise him, redeem him (Pidyon Haben), teach him Torah, take a wife for him, and teach him a craft. 'To take a wife for him,' How do we know it? Because it is written: *Take ye wives, and beget sons and daughters: and*

ת"ר האב חייב בבנו למולו ולפדותו וללמדו תורה ולהשיאו אשה וללמדו אומנות. להשיאו אשה, מנלן? דכתיב (ירמיה כ"ט, ו) "קחו נשים והולידו בנים

take wives for your sons, and give your daughters to husbands (Jeremiah 29:6).

Kiddushin 30b

ובנות וקחו לבניכם נשים ואת בנותיכם תנו לאנשים".
קידושין ל': ע"ב

A man must not marry a woman if it is his intention to divorce her, for it is written: (Prov. 3:29), *Devise not evil against thy neighbor, seeing he dwelleth securely by thee.*

Yebamoth 37b

לא ישא אדם אשתו ודעתו לגרשה משום שנאמר (משלי ג', כט) "אל תחרש על רעך רעה והוא יושב לבטח אתך".
יבמות ל"ז: ע"ב

If a man divorces his fist wife, even the altar sheds tears, as it says, *And this furhter ye do, ye cover the altar of the Lord with tears, with weeping and with sighing insomuch that he regardeth not the offering any more, neither receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion and the wife of thy covenant* (Malachi 2:13–14).

Gittin 90b

כל המגרש אשתו ראשונה אפילו מזבח מוריד עליו דמעות שנאמר (מלאכי ב', יג-יד) "וזאת שנית תעשו כסות דמעה את מזבח ה', בכי ואנקה, מאין עוד פנות אל המנחה ולקחת רצון מידכם. ואמרתם על מה, על כי ה' העיד בינך ובין אשת נעוריך אשר אתה בגדת בה והיא חברתך ואשת בריתך".
גיטין צ: ע"ב

A man may not betroth a woman before the sees her, lest he subsequently see something repulsive in her, and she become loathsome to him, whereas the All-Merciful said: *And thou shalt love thy neighbor as thyself* (Lev. 19:18).

Kiddushin 41a

אסור לאדם שיקדש את האשה עד שיראנה שמא יראה בה דבר מגונה ותתגנה עליו ורחמנא אמר "ואהבת לרעך כמוך". (ויקרא י"ט, יח). קידושין מ"א: ע"א

Why did the Torah state: *If any man take a wife* (Deut. 22:13), and not 'if a woman be taken

מפני מה אמרה תורה "כי יקח איש אשה" (דברים

to a man'? Because it is the way of a man to go in search of a woman, but it is not the way of a woman to go in search of a man. This may be compared to a man who lost an article. Who goes in search of whom? The loser goes in search of the lost article (but the lost article does not seek the loser. Thus, man having lost his rib, he seeks to recover it.)

Kiddushin 2b

כ"ב, יג) ולא כתב כי תלקח אשה לאיש, מפני שדרכו של איש לחזר על אשה ואין דרכה של אשה לחזר על איש, משל לאדם שאבדה לו אבידה, מי חוזר על מי, בעל אבידה מחזר על אבידתו.

קידושין ב: ע"ב

He who wishes to take a wife should inquire about the character of her brothers, for it is said: *And Aaron took Elisheba, the daughter of Amminadab, the sister of Nahshon* (Exodus 6:23)... Why should it be expressly stated, the sister of Nahshon? From here, then, it is to be inferred that he who takes a wife should inquire about the character of her brothers. It was taught: most children resemble the brothers of the mother.

Babba Bathra 110a

הנושא אשה צריך שיבדוק באחיה שנאמר (שמות ו', כג) "ויקח אהרן את אלישבע בת עמינדב אחות נחשון..." מה תלמוד לומר אחות נחשון, מכאן שהנושא אשה צריך שיבדוק באחיה. תנא רוב בנים דומין לאחי האם.

בבא בתרא ק"י: ע"א

A Tanna taught: Whence is it derived that the benediction of the bridegrooms has to be said in the presence of ten persons? Because it is said: *And he took ten men of the elders of the city, and said, 'Sit ye down here'* (Ruth: 4:2). But R. Abbahu said that it is derived from here: *In assemblies bless ye God, the Lord from the fountain of Israel* (Ps. 68:27).*

Kethuboth 7b

תנא מנין לברכת חתנים בעשרה שנאמר (רות ד', ב) "ויקח עשרה אנשים מזקני העיר ויאמר שבו פה" ורבי אבהו אמר מהכא "במקהלות ברכו אלקים ה' ממקור ישראל" (תהלים ס"ח, כ"ז).

כתובות ז: ע"ב

* An 'assembly' consists of at least 10 persons. The 'fountain' is an allusion to the young wife.

Whence is derived the practice that a bridegroom reclines in the foremost place at the marriage feast? From what is said: . . . *as a bridegroom that ministers in his diadem as a priest* (Isa. 61:10).

Mo'ed Katan 28b

החתן מיסב בראש שנאמר פאר "כחתן יכהן פאר" (ישעיהו ס"א, י)

מועד קטן כ"ח: ע"ב

He who takes a wife who is not fitting for him (i.e. of an unfit stock), the Torah stigmatizes him as though he had ploughed the whole world and sown it with salt, as it is said: *And these were they which went up from Tel-melah, Tel-harsha* (Neh. 7:61).

Kiddushin 70a

כל הנושא אשה שאינה הוגנת לו מעלה עליו הכתוב כאילו חרשו לכל העולם כולו וזרעו מלח שנאמר "ואלה העולים מתל מלח תל חרשא" (נחמיה ז', ס"א)

קידושין ע: ע"א

He who takes a wife for the sake of money will have unworthy children, as it is said, *They have dealt treacherously against the Lord: for they have borne strange children* (Hosea 5:7).

Ibid

כל הנושא אשה לשום ממון הויין לו בנים שאינן מהוגנים שנאמר (הושע ה', ז) "בה' בגדו כי בנים זרים ילדו".

שם

One should always associate with good people: for behold, from Moses who married the daughter of Jethro (an idolater), there descended Jonathan (an idolatrous priest), while from Aaron who married the daughter of Aminadab, there descended Phinehas.

Baba Bathra, 109b

לעולם ידבק אדם בטובים שהרי משה שנשא בת יתרו יצא ממנו יהונתן. אהרן שנשא בת עמינדב יצא ממנו פנחס.

בבא בתרא ק"ט: ע"א

The sages strongly urged that one give his daughter in mariage to a learned man. They derived this from Deuteronomy 4:4: *But ye that did cleave unto the Lord your God are alive every*

"ואתם הדבקים בה' אלקיכם חיים כולכם היום" (דברים ד', ד). וכי אפשר לדבוק בשכינה והכתיב "כי

one of you this day. Now is it possible to 'cleave' to the divine presence concerning which it is written: *For the Lord thy God is a devouring fire* (Ibid 24)? But the meaning is this: Any man who marries his daughter to a scholar... is regarded by the Torah as if he had cleaved to the divine presence.

Kethuboth 111b

ה' אלקיך אש אוכלה" (שם כ"ד)? אלא כל המשיא בתו לתלמיד חכם... מעלה עליו הכתוב כאילו מדבק בשכינה.

כתובות קי"א: ע"ב

The prophets often made use of marriage as a symbol to designate the relation between God and Israel: *As the bridegroom rejoices over the bride, so shall your God rejoice over you* (Isaiah 623:5).

"ומשוש חתן על כלה ישיש עליך אלקיך" (ישעיה ס"ב, ה)

Dear Subscriber:

On behalf of the editors of Dor le-Dor please accept our thanks for your continued trust in our magazine. We hope you find it stimulating and useful.

We on the editorial board are trying to make our periodical a source of information to every layman interested in studying and understanding the Bible. We will appreciate your comments and suggestions.

Could we ask you to become a *committee of one* to enroll *one friend* into our Society?

We are pleased to make you an attractive offer: As you know, the usual yearly membership fee in the WJBS is $10.00 per year which, of course, entitles you to a free subscription of Dor le-Dor. If you enroll for a two year period the rates will be reduced to $18.00, and if for three years to $25.00.

We thank you for your cooperation and wish you a very Happy New Year.

BOOK REVIEWS

THE HEBREW WORD SHEM AND ITS ORIGINAL MEANING, The Bearing of Akkadian Philology on Biblical Interpretation by Rabbi Dr. I. Rapaport OBE, Melbourne, The Hawthorn Press, 1976, pp. 1109.

A shortened version of this book appeared in an article in the Spring issue (Vol. X No. 3) 1982 of Dor le Dor, and for the purpose of this review it will not be necessary to go into detail about the extensive lexical evidence which the author adduces in support of his theory that there is a philological equivalence between Hebrew and Akkadian. It is sufficient to say that he convincingly proves his point about the original meaning of the Hebrew word *Shem*.

In his Introduction Dr. Rapaport takes his stand on the sanctity of the scriptural text. He does not believe that the biblical text should ever be tampered with. The Hebrew word *shem*, perhaps because of its seeming simplicity, has not received sufficient scholarly research. The result is that many a biblical commentary is quite unsatisfactory and in some cases has even caused much theological blundering.

Then comes a discussion of the Nature of the Problem, especially with reference to Ruth 4:11 and 4:14 – Ruth and Boaz; Deuteronomy 25:5–10 – the Law of the levirate; I Samuel 1:20 – Hannah and Samuel, and a reinterpretation of these passages based upon lexical evidence from Akkadian and Sumerian showing the equivalence of Hebrew and Akkadian.

The book then discusses and interprets: Numbers 27:1–5 – The Daughters of Zelophehad; Genesis 2:19–20 – A challenge to Adam; Genesis 11:1–9 – The Tower of Babel; Psalms 83:5 – Nations threatening Israel; Isaiah 66:22 – Israel and the New Heavens; Isaiah 56:5 – *Yad wa-Shem*; and Genesis 12:2 – The promise to Abraham.

In all these instances our author declares that the meaning of the word *shem* is not name or fame, but offspring, based upon equivalence between the Hebrew word *shem* and the Akkadian word *šumu*. Scholars and translators, sensing the difficulty in the meaning of the Hebrew word, have recourse to emendations which, naturally, Dr. Rapaport rejects.

Finally, there is a section called Additional Notes, dealing with specific points mentioned earlier in the text. For instance, no research has hitherto been made into the exact meaning of the Hebrew verb *yabbem*, which is the technical term for a man's duty to marry the childless widow of his deceased brother. It is not the continuity of 'blood ties', as propounded by some scholars, but the protection of the widow which is the function of the levirate, which biblical law demands. Our author concludes with a word against the scholars and theologians who "sanctimoniously speak

about the Bible's 'childlike conception of the Deity' in Genesis 11:1–9. "If anything, the modern theologian is invited to forsake his pantheistic views of the godhead and begin to think in the prophetic terms of the Hebrew Scriptures which alone hold the key to man's salvation".

Rev. Joseph Halpern
Israel

LETTERS TO THE EDITOR

Dear Editor of Dor le Dor:

In the "Spring-1982" volume, the article by Chaim Abramowitz clarifying Chapter 2 of Genesis is very enlightening.

The additional words and the notes supplied by Mr. Abramowitz frees the entire chapter from all ambiguity. It then corresponds so exactly to the interpretations of most of our Sages.

This was always troublesome to me and to others I consulted. We sincerely appreciate Mr. Abramowitz's clarifying explanation.

Respectfully,
Abraham Lieberman
Brooklyn, N.Y.

Dear Editors:

Your Dor le Dor publication is outstanding in its depth, scholarly proficiency and distinguished contribution to Torah learning.

Shalom.

Lazar Stambovsky, Springfield, Ma.

We are happy to add the following Bible Study Groups which have joined The World Jewish Bible Society:

Rabbi Jerome Lipnick Study Group
Utica, N.Y.
Chairlady: Mrs. Markson

Chug Tanach of Mt. Vernon
Y.M. & Y.W.H.A.
Mt. Vernon, N.Y. 10550
Leader: Rabbi Shaye Cohen
Sponsor: Jewish Community
Council of Mt. Vernon

Moriah Bible Study Class
Highland Park
Illinois 60035
Chairlady: Mrs. B. Zell

Hadassah Chugim
Beth El Keser Israel
New Haven, Conn.
Four Study Groups
Chairlady: Martha Goldman

עשה תורתך קבע

TRIENNIAL BIBLE READING CALENDAR

DECEMBER 1982–JANUARY 1983

טבת תשמ"ג

F	Genesis 41-44:17	מקץ חנוכה	17 א
שבת	Haftarah I Kings 7:40-50	הפטרת חנוכה: מלכים א ז', מ-נ	18 ב
S	I Samuel 6	שמואל א' ו'	19 ג
M	I Samuel 7	שמואל א ז	20 ד
T	I Samuel 8	שמואל א ח	21 ה
W	I Samuel 9	שמואל א ט	22 ו
T	I Samuel 10	שמואל א י	23 ז
F	Genesis 44:18-47:27	ויגש	24 ח
שבת	Haftarah Ezekiel 37:15-28	הפטרה יחזקאל ל"ז, טו-כח	25 ט
S	I Samuel 11	צום י' טבת שמואל א' יא	26 י
M	I Samuel 12	שמואל א יב	27 יא
T	I Samuel 13	שמואל א יג	28 יב
W	I Samuel 14	שמואל א יד	29 יג
Th	I Samuel 15	שמואל א טו	30 יד
F	Genesis 47:28-50	ויחי	31 טו
		January	
שבת	Haftarah I Kings 2:1-12	הפטרה מלכים א ב', א-יג	1 טז
S	I Samuel 16	שמואל א טז	2 יז
M	I Samuel 17	שמואל א יז	3 יח
T	I Samuel 18	שמואל א יח	4 יט
W	I Samuel 19	שמואל א יט	5 כ
Th	I Samuel 20	שמואל א כ	6 כא
F	Exodus 1-6:1	שמות	7 כב
שבת	Haftarah Isaiah 27:6-28:1	הפטרה ישעיה כ"ז, ו-כ"ח, יג	8 כג
S	I Samuel 21	שמואל א כא	9 כד
M	I Samuel 22	שמואל א כב	10 כה
T	I Samuel 23	שמואל א כג	11 כו
W	I Samuel 24	שמואל א כד	12 כז
Th	I Samuel 25	שמואל א כה	13 כט
F	Exodus 6:2-9	וארא	14 ל

JANUARY–FEBRUARY 1983

שבט תשמ"ג

שבת	Haftarah: Isaiah 66	15	א
S	I Samuel 26	16	ב
M	I Samuel 27	17	ג
T	I Samuel 28	18	ד
W	I Samuel 29	19	ה
Th	I Samuel 30	20	ו
F	Exodus 10-13:16	21	ז
שבת	Haftarah: Jeremiah 46:13-28	22	ח
S	I Samuel 31	23	ט
M	II Samuel 1	24	י
T	II Samuel 2	25	יא
W	II Samuel 3	26	יב
Th	II Samuel 4	27	יג
F	Exodus 13:17-17	28	יד
שבת	Haftarah: Judges 4:4-5:31	29	טו
S	II Samuel 5	30	טז
M	II Samuel 6	31	יז
		February	
T	II Samuel 7	1	יח
W	II Samuel 8	2	יט
Th	II Samuel 9	3	כ
F	Exouds 18-20	4	כא
שבת	Haftarah: Isaiah 6-7:10	5	כב
S	II Samuel 10	6	כג
M	II Samuel 11	7	כד
T	II Samuel 12	8	כה
W	II Samuel 13	9	כו
Th	II Samuel 14	10	כז
F	Exodus 21-24	11	כח
שבת	Haftarah: II Kings 11:17-12:17	12	כט
S	II Samuel 15	13	ל

15	הפטרה: ישעיה ס"ו	א
16	שמואל א כו	ב
17	שמואל א כז	ג
18	שמואל א כח	ד
19	שמואל א כט	ה
20	שמואל א ל	ו
21	בא	ז
22	הפטרה: ירמיה מ"ו, יג-כח	ח
23	שמואל א לא	ט
24	שמואל ב א	י
25	שמואל ב ב	יא
26	שמואל ב ג	יב
27	שמואל ב ד	יג
28	בשלח שופטים	יד
29	הפטרה: שופטים ד', ד-ה', לא	טו
30	שמואל ב ה	טז
31	שמואל ב ו	יז
February		
1	שמואל ב ז	יח
2	שמואל ב ח	יט
3	שמואל ב ט	כ
4	יתרו	כא
5	הפטרה: ישעיה ו'-ז', י	כב
6	שמואל ב י	כג
7	שמואל ב יא	כד
8	שמואל ב יב	כה
9	שמואל ב יג	כו
10	שמואל ב יד	כז
11	משפטים פ' שקלים	כח
12	הפטרה: מלכים ב י"א, יז-י"ב, יז	כט
13	שמואל ב טו	ל

FEBRUARY–MARCH 1983

אדר תשמ"ג

M	II Samuel 16	14	א שמואל ב טז
T	II Samuel 17	15	ב שמואל ב יז
W	II Samuel 18	16	ג שמואל ב יח
Th	II Samuel 19	17	ד שמואל ב יט
F	Exodus 25-27:19	18	ה תרומה
שבת	Haftarah: I Kings 5:26-6:13	19	ו הפטרה: מלכים א ה', כו-ו', יג
S	II Samuel 20	20	ז שמואל ב כ
M	II Samuel 21	21	ח שמואל ב כא
T	II Samuel 22	22	ט שמואל ב כב
W	Esther 1-2	23	י אסתר א-ב
Th	Esther 3-4	24	יא תענית אסתר אסתר ג-ד
F	Exodus 27:20-30:10	25	יב תצוה ה' זכור
שבת	Haftarah: I Samuel 15:1-34	26	יג הפטרה: שמואל א, ט"ו, א-לד
S	Esther 5-7	27	יד פורים אסתר ה-ז
M	Esther 8-10	28	טו שושן פורים אסתר ח-י
		March	
T	II Samuel 23	1	טז שמואל ב כג
W	II Samuel 24	2	יז שמואל ב כד
Th		3	יח
F	Exodus 30:11-34	4	יט כי תשא
שבת	Haftarah: Ezekiel 36:16-38	5	כ הפטרה: יחזקאל ל"ו, טז-לח
S	I Kings 1	6	כא מלכים א א
M	I Kings 2	7	כב מלכים א ב
T	I Kings 3	8	כג מלכים א ג
W	I Kings 4-5	9	כד מלכים א ד-ה
Th	I Kings 6	10	כה מלכים א ו
F	Exodus 35-40	11	כו ויקהל — פקודי
שבת	Haftarah: Ezekiel 45:16-46:18	12	כז הפטרה: יחזקאל מ"ה, טז-מ"ו, יח
S	I Kings 7	13	כח מלכים א ז
M	I Kings 8	14	כט מלכים א ח

We add here the daily Talmud page followed by the Jewish Community

טבת שבט אדר

א' בטבת ממשיכים מ' ברכות דף כ"ד

מתחילים מ' שבת י"ג בשבט

DOR le DOR

דור לדור

OUR BIBLICAL HERITAGE

Vol. XI, No. 2 (מ"ב) Winter 1982–83

PSALM 23 – A PATTERN POEM	*Yaacov Bazak*	71
THE SIN OF AMALEK IN BIBLE AND MIDRASH	*Nahum Waldman*	77
THE CULT OF MOLOCH	*Sol Liptzin*	82
FROM MT. SINAI TO MT. MORIA	*Mendell Lewittes*	96
TORAH DIALOGUES – DEVARIM	*Harold D. Halpern*	102
PURIM AND HALLEL	*Josiah Derby*	104
EGYPT AND ISRAEL	*Shimon Bakon*	111
THE LAWS OF MARRIAGE-BIBLICAL SOURCES	*Hyman Routtenberg*	123
BOOK REVIEW	*Joseph Halpern*	131
LETTERS TO THE EDITOR		132
TRIENNIAL BIBLE READING CALENDAR		133

ABSTRACTS OF ARTICLES IN DOR le DOR APPEAR IN:

1. *Religious and Theological Abstracts* 121 S. College Street, P.O.Box 215 Myerstown, PA 17067
2. *Internationale Zeitschriftenschau Für Bibelwissenschaft und Grenzgebiete* Habichtweg 14, 7400 Tübingen
3. *Old Testament Abstracts* The Catholic University of America, Washington DC 20064

WORLD JEWISH BIBLE SOCIETY, החברה היהודית העולמית לתנ"ך
29A Keren Hayesod St. 94188 Jerusalem 02-245751

Dor le Dor is published in Jerusalem for the benefit of the English speaking public and is directed to knowledgeable Jews who wish to further their understanding of Jewish Scripture.