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WAS SIMEON NOT INCLUDED IN MOSES' BLESSING  
SOLOMON D. GOLDFARB

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## WAS SIMEON NOT INCLUDED IN MOSES' BLESSING?

BY SOLOMON D. GOLDFARB

(ח) וללוי אמר - תמיד ואוריך לאיש חסידך, אשר נסיתו במסה, תריבהו על מי מריבה.

(ט) האומר לאביו ולאמו לא ראיתיו, ואת אחיו לא הכיר ואת בנו לא ידע, כי שמרו אמרתך ובריתך ינצרו.

(י) יורו משפטך ליעקב ותורתך לישראל, ישימו קטורה באפך וכליל על מזבחך.

(יא) ברכ' ה' חילו ופועל ידיו תרצה, מחץ מתנים קמיו ומשנאיו מן-יקומון.  
דברים ל"ג, ח-יא

### WHY WAS SIMEON OMITTED

The book of Deuteronomy concludes with the blessing offered by Moses to the children (tribes) of Israel. It addresses itself to every tribe, except to that of Simeon. This omission is rather strange, since in every other instance, where the sons (tribes) of Israel are enumerated, the tribe of Simeon is included.<sup>1</sup> In the blessing of Jacob<sup>2</sup>, for example, Simeon is included; of course, in the order of his birth, immediately following Reuben.

The ancient commentators and modern scholars have been aware of this problem, and attempted to solve it, each in his way. Rashi<sup>3</sup> quotes "the Midrash saying: "Why was not Simeon allowed a blessing unto himself? Because Moses was provoked by the grave sin of one of the leaders of the tribe of Simeon, as recorded in the book of Numbers (25:6-15)." If one follows this line of reasoning, the question presents itself, as it did to Rashi<sup>3a</sup>: Why was Reuben granted a blessing by Moses. Did he not sin with Bilha? Indeed, Rashi interprets the blessing to Reuben to imply that Reuben's sin would not be counted against him.

Thus, the question becomes more pointed, seeing that in the case of Reuben, he himself committed the sin, whereas in the case of Simeon it was not he but one of the princes in his tribe who committed the offence. Why then would Moses single out Simeon for punishment?

The explanation offered by most scholars may be summed up in M.D. Kassuto's statement<sup>4</sup>: "The omission of a special blessing to Simeon and the allusion to Simeon in the opening phrase of the blessing to Judah<sup>5</sup> are to be

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explained by the assimilation of the tribe of Simeon into that of Judah at that time" (Joshua 19:1). This opinion, namely, that the tribe of Simeon did not count among the independent tribes, is held by many biblical scholars who

*And the second portion by lot came to Simeon, according to their families, and their inheritance was in the midst of the inheritance of Judah. For their portion they had Beersheba, Shema, Moladah... thirteen towns and their villages. The inheritance of the sons of Simeon was taken out of the portion of the sons of Judah because the share of the sons of Judah was too large for them; this is why the inheritance of the sons of Simeon was within that of the sons of Judah.*

*Joshua 19:1-9*



may vary as to the time of the blessing ascribed to Moses, be it in the period of the Judges or after the division of the kingdom. Thus Driver writes: "After the division of the kingdom, Simeon hardly figures as an independent tribe"<sup>6</sup>. And Yehezkel Kaufmann, in his Hebrew commentary on Joshua (p. 216), lists instances in the Bible where Simeon is not mentioned among the tribes because, at the time of the division of the Kingdom, Simeon is not considered an independent tribe.<sup>7</sup> B.Z. Luria is of the same opinion.<sup>7a</sup>

Nevertheless, this apparently "good" explanation did not seem to satisfy other scholars and the commentators. Indeed, Rashi is strained to quote the Sifre in order to provide an additional explanation: "Yet another reason: *And this is the blessing of Judah: Hear, O Lord, the voice of Judah*<sup>8</sup> — herein is implied a blessing to Simeon, included in the blessing to Judah, seeing that when the land of Israel was divided, Simeon took a portion of the land allotted to Judah (Joshua 19:1)<sup>9</sup>. Apparently Simeon was not singled out for punishment, and thus he too was granted a "blessing" among the tribes.



Strange to say, modern scholarship follows the line proposed by the Rabbis. So Prof. Tur-Sinai bases his theory on the fact that Simeon fought alongside Judah, as it is written in Judges (chapter 1, 3-7; 17): "And Judah went with his brother Simeon and smote the inhabitants of the city of Safed." Tur-Sinai, in his wonted daring manner, reads into Judah's blessing the name of Simeon for "Simeon's destiny is to be bound with that of Judah." For our purpose, suffice it to note that Alfred Bertholet deals with this problem and quotes Wellhausen as well.<sup>10</sup>

#### BLESSING OF MOSES CONTAINS A BLESSING TO SIMEON

After much study of this problem and upon a careful review of the available material on the subject under study, I arrived at an entirely different — and I trust more plausible — theory which maintains and (I believe) proves that the Blessing of Moses contains a specific blessing to Simeon; furthermore, that this blessing is included, as was to be expected, in the one ascribed to Levi. Let us read the blessing to Levi (Deuteronomy 33):

Verse 8: And to Levi he said, Let thy Tummim and Urim be with thy pious one, whom thou didst prove at Massa, and with whom thou didst strive at the waters of Meriva;

9: Who said of his father and of his mother, I have not seen him; nor did he acknowledge his brothers, nor knew his own children; for they have observed Thy word, and kept Thy covenant.

10: They shall teach Jacob his judgments, and Israel Thy Torah; they shall put incense before Thee, and whole burnt sacrifice upon Thy altar.

11: Bless, Lord, his substance — חֵילָךְ — and the work of his hands do Thou accept; smite through the loins of those who rise against him, and those who hate him, that they rise not again.

A careful study of verses 8, 9 and 10 will clearly show that the description suits well the tasks and functions expected of the Levites. The Urim and Tummim (the oracle) are the "tools" of the high priest who derives from the tribe of Levi, as it is written<sup>11</sup>: "And thou shalt put in the breast plate of judgment the Urim and the Tummim, and they shall be upon Aaron's heart when he goes in before the Lord." The incidents of *Massa* and *Meriva* refer to the lack of belief on the part of Moses and Aaron described in Numbers 20:7-13.

Verse 9 is interpreted by Rashi to refer to the punishment Moses ordered for those of the Israelites who had through marriage been associated with the tribe of Levi — after the worship of the golden calf. (Note: the tribe

of Levi was not included among those who worshipped the golden calf.) The remainder of verse 9 and the whole of verse 10 speak for themselves — as exact descriptions of the functions of the tribe of Levi: a) teaching of Torah, b) sacrifice and incense on the altar.

However, when we reach verse 11, we come upon a description which breaks with all that preceded. There is a noticeable change of tone; the characterization hardly fits the functions and history of the tribe of Levi. From services in the sanctuary we are shifted to a battlefield. Force and enmity enter the picture. How explain this striking change?

#### PROBLEM OF VERSE 11

Again, scholars and commentators dealt with this difficult problem. Verse 11 was thus ascribed to many periods in history — by a variety of students who sought to retain Levi as the object of the references in this verse. Rashi, for example, offers two suggestions: a) It refers to those who would put up counter-claims for the priesthood (such as Korah, etc.); b) “a prediction of the struggle of the Hasmoneans against the Greek defilers of the Temple, the few against the many...” Rabbi Zalman Sorotzkin<sup>12</sup> places the “prediction” during the reign of king Uziah, concerning whom we read<sup>13</sup>: “He transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar...” S.L. Gordon connects verse 11 with the reign of Saul “for it was only in that period that enmity and hatred prevailed against the priesthood...”

Biblical scholars of distinction have likewise attempted to place verse 11 in some proper position in history. Bertholet quotes Wellhausen’s opinion that “one is inclined to believe that these words of malediction were written by a member of the (aggrieved) priesthood.”<sup>14</sup> For his part, Bertholet concludes that verse 11 “does not by far match anything we know about the tribe of Levi,” and he suggests that it belongs with the blessing to Judah. Von Rad and others are of the same opinion.

We repeat our assertion, namely, that given these contradictory and far-fetched opinions, our judgment that verse 11 refers to Simeon has much merit. True, the name of Simeon was omitted, but the text proves his tribe is the one referred to. Furthermore history bears out this judgment. Here are the substantiating facts:

1. In the book of Judges (1:3) we read that Simeon participated in the conquest of the land. Judah addresses Simeon as his equal: “And Judah said to Simeon his brother: ‘Come up with me in my lot, that we may war against the Canaanite; and I will likewise go with you into your lot.’ So Simeon went with him.” Further we read (verse 17): “And Judah went with Simeon his



brother, and they smote the Canaanite..." Hence in a very crucial era of Jewish history, Simeon counted among the warring tribes. Simeon surely was faced by enemies then who stood up against him. It stands to reason that this period in the career of the tribe of Simeon is described in verse 11 of Moses' blessing.

2. In the Testament of Jacob (Genesis 43:5), Simeon and Levi are part of one and the same "blessing". Furthermore, in every Biblical passage where the names of the twelve tribes are mentioned, Simeon is not only included, but is placed close to that of Levi. There is no exception to this order. Why would the blessing of Moses be different? If the question be raised, why then does the verse referring to Simeon (the elder of the two) follow those which refer to Levi, the answer is that a like order is given in the same Blessing with reference to Issachar and Zebulun. The younger brother is mentioned before the older one. (The omission of Simeon's name may have been due to a similar bracketing of Simeon's and Levi's names, which caused one of the copyists to fail to include Simeon's name. One need not belabor the point that omissions do occur in the Bible. Suffice it to mention the verse of the letter *nun* [נ] in Psalm 145, which verse is found in the Septuagint in its proper place.)

Scholars differ in their opinions regarding the time of Moses' Blessing. One may, therefore, on the basis of reasonable evidence, assume that it belongs to the period of the conquest and that of the Judges. At that time the tribe of Levi certainly did not contend for power. It is thus impossible to ascribe verse 11 to the tribe of Levi. On the other hand, the contents of the verse make sense and are relevant when ascribed to the tribe of Simeon.

1. Gen. 35:23-27; 46: 8:24; Ex. 1:2-4; Nu. 1:5-43; 2:3-31; Deut. 27:12; Josh. 19:1-8.
2. Gen. 39:5-6.
3. Deut. 33:7; 3a: Ibid. 6.
4. Biblical Encyclopedia (Hebrew), Vol II; p 618 (See T.B. Sanhedrin, 92:a).
5. Deut. 33:7. . . . חזאת ליהודה ויאמר שמע
6. I.C.C. Deut. 3rd ed; p. 395.
7. The Book of Joshua (Hebrew) p. 216. 7a) See: *Sefer Zer-Kavod*, p. 255.
8. Deut. 33:7.
9. *Pshuto shel Mikra* (1922), p. 236.
10. Bertholet: Deuteronomium, Leipzig (1899); pp. 103-8.
11. Exodus 28:30.
12. *Oznayim La-Torah* (portion *vezot habrachah*).
13. II Chronicles, 26:16.
14. Bertholet: Ibid. p. 107.

# THE HEBRAIC MOTIFS OF JUDGES 13-16 RELEVANT TO JOHN MILTON'S *SAMSON AGONISTES*

BY MARTA BERL SHAPIRO

## PART I

*The 300th anniversary of the death of the famous English poet, John Milton, was observed last year. Milton was interested in Hebrew learning and wrote religious poetry based on biblical subjects. Among his great works were "Paradise Lost", "Paradise Regained" and "Samson Agonistes".*

*We start here an analysis of the Hebraic motifs of Judges 13-16 which inspired Milton to write his "Samson Agonistes". This three-part article is based upon one chapter of a doctoral dissertation on "Samson Agonistes and the Hebraic tradition".*

### HEBREW MOTIFS RECOGNIZED BY MILTON

The Old Testament story of Judges, Chapters 13-16, its Hebraic strong-man hero Samson, and its many exclusively Hebraic motifs reappear in John Milton's *Samson Agonistes*. Milton successfully organizes all the elements of the Judges story and carefully integrates them into a poetic drama, innovating where necessary elements that are in keeping with the spirit and decorum of Old Testament.<sup>1</sup> From the Judges story Milton underscores the lack of national solidarity in Israel, Samson's excessive self-assurance, the indiscreet revelation of Samson's secret of his Divine gift and his desire for revenge. Milton also utilizes the Hebraic motifs of the *Shophet*, the *Nazir*, *Ruach Ha-Shem*, and *Eved Ha-Shem* from the Judges text. In addition, Milton includes from both Judges and other Old Testament texts such Hebraic motifs as *Chillul Ha-Shem* and its antithesis *Kiddush Ha-Shem*, *Choch-*

1. The scope of Milton's innovations is beyond the limitation of this three-part article, which will confine itself to the elements of the Judges story which Milton does utilize.

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ma, Chayt, Teshuvah, Pidyon Shevuyim, Kavod Ha-Met, and the confrontation of God's champion against a Philistine giant. He plainly states in *Samson Agonistes* the foundation of all these Hebraic concepts and motifs as well as the Old Testament ברית (B'rith), the Covenant. These motifs are all woven together within a Hebraic framework to illuminate Milton's theme.

#### THE PURITANS AND COVENANT THEORY

Before we examine those Hebraic motifs of Judges 13–16 which are relevant to *Samson Agonistes*, we should note that Covenantal theory had inspired the Puritans of seventeenth-century England and had influenced them to analogize themselves to Israel. William Ames, the theologian and teacher — contemporary of Milton — believed in the idea of the ברית (brith), and Covenant thought is central to his text, *The Marrow of Theology*. Since Milton was sufficiently familiar with *The Marrow of Theology* to cite Ames and to use his definition of marriage in *Tetrachordon*,<sup>2</sup> it is reasonable to assume that he also knew Ames' Covenantal theology, and that it could have furthered his identification of England with Israel and the Old Testament. Milton's dualistic application of the Covenant concept permitted him to see a Covenant existing between England and God and, similarly, a Covenant existing between the people of England and their king. Milton uses Covenant in this dualistic manner in *Of Reformation*.<sup>3</sup> In his Divorce pamphlets Milton upholds Old Testament Covenant and Old Testament moral law referring to marriage as a Covenant. He cites numerous Hebraic and Christian scholars to substantiate his point.<sup>4</sup> Milton again uses the Covenantal theme in *The Tenure of Kings and Magistrates* to argue that the kings derive their powers from the people.<sup>5</sup> In *The Readie and Easie Way to Establish a Free Commonwealth*, Milton uses the word "Covenant" to refer to the relationship between Charles I and Parliament.<sup>6</sup> Milton was not the only one to use Covenantal terminology for it had become a seventeenth-century commonplace.

2. *Tetrachordon, The Works of John Milton*, ed. Frank Allen Patterson and others, 18 vols. (New York: Columbia University Press, 1931–1942), IV, 102–103 (hereafter referred to as *Works*).

3. *Of Reformation, Works*, III, 57.

4. Among these are Maimonides, Rabbi David Kimchi, Rabbi Levi Ben Gerson, Fagius, Grotius, Theodosius the second, and Justinian. See *The Doctrine and Discipline of Divorce, Works*, III 488.

5. *The Tenure of Kings and Magistrates, Works*, V, 9–10, 31 *et Passim*.

6. *The Readie and Easie Way, Works*, VI, 112.

In addition to utilizing the Covenant theory with reference to the relationship between England and God and the relationship between Parliament and the king, Milton uses it in its original concept, the direct, personal relationship of any individual man to God. He uses it to refer to the Father-son relationship between God and man. Just as the Hebraic tradition views adherence to the Covenant as the path to man's freedom, so too Milton views this filial relationship as making possible freedom of action for man. He touches on this "filial" relationship in both his poetry and prose.<sup>7</sup> His description of Adam and Eve in *Paradise Lost* makes clear their filial Covenant-like situation:

Two of far nobler shape erect and tall,  
 Godlike erect, with native honour clad  
 In naked Majesty, seem'd Lords of all,  
 And worthie seem'd, for in thir looks Divine  
 The image of thir glorious Maker shone,  
 Truth, Wisdom, Sanctitude severe and pure,  
 Severe, but in true filial freedom plac'd. . . .<sup>8</sup>

Other examples of this filial Covenant-like relationship between man and God are to be found in *Of Reformation*, *Paradise Regained*, *Samson Agonistes*, and *The Christian Doctrine*.<sup>9</sup> In particular, in *Samson Agonistes*, one notes concern for the Old Testament Covenant and for the Covenantal relationship to God.<sup>10</sup> We can now turn to an explication of the Hebraic motifs of Judges 13-16 which are relevant to *Samson Agonistes*.

#### THE REWARD AND PUNISHMENT ASPECT OF THE COVENANT

And the children of Israel again did that which was evil in the sight of the LORD: and the LORD delivered them into the hand of the Philistines forty years.<sup>11</sup> Judges 13:1

7. See also *The Reason of Church-Government*, *Works* III, 261 and *A Treatise of Civil Power*, *Works* VI, 31.

8. John Milton, *Complete Poems and Major Prose*, ed. Merritt Y. Hughes (New York: Odyssey Press, 1957), *Paradise Lost*, IV, 288-294. (All further references to Milton's poetry are to this edition and will be referred to as *Complete Poems*).

9. *Of Reformation*, *Works*, III, 4; *The Christian Doctrine*, *Works*, XIV, 223, 317; *Paradise Regained*, I, 177; and *Samson Agonistes*, 511.

10. *Complete Poems*, *Samson Agonistes*, 11. 14-15, 28-29, 60-61, 219-224, 309, 373-375, 603-604, 930-933, 1139-1140, 1169-1172, 1217, 1319-1321, 1354-1360, 1384-1386, 1408-1409, 1423-1425, 1459-1460, 1718-1720. These are both direct and oblique references to the Covenant and Covenantal observance.

11. The King James Authorized Version of the Old Testament is used throughout this article.



This opening verse of chapter thirteen in Judges is essential to our understanding of the history of Samson, for it implies the Covenantal relationship between God and Israel and is the nexus for God's choice of Samson as *Shophet* and *Nazir* upon whom He confers *Ruach Ha-Shem*.<sup>12</sup> It establishes the reward and punishment aspect of the Covenant here and now in this world. The "evil" referred to is Israel's lack of fidelity to the Covenant which demands exclusive worship of God, and this infidelity is punished by a period of subjugation to the Philistines. Unfaithfulness to God is the one cardinal sin from which all others proliferate and Israel learns the lesson of unfaithfulness, that punishment is always meted out on earth; this is the cause-effect lesson of both Deuteronomy and the Book of Judges.<sup>13</sup> Nevertheless, the Covenant partnership is eternal and rests on God's prevenient and undying love for Israel; God never completely deserts His Covenantal partner, albeit man often forgets his obligations to God and his role as *Eved Ha-Shem*, "Servant of God."<sup>14</sup> Just as the nation Israel is for eternity *Eved Ha-Shem*, so too each man in Israel is separately responsible to be an *Eved Ha-Shem*. Everything in Hebraic thought leads to the Covenant and everything derives from it, and there can be no separation of Law from the Covenant. The Covenant for Hebraic man is an on-going process in history, a process of dialogue between man and God. In the period of history under discussion, the Covenant had recently been twice reaffirmed and renewed under the aegis of Joshua: once in a ceremony at Mount Ebal (Joshua 8:30-35) and the second time in a ceremony at Shechem (Joshua 24). At Shechem, the nation of Israel declares positively, in a dialogue with Joshua, its allegiance to God and the Covenant

12. In Milton's drama, every time Samson mentions his special status as *Nazir* and *Shophet* he is acknowledging the role of God as his Covenantal Partner; every time Samson mentions his punishment as a prisoner of the Philistines, he is acknowledging the contractual relationship between himself and God; and every time Samson mentions his personal responsibility for that punishment, he is acknowledging his role as God's Covenantal partner. It is Milton's opinion that man attains his greatest freedom when he fulfills his obligations to God.

13. Milton's Samson acknowledges the cause-effect clause of the Covenant in his meeting with his father Manoa; see 11. 373-376, 487-489, 411-413, *Complete Poems*.

14. In his early pamphlets, Milton, maintaining the dignity and the integrity of man in his relationship with God, with the law and with the magistrates, argues that the Covenant or contract theory keeps intact the doctrine that all men are born free and can be servants only to God.

which Joshua executes in a written document of importance for Israel and which begins with the exhortation:

Now therefore fear the LORD, and serve him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD (Joshua 24:14).

#### LEADERSHIP FROM THE HUMBLE IN ISRAEL

The subjugation of Israel by the Philistines indicates that, despite the recent renewal of the Covenant, there had been laxness in morality, failure to drive out the native population, and repeated apostasies; and this provokes God's immediate wrath upon Israel.<sup>15</sup> However, God is now ready again to fulfill His obligation of unconditional love to Israel by raising up for them a new deliverer. God's choice of Samson, the son of an unknown, unimportant, unexceptionally pious or righteous personage, is not unusual in the Old Testament, for many of God's chosen leaders are the humble, the weak and the unknown in Israel. In the Old Testament, each leader *becomes* important by the endowment of *Ruach Ha-Shem*.<sup>16</sup>

In addition, many of the judges had some flaw. For example, we note that Ehud, an early judge, had a physical handicap, for he had lost the use of his right hand.<sup>17</sup> Gideon who became one of the greatest of the judges is self-conscious of his nondescript background and apologizes for it to the angel of God, saying: "Oh my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I *am* the least in my father's house" (Judges (6:15). Jephthah's flaws<sup>18</sup> are numerous; his status is impugned because his mother is referred to as a זונה (*Zonah*), "harlot" or "concubine". Kimchi suggests she is to be designated a "harlot", having cohabited with Gilead (father of

15. Judges 1 recounts each tribe's failure to exile the native population. Judges 2 cites God's anger with Israel and His *quid pro quo* declaration to Israel; and Judges 3 cites examples of Israel's apostasy.

16. Milton makes clear references to Samson's possession of *Ruach Ha-Shem*: "intimate impulse," 1. 233; "divine impulsions," 1.422; and "rousing motions." 1.1382, *Complete Poems*.

17. Judges 3:15. The King James translation of the Hebrew word אֵתֶר (*It-tatr*) as "left-handed," is incomplete, for its denotation is more complex. Ehud was left-handed, but not naturally so. The word אֵתֶר suggests a disease or an accident had incapacitated his right hand.

18. Milton refers to the heroic exploits and flaws of both Gideon and Jephthah (11.277-289), *Complete Poems*.



Jephthah) without a proper marriage.<sup>19</sup> In addition, Jephthah is considered culpable for his careless vow.<sup>20</sup>

If Thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

Judges 11:30-31

Because God wants no human sacrifices, Jephthah's vow was invalid and he should have had it annulled, but he was proud and obstinate and he refused to approach the High Priest, expecting that the High Priest would come to him.<sup>21</sup> Samson is like these other judges in that he is of an unimportant household in Dan, he is proud, and he consorted with Philistine women.

#### SHOPHET AND NAZIR

Samson's dedication to God before his birth is uncommon, but not completely unique.<sup>22</sup> He is, however, the first man in the Old Testament possessing *Ruach Ha-Shem* to be designated as a *Nazir*<sup>23</sup> and, in addition to this, he is the only *Shophet* called a *Nazirite*.<sup>24</sup> Chapter six of Numbers outlines the rules of obligations for any man of Israel who voluntarily separates himself from Israel, dedicates himself to the service of God, and assumes the Naziriteship by vow for a temporary period of time.<sup>25</sup> In Amos, the association is made between prophets and Nazirites: "And I raised up of your sons for prophets, and of your young men for Nazirites" (Amos 2:11). Samson differs from such Nazirites in that he is an involuntary and permanent Nazirite, having been dedicated to God by his mother *in utero*. He is like other Nazirites in the external signs of the Naziriteship, that is, he drinks no wine, no strong drink,

19. See *Mikraot Gedolot*, Judges 11:1.

20. See *The Talmud*, Tractate, "Ta'anit," p. 4a. Jephthah did not anticipate the possibility of an unclean animal meeting him, an animal that would be unfit for sacrifice upon the altar of God.

21. *Midrash Rabba*: Leviticus 37:4.

22. Compare I Samuel 1:11.

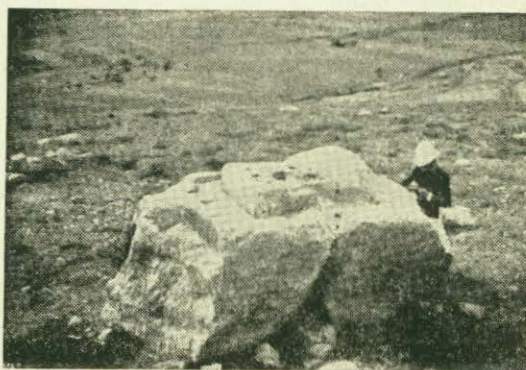
23. In 11. 31-32, Milton's description of Samson is an etymologically accurate explanation of the Hebrew term *Nazir* as described in Numbers 6:1-8.

24. Other Old Testament heroes possessing *Ruach Ha-Shem* are at times designated by the title of "Prophet," but Samson is the first to be called a *Nazir*. One must be careful to distinguish between a Nazirite and a Nazarene. The latter is a citizen of the town of Nazareth, birthplace of Jesus. Some of the Christian typological allegorizations of Samson as Jesus may be linked to a confusion of these two terms.

25. Amplification of these laws can be found in both the *Babylonian* and *Jerusalem Talmuds*.

and he does not cut his hair, but there is nothing in the biblical text to indicate he is holy or a high-minded personality. What is most important is the fact that Samson has been predestined before birth for a special mission, that he has been predestined and consecrated to God in preparation for battles against the Philistines,<sup>26</sup> a series of battles in which “he shall *begin* to deliver Israel out of the hand of the Philistines” (Judges 13:5, italics mine). The language used in this verse, *הָיָא* — “he shall begin” — is of note, for Samson will never bring about the complete deliverance of Israel. “He shall begin”<sup>27</sup> what other leaders will complete, that is, he will effectively weaken the Philistines so that temporary succor is given to Israel and so that eventually the Philistines may be destroyed by others. If we read the rest of chapters 13–16, constantly bearing in mind this verse as Samson’s goal and aim, then all of Samson’s exploits, heroic deeds, real and seeming follies become understandable, and we see that everything that Samson does, concludes in the fulfillment of God’s providential plan; he does “begin” the delivery of Israel.<sup>28</sup> *To be continued*

26. God’s declaration to Jeremiah that he was sanctified before birth to do battle for Israel is comparable. See Jeremiah 1:5, 10; 18–19.
27. Milton echoes these words and it becomes part of the theme of *Samson Agonistes* that Samson’s exploits and death are but a beginning of the deliverance of Israel. See 11. 225 and 1714–1716, *Complete Poems*.
28. See *The Talmud*, Tractate “Sotah”, pp. 9b–10a, for an explication of how Samson began the delivery of Israel. Samson is compared to a serpent harrassing the Philistines.



*The Altar of Manoah in Zorah (Judges 13:15-23)*



## PSALM XXIV

By G.I.F. THOMSON

What is the origin of Psalm 24?

In the second Temple this Psalm was used on the first day of the week, and many a commentator merely states that it was used on ceremonial or processional occasions, a liturgy of approach, indicating the purity of intent required before worship. Some see parallels with Isaiah's vision (Isa. 6); others a hymn of preparation before entering the Temple, with a need to answer the challenge of worthiness. This may, indeed, have been the use to which the Psalm was put in the course of time but provides no convincing indication of its source or original purpose. Yet others link it with bringing the Ark to Jerusalem.

May it not be based on the memory of the capture of Jebus (Jerusalem), that dramatic moment when king David decided that Hebron was not suitable as a capital, and that the fortress of Jebus needed to be the pivot and centre of his kingdom? Seen in this context, the facts seem to fit, and the Psalm rings with the excitement of conquest. History is immortalised in song, a song of vindication withal.

First, what do we know of the capture of Jerusalem? The facts as recorded in II Samuel 5:1-8 are slender enough, but certain details are clear. The tribes of Israel had by-passed Jerusalem when they settled in the land of Canaan, and the Jebusites had been left in relative peace, though surrounded by the tribes. Physically and geographically the town was strongly situated with deep valleys to the east and south, and a shallower valley to the north and west. The inhabitants boasted that it could be defended by the blind and the lame, "David cannot come in here." David, however, had other ideas. Admitting the difficulty of direct attack, where steep slopes, the protection of walls and adequate guards made capture a problem, David made it known:

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"Whoever should smite the Jebusites, let him get up the water shaft to attack the lame and the blind." Clearly the way was not to storm the walls and breach the gates but to confront the defenders and keep them occupied on the walls while someone climbed up the shaft by which water was drawn into the city, and cause havoc from within. The confidence of the Jebusites in their ability to repel David and his men, "all Israel", is also reflected in the parallel account in I Chronicles 11:1-6.

Secondly, if this is the measure of the opposition and these were David's tactics, how were they carried out? The outcome was success, as both accounts relate, but was it as easy as it reads?

Most armies have to be reasonably sure of the justice of their cause before they fight with real determination. Why should Jerusalem be conquered? What better right had the Israelites to the town than the Jebusites? Were the troops exhorted before the attack? The leaders had unqualified confidence in David, as the records show, and the 'elders' made a covenant with David. But still there was need to justify taking by conquest someone else's citadel and rightful possession.

If Psalm 24 had anything to do with this incident the argument for battle is in the opening verses as David declares that everything belongs to God, the world itself and everything in it.

The earth is the Lord's and the fulness thereof,  
the world and those who dwell therein,  
for he has founded it upon the seas,  
and established it upon the rivers. (vs. 1-2)

This is incontestable truth, and he must have carried the troops with him. The implications must also have been clear and intelligible. God is free to dispose of His own to whom He will. He will give what He wills to whom He wills, and His ownership takes precedence, therefore, over Jebusite occupation. David has put heart into his men.

Thirdly, ritual cleansing precedes any significant action. Only those who are right with God can serve Him with impunity. So the question is asked publicly: who is worthy for this task? Here in Ps. 24:3 we have mention of the 'hill of the Lord'. Can this be a reference to Jerusalem? If not, why not? Before the ascent of the hill is made, it is necessary to be inwardly clean, and this calls for outward washing.

Who shall ascend the hill of the Lord?  
And who shall stand in His holy place?  
He who has clean hands and a pure heart,



who does not lift up his soul to vanity,  
and does not swear deceitfully.  
He will receive blessing from the Lord,  
and vindication from the God of His salvation.  
Such is the generation of those who seek Him,  
who seek the face of the God of Jacob. (vs. 3-6)

This reference to Jacob is an appeal to history and tradition for the patriarchs had passed this way, had camped in these districts, and known it all before. It could, by implication, be assumed that Abraham and his seed would approve of this military venture, this need for Jerusalem as a capital, this capture of a stronghold. The ritual cleansing had been a kind of re-dedication, a salutary preparation for a struggle with an enemy.

Fourthly, in our imagination we can see David's men approaching up the



*The topography of Jerusalem as it appeared thousands of years ago. The thin outline of the present Old City walls can be traced around the periphery of numbers 1, 9, 2, 5, 8 and 4 (clock-wise). What is of particular importance for us in reading this article is the Jebusite city — later, the City of David — marked by number 3. Note the deep valleys around it, the Kidron Valley (No. 7) on the right and the Tyropean Valley on the left,*

valleys and scrambling up the steep slopes. Anyone who knows the view of Jerusalem will know how high Jerusalem looks and how daunting the climb.

Then comes the challenge as David's men get close to the city wall and begin to taunt the defenders on the wall.

Lift up your heads, O gates!

And be lifted up, O ancient doors!

That the king of glory may come in. (v. 7)

But the defenders will have none of this, and shout back:

Who is the king of glory?

David's men reply:

He is the Lord, strong and mighty,

The Lord, mighty in battle! (v. 8)

Again they repeat their confrontation and taunt:

Lift up your heads, O gates!

And be lifted up, O ancient doors!

That the king of glory may come in! (v. 9)

For the second time the Jebusites retaliate with the question:

Who is the king of glory?

And the same answer comes back:

The Lord of hosts,

He is the king of glory! (v. 10)

Behind all this lies the false and tenuous security of the defenders, hoping to be able to resist the attack. But was the reiterated challenge by David's men also a ruse to keep the attention of the Jebusites on the attacking army while picked men made their way to the water shaft to climb up undetected? All this called for time, and the chorus of taunts was the diversion needed.

Fifthly, the keynote of the Psalm is confidence in God's purpose, a vindication of success, a victory and a celebration. What was autobiographical to David would naturally go down in history in memory of this feat and find expression in song. If this conjecture is without foundation, it is at least one that has haunted me and followed me for many years, and persists whenever I re-visit the 'hill of the Lord'. Besides the ring of poetry and song, it has also the ring of an occasion rooted in history; not as important as the Passover, the Exodus, the giving of the Law, but nevertheless the birth of a capital, the foundation of Jerusalem as the holy city, the testing place of man's faith from Abraham till the end of days. □□



# THE MACCABEES AND THE TRANSMISSION OF THE TEXT OF THE TORAH

BY MAX M. ROTHSCHILD

## PRESERVING THE AUTHENTIC TEXT

The Maccabees have gone down in Jewish history primarily as national heroes who saved the honor of the Jewish people in a courageous uprising against a foreign oppressor. As a result of their victories on a number of battlefields, they were able to enter the Temple in Jerusalem and cleanse it from the idols and abominations introduced during the reign of Antiochus. The festival of Hanukkah is connected with this very act of rededication of the national religious sanctuary.

Less known, but no less important, is the role of the Maccabees in preserving the authentic text of the Five Books of Moses as it had existed prior to the revolt. Antiochus Epiphanes, as is well known, had tried to suppress the practice of the national religion in all of its ritual forms during his reign — such as public as well as private worship services, public and private reading of the Torah, circumcision, etc., and he had also confiscated and destroyed all the Torah scrolls his officials could lay their hands on. The art of writing was still limited to a number of skilled scribes at the time, and few copies of the Torah and of the other books of the Tenakh were in existence among the people throughout the land.

To have the authoritative, traditional text of the Five Books of Moses was essential for the Jewish commonwealth reestablished by the Maccabeans. It was not merely a question of “literary curiosity” that drove the leaders to search for Torah scrolls in the Temple when they began to cleanse it. It was a necessity of statesmanship that governed their action. Any Jewish king — and there soon would be a new king from the house of the Hasmoneans — would have to have in his possession a copy of the Torah in order to be able to govern the people, in fulfillment of the Biblical command: “And it shall be, when he (i.e. the king of the Jews) sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the

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days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them" (Deut. 17:18-19).

#### TEXT FOR STUDY AND TEACHING

In addition, an authentic text of the Torah was necessary for study and for teaching in those circles which, as we know, pursued Torah study already in the time preceding the Maccabean period.

To have an authentic text of the Five Books of Moses was thus a dire necessity. If there were several "versions" of the text, a decision as to which would be the "official" one would have far reaching social and religious implications, because there had always been the danger of heresies of various kinds. This danger was heightened during the troubled days preceding the Maccabean uprising. A number of groups split away from the mainstream of the people and its faith, and each of these splinter groups based itself on a particular version of the text of the Torah. In fact, adherence to a particular biblical text went hand in hand with the very formation of some of these splinter groups, and in some cases this was the basis for the split. A good example may be found in the earlier separation of the Samaritans who retained their own textual version of the Torah.

#### CENTRAL AUTHORITY AGAINST DEVIATIONS

The central authority in a Jewish commonwealth had to fortify itself against deviations. Hence the choice of the "correct" or "authentic" biblical text was of such great importance to the authorities.

We have several sources which tell of these developments. The first is found in the First Book of Maccabees, ch. 1, vs. 56-58: "And the books of the Torah which they (i.e. the men of Antiochus) found, they would tear to pieces and burn. And in whosoever's hand there were to be found a book of the covenant or whoseover would occupy himself with the Torah, the king's (i.e. Antiochus) ordinance commanded that he be put to death."

In chapter 3, v. 48, we read further: "And they (i.e. the men of Antiochus) spread out the book of the Torah ... to engrave upon them the images of their idols." Modern commentators (Kahana, *דף ק"ב - מ"ח - ג', מקבים א'*) think that we have here an instance of making palimpsests; i.e. erasing the script on existing scrolls and superscribing other texts on these erasures. Needless to say that nothing could be more abominable to the sensitivities of the people at the time. It is also noteworthy, in passing, that the above passage indicates that the Torah was written on a Scroll.

In the Second book of Maccabees, ch. 2, v. 14-15, we read further: "Even so did Judah (i.e. like Nehemiah before him, see v. 13) collect for us all the



writings which had been scattered owing to the outbreak of war. They are still with us. So, if you need them, send some messengers to fetch them for you."

This passage indicates that Jewish communities outside of Eretz Yisrael were in need of the authentic biblical text as well, and that in their eyes the version found in the Temple was the correct one.

Now we have an interesting story about the finding of the Torah Scroll in the Temple by the Maccabees. This story has come down to us in somewhat different versions from different sources: Sifrei (an early Midrash on Numbers and Deuteronomy), the Jerusalem Talmud, Avot de'Rabbi Nathan and the tractate Soferim of the Babylonian Talmud. In trying to summarize the elements common to the different versions of the story, we find that the Maccabees discovered three different Torah Scrolls in the Temple, more precisely, in the "Azarah" — עזרה — one of the Temple courts.

A word or two should be said about this court, or forecourt, of the Jerusalem Temple. It was the place for large assemblages (e.g. the ceremonies on Yom Kippur) of Temple priests, and it was surrounded on several sides by chambers, some of which had an upper story. These chambers were situated between a number of Temple gates, their number being uncertain, such as the Flame Gate (בית המוקד), the Gate of Offerings (בית הקרבנות) and the Gate of Kindling (בית הניצוץ) on the northern side; and on the southern side between such gates as the Gate of Firstlings (שער הבכורים), the Water Gate (שער המים) and perhaps others. These chambers between the gates served as quarters and offices for temple priests, and it is entirely plausible that the Torah scrolls, of whose discovery the story tells us, were hidden in one or more of those recesses.

#### TEXTS PRESERVED IN THE TEMPLE

We must realize, of course, that the biblical books, and in fact all national and historical literature, had their place in the Temple. It had special personnel who took care of preserving these writings and their copying for use among the people. If there was any doubt about a text outside the Temple, it used to be compared with the manuscripts in the Temple for correctness. A number of scribes and proof readers were employed in the Temple, and they may have well occupied some of the chambers surrounding the Azarah as well. The scroll used by the Israelite kings in their official capacity used to be corrected by these professionals in the Temple, supervised by the Sanhedrin. The special group of professional, paid proof readers, was called מגידי ספרים.

As one story has it, the scrolls found by the Maccabees in the Temple contained different spellings and a few textual variants, such as the spelling הרא for היא. The details of these differences in spelling and in a change of

vocabulary are of no concern to us here (for those interested further, see the thorough analysis in the Hebrew article by Prof. Shmaryahu Talmon in "Sefer Segal", published by the Israel Bible Society, pp. 252-264, תשכ"ה).

Since the story has come down to us in the above mentioned four different sources, we may safely assume that it contains a basis of historic truth.

#### SPELLINGS AUTHENTICATED

It goes on to say that the authorities (i.e. Maccabeans, and later the Sages) made decisions with regard to the authority of a particular text represented in these scrolls — "בטלו החכמים האחד וקיימו השניים" — i.e. the Sages would declare invalid the one and authorize the two, which means that the most frequent spelling was preferred. Where two instances of the same spelling occurred, or a similar use of different words, the spelling or the use of the "majority" of the books was declared the authentic one. Thus, we can say, at least to the extent of spelling and the use of certain standard words, the text of the Pentateuch was fixed authoritatively by the Maccabees and their learned contemporaries.

Since the scrolls had been found in the Azarah, the authenticated version of the Torah was henceforth called "Sefer Ha'Azarah" — ספר העזרה. After the final victory of the Maccabees, the Sefer Ha'Azarah served as the official text and was accorded great honor. There are at least two places in the Mishnah testifying to their authority and authenticity, which was not accorded to any other copy of the Five Books of Moses (Moed Katan 3:4; Kilayim 15:7). Other Torah scrolls were copied from the Sefer Ha'Azarah, especially the Torah scrolls used by the later Hasmonean kings as their official book. The same copy of the Sefer Ha'Azarah also came to be the official text read in public to the people, as commanded in the Torah: "Assemble the people, the men and women and the little ones, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:12). As we have seen, copies of this book were sent to Jewish communities outside of Eretz Yisrael as well.

Thus it appears that the significance of Judah Maccabee and his men goes beyond that of military heroes: they were the ones responsible for finding and restoring the authentic text of the Torah and handing it down to future generations.

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# THE BOOK OF PROVERBS: EVERYMAN'S GUIDE TO THE HIGHER LIFE

BY S.M. LEHRMAN

Why is the Book of Proverbs different from all the other books of the Bible? Many are the reasons that can be vouchsafed in reply. Firstly, because it is written in a style which we, in our day and age, would describe as "ecumenical". Be that as it may, none will gainsay that its aphorisms and maxims are all-embracing in outlook and universalistic in insight. Nothing in the arena of human experience is alien to the authors of these scintillating, gnomic utterances. Hence it may be described, hyperbolically speaking, as man's perfect guide on his excursion through life. Its teachings may be likened to Jacob's dream-ladder: "*set up on earth, and the top of it reaching unto heaven*" (Gen. 28-12).

## ITS UNIVERSAL OUTLOOK

Whereas the name Israel does not occur even once in the entire Book, the word *Adam* (man) is repeated no less than thirty-three times. Such breadth of outlook "time cannot wither, nor custom stale," for its infinite variety can serve, manna-like, as our daily ration during the winding procession of our days on earth. The *leitmotif* of the Book — the 31 chapters which must be read and reread, for the whole of life is depicted and reflected therein — is that man's wisdom of the nature of God and the real purpose of our earthly life has in its train, generally speaking, material prosperity and length of days in which to enjoy it. To get wisdom is the *summum bonum*, "the highest good"; to remain ignorant, is to court disaster and fall repeatedly by the roadside.

Any wonder, then that the word *Mussar* — מוסר — which may be best translated as "correction" or "instruction", occurs thirty times in the Book, bearing in its train castigation for the foolish and scorn for the wicked. The Book reasons with man, as does Isaiah (1:18), that since Wisdom can be acquired after some effort, to remain a boor is not only criminal, but also sheer idiocy. The advice offered is gnomic in style and pithy in expression, embracing the wisest counsel in domestic life, in social relationship, as well as warning us to beware of the perils and ambushes which ensnare our days; also to eschew the temptations of conceit and over-confidence which lie in ambush in order to trap us. If one may borrow the style of the Book itself,

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we could say that its implication is: "Do what you say, but do not say what you do."

The main theme is succinctly summed up in 3:18: "*She (Wisdom) is a tree of life to them that lay hold upon her, and happy are those who cling to her.*" The book reasons with man, gentle in its teaching, as "from a mother's knee and not across a father's knee." Many are the echoes of the emphasis on moral practices over ritual "conned by rote", that was uttered by Isaiah, Hosea, Amos and practically in every other book of the Bible. It cannot be over-stressed that Proverbs aims at providing young and old, of every race and creed, with an equipment of moral and intellectual values which will help them to get the best, morally and materially, out of the winding cavalcade of our days on earth.

A patient and meticulous study of the Book in the original, with the aid of classic commentaries, ancient and modern, will serve to prove that it does not indulge in mere vague, metaphorical verbiage, but that all it contains has been triggered forth as a result of ripe experience "under the sun", to employ Solomon's phrase in his Book of Ecclesiastes. Its clarion is the warning that "*our sins will find us out*" in the final analysis, and that none can lull his guilt-conscience that he will manage to escape "*scot-free*" after he has associated with evil. Albeit that sin may enjoy a temporary and ephemeral triumph, its end will leave a bitter taste in the mouth. Hence is the foolish man referred to as *Belial* — בליעל — a word usually translated by "without profit" (*Beli-Ya'al*), for he chases the bizarre and hankers after the flamboyant, likely soon to disappear from sight as the bubbles he produces from the soap-flakes that emerge from the tube in his mouth.

Judging from the many warnings in our Book as well as from the many denunciations in Hosea, Amos and other prophets, commercial dishonesty seems to have been an inherent sin in Israel. One is reminded when contemplating man's follies to get rich quickly and being lured into immoral practices as a result, of Shelley's immortal lines: *Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought.* What better proof of its universality than the fact that its teaching, as well as those of the other Books of our "Wisdom Literature", such as Job and Ecclesiastes in the biblical canon and the Wisdom of Solomon, Ben Sira and Ecclesiasticus in the Apocrypha, have provided food for thought and thought for food for all human beings created in "the image of God."

#### ITS COMPOSITE NATURE

Practically all commentators of Proverbs are unanimous in their opinion that the Book, owing to its varied repetitions and occasional diversity in



outlook, seems to point to various sources and different dates. Be that as it may, few will gainsay that the bulk of the sayings emanated from Solomon, who is described as "the wisest of all men" (I Kings 3:28), and "the author of 3,000 proverbs" (*ibid* 5:12). The differences of opinion do not rule out the possibility that the Book received various additions from the school of sages, who professionally taught wisdom in short and concise utterances. According to the Midrash on "The Song of Songs", Solomon wrote Shir-Hashirim in his youth, Proverbs in his middle-age, and Ecclesiastes when the shadows were lengthening and the fever of his life had begun to cool. However, we are told in the Talmud (B. Bathra 15a) that King Hezekiah and his colleagues compiled the Books of Isaiah, Proverbs, and Ecclesiastes.

Considerations of brevity make it necessary to be most economical in the description of the varied and composite contents of the Book under consideration. Its style has been categorized under *four* headings:

- I. The employment of *Parallelism*; that is, both parts of the verse being synonymous and of a parallel nature (cf. 14:19; 18:4).
- II. *Antithetic*: cases where the *second* clause is in striking contrast with the idea expressed in the first-clause (cf. 13:25, 18:22).
- III. *Synthetic*: where the second clause continues the idea propounded in the first (cf. 19:10, 20:3);
- IV. *Comparison*: (cf. 10:26, 25:11). All these various composite styles have one feature in common: that is, most of the chapters introduce a familiar, intimate note, characteristic of "the heart-to heart" talk between father and son. Hence the usual introduction of *Shma Bni* — שְׁמַע בְּנִי — "listen carefully, my son."

The main lesson it must be stressed, is that the highest wisdom is "the fear of the Lord," a lesson underscored both at the beginning (1:9) and at the end (31:30), which tells us that "*grace is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.*" Whereas wickedness spells rebellion against God's will (3:33), "a timely word is beautiful" (25:11). In X, a chapter which deals with the parent-child relationship, the righteous and the wicked are colorfully contrasted, and sound advice is given as to the use and abuse of speech. The following chapter (XI) deals with honesty in business relationship; this is followed in the next chapter (XII) by consideration for animals (12:10) and the beneficial effect of a kind word (12:25). In 14:34, we are reminded that "righteousness exalteth a nation," words which should be inscribed on the portals of the United Nations.

The abuse of speech is bitterly castigated in 16:24–30; self-control is praised in v. 32, and the wise and golden counsel of perfection not to be quarrelsome is offered in v. 14. (Is not the kindest word in the world, the unkind word left

unsaid?) Drunkenness is denounced in XX, while the value of "*a good name*" is stressed in 27:1. Again and again, the cardinal sin of sexual immorality is stressed as in 22:14 (*et passim*). Though the Book contains comparatively few direct religious maxims, yet at rock bottom, it is pure religion in *excelsis*; for in Judaism, the sacred and the secular are both inextricably intertwined, a kind of Siamese-twins, which to tear asunder is an operation fraught with danger. While condemning "other-worldliness", it insists that life on earth must be dedicated to Him who enslaved us with this precious, uncertain pledge: for "in Thy hands are our times," as the Psalmist reminds us.

#### THE TWO FACES OF WOMAN

This being the "International Woman's Year", it would be appropriate to conclude with the two totally different views on woman given by the Book, two sides of the same coin. The last chapter (XXXI) has well been described as "the A.B.C. of the perfect and ideal wife," since it is alphabetically arranged. Happiness untold is promised for him who is so fortunate as to win the abiding affection and dedicated devotion of "*a help to him*" in his eventful adventure through life. Whereas in the early chapters (V-VII) and elsewhere, warnings are uttered against the pitfalls laid by the harlot and the adulterous, the final chapter contains an alphabetical panegyric to noble womanhood. Taking the cue from 18:22, that he who finds the (good) wife has found abiding happiness, — *מצא אשה מצא טוב* — the compiler of the catalogue of praise rifles the Hebrew vocabulary in order to sing the praises of the ideal life's partner to man who "eats his bread by the sweat of his brow" and whose solemn task must consist in the education of his children to acquire wisdom — the key to the noble life. The end of the matter: Happy the woman who realizes that beauty is only skin-deep, for "*grace is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised*" (v. 31).

#### FLOWERS IN THE BIBLE

Durban Women Zionists recently arranged a novel function at the Durban Jewish Club, devoted to Flowers in the Bible.

The participants, ten women and one man, individually gave interpretations of their particular chosen quotation from the Bible which related to flowers.

Members of the audience had the opportunity of viewing the exquisite arrangements before and after the commentaries. The exhibition of paintings by Diamond Bozas was an added attraction.

The function concluded with the showing of the film "The Story of a Book". It was under the convenership of Mesdames Gertie Stein and M. Broomberg.

*From the Jewish Herald, Johannesburg, South Africa*



# THE PROPHET AND THE KING

BY PINHAS NEEMAN

## ANOINTMENT

Concerning three types of leadership mentioned in the Bible the term *anointment* — משיחה — is used: the priest, the king and the prophet. We shall deal here with the last two.

## CROWNING OF KINGS

In connection with the crowning of kings this term is found many times in the Bible, and not only in connection with Jewish kings, but also with gentile kings, as in the cases of Hazael the king of Aram (I Kings 19:15) and Cyrus king of Persia (Isaiah 45:1). Anointment, says S.R. Driver, was a symbolic act of cultic character, which intended to mark God's election of a man for an exalted and distinguished function. For this reason the king was called "the anointed of the Lord" (viz. I Samuel 24:7). Thus, anointment, which was also practiced among the neighboring peoples, was regarded as a magic means to fill the anointed with divine spirit, or with power to rule, as is evidenced, in the narratives concerning Saul and David who were anointed by Samuel (ibid. 10:6, 9; 16:13).

Only once do we find the term *anointment* (משיחה) in connection with a prophet — when God spoke to Elijah: "And Elisha the son of Shafat shall you anoint as a prophet in your place" (I Kings 19:16). However, it appears that the anointment of Elisha was not enacted by means of pouring holy oil on his head, but rather by consecrating him as a prophet at the bidding of God. Such type of anointment was clearly intended by the second Isaiah in Chapter 61:1, as in Jeremiah, 1:5.

## CONSECRATION

Anointment was performed by man, consecration by the word of God. Therein the prophet excelled the king and the priest. Yet the prophet enjoyed no special status. There were no tribes of prophets, like the tribe of Levi in relation to the priesthood; nor were there families of prophets such as the family of Aaron, as, for instance, the House of Eli or the House of Zadok. Furthermore, no organized body backed the prophets, neither did they possess public authority. It was rather the priests who stood at the head of the people; their domain was the Holy Temple and the worship of God was in their hands. Thus they were granted means of great influence upon the people and their

way of life. Even greater authority resided in the hands of the king who held the reins of civic, political and military power. The prophet alone had no realistic authority, except for the word of God which he spoke. Nevertheless his power was greater than that of the others.

Wherein lay his power? It is best stated in a characteristic verse which informs us concerning the knowledge imparted by the Lord to the prophet Jeremiah: "Behold, I have set you this day (of your consecration) as a fortified city, and an iron pillar and walls of brass against the whole land, against the kings of Judah, against its princes, against its priests and against the people of the land. And they shall fight against you, but they shall not prevail against you, for I am with you, says the Lord, to deliver you (Jer. 1; 18-19). Here the Creator informs him in advance that he will have to face a hard battle, one against many, if not against all. The protection offered him is the assurance, "I am with you!" The One in heaven will stand by the embattled one on earth; the Sender by the side of messenger.

#### THE PROPHET VS. THE KING

Reading the cited verse, one may ask: Why does the verse open the statement of the prophet's mission with an assignment to fight the kings, the kings of Judah? Is the prophet's status higher than that of the king of Israel? The Bible indicates the opposite: the king is the anointed of the Lord; not so the prophet. Moreover, in Exodus 22:27, the sanctity of the Nassi, who is the equal of the king, is compared to the holiness of the Creator. It was Rabbi Akiba who interpreted the term Elohim in this verse as referring to God (*kodesh* — See: Sanhedrin, 64a). The Psalmist warns: "Do not touch mine anointed, and do not harm my prophets" (105:15). That is, the prophet is not to be hurt, but the anointed king is not even to be so much as touched. In Wisdom literature the king received even higher regard. Thus, the author of Ecclesiastes compared the fear of the king to that of the Lord: "Fear the Lord, my son, and the king" (24:21). According to Rabbinic comments (Rashi and Ibn Ezra), a king is not to be cursed even in the recesses of one's heart (*ibid.* 10:20).

Such adoration may have been inspired by neighboring peoples, such as Egypt. Be that as it may, the question remains, if the king's role was so exalted in Israel, why was that of the prophet even more potent? It would seem that the distinction was in the fact that the king, after having been chosen by God, had to be chosen (confirmed) also by the people, as in I Samuel (10:19 ff.) where the choice of Saul is described. On the other hand, the prophet was neither chosen nor anointed nor crowned by any part of the people. He was chosen by God alone, the supreme authority, and was not obligated to any



man or any group of men. And even as they did not choose him, even so were they not in a position to unseat him. Striking evidence of this all-powerful role assigned to the prophet is illustrated in the description given in Exodus 29:19. When the people expressed fear lest they die if addressed directly by God, He appointed the prophet who would act as mediator between God and the people, and convey God's word to them (Deut. 18:18).

Prophecy was a personal quality, God's grace from above, and it was granted to whom He selected, sometimes even against the person's will. Thus the prophet was enabled to dethrone kings, but a king had no power to take away prophecy from the prophet. His assignment was given by God. Hence he is called "the man of God" (*Ish ha-Elohim*), a designation which is to be found more than fifty times in the books of the First Prophets.

#### THE MESSENGER AND HIS MESSAGE

Moses, the master of prophecy, was addressed by God as the bearer of a message (Exodus 3:10.) Likewise Isaiah, Jeremiah and Ezekiel are spoken of as being *sent* to carry a message. However, the prophet is not merely a channel, through whom the message passes on to the people. He assimilates the prophetic message and even "eats it" (Jeremiah 15:16; Ezekiel 2:8; 3:2). The prophecy becomes part of the prophet's very marrow, and he puts his personal seal on it. He fashions its image and invests it with his unique style (See Sanhedrin 89a). Yet the prophet is bound by the original word of God, and is not allowed to add to it. No matter how arduous the task in the face of a recalcitrant, even rebellious people, he cannot escape his task. The message is compelling; it must be delivered.

#### THE PROPHET'S NATURE

If one asks, what is the reason for the antagonism, the deep gulf, between "the man of God" and the king and his people, the answer is: The prophet is a maverick in his society, he is both an extremist and single-minded. He *represents one moral concept*, which fills his life and which is his only criterion. He does not reckon with immediate reality, that is, what can be, but rather, *what ought to be*. He recognizes no obstacles, nor does he countenance compromises. The only criterion is the moral truth. That is binding even when seemingly ignored by the One Above (Jeremiah 12:1; Habakuk 1:13), and certainly when violated by man.

#### THE STRUGGLE

The prophet wrestled on three fronts: the religious-cultic, the social-moral and the political-royal. The first was against the priests who abused their

service and corrupted the worship of God (Hosea 4, 8, 13). The second was a battle against the rich and the powerful who took advantage of the poor and mistreated the helpless (righteous) — who did not deal justly with the orphan and who would not allow the case of the widow to come before them (Isaiah 1:23; also 5:8). The most difficult task before the prophet was to face up to the powers that were in the political and royal domain.

Eventually the prophet triumphed, as was the case told in Isaiah 9.

This study in Beth Mikra was condensed and translated into English by S.D. Goldfarb.

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## MICAH'S IDEALS — STEVENSON'S GUIDE

BY REUBEN EFRON

Ten years ago, July 14, 1965, a shocked and saddened world mourned the passing of Adlai Ewing Stevenson, probably the most revered American of our generation. In the words of the renowned poet, Archibald MacLeish, Adlai Stevenson was "a complete man, a man so beloved, so harmonious as a human being that his greatness passed almost unnoticed while he lived."

Many editorial writers and commentators, in eulogizing Stevenson, quoted the concluding paragraph of his acceptance speech at the Democratic Convention in 1952: "And what doth the Lord require of thee; only to do justly, and to love mercy and to walk humbly with thy God." This passage from the Prophet Micah (6:8) was said to epitomize Stevenson's philosophy of life.

It was a meaningful and symbolic coincidence that the same chapter VI of the Book of Micah, containing this passage, constituted the Haftarah, which together with the weekly portion from the Pentateuch were read in synagogues all over the

world on Saturday, July 17, two days before Adlai Stevenson was laid to rest in his boyhood town of Bloomington, Illinois.

As known, it is the custom to read a portion — the Sidra — from the Five Books of Moses during the synagogue services on every Sabbath day. In addition to the Biblical portion, there is also a supplementary reading each Sabbath from the Prophets, which is referred to as the "Haftarah". And thus, by some quirk of fate, on that memorable Sabbath in July, pious Jews throughout the world recited the passage from the Book of Micah, previously so solemnly enunciated by Stevenson.

Why was Stevenson so greatly impressed with the teaching of Micah?

The Prophet Micah, a farmer's son who lived in Judea in the first half of the 8th Century B.C., had in a simple and yet most forceful manner, exposed an "eternal truth", the essence of human behavior, which Stevenson evidently regarded as an ideal for him to emulate.

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The Prophet proclaimed as the cardinal virtues of human life: Justice, Mercy and Humility. In these imperatives Micah incorporated the basic teaching of all the Prophets. He placed on equal footing the moral norm with justice; the obligation of man towards his fellow man with that towards his God and considered both obligations essential to the faith of man. In these postulates Micah followed his teacher, the Prophet Isaiah, who similarly demanded: "Learn to do well; seek Justice; relieve the oppressed..." (chapter I:17).

And what does God require of man according to Micah? First, "To do justly," which implies reverence for every human being as the possessor of inalienable rights to life, honor and happiness. It is the duty of the state and society to protect these inalienable human rights against injustice.

Secondly, "To love mercy" which means

kindness and charitable acts to the needy and miserable. This includes not only the deed of mercy but requires that love and veritable passion for pity should accompany every such deed.

Thirdly, "To walk humbly with thy God" denotes inward devotion to and silent communication with God in humility and purity. The Biblical scholar and philosopher, Hermann Cohen, stated in this connection: "Everything heroic in man is insignificant and perishable, and all his wisdom and virtue unable to stand the crucial test, unless they are the fruits of humility."

It is no wonder then that the great humanitarian, Adlai Stevenson, accepted Micah's ideals and standard for human behavior and religious practice as a guiding light for his own conduct as a dedicated public servant and presidential candidate.

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#### BIBLE CONFERENCE TERMED SUCCESS

We have just concluded the second annual conference of the Greater Hartford Chapter of the World Jewish Bible Society held on Sunday, June 22. It was very well attended by members from throughout the State of Connecticut and also from the neighboring state of Massachusetts.

The conference was conducted by Rabbi Reuven Kimelman, a college professor of Judaic studies as well as a noted lecturer and writer who appears in "Who's Who in Religion."

Is Bible study relevant and rewarding? After listening to Rabbi Kimelman expound on problems as old as the Bible, and the response of the audience, it is evident that the Bible is still the great source of truth and wisdom for man's eternal quest for solutions.

Everyone is welcome to join a Bible Study group at any time independent of synagogue affiliation. The joint reading and discussion is much more desirable than great scholarship and any three or four people interested in Torah can start a group.

Thanks again and Shalom.

Mrs. Helena Kavalier, Wethersfield  
*From The Jewish Ledger, Hartford, Conn.*



## BIBLICAL SOURCES RELATING TO PRAYER

By HYMAN ROUTTENBERG

### Part IV

If one is standing outside Palestine, he should turn mentally towards Eretz Israel, as it says: "And if they pray unto Thee towards their land." If he stands in Eretz Israel he should turn mentally towards Jerusalem, as it says: "And if they pray unto the Lord toward the city which Thou hast chosen." If he is standing in Jerusalem, he should turn mentally towards the Sanctuary, as it says: "If they pray toward this house." If he is standing in the Sanctuary he should turn mentally towards the Holy of Holies, as it says: "If they pray toward this place"...Consequently, if he is in the east, he should turn his face to the west; if in the south, he should turn his face to the north; if in the north, he should turn his face to the south; in this way all Israel will be turning their hearts towards one place. R. Abin, or as some say R. Abina, said: What text confirms this? "Thy neck is like the tower of David built with turrets (תלפיות) the elevation (תל taken as an expression of the Temple) towards which all mouths (piyyoth) turn.

Berakhot 30a

היה עומד בחו"ל יכוין את לבו כנגד ארץ ישראל שנאמר יזהתפללו אליך דרך ארצם- (מלכים א', ח', מזח). היה עומד בארץ ישראל יכוין את לבו כנגד ירושלים שנאמר יזהתפללו אל ה' דרך העיר אשר בחרת- (מלכים א' ח', מד). היה עומד בירושלים יכוין את לבו כנגד בית המקדש שנאמר יזהתפללו אל הבית הזה- (דברי הימים ב' ו', לב). היה עומד בבית המקדש יכוין את לבו כנגד בית קדשי הקדשים שנאמר יזהתפללו אל המקום הזה- (מלכים א' ח', ליה)... נמצא, עומד במזרח מחזיר פניו למערב, במערב מחזיר פניו למזרח, בדרום מחזיר פניו לצפון, בצפון מחזיר פניו לדרום, נמצאו כל ישראל מכוונים את לבם למקום אחד. א"ר אבין ואיתימא ר' אבינא מאי קראה כמגדל דוד צוארך בנוי לתל- פיות- (שיר השירים ד', ד'), תל שכל הפיות פונים בו. ברכות ל.

Dr. Routtenberg, ordained rabbi from Yeshiva University and Ph. D. degree from Boston University, presently resides in Israel. He is the author of *Amos of Tekoa* in which he explored the Rabbinic sources interpreting the message of the prophet.

R. Idi b. Abin said in the name of R. Isaac b. Ashian: It is forbidden to a man to do his own business before he says his prayers, as it says: "Righteousness shall go before him and then he shall set his steps on his own way" (Psalm 85:14).

Berakhot 14a

One is not permitted to taste anything without reciting a blessing, as it says: "The earth is the Lord's and the fulness thereof" (Psalms 24:1).

Tosefta, Berakhot 4, 1

R. Hiyya b. Abba said in the name of R. Johanan: When one takes care of his physical needs, then washes his hands, puts on 'Tefillin', recites the 'Shema' and says the 'Tefilla', Scripture accounts it to him as if he had built an altar and offered a sacrifice upon it, as it is written: "I will wash my hands in innocence and I will compass Thine altar, O Lord" (Psalms 26:6).

Berakhot 15

R. Hiyya b. Abba said in the name of R. Johanan: It is a religious duty to pray with the first and last appearance of the sun. R. Zera said: What text confirms this? "They shall fear thee with the sun, and before the moon throughout all generations" (Psalms 72:5). This was the practice in Babylonia, but in Eretz Yisrael they cursed anyone who prayed Minhā with the last appearance of the sun. The reason for it is that by delaying so long, they might miss the time of Minhā.

Berakhot 29

אמר רב אודו בר אבין  
אמר רב יצחק בר אשיאן  
אסור לו לאדם לעשות חפציו  
קודם שיתפלל שנאמר "צדק  
לפניו יהלך וישם לדרך פעמיו"  
(תהלים פ"ה, יד).

ברכות יד.

לא יטעום אדם כלום עד  
שיברך שנאמר "לה' הארץ  
ומלוואה" (תהלים כ"ד, א).

תוספתא ברכות ד', א

אמר רבי חייא בר אבא א"ר  
יוחנן: כל הנפנה ונטל ידיו  
ומניח תפילין וקורא קריאת  
שמע ומתפלל, מעלה עליו  
הכתוב כאילו בנה מזבח והק-  
ריב עליו קרבן דכתיב "ארחץ  
בנקיין כפי ואסובבה את מזבחך  
ה" (תהלים כ"ו, ו).

ברכות ט"ו.

אמר ר' חייא בר אבא אמר ר'  
יוחנן מצוה להתלל עם דמדומי  
חמה. ואמר ר' זירא מאי קראה,  
"ייראוך עם שמש ולפני ירח  
דור דורים" (תהלים ע"ב, ה).  
לייטי עלה במערבא אמאן  
דמצלי עם דמדומי חמה; מאי  
טעמא, דלמא מיטרפא ליה  
שעתא.

ברכות כט.



It is written, "Blessed be the Lord by day." Now, do we bless Him by day and not by night? Is He not in fact blessed always? But this comes to teach you: Return to Him every day the appropriate benedictions (Rashi explains: those of the Sabbath on the Sabbath, those of the weekday on weekdays, those of Yom-Tov on the Yom-Tov).

Sukkah 46a

R. Tanhum son of Hanina said: One should have a fixed place for prayer in the synagogue. Whence do we know this? "And it came to pass, that when David was come to the top of the mount, where he worshipped God." Because the word to worship — *ישתחוה* — is in the future form, it appears that David set aside a particular place for worship.\*

Yerushalmi Berakhot 4.4

R. Helbo said in the name of R. Huna: Whoever has a fixed place for his prayer, has the God of Abraham as his helper.

Berakhot 6b

If the congregation began the prayers or the Torah reading with ten men and some of them walked out, the service may be concluded without them. However, it has been said concerning them who walk out: "And they that forsake the Lord shall be consumed."

(Isaiah 1:28:)

\* The Tur Orah Hayim interprets the above Yerushalmi to mean that not only should one select a particular synagogue in which to pray, but in the synagogue itself one should have a fixed place for worship (90, 19).

כתיב "ברוך ה' יום יום" (תהלים ס"ח, ב); וכי ביום מברכין אותו ובלילה אין מברכין אותו, אלא בא לאמר לך, בכל יום ויום תן לו מעין ברכותיו.  
סוכה מ"ו.

אמר ר' תנחום בר חנינא: צריך אדם לייחד לו מקום בבית הכנסת להתפלל, ומה טעם, יידי דוד בא עד הראש אשר ישתחוה שם לאלהים — אין כתיב כאן אלא "אשר ישתחוה שם לאלהים".

ירושלמי ברכות ד', ד 4.4

אמר ר' חלבו אמר ר' הונא כל הקובע מקום לתפלתו אלהי אברהם בעזרו.

ברכות ו':

התחילו בעשרה ויצאו להם מקצתן, גומר; ועל כולם הוא אומר "ועוזבי ה' יכלו" (ישעיה א', כח).

ירושלמי מגילה ד', ד.

## THE FAMILY CORNER

### THE BOOK OF SHEMOT — EXODUS

BY PHILIP L. LIPIS AND LOUIS KATZOFF

*The following questions, comments and explanations are aimed primarily to stimulate further thought on the ideas presented in the Sidrot of Shemot — on a level suited to youth and adults. Transliterated names of sidrot, persons and places follow the new Koren edition of the Tenakh.*

SHEMOT

December 27, 1975

The Torah (J.P.S. Edition) pp. 99–107

Hertz Pentateuch pp. 206–224

*Question:* Scholars in the past have often speculated on what might be the real identity of Moses. Some even have questioned whether he existed at all. What is the consensus of scholars today?

*Answer: The Historic Moses* — There is too much positive evidence in the Pentateuch and other documents bearing on the history of the Middle East in the 2nd millennium B.C.E. to doubt that Moses was a historic personality. He was more than a folk hero or the eponymous ancestor of a tribe; he was as individual as Hammurabi or Abraham. Without him it would be difficult to account for the Yahwistic monotheism that culminated in the Solomonic Temple worship, or for the Law, or for the unification of a wandering, discouraged group of nomads. Only by such a new revelation of Yahweh as Moses brought can the history of Israel be understood. Many elements of Hebrew Law remained practically the same from Moses to Ezra. Except Samuel, there was no great spiritual leader between Moses and David. Moses was certainly the first great leader of the Hebrews; he is also regarded by many as the supreme lawgiver (Ex. 34:27–32) and a proponent of Yahwistic monotheism. A likely date for Moses and the Exodus of the main group of Jacob tribes who left Egypt is some time soon after 1300 B.C.E. The “pharaoh of the oppression” who figures in the life story of Moses may be Seti I (c. 1309–1290 B.C.E.) and

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Dr. Katzoff is the Editor of Dor le-Dor and Vice-Chairman of the World Jewish Bible Society.



the "pharaoh of the Exodus" Rameses II (c. 1290-1224 B.C.E.) — (Harper's Bible Dictionary, page 461). For additional notes on the historical problems, see Hertz, pages 394-6.

*Question:* The Bible attests the humility of Moses. Where do we see this registered in our Sidra?

*Answer:* The humility of Moses had expressed itself in four objections he offered to God before he accepted the call: a) his own inadequacy to the task — "Who am I, that I should go to Pharaoh?" (Ex. 3:11); b) his ignorance of God's name (v. 13); c) his fear that the Israelites would not believe him (4:1); and d) his lack of confidence in his ability to speak for God (4:10). All these objections God met with reassurances, including a series of three wonders (Ex. 7:10-13).

*Question:* What is meant by the Tetragrammaton?

*Answer: The Lord:* This is the translation of the Divine Name written in the four Hebrew letters Y H W H and always pronounced 'Adonay'. This Divine Name of four letters — the Tetragrammaton — comes from the same Hebrew root (hayah) — היה — as Ehyeh — אהיה; viz. 'to be'. It gives expression to the fact that He was, He is and He ever will be. Here, too, the words must not be understood in the philosophical sense of mere 'being', but as active manifestation of the Divine existence. According to the Rabbis, this Name stresses the lovingkindness and faithfulness of God in relation to His creatures: He who educates, punishes, and guides; He who hears the cry of the oppressed, and makes known His ways of righteousness unto the children of men. He is the great Living God who reveals Himself in the Providential care of His people (Hertz's comment on ch. 3:15).

VA'ERA

January 3, 1976

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

Hertz Pentateuch pp. 232-244

*Question:* What ideas can we derive from God's name?

*Answer:* Compare the meanings of God's name in the following passages. Refer as well to comments in Hertz's commentary:

Genesis	17:1	Exodus	33:19
Exodus	6:2-3	Exodus	34:6
Exodus	20:2	Numbers	1:5

*Food for thought:* Compare the translation of the word מורשה of 6:8 in Hertz (p. 233) and in the new J.P.S. (p. 107).

What is the difference between *heritage* and *possession*? Which translation appeals more to you? How about translating it *inheritance* as in Deut. 33:4?

*Answer:* See Hertz's comment on 6:8; also on Deut. 33:4.

*Question:* Freedom of human action is a fundamental belief in Judaism. Why then should Pharaoh be punished since in the account of the last several plagues, the verse reads, "and the Lord hardened the heart of Pharaoh?"

*Answer:* See Hertz's comments on:

Exodus 4:21	Exodus 8:28
7:3	9:12
7:13	9:35
8:11	10:3

BO

January 10, 1976

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

Hertz Pentateuch pp. 248–262

*Question:* What Biblical verses are contained in the phylacteries — תפילין?

*Answer:* There are four passages in the Bible which contain references to a "sign upon thy hand and for frontlets between thine eyes." Two references come from the end of our Sidra and the other two from the book of Deuteronomy. They are:

Ex. 13:1–10	Ex. 13:11–16
Deut. 6:4–9	Deut. 11:13–21

*Question:* What fundamental religious doctrines are found in the passages in the phylacteries?

*Answer:* See Hertz's comment on page 261.

*Question:* Chapter 10:1 states: "Go to Pharaoh, for I have hardened his heart and the hearts of his courtiers". If God hardens Pharaoh's heart and forces him to act cruelly, why should he be blamed and punished?

Is the midrashic answer sufficient? It says that the Bible is describing human nature. When a person resists his noble impulses one or more times, it becomes increasingly harder for him to yield to them. For then his pride is involved. So when the text says, "God hardened Pharaoh's heart," it is saying that Pharaoh's no-saying made him prisoner of his refusals.

Does this sound reasonable to you? Can you give some illustrations on how this works out in life?



*Question:* Why does the Bible make Nisan, the month of the Exodus, the first month in the Jewish calendar? Isn't the creation of the world for all men, celebrated by Rosh Hashanah and Yom Kippur, more important than the deliverance of a small people from one country, at one moment in history?

*Suggestions:*

1. May it not be that the Bible wants to celebrate God as a moral force in history as even more important than God whose power is manifest through creation? Is that what is intended by having the first commandment state, "I am the Lord, Thy God, who brought Thee out of the land of Egypt, out of the house of bondage," rather than, "I am the Lord, Thy God, who created the heaven and earth"?
2. How did the ancient people conceive of their gods? Were they not on the side of the powerful and the ruling classes, so that if the submerged rose against their masters they were regarded not only as rebels against tyranny, but as sinners against the will of God? Did not the concept of God as the liberator from bondage constitute a unique and unprecedented idea that involved an ethical revolution for the human family?
3. Is this, then, what the tradition bids us to remember and to teach? Ancient peoples taught: "Obedience to authority is obedience to the will of God." The Exodus story turned this doctrine around and taught that "Rebellion against tyranny is obedience to the will of God," thus placing God squarely on the side of the downtrodden and oppressed. May this be the reason why Nisan, the month of liberation from bondage, takes precedence over all the other months of the year, including the month of the New Year? What do you think?

BESHALLAH

January 17, 1976

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

Hertz Pentateuch pp. 265-281

*Question:* How do we account for the omission of the name Moses in the Haggadah except for one indirect quotation?

*Answer: The Lord saved Israel:* It was not a victory in which a feeling of pride or self-exaltation could enter. Unlike any other nation that has thrown off the yoke of slavery, neither Israel nor its leader claimed any merit of glory for the victory. In the *Haggadah shel Pesach*, the story of the Redemption is told without any reference to the leader. *Once* only, indirectly in a quotation, does the name Moses occur at all in the whole Seder Service! (Hertz's comment on 14:30).

*Question:* What idea is evoked by the rabbis in the fact that the future tense is employed in the verse “Az Yashir Moshe” — אז ישיר משה?

*Answer:* “Az Yashir Moshe” (ch. 15:1) is translated, “Then Moses sang”. However, the literal meaning of the word “yashir” is, “he will sing”. This calls forth the following comment in the Talmud (Sanhedrin 91b): Rabbi Meir said: Whence do we know resurrection — תחיית המתים — from the Torah? From the verse “Then *shall* Moses and the children *sing* this song unto the Lord,” not *sang* but *shall sing* is written; thus resurrection is taught in the Torah.”

- (a) In the period prior to the destruction of the Second Temple (70 C.E.) the doctrine of resurrection was hotly contested. The Pharisees affirmed it, the Sadducees denied it. The Pharisaic doctrine eventually became an unchallenged dogma. It was introduced into the second blessing of the Amidah (ברוך אתה... מתיה המתים).
- (b) Mishnah Sanhedrin 10:1 — “All Israel have a portion in the world to come — עולם הבא — but the following have no portion therein: he who maintains that resurrection (Tehiat Hametim) is not intimated in the Torah.”
- (c) There is little clarity or detailed formulation of a Jewish conception of Olam Haba, Tehiat Hametim, Messiah, Messianic age, the Last Judgment, heaven and hell, though they have become accepted articles of faith in normative Judaism. In contrast to Christian eschatology, the Jewish view has always put its emphasis upon the good life in this world (Olam Haze). There is much to be found on these ideas in Talmudic literature, in medieval Jewish philosophy and in modern books on Judaism. Those who wish to delve more deeply into these problems may refer to the following:
  - (a) A. Cohen — *Everyman's Talmud*, pp. 367–412.
  - (b) C.G. Montefiore and H. Loewe — *A Rabbinic Anthology*, Ch. 31, pp. 580–608.
  - (c) R. Gordis — *A Faith for Moderns*, Ch. 15, pp. 226–240.
  - (d) I. Epstein — *The Faith of Judaism*, Ch. 15, pp. 314–348.
  - (e) A. Hertzberg — *Judaism*, pp. 207–223.
  - (f) M. Waxman — *Judaism*, pp. 155–169.
  - (g) Jewish Encyclopedias.



*Question:* In an issue of Jewish Heritage (Fall 1961), there are two statements about the covenant concept and its corollary, the "Chosen People", which are at polar ends in orientation. Eugene Borowitz, in his article, "Who is Israel", makes the Jewish people the active agent in creating a relationship with God. After starting with the historical tradition that the Jewish people in its beginning were like all other peoples, he goes on to say, "Only one thing is different about the Jewish people. But the difference is decisive. This people has the fortune, the grace, the uniqueness of *having found God*. Not a god, but God — the one and only God. And *it found Him first*. And it has been influenced by this discovery-revelation ever since." This, Borowitz postulates, is how our tradition conceived of the Jews ... down through the ages.

In an article on a later page by Arthur Hertzberg, "On Jewish Chosenness" (a reprint of the introduction to his volume "Judaism"), the author rejects the rationalization of some 19th century Jewish theologians who argued that "various peoples have particular talents innate within them — the Greeks for art and philosophy, and the Jews for religion." Hertzberg flatly declares that "there can be no chosen people unless there is a God *who does the choosing*." Instead of rationalizing why a "chosen people" has a right to exist, he asserts that a God, who is more than a First Cause or the order of the cosmos, "can be imagined as choosing a particular people for the task of strictest obedience to His will."

Hertzberg puts the issue boldly when he continues: "Stripped here of all argument, there are two possible approaches to religion: either God created man to achieve His purposes, which is the traditional Jewish view, or man invented God, for man's own purposes — a favorite belief of the last several centuries."

Which view would you accept and why?

Many of the laws in this Sidra deal with civil cases. Judaism makes no distinction between ritual law which deals with matters between man and God and ethical law which deals with relationships between man and man. Hence, civil law is as much a concern of Judaism as ritual. Here is an excerpt from the

Talmud which deals with the laws of injury. The verses upon which these laws are based are Ch. 21:18–19 and Ch. 21:24–25. The excerpt is taken from Baba Kama, 83b:

*Mishna:* One who injures a fellow man becomes liable to him for five items: For injury (i.e. depreciation), for pain, for healing, for loss of time and for degradation. How is it with depreciation? If he put out his eye, cut off his arm or broke his leg, the injured person is considered as if he were a slave being sold in the market place, and a valuation is made as to how much he was worth previously and how much he is worth now. 'Pain' — if he burnt him either with a spit or with a nail, even though on his finger nail which is a place where no bruise could be made, it has to be calculated how much a man of equal standing would require to be paid to undergo such pain. 'Healing' — if he struck him, he is under obligation to pay medical expenses. 'Loss of Time' — the injured person is considered as if he were a watchman of cucumber beds (so that the loss of such wages sustained by him during the period of illness may be reimbursed to him) for there has already been paid to him the value of his hand or the value of his leg (through which deprivation he would no more be able to carry on his previous employment). 'Degradation' — all to be estimated in accordance with the status of the offender and the offended.

*Comment:* In any case law, it is important to be as precise as possible. This is what the Talmud tries to do. Now, how would a judge today go about determining the payment for damages? The common law today follows to a great extent the same five areas of payment in the matter of torts. The judge would have to consider among these areas the value of earnings lost and the present *cash value* of the earnings reasonably certain to be lost in the future in terms of life expectancy. Here the judges would have little objective criteria to determine the amount of "depreciation" of the injured man's earning power. The Mishna tried to spell out the criterion for such judgment. A quick way of estimating a free man's total expected income is to see what it would cost to buy the person's total earning capacity on the open market. Slave dealers were experts in estimating earning capacity, etc.

How can we today understand the criterion of judgment by way of the slave market?

Our view of slaves, being of the same value as chattel, derives from our American experience of slavery rather than from slavery at the time of the Mishna. In the American South, slaves were used for menial labor only, and therefore the labor market was not freely operating. On the other hand, in Rome, the ranks of slaves included highly skilled artisans and businessmen. Big businesses, estates and some government offices were usually administered by

persons technically slaves or recently freed men. Today's tax lawyer was most likely a slave in the Roman Forum who lived every bit as elegantly as does his modern analogue. The cost of buying him would run into the millions of Roman dollars. Slaves included most of the top educators and teachers, the great Latin comic dramatist Terrence, the very influential Stoic philosopher Epictetus, Cicero's slave Tyro who invented shorthand and stenography, and others of equal prominence.

## TERUMA

February 7, 1976

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

Hertz Pentateuch pp. 326-446

*Question:* The Torah reading this week opens with God asking Moses to speak to the Israelites of Israel to request from them voluntary offerings for the building of the Sanctuary. The Children of Israel gave willingly and freely.

1. What was the motivation of the Jews to give at that time?
2. One of the greatest qualities of the Jew through history has been his mercifulness, his compassion. The Jew has practiced philanthropy and charity throughout the ages. What elements in the history and religion of the Jewish people have inclined him in this direction?
3. How would you compare the first campaign to build a sanctuary with methods used today to raise funds for the building of a sanctuary?
4. In those days only voluntary giving was expected and only offerings from the heart were accepted. Nowadays, in addition to free will offerings, we have public pressure and the assessment system. Could the methods of the Bible work in our times? If yes, why do you think so? If not, why not and what should we do about it?

*Question:* Maimonides set down eight degrees of charity, each higher than the other. Can you think of examples today to fit each variety? Why is the last the highest?

*Answer:* Maimonides' eight degrees of charity:

1. He who gives grudgingly, reluctantly, or with regret.
2. He who gives less than he should, but gives graciously.
3. He who gives what he should but only after he is asked.
4. He who gives cheerfully, proportionately and unsolicited, but who makes himself known to the recipient.



5. He who gives without knowing to whom he gives, although the recipient knows the identity of the donor.
6. He who gives without making his identity known.
7. He who gives without knowing to whom he gives, neither does the recipient know from whom he receives.
8. He who helps a fellowman to support himself by a gift, or a loan, or by finding employment for him, thus helping him to become self-supporting.

TEZAVVE

February 14, 1976

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

Hertz Pentateuch pp. 339-349

*Midrash:* The Rabbis interpret the meaning of the Eternal Light in a symbolic way. Here is a Midrashic reference from Shemot Rabba:

See how words of Torah give light to man when he is occupied with them. But whoever is not so occupied and is ignorant, he stumbles. It may be compared to one who is standing in the dark. He feels his way, comes up against a stone and stumbles thereon, comes up against a gutter, falls therein, banging his face on the ground. Why? Because he went without a lamp. So it is with an ignorant man who has no words of Torah. He comes up against a transgression and stumbles thereon. Regarding him the Holy Spirit cries: "He shall die for lack of instruction" (Prov. 5:23). Why does he die? Because he is ignorant of Torah and goes and sins, as it is stated: "The way of the wicked is in thick darkness and they know not on what they stumble," whereas those who are occupied with Torah give light everywhere. This may be compared to one who is standing in the dark. He saw a stone and did not stumble, he saw a gutter and did not fall. Why? Because he had a lamp with him, as it is said, (Ps. cxix) "Thy words are a lamp to my feet", and "Though thou runnest, thou shalt not stumble" (Prov. 4:12).

*Problem:* This is one of the many references in our tradition glorifying the pursuit of learning. In this instance, study has its pragmatic benefits, saving man from falling into error. Wherein is the general love of learning among Jews today similar to the thought expressed in the Midrashic quotation? In what ways do Jews today deviate from the idea expressed in the Midrash within their very pursuit of learning? In other words, do you see any distinction in the value system of Jews as we observe them generally today and that of the Rabbinic mind, both of which emphasize the importance of study but seem to

differ on the goals of the pursuit of learning? Where have we retained and where have we lost the Jewish value system with regard to study and pursuit of knowledge?

*Midrash:* Here is another Midrashic reference from Shemot Rabba:

What is the meaning of the text: "For the commandment is a lamp?" — Man's heart frequently prompts him to perform a good deed (commandment"), but the evil inclination inside him says: Why should you perform a good deed at the expense of your pocket? Before you give to others, give to your children (i.e. Charity begins at home). But the good inclination says to him: Give for a worthy cause (commandment). See what is written: "For the commandment (Mitzva: good deed, worthy cause) is a lamp." Just as the light of a lamp remains undimmed, though myriads of wicks and flames may be lit from it, so he who gives for a worthy cause does not make a hole in his own pocket. Wherefore it is written: "For a Commandment is a lamp and Torah a light."

*Problem:* Judaism emphasizes the idea that the reward of a good deed is the deed itself. How would you interpret this in the light of the above Midrash?

KI TISSA

February 21, 1976

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

Hertz Pentateuch pp. 352-368

*Question:* When Moses seeks atonement for the children of Israel before God and asks for his own death if they are not forgiven, he is told, "Whoever hath sinned against Me, him will I blot out of My Book." God does not allow Moses to suffer for others. How does Judaism's lack of recognition of vicarious punishment and vicarious atonement contrast significantly with Christianity?

*Question:* Take special note of the thirteen attributes of God as revealed to Moses, 34:5-9. Can you pick out the thirteen attributes and interpret them?

*Question:* Ch. 33:23: God revealed his back to Moses "but his face shall not be seen." Keeping in mind that these are anthropomorphic terms, how does this indicate the manner in which God reveals himself to man? (See Hertz's comment on 33:19 and 33:23.)

*Problem:* In verse 16 of chapter 34, God warns the Children of Israel of the consequences of intermarriage: "Lest thou take of their daughters unto thy

sons, and their daughters go astray after their gods, and make thy sons go astray after their gods." What are other references to the perils of intermarriage in the Bible? See Hertz's note 16, page 366. What is the basis of the objection to intermarriage? Why is intermarriage as much a danger today as it was in ancient times although the danger is of a different type?

VAYYAQHEL (Shabbat Sheqalim)

February 28, 1976

The Torah (J.P.S. Edition) pp. 164–171

Hertz Pentateuch pp. 373–381

*Question:* What Hebrew concept is derived from the first word of our Sidra, Vayyaquel, which means "assembled"?

*Answer:* *Kehillah* (קהלה): The organized Jewish community dealt as an entity with the religious, educational and social problems of the Jew. The Kehillah existed in many parts of the world through many centuries of Jewish history. Sporadic efforts were made in various cities of the United States to organize the Jewish community in the form of a Kehillah, the most notable one in New York City about fifty years ago, but none succeeded.

See the Universal Jewish Encyclopedia under *Kehillah Movement*.

*Question:* We read about a spectacular occurrence in Ch. 36:5–7 (p. 166): And they said to Moses, "The people are bringing more than is needed for the tasks entailed in the work that the Lord has commanded to be done." We see here a case of a "campaign" being so over-subscribed that the people have to be told to *stop* giving. Is such generosity seen at other times in Jewish history?

*Answer:* Taking care of the needy and ransoming of Jewish captives run through our entire history of thousands of years. In our own times the Jews of America have manifested their unusual generosity in the synagogues they built, in the hospitals they maintain for the sick and the aged and especially in the millions of dollars they have raised for the relief of Jews in Europe and in the upbuilding of Israel. All this the Jews have given while sharing with the non-Jewish neighbors in supporting the necessary charitable institutions and the social services of the general community.

*Question:* There are two Hebrew words for "charity": *Tzedakah* (צדקה) and *Nedava* (נדבה). What is the difference in the real meaning between the two?



*Answer:* In Ch. 35:5, we read: "Take from among you gifts to the Lord, everyone whose heart so moves him, shall bring them." The Hebrew words are נָדִיב לִבּוֹ (Nediv libo) from which the term *Nedava* is derived. This form of charity is given according to what the heart moves one. But there is another kind of charity which is based on *responsibility*. Charity such as aid to the needy, the sick, the refugee, is in the category of *Tzedakah* (צֶדָקָה), which comes from the root Tzedek — צֶדֶק — which means *righteousness*. Here what counts is the right thing to do, and man is not left to the promptings of his heart to fulfill his obligations, but should rightfully give according to his ability.

## PEQUDE

March 6, 1976

The Torah (J.P.S. Edition) pp. 171-176

Hertz Pentateuch pp. 385-391

*Midrash:* "Why," asks the Midrash, "does Moses give an accounting of all the expenses incurred in connection with the construction of the tabernacle and all it contained?" "Wasn't Moses above suspicion of the misuse of funds?" And it answers: "To teach this generation and all subsequent generations that leaders shall make their intentions so clear by their actions that evil rumors and slanderous talk are stopped before they can start."

Leaders, to have the confidence of those they are called to lead, must make plain for all to see, by their actions, that their principal concern is to serve the public interest. The moment they give rise to the suspicion that their principal interest is the seeking of personal, selfish advantage, they forfeit the trust of their followers.

Recently, there has been much talk about "conflict of interest" on the part of those summoned to public leadership. What does the phrase mean? What recent examples come to mind? How can this be avoided?

*Problem:* The precious stones mounted on the breastplate worn by the High Priest were "to be stones of memorial for the Children of Israel, as the Lord commanded Moses." The rabbis add that the names of the tribes were inscribed on these stones to inspire the people to noble deeds and endeavors and to shame them when they were tempted to do wrong.

So the leader is to present an image that will inspire nobility of thought and action and check tendencies to shameful and wrongful behavior.

Some people say many of the social ills that affect our society — crime, vice, violence, juvenile delinquency, prejudice and hate — flourish because of the weaknesses, confusions and moral unworthiness of public leaders at home, in the market place and in government. Others say, a society has the leaders it deserves and the leaders are the product of the standards of the led. Which point of view is right and why do you think so? □□

## LETTER TO THE EDITOR

### RE: Z. SHAZAR'S THOUGHT ABOUT THE TEN LOST TRIBES

Permit me to make some remarks about the article of Zalman Shazar, may he rest in peace.

Concerning the secret of why the Judean exiles, who were driven out of their homeland to Babylonia, could hold on to their distinctive faith in the foreign pagan country, while the Ten Tribes who had earlier professed the unity of God could not withstand the test of exile in the Kingdom of Assyria, Shazar ascribed it to the classical prophecies of Isaiah, Jeremiah, Ezekiel and many other prophets who left their mark on the people. He said it is true that the prophets had already appeared before the exile of Samaria, but their message had not yet taken root in the hearts of the northern tribes; but this was not so in the case of the Babylonian exile. The period between the two exiles saw the full flowering of classical prophecy and left a mark on the people.

I believe that this was not the main reason why the Ten Tribes assimilated. The fact is that Israel also had the prophets Elijah, Elisha and schools of prophets. They wrote no books, but performed miracles in the name of the Lord, and surely it left an impression on the people. Even Amos, during the time when Israel became a Kingdom, foretold that God would forgive Israel's sins (9-15). The first one who brought the worship of pagan gods into Israel was King Solomon (First Kings 11:5-8). He himself worshiped Ashtoreth and Milcom and built temples for all his foreign wives in which to worship their pagan gods.

When the Ten Tribes split away, their first king Jereboam, the son of Nebat, built temples in Beth-El and in Dan to the pagan gods Baal and Ashtoreth, and put golden calves in them, and made the Jews go to these temples and not to Jerusalem to the Temple of the Lord. The Ten Tribes had nineteen kings, and all went in the way of Jeroboam, who sinned and made all Israel to sin. In Judea there were twenty kings, and eight of them served the Lord.

Thus we see that the Ten Tribes were already assimilated when they still lived in their own land. They did not celebrate Jewish holidays. Even when King Hezekiah sent letters and messengers to the Ten Tribes inviting them to come to Jerusalem to celebrate Passover, only a few "*humbled themselves and came*," but the majority laughed them to scorn and mocked them (Second Chronicles 30:10-11). Is it a wonder that when they were driven out by Tiglath-Pileser from their own land and scattered throughout the Assyrian empire, they adapted themselves to the way of life of the people they lived with, and worshiped their man-made gods even though under a different guise than the ones they were used to? The Judeans had memories of the Temple of the Lord and the periods of the kings who had served the Lord.

*Benjamin M. Laikin  
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## TRIENNIAL BIBLE READING CALENDAR

*With these pages we are continuing the second triennial Bible reading calendar, beginning with the first chapter of Joshua and concluding with the Book of Chronicles at the end of the third year. The sequence of the daily chapters is interrupted in order to allow for the readings connected with the Sidra of the Week and the holidays.*

Jan—Feb 1976				שבט תשל"ו	Feb—March 1976				אדר א' תשל"ו
Sa	3	שבת ראש חודש	וארא	א	M	2	II Samuel 23		א
Su	4	II Samuel 2		ב	T	3	II Samuel 24		ב
M	5	II Samuel 3		ג	W	4	I Kings 1		ג
T	6	II Samuel 4		ד	Th	5	I Kings 2		ד
W	7	II Samuel 5		ה	F	6	תרומה		ה
Th	8	II Samuel 6		ו	Sa	7	תרומה		ו
F	9	בא		ז	Su	8	I Kings 3		ז
Sa	10	בא		ח	M	9	I Kings 4		ח
Su	11	II Samuel 7		ט	T	10	I Kings 5		ט
M	12	II Samuel 8		י	W	11	I Kings 6		י
T	13	II Samuel 9		יא	Th	12	I Kings 7		יא
W	14	II Samuel 10		יב	F	13	תצוה		יב
Th	15	II Samuel 11		יג	Sa	14	תצוה		יג
F	16	בשלח		יד	Su	15	I Kings 8		יד
Sa	17	שבת שירה בשלח ט"ו בשבט	טו	טז	M	16	I Kings 9		טז
Su	18	II Samuel 12		טז	T	17	I Kings 10		טז
M	19	II Samuel 13		יז	W	18	I Kings 11		יז
T	20	II Samuel 14		יח	Th	19	I Kings 12		יח
W	21	II Samuel 15		יט	F	20	כי תשא		יט
Th	22	II Samuel 16		כ	Sa	21	כי תשא		כ
F	23	יתרו		כא	Su	22	I Kings 13		כא
Sa	24	יתרו		כב	M	23	I Kings 14		כב
Su	25	II Samuel 17		כג	T	24	I Kings 15		כג
M	26	II Samuel 18		כד	W	25	I Kings 16		כד
T	27	II Samuel 19		כה	Th	26	I Kings 17		כה
W	28	II Samuel 20		כו	F	27	ויקהל		כו
Th	29	II Samuel 21		כז	Sa	28	שבת שקלים ויקהל		כז
F	30	משפטים		כח	Su	29	I Kings 18		כח
Sa	31	משפטים		כט	M	1	I Kings 19		כט
Su	1	II Samuel 22		ל	T	2	I Kings 20		ל

# TRIENNIAL BIBLE READING CALENDAR

March 1976	אדר ב' תשל"ו	April 1976	ניסן תשל"ו
W 3 I Kings 21	א	Th 1 II Kings 19	א
Th 4 I Kings 22	ב	F 3 תוריע	ב
F 5 פקודי	ג	Sa 3 תוריע	ג
Sa 6 פקודי	ד	Su 4 II Kings 20	ד
Su 7 II Kings 1	ה	M 5 II Kings 21	ה
M 8 II Kings 2	ו	T 6 II Kings 22	ו
T 9 II Kings 3	ז	W 7 II Kings 23	ז
W 10 II Kings 4	ח	Th 8 II Kings 24	ח
Th 11 II Kings 5	ט	F 9 מצורע	ט
F 12 ויקרא	י	Sa 10 מצורע שבת הגדול	י
Sa 13 ויקרא שבת זכור	יא	Su 11 II Kings 25	יא
Su 14 II Kings 6	יב	M 12 Isaiah 1	יב
M 15 II Kings 7 תענית אסתר	יג	T 13 Isaiah 2	יג
T 16 מגילת אסתר פורים	יד	W 14 ערב פסח	יד
W 17 II Kings 8 שושן פורים	טו	Th 15 פסח	טו
Th 18 II Kings 9	טז	F 16 פסח	טז
F 19 צו	יז	Sa 17 חול המועד פסח	יז
Sa 20 צו שבת פרה	יח	Su 18 חול המועד פסח	יח
Su 21 II Kings 10	יט	M 19 חול המועד פסח	יט
M 22 II Kings 11	כ	T 20 חול המועד פסח	כ
T 23 II Kings 12	כא	W 21 שביעי של פסח	כא
W 24 II Kings 13	כב	Th 22 אחרון של פסח	כב
Th 25 II Kings 14	כג	F 23 אחרי מות	כג
F 26 שמיני	כד	Sa 24 אחרי מות	כד
Sa 27 שמיני שבת החודש	כה	Su 25 Isaiah 3	כה
Su 28 II Kings 15	כו	M 26 Isaiah 4	כו
M 29 II Kings 16	כז	T 27 Isaiah 5	כז
T 30 II Kings 17	כח	W 28 Isaiah 6	כח
W 31 II Kings 18	כט	Th 29 Isaiah 7	כט
		F 30 קדושים	ל

עשה תורתך קבע

NOW IS THE TIME TO START YOUR READING OF A CHAPTER  
A DAY IN BIBLE WITH THE BEGINNING OF OUR  
SECOND TRIENNIAL CYCLE

עלה והצלח



# דור לדור

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**החברה לחקר המקרא בישראל**  
**החברה היהודית העולמית לתנ"ך**  
 רח' אברבנאל 18 ירושלים ת.ד. 7024 טל' 62536

**רשימת פרסומים**

בחו"ל כולל דמי משלוח  
 בדולר

\$ 8	בית מקרא (רבעון) מנוי שנתי
2	חוברת בודדת
7.50	ספר זיידל
7.50	ספר זר-כבוד
9	ספר ייבין
3	ספר עובדיה — בן ציון לוריא
7.50	ספר קארל — קובץ מאמרים ליובלו
3	שאול ובנימין — בן ציון לוריא
7.50	ספר סגל — קובץ מאמרים ליובלו
5.50	פירוש לספר יהושע — יחזקאל קויפמן
6.50	ספר שופטים — יחזקאל קויפמן
6.50	עיונים ביהושע — דיוני חוג למקרא בבית הממשלה
7.50	עיונים בשופטים — דיוני חוג למקרא בבית ראש הממשלה
	עיונים בספר ירמיהו — דיוני חוג למקרא בבית הנשיא
5	כרך א' —
6	כרך ב' —
5	כרך ג' —
4.50	היהודים בסוריה — בן ציון לוריא
4.50	חגי זכריה ומלאכי — מ. זר כבוד
7.50	ספר פרס — מאסף מאמרים
5.50	כתבי עקיבא שלזינגר — מאסף כתביו
3	מגילת הנחושת ממדבר יהודה — בן ציון לוריא
9	ספר ברסלבי — קובץ מאמרים ליובלו
3	ישעיהו השני — נחמיה רבן
4	פרשת השבוע והפטרותה — פייבל מלצר
4.50	שיחות במקרא — פרקי היום בתנ"ך
8.50	מינאי המלך עד הורדוס — בן ציון לוריא
	השפעת מלכות ישראל הראשונה על חיי הכלכלה של העם ושל המדינה — מרדכי שטרן
3	כבוש עבר הירדן — ישראל בן-שם
2	זר לגבורות — ספר שזר
12	
8	למנויי "בית מקרא"