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OUR BIBLE QUIZ ON ISAIAH

THE FAMILY CORNER

Vol. I.

No. 3 (1)

SPRING 1973

דור לדור
DOR le DOR

Published by the
WORLD JEWISH BIBLE SOCIETY

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

Membership: \$ 10 a year (additional \$ 5 for subscription to Beth Mikra, the Hebrew publication of the Israel Society for Biblical Research).

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Beth Mikra, a quarterly containing scholarly articles on Biblical themes.

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WORLD JEWISH BIBLE SOCIETY, 9 Brenner Street, JERUSALEM

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

Printed at R. H. HaCohen's Press Jerusalem, Israel

נדפס בדפוס רפאל חיים הכהן בע"מ, ירושלים

CYRUS IN THE PERSPECTIVE OF BIBLE AND HISTORY

Based on Isaiah 45, read on May 22 in the Triennial Tanakh Reading Calendar.

by ABBA EBAN

Paper read by the Foreign Minister at the 20th National Conference of the Israel Society for Biblical Research

I find the point of view of a Western thinker, Charles Butterfield of Cambridge, who said: History is the science of things that do not repeat themselves, very much to my liking. The intent is to contrast the consistency and repetitiveness of the laws of Nature, where events are predictable, with the vagaries of Man's destiny which follow no set rules and cannot be foreseen. Rather than pursue annalistic similarities and analogies, the great historians of our day tend to see each event as unique, unlike any other. It is true that Spengler and Toynbee were given to making bold generalizations about peoples and cultures which were, theoretically, governed by natural processes: birth, growth, the efflorescence of success, and, finally, death. But reality dealt cruelly with the creators of such systems and with the lesser lights among their colleagues who thought in similar vein.

ANALOGIES IN HISTORY

Nonetheless, we have seen how compulsive is the propensity of the Jew, viewing historical phenomena, to look for analogies in the unfolding of his history. From 1917 onward, since the Balfour Declaration was made, it has become customary to discern a mysterious likeness between the political happenings of that year and the proclamation of Cyrus, King of Persia, which heralded the Return to Zion and the establishment of the Second Jewish Commonwealth.

In each of the two cases, divided one from the other by two thousand four hundred and fifty-five years, the pronouncement of a foreign power gave impetus to an intensified national stirring among the Jewish people. In each case, the pronouncement was greeted with understandable, if perhaps excessive enthusiasm. In each case, only a small group girded up its loins to go up to the Land; the vast majority stayed on with a clear conscience in the Diaspora, content to express affinity to the Land in generous benefactions. In each case, the opportune time was brief. The authors of the pronouncements had second thoughts, new eventualities could not be dismissed. In each case, the home-

coming 'Zionists' encountered natural hardships and man-made tribulations that led to despondency, as we learn from the Book of Ezra, "there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore" (10:1). Finally, in each case, the repatriated handful wrought revolutionary changes beyond anything that the authors of the pronouncements had in mind originally.

But here the not inconsiderable likenesses end. From this point on, we shall be made aware how numerous were the differences, and one of them has special relevance today. According to our source, the builders of the Second Jewish Commonwealth did not achieve sovereignty, were not honoured by an official State visit of the lords of Persia, and developed no rich commercial contacts with that empire.

CYRUS' PROCLAMATION REMEMBERED BY JEWS ALONE

It is surprising that the pronouncement of Cyrus should have remained the possession of the Jewish people alone. Apart from the allusions to him in the Books of Isaiah, Daniel, Ezra and Chronicles, the image of Cyrus stands out with bold impressiveness in Babylonian inscriptions, and even more distinctly in Greek literature. In his drama, 'The Persians', Aeschylus extols the monarch as the harbinger of peace to all who were loyal to him among his subject peoples of Lydia and Phrygia, and in the Greece which he had conquered. He was beloved by the gods for his great wisdom. The historian Xenophon, a hundred and fifty years later, enlarged on the educational upbringing of Cyrus in his book 'Cyropaideia'. Herodotus delved into his origins and lineage. Yet, in not a single one of these Babylonian and Greek sources is there the faintest mention of this one act of Cyrus that put his royal imprimatur on the destiny of the Jews, an act which made him immortal, for immortality is the first and foremost guerdon that Jews bestow on men that deal kindly with them.

In a lecture delivered in Jerusalem in 1961, David Ben-Gurion cited other Greek writers who dwelt on the life of Cyrus. But they, no less, were totally silent on his pronouncement that the house of God be rebuilt in Jerusalem. There is a lesson of modesty in the omission. Episodes of which the echo, like a tocsin, resounded so vibrantly in Jewish history did not always reverberate in the world around us then. Here is an even more striking example. There is no word whatsoever, in any ancient Egyptian literary source, of the exodus of the Jews from the Egypt of that period. The entry of the Israelites into Egypt and their going forth left not a ripple of record. *Tempora Mutantur*, times change, and, with them, the means of communication!

THE PROCLAMATION

The rescript of Cyrus is given in full in the first chapter of Ezra, and in abridgement in II Chronicles (36:22-3). The Book of Ezra opens thus:

Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he proclaimed throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he has charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord of Israel, (he is the God), which is in Jerusalem. And whosoever remaineth, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered (Ezra, 1:1-6).

CYRUS, THE MAN AND HIS MOTIVES

Let us pause and study the character of Cyrus and the promptings of his proclamation to the Jews of Babylonia. It was no hyperbole for him to be vainglorious: 'The Lord, the God of heaven hath given me all kingdoms of the earth'. In the space of eleven years, he rose from the satrapy of an exiguous region — Anshan in the territory of Elam — to be king of an empire stretching from the Indus River to the Mediterranean, from the Caucasus to the Indian Ocean. He instituted laws and traditions in that vast domain that stood the test of time for two hundred years. In expanse, his realm was larger than that of Alexander of Macedon.

But his singularity found its conspicuous expression in his attitude towards his subject peoples, among them a hundred and fifty thousand Jews in Babylonia. Here, we must be careful to observe that Cyrus did not favour regional autonomy. His tolerance, wide as it was, was articulated only in the sphere of

religion. He was in no wise moved by any particular relationship to Judaism or by any exceptional understanding of it. It was simply that he took no steps to convert any of his conquered folk to Persian culture and eschewed anything resembling the process of Hellenization which Alexander pursued. Nor did he suppress any diversity of religions, as did many before him and after him. His proclamation, as recorded in the Book of Ezra, concerns the house of God in Jerusalem, nothing more. There is no indication that he knew of the utter destruction of Jerusalem. It might well be that Jews of Babylonia kept that intelligence from him, for it might not redound to the honour and prestige of their faith.

The prophets of Israel ascribed a further distinction to Cyrus, that of a benevolent Gentile who recognized the quintessential purity of Judaism and its sublimity of vision, in contrast to other creeds. Verily, Cyrus speaks of the God of Israel as the God of heaven, that is to say, as a God who cannot be identified with stick or stone, with any image graven or molten. Still, he himself clung to his own god Marduk, to whom he pours out his soul in words preserved for posterity on a Babylonian cylinder. The licence granted to the Jews to build their house was not a departure from his national policy, nor did it attest any particular nexus. That love of the Bible with which Balfour and Lloyd George were animated had no part in the thinking of Cyrus.

AN OPPORTUNITY — NOT A GIFT

The significance of this historic opportunity is, however, underscored by the impetus toward self-realization that it imparted, rather than by the intentions of the king. The epistle of Cyrus descended like a thunderclap upon Babylonian Jewry, which was torn between the blandishments of assimilation and the instinct of national survival. The Jews who were banished to Babylonia after the destruction of the First Temple found themselves immersed in a highly developed and radiant culture. Stunned by the first shock of exile, they sat, yea, they wept when they remembered Zion. They still set Jerusalem above their chiefest joy. "How shall we sing the Lord's song in a foreign land?" But, as the days went by, they looked about them and beheld the splendour of Babylonia, its towers and palaces, and its bustling commerce. The inexorable laws of history were thrusting them towards absolute national disintegration. Even so, as many were steeped in the spirit of Cyrus — and since, luckily, the twelve volumes of Toynbee showing how cultures are born, flourish and die did not come their way! — the Jews, paradoxically on the foreign soil of Babylonia, evolved forms of faith and divine worship which saved them from extinction and vouchsafed their descendants a spell of renewed life. Prayers in the synagogue took the place of Temple sacrifice. Religion discarded its

external cultic forms and developed a system of symbols for pious thought. Prophecy became dominant as the priesthood withdrew. By detaching Judaism from a dependence upon the accidents of time and place, the Jews of Babylonia transformed it, made it mobile, and so minimized its vulnerability. There was, of course, still the danger that the faith of Israel might be sundered from its fount. But, here, the charter of Cyrus made it possible to link the spiritual renaissance with the land of its birth.

It is easy, therefore, to understand the exuberance of the prophets who, in lauding the event, stretched their esteem of the king to the point of adulation.

Thus saith the Lord to His anointed,
To Cyrus whose right hand I have holden,
To subdue nations before him;
And I will loose the loins of kings,
To open before him the two leaved gates;
And the gates shall not be shut;

Isaiah 45:1

That saith of Cyrus, He is my shepherd,
And shall perform all my pleasure:
Even saying to Jerusalem, Thou shalt be built;
And to the temple, Thy foundation shall be laid.

Isaiah 44:28

No other foreign potentate won such paeans from the prophets of Israel. One might, indeed, bring proof that the intention of the king of Persia did not merit such praises. For, in bitter effect, the homecoming exiles were met by thorny obstacles which his emissaries and officers placed in their path, so much so that, more than once, the building of the new Temple was brought to a standstill. But two of the hopes raised high by the prophets were truly fulfilled. It was Cyrus who undid the shackles of Judaism in an alien environment. As it is written, 'That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves' (Isaiah 49:9). It was he, too, that made possible the establishment of the Second Jewish Commonwealth.

When we come to gauge the consequences of those acts of his for all succeeding generations of Israel, it seems to me that the enthusiasm of the prophets was more justified than the somewhat uncharitable estimate of rabbinic Sages. Not that there are not commentators who record the magnanimity of Cyrus. Rashi, in tractate *Rosh Hashana*, concludes that Cyrus was a righteous king and therefore was properly called *worthy*. So also Ibn Ezra. On the other hand,

a Midrash says: The community of Israel said to the Master of the world, "Why were miracles wrought by the hands of Cyrus; would it not have been better had they been brought about by Daniel or another righteous man?" The version there presented Cyrus as ambivalent: those who left Babylonia he allowed to abide in Jerusalem, but the call went forth to let no others go.

So it is that the Sages held variant opinions about him: one interprets the verse, "The voice of the turtle is heard in our land" (Song of Songs, 2:12), as referring to the Messiah, son of David; another holds the verse to refer to Cyrus.

Cyrus was not the anointed of God, and his posture towards the Jews was not notably cordial. He was a great soldier and a great king who built an empire, the like of which, till his days, had never been known. There were many peoples in his kingdom to which he granted freedom of worship without trying to fashion them into one family. When he died, most of them put a seal of silence on his memory; they were no longer beholden to him. Two literary nations of the ancient world, the Jews and the Greeks, did cherish his memory and kept it alive. In Greek literature, his might and grandeur are recounted. In ours, his name is linked with a freedom and rebirth which in no small measure influenced the spiritual and cultural evolution not only of Israel but of all nations.

It is natural that remembrance of him should be evoked this year by his people, through the Shah of Iran, as symbol of the glory of former Persia, and in homage to it. There is good reason for representatives of nations to gather and recall epochs of greatness and productivity. I do not share the views of critics and detractors of celebrations of that kind. But, in essence, in antiquity and no less today, the outcome of Cyrus' historic action was registered only in Jerusalem, where his successor, Darius the Second, decreed to the Jews, saying, 'That they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king, and of his sons' (Ezra, 6:10).



ELIJAH IN YIDDISH LITERATURE

by SOL LIPTZIN

During the Passover festival the legendary figure of the prophet Elijah is as vividly alive in Jewish consciousness as is Santa Claus in Christian consciousness at Christmas time. However, unlike Santa Claus, Elijah does not have to steal into homes through the chimneys even when bringing gifts. For Elijah the front door is opened, the cup of wine is filled, and warm hospitality is extended, even if he enters as a beggar and brings no gifts.

The exploits of Elijah have been related from mouth to mouth down the centuries and his intervention in hours of adversity was envisioned in dreams of old and young. As the forerunner of Messiah, he stirred the imagination of aggadic sages, poets, storytellers, dramatists.

Already in Talmudic and medieval lore, the wrathful prophet of Ahab's reign, the implacable foe of Baal and the wicked Jezebel, was transformed into a compassionate helper and protector of the Jewish people amidst their distress. Cabalists and Hassidim saw in Elijah the revealer of the hidden knowledge of mysticism.

The Hebraic and Aramaic Elijah-legends were made available to English readers by Louis Ginzberg in his *Legends of the Jews*. The folktales of Elijah, transmitted orally by Eastern European, Yiddish-speaking, simple men and women were collected and studied by Shmuel Lehman, Shlome Bostansky, J.L. Cahen, S.M. Segal, B.S. Weinreich and Abraham Menes. Several fascinating tales in Old Yiddish printed sources have been described adequately. These include the Elijah stories in the *Maase Book* of 1602, translated into English by Moses Gaster and analyzed by Jacob Meitlis, and also an early eighteenth century Yiddish variant of the Joseph della Reina legend in which Elijah is a central figure and which Zalman Rubashov (Shazar) discussed with great acumen in *Edar ha-Yekar*, the Festschrift published in honor of S.A. Horodetzky (1947). However, the rich development of the Elijah theme in Yiddish literature of the nineteenth and twentieth centuries still awaits scholarly investigation.

Sol Liptzin, formerly Professor of Comparative Literature at the City University of New York, is presently Professor of Humanities at the American College in Jerusalem. He is the author of seventeen volumes on world literature, including *Germany's Stepchildren*, *The Jew in American Literature*, and most recently, *A History of Yiddish Literature* (1972).

ELIJAH AND THE YIDDISH CLASSICAL TRIUMVIRATE

The earliest of the Yiddish classical triumvirate, Mendele Mocher Sforim, reproduced in Yiddish verses the chants sung at the close of the Sabbath about Elijah the Seer, Elijah the Tishbite, Elijah the Giladite, Elijah the Herald of Messiah.

Sholom Aleichem composed a phantastic story of Elijah for Jewish children but intentionally left it incomplete so as to stimulate their creative imagination. His Elijah, an old man with a wrinkled face, a long beard, soft, kind eyes, and carrying a sack on his shoulders, offers to a child that failed to stay awake to the end of the Sedar evening a choice of being carried off in the sack or else of remaining asleep for ever and ever. Leaning on his staff, Elijah waits for the boy to make up his mind — or is there still another alternative as yet unexplored? The solution of the riddle posed by Sholom Aleichem is left to his young readers.

More frequently than Mendele or Sholom Aleichem was Peretz fascinated by the legendary figure of Elijah. In the beautiful, romantic novelette, *Mesiras Nefesh*, he introduced Elijah as the teacher of Torah to a poor, homeless orphan, who lived alone in the desert and nourished himself on herbs. The young man could not look at his teacher save from a distance, because the latter's eyes glistened in the dark like stars and his white beard was radiant like pure snow. Peretz also has Elijah pave the way for the redemption of the central character in the narrative, the repentant sinner Hananya.

In Peretz's tale, *The Magician*, Elijah is introduced as the savior of the believing couple Chaim-Yone and Rivke-Beele, conjuring up for them an unexpected Sedar-feast, when they are unable to provide it for themselves. They are deemed worthy of his extraordinary assistance because in adversity they still retained faith in the fundamental justice that must prevail in heaven and on earth, in the realm of God and in the destiny of man.

In a tale written for children, Peretz lets the kind-hearted, white-bearded wanderer Elijah come into a home to rest for a while. He puts down his bundle, which is filled with raisins, almonds and other sweets, and he talks about the rewards available to children who behave properly.

In Peretz's most popular Elijah-story, *Seven Years of Plenty*, he has Elijah offer the porter Tevye seven good years. These can be taken immediately, but thereafter Tevye would revert to his poor condition, or else these years can be allotted to him at the end of his life and then he would leave this world as a wealthy person. Tevye and his wife prefer to accept the proffered riches immediately, so that they can pay the tuition-fee for their children to learn Torah. When Elijah reappears seven years later and learns that the pious couple have

not used the wealth entrusted to them for any other purpose, he feels that they deserve to retain it until the end of their days.

ELIJAH IN YIDDISH DRAMA

In a one-act play by Peretz Hirshbein, Elijah is shown not only in the role of a bestower of bounties upon the worthy but also as one who takes back his benefactions, if the recipients prove unworthy. When Elijah comes as a Sabbath-guest to a poor villager and is received with great hospitality, then the wine-bottle he left his host after Havdala continues to pour out wine into glasses and casks, the cow of the villager continues to give milk unceasingly, and the sack which the guest seemingly forgot continues to dispense gold coins until all unfilled vessels in the household are filled to the brim. However, when greediness takes possession of the family and Elijah's gift of Havdala-wine is poured out from the casks in order to provide additional containers for gold pieces, then the sack ceases to be a magic purse and the heaped-up gold turns to dross. In pouring away God's wine, the family has poured away God's grace.

In H. Leivick's messianic dramas from his earliest *The Chains of Messiah*, written in 1908 during his imprisonment in Minsk for revolutionary agitation, to his better known *The Golem*, written under the impact of the Russian Revolution of 1917, and the *Comedy of Salvation*, a sequel to *The Golem*, composed between 1930 and 1932, the Yiddish dramatist assigns to Elijah an important role as the forerunner of Messiah. In the first play, when the angel Azriel rebels against God's command to chain the Messiah until the distant era of redemption and rather prefers to forfeit the bliss of all the seven heavens for the deeper experience of sharing in the woe of earth and of man, Elijah, who once ascended to heaven on a chariot of fire, joins him in descending again to earth. He too is prepared to wander on all roads through generations of pain, to work for the liberation of the Messiah from chains, and to comfort man with the assurance of glorious salvation, as soon as the human heart will be cleansed of evil.

In *The Golem*, Leivick, who could not reconcile himself to the cost in blood and cruelty brought about by the revolutionary Golem, has the true Messiah appear as a young beggar in the company of Elijah, an old beggar. Both roam about unheeded and, when finally recognized by the Maharal, are chased away by him. For, their age has not yet dawned, their love is still unwanted and undeserved, human hearts are not yet purged of evil, suffering has not yet reached sufficient magnitude to renovate the human spirit.

Leivick's *Comedy of Salvation* takes place in the remote future and concentrates on the final struggles between Gog, Magog, the blood-stained, power-hungry, unholy Messiah of the House of Joseph and the pure-hearted, love-

imbued, holy Messiah of the House of David. The latter feels the pain and terror of the tortured and the slain. He embodies the conscience of the world and, as the true redeemer, is, therefore, the last to be redeemed. His companion in his travails is the blind, old beggar Elijah, who guards him from ill and suffers with him during the dominance of Gog, Magog and Messiah ben Joseph.

ELIJAH OF THE YIDDISH POETS

The Elijah-figure in the poetic cycle of Abraham Liessin has much in common with that of Leivick, as might be expected from the kindred strivings of both poets in pre-revolutionary Russia and on American soil. Liessin's Elijah keeps on returning to earth every Passover during the twenty-eight centuries since his ascension to heaven. Each year he hopes for the promised redemption to nigh. He himself is the messenger of Geula but cannot hasten Messiah's arrival. He hears the living call from every house for the Redeemer and he sees the shades of the dead point to himself as their expected resurrector. But all he can do is to weep with the living and the dead and to plead with God to answer mankind's prayers for salvation.

For Aaron Glanz-Leyeles, as for other Yiddish poets, Elijah is the messenger of love who seeks to banish fear, to dispel care, and to convert each weekday to a holiday. Amidst the radiance of heaven, he yearns for his people and they in turn yearn for him, trust in his righting of all wrongs and in his revealing the mysteries still concealed from them. In a cycle of sixteen sonnets, the poet describes various situations encountered by the wandering prophet. Passing the hovels of three families, Elijah avoids the first in which loud anger is the reaction to poverty and the second from which vociferous complaints emanate, but enters the third which is shrouded in darkness, silence and sadness, to which he brings cheer. Coming to the wedding of a deaf-mute bride and a blind groom, he supplies food, wine, music, he entertains with happy, sweet melodies, he dances with the couple. Seeking to comfort the mother of a dying child, he tells her that it would be unwise to reawaken the child to the miseries of existence, but, when she replies: "You are holy, great, divine, but not a mother," he is silent for a moment and then grants her wish to bring back the child to the world of the living.

Elijah, as viewed through the eyes of children, is a favorite figure in Yiddish poetry. Benjamin Bialostotsky, in his songs for children, recalls his own childhood in Lithuania, when he envisaged Elijah wandering through the world as a beggar and succoring the needy. Ever thereafter the poet waited for Elijah and, whenever he encountered a poor man, he wondered whether this seemingly humble person might not be the longed-for savior.

In the lyric "Eliahu Hanavi" by Naftoli Gross, children look out in holiday joy from rooms radiating dazzling light and seated at tables bedecked with golden wine-cups. They hope that the kindhearted prophet will not forget to enter their home.

The Los Angeles poet H. Rosenblatt, in his poetic volume *Herodes* (1930), recreates the images, figures and episodes that remained in his memory from his earliest years in a Podolian village. Among these memories, Elijah looms prominently as a whitebearded figure, with eyes like stars and a face yellow like the tallow of Yom Kippur candles. Yet this Elijah could perform all the pranks and deeds that the poet, in his childhood, would have wanted to do but could not.

Kadia Molodowsky, in a poetic tale for children, tells of a poor man who encounters the disguised Elijah on the road and asks him if both may not wander on together. Elijah agrees on condition that his companion ask no questions, no matter what they may see or hear. During the first night, they are granted hospitality at the home of a poor widow. After they leave, Elijah prays that the only goat of the widow die. During the second night, they seek lodging at a rich man's home and are turned away. When the house burns down, Elijah prays that the wicked owner might never lack bread. In the presence of such apparent unfairness, Elijah's companion can no longer hold his tongue. Elijah then justifies his behavior. Heaven had decreed an early death for the widow and therefore he prayed that God might accept the death of the goat and let her live on to a prosperous old age. As for the wicked man, Elijah had prayed that he be provided with bread so as not to resort to robbery.

The delightful charm of Kadia Molodowsky's early tale gives way to cries of anguish in a poetic epistle addressed to Elijah in 1942, when her kinsmen in the ghettos were suffering under Nazi oppression. She asks the prophet of vengeance and mercy for news of what was happening behind the wicked walls in the land of her people's pain. A second grim poem of the same year depicts a Seder night in which the table has been set for twelve but all twelve Jews have perished. Only Elijah's cup shows a diminution of wine, while all other cups remain full. Will he now answer the annual call to pour out his wrath upon the oppressors? Will he at last bring comfort to the remnants of his people?

Mani Leib's ballad "The Stranger" resembles Kadia Molodowsky's folk-tale. Elijah, the ragged stranger, is refused entry at a rich man's palace on a cold, dark night, but is given shelter in a poor man's hovel beside the unlit stove. When he leaves before dawn, the stove warms, a lamp burns brightly, the table is laden with rich food, while in the cold palace servants scurry around in search of a missing lamp.

Mani-Leib also versifies four other tales about Elijah. In one story, Elijah strolls through the forest disguised as a peasant, in another he feeds the pigeons of the market place, in a third he hires himself out as a servant, with the money for his hire going to a poor Jew who has already pawned everything of value but not tallit and tfillin. In the fourth story, Elijah sits as an unrecognized beggar in a Beth Hamidrash, warming his cold feet at an old stove. Suddenly he hears the wind bring from afar the moaning of a woman in childbirth. He goes out into the snow and storm and awakens the woman's neighbors from their sleep. When they come to help her, he returns to join the Jews in the Beth Hamidrash who are still bent over their old, yellowed tractates.

Two ballads of Itzik Manger center about Elijah. In one, the prophet is presented as an old beggar whose fiddle dispels the fear of pogroms and lulls poor children to happy slumber. In another, Elijah redeems from the pawnshop the silken dress of the poet's mother, so that she can wear it at her daughter's wedding; as Reb Eliahu Hanavi, he then joins the wedding guests in dancing and merrymaking.

The aging Montreal poet J.I. Segal in late lyrics, Yehoash in the fable "Elijah and the Dogs," Alef Katz in his post-Holocaust verse playlet *Good Morning, Alef*, Chaim Grade in a cycle of twenty poems, and other Yiddish men-of-letters find ever new variations on the Elijah theme.

CONCLUSION

Yiddish writers have a more intimate relationship to Elijah than to any other prophet. They are able to project through him their own sorrows, their own demands for justice, their own longing for salvation. Time does not tarnish his radiant personality nor do his beggardly disguises and his humble behavior diminish him. He has become the symbol of patience and endurance far more than of fanatical heroism. He exemplifies for the individual Jew, and especially for the Jewish child to whom many Elijah poems, plays and narratives are directed, the ideal of moral man, good and kind, righting wrongs, comforting with helpful deeds, and ever holding out hope of better days to come, indeed of a Messianic age when evil and strife shall cease and universal love and peace shall embrace all things living.



(Joshua 10:1). In the process of time, however, this name came to symbolize the character of the city: the city of righteousness, the dwelling-place of righteousness, "righteousness lodged in her" (Isaiah 1:21).

"PHARAOH" IN JERUSALEM

In the 14th century B.C.E., the city is mentioned in the el-Amarna tablets, which include six letters from the ruler of Jerusalem to his master Pharaoh, King of Egypt. The ruler is called Abd-Hpa or Puti-Hapa. This ruler of Jerusalem was loyal to Pharaoh, at least so he swears in every manner possible, and because of this loyalty, he suffered at the hands of the "Habiru" (who were close to the Hebrew), the enemies of Egypt, whom he regards as invaders. The other Canaanite kings harassed him too, among them the Kings of Shechem and Gezer. He calls himself "the officer of the King" (of Egypt), and asks Pharaoh for military assistance against the common enemy.

Abd-Hpa reminds him: "Behold, my king has caused his name to dwell in Jerusalem forever." It may well be that this was a fixed term of Pharaoh's kingdom, and that Jerusalem was important to the Pharaohs who had preceded Akhnaton in the period of el-Amarna; yet the King of Egypt, apparently, was not sufficiently alarmed to rally to the city's protection. The historian cannot fail to read this letter of Abd-Hpa with irony, for he says that Pharaoh has caused his name to rest in Jerusalem "forever". We know, however, that Pharaoh's sovereignty over Jerusalem was of short duration, weak, and without great influence on the history or cultural development of the city. But this motif of the setting of monarchy in Jerusalem "forever" clung to the city from the period of Pharaoh until "the branch stemming from the trunk of Jesse". David, son of Jesse, was still consolidating his monarchy in Jerusalem when the prophet Nathan promised him everlasting kingship in Zion. "And thy house and thy kingdom shall be made sure for ever before thee; thy throne shall be established forever" (II Samuel 7:17).

JOSHUA'S BATTLE

On the eve of the Israelite conquest, Jerusalem again enjoyed the reputation of being the focal point of the country, as it had for hundreds of years prior to this, from the beginning of the second millenium. When Joshua came to subdue the country, Adonizedek, King of Jerusalem, headed the federation of the Amorite Kings against Israel (Josh. 10). Although Joshua vanquished the Amorite Kings, and smote the King of Jerusalem, there is no mention of the city being captured at that time.

The Book of Judges relates, that the tribe of Judah waged war against Jerusalem after the death of Joshua, smiting the inhabitants and setting fire to

the city (Judg. 18:8). This would lead us to infer that the city which was not conquered by Joshua was subsequently destroyed by the tribe of Judah. This, however, was only a raid and Jerusalem was again populated by a foreign population — the Jebusites.

A JEBUSITE CITY

Judges 1:21 tells us: "The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwelt with the children of Benjamin in Jerusalem to this day". The Jebusites actually dwelt on the border of Judah, hence we are told in Joshua 15:63: "And as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwelt with the children of Judah at Jerusalem unto this day".

The Jebusites ruled Jerusalem until the days of King David, namely, for more than 200 years after Canaan was conquered by the Israelites. It seems that Jerusalem had a mixed population. The origin of the Jebusites is unknown, but some say that they were a Hittite people. Be that as it may, the city was named for them (Judges 19:10; I Chronicles 11:4). In the time of David, when Jerusalem became part of the Kingdom of Israel, it regained its natural, geographical importance as the chief crossroads of the highways between the various parts of the mountains, between the mountains and the Shephelah, and between the Jordan Valley and the Judean Mountains.

JERUSALEM — SURROUNDED BY VALLEYS

Archaeological evidence is a great aid in understanding biblical Jerusalem. As far back as the Early Stone Age men lived in the vicinity of Jerusalem, as is evidenced by the many flint vessels unearthed in Emek Rephaim (the German Colony). The first permanent settlement of the city was, it seems, in the Early Bronze Age (3rd millenium B.C.E.). The settlement was on the eastern hill of what we now call the Old City, near the only spring in the area of Jerusalem, namely, the Gihon spring, which flows on the eastern slope of this hill. The main settlement in the third and second millenium B.C.E. was on the southern edge of the hill, which was surrounded by valleys on three sides: on the west, by the central valley, called *Tiropaen* in a later period; in the east by the Vale of Kidron, and in the south by the Vale of Ben Hinnom.

Although Jerusalem is described in Psalms 128:2 as a city surrounded by hills, they did not serve as natural fortifications because of their open entrances. The valleys between the mountains and the settlement stopped the enemy from attacking the city. The weakest point was in the north where there was no protective valley; and it was here that the main fortifications were erected over the ages.

CANAANITE JERUSALEM

Recent excavations in the Old City have unearthed a number of strata of biblical Jerusalem. As a result many conjectures which once had adherents were proved figments of the imagination, while new theories have been formulated. It seems that in the Middle Bronze Age, that is in the days of Abram the Hebrew and Melchizedek, King of Salem, Jerusalem was already well fortified. At that time the city was spread over the eastern hill towards the Kidron. Part of a strong wall, dating to about 1800 B.C.E. (the period of the patriarchs) has been unearthed there.

Little is known about Jebusite Jerusalem at the dawn of the first millenium B.C.E.; but one thing is clear: it was not a typical Canaanite settlement of those days, but a relatively large city, parts of which were beyond the eastern wall. Recent excavations have shown that in biblical times the city's wall did not encompass the western hill, erroneously called Mount Zion in our day, which included part of Jerusalem in the Second Temple period. Isolated settlements, that burst beyond the wall to the west, may have existed there, but the city itself stretched to the east.

THE GIHON SPRING

Jerusalem possessed water installations already in the era of the Jebusites, and these may have been installed even earlier. The Gihon spring was outside the city walls and to provide a safe approach to it, the residents of Jerusalem dug a tunnel of steps which led from the part of the city on the eastern hill, down to the Gihon spring on the slope. Such underground tunnels, belonging to the Late Bronze Age (the late Caananite period), were discovered too in Gibeon, Gezer, and Megiddo. The source of the spring itself was surrounded by a wall, which enclosed a pool, so constructed as to raise the water level and make it easier to draw water. The tunnel, which was not completed, was to supply water to the residents in times of siege.

When David conquered Jerusalem, the city was properly fortified. From the findings in the tombs outside Jerusalem, dating to the Middle and Late Bronze Age (the latter half of the second millenium B.C.E.), we learn that Jerusalem's suburbs extended to the west as early as the Canaanite period. Perhaps these suburbs were included in the concept "Land of Jerusalem," mentioned in one of the Tel-el-Amarna tablets.

THE JEBUSITES RETURN BATTLE

The biblical account of the conquest of Jerusalem by David is short and vague. The Jebusites put up a strong opposition to the Israelite forces. Thus we are told: "The King and his men went to Jerusalem against the Jebusites, the

inhabitants of the land who spoke unto David, saying: 'Except thou take away the blind and the lame, thou shalt not come in hither; thinking: 'David cannot come in hither' " (II Sam. 5:6).

It is difficult to fathom the precise intention of this verse. Was the Jebusite king mocking David, saying that even if he placed the lame and the blind on the wall David would not be able to prevail against them? Or, perhaps basing conjecture on Hittite sources, we might say, "the blind and the lame" was the name given ironically to divisions of his army to describe their special characteristics. They were select troops who took an oath of loyalty to their king swearing by the light of their eyes and their ability to march, as a sign of their faithfulness to him. Should this conjecture be true, David was faced by select troops, who cast dread on his soldiers. One thing was clear, David was faced by very strong opposition, being warned "thou shalt not come in hither," and "David cannot come in hither."

David bade his soldiers to smite the enemy with deeds of heroism: "And David said on that day: Whosoever smiteth the Jebusites, and getteth up to the gutter, and (taketh away) the lame and the blind, that are hated of David's soul" (II Sam. 5:8). In I Chronicles 11:6, we read a more detailed description: "And David said: Whosoever smiteth the Jebusites first, shall be chief and captain." And Joab, the son of Zeruiah, went up first and was made chief. If we combine these two sources, it becomes clear that David was faced with an unusual kind of war which demanded the heroic exploits of individuals. It seems logical but not certain that David's army, led by Joab, the son of Zeruiah, broke into Jerusalem by way of the tunnel, capturing the water-source, and, reaching the upper town, surprised the Jebusites, and conquered the fortress. This may well be the explanation of "and he reached the gutter," that is, the water gutter.

"And David took the stronghold of Zion; the same is the city of David" (II Sam. 5:7).

To be continued



TWENTY FIRST NATIONAL BIBLE STUDY CONFERENCE

The twenty first national Bible study conference of the Israel Society for Biblical Research will be held in Jerusalem from April 8-11. The books to be studied this year are Psalms and Ruth. About forty Biblical scholars will participate. Since its inception, the Society has completed the intensive study of the Tenakh and is presently in its second cycle.

SOURCES ON THE HISTORY OF TORAH READING

by HAIM M. I. GEVARYAHU

This is the second in a series of notes on the development of Torah and Haftarah reading in the synagogue. The sources, in the original Hebrew text and in translation, are interpreted and form a lesson in Talmudic literature.

The Gemara goes on to explain the reason why the reading of the Torah was designated for Saturday afternoon, namely, for the sake of the shopkeepers who would have no time on Mondays and Thursdays to hear the reading of the Law.

About Ezra's new ruling on the Monday-Thursday reading, the Talmud raises the question: But was this ordained by Ezra? Was this not ordained even before him? For it was taught: "And they went three days in the wilderness and found no water" (Ex. 15:22), upon which those who interpret verses metaphorically (דורשי רשומות) said: Water means nothing but Torah, as it says, "O, everyone that thirsteth come ye for water" (Is. 55:1). It thus means that, as they went three days without Torah, they suddenly were exhausted, whereupon prophets arose and enacted the following: that they should publicly read the Law on the Sabbath, make a break on Sunday, read again on Monday, make a break again on Tuesday and Wednesday, read again on Thursday, and make a break on Friday. Thus, they would not allow three days to go by without Torah. If so, Ezra's action was superfluous.

In reply, the Gemara points out that Ezra expanded the original ruling. Until then, one man would read three verses or three men would each read three verses, corresponding to the categories of Kohanim, Levites and Israelites.

הוא תיקן תלתא גברי ועשרה פסוקי כנגד עשרה בטלנים
Ezra ordained that three men should be called up to read, and that ten verses should be read, corresponding to ten *Batlanim*.

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

Tractate Baba Kama 82a

עשרה תקנות תיקן עזרא, שקורין
במנחה -- בשבת, וקורין בשני
ובחמישי.

Ten enactments were ordained by Ezra: That the law be read publicly in the Minhah service on Sabbath; That the law be read publicly on Mondays and Thursdays.

We pointed out in the previous notes that he who reads in the Torah may not read less than three verses. With three men coming up for aliyot on Saturday afternoon and on Monday and Thursday mornings, this would make a total of nine verses. But the Gemara brings the statement of Rabbi Shimi that a minimum of ten verses are to be read, and proceeds to inquire, what do these ten represent. Various answers are given, the symbolic number referring to:

a) The ten batlanim in the synagogue: In order to maintain the minyan securely, the community saw to it that ten men of leisure (batlanim) were designated to be present at all times at the synagogue service. (Today, batlanut connotes idleness or unemployment, and contains a good measure of derogation. In this Talmud context, the batlanim were people who were exempted from all obligations so that they could nobly serve the religious needs of the community.)

b) The ten commandments at Mount Sinai.

c) The ten praises in the book of Psalms: Ten psalms begin with the word הללויה. They are 106, 111, 112, 113, 135, 146, 147, 148, 149, and 150.

d) Ten utterances of God in creating the world: The words "And God said" are found nine times in the first chapter of Genesis. This is raised as a question by the Gemara, and the answer is given that the first verse in Genesis implies an utterance, as evident in the verse in Psalms: "By the word of the Lord the heavens were made, and all the host of them by the breath of his mouth" (Ps. 33:6).

Tractate Megillah 21b

הני עשרה כנגד מי א"ר יהושע
בן לוי כנגד עשרה בטלנים
שבבית הכנסת.

What do these ten represent? Rabbi Joshua ben Levi said: The ten men of leisure (*Batlanim* in the Synagogue).

ר' יוסף אומר כנגד עשרת
הדברות שנאמרו למשה מסיני.

Rabbi Joseph said: The ten commandments which were given to Moses on Sinai.

רבי לוי אמר כנגד עשרה הילולין
שאמר דוד בספר תהלים.

Rabbi Levi said: The ten praises uttered by David in the book of Psalms.

רבי יוחנן אמר כנגד עשרה
מאמרות שבהן נברא העולם.

Rabbi Johanan said: The ten utterances with which the world was created.

TRIENNIAL BIBLE READING CALENDAR
1973

תשל"ג שנה ראשונה למחזור

JUNE

סיון

SU	10	Isaiah 59	י	ישעיהו ג
MO	11	Isaiah 60	יא	ישעיהו ס
TU	12	Isaiah 61	יב	ישעיהו סא
WE	13	Isaiah 62	יג	ישעיהו סב
TH	14	Isaiah 63	יד	ישעיהו סג
FR	15	Isaiah 64	טו	ישעיהו סד
SA	16		טז	בהעלותך הפט' זכריה ב יד
		Numbers 8-9		לעיון: במדבר ח-ט

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות
When thou lightest the lamps, the seven lamps shall give
light towards the body of the candlestick (Nu. 8:2)

JUNE

סיון

SU	17	Isaiah 65	יז	ישעיהו סה
MO	18	Isaiah 66	יח	ישעיהו סו
TU	19	Jeremiah 1	יט	ירמיה א
WE	20	Jeremiah 2	כ	ירמיה ב
TH	21	Jeremiah 3	כא	ירמיה ג
FR	22	Jeremiah 4	כב	ירמיה ד
SA	23		כג	שלח לך הפט' יהושע ב, א
		Numbers 13		לעיון: במדבר יג

וראיתם ויש לבכם ועצמותיכם כדשא תפרחנה
And when you see this, your heart shall rejoice, and your
bones shall flourish like grass. (Is. 66:14)

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NOTES ON THE VERSE OF THE WEEK
TRIENNIAL TANAKH STUDY CALENDAR OF THE WORLD
JEWISH BIBLE SOCIETY

by BEN ZION LURIA

THEME: THE MENORAH

Week of June 10, 1973

בהעלתך את הנרות אל מול פני המנורה יאירו שבעת הנרות

Verse: When thou lightest the lamps, the seven lamps shall give light towards the body of the candlestick (Nu. 8:2).

The Menorah is the symbol of the renewed State of Israel as well as the symbol that accompanied the people of Israel through the generations, from its early wanderings in the desert to the present day.

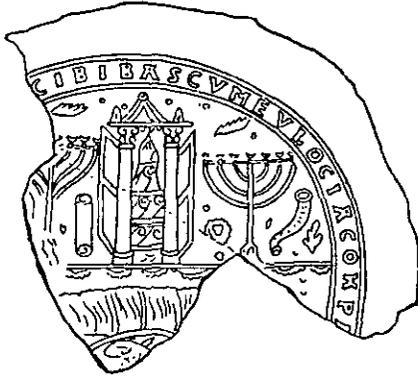
The Jewish quarter in the Old City of Jerusalem is being redeveloped, care being taken to preserve the character of the Old City and to safeguard the antiquities concealed in its soil. Before beginning to construct a house or pave a road, the site is inspected by the archaeologist, Professor Nachman Avigad, and often interesting and surprising items are uncovered. Recently, when a house from the Second Temple period was uncovered, a seven branched Menorah was found painted on the inside plaster, a symbolic reminder of the Menorah in the Tent of Meeting constructed by Moses in the wilderness of Sinai.



Rehabilitation of the Jewish Quarter of the Old City of Jerusalem has been going on since the Six Day War. The design of a Menorah was discovered engraved in the plaster of a house dating from the period of the Second Temple.

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

In the Pentateuch, the Menorah is described as follows: "And thou shalt make a candlestick of pure gold, of beaten work shall the candlestick be made, even its base and its shaft; its cups, its knobs and its flowers, shall be of one piece with it" (Exodus 25:31).



The base of golden cup found in the Roman Jewish catacombs, now in the Berlin Museum. It depicts religious ceremonial objects including the menorah.

The Menorah became, in the course of generations, the holiest and most widespread symbol among the symbols of Judaism. It is found on a coin from the days of King Agrippas, on doors of houses, as decorations on ancient synagogues, clay lamps, gilded cups, entrances to family sepulchers, tombstones, etc.

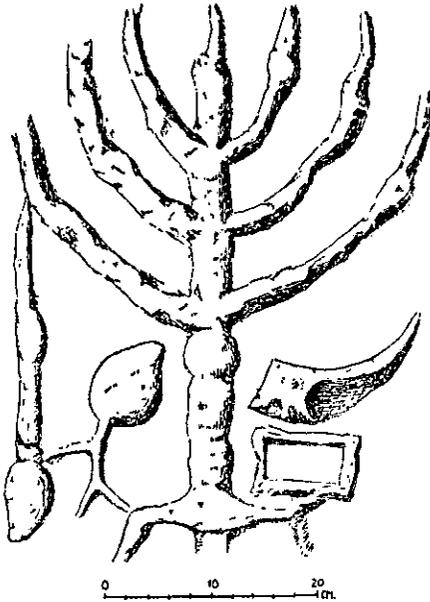
The symbolic holiness of the Menorah was reinforced in the prophet Zachariah's vision:

I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and the

seven lamps thereon; . . . moreover the word of the Lord came unto me, saying . . . even these seven, which are the eyes of the Lord, that run to and fro through the whole earth.

Zech 4:2, 10

Different views and traditions were formed about the Menorah. Philo of Alexandria considered the seven branched Menorah as an allegorical allusion to the seven planets. Josephus, the historian of the period of the destruction of the Temple,



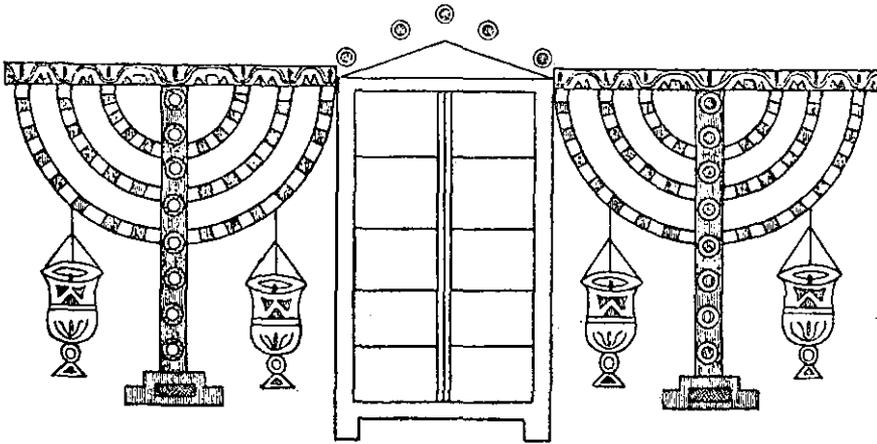
Relief found on the wall of the ancient synagogue in Pekiin in Upper Galilee. The village of Pekiin has the distinction of being the only settlement inhabited by Jews uninterruptedly for the past 2,000 years.

says that the branches of the Menorah numbered seven, in honor of the seven days of the Jewish week.

According to the Talmudic view, the Menorah is the symbol of divine wisdom: "R. Isaac said: "He who wants to be wise will face southward; and to be rich — northward, since the Shulhan (the table on which the Shewbread was placed) stood in the north (of the Sanctuary) and the Menorah in the south.

The symbol of the Menorah

wandered with the Jews to all of their farflung exiles. In different places its form was expressed differently. At times it had additional companions: the Lulab, Ethrog and incense pan, reminders of the service in the Temple, and sometimes the Holy Ark, within which rolled Torah scrolls were visible. In all its forms, a light continues to emanate from the Menorah, a light reflecting the antiquity and fervor of the Eternal of Israel.



The ark (Aron Kodesh) is part of a mosaic found in the ancient synagogue in Naaran, near Jericho. An interesting bit of history is attached to its discovery and its more recent rediscovery. In 1918, near the end of the First World War, the Turkish army attacked the British platoon bivouacing near Jericho. A bombshell fell on a hill nearby, uncovering the mosaic on the floor of a synagogue built about 1,500 years ago, during the Byzantine period. Part of the mosaic was removed by Father Vincent, director of the Dominican School of Archeology, and displayed in the museum of the Ecole Biblique in the eastern side of Jerusalem. The place and its significance were virtually forgotten over the nineteen years of Jordanian occupation, but when Jerusalem was reunited after the Six Day War, the scholars rediscovered the location and its mosaic. One can now see the remaining part of the mosaic, the synagogue and the lovely surroundings, kept under the supervision of the Israel Department of Antiquities.

NOTES ON THE VERSE OF THE WEEK

THEME: THE NEW KOTEL DISCOVERY

Week of June 17, 1973

וראיחם ושש לבכם ועצמותיכם כדשא תפרחנה

Verse: And when you see this, your heart shall rejoice, and your bones shall flourish like grass (Isaiah 66:14).



Inscription on one of the stones of the Kotel, 4th century C.E. You can detect its location by standing about half way up the ramp leading from the Kotel Square to the Mosque area. Locate Robinson's Arch and cast your glance down ward until you find, near the floor level, that part of the Wall encased by a glass covering.

Note the beveled border on the four sides of the stone, the most characteristic feature of stonework of 2000 years ago in Judea. Have you ever tried to find evidence of these ancient stones in structures still standing today? Here are some places where they can be seen:

- a. The Kotel.
- b. The Old City wall in many places, especially on the eastern side of the southeast corner.
- c. The מערת המכסלה, the Double Cave in Hebron, as you ascend the steps from the street.

OUR VERSE AND ARCHEOLOGY

One of the most exciting archeological digs presently in operation is the one near the Western Wall, carried on under the direction of the renowned archeologist and former president of the Hebrew University, Professor Benjamin Mazar. Our verse was surprisingly found inscribed on one of the stones of the wall (see photograph).

The inscription was uncovered much below our present ground level. It was discovered as the archeologists were digging under "Robinson's Arch" and reached the street of the Byzantine period. (Robinson's Arch can easily be seen from the western approach to the Kotel, near the entrance booth to the square. If you cannot find the protrusion in the wall, ask any Israeli and he will point it out to you. The story and explanation of the arch are most inter-

וראתם ויש לכם ועצמותם כדשא
ועצמותם כדשא

וראתם ויש לכם ועצמותם כדשא

And when you see this, your heart will rejoice and "their bone" shall (flourish) like young grass.

esting, but it would take us too far afield to go into this phase in our present context — perhaps some other time.)

According to the scholars, the verse was chiseled into the stone during the reign of the Roman Emperor Julian (called Julian the Apostate in our general history books) who aroused great jubilation among the Jews when, in the year 362, he permitted them to build anew the Bet Hamikdash, destroyed by the Romans three centuries earlier. No wonder that the Jews of that period called upon this comforting verse in Isaiah in that one brief moment of hope and joy, and carved it into the only and most sacred remnant of the Temple, the Western Wall.

"As one whom his mother comforteth,

So will I comfort you;

And you shall be comforted in Jerusalem.

And when you see this, your heart shall rejoice,

And your bones shall flourish like grass.

Isaiah 66:12-14

The verse is the silent testimony of over a millenium and a half of continued exile but also of unquenchable hope for redemption, only now realized.

FROM OUR SOURCES

THE PROPHETS BEGIN WITH ADMONITION AND END WITH COMFORT

ספרי לדברים:

וזאת הברכה אשר ברך משה: לפי שאמר משה לישראל דברים קשים תחילה "ובחורב הקצפתם את ה' ממרים הייתם" (דברים ט: ז, ח) חזר ואמר להם דברי נוחמים "וזאת הברכה אשר ברך משה" (דברים לג: א), וממנו למדו כל הנביאים שהיו אומרים לישראל דברים קשים תחילה ואמרו להם דברי נוחמים . . .

ספרי על ספר דברים פיסקא שמ"ב

מהדורת פינקלשטיין - האראויטץ עמוד 391

THE SIFRE ON THE BLESSINGS OF MOSES

On the opening verse of the last Sidra of the Pentateuch, "And this is the blessing, wherewith Moses blessed the children of Israel before his death" (Deut. 33:1), the earliest rabbinic midrash, the Sifré, indicates how Moses set the pattern for the later prophets in ministering to his people. Why did Moses bless his people in his last address to them? Because he lashed at them with cataclysmic predictions in the early part of his discourse:

Remember, forget thou not, how thou didst make the Lord thy God wroth in the wilderness; from the day that thou didst go forth out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye made the Lord wroth, and the Lord was angered with you to have destroyed you.

Deuteronomy 9:7-8

And just as Moses concluded with benedictions, so did the prophets end with words of cheer and comfort after their messages of denunciation. The Sifré follows this with a number of passages from the prophetic writings to show the contrast:

HOSEA

ADMONITION

Give them, O Lord, whatsoever thou wilt give;
Give them a miscarrying womb and dry breasts.
All their wickdness is in Gilgal,
For there I hated them;
Because of their wickdness of their doings

I will drive them out My house;
I will love them no more,
All their princes are rebellious.

Hosea 9:14-15

COMFORT

I will heal their backsliding
I will love them freely;
For Mine anger is turned away from him
I will be as the dew unto Israel;
He shall blossom as the lily,
And cast forth his roots as Lebanon.
His branches shall spread,
And his fragrance as Lebanon.

Hosea 14:5-7

AMOS

ADMONITION

Hear this word, ye kine of Bashan,
That are in the mountains of Samaria,
That oppress the poor, that crush the needy,
That say to their lords, "Bring that we may feast."
The Lord God hath sworn by His holiness:
Lo, surely the days shall come upon you,
That ye shall be taken away with hooks,
And your residue with fish-hooks.

Amos 4:1-2

COMFORT

Behold, and I will turn the captivity of my people Israel,
And they shall build the waste cities and inhabit them;
And they shall plant vineyards, and drink the wine thereof;
And I will plant them upon their land,
And they shall no more be plucked up
Out of their land which I have given them,
Saith the Lord thy God.

Amos 9:14-15

MICAH

ADMONITION

Hear, I pray you, ye heads of Jacob,
And rulers of the house of Israel:
Is it not for you to know justice?

Who hate the good, and love the evil;
Who rob their skin from off them,
And their flesh from off their bones.
Then shall they cry unto the Lord,
But He will not answer them;
Yea, He will hide His face from them at that time,
According as they have wrought evil in their doings.

Micah 3:1-2, 4

COMFORT

Who is a God like unto Thee, that pardoneth the iniquity,
And passeth by the transgression of the remnant of His heritage?
He retaineth not His anger forever,
Because He delighteth in mercy.
He will again have compassion upon us.
And Thou wilt cast all their sins into the depth of the sea.
Thou wilt show faithfulness to Jacob, mercy to Abraham,
As Thou hast sworn unto our fathers from the days of old.

Micah 7:18-20

JEREMIAH

ADMONITION

Then will I cause to cease from the cities of Judah and from the
streets of Jerusalem the voice of mirth and the voice of gladness, the
voice of the bridegroom and the voice of the bride — for the land
shall be desolate.

Jeremiah 7:34

COMFORT

Then shall the virgin rejoice in the dance,
And the young men and the old together;
For I will turn their mourning into joy,
And I will comfort them, and make them rejoice in their sorrow.

Jeremiah 31:13

הוי משאומרים להם דברי ניהומים אין אומרים להם דברי תוכחות

The Sifré determines that once the prophet reaches his comforting *finalé*, he no longer returns to rebuke his people. (Note that all Haftarot end in words of comfort.)

For the antiquity of this passage in Sifré, see Louis Finkelstein's *New Light from the Prophets*, pp. 14-18.

THE YOUTH CORNER

OUR BIBLE QUIZ

From April through June those following the Triennial Bible Calendar will be studying the Book of Isaiah. The following questions are taken from a recent World Youth Bible Contest. Only those referring to the Book of Isaiah were culled. That should make it a little easier for non-experts. If you can score more than 12 correct answers you're probably an Isaiah Scholar.

Check your answers on page 37.

1. Who will "not judge by what his eyes see?"
2. In what instance did figs serve as medicine?
3. What is the source of the expression, "four corners of the earth?"
4. About whom is it stated that "the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding?"
5. Which king was promised treasures of darkness?
6. The prophet loved Jerusalem. In the latter part of the Book of Isaiah the city is referred to with great reverence. Give two terms for the city.
7. Who will wear garments of righteousness (צדק) and faithfulness (אמונה)?
8. According to Isaiah, where will the nations flow?
9. Who will act as shepherd to beasts?
10. The Israelites left Egypt hurriedly. From which country did the prophet predict a slow exodus?
11. Who is drunk but not from drink?
12. The prophet describes Zion-Redeemed as being covered with.
13. Who covered themselves with sacks (to symbolize mourning)?
14. Whom does the prophet refer to in the same verses as both a cloud and doves?
15. Who received a double measure from God?
16. Which two persons from the Torah does the prophet cite as a sign of Zion's deliverance?
17. A king will generously labor without charge or reward. Who is he and what will he do?
18. It is predicted that foreigners will do Israel a great service. What work will they perform?

THE FAMILY CORNER

Have you ever engaged in Bible discussion at your home? The Shabbat table is ideal for this purpose, Once again, we present a series of questions, this time on the sidrot in the Book of Numbers, to stimulate Bible discussion. We suggest an informal atmosphere and the gearing of the language of the questions and comments to the background and maturity of the members of your family. Use the J.P.S. volume entitled "The Torah" for reading, and the Hertz Pentateuch for interpretations. (Turn to page 33 for the answers.)

INTRODUCTION

Bemidbar is the fourth book of the Pentateuch. The greater portion of the book is narrative, dealing with the trials of the Israelites during their forty year sojourn in the wilderness. The book interprets the events in light of divine history and providence as well as retribution in cases of backsliding. In addition, several laws and religious regulations are outlined in the book.

BEMIDBAR

June 2, 1973

The Torah (New JPS Edition) pp. 241–250

Hertz Edition, pp. 568–580

1. How does the book get its Hebrew and its English name?
2. Which tribe, stemming from the sons of Jacob, was not included in the census?
3. What differentiated the tribe of Levi from the others?
4. Why were the Levites chosen to serve in the Sanctuary?
5. What remains today of that distinction with regard to the Kohen and the Levite?

NASO

June 9, 1973

The Torah (J.P.S.), pp. 250–260

Hertz Edition, pp. 586–601

1. The ברכת כהנים is found in ch. 6:24–26. When do you generally hear this blessing offered ceremonially?
2. "The Lord bless thee and keep thee". What benedictions are meant in this part of the blessing?
3. "The Lord make His face to shine upon thee". What is implied in this benediction?
4. "The Lord lift up His countenance upon thee, and give thee peace". What does this blessing contain?
5. What meaning can you derive from the phrase in verse 27: "And I will bless them"?

BEHA 'ALOTKHA

June 16, 1973

The Torah (J.P.S.), pp. 260-269

Hertz Edition, pp. 605-619

1. How would the Israelites know when to march and when to encamp?
2. When the Israelites set out on their journey with the Ark, Moses would exclaim: קומה ה', ויפצו ארבייך ויגסו משנאיך מפניך
When do we recite this verse in our service?
3. And when the Israelites encamped, he exclaimed: שובה רכבות אלפי ישראל
When do we recite this verse?
4. Do you notice two inverted letters ("nun"), before ch. 10:35 and after ch. 10:36? What do they mean?
5. Compare the murmurings of the Israelites in ch. 11 with those we read about in Exodus chs. 15, 16 and 17.

SHELAH

June 23, 1973

The Torah (J.P.S.), pp. 269-277

Hertz Edition pp. 423-634

1. What is the present name of Canaan? (13:2)
2. In 13:17, Moses told the spies to go up into the South. What is that section of Israel called today?
3. The city the spies came to also made history in the Six Day War in 1967. What city is that? What new all-Jewish town is now being developed nearby?
4. Where in our prayer book do we find the Parsha of Tzitzit? (15:37-41)
5. What are the main ideas found in this passage?

QORAH

June 30, 1973

The Torah (J.P.S.), pp. 277-283

Hertz Edition: pp. 639-648

1. In this Sidra, we read the story of rebellion of a group of Israelites against their leader Moses. Qorah brought together 250 influential men and belligerently challenged the leadership of Moses. What prompted Qorah to do this?
2. Moses, Aaron and Qorah were members of the same tribe. Which tribe was it?
3. What leadership and honors were given to Aaron which his cousin Qorah resented?
4. Where did Qorah find accomplices for his revolt?
5. Qorah's mutiny was rooted in hate. What type of arguments are so rooted?

HUQQAT

July 7, 1973

The Torah (J.P.S.), pp. 283–289

Hertz Edition: pp. 652–664

1. How long were the Israelites in the desert after the exodus from Egypt?
2. What are some of the events that took place at the end of their sojourn in the desert?
3. Of the entire generation of the desert, only two people were privileged to enter the Promised Land. They were Joshua and Caleb, about whom we read in the Sidra of *Shelah* (Numbers 14:38). Why didn't Moses enter the Promised Land?
4. Of the two brothers and sister, we read about the death of Aaron (20:22–29) and of Miriam (20:1–2) in this Sidra. In what Sidra do we read about the death of Moses?
5. According to Jewish legend, the Israelites had water to drink during thirty-eight years of their sojourn in the desert because a spring accompanied them all this time in merit of Miriam. How did this legend originate?

BALAQ

July 14, 1973

The Torah (J.P.S.), pp. 289–297

Hertz Edition: pp. 669–682

1. Balaq, king of Moab, was afraid of the Israelites because of their conquests, and so he invited Balaam, a famous soothsayer, to curse them. Balaam hesitated. Why, do you think, was Balaam in doubt whether to go?
2. Did Balaam inwardly really want to accept Balaq's invitation to curse the Israelites? How do we know?
3. How did Balaq win him over?
4. But if God held him back, how could he decide to go?
5. Balaam hastened to go. But before he arrived at his destination, he had some trouble with his donkey. What is the story about Balaam's donkey?

PINEHAS

July 21, 1973

The Torah (J.P.S.), pp. 297–307

Hertz Edition: pp. 686–698

1. In this Sidra all of the major holidays are mentioned. How many can you remember?
2. What are the four major festivals?
3. To which of the four festivals mentioned above does the holiday of Simchat Torah belong?
4. What are the two High Holydays mentioned in this chapter?
5. Are they called by these names?

1. How do we know from the Bible that a person must keep his promises?
2. What is a vow?
3. Is a child held liable for promises he cannot keep?
4. At a certain age in the girl's life, the father has the right to veto the pledges or vows taken by the daughter, provided he does so on the day of the vow. At what age does this law apply?
5. This is the last Sidra of the Book of Bemidbar. Can you repeat the Sidrot of this book?



ANSWERS TO THE BOOK OF BEMIDBAR

BEMIDBAR

1. The Hebrew name is taken from one of the first words at the beginning of the book. "Bemidbar" is the fourth word in the opening verse. The English name comes from the Septuagint (Greek translation of the Bible by the seventy scribes) which bases the names of the books on the basic content contained therein. Thus, our book is called Numbers since the first important item is the taking of the census.
2. The tribe of Levi.
3.
 - a) They were to have their own specific census (see ch. 3).
 - b) They did not receive a portion of the land of Canaan in the time of Joshua.
 - c) Instead, they were assigned certain cities.
 - d) They were dedicated to the service of the Sanctuary.
4. In early antiquity, the priestly privileges and functions belonged to the "behor" or first born. When the Israelites fashioned the Golden Calf, the first-born participated in that idolatrous worship. The tribe of Levi, on the other hand, stood fast in their faith during that crisis and were given the distinction of becoming the Kohanim and Levites serving the Sanctuary.
5.
 - a) Today, the Kohen and Levite are afforded the special privilege of being called to the Torah for an aliyah before the Israelite.
 - b) The first born (bechor) of a family of a Kohen or a Levite is exempt from a "Pidyon Haben", the ceremony of the redemption of the first born, observed a month after birth.

ANSWERS

NASO

1.
 - a) In Israel, you can hear it each morning in the synagogue as the blessing of the Kohanim near the conclusion of the review of the *Shemone Esre*.
 - b) In American Orthodox synagogues, as the blessing of the Kohanim at the end of the *Musaf Shemone Esre* on festivals occurring on weekdays.
 - c) In American Conservative and Reform congregations, it is the blessing bestowed upon children and adults by the rabbi on occasions such as Bar or Bat Mitzvah, weddings, birthday celebrations or at the conclusion of the service.
2. Blessings of life, health and prosperity; protection against evil, sickness and calamity.
3. Outpouring of God's love which leads to personal happiness; the blessing of knowledge and Torah; finding favor (יין) in the eyes of your fellowman.
4. Special divine favor, loving care and kindness. The culmination of the blessing is peace, which is the highest blessing of all.
5. See Hertz's comment on this verse.

BEHA 'ALOTKHA

1. See ch. 9:15–23. When the Tabernacle was set up, a cloud covered it, and at night the cloud appeared lit up. Whenever the cloud lifted from the Tent, the Israelites took this as a sign to move, and where the cloud settled, there they would make camp. On a sign from the Lord, the Israelites broke camp, and on a sign from the Lord, they made camp. remained encamped as long as the cloud stayed over the Tabernacle. (9:18)
2. As we open the Ark to take the scroll for the Torah reading.
3. As we return the Sefer Torah to the Ark after the Torah reading.
4. They are indication marks to set aside these two verses from what precedes and follows. Some sages considered this small passage a distinct section or "book" of the Torah.
5. In Exodus we find the Israelites complaining about the lack of water, then of hunger, and then again of thirst. In our Sidra, we see the Israelites craving gluttonously for meat, disgusted with the manna which they had as their daily fare.

ANSWERS

SHELAH

1. Israel.
2. The Negev.
3. Hebron (13:22); Kiryat Arba.
4. The third paragraph of the Shema, both in the Shachrit and in the Maariv service.
5. The fringes (tzitzit) are to remind us of:
 - a) Mitzvot of God
 - b) Defense against temptation
 - c) Holiness or the hallowing of life
 - d) Exodus from Egypt

QORAH

1. It was due to jealousy. Qorah was the cousin of Moses, and he thought that he deserved the mantle of leadership that was bestowed upon Aaron, the brother of Moses.
2. The tribe of Levi.
3. Aaron was chosen to be the Kohen Gadol, the High Priest.
4. See the Hertz comment on verse 1.
5. When controversies are rooted in personal motives, they are ruinous but if they revolve around principles and values, they can be beneficial. Here is how *Pirke Avot, The Ethics of the Fathers*, puts it:

Every controversy that is in the name of Heaven shall in the end lead to a permanent result; but every controversy that is not in the name of Heaven shall not lead to a permanent result. Which controversy was that which was in the name of Heaven? Such was the controversy of Hillel and Shammai. And that which was not in the name of Heaven? Such was the controversy of Qorah and all his company (*Pirke Avot* 5:20).

They and their schools differed on many points that were keenly debated between them. Since their aim was nothing else than the correct exposition of the Torah, the Talmud related that a heavenly voice (Bat-Qol) proclaimed, "They both speak the words of the living God".

ANSWERS

HUQQAT

1. Forty years. Our Sidra relates some episodes that took place near the end of the desert wanderings.
2. a) The death of Miriam.
b) The death of Aaron.
c) The conquest of the Amorite kingdoms of Sihon and Og on the eastern side of the Jordan River.
3. See verses 20:7:11 and Hertz's comments on these verses.
4. In the last Sidra of the Chumash, in the Sidra Vezot Habrakha (Deuteronomy 34:5-9).
5. The Sidra tells of the death and burial of Miriam in Kadesh (20:1), and the next verse states that the community was without water (20:2), from which the Rabbis conclude that, as long as Miriam lived, the Well accompanied the children of Israel.

BALAQ

1. When Balaq's messengers came for Balaam, God told him not to go and curse the Israelites since they were blessed (22:12).
2. As we read the text, we can see that he was really eager to go, but God held him back (22:8-20).
3. Balaq sent messengers, notables of the people, who promised to reward him with great honors if he would come and curse the Israelites (22:15-17).
4. In his second dream, he was told that he may go, but he would be able to say only what God would put into his mouth.
5. Read the verses from 22:35. (Can we interpret this story as a dream sequence which aroused Balaam's conscience?)

PINEHAS

1. Pesah — 28:16-17 Yom Kippur — 29:7
Shavuot — 28:26 Succot — 29:12
Rosh Hashana — 29:1 Shemini Atzeret — 29:35
2. Pesach, Shavuot, Succot and Shemini Atzeret.
3. To Shemini Atzeret. (In Israel Shemini Atzeret and Simchat Torah are observed on the same day. Everywhere else they are observed as two days.)
4. Rosh Hashana and Yom Kippur.
5. Rosh Hashana is called Yom Teruah, or a day of sounding the Shofar (29:1). Yom Kippur is noted as a fast day (29:7).

ANSWERS

MATTOT-MAS'E

1. "If a man makes a vow to the Lord or takes an oath imposing an obligation on himself, he shall not break his pledge: he must carry out all that has crossed his lips". (30:3)
 2. A positive vow is a promise to do something in the service of God or man, such as a pledge to charity. A negative vow is a self-imposed obligation to stay away from doing or enjoying something that is perfectly permissible.
 3. No, for it is written, "If a *man* makes a vow" (30:30). A child becomes a "man" only at age thirteen. However, a child should be trained to be careful to promise only what he knows he can keep.
 4. From age twelve to twelve-and-a-half. This half year is considered by the Rabbis of the Talmud as the time when a girl reaches her adolescence.
 5. Try it — and then check on yourself by leafing the pages in the Pentateuch.
-

ANSWERS TO QUIZ ON ISAIAH

1. The redeemer (11:3).
2. Isaiah recommended applying them to King Hezekiah's boil (38:21).
3. "He will assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth" (11:12).
4. About "the shoot from the trunk of Jesse", probably King Hezekiah 11:1-2).
5. Cyrus of Persia (45:3).
6. The Holy City (52:1), the City of God (60:14).
7. The shoot from the trunk of Jesse (see answer No. 4.)
8. To the mountain of the House of the Lord (2:2).
9. The little boy of chapter 11, verse 6.
10. Babylonia (52:12).
11. Jerusalem (51:21).
12. Camels (60:6).
13. King Hezekiah and the senior priests (37:1-2).
14. The Israelites (60:8).
15. Jerusalem — for all her sins (40:2).
16. Abraham and Sarah (51:2).
17. Cyrus will build Jerusalem and set the exiles free (45:13).
18. Building the Walls of Jerusalem (60:10).

ABOUT BOOKS

BEN-GURION LOOKS AT THE BIBLE

Translated by JONATHAN KOLATCH

Jonathan David Publishers, 1972, pp. 317

This book is the English translation of Reflections on the Bible published in Hebrew by Am Oved in 1969, and reviewed in September 1972. The suggestion then made — that this collection of essays and addresses be made available in English — has now been realised.

The essays and addresses take on a special importance because they are the work of the first Prime Minister and founder of the State of Israel. They cover the first twenty years of the existence of the State of Israel, and many of them were delivered at what has been called the Prime Minister's Bible Study Circle.

The publisher's blurb on the jacket highlights the biblical problems and dilemmas to which Mr. Ben-Gurion addresses himself and suggests that his theories, although often quite unorthodox, are "stimulating and exciting, and will be of tremendous interest to all students of the Bible." We, on the contrary, would stress that the abiding interest of this book is the way in which it shows how the Bible has influenced Ben-Gurion himself. In a personal note (p.316) he tells us how in his youth he studied the Bible and read the poems of Y.L. Gordon and, as a result, was unequivocally on Gordon's side and against Jeremiah. In Gordon's great poem "Zedekiah in Prison" Ben-Gurion says that Gordon's portrayal of these two great historical personalities was far from historic truth and more like an argument between a maskil (modern educated person) of Gordon's generation and a zealous rabbi, lacking all practical understanding (p.307). It was only after he immigrated to Israel in 1906 that he read the Bible in an altogether different light. He learnt that words alone, if not accompanied by deeds, have no value. He then realized that justice was on the side of the "Prophets of Rebuke".

We would therefore for the moment leave his theories about the origins of the Jewish people and concentrate more on what he learnt from the Bible which fitted him to become at times the ruthless man of action, and one of the creators of the State of Israel. It is timely to be reminded that:

"Jewish military history is as old as the Jewish people" (p.37);

"Joshua's army was basically a citizens' army" (p.38);

"It is our duty to teach tens and hundreds of thousands of returnees from the Exile to fight and work so that a nation may arise that will know how to rebuild the ruins of its country and to defend it from its foes" (p.42);

"The Jews only obtained independence through the wars which the army of Judah the Maccabee and his brothers waged. In our generation, too, independence was only obtained thanks to the power and might of the Israeli army" (p.285). One wishes that he had added the two words, "under God", because, essentially, in spite of what is commonly held in some Orthodox circles. Ben-Gurion is a believer. "I believe in the historical existence of Moses, and the great and decisive role he played in the molding of the spiritual image of our people, just as I believe in the fact of the exodus from Egypt" (p.105).

Some of the most stimulating sections are those which deal with the Negev:

"This dream of a populated, settled, flourishing Negev, of a big international port city of hundreds of thousands of inhabitants will, in the not too distant future, become a living and blessed reality" (p.172);

"It is clear why the first patriarchs of the nation went southwards: This was the least settled and least populated part of the country — as in our days (p.174);

"In the Bible the distorted expression "to go down to the Negev" isn't used. In the Bible they "went up" to the Negev . . . As then, the Negev today is the largest and most desolate expanse in Israel" (p.175);

"The prophets were never willing to think of a Negev in neglect" (p.176);

"The Arabs have succeeded in turning quite a few flourishing and populated lands into deserts. Desolation in Arab lands doesn't interfere with their independence or existence. But the little State of Israel will not be able to tolerate a desert in its midst for long — a desert which occupies more than half its area" (pp.179-180).

And it is not out of place to recall, as Ben-Gurion does, the shameful fact that "from 1939, beginning with the publication of the White Paper of Chamberlain's government, the Jews were prohibited from setting foot in the Negev and in most of the south" (p.180).

Ben-Gurion is rightly concerned with the messianic vision of redemption, which he has gained from the Bible. He calls the pioneering spirit "a great human miracle", but reduces it to human terms. "It is no more than man's deep faith in his power and capability, and in his burning spiritual need to alter the course of nature and the course of his own life for the sake of a vision of redemption" (p.183). Everything which exists in Israel is, he declares, the result of dreams which materialized through vision, science and pioneering ability. Not nature — which has not changed for millions of years — but the human spirit, which is boundless, has changed the face of the earth.

Joseph Halpern

FIRST INTERNATIONAL JEWISH BIBLE SOCIETY CONFERENCE IN JERUSALEM

A new first will be established by the World Jewish Bible Society when delegates from various continents will gather in Jerusalem to give reports on the activities of their Bible study groups and to discuss ways of enlarging the scope of the Society in disseminating Bible knowledge and appreciation. The first session will be held on May 9 at the new residence (Mishkan Hanasi) of the President of the State of Israel, Zalman Shazar, who will open the



Dr. Haim Gevaryahu, Director of the World Jewish Bible Society, addressing the Presidents' Bible Study Circle at the Mishkan Hanasi. President Zalman Shazar, hosting the group, accepts the greetings of the speaker.

conference as president of the World Jewish Bible Society. Greetings will be given by David Ben Gurion, president of the Israel Society for Biblical Research, the central Israel branch of the Society, and by Dr. Haim Gevaryahu, Director of the World Jewish Bible Society.

Among the special features of the conference will be a guided tour to the Biblical sites of Tekoa, the birthplace of the prophet Amos, and Anatah, the birthplace of Jeremiah. On Saturday, the participants will meet at the Bet Hasofer in the Old City to hear lectures on the significance of Jerusalem in the prophetic books. On Saturday night the delegates will attend the session of the President's Bible Study Group which has been meeting tri-weekly for the past nineteen years, the first nine at the Jerusalem home of the then Prime Minister, Mr. Ben Gurion, and during the past ten years at the Mishkan Hanasi of President Shazar. This will mark the 201st session of the study group.

Prior to the study session, President Shazar will be honored by the Israel Society for Biblical Research, joined by Dropsie University of Philadelphia and the Department of Education and Culture in the Diaspora of the World Zionist Organization. A special Festschrift in his honor, *זר לגבורות*, will be presented to him officially. Over fifty scholarly contributions make up the content of this publication. In addition there are personal accounts by David ben Gurion and by Professor Solomon Zeitlin of Dropsie University.

About 100 participants are expected to attend the conference with delegations from New York, Chicago, Los Angeles, Paris, London, Antwerp, Zurich, Buenos Aires and other cities where there are active chapters of the Society.

One of the outcomes of the conference will be the foundation of a worldwide governing board which will be charged with the task of charting new directions for the Society.

Though many Biblical scholars will participate in the conference, it should be borne in mind that this is a layman's society, having as its primary aim to bring the largest number of Jews possible closer to the Bible, the focal source of our tradition.

Members and friends of the Society are invited to attend. Reservations must be made in advance by writing to the Conference Committee, World Jewish Bible Society, 9 Brenner Street, Jerusalem.

THE BIBLE EXHIBIT

by GUR-ARIEH SADEH

Are you planning to tour Israel in the near future? Don't miss the opportunity to visit the Bible Exhibit in the Bet Dizengoff Museum at 16 Rothschild Boulevard, Tel Aviv. On this 25th Anniversary of the establishment of the State of Israel, the location of the exhibit takes on an added meaning, since the Proclamation of Independence was pronounced there on May 14, 1948.

A new, excitingly different, venture in Bible displays has been launched in Israel. Initiated by the Tel Aviv chapter of the Israel Society for Biblical Research, the Bible exhibit has as its major aims:

- a) To exhibit the multitude of artistic productions on biblical themes in print, painting, sculpture or design created since the establishment of the State of Israel.
- b) To draw the interest of the general public, especially the youth, to the national treasure of creativity relating to the Book of Books.

The exhibit was opened in 1971 in Tel Aviv, and has already drawn hundreds of thousands of visitors of all ages, most of them students. The enthusiastic reception accorded the exhibit and the support of specialists, educators, institutions and public figures, have convinced the organizers of the need to carry on with the enterprise. They plan to improve and introduce successive displays in places outside Tel Aviv, including kibbutzim and border towns. Indeed, during this past year the exhibition was shown successfully in Tel Aviv, Bat Yam, Haifa, Ramat-Gan, Rehovoth, Nathanya and Hadera. It has already been booked for other places in Israel such as Safed in the north, Arad and Dimona in the south and Jerusalem, the capital of Israel.

CONTENTS OF THE EXHIBIT

There is no claim that the display represents all of the pertinent material, but the considerable efforts to concentrate everything printed in Israel on the Bible since the establishment of the State of Israel have borne fruit. The 1400 books on the Tanakh are displayed on special scroll-like shelves in separate topical sections. Included are various editions of the Midrash, Biblical history, geography, archeology, ethnography, Bible concordances and dictionaries. A rich variety of media is displayed in the

exhibits of maps, manuscripts, stories and plays, anthologies, scrolls, quizzes, music, paintings, stamps, Braille and even games and records.

In order to lend an international flavor and variety, a number of rare foreign publications and translations of the Bible are on display. Among the languages represented are Esperanto, Chinese, Eskimo, Ibo, Maori, Japanese, Coptic and a new translation into Russian (published in 1965). The smallest Hebrew Bible in the world and a copy of the London Polyglottic (multi-lingual) Bible are among the recent unusual additions.

Visitors to the Exhibit may view some new remarkable exhibits, including an exact reproduction of the Temple from the period of King Herod by Yitzhak Steiglitz, the Bible in the miniatures of the artist Avraham Haba, and color pictures of the Mishnah (Tabernacle) and its tools by Moshe Levi. The Exhibit contains dozens of works by some of the best artists in Israel in the fields of painting, sculpture, graphics and ceramics, including two masterpieces from the estate of the late Mane Katz.

A special section is devoted to depicting the work of the Israel Society for Biblical Research, the Israel Branch of the World Jewish Bible Society. This organization conducts Bible quizzes, Bible study groups and many other activities in Israel and abroad, including the publication of this quarterly. Within the framework of the Exhibit which remains about a month in each town, special public events take place: lectures, teach-ins, plays on biblical themes and a Bible quiz with prizes for the youth.

EXPANSION AND LOCATION OF THE EXHIBIT

As a result of the enthusiastic response which the Exhibit has aroused in the Israeli community plans are being drawn up for wider expansion. Bet Dizengoff, the residence of the first mayor of Tel Aviv and now a national shrine, has been loaned by the Government of Israel and the Municipality of Tel Aviv for as long as needed, until it finds its permanent home in the future Bet Hatenakh in Jerusalem, as it is hoped.



WJBS NEWS

NEW HEBREW PEOPLE'S BIBLE

A new and attractive Hebrew edition of the Latter Prophets has just been published by Am Oved, in cooperation with the World Jewish Bible Society. This is the third volume, the first two being the editions of the Pentateuch and of the Former Prophets. These are turning out to be the most popular Tenakh editions in Israel.

The *People's Bible* is edited by Dr. Moshe A. Anat, in collaboration with Dr. Haim Gevaryahu in the section of annotations and commentary. The special feature of these volumes is the combination of traditional and modern interpretations, couched in a style which leads to simplification and explication of difficult passages. In addition, the volumes are attractively constructed in their sentence structure and punctuation.

TENTH INTERNATIONAL JEWISH YOUTH BIBLE CONTEST

Yom Haatzmaut has become the traditional day for the gathering of Jewish youth from all corners of the earth to compete in their knowledge of Tenakh in the presence of the leaders of Israel, an overfilled auditorium and countless spectators of television. The Tenth Youth Contest will be held on ה' אייר (May 7), after the military parade scheduled that morning. The deep Biblical roots and the influence of the Tenakh are evident in the fact that this important national holiday culminates in this cultural spectacular, to be compared, in an American analogy, only to the World Series.

About twenty countries will be represented by their respective participants who emerged as winners in their national contests. David Ben Gurion, president of the Israel Society for Biblical Research, will open the proceedings, as he has done regularly over the past decade. Dr. Joseph Burg, Minister of Interior, will be the chairman of the Judges' Panel. Either Prime Minister Golda Meir or Deputy Vice Minister and Education Minister Yigal Allon will present the prizes to the winners.

NEW CHAPTERS IN THE USA

Groups interested in Bible study met with Dr. Haim Gevaryahu, Director of the World Jewish Bible Society, in various cities in the United States. New WJBS chapters were established in Baltimore, Cincinnati and Indianapolis. Among the special projects planned is a course outline on "Marriage and Family Life According to the Bible and Judaism", undertaken by the Indianapolis group. They will be assisted in materials by the Jerusalem WJBS office.

REGIONAL YOUTH BIBLE CONTESTS IN ISRAEL

Four preliminary regional Bible contests for youth were held simultaneously on February 20 in preparation for the national contest, from which the three Israeli contestants in the International Yom Ha-atzmaut Bible Contest will be chosen. The four locations for these public regional events were selected on the basis of the following special circumstances:

- Benyamina — Northern Region — 50th anniversary of its establishment
- Even Yehuda — Central Region — 40th anniversary of its establishment
- Kibbutz Givat Brenner — Southern Region — the largest kibbutz in Israel
- Kiryat Gat — Jerusalem Region — a town given official status as a city.

EMEK HAYARDEN REGION

The Emek Hayarden chapter of the Israel Society for Biblical Research held a regional conference recently on the theme Natural Landscape of Eretz Yisrael and the Tenakh. On the basis of the enthusiastic response, the region is now planning to hold annual conferences on the exploration of Nature Study and Bible. They will be dedicated to the memory of Yaakov Palmoni, the late director of Bet Gordon in Degania.

NEW FRENCH TRANSLATION PLANNED

A committee of editors has been formed by Grand Rabbin Yizchak Schili, Director of the Ecole Rabbinique, Paris, to prepare a new French translation of the Tenakh. A memorandum of the aims of the committee was published in the first number of our Dor le-Dor. Rabbi Schili is one of the founders of the French Section of the World Jewish Bible Society.

SECOND CONFERENCE OF NATIONAL WORLD JEWISH BIBLE SOCIETY AMERICAN SECTION, IN PLANNING STAGE

Leaders of the American Section of the World Jewish Bible Society are presently planning the second national conference for American Jewry, similar to the one held in Chicago several years ago, when David Ben Gurion presented the keynote address. Planners of the conference include Harry Ruskin, national chairman of the World Jewish Bible Society Foundation of America, Dr. Azriel Eisenberg, head of the New York chapter, Dr. Abraham Gannes, Director of the American Department of Education and Culture of the World Zionist Organization, and Dr. Haim Gevanyahu, Director of the World Jewish Bible Society. The Conference is being planned for next autumn or winter and will be held in an eastern state.

HARTFORD CHAPTER PLANS BIBLICAL TOUR

The Hartford chapter, one of the most active in the Society, is organizing a special Bible Tour in Israel. They will study the appropriate chapters in some of the places where Biblical events took place and where the prophets delivered their moral messages. They will visit Shiloh, the birthplace of Samuel; Tekoah, the birthplace of Amos; Anatot, the birthplace of Jeremiah; Mukhraka on Mount Carmel where Elijah confronted the 400 false prophets; the Pool of Shiloah near Jerusalem where Isaiah delivered some of his major prophecies; and others. The study tour is being arranged in cooperation with the World Jewish Bible Society.

THE TENAKH AND DUTCH CULTURE

A committee has been formed in Amsterdam and The Hague to plan a permanent exhibit of the influences of the Tenakh on the culture of the people of the Netherlands. The exhibit will be housed in Jerusalem, and will become part of the Bet Hatenaikh eventually.

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1972-3 TRIENNIAL TANAKH STUDY CYCLE, FIRST YEAR

APRIL/MAY	ניסן/אייר
SU 29 Isaiah 25	כז ישעיהו כה
MO 30 Isaiah 26	יח ישעיהו כו
TU 1 Isaiah 27	כט ישעיהו כז
WE 2 Isaiah 28	ל ראש חודש ישעיהו כח
TH 3 Isaiah 29	א ראש חודש ישעיהו כט
FR 4 Isaiah 30	ב ישעיהו ל
SA 5	ג קדושים הפט' עמוס ט, ז
Leviticus 19	לעיון: ויקרא יט

לא תשנא את אחיך בלבבך הוכח תוכיח את עמיתך ולא תשא עליו תשא
 Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbor, and not suffer sin on his account. (Lev. 19:17)

MAY	אייר
SU 6 Isaiah 31	ד ישעיהו לא
MO 7 Isaiah 32	ה יום העצמאות ישעיהו לב
TU 8 Isaiah 33	ו ישעיהו לג
WE 9 Isaiah 34	ז ישעיהו לד
TH 10 Isaiah 35	ח ישעיהו לה
FR 11 Isaiah 36	ט ישעיהו לו
SA 12	י אמור הפט' יחזקאל מד, טו
Leviticus 21-22	לעיון: ויקרא כא-כב

ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם
 Neither shall you profane my holy name; but I will be hallowed among the children of Yisra'el: I am the Lord who make you holy. (Lev. 22:32)

תשל"ג שנה ראשונה למחזור

APRIL	ניסן
SU 15 Isaiah 20	יג ישעיהו כ
MO 16 Isaiah 21	יד ישעיהו כא
TU 17 PESAH Exodus 12	טו פסח שמות יב
WE 18 PESAH	טז הוה'ים יום טוב שני בחו"ל
	II Kings 23
TH 19 Song of Songs 1	יז הוה'ים שיר השירים א
FR 20 Song of Songs 2	יח הוה'ים שיר השירים ב
SA 21	יט שבת הוה'ים שמות לג, יב הפט' יחזקאל לו

Song of Songs 3
 לעיון: שיר השירים ג
 קול דודי הנה זה בא מדגל על ההרים מקצץ על הגבעות
 The voice of my beloved! behold, he comes leaping upon the mountains, skipping upon the hills.
 (Song of Songs 2:8)

APRIL	ניסן
SU 22 Song of Songs 4	כ הוה'ים שיר השירים ד
MO 23 PESAH Ex. 14	כא שביעי של פסח שמות יד
TU 24 PESAH	כב אחרון של פסח בחו"ל
	Isalah 11
WE 25 Isaiah 22	כג ישעיהו כב
TH 26 Isaiah 23	כד ישעיהו כג
FR 27 Isaiah 24	כה ישעיהו כד
SA 28	כו אחרי מות הפט' יחזקאל כב א
Leviticus 16-17	לעיון: ויקרא טז-יז

כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו
 For on that day will he forgive you, to cleanse you, that you may be clean from all your sins before the Lord.
 (Lev. 16:30)

1972-3 TRIENNIAL TANAKH STUDY CYCLE, FIRST YEAR

APRIL	אדר ב'/ניסן
SU 1 Isaiah 8	כח ישעיהו ח
MO 2 Isaiah 9	כט ישעיהו ט
TU 3 Isaiah 10	א ראש חודש ישעיהו י
WE 4 Isaiah 11	ב ישעיהו יא
TH 5 Isaiah 12	ג ישעיהו יב
FR 6 Isaiah 13	ד ישעיהו יג
SA 7	ה תזריע הפט' מלכים ב' ד, מב
Leviticus 12	לעיון: ויקרא יב

ענו ענה ותופר דברו ולא יקום כי עמנו אל
 Take counsel together, and it shall not stand; for God is with us.
 speak word, and it shall not stand; for God is with us.
 (Is. 8:10)

APRIL	ניסן
SU 8 Isaiah 14	ו ישעיהו יד
MO 9 Isaiah 15	ז ישעיהו טו
TU 10 Isaiah 16	ח ישעיהו טז
WE 11 Isaiah 17	ט ישעיהו יז
TH 12 Isaiah 18	י ישעיהו יח
FR 13 Isaiah 19	יא ישעיהו יט
SA 14	יב מצורע שבת הגדול הפט' מלאכי ג, ד
Leviticus 14	לעיון: ויקרא יד

ביום ההוא יהיה ישראל שלישיה למצרים ולאשור ברכה בקרב חמרו
 In that day shall Yisra'el be the third with Mitzrayim and with Ashur, a blessing in the midst of the land.
 (Is. 19:24)

תשל"ג שנה ראשונה למחזור

1972-3 TRIENNIAL TANAKH STUDY CYCLE, FIRST YEAR

תשל"ג שנה ראשונה למחזור

JUNE	סיון	
SU 10	Isaiah 59	י ישעיהו נט
MO 11	Isaiah 60	יא ישעיה ס
TU 12	Isaiah 61	יב ישעיהו סא
WE 13	Isaiah 62	יג ישעיהו סב
TH 14	Isaiah 63	יד ישעיהו סג
FR 15	Isaiah 64	טו ישעיהו סד
SA 16	Numbers 8-9	טז בהעלותך הפט' זכריה ב יד לעיון: במדבר ח-ט

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות
When thou lightest the lamps, the seven lamps shall give
light towards the body of the candlestick (Nu. 8:2)

JUNE	סיון	
SU 17	Isaiah 65	יז ישעיהו סה
MO 18	Isaiah 66	יח ישעיהו סו
TU 19	Jeremiah 1	יט ירמיה א
WE 20	Jeremiah 2	כ ירמיה ב
TH 21	Jeremiah 3	כא ירמיה ג
FR 22	Jeremiah 4	כב ירמיה ד
SA 23	Numbers 13	כג שלח לך הפט' יהושע ב, א לעיון: במדבר יג

וראיכם ויש לבכם ועצמותיכם ברוש תפרחנה
And when you see this, your heart shall rejoice, and your
bones shall flourish like grass. (Is. 66:14)

MAY/JUNE	אייר/סיון	
SU 27	Isaiah 49	כה ישעיהו מט
MO 28	Isaiah 50	כו ישעיהו נ
TU 29	Isaiah 51	כז ישעיהו נא
WE 30	Isaiah 52	כח יום שחרור ירושלים ישעיהו נב
TH 31	Isaiah 53	כט ישעיהו נג
FR 1	Isaiah 54	א ראש חודש ישעיהו נד
SA 2	Numbers 1-2	ב במדבר הפט' יהושע ב, א לעיון: במדבר א-ב

כה אמר ה' בעת רצון עניתיך וזמון ישועה עזרתיך ואמרך
ואתנך לברית עם להקים ארץ להנחיל נחלות שוממות
Thus saith the Lord, in an acceptable time have I answered
thee, and in a day of salvation have I helped thee
and I will preserve thee and give thee for a covenant of the
people, to restore the land, and to assign desolate inheri-
tances to their owners. (Is. 49:8)

JUNE	סיון	
SU 3	Isaiah 55	ג ישעיהו נה
MO 4	Isaiah 56	ד ישעיהו נו
TU 5	Isaiah 57	ה ישעיהו נז
WE 6	Ruth 1	ו שבועות רות א
TH 7	Ruth 2	ז יום טוב שני בחו"ל רות ב
FR 8	Isaiah 58	ח ישעיהו נח
SA 9	Numbers 4:21 - 5:31	ט נשא הפט' שופטים יג, ב לעיון: במדבר ד, כא - ה, לא

נאום ה' אלמים מקבץ נדחי ישראל עוד אקבץ עלינו לנקבצו
The Lord God who gathers the outcasts of Yisra'el says,
Yet will I gather others to him beside those of him that
are already gathered. (Is. 56:3)

MAY	אייר	
SU 13	Isaiah 37	יא ישעיהו לו
MO 14	Isaiah 38	יב ישעיהו לח
TU 15	Isaiah 39	יג ישעיהו לט
WE 16	Isaiah 40	יד ישעיהו מ
TH 17	Isaiah 41	טו ישעיהו מא
FR 18	Isaiah 42	טז ישעיהו מב
SA 19	Leviticus 25:1-28	יז חור הפט' ירמיה לב, ו לעיון: ויקרא כה, א-כז

ויקראתם דורו בארץ לכל יושביה
And proclaim liberty throughout the land to all its inha-
bitants. (Lev. 25:10)

MAY	אייר	
SU 20	Isaiah 43	יח לייג בקומרי ישעיהו מג
MO 21	Isaiah 44	יט ישעיהו מד
TU 22	Isaiah 45	כ ישעיהו מה
WE 23	Isaiah 46	כא ישעיהו מו
TH 24	Isaiah 47	כב ישעיהו מז
FR 25	Isaiah 48	כג ישעיהו מח
SA 26	Leviticus 26:3-28	כד בחוקתי הפט' ירמיה טז, יט לעיון: ויקרא כו, ג-מו

כי אצוק מים על צמא ונזלים על יבשת אצוק רוחי על
ורחן וברכתי על צאצאיו
For I will pour water upon the thirsty land, and floods
upon the dry ground: I will pour my spirit upon thy seed
and my blessing upon thy offspring. (Is. 44:3)

דור לדור

DOR le-DOR

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