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SOME FEATURES OF MODERN JEWISH
BIBLE RESEARCH

BENYAMIN UFFENHEIMER

THE LACHISH LETTERS

BEN ZION LURIA

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ITTAMAR GREENWALD

BIBLE QUIZ ON JEREMIAH AND EZEKIEL

THE FAMILY CORNER — DEUTERONOMY

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SOME FEATURES OF MODERN JEWISH BIBLE RESEARCH

by BENYAMIN UFFENHEIMER

Biblical exegesis, which is the interpretation of the text of the Bible, was a focal pursuit of Jewish scholarship through the ages. During the 19th century Biblical scholarship among Jews was neglected, while Christians developed a keen interest and knowledge of the Bible. More recently, especially in the natural Hebrew milieu of the new Yishuv in Eretz Yisrael, interest in Bible study by Jews was renewed and Biblical research forged ahead in impressive achievement. We bring here an account of this modern Jewish Bible research. The article, written by Professor Uffenheimer, will be presented in two parts. The present article takes up the development of Biblical study in the previous century. The second installment will deal with the contributions to Bible research by such eminent scholars as N.H. Tur-Sinai, Benno Jacob, Umberto Cassuto, Yehezkel Kaufmann, M.Z. Segal and Martin Buber. We are indebted to the editors of Immanuel, the bulletin of religious thought and research in Israel, for permission to reprint this article.

SOME EARLY ORIGINS

Modern Jewish Bible research, which has developed particularly during the first decades of the present century, has its polemic point of departure in the achievements of western "Old Testament" studies, initiated by Baruch Spinoza and reaching its peak in the work of Wellhausen and his school. But Judaism was reluctant to acknowledge it because of the impact of Christian theological tendencies inherent in it.

The study and interpretation of the Bible, however, has always been one of the major interests of Judaism. It grew organically as a component of Jewish culture, bearing testimony to the vital bond between Jewish thought, culture and the Bible. Its beginnings are part and parcel of Midrashic and Talmudic

Dr. Uffenheimer, of the younger generation of Bible scholars, is Professor of Bible at Tel Aviv University. He is the author of חזון זכריה and is preparing a book dealing with a study on prophecy. He is one of the founders of the Israel Society for Biblical Research, and appears often as a lecturer at President Shazar's Bible Study Group. He is also a frequent contributor to Beth Mikra, the Hebrew quarterly of the Society.

literature, of the Apocrypha and the writings of Qumran. Later, the philological approach to the Bible developed in the course of the long and acrimonious Rabbinic-Karaite controversy, when both parties endeavoured to prove the authenticity of their positions by inferring them from the Bible text. Ever since, Bible exegesis in the proper sense has been deeply influenced by the dominating trends of Jewish culture.

So the Bible commentary of Rashi (1040–1105), who was above all others the ingenious Talmud commentator, is rooted in the world of the Talmud and Midrash. The work of Abraham Ibn Ezra, who lived in Spain (1093–1167), was deeply influenced by contemporary Hebrew and Arabic philology, by contemporary trends in philosophy and Kabbalah and by the natural sciences of his day. He makes a point of inserting occasionally some critical-historical remarks, though he conceals it behind somewhat cryptic esoteric allusions. Nachmanides, commentary on the Pentateuch (1195–1270), to give yet another example, combines a profound and sensitive literary understanding with the author's personal philosophical and Kabbalistic outlook.

The breakthrough of a purely philological approach to the text came with the comparatively concise commentaries of the "French school," which flourished in Rashi's wake in the 12th century. The achievements of all these commentators, whose personalities also made a profound impact in other fields of Jewish studies — philosophy and Kabbalah (Nachmanides), Hebrew philology and poetry (Abraham Ibn Ezra) — were always inspired by the need of aligning Jewish thought with the spiritual problems of their times.

Similarly, we cannot fully appreciate the Biblical work of Moses Mendelssohn (1729–1786) and his school, unless we realise that it expresses, in one sense, a phase of the emancipation; in other words, that it has its origins in the problematics of Jewish existence.

Unlike all these works, Jewish Bible research at the end of the 19th and the beginning of the 20th century appears to be primarily a reaction — polemic, or blindly admiring — to modern Old Testament studies. The original impulse which led to the development of this modern field of study came from outside rather than from within Jewish life and its problems. The first traditional scholar to set foot on this new road was the Paduan, Samuel David Luzatto (1800–1860). His chief contribution to biblical studies is his commentary on the Pentateuch and Isaiah and the translation of these books into Italian. He is, as far as I know, the first modern Hebrew Bible commentator of stature to enter into extensive dialogue with Christian scholars of his time. It needs no saying that the tenor of these discussions is apologetic and that they keep strictly to the old traditional view of the Bible and its origins as expressed in the Talmud and

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the Midrash. His only departure from tradition is the very moderate textual criticism which he permits himself in respect of the prophetic books; with the texts of the Pentateuch he does not tamper, for he keeps faith with the traditional tenet that the Torah is the literal result of Divine revelation.

“DIE WISSENSCHAFT DES JUDENTUMS”

One of the most curious facts in the history of modern Jewish thinking in this respect is the reluctance of the initiators of the critical study of Judaism (*die Wissenschaft des Judentums*), particularly those who lived in the German-speaking part of the world, to relate to contemporary Bible research. Men like Zunz, Geiger, Zecharia Frankel, Steinschneider — to mention only a few of the most important names — witnessed the flourishing of German Old Testament research in their lifetimes, but they rarely took up a position on its views. The only one to concern himself with biblical problems was Graetz, with his commentaries on the Psalms, the Song of Songs and Ecclesiastes; but these studies were only marginal to his main interest, and he tacitly disregarded the chief problems raised by Old Testament scholars of his time. The first two volumes of his great *History of the Jews from Ancient Times until the Present Day* were the last to appear; they saw light only after a visit to the land of Israel, which gave him his first opportunity of familiarising himself with the biblical landscape. These two volumes, which deal with the history of Israel from its beginnings until the Maccabean Revolt, do not even touch on the problem of Pentateuch criticism, which was of such central importance for Protestant Bible research — an evasion which of course did not eliminate the problem.

How can one explain this attitude to Bible problems on the part of the very men who laid the foundations of the critical-historical conception of Judaism? To answer this question, we must bear in mind that the apologetic interests which prevailed at the birth of these studies created an unfavourable climate for free Bible research. Ultimately, the cause for which these men lived and worked was the emancipation of German Jewry. Their efforts were therefore aimed at correcting the false image of Judaism and freeing it from the distortions caused by deeply ingrained traditional prejudices. In this respect they indeed achieved outstanding work, even if their apologetic zeal sometimes overshot the mark — for they were only too often concerned with explaining away its seamy side. Here too, Graetz is a typical representative of the trend. To mention only one instance, his disquisitions on the origins of Christianity with their strong sentimental colouring are entirely a reflection of his national-religious convictions, while when he treats of other chapters of Jewish history he is guided by his boundless admiration of and veneration for the great

rationalists of Jewish thought and by his vivid hatred of all irrational currents. Like contemporary scholars of Judaism, he rejected the irrational trends in Judaism as offshoots of primitive vulgar superstition — a distorted view of history which persisted until our times and was rectified only by the monumental work of Gershom Scholem. But the most fatal obstacle to the development of Bible studies was the “confessionalising” tendency of these men, whose purpose was to enable their coreligionists to take their place in the German nation as citizens holding the Mosaic faith. This tendency left them no choice but to agree tacitly with Wellhausen’s view of monotheism as the creation of the scriptural prophets. Like him, they saw the prophets as outstanding individuals, whose greatness lay in their rejection of popular pagan religion and their attainment of pure moral monotheism. A watered-down moralizing monotheism is indeed the main residual content of what these circles proclaim as the mission of Judaism which they reduced to a “Mosaic faith”.

For what the Hebrew Bible so clearly stresses is the national character of Israel and its bond with the land, in contrast to the spiritualising Liberalist theory which sees Judaism merely as a “faith” and rejects the idea of a Jewish-national existence. Since the Bible was the only spiritual basis for the so-called Mosaic confession, there was an instinctive avoidance of any attempt to destroy this last link by scientific dissection. That is why, strangely enough, the first Jewish reaction to Wellhausen’s work came from the Orthodox camp. I am referring to a little booklet, *Die wichtigsten Instanzen gegen die Graf-Wellhausensche Hypothese*, written in 1902/3 by the Orthodox scholar David Hoffmann of Berlin, whose main field was Bible and Talmud exegesis. Hoffmann never gained any following, but in spite of his harmonising methods and his dogmatic views, some of his objections, particularly to the late date given by Wellhausen for the Priestly Code, carry a great deal of weight, though they have been simply disregarded in scholarly circles.

THE JEWISH RENAISSANCE MOVEMENT

The rise of modern Jewish Bible research coincides with the rise of the Jewish renaissance movement, most of whose exponents were from Eastern Europe, where Hebrew and Yiddish literature flourished to an unprecedented degree around the turn of this century. The men who created this literature were engaged in a conscious search for expressions of the Jewish popular culture. In their work, Jewish religion is usually envisaged as a function of national culture or an expression of folk spirit. The stories of Yehuda Leib Peretz and the collection of Jewish legends of Micha Josef Berdyczewski (also published in a German translation as *Die Sagen der Juden* I–V, 1912–1927, and *Der Born Judas* I–VI, 1916–1923) depict this folk element with great love. The same stress on the organic link between nation, land, culture and religion, with its

markedly romantic overtones, is reflected also in Berdyczewski's theoretical essays, in the historical works of Simon Dubnow and in the early writings of Buber.

It is this trend which gave the first impulse to the study of all those movements and creations of Jewish popular religion which had been pushed aside as much by the rationalising interpretations of classical normative Judaism as by those which were inherent in the *Wissenschaft des Judentums*. The spiritualising and individualising interpretations of Judaism were rejected and thus, for the first time, the road was free for a non-theological appreciation of the Bible, which produced a man like Arnold Ehrlich (1848–1919), author of the famous *Randglossen zur hebraischen Bibel* (Vol. I–VI, 1908–1914), which was previously published in a somewhat shorter Hebrew version under the title *Mikrah ki-Pheshuto* (Vol. I–III, 1899 ff.). Ehrlich uses the entire scholarly equipment of his generation to explain the Bible text critically according to strictly philological principles. While his emendations often seem very daring, his briefly formulated remarks continue to stimulate the scholar to this day. In this connection we should also mention Abraham Cahana (1878–1946), who early in the present century became the nucleus of a group of Jewish scholars, including P.Z. Chajes, S. Krauss, M.Z. Segal and others, who proposed to publish a scholarly Bible commentary. Their work continued from 1904–1930 and was never completed. Cahana, who wrote the commentaries on Genesis, Exodus, Numbers, Haggai, Zechariah, Proverbs, Job, Ruth, Ecclesiastes, Ezra and Nehemiah himself, writes in the introduction to this collective opus: "This commentary attempts to explain the scriptural text without prejudice to its original meaning, and avoids theological discussions and opinions. The commentary is based on contemporary Bible criticism and research and makes use of the old translations, Semitic philology, archaeology, etc. The scholarly commentary is intended for the non-dogmatic and educated reader who approaches the discussion of the critics with an open mind and seeks to acquire a thorough understanding of the spiritual text." Another work, composed in the same spirit, is Simon Bernfeld's Hebrew *Literary-Historical Introduction to Holy Scripture*, which appeared in Berlin in 1904.

These scholars, whose greatest and lasting achievement is the creation of a modern Hebrew scholarly style, are all products of the "haskala" (enlightenment) movement of East European Jewry. As enthuastic admirers of modern philological and historical science, they were all fascinated by Protestant Old Testament research.

To be continued

JERUSALEM IN THE BIBLE

by SHMUEL ABRAMSKI

Our first article in this series dealt with the earliest Biblical and other ancient references to Jerusalem. This chapter continues with the Davidic period.

JERUSALEM ON THE BOUNDARY BETWEEN BENJAMIN AND JUDAH

David made Jerusalem his royal capital after he captured it. The great advantage of this city was that it was not the subject of tribal disputes. Actually it belonged to no tribe. The border between Benjamin and Judah ran through it. It was no longer possible to complain that David preferred his own tribe of Judah. The city, now freed of Jebusite rule, was not burdened with the traditional tribal quarrels, and David could rule there as a neutral king, transcending the petty interests of the Israelite tribes. When the Torah hints at the place of the Divine presence (Shechinah), it speaks of the tribe of Benjamin, not of Judah. In the blessing Moses bestowed on Israel (Deut. 33:12), we read: "Of Benjamin, he said: The beloved of the Lord shall dwell in safety by Him." This is traditionally interpreted to mean the Temple in Jerusalem.

THE BATTLE IN THE VALLEY OF REPHAIM

The conquest of Jerusalem became, already in David's time, a deciding factor in the establishment of the kingdom of David. The account of the conquest concludes with these words: "And David waxed greater and greater for the Lord God of Hosts, was with him" (II Sam. 5:10). David's settlement of Jerusalem was not easy, for no sooner had he conquered Jerusalem, when he was attacked by the Philistines.

The enemy was strong and ruthless. "Now the Philistines had come and spread themselves in the valley of Rephaim" (II Sam. 5:18), that is, in the valley that leads to the wall of the Old City, in the German Colony of today. From the biblical record, it appears that David did not entrench himself behind the walls, but waged an energetic war. Twice he sallied forth against them. He attacked them from behind and ambushed them. He said, "The Lord hath broken mine enemies before me, like the breach of waters" (II Sam. 5:20).

On the second occasion, the battle extended over the whole area to the north and west, from Geba (or Gibeon) to Gezer, at the entrance to the Shephelah

(II Sam. 5:25; I Chron. 14:16). Isaiah recalls this battle near Baal-Perazim, in the neighbourhood of Jerusalem, in David's day as proof of God's might and anger on the day of battle. "For the Lord will rise up in mount Perazim, He will be wroth as in the valley of Gibeon" (Is. 28:21).

It is difficult to establish with certainty the location of mount Perazim or Baal-Perazim, where David defeated the Philistines. Some say that it is at the southern approaches to the city.

JERUSALEM: ITS ADVANTAGES AND DISADVANTAGES

Jerusalem lies on the watershed between the Mediterranean, and the Jordan and Dead Sea. Near it passes the north-south mountain road connecting the Jezreel Valley with the Negev, along which lie the ancient cities of Shechem, Bethel, Bethlehem, Hebron and Beersheba. In Jerusalem this road crosses the east-west path connecting the Jordan Valley, the Judean Mountains, the Shephelah, and the coastal plain. Jerusalem actually served as the only convenient pass between Jericho and the Shephelah. South of Jerusalem there is no direct crossing to Trans-Jordan because of the Dead Sea. The Israelite capital was 35 kilometers east of the Mediterranean, and 25 kilometers from the northern shore of the Dead Sea.

Jerusalem does not have decisive advantages as compared to other populated sites. It does not abound in water; it was necessary to store rain-water in water-proof plastered cisterns, made to collect the water and store it for the summer. It does not dominate its surroundings, for its surrounding hills, especially those to the north and west, rise above Jerusalem and seem to command it. No international roads passed near Jerusalem, such as the Via Maris which connected Babylon and Egypt; nor did it serve as a key-city in the pre-Israelite ancient Near East, as did Hazor, Meggido, Damascus, Tyre, and Sidon. It was not even on a par with Shechem (Nablus) which, although it was not situated along a first-class international highway, was important geopolitically because of its location in the centre of the country.

THE CITY OF DAVID

Despite these drawbacks, Jerusalem rose to the level of a metropolis in the days of David and Solomon, in the time of Hezekiah and Josiah, kings of Judah, and in the Second Temple period. This was due to the fact that the people of Jerusalem overcame both natural and topographical disadvantages, just as the Romans overcame the obstacles of their environment under other historical conditions. On account of rare historical events and out of necessity, the people developed the city into an economic and commercial center, as well as into a strategic fortress on the edge of the wilderness of Judea, on the

way to the Shephelah and on the road ascending the Hebron hills. The beginning of this process took place in the Canaanite and Jebusite period, but principally in the time of King David. He converted the city, because of military considerations and a desire to consolidate his monarchy, into the capital of a great middle kingdom, set between Mesopotamia and Egypt, which stretched from the Euphrates to the River of Egypt. "The City of David" was to become the focal point of Israel's faith. The fact is that it was man, and not objective conditions, which transformed Jerusalem into the metropolis of Israel and in the course of time, into the central city of history.

THE ARK IN JERUSALEM

David realized that his royal capital should have a religious and ritualistic basis. He therefore transferred the Ark of God there, thus establishing Jerusalem as the religious center of the tribes of Israel. The Ark was placed in a special tabernacle and the city dedicated to the God of Israel, and established on the ancient legacy transmitted from the period of the wandering in the desert.

In one of the early Psalms, we read the poetic description of the transfer of the Ark, of the difficulties attending this move, and of the tribulations experienced by David before he became king in Jerusalem. David is mentioned in his many wanderings until he find rest just as did the God of Israel. "Lord, remember unto David, all his affliction; how he swore unto the Lord, and vowed unto the Mighty One of Jacob: Surely, I will not come into the tent of my house, now go up into the bed that is spread for me; I will not give sleep to mine eyes, nor slumber to mine eyelids; until I find out a place for the Lord, a dwelling place for the Mighty One of Jacob" (Ps. 132:1-5). As David took an oath, so did God. "For the Lord hath chosen Zion; He hath desired it for His habitation; This is My resting-place for ever; Here will I dwell; for I have desired it. . . There will I make a horn to shoot up unto David, there have I ordered a lamp for Mine anointed" (*ibid.* 13, 14, 17).

David acted tolerantly (or as we would say now, in realistic political terms) in conquered Jerusalem. He did not destroy the Jebusites, but left them in the city, perhaps confining them to a special quarter. It may well be that he exploited this foreign population for administrative tasks of his kingdom (I Chron. 11:8). Araunah, the Jebusite (perhaps the vanquished king) was David's protégé and he was not even deprived of his inheritance. When David wished to build an altar on his land, he paid the full price for Araunah's threshing floor. "And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings" (II Sam. 24:25). According to tradition, the Temple was later erected on this spot.

THE TOWER OF DAVID

David resided in the city's stronghold. According to excavations carried out in the Old City in the summer of 1961, it seems that the City of David occupied a great area, on the southeastern hill of ancient Jerusalem. A strong wall protected the city, and David, undoubtedly, added fortifications of his own. On the slope near the Kidron River, stood a wall, dating from the tenth century B.C.E., that is, from the period of the Kingdom of David and Solomon. The wall had been erected on top of the ruins of a more ancient wall, dating to the eighteenth century B.C.E. — 800 years before David's reign.

It seems that David began to build in Jerusalem to satisfy the needs of government in his capital city. It would appear that the city spread to the north to the junction of the City of David and the Temple Mount. (II Sam. 5:9). According to II Samuel 5:11, he built the royal palace there, a house of cedar. It seems that in this area was the building referred to in Song of Songs 4:4 as "the Tower of David," but be that as it may, it was known by that name during the First Temple period. (Incidentally, there is no connection with the building from the Second Temple period, known today as "the Tower of David").

KING AND PRIEST

When David sought legal support for his kingdom in Jerusalem, he fell back on the same ancient monarch Melchizedek, King of Salem, who was both king and priest in Salem. In one of the early Psalms (110:4), David, when dominating his enemies, and making them his vassals, says: "The Lord hath sworn, and will not repent; Thou art a priest forever, after the manner of Melchizedek."

David is described here as the heir of Melchizedek, who had blessed Abraham in the name of God on High, possessor of heaven and earth. David was not a priest, but he fulfilled the duties of priesthood before the Temple was built in Jerusalem, offering sacrifices of burnt-offerings and peace-offerings before the Lord while he transferred the Ark to Jerusalem (II Sam. 6:17). He also built an altar on the threshing floor of Araunah the Jebusite, and offered up sacrifices there, in order to arrest the plague which had broken out among the people (II Sam. 24:23-25). David's sons also undertook priestly tasks, perhaps those of the royal court. Of them, we are told (II Sam. 8:18) "the Sons of David were priests."

In the next issue: Solomon's Jerusalem

THE FAMILY CORNER

Once again we present a series of questions and answers for the family discussion at the Shabbat table. The questions, covering the Sidrot of Deuteronomy, are intended to stimulate Bible discussions when the family is together. The informal atmosphere at the table should be maintained, and the talents of the children in reading or interpreting certain passages encouraged. Use the J.P.S. volume, entitled "The Torah", for readings and the Hertz edition of the Pentateuch for interpretations. Turn to page 14 for the answers.

INTRODUCTION

Devarim is the fifth Book of Moses. It consists of three major sections. The first contains the discourses of Moses at the end of his ministry in which he recounts the events of the forty years' wandering. The middle section is a review of the principal laws of the Torah. This is why this book's oldest name was *משנה תורה*, meaning the "Repetition of the Torah." Its Greek translation, *Deuteromion* of the ancient Greek-speaking Jews, which means "Second Law," led to its English name, Deuteronomy. The final section contains Moses' song in praise of God and farewell blessing to his people.

DEVARIM

August 4, 1973

The Torah (J.P.S. Edition), pp. 323-330

Hertz Pentateuch, pp. 736-749

1. In verses 9–18 of Chapter 1, Moses relates how the problems of governing his people grew to the vast proportions, and how he was instructed to resolve them. Where do we find the two instances in Exodus and Numbers of the elders and judges sharing the responsibility of leadership with him?
2. In verses 22–40 of Chapter 1, Moses reviews the episode of the twelve spies. What was the outcome? Where is the story told?
3. When the Israelites recognized their mistake in the mission of the spies, they made a frantic effort to enter Canaan without delay, in defiance of Moses' declaration that the people would have to wait out a generation in the desert before entering the Promised Land. What was the result? Where is this episode told?
4. In Chapters 2 and 3, Moses recalls the conquests of the Israelites at the end of their wanderings. Where do we read about their victory over Sihon and Og?
5. The land across the Jordan was allotted to the tribes of Reuven, Gad and half of Menashe. On which conditions were they given this land?

VA'ETHANNAN

August 11, 1973

The Torah (J.P.S. Edition), pp. 330–338 Hertz Pentateuch pp. 755–766

Two important foci are found in the Sidra: the Ten Commandments and the Shema. Our questions will be based on these.

1. A comparison of the Ten Commandments of Exodus (Chapter 20) and Deuteronomy (Chapter 5) will reveal that the commandment of the Sabbath begins differently in both places. What is the significance of this difference?
2. The explanations for the Sabbath also diverge in both instances. What interpretations can be given for the difference?
3. Note the difference in the translations of the Shema (6:4) between the J.P.S. edition (p. 336) and the Hertz edition (p. 769). J.P.S.: Hear, O Israel! The Lord is our God, the Lord alone. Hertz: Hear O Israel: The Lord our God, the Lord is One. What do you perceive as the distinction in emphasis between these two translations?
4. How can we love God with all our heart (6:5)?
5. The recitation of the Shema is required each morning and evening. Whence do we learn this?

'EQEV

August 18, 1973

The Torah (J.P.S. Edition) pp. 338–346 Hertz Pentateuch pp. 780–793

In this Sidra, Moses tells the Israelites about the blessings and the challenges they will find when they enter the Promised Land. The desert experience, which was mostly a life of privation, was a spiritual preparation for Israel before they would enter the Promised Land, where they would find bounteous physical blessings.

1. "Remember the long way the Lord your God has made you travel in the wilderness these past forty years, that He might test you by hardships to learn what was in your hearts: whether you would keep His commandments or not. He subjected you to the hardship of hunger and gave you manna to eat. . ." (8:2–3). Why?
2. "For the Lord your God is bringing you into a good land" (8:7). What are the seven products with which the land is blessed, and what is the source?
3. What is the source for our *Birkat Hamazon* after meals?
4. The second paragraph of the Shema in our prayer book — והיה אם שמע — begins with the words: "If you obey the commandments that I enjoin upon you this day, loving the Lord your God and serving Him with all your heart . . ." (11–13). What is meant by the "service of the heart"?
5. "And teach them to your children, reciting them . . ." (11:19). Why the emphasis on "reciting them"?

RE'E

August 25, 1973

The Torah (J.P.S. Edition) pp. 347-356 Hertz Pentateuch pp. 799-818

1. Where are Mount Gerizim and Mount 'Eval (11:29) located?
2. "You are children of the Lord God: you shall not cut yourself (לֹא תַחַגְדֹּדוּ) for the dead" (14:1). This is interpreted by the Sages to adjure the Israelites to be a united people. How do they derive this from the Hebrew phrase?
3. The laws of the kosher animals and fish are repeated in 14:3-10. What is their connection with the purpose of the people's holiness?
4. The Sabbatical Year — שְׁמִיטָה — was to signify the remission of all debts (15:1-2). Hillel, the Talmudic sage, instituted the institution known as *Prosbul* whereby creditors could secure their debts against forfeiture. How was this done?
5. The laws of the Festivals are reviewed in Chapter 16. What does this passage emphasize in contrast to the laws enunciated in Chapter 23 of Leviticus?

SHOFETIM

September 1, 1973

The Torah (J.P.S. Edition) pp. 356-363 Hertz Pentateuch pp. 820-835

1. "Justice, justice shall you pursue" (16:20) — צדק, צדק תרדף. How would you interpret the meaning of justice?
2. What limitations does a king have? Which king violated these rules.
3. Where do we learn the law prohibiting encroachment upon another man's livelihood?
4. Under which conditions did an Israelite receive exemption from military service?
5. Where do we derive the prohibition of the unnecessary destruction of things useful to man — בל תשחית ?

KI-TEZE

September 8, 1973

The Torah (J.P.S.) pp. 363-370 Hertz Pentateuch pp. 840-857

1. What is our responsibility in restoring lost objects? Suppose it is a stray dog?
2. What is our responsibility when we see a stalled car, and we can be of some help? When are we free from helping?
3. What protective measures are we responsible to provide around our homes to prevent accidents?
4. What is the prohibition of interest on loans? When is it permitted?
5. When can an employee eat of the fruits of the employer's field or vineyard?

KI-TAVO

September, 15, 1973

The Torah (J.P.S. Edition) pp. 370–379

Hertz Pentateuch pp. 859–873

1. The Sidra begins with the ritual of the first fruits — **ביכורים**. Of which products of Israel were the Bikkurim brought?
2. The verses 26:5–8 were incorporated into one of our most important holiday services. Which service is it?
3. The phrase — **ארמי אבד אבי** — has several interpretations. What are they?
4. How was the ceremony of Bikkurim observed?
5. How many different tithes were there?

NIZZAVIM-VAYYELEKH

September 22, 1973

The Torah (J.P.S. Edition) pp. 379–384

Hertz Pentateuch pp. 878–891

1. As Moses is about to retire from leadership of his people, he assembles them all in order to confirm their covenant with God (20:9–14). Who was the first to establish that covenant?
2. Did Moses commit the future generations to this covenant?
3. What was the nature of this covenant?
4. *Free will* is a basic doctrine in Judaism. Where do we see this clearly expressed by Moses?
5. The Torah was to be read periodically in a public assembly when the entire people could hear it. What was that designated time?

HA'AZINU

September 29, 1973

The Torah (J.P.S. Edition) pp. 384–389

Hertz Pentateuch pp. 896–903

1. Moses calls upon heaven and earth as eternal witnesses to his final message (32:1). Which prophet begins his message with the same appeal?
2. Moses refers many times in this hymn to God as *The Rock*. What does this name of God denote?
3. Who is responsible for the transmission of the Jewish heritage?
4. Why is God's loving care for Israel likened to the tenderness shown by the eagle towards its young (32:11)?
5. This Sabbath has a special name in the Jewish calendar. What is it and why?

1. This Sidra is the only one never read on Saturday outside of Israel. Why?
2. Why is this Sidra read in Israel on Saturday in contrast to the Diaspora?
3. Why is this Sidra read only on Simchat Torah?
4. With what does the Sidra deal mostly?
5. A great codifier called the title of his book of laws by two words taken from the last verse of the Torah. Who was he, and why did he choose this title?



ANSWERS TO THE BOOK OF DEUTERONOMY

DEVARIM

1. In Exodus, Chapter 18, we find the advice of Moses' father-in-law about appointing judges. Also, when Moses complained that he could not carry the people by himself (Num. 11:14), God instructs him to appoint seventy elders who would share the burden of leadership with him. (Num. 11:16-17; 11:24-30).
2. Numbers Chapters 13 and 14 deal with the mission of the spies and its unhappy ending.
3. See Numbers 14:40-45 for the abortive attempt by the Israelites to go up to Canaan and their defeat by the Amalekites and Canaanites.
4. The conquest of what is today known as the Golan Heights and the land of Bashan is related in Numbers 21:21-35.
5. Read chapter 32 of Numbers for the request of the two and a half tribes to settle on the eastern side of the Jordan.

VA'ETHANNAN

1. שמור וזכור בדבור אחד השמיענו אל המיוחד In the לכה דודי of our Friday evening liturgy, we see the statement of the Rabbis that the commandment to *observe* (Deut. 5:12) and to *remember* (Exod. 20:8) were communicated by God simultaneously. See Hertz's comment on both verses for their meanings.
2. See Hertz's comments on Deuteronomy 5:15 and Exodus 20:11.
3. See the comment of Hertz on 6:4 in which he refers to the differing translations of the oldest Rabbinic Midrash, the Sifri, and Rashbam, the medieval Bible commentator.
4. See Hertz's comment on "with all they heart" (p. 770).
5. See Hertz's comment on 6:7. The beginning of the Tractate Berakhot relates the laws of the recitation of the Shema. On the question of the Gemara, why does the Mishna deal with the laws of the evening Shema before those of the morning Shema, the answer is given that the reference to the evening — ובשכבך — precedes that of the morning — ובקומך — in our Sidra. Another answer is given in the verse in the first chapter of Genesis: "And there was evening and there was morning. . . ."

'EQEV

1. The Israelites suffered hunger and ate manna in the desert in order to learn "*that man does not live by bread alone*" and that reliance upon God sustains him (8:3; see also Hertz's comment).
2. Eretz Yisrael is "a land of wheat and barley, of vines, figs and pomegranates, a land of olive oil and of honey" (8::8). These are the foods from which the first fruits — ביכורים — were brought to the Temple (Deut. 26:2).
3. "When you have eaten your fill, give thanks to the Lord your God" (8:10; see also Hertz's comment).
4. The "service of the heart" refers to prayer:

איזו היא עבודה שהיא בלב הוי אומר זו תפלה.

5. Sifre: ומלמדו תורה. . . שנאמר ולמדתם את בניכם לדבר בם. אביו מדבר עמו בלשון הקודש.

The Sages tell us that as soon as the child learns to speak, it is the responsibility of the father to speak with him in *Leshon Hakodesh* and teach him Torah. (Can we surmise from this statement the inner motivation of parents to support elementary Hebrew education liberally?)

RE'E

1. Mount Gerizim and Mount 'Eval are located in Shechem or Nablus, about 30 miles north of Jerusalem. (The Biblical city of Shechem was destroyed in 67 by the Roman general Vespasian who built a new city and called it Neapolis, literally, "new city." Since the Arabs do not pronounce the "p", "Naples" turned to Nablus.)
2. Sifri:
"You shall not cut yourselves up into factions," since a holy people should be a united people. This is a play on the words לא תתגדדו.
See Hertz's comment on this verse (14:1).
3. The passage of Kosher animals is introduced by the verse, "for you are a people consecrated to the Lord your God; the Lord your God chose you from among all other peoples on earth to be His treasured people" (14:2). See Hertz's comments introducing the passage (p. 809) of clean and unclean animals.
4. See Hertz's statement on *Prosbul* in his comment on 11:2.
5. The historical aspects of the three festivals are related in Leviticus (Ch. 23) while our passage emphasizes the agricultural aspects. In addition, the importance of the pilgrimage to the Central Sanctuary in Jerusalem on the festivals is stressed. See Hertz's comment on p. 814.

SHOFETIM

1. See Hertz's comment on 16:20.
2. Read 17:14–20. Solomon disregarded these limitations of monarchy. (See I Kings, chs. 10-11).
3. "You shall not move your neighbor's landmarks" (19:14) — השגת גבול.
See Hertz's comment on this verse.
4. Read the passage in 20:1–9.
5. See Hertz's comment on 20:19.

KI-TEZE

1. Read 22:1–3 and Hertz's comment.
2. See 22:4 and Hertz's comment.
3. See 22:8 and Hertz's comment.
4. See 23:20 and Hertz's comment.
Compare this with Exod. 22:24 and Lev. 25:36–37.
5. See 23:25–26 and Hertz's comment.

KI-TAVO

1. Bikkurim were brought only from the seven products of Israel mentioned in Deuteronomy 8:8. They were: wheat, barley, vines, figs, pomegranates, olives, and date honey.
2. The verses 26:5–8 were incorporated in the Pesach Haggadah, as a continuing Midrash of the phrases contained therein. (You may wish to read the passage in the Haggadah.)
3. See Hertz's comment on 26:5 for the interpretations of the phrase.
4. See Hertz's comment on 26:11.
5. See Hertz's comment on pp. 860–861.

NIZZAVIM — VAYYELEKH

1. Abraham was the first to establish the covenant with God. Compare our passage with Genesis 17:1–14.
2. "I make this covenant, with its sanctions, not with you alone, but both with those who are standing here with us this day before the Lord our God and with those who are not with us here this day" (29:13–14). Compare this with Genesis 17:7–10.
3. Israel will be God's people and He will be their God (29:12). The covenant with Abraham was similar, except that there, in addition, the land of Canaan was promised as an everlasting possession (Gen. 17:8).
4. See 30:19 and Hertz's comment.
5. The set time was the Succot festival immediately after the Sabbatical year. See 31:10–12 and Hertz's comments. This special event was called הקהל (31:12).

HA'AZINU

1. Isaiah 1:2.
2. *The Rock* denotes the protection man can seek in God, just as the rock can be the place of safety in times of storm.
3. "Remember the days of old, consider the years of ages past; ask your father and he will inform you, your elders and they will tell you" (32:7).
4. See Hertz's comment on 32:11.
5. This Sabbath is called שבת שובה, the Sabbath of Repentance, since it comes between Rosh Hashana and Yom Kippur. A special Haftarah is read dealing with penitence.

VEZOT HABBERAKHA

1. This Sidra is read only on Simchat Torah, which never falls on Saturday in the Diaspora.
2. Shemini Atzeret and Simchat Torah are observed on the same day in Israel. Thus, this Sidra is often read on Saturday, when the combined holiday comes then in the calendar.
3. The conclusion of the annual cycle of Torah readings is observed on Simchat Torah. Immediately afterward, the first chapter of Genesis is read from another Sefer Torah. Simchat Torah is the link in the unending cycles of Torah reading.
4. The Sidra contains the blessings of Moses upon Israel and its tribes.
5. The Code of Laws of Maimonides is called **יד החוקה**, words taken from the last verse of the Torah. The numerical value of the word **יד** is fourteen, representing the number of sections of his code.

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THE YOUTH CORNER

OUR BIBLE QUIZ ON JEREMIAH AND EZEKIEL

The summer months bring us to the readings from the prophets Jeremiah and Ezekiel in the Triennial Bible Calendar; once again, we offer you the opportunity to match your Bible knowledge with the experts of the World Bible Contest. This Quiz is not for casual readers but for serious students of these books. If you can answer sixteen questions correctly you're probably a Jeremiah-Ezekiel scholar. Check your answers on page 30.

1. In two places, Jeremiah promises quiet, safety, and prosperity. To whom are these promised?
2. Among whom will there be blind, lame, and women with child and in labor?
3. What will be given the name "the Lord is our Righteousness" (ה' צדקנו)?
4. Where do pieces of wood symbolize the unity of Israel?
5. What reason does Ezekiel give for the coming destruction of Edom?
6. Of which land is it said that it "devours men?"
7. Who spoke of Israel as wandering sheep on the mountains?
8. According to Ezekiel, who will be as numerous as the sheep brought for sacrifices (צאן קדשים)?
9. Who is instructed to erect signposts along the road?
10. According to Jeremiah, how will the returning exiles express their emotions?
11. Fill in this verse from Jeremiah: "A people that _____ found favor in the wilderness."
12. What dry objects suddenly come to life in a vision of Ezekiel?
13. Jeremiah pictures a matriarch mourning for the exiles. Who is she and where is she weeping?
14. Who is referred to as a "spring of living water?"
15. The girls Oholah and Oholibah are allegories of which two cities?
16. Which prophet introduced the idea of a "small sanctuary", and in which context did he do so?
17. How did Jeremiah receive his calling?
18. Did Jeremiah accept his calling gladly?
19. Which point of justice would Jeremiah contend with God?
20. The name of which modern Israeli city is found in the Book of Ezekiel, and on which river was it located?

H.D.H.

TRIENNIAL BIBLE READING CALENDAR 1973

JUNE	סיון/תמוז
SU 24 Jeremiah 5	כד ירמיה ה
MO 25 Jeremiah 6	כה ירמיה ו
TU 26 Jeremiah 7	כו ירמיה ז
WE 27 Jeremiah 8	כז ירמיה ח
TH 28 Jeremiah 9	כח ירמיה ט
FR 29 Jeremiah 10	כט ירמיה י
SA 30 קרח שבת ראש חודש הפטי'שעיה טו, א	ל עיון: במדבר טז
Numbers 16	

חצרי אין בגלעד אם רופא אין שם כי מדוע לא עלתה ארוכת
בתעמי
Is there no balm in Gilad; is there no physician there;
why then is not the health of the daughter of my people
recovered. (Jer. 8:22)

JULY	תמוז
SU 1 Jeremiah 11	א ראש חודש ירמיה יא
MO 2 Jeremiah 12	ב ירמיה יב
TU 3 Jeremiah 13	ג ירמיה יג
WE 4 Jeremiah 14	ד ירמיה יד
TH 5 Jeremiah 15	ה ירמיה טו
FR 6 Jeremiah 16	ו ירמיה טז
SA 7 חקת הפטי' שופטים יא, א	ז עיון: במדבר יט
Numbers 19	

צדיק אתה ה' כי אריב אליך אך משפטים אדבר אותך מדוע
ירך רשעים עלתה שלו כל בוגדי בגד
Right wouldst thou be, O Lord, if I were to contend with
thee: yet will I reason these points of justice with thee:

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NOTES ON THE VERSE OF THE WEEK
Triennial Bible Reading Calendar

THEME: JEREMIAH'S STRUGGLE WITH HIS CALLING

Weeks of June 24 and July 1, 1973

Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?

Jeremiah 8:22

Right wouldst Thou be, O Lord, if I were to contend with Thee, yet will I reason these points of justice with These: Why does the way of the wicked prosper? Why are all they happy that deal very treacherously?

Jeremiah 12:1

JEREMIAH'S CALL

Jeremiah, like the other classical prophets, is a messenger whose main mission it is to bring the word of God to Israel. As a messenger he must fulfill the mission for which he was destined. This matter is uniquely stressed by the prophet in his consecration prophecy. His profound sense of mission stems from birth. "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee" (Jer. 1:5).

Jeremiah's call from birth is in sharp contrast to that of the other prophets. The shepherd Amos was tending his flock when he received his call (Amos 7:15); Elisha the farmer, was ploughing his field (I Kings 19:19-21); Moses (Exod. 3:1), Saul (I Sam. 9:3) and David (I Sam. 16:11) were caring for their families' livestock when they were called to their new missions. Only one prophet, other than Jeremiah, felt his life-calling from birth (Isaiah 49:1), but in each case a different response was evoked.

Paradoxically, Jeremiah, ordained from birth as a prophet, struggles against his mission and tries to free himself from it. He cannot accept this calling without raising serious objections. "Right wouldst Thou be, O Lord, were I to contend with Thee, yet will I reason these points of justice with Thee" (Jer. 12:1). Jeremiah suffers in carrying out his mission, even to the point of cursing the day of his birth (Jer. 20:14-17).

Jeremiah reflects a torn soul as he goes forth with God's word to his people. On the one hand he speaks with royal determination: "See I have this day set thee over the nations and over the kingdoms, to root out and pull down, to destroy and to overthrow, to build and to plant" (Jer. 1:10). On the other

hand, he is anguished when he lashes out at his people in predicting their downfall, for he identifies personally with their pain. "Give glory to the Lord your God, before it grows dark; and before your feet stumble upon the mountains of twilight, and while you look for light, He turns it into the shadow of death and make it gross darkness. But if you will not hear it, my soul shall weep in secret for your pride, and my eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive" (Jer. 13:16-17).

Torn inwardly, he will no longer admonish his people, but then he must, as the inner impelling urge forces him to do so. "And if I say, 'I will not make mention of Him, nor speak any more in His name', then there is in my heart as it were a burning fire shut up in my bones, and I weary myself to hold it in, but cannot" (Jer. 20:9).

JEREMIAH REVEALED AS A FEELING PERSON

This kind of personal struggle and inner convulsion is unique with Jeremiah among the prophets. The other prophets are primarily known to us for their universal message and personal or national mission. Unlike them, Jeremiah is revealed to us as a person as well as a prophet. The characteristic that stands out in his personality are the recurring visceral reactions to his mission. "Though I would take comfort against sorrow, my heart is faint within me. . . For the hurt of the daughter of my people am I seized with anguish; I am black, appalment has taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? Oh, that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of my people" (Jer. 8:18, 21-23). "Woe is me for my hurt; my wound is grievous; but I said: 'This is but a sickness, and I must bear it'" (Jer. 10:10). "Why is my pain perpetual and my wound incurable, so that it refuses to be healed? Wilt Thou indeed be unto me as deceitful brook, as waters that fail?" (Jer. 15:18).

The same personal pain is turned to a personal healing in his more hopeful moods:

Heal me, O Lord, and I shall be healed

Save me and I shall be saved, for Thou art my praise.

Behold, they say unto me: "Where is the word of the Lord? Let it come now."

As for me, I have not hastened from being a shepherd after Thee;

Neither have I desired the woeful day; Thou knowest it;

That which came out of my lips was manifest before Thee.

Be not a ruin unto me; Thou art my refuge in the day of evil.

Jeremiah 17:14-17

NEW LIGHT ON UNKNOWN PROPHETS

"THE LACHISH LETTERS"

*Based on Jeremiah 26, Reading for July 18 in the
Triennial Bible Reading Calendar*

by BEN ZION LURIA

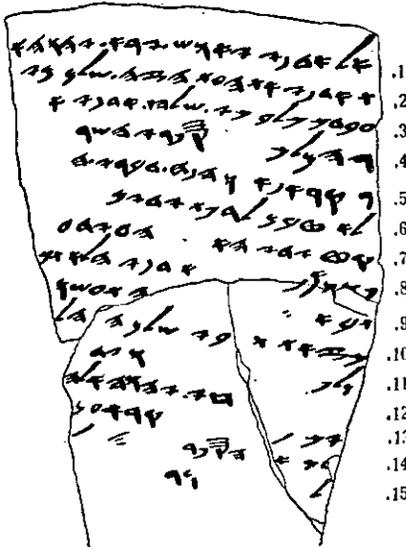
There was another man who prophesied in the name of the Lord, Uriah ben Shemayahu from Kiryat Yearim. He also prophesied against this city and this land, just as Jeremiah had done. King Jehoiakim heard what he said and sought to put him to death. When Uriah heard of it, he was afraid and fled to Egypt. King Jehoiakim sent Elnatan, son of Akhbor, and others to fetch Uriah from Egypt; and they brought him to the king. He had him put to death by the sword and his body flung into the burial place of the common people.

Jeremiah 26:20-24

Archeology lends excitement and new understanding to difficult passages in the Bible. The pages of Scripture spring to life with each discovery of an Israelite's personal seal, a Judean engineer's calculations engraved in stone, or the letters exchanged by soldiers of King Zedekiah.

Very few Hebrew documents of the Biblical period have ever been uncovered. One set of such writings, the Lachish Letters, reveals to us the everyday language and script used in Judea. The letters also confirm the fact that there were prophets in the time of the kings whose writings and very names were never recorded. The Bible recalls a few by name whose writings have not survived. Among these are Hulda, the prophetess, and Uriah, son of Shemaya.

The Lachish Letters were discovered by John Starkey in 1935, and many of them were deciphered by Naftali Hirsch Tur-Sinai. Among the twenty-one letters written on ostraca (pottery material), three are of special interest. One of these consists of 21 lines on both sides of a potsherd, the other two contain 10 and 15 lines respectively. These three letters are written by Hoshayahu, commander of a Judean fortress on the Azeka-Jerusalem road, to his superior, Yaush, in command at Lachish. One of the subjects discussed is a prophet who opposed the rebellion against Babylonia. Of him, Hoshayahu wrote that "the words of the prophet are not good, they tend to weaken the hands and depress the people."



1. אֶל אֲדֹנָי יְהוֹשִׁעַ: יֵרָא יְהוָה אֵ
2. ת אֲדֹנָי: אִתָּה עֲתָה זֶה שָׁלוֹם! מִי
3. עֲבָדְךָ, כָּלֵב, כִּי שָׁלַח אֲדֹנָי אֹתוֹ סִפְרָ
4. ר הַמֶּלֶךְ [וְאֵת] סִפְרֵי הַשָּׂרִים [לְאִמֵּן]
5. ר: קָרָא נָא! וְהִנֵּה: דְּבַרְי הַלְנִבְא
6. לֹא טַבָּם, לְרַפְתֵּי יָדַיִם [וְלִהְשֵׁן]
7. קִט יְדֵי הָאֶרֶץ] הֵם, יָד עֲזָרָה]
8. יְהוֹ וְאִנְשׁוֹ וְעַתָּה, אֲדֹנָי, הֲלֹא תִכֵּן
9. תִּב אֱלֹהִים לְאֹמֵר: לְמָה תַעֲשֶׂה
10. כְּזֹאת [בְּאֶרֶץ] יְהוּדָה? שְׁלֵמָה [זֶה] לְ
11. מֶלֶךְ, [וְלְמָה תַעֲשֶׂהוּ הַדָּבָר]
12. ר [הֲיֵה? זֶה] חַי יְהוָה אֱלֹהֵי
13. יְהוָה כִּי אֲנִי לֹא] קָרָא עִבְדְּךָ
14. דָּךְ אֹתוֹ] הַסִּפְרָ [וְלֹא] הַלְהִיךְ
15. לְ[אֹמֵר דְּבַר מְנִי]

Surprisingly, what we call **כתב עברי** (*Hebrew script*) is not the script we are familiar with when we read the Bible, the Siddur or a modern Hebrew book, but rather the ancient script seen in the reproduction of the Lachish letter above. This script, also called **כתב דעץ** (*broken script*) or **כתב רעץ** (*coin script*), was in use by our ancestors during the period of the First Temple and by the Phoenicians, from whom the Greeks, and later the Romans, developed their alphabets. When the Jews returned from their Babylonian exile, they moved away from this angular script and adopted the square script, called in the Talmud **כתב אשורית** (*Syrian script*). The ancient script still appeared on the coins of the Hasmonean kings. The Dead Sea scrolls, written in the square script, contain regularly the name of God in the ancient angular script. It appears that the transition from the “Hebrew” to the “Syrian” script took several centuries. This ancient script can still be found today, but only in the scrolls and books written by the Samaritans.

It is surprising to note how this reflects the spirit of the times in King Zedekiah’s ninth year. We read this parallel comment in the book of Jeremiah: Then the princes said to the king, “Let this man (Jeremiah) be put to death for he is *weakening the hands* of the soldiers

who are left in this city and the hands of all the people”... (Jer. 38:4).

Jeremiah was not put to death but was cast into a miry pit. He would have perished there were it not for Ebed-Melech, the Cushite, who pulled him out and brought him into

LACHISH LETTER VI

1. To my lord Ya'ush. May Yhwh let see (us)
2. my lord, (while) thou (art) even now in peace. Who is
3. thy slave, a dog, that my lord has sent the [lett]er
4. of the king and the letters of the offic[ers say-]
5. ing, Read, I pray thee and (thou wilt) see: the words of the [prophet]
6. are not good, (liable) to loosen the hands, [to make]
7. sink the hands of the coun[try and] the city.
8. My Lord, wilt thou not
9. write to [them saying]: Why should ye do
10. thus
11.
12. : . . . Yhwh lives, thy god
13. and my l[or]d lives (to punish) if thy sla-
14. ve has read the letter and [anybody has tri]ed
15. to rea[d it to him, or he has s]een [of it]
16. [anything].

the court of the guard. When Jeremiah first prophesied in the Temple Court that "this House shall be destroyed like Shiloh and I will make this city a curse for all the nations of the earth," the priests and people arose to kill him (Jer. 26:6). At that time the elders rescued him, basing themselves on the experience with Micah of Moreshet. He too had uttered harsh prophecies concerning the Temple and Jerusalem with the result that the people repented its sins and God reversed His decree. In connection with attacks on prophets, we are also told of Uriah ben Shemayahu, a contemporary of Jeremiah, who spoke in the same spirit. The king and princes sentenced him to die but he fled to Egypt. The king didn't relent, brought him back from Egypt and executed him. His

body was cast into the burial place of the common people (Jer. 26:20-24).

It is entirely possible that this very prophet is referred to in the letters from Lachish. There too, we are told that a prophet fled to Egypt and that the king sent people after him to bring him back. Yaush, the Lachish commander, conveyed the king's letters to Hoshayahu, his subordinate, in the fortress on the Azeka-Jerusalem road. This lieutenant emerges as friend and admirer of the prophet. He pleads with his superior, Yaush, to write to the king and nobles, "Why should you do this?" To Hoshayahu and the anti-rebellion party this persecuted person is a prophet. His letters, therefore, express deep anxiety over his safety when he learns of the pursuit into Egypt to extradite him.

From another letter it becomes clear that a certain Tobias, who bears the title "arm of the king", is a pursuer of Uriah. Hoshayahu writes to Yaush about the possibility of preventing Tobias from carrying out his mission. From this we learn something about the king's officers and about a new title or position, "arm of the king," referring to the one who executes the king's decisions.

Other personalities emerge in these Lachish missives, among them three generations of courtiers in one family: Akhbor, who together with Ahikam and Shaphan, is a member of King Josiah's delegation to the prophetess Hulda. In the days of Jehoiakim there is an attendant, Elnatan ben Akhbor. Finally, in the Lachish Letters, a short time before the Babylonian siege, a Hananyahu ben Elnatan is mentioned. A seal was also found at Lachish which belonged to a very familiar figure.

The seal was inscribed, "Gedalyahu, overseer of the house." It is very possible that this courtier is the very same man who was appointed governor after the Temple's destruction.

The Lachish Letters are another ray of light cast on the events during that benighted period of confusion at the end of the First Commonwealth. We learn from them that Jeremiah was not alone in his struggle against the rebellious political policy of Jehoiakim and Zedekiah. He had many supporters and the help of interpreters of his outlook to the nation. Among these there were prophets like Uriah, military officers like Hoshayahu, and many common people. Of course, the power of the rebels, at whose head marched false prophets like Hananiah ben Azur from Gibeon, gained ascendancy and brought about destruction and exile.

Adapted from the Hebrew by H.D. Halpern



NEXT SPRING IN ISRAEL

On pages 42-45 you can see the rich program of the 21st Annual National Kinnus for the study of the Books of Psalms and Ruth. If a trip to Israel is in your plans for next year, why not include three days of intensive study of Bible and one day of touring of Biblical sites at our 22nd conference. The books to be studied are Proverbs, Job and Ecclesiastes. Knowledge of the Hebrew language is a Prerequisite. Please keep in touch with our Jerusalem office for forthcoming details.

THE ASPAKLARIA OF PROPHETIC VISION

Based on Ezekiel, Chapters 1 and 43, Readings of August 22 and October 21 in the Triennial Bible Reading Calendar

by ITTAMAR GREENWALD

How do we perceive the concept of prophetic vision? What is the meaning of מראה — vision — used in both chapters of Ezekiel? Is there any significance to the location of the river Kvar in both of these visions? Then, again, Moses saw visions of God, as the prophets did after him. Is there a difference in the character of these visions? This article presents an interesting insight into the meaning of the Rabbinic term אספקלריה, generally translated “mirror”, in the contrast between the visions of Moses and those of the prophets.

ויהי בשלשים שנה ברביעי בחמשה לחדש ואני בתוך הגולה על נהר כבר נפתחו השמים ומראה מראות אלהים.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Kvar, that the heavens were opened, and I saw visions of God.

Ezekiel 1:1

כמראה המראה אשר ראיתי כמראה אשר ראיתי בבאי לשחת את העיר ומראות כמראה אשר ראיתי אל נהר כבר

And the appearance of the vision which I saw was like the vision vision that I saw when I came to destroy the city, and the visions were like the vision that I saw by the river Kvar.

Ezekiel 43:3

The meaning of the term *aspaklaria* was recently subject to a difference of interpretation. According to Safrai, the meaning is a “transparent stone or glass, through which one sees clearly or dimly. It is not a mirror.” According to Y. Brand, the *aspaklaria* mentioned in ancient Rabbinic literature in the description of prophecy is “a flat mirror which reflects the rays which strike it.” It is not our intention to decide which interpretation is correct. However, we shall attempt in the following remarks to propose another way of understanding those statements in Rabbinic literature which deal with seeing the divine or with receiving a view of prophecy by means of an *aspaklaria*. We shall further attempt to draw attention to a certain technique which served in the reception of prophetic and apocalyptic visions.

We know that *aspaklaria* was the term used by the ancient Rabbis to exemplify the distinction in the levels of clarity between the prophecy of Moses and that of the other prophets. In one place (Lev. Rabba, 1:14, etc.) two opinions are cited in this connection: Rabbi Judah said: All the prophets saw their visions as if through nine *aspaklariot* whereas Moses saw through one *aspaklaria*. The Rabbanan said: All the prophets saw through blurred *aspaklariot*. . . whereas Moses saw through a polished *aspaklaria*.

Continuing his discourse, Rabbi Judah interprets the Biblical verses Ezekiel 43:3 and Numbers 12:8 where are to be found the term in connection with the prophecies of Ezekiel and Moses. In both instances Rabbi Judah appears to interpret the term מראה as if it were spelled מראה signifying an *aspaklaria*. Elsewhere, in the Tractate Yevamot 49b, a statement reads supporting the opinion of the Rabbanan: All the prophets looked through an *aspaklaria* which does not give forth light, whereas Moses our Teacher, looked through an *aspaklaria* which gives forth light.

The Rabbis' choice of the *aspaklaria* for the purpose of clarifying by its use the distinction between the prophecy of Moses and that of the other prophets may be understood by citing an interesting excerpt from an esoteric text which deals with the מעשה מרכבה, the first chapter of Ezekiel. We refer to *The Visions of Ezekiel*, which is a mystical Midrash on the opening verse in the Book of Ezekiel. It is part of a manuscript which was found in the Cairo Genizah. The author of *The Visions of Ezekiel* ascribes to Ezekiel a vision of the chariot which begins with the opening of seven heavens:

Before Ezekiel saw the vision, the Holy-One-Blessed-Be-He opened for him seven heavens, where he beheld the Almighty One. It may be compared to a man who visited a barbershop. The barber cut his hair, and gave him a mirror into which the man looked. While he was looking into the mirror the king passed by. By this means he saw the king and his retinue at the door. When the barber told him to turn around and have a view of the king, the man answered: "I have already had a view in the mirror". Even so, Ezekiel stood at the River Kvar and looked into the water. Then the seven heavens were opened to him, and he beheld the glory of God and the ministering angels and armies, seraphs and winged sparks clinging to the chariot. They passed through in heaven, but Ezekiel beheld them in the water. Hence the statement, concerning the Vision, "On the river of Kvar."

The Visions of Ezekiel is considered as a text which represents an ancient esoteric mystic tradition. According to Professor Gershom Scholem this manuscript of the Midrash is dated before the fifth century C.E. In any case, it is clear that here the *aspaklaria* of the prophet is to be understood as a mirror,

but not in the ordinary meaning of the word. The water of the river Kvar is used as a mirror wherein the heavenly visions are reflected.

VISIONS NEAR BODIES OF WATER

This topic, namely of receiving visions near rivers or seas is known to us from other sources as well. Daniel tells us that one of his apocalyptic revelations occurred near the brook Ulai (Dan. 8:2). Elsewhere he tells of a vision which he saw "on the great river, that is, Hidekel" (Dan. 10:2-5). The excerpt from *The Visions of Ezekiel* teaches us that one is not to regard the locations of the rivers in Ezekiel and Daniel as mere accidents. One ought rather see therein a definite technique used in receiving the prophetic or apocalyptic revelation. Although this occurrence is mentioned in the Bible only two or three times, it seems that a typological or descriptive explanation will not suffice. Similar occurrences to those described in Ezekiel and Daniel are told in the Greek version of the apocryphal *Book of Baruch*. There the angel takes Baruch to a river where he shows him the visions (The Visions of Baruch II, 2:1). A similar description is given in the Syrian version of the *Book of Baruch*.

The attempt to explain the receiving of prophecy by Ezekiel and Daniel near water is found once in Rabbinic sources. In the *Mechilta* of R. Ishmael, portion *Bo*, the section on Passover (Horowitz and Rabin edition, p. 3), the discussion is concerned with those prophets who received their prophecies outside Israel, contrary to the supposed principle "that the Divine Presence is not revealed outside of Israel." The discussion continues: Even though God spoke to them outside of Israel and that for the sake of the Patriarchs, He spoke to them only in a clean place, near water, as it is written, "And I was near the lake", again: "And I was at the big river, that is, Hidekel"; again, "The word of the Lord came to Ezekiel, the son of Buzi the priest, at the river Kvar." According to our view it may perhaps be stated in this regard that the Rabbis, in trying to offer the phenomena a rational-moral explanation, overlooked the original significance of water in the descriptions of these visions. Yet, on this basis, the author of the *Midrash Hagadol* was able to conclude definitively: We learn therefrom that all lands were fit for God's speech to man (i.e., on land proper) before Eretz Yisrael was declared holy, but once it was sanctified, God's word was spoken to the prophets only near a body of water when outside of Israel (*Midrash Hagadol* on Exodus 12:1).

It is worth adding that the vision described in Daniel (chap. 7) occurs near the sea; similarly the visions described in *The Vision of Ezra*, that is, *Ezdras the Fourth* (Chs. 9 and 11). Perhaps one ought to interpret the sea in Ezra as a symbol, as has been done by several commentators.

To sum up: Whatever the meaning and use of the *aspaklaria* in the Tanaitic and Amoraitic eras, the excerpt from *The Visions of Ezekiel* opens up new doors to the understanding of the *aspaklaria* which is mentioned in connection with the matter of prophecy — namely, that it is in fact a mirror in the meaning of reflection in the water. Moreover, a comparison of the excerpt from *The Visions of Ezekiel* with similar evidence in the prophetic and apocalyptic literature allows us to arrive at the certain conclusion with regard to the technique which served for receiving visionary revelations: Water constituted the mirror wherein were reflected events which were supposed to have occurred in heaven.

(Translated by Solomon D. Goldfarb)



ANSWERS TO QUIZ ON JEREMIAH AND EZEKIEL

1. To Jacob, allegory of the People of Israel. (Jeremiah 30:10, 46:27)
2. The remnant of Israel returning to Zion. (Jer. 31:7, 8)
3. Jerusalem. (Jer. 33:16)
4. In Ezekiel 37:15ff.
5. That they have maintained a feud and handed Israel over to the sword (Ezekiel 35:5)
6. Of the Land of Israel. (Ezek. 36:13)
7. Ezekiel in Chapter 34 verse 6.
8. The men who will fill the formerly ruined cities of Judah. (Ezek. 36:37f.)
9. The Israelites. (Jer. 31:21)
10. By weeping. (Jer. 31:8)
11. Survived the sword. (Jer. 31:1, 2)
12. Bones. (Ezek. 37:10ff.)
13. Rachel in Ramah. (Jer. 31:15, 16)
14. God. (Jer. 2:13)
15. Samaria and Jerusalem. (Ezek. 23:4)
16. Ezekiel 11:16.
17. Jeremiah 1:5.
18. Jeremiah suffered intensely. (Ch. 20 and others)
19. Jeremiah 12:1.
20. Tel Aviv and the river Kvar. (Ezek. 3:15)

SOURCES ON THE HISTORY OF TORAH READING

by HAIM GEVARYAHU

In our previous issue we discussed the reasons for reading a minimum of ten verses from the Torah during a service. In this, our third in a series of notes on the history of Torah reading, we shall bring the sources dealing with the requirement of ten people for the composition of a minyan for public worship.

If there are less than ten present, they may not recite the *Shema* with its benedictions (i.e., to recite the half *Kaddish* and *Barekhu* before the *Shema*), nor may one go before the Ark (i.e., to lead the congregation in the *'Amidah*), nor may the Kohanim lift up their hands (i.e., to say the priestly blessing of Num. 6:24-26), nor may they read the prescribed portion of the Torah or the Haftorah from the Prophets.

How do we get these rules that ten people are required for a minyan? Rabbi Hiyya ben Abba said in the name of Rabbi Johanan: Because Scripture says, "But I will be hallowed among the children of Israel" (Lev. 22:32), and every act of sanctification requires not less than ten.

The Gemara continues with a derivation from verses that ten are needed for the hallowing of God's name. They explain the word "among" — תוך — by reference to its use in another place. Here it is written "But I will be hallowed among the children of Israel", and in the episode of Korah's rebellion it is written, "Separate yourself from among this congregation" (Num. 16:21).

Tractate Megillah 23b

Mishna

אין פורסין על שמע. ואין עוברין לפני התיבה. ואין גושאים את כפיהם ואין קורין בתורה. ואין מפטירין בכביא... פחות מעשרה

Gemara

מנא הני מילי: אמר ר' בר אבא אמר ר' יוחנן. דאמר קרא "ונקדשתי בתוך בני ישראל". כל דבר שבקדושה לא יהא פחות מעשרה.

מאי משמע: דתני ר' חייא. אתיא תוך תוך. כתיב הכא "ונקדשתי בתוך בני ישראל" וכתיב התם "הבדלו מתוך העדה". ואתיא עדה עדה. דכתיב התם "עד מתי לעדה הרעה הזאת". מה להלן עשרה אף כאן עשרה.

By connecting the word "congregation" to a reference in the account of the Ten Spies, "How long shall I bear with this evil congregation" (Num. 14:27), the Rabbis conclude that just as there (i.e., the twelve spies without Joshua and Caleb) ten are indicated, so here too.

Another reference on the requirement of ten relates to the ruling that the *Kedushah* in the Amidah may not be recited unless a minyan is present. The basis for this is also the verse in Leviticus (22:32) and its derivation as described above.

Sanhedrin 2b

ומנין לעדה שהיא עשרה.
שנאמר "עד מתי לעדה הרעה
הזאת", יצאו יהושע וכלב.

Berakhot 21b

אמר רב אדא בר אבהו: מנין
שאין היחיד אומר קדושה.
שנאמר "ונקדשתי בתוך בני
ישראל", כל דבר שבקדושה לא
יהא פחות מעשרה.

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NOTES ON THE VERSE OF THE WEEK

Triennial Bible Reading Calendar

THEME: THE ORIGIN OF THE SYNAGOGUE

Week of September 2, 1973

SEPTEMBER

אלול

SU	2	Ezekiel 10	ה	יתקאל י
MO	3	Ezekiel 11	ו	יתקאל יא
TU	4	Ezekiel 12	ז	יתקאל יב
WE	5	Ezekiel 13	ח	יתקאל יג
TH	6	Ezekiel 14	ט	יתקאל יד
FR	7	Ezekiel 15	י	יתקאל טו
SA	8		יא	כי תצא הפט' ישעיה נד, א
		Deuteronomy 21:10 — 22:29		לעיון: דברים כא, י — כב, כט

לכן אמור כה אמר ה' אלהים כי הרחקתם בגוים וכי
הפיצותם בארצות ואהי להם למקדש מעט בארצות אשר
באו שם

Although I have cast them far off among the nations, and although I have scattered them among the countries, I have been to them a little sanctuary (מקדש מעט) in the countries where they have come (Ezekiel 11:16).

CONTRIBUTION OF JUDAISM

The greatest contribution of Judaism as a monotheistic faith to civilisation was the establishment of the synagogue and the development of public worship, a practice followed subsequently by all the western religions. Though the origin of the synagogue is obscure, we can piece together some of the references which reflect the circumstances and the resources leading to it. One of these is our verse of Ezekiel referring to the "small sanctuary" wherever Jews are settled in exile.

SYNAGOGUES IN THE SECOND COMMONWEALTH

It is now evident that the synagogue existed side by side with the Bet Hamikdash during the Second Commonwealth. From references in the Mishna, we know that two synagogues were located right within the Temple area. The High Priest actually read the Torah in the synagogue as part of the Yom Kippur ritual and sacrifices.

An interesting inscription on stone was discovered sixty years ago which came from a synagogue in Jerusalem of the first century C.E. It was found by the archeologist Raymond Weill among stones that were placed in a pit in an orderly fashion, apparently for safe keeping and possible future use. The synagogue containing the tablet must have been destroyed by the Romans when they pillaged the city in 70 C.E., and its stones were stored with reverence



in the hope that the synagogue could be rebuilt at a propitious' time. From the inscription (see the reproduction) it is evident that the congregation was established at least two generations before its patron, Theodotus, endowed it. This is a unique find among pre-exilic records which attests to the reality of the following statement in the Jerusalem Talmud: Rabbi Pinhas said in the name of Rabbi Hoshaya, "There were four hundred and eighty synagogues in Jerusalem, and each had a lower school for the study of the Bible and an upper school for the study of the Mishna. All of these were destroyed by Vespasian" (Tractate Megillah 3:1).

WHERE DID IT BEGIN

The first recorded public worship is not connected with a particular institution or building but rather with the open spaces, especially near a body of water. "By the rivers of Babylon, there we sat down and wept when we remembered Zion" (Psalms 137:1). Though this was not public worship, it was the incipient movement toward it, in the desire of the Jewish exiles to stay close

together and remember Zion. The references of the visions of Ezekiel at the the River Kvar (Ezek. 1:1 and 43:3) and of Daniel at the river Ulai (Dan. 8:2) and at the river Hidekel (Dan. 10:4) also adumbrate a gathering of people for some form of prayer. The clearest and oldest reference comes from the Book of Nehemiah which tells of the first recorded public Torah reading: "All the people gathered themselves together as one man into the broad place that was

1. *Theodotus, son of Vettenus, Kohen and*
2. *synagogue president, son of a syna-*
3. *gogue president, grandson of a synagogue president,*
4. *built this synagogue for the reading*
5. *of the Law and the study of the Mitzvot, and*
6. *(he built) the hostelry, the chambers and the cis-*
7. *terms of waters in order to provide lodgings for*
8. *those from abroad who need them; which*
9. *(the synagogue) his fathers had found*
10. *(in cooperation)with the elders and Simonides.*

before the water gate, and they spoke unto Ezra, the scribe, to bring the book of the Law of Moses . . . And he read therein , . . from early morning until midday in the presence of the men and the women and of those who understood" (Neh. 8:1,3). Torah study and reading became the nucleus of the synagogue worship.

Regular prayer, whether public or private, is evident from some of our sources. "As for me, I will call upon God, and the Lord will save me; evening, morning and at noonday will I speak and pray, and He will hear my voice" (Psalms 55:17, 18). In the Book of Daniel we have the first reference of facing Jerusalem in prayer: "And when Daniel . . . went into his house — now his windows were open in his upper chamber toward Jerusalem — he kneeled upon his knees three times a day and prayed, giving thanks before his God, as he did aforetime" (Dan. 6:11).

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NOTES ON THE VERSE OF THE WEEK

THEME: THE FATHERS HAVE EATEN SOUR GRAPES

Week of September 9, 1973.

SEPTEMBER			אלול
SU	9	Ezekiel 16	יב יחזקאל טז
MO	10	Ezekiel 17	יג יחזקאל יז
TU	11	Ezekiel 18	יד יחזקאל יח
WE	12	Ezekiel 19	טו יחזקאל יט
TH	13	Ezekiel 20	טז יחזקאל כ
FR	14	Ezekiel 21	יז יחזקאל כא
SA	15	Deuteronomy 26—27	יח כי תבוא הפט' ישעיה ט, א לעיון: דברים כו—כו

מה לכם אתם מושלים את המשל הזה על אדמת ישראל
לאמר אבות יאכלו בושר ושיני הבנים תקחינה

What mean you that you use this proverb concerning the land of Yisra'el saying: The fathers have eaten sour grapes and the children's teeth are set on edge (Ezekiel 18:2).

The proverb was interpreted by the generation of Ezekiel as follows: "Our fathers sinned and are not here, but we have borne their iniquities" (Lam. 5:7). Since the prophets of Israel of an earlier period warned about the wickedness of Jeroboam and the prophets of Judah about the evils of Menashe, the Jews of the exile attributed their affliction to the sins of their fathers, feeling the proverbial statement that "the fathers have eaten sour grapes and the children's teeth are set on edge". However, the exiles did not comprehend the fullness of the prophets' message that, indeed the anger of God was kindled because the kings Jeroboam and Menashe sinned themselves, but succeeding generations likewise followed them in their evil ways. Had the later generations repented of their ways, they would have been spared, and Jerusalem would not have been laid waste. The prophet tries to prove through this chapter that man suffers for his own sins only.

Radak

THE SETTING

Ezekiel, living in Babylonia, spoke to the exiles who, though not having sinned themselves, felt they were tainted by the sins of their fathers. This drove them into despondency, for they would never be worthy of God's favor again. Their impurity was lasting, not to be erased by repentance. The prophet came to dispel this notion by individualizing moral responsibility, declaring that man will suffer for his own sins only but not for the sins of others. And even if he himself had erred, the door is always open to repentance.

The prophet quotes a current proverb, according to which the children's teeth are set on edge after the fathers ate sour grapes. Did not the repeated warning that God "visits the iniquity of the fathers upon the children unto the third and fourth generations" (Exod. 20:5, 34:7; Num. 14:18; Deut. 5:9) confirm the ancient doctrine of corporate guilt?

DOCTRINE OF INDIVIDUAL RESPONSIBILITY.

The doctrine of individual responsibility does not begin with Ezekiel, but is reiterated most emphatically by him. Moses established the legal force of individual responsibility in the Deuteronomic law that "the fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; a person shall be put to death only for his own crime" (Deut. 24:16; see also II Kings 14:6).

Jeremiah alludes to the proverb and rejects it. "In those days they shall say no more, 'the fathers have eaten sour grapes and the children's teeth are set on edge,' but every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge" (Jer. 31:29-30).

EZEKIEL'S AFFIRMATION

In predicating the doctrine of individual responsibility, Ezekiel propounds the efficacy of repentance and righteous action. The past does not count. What is important is reconciliation with God. "Have I any pleasure at all that the wicked should die?" saith the Lord God; would I not rather that he should return from his ways and live?" (Ezek. 18:23; incorporated in the High Holyday liturgy).

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions, so that they shall not be a stumbling block of iniquity unto you. Cast away from you all your transgressions, and make you a new heart and a new spirit, for why should you die, O house of Israel? For I have no pleasure in the death of him who dieth, saith the Lord God; wherefore turn, and live.

Ezekiel 18:30-32

NOTES ON THE VERSE OF THE WEEK

THEME: "DOR" AND GENERATION

Week of September 16, 1973

SEPTEMBER

אלול

SU	16	Ezekiel 22	יט יחזקאל כב
MO	17	Ezekiel 23	כ יחזקאל כג
TU	18	Ezekiel 24	כא יחזקאל כד
WE	19	Ezekiel 25	כב יחזקאל כה
TH	20	Ezekiel 26	כג יחזקאל כו
FR	21	Ezekiel 27	כד יחזקאל כז
SA	22		כה ניצבים-ויולך הפט' ישעיה סא, י
		Deuteronomy 29 : 9—28	לעיון : דברים כט, ט—כה

אתם נעבים היום כולכם לפני ה' אלהיכם ראשיכם שבטיכם
וקניכם ושוטריכם כל איש ישראל

You stand this day all of you before the Lord your God (Deuteronomy 11:16).

THE SETTING:

Moses assembles the entire people, young and old, leader and commoner, to hear about the eternal covenant between God and His people. "Neither with you only do I make this covenant and this oath, but with those who are standing here with us this day before the Lord our God and with those who are not with us here this day" (Deut. 29:13-14). Moses is thus speaking to all generations ahead, though he is addressing directly only his own generation. What is a generation (דור) as we can perceive it from Biblical sources?

"THE FOURTH GENERATION WILL RETURN HERE"

How are we to understand the verse in Genesis (15:16) about the return of the fourth generation (ודור רביעי ישובו הנה) after "four hundred years" (Gen. 15:13) or "four hundred and thirty years" (Exod. 12:40) of slavery? Evidently, the Biblical notion of a "generation" is different than our modern concept.

TWO BIBLICAL CONCEPTS OF SPAN OF LIFE

On the one hand, we find the modern notion of the span of life in the verse, "the days of our years are three score years and ten, and by reason of strength fourscore years" (Psalms 90:10). Our understanding of a "generation" as forty years (or less) is reinforced by the duration of the desert sojourn of the

Israelites wherein the "entire generation that had done evil in the sight of the Lord was consumed" (Num. 32:13). **דור אחד** Since the decree affected only the Israelites over twenty years of age, it may be assumed that the minimum span of life was sixty. **רש"י — כמדבר י"ד, לד: לא מת אחד מהם פחות** (רש"י — כמדבר י"ד, לד: לא מת אחד מהם פחות) Combining this with the statement of the Psalmist, we can determine the following spans of life: 60 years — weak span of life; 70 years — average; 80 years — strong. David's length of days, 70 years, is the paradigm for this notion.

Now let us see another Biblical category, reflecting an ancient notion of span of life. Man's "days shall be one hundred and twenty years" (Gen. 6:3). Moses lived 120 years, which became the symbol of a blessedly long life.

What are the average and the weakest spans of life? A clue can come from a verse in Isaiah. Looking toward the ideal days of happiness, man will return to the span of life when "the youngest shall die a hundred years old" (Is. 65:20). The weak life is 100 years, but the normal life is 110 years. Joseph's (Gen. 50:26) and Joshua's (Jud. 2:8) span of 110 years become the paradigm for this category.

Now we can reconcile the verses in Genesis and Exodus. Since the normal span is 110 years, the fourth generation will return after a bondage of 430 years.

THE MEETING OF THREE GENERATIONS

In the life span of the Biblical man, three generations can meet in the transmission of the heritage. "Hear this, ye old men. . . , tell ye your children of it, and let your children tell their children and their children another generation" — **דור אחד** — (Joel 1:2-3). Likewise the message of Moses reached down to the third generation within the hearing of his voice. Beyond that, "the later generation" **הדור האחרון** (Deut. 29:21) must ask and receive the covenant in the transmission from parent and grandparent. "This is My covenant with them, saith the Lord; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy children, nor out of the mouth of thy children's children, saith the Lord, from henceforth and forever" (Is. 59:21).

לא ימוש מפיך ומפי זרעך ומפי זרע זרעך מעתה ועד עולם

POSTSCRIPT — NAME OF OUR QUARTERLY

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דור לדור ישבח מעשיך

"One generation shall laud Thy works to another" (Psalms 145:4).

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World Zionist Organization, Department for Torah Education and Culture
in the Diaspora, Jerusalem 5733/1972 pp. xxiv and 156.

Baruch Elizur's *Sabbath Chapters of Talmud* deals with the origin and development of the Oral Tradition from its basis in the Written Law, the combination of both being what we designate as Torah. This is a continuation of the author's first book, *A Chapter of Talmud*, and follows the same method and approach. The present work consists of unabridged extracts from three chapters of Tractate Shabbat, and deals with the thirty-nine *melachot* or labours prohibited on the Sabbath. All the human knowledge and artifice available in those days while the Israelites were wandering through the Sinai Desert went into the construction of the Tabernacle. They were classified under thirty-nine headings termed — אבות מלאכה — primary labors. All other operations were considered derivative labors — תולדות. Examples are given of all the labors connected with agriculture to the baking of bread and the making of clothes; everything connected with writing, from hunting a gazelle and the preparation of parchment till the writing of letters; the construction and destruction of buildings. And these laws are not just an exercise in old and forgotten things. The principles underlying the Halacha are particularly relevant to applying the Sabbath laws in a Jewish State.

GENERAL SURVEY OF SABBATH LAWS

The book is divided into three parts, containing 25 lessons, with a series of questions on each lesson at the end of the book. Part One gives a general survey of the 39 Sabbath labors, and begins with the Tannaitic exposition in the *Mechilta* (the halachic Midrash on Exodus) of three verses from Exodus chapter 35, which we, in our Triennial Bible Reading, read on Saturday March 3rd. There follow seven lessons taken from the Gemara in Shabbat dealing with the thirty-nine classes of work, and two lessons from the Mishne Torah of Rambam, giving a masterly summary of the whole subject in that great scholar's inimitable way. We learn incidentally that the Jewish calendar is a masterpiece of astronomical reckoning, which it is a person's duty to calculate. "How do we know that?" asks R. Shmuel b. Nachmani in the name of R. Yohanan.

“Because it is written: (Deut. 4:6) ‘Observe therefore and do them, for this is your wisdom and understanding in the sight of the peoples’. What wisdom and understanding is appreciated by the nations? Say: it is the reckoning of cycles and planets.”

Parts II and III adopt the same system, with the text of the Gemara expounded, followed by the laws as laid down by Rambam in the Mishne Torah. Part II deals with the three principal labors of building, ploughing and writing. There is a fascinating digression on the way in which the alphabet was taught in the Jewish school in those days. “The Gemara asks: Why are the letters of שקר close together (the letters follow each other in the alphabet), while those of אמת are far apart (the *aleph* being the first, the *mem* the middle and the *tav* the last letter of the alphabet). The answer: Falsehood is frequent, truth is rare.

Part III deals with weaving, tearing in grief and anger, and destructive action on the Sabbath. “One who witnesses the burning of a Sefer Torah is obliged to rend his garments. This is deduced from the Biblical comment to King Jehoiakim’s burning of Jeremiah’s scroll: “They feared not, neither did they rend their garments” (Jer. 36:24). The Jewish soul is compared to a Torah scroll, since even the most worthless member of the community has some good deeds and Torah to his credit (Rashi).

THE TALMUD A CLASSIC OF OUR FAITH

The book is one of a series issued in English by the World Zionist Organization. The editor, Aryeh Newman, concludes his preface with these words: They and we today are classmates inspired by the same command repeated to Joshua as he led his people into the Promised Land: “For thou shalt meditate therein day and night” (Josh. 1:8) echoing God’s last words to Moses: “For it is thy life and the length of thy days” (Deut. 30:20); “For it is no empty thing for you” (ibid. 32:47). On the latter, our rabbis commented: “If you find it empty, it is your fault.” We are told that “the decoder’s linguistic frame of reference changes with the passage of time; the moment may even come when there is nothing left in common between the code to which the message refers and the code used by its readers” (*Essays on the Language of Literature*, p. 417). That has unfortunately happened with the classics of our faith which have become closed books to whole generations of Jewish readers. They are indeed Jewish readers but not readers of Jewish works. The Talmud can become the daily spiritual nourishment of this modern generation if the effort is made to “decode” it.

Joseph Halpern

THE SONG OF SONGS

Commentary by ELIEZER LEVINGER

Published by The World Jewish Bible Society

שיר השירים מפורש על ידי אליעזר לוינגר, בהוצאת החברה לחקר המקרא בישראל,
ירושלים, תשל"ג.

The Song of Songs received the attention of commentators throughout the ages, as did all other books of the Bible. The Midrashim, particularly Midrash Rabba, dwells on every verse, indeed, on every word. In the Middle Ages the two leading Bible commentators, Rashi and Ibn Ezra, were fascinated by the Song of Songs. Rashi, drawing on the Midrash, and on his rich imagination, interpreted the book as an allegory of the God—Israel relationship, that of lover and beloved. Ibn Ezra singled out this book to write three parallel commentaries “because this Song is the best of all songs, seeing that it contains the secret of Jewish history from the days of Abraham until the Days of the Messiah. .”

Needless to say that with the renewed interest in the Bible, beginning with the era of critical studies of the Book of Books, the Song of Songs was not overlooked. Various theories have been advanced concerning the date, the meaning and the style of the exalted songs. The author of the commentary under review lists some eighteen studies in various languages on the Song of Songs which appeared since 1920. And his list is obviously incomplete.

The new feature in the modern studies of the Song of Songs is the view that it is composed of a group of songs which were sung in honor of bride and groom on “his wedding day and on the day of his hearts rejoicing” (3:11). The theory put forth has been that the participants in the presentation of the “Songs of the Song” were the bride, groom, their escorts and a chorus. Our commentator embraces this theory in general, and offers some slight variations.

The Song of Songs is a love song. It is preoccupied solely with the overpowering emotions of love on part of the shepherd, who roams the hills and valleys of Jerusalem, and the sunburned beauty who resides in a tent in Jerusalem. Both love nature, appreciate the beauty of trees and flowers and are attuned to the change of seasons and the songs of birds. But their nearly exclusive and abiding pre-occupation is their love for one another. It is the features, the physical delineations of each which attracts the other. Little is said of the spiritual or social values which help to strengthen the bonds of love. Neither the prospect of marriage nor the need of family and family life seem to intrude themselves into their total love affair.

Mr. Levinger writes as a scholar who has studied his Song of Songs carefully and has not neglected the study of commentators, old and new, Jewish and non-Jewish. Yet as one reads his erudite commentaries, one cannot escape the awareness that the commentator has turned *lover*, lover of the Book and its characters. Indeed, the test of the greatness of this "Best of Songs" (*me-uleh bashirim*) is, that it has turned students into lovers and commentators into poets.

The author places the book in the period of Solomon's reign. Allusions to Solomon are not missing. However, words and expressions which appear to be of later date and originate in the Aramaic, Persian and Greek languages are considered but dismissed as of little significance in "this book which is written in a beautiful and pure Hebrew style."

Interestingly, our commentator shows himself to be caught up the mood of the post—Six Days' War era, when he describes the Israel of Solomon's period as follows: "The author of The Song of Songs looks at a complete and undivided Eretz Israel. . .".

Shir Hashirim which until this day is recited (or chanted) every Friday evening by Hassidim and Kabbalists prior to the coming of the Queen Sabbath and which traditionally has been read in the Synagogue on Passover, has gained another lover in the person of — and another admirable commentary offered by — Eliezer Levinger.

Solomon D. Goldfarb

BETH MIKRA ARTICLES TO BE ABSTRACTED

After eighteen years of publishing Beth Mikra, the Israel Society for Biblical Research, the Israel branch of the World Jewish Bible Society, is presently compiling Hebrew abstracts and an authorsubject index of all its articles. The project, undertaken by Rabbi Solomon D. Goldfarb, will facilitate the search of desired material by scholars, according to category and content.

Beth Mikra, which at first appeared once a year, has expanded into a regular quarterly, now reaching into its 53rd issue. It is the only Hebrew periodical entirely devoted to Biblical study and interpretation. One can find among its contributors the most renowned scholars in Biblical exegesis, history and archeology.

This outlet reaches both the university scholar and the wider readership in the purposeful combination of technical and non-technical/writing.

Since the Society aims to reach an ever wider circle of Bible readers and students, it strives to retain a high standard of scholarship, yet through the medium of a readable style open to the layman. Thus, Beth Mikra appeals to teachers of Bible as well as to all who seek cultural enhancement through their attachment to the Book of Books. The quarterly is edited by Ben Zion Luria.

ישיבה שמינית

יום שלישי, ח' בניסן תשל"ג (10 באפריל 1973)
בשעה 8:00 בערב

דב רפל : תפילתו של חייל (מזמור פ"ד)
ד"ר משה א. ענת : מושג הענוה בספר תהלים
ד"ר מנשה הראל : "מזמור לדוד בהיותו במדבר יהודה" (בלוית שקופיות)

סיור במדבר יהודה ובבקעת יריחו

בהדרכת ב"צ לוריא

יום רביעי, ט' בניסן תשל"ג (11 באפריל 1973)

יוצאים בשעה 8 בבוקר מבית אגרון (בית המהנדס — מפגש נחלת שבעה ורחוב הלל).

נוסעים מירושלים לבית לחם ופונים אל דרך המדבר למצפה שלם.
מבט אל נוף ים המלח, הרי מואב ומצדות עין גדי ומצדה.
שיחות על : תפילת התועים במדבר (תהלים ק"ז, ד);
המדבר בספר תהלים "מזמור לדוד בהיותו במדבר יהודה" (תהלים ס"ג, א).
ממשיכים בדרך ליריחו משם יורדים לבקעה ומבקרים את חורבות קומראן.
שיחה על : המדבר באידיאולוגיה של כת מדבר יהודה.
משם עוברים את תל יריחו ומגיעים אל שרידי בית הכנסת ואמת המים העתיקה בנערן.

מעמד הסיום בנערן

(בצל העצים ועל מים רבים)

ד"ר משה וינפלד : המגמתיות של מגילת רות
אליעזר ליבנה : על מגילת רות
ד"ר חמי גבריהו : "לתולדות החיים" של ספר תהלים.
שר הסעד מיכאל חזני : "תפלה לעני כי יעטף ולפני ה' ישפך שיחו" (תהלים ק"ב, א).
פרופ' שמריהו טלמון : ספר תהלים מן הכ"ד ומגילות מזמורים מקומראן ובעית חיתום המקרא.
חוזרים לירושלים בדרך העולה מהבקעה לטייבה ורמאללה.

הערות : א. עשויים לחול אי-אלו שנויים בתכנית הכנס וביחוד בתואי של הסיור. התואי יקבע סופית לאחר שהדרך תבדק מבחינת האפשרות לנסוע בה באוטובוסים.
ב. הסיור במדבר יהודה ובבקעת יריחו ייערך באוטובוסים. דמי ההשתתפות — 15 ל"י. נא להרשם מראש ע"י משלוח הסכום הנ"ל לחברה לחקר המקרא בישראל. ת. ד. 7024 ירושלים.
ג. בכל עניני הכנוס נא לפנות אל ב"צ לוריא, י"ר הנהלת הכנוס, במשרד החברה לחקר המקרא בישראל, רחוב ברנר 9, טלפון 62536.

ישיבה רביעית

יום שני בשבוע, ז' בניסן תשל"ג (9 באפריל 1973)
בשעה 3:30 אחה"צ

ד"ר שמואל דובדבני : מזמור קל"ג
פרופ' מ. זר"כבוד : מהותו והיותו של האדם במזמורי תהלים
פרופ' י. מ. גרינץ : תהלים ע"ב
זהבה ביילין : הכותרות שבמזמורי תהלים

ישיבה חמישית

יום שני בשבוע, ז' בניסן תשל"ג (9 באפריל 1973)
בשעה 8:00 בערב

מזל ויגרט : גרות וגרים ע"פ מגילת רות
פרופ' ב. אופנהיימר : החויה הדתית לפי עדותם של משורר ספר תהלים
ד"ר יהושע עמיר : מקומו של מזמור קי"ט בתולדות עם ישראל
ד"ר צמח צמריון : מגילת רות וספר יהודית (השוואה)

ישיבה שישית

יום שלישי בשבוע, ח' בניסן תשל"ג (10 באפריל 1973)
בשעה 8:30 בבוקר

מ. ברימנן : מזמור מ"ט
ד"ר יעקב גיל : מזמורים חשמונאים בתהלים
ד"ר ח. חמיאל : הקשר בין רות ופרשיות שבתורה
פרופ' צבי קדרי : נספח שלבש מבנה של משפט (תהלים נ', טז;
קי"ד, ה)
ישראל בן-שם : מכתם לדוד ללמד, (מזמור ס')
אברהם אהוביה : תהלים ע"ד וישעיהו נ"א, ט—נ"ב, ה
ד"ר חמ"י גבריהו : ברכי נפשי והללויה

ישיבה שביעית

יום שלישי בשבוע, ח' בניסן תשל"ג (10 באפריל 1973)
בשעה 3:30 אחה"צ

ישראל בן-זאב : בעית הגרים והפצת אמונות הייחוד בין העמים,
לפי ספר תהלים
ב"צ לוריא : מלחמת דוד באדום (מזמור ס')
פרופ' נ. ח. ברנדווין : תהלים ק"ג
יצחק אבישור : מזמור כ"ט — כנעני או ישראלי ?

ישיבת הפתיחה

יום ראשון בשבוע, ו' בניסן תשל"ג (8 באפריל 1973)

בשעה 4:00 אחר הצהריים

שירת פסוקי מקרא מפי מקהלת ילדי גבעתיים

- דברי פתיחה :** ב"צ לוריא : מכנוס לכנוס
ד"ר חמ"י גבריהו : "היטיבה ברצונך את ציון תבנה
חומות ירושלים (תהלים נ"א, כ)."
- דברי ברכה :** מיכאל רביד, מנהל המחלקה לחנוך ולתרבות
בגולה של ההסתדרות הציונית העולמית.
ט. קולק, ראש עיריית ירושלים.
ווד בן-גוריון, נשיא החברה לחקר המקרא בישראל.
"חסד ואמת נפגשו צדק ושלוש נשקרו"
(תהלים פ"ה, יא)
- הרצאות :** פרופ' שמואל ייבין : הרקע החברתי וההיסטורי של
מגילת רות.
פרופ' ש.ני. קרמר : מזמורי תהלים ומזמורי שומר
— מחקר השוואתי.

ישיבה שנייה

יום ראשון בשבוע, ו' בניסן תשל"ג (8 באפריל 1973)

בשעה 8:00 בערב

- פרופ' יהודה אליצור : בית לחם יהודה בימי שפוט השופטים
יצחק שלו : מעמד האדם במעשה הבריאה
פרופ' שלמה מורג : אזרח הארץ ואזרח רענן (תהלים ל"ז, לה)

ישיבה שלישית

יום שני בשבוע, ז' בניסן תשל"ג (9 באפריל 1973)

בשעה 8:30 בבוקר

- יוסף פרוינד : "אשא עיני אל ההרים" (מזמור קכ"א, א)
ד"ר משולם מרגליות : לבעיית המזמורים ההיסטוריים
אלקנה ביליק : חנמל, איז שדי ועוד
יעקב יגר : הזמוי הספרותי בפרקי תהלים
נחמיה צורי : תהלים פ"ג
אשר וייזר : יסודות היסטוריים בספר תהלים
אברהם וולף : סמלי משפט קדומים במגילת רות והקשרם החברתי

החברה לחקר המקרא בישראל
החברה היהודית העולמית לתנ"ך
ירושלים, רח' ברנר 9, ת.ד. 7024, טלפון 62536

מה-אֶהְבֵּתִי תוֹרַתְךָ
כָּל הַיּוֹם הִיא שִׂיחָתִי
(תהלים קיט, צו)
אֶל אֲשֶׁר תִּלְכִּי - אֶלֶף וּבְאֲשֶׁר תִּלְיִי - אֶלֶן
עִמְךָ - עַמִּי נֹאמְרֶיךָ - אֶלֶהִי
(רות א', טז)

תכנית הכנוס הארצי העשרים ואחד לתנ"ך

מוקדש
לְסֵפֶר תְּהִלִּים וְלִמְגִלַּת רות

ולסיור במדבר יהודה ובנקעת הירדן

בימים

ו'—ט' בניסן תשל"ג
(8—11 באפריל 1973)

הפתיחה במעמד נשיא המדינה,
ומר דוד בן-גוריון, נשיא החברה לחקר המקרא בישראל

ביום א' בשבוע, ו' בניסן (8 באפריל)
בשעה 4.00 אחר הצהריים

ירושלים

אולם "בית העם", רח' בצלאל 11.

תשל"ג שנה ראשונה למחזור

SEPTEMBER

SU	2	Ezekiel 10
MO	3	Ezekiel 11
TU	4	Ezekiel 12
WE	5	Ezekiel 13
TH	6	Ezekiel 14
FR	7	Ezekiel 15
SA	8	

Deuteronomy 21:10 — 22:29 כט, כב, י — כב, כט 22:10 — 21:10 לעיון:

לכן אמרו כה אמר ה' אלהים כי הרחקתם בגוים וכי המצותים בארצות ואחי להם למקדש מעט בארצות אשר באו שם

Therefore say, Thus says the Lord God; Although I have cast them far off among the nations, and although I have scattered them among the countries, I have been to them a little sanctuary in the countries where they have come. (Ez. 11:16)

SEPTEMBER

SU	9	Ezekiel 16
MO	10	Ezekiel 17
TU	11	Ezekiel 18
WE	12	Ezekiel 19
TH	13	Ezekiel 20
FR	14	Ezekiel 21
SA	15	

Deuteronomy 26—27

מה לכם אתם מושלים את המשל הזה על אדמת ישראל לאמר אבות יאכלו בוסר ושיני הבנים תקחינה What mean you, that you use this proverb concerning the land of Yisra'el, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? (Ez. 18:2)

1972-3 TRIENNIAL TANAKH STUDY CYCLE, FIRST YEAR

AUGUST

SU	19	Jeremiah 50
MO	20	Jeremiah 51
TU	21	Jeremiah 52
WE	22	Ezekiel 1
TH	23	Ezekiel 2
FR	24	Ezekiel 3
SA	25	

Deuteronomy 11:26 — 12:31 לא, יב, יא — יב, לא 11:26 — 12:31 לעיון:

ציון ישאלו דרך הנה מניהם בואו ונלוו אל ה' ברית עולם לא תשנה They shall ask the way to Ziyyon with their faces towards it, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. (Jer. 50:5)

AUGUST/SEPTEMBER

SU	26	Ezekiel 4
MO	27	Ezekiel 5
TU	28	Ezekiel 6
WE	29	Ezekiel 7
TH	30	Ezekiel 8
FR	31	Ezekiel 9
SA	1	

Deuteronomy 16:18 — 18:22 כב, יח, יח — יח, כב 16:18 — 18:22 לעיון:

צדק צדק תרדוף למען תחיה וירשת את הארץ אשר ה' אלהיך נתון לך Justice, only justice shalt thou pursue, that thou mayest live, and inherit the land which the Lord thy God give thee. (Deut. 16:20)

תשל"ג שנה ראשונה למחזור

AUGUST

SU	5	Lamentations 1
MO	6	Lamentations 2
TU	7	Lamentations 3
WE	8	Jeremiah 41
TH	9	Jeremiah 42
FR	10	Jeremiah 43
SA	11	

Deuteronomy 3:23 — 4:49 מט, ד, מט 3:23 — 4:49 לעיון:

אם שוב תשובו בארץ הוואת ובניתי אתכם ולא אחרוש ונטעתי אתכם ולא אהוש כי נחמתי אל חרעה אשר עשיתי לכם If you will still abide in this land, then I will build you, and not pull you down, and I will plant you, and not pluck you up: for I repent of the evil that I have done to you (Jer. 42:10)

AUGUST

SU	12	Jeremiah 44
MO	13	Jeremiah 45
TU	14	Jeremiah 46
WE	15	Jeremiah 47
TH	16	Jeremiah 48
FR	17	Jeremiah 49
SA	18	

Deuteronomy 7:12 — 8:20

כי לא על הלחם לבדו יחיה אדם כי על כל מוצא פי ה' יחיה האדם Man does not live by bread only, but by every word that proceeds out of the mouth of the Lord does man live. (Deut. 8:3)

אלול

ה	יחזקאל י
ו	יחזקאל יא
ז	יחזקאל יב
ח	יחזקאל יג
ט	יחזקאל יד
י	יחזקאל טו
יא	כי תבוא הפט' ישעיה נד, א

אלול

יב	יחזקאל טז
יג	יחזקאל יז
יד	יחזקאל יח
טו	יחזקאל יט
טז	יחזקאל כ
יז	יחזקאל כא
יח	כי תבוא הפט' ישעיה ס, א

לעיון:

מנחם אב

כא	ירמיה נ
כב	ירמיה נא
כג	ירמיה נב
כד	יחזקאל א
כה	יחזקאל ב
כו	יחזקאל ג
כז	ראה הפט' ישעיה נד, יא

מנחם אב/אלול

כח	יחזקאל ד
כט	יחזקאל ה
ל	ראש חודש יחזקאל ו
א	ראש חודש יחזקאל ז
ב	יחזקאל ח
ג	יחזקאל ט
ד	שופטים הפט' ישעיה נא, יב

לעיון:

מנחם אב

ז	איכה א
ח	איכה ב
ט	תשעה באב איכה ג
י	ירמיה מא
יא	ירמיה מב
יב	ירמיה מג
יג	זאתחנן הפט' ישעיה מ, א

מנחם אב

יד	ירמיה מד
טו	ירמיה מה
טז	ירמיה מו
יז	ירמיה מז
יח	ירמיה מח
יט	ירמיה מט
כ	עקב הפט' ישעיה מט, יד

לעיון:

דור לדור

DOR-le-DOR

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1972-3 TRIENNIAL TANAKH STUDY CYCLE, FIRST YEAR

JULY		תמוז
SU 22	Jeremiah 29	כב ירמיה כט
MO 23	Jeremiah 30	כג ירמיה ל
TU 24	Jeremiah 31	כד ירמיה לא
WE 25	Jeremiah 32	כה ירמיה לב
TH 26	Jeremiah 33	כו ירמיה לג
FR 27	Jeremiah 34	כז ירמיה לד
SA 28		כח משות הפט' ירמיה ב, ד
Numbers 30 : 2 — 32 : 42		לעיון : במדבר ל, ב — לב, מב

ואתה אל תירא עבדי יעקב טמא ה' ואל תחת ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ שביט ושבי יעקב ושקט ושאן ואין מחריד
Therefore fear thou not, O my servant Ya'aqov, says the Lord; neither be dismayed, O Yisra'el: for lo, I will saw thee from afar, and thy seed from the land of their captivity; and Ya'aqov shall return, and shall be quiet and at ease, and none shall make him afraid. (Jer. 30:10)

JULY/AUGUST		תמוז/מנחם אב
SU 29	Jeremiah 35	כט ירמיה לה
MO 30	Jeremiah 36	א ראש הודש ירמיה לו
TU 31	Jeremiah 37	ב ירמיה לז
WE 1	Jeremiah 38	ג ירמיה לח
TH 2	Jeremiah 39	ד ירמיה לט
FR 3	Jeremiah 40	ה ירמיה לך
SA 4		ו דברים הפט' ישעיה א, א
Deuteronomy 1		לעיון : דברים א

ואולי ישמעו בית יהודה את כל הרעה אשר אנכי חושב לעשות להם למען ישבו איש מדרכו הרעה וסלחתי לעונם ולחטאתם
It may be that the house of Yehuda will hear all the evil which I purpose to do to them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. (Jer. 36:3)

תשל"ג שנה ראשונה למחזור

JULY		תמוז
SU 8	Jeremiah 17	ח ירמיה יז
MO 9	Jeremiah 18	ט ירמיה יח
TU 10	Jeremiah 19	י ירמיה יט
WE 11	Jeremiah 20	יא ירמיה כ
TH 12	Jeremiah 21	יב ירמיה כא
FR 13	Jeremiah 22	יג ירמיה כב
SA 14		יד בלק הפט' מיכה ה, ו
Numbers 22—23		לעיון : במדבר כב—כג

כי מראש צרים אראנו ומבגנות אשורנו הן עם לבדד ישכון ובגוים לא יתחשב
For from the top of the rocks I see him, and from the hills I behold him: it is a people that shall dwell alone, and shall not be reckoned among the nations. (Nu. 23:7)

JULY		תמוז
SU 15	Jeremiah 23	טז ירמיה כג
MO 16	Jeremiah 24	יז ירמיה כד
TU 17	Jeremiah 25	יח ירמיה כה
WE 18	Jeremiah 26	יט ירמיה כז
TH 19	Jeremiah 27	כ ירמיה כח
FR 20	Jeremiah 28	כא כינחם הפט' ירמיה א, א
SA 21		לעיון : במדבר כה, י — כז, כג
Numbers 25 : 10 — 27 : 23		

כה אמר ה' צבאות אל תשמעו על דברי הנביאים הנבאים לכם מהבגלים המה אחכם חזון לבט ידברו לא מפני ה'
Thus says the Lord of hosts, Hearken not to the words of the prophets that prophecy to you: they lead you into vanity; they speak a vision of their own heart, and not out of the mouth of the Lord. (Jer. 23:16)

1972-3 TRIENNIAL TANAKH STUDY CYCLE, FIRST YEAR

JUNE		סיון/תמוז
SU 24	Jeremiah 5	כד ירמיה ה
MO 25	Jeremiah 6	כה ירמיה ו
TU 26	Jeremiah 7	כו ירמיה ז
WE 27	Jeremiah 8	כז ירמיה ח
TH 28	Jeremiah 9	כח ירמיה ט
FR 29	Jeremiah 10	כט ירמיה י
SA 30		ל קרת שבת ראש חודש הפט' ישעיה סו, א
Numbers 16		לעיון : במדבר טז

הלא אין בולגד אם רופא אין שם כי מדוע לא עלתה ארוכת בתיעמי
Is there no balm in Gilad; is there no physician there; why then is not the health of the daughter of my people recovered. (Jer. 8:22)

JULY		תמוז
SU 1	Jeremiah 11	א ראש חודש ירמיה יא
MO 2	Jeremiah 12	ב ירמיה יב
TU 3	Jeremiah 13	ג ירמיה יג
WE 4	Jeremiah 14	ד ירמיה יד
TH 5	Jeremiah 15	ה ירמיה טו
FR 6	Jeremiah 16	ו ירמיה טז
SA 7		ז חקת הפט' שופטים יא, א
Numbers 19		לעיון : במדבר יט

צדיק אתה ה' כי אריב אליך אך משפטים אדבר אותך מזוע
Right wouldst thou be, O Lord, if I were to contend with thee: yet will I reason these points of justice with thee: why does the way of the wicked prosper? Why are all they happy that deal very treacherously? (Jer. 12:1)