

# דור לדור

מבוסס

# DOR Le DOR

## Our Biblical Heritage



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A Quarterly Published by the

WORLD JEWISH BIBLE CENTER

(Founded by David Ben Gurion and Zalman Shazar)

In co-operation with the Department of Education and Culture in the Diaspora of the  
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דפוס רפאל חיים הכהן בע"מ ירושלים

ORGANS OF STATECRAFT IN THE ISRAELITE  
MONARCHY

BY ABRAHAM MALAMAT

PART I

*The following lecture was presented on August 22 1963, before a Bible study group at the home of the former Prime Minister of Israel, Mr. David Ben-Gurion, and with the participation of the then President of Israel, Mr. Zalman Shazar. The meeting was presided over by Justice of the Supreme Court, Prof. Moshe Silberg. The Lecture and discussion were subsequently published with notes and a few minor changes in English translation, in the series El Ha'Ayin, by the World Jewish Bible Society and the Israel Society for Biblical Research. We have decided to reprint it here both because we feel that this address is of such interest that it deserves a wider audience and because we think our readers will be interested to learn, as evidenced by the discussion, of the keen interest taken in biblical studies by laymen as well as scholars in Israel, especially in this year when Israel is observing the 100th birthday of David Ben Gurion.*

REHOBAM AND THE SCHISM WITHIN THE KINGDOM

The main burden of my remarks will concern the specific aspects of the political apparatus and organs of statecraft as they emerge from the first half of I Kings 12<sup>1</sup>. This section deals with King Rehoboam and the circumstances

<sup>1</sup> See commentaries: A. Sanda, *Die Bücher der Könige*, I (1911), 334 ff.; J. A. Montgomery, *The Books of Kings* (1951), pp. 248 ff.; J. Gray, *I and II Kings* (1964), pp. 278 ff.; also E. Nielsen, *Shechem* (1955), pp. 171 ff.; and D. W. Gooding, VT, XVII (1967), 173-89; for the discussion of textual problems which are not dealt with here.

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surrounding the split within the United Monarchy, i.e. the Kingdoms of David and Solomon.

The reference here is twofold: 1) the demand of the northern tribes to alleviate the burden of taxes and corvée imposed upon them by Solomon, Rehoboam's father, this being a prior condition to their acquiescence in Rehoboam's election; 2) Rehoboam's consultation with the "elders" and "young men" before replying to the tribes' ultimatum. The uncompromising attitude adopted by Rehoboam on this matter brought about the end of the United Kingdom of Israel and determined the course of Jewish history for generations to come.

As a starting point, I should like to dwell upon the question of Rehoboam's enthronement or rather lack of enthronement at Shechem which, in fact, serves as the framework for the events described in the chapter under discussion. The opening phrase refers to Rehoboam's arrival in Shechem, "For all Israel were come to Shechem to make him king". I accept the assumption of some scholars that we are confronted here with a second enthronement or, put somewhat differently, that Rehoboam had been automatically acclaimed King previously in Judah, where the Davidide house had taken root. This was not the case, however, as regards the northern Israelite tribes, who by no means took it for granted that Solomon's offspring ought to rule over them. For it must be borne in mind that those tribes had attached themselves to the house of David by a covenantal act (II Sam. 5:1-3).

#### COVENANT BETWEEN KING AND PEOPLE<sup>2</sup>

As prelude to the covenant we read in II Samuel 3 of the negotiations between David and Abner, intended to bring the northern tribes under David's sway. In verse 12, it is stated: *Make thy league with me and my hand shall be with thee to bring over all Israel unto thee*. Verse 17 then relates that Abner did urge the elders (sic!) of Israel to enter into a treaty with David. Note how the institution of the elders is still playing an authoritative role in covenant-making and the

<sup>2</sup> For the problem in general see the studies by G. Widengren, *JSS*, II (1957), 1-32, and by G. Fohrer, *ZAW*, LXXI (1959), 1-22. Important extra-biblical material on the general problem of covenant between king and people is to be found in the recent work of D. J. McCarthy, *Treaty and Covenant* (1963).

election of kings. Abner then goes to meet David in Hebron, taking along twenty men to conduct the negotiations. David greets them with a feast, a ceremony which has, at times, been associated with the covenantal act, according to the Bible and ancient near Eastern sources.

Further on in the same chapter (v. 21) we hear Abner saying to David: *I will arise and will gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reign over all that thy soul desireth*. In other words, preparations are afoot to conclude a treaty in Hebron with the northern tribes. Typologically speaking, we are confronted with an exact parallel to the Rehoboam incident. Rehoboam has come to Shechem where the northern tribes have convened for the coronation ceremony. We are justified in inferring that here, too, preparations are being laid for a covenant between king and populace.

As it turned out, Abner was murdered, but the Bible is most explicit in stating that all of Israel came under David's rule as a result of the pact between him and the elders (again!) of the north: *So all the elders of Israel came to the king to Hebron; and King David did make a covenant with them in Hebron before the Lord, and they anointed David King over Israel* (II Sam. 5:3).

#### THE SHECHEM EVENT IN THE LIGHT OF DAVID'S ENTHRONEMENT OVER ISRAEL

The enthronement of David may offer some concept as to what might have happened at Shechem. True, there are important circumstantial differences, pointing to Rehoboam's weakness as against David's position of strength at the time of the coronation. The delegation from the north came to David at his capital in Hebron for the conclusion of the treaty. Rehoboam, on the other hand goes, or is compelled to go to Shechem, center of the northern tribal confederation, in order to have them make their pact with him. Yet both incidents are basically one; the rule of the Judean Kings over the northern tribes is conditional upon a covenantal agreement between the King and his future subjects.

*David Ben-Gurion*: Why by-pass Solomon when discussing the covenant?

*Lecturer*: I shall come back to this intriguing question in my reply. In any event, it is not feasible to include in our discussion the broader problem as to whether, in the course of time, a new covenant was required with each royal

accession. It seems reasonable, however, to assume that such a covenant renewal was required procedure only with the advent of a new dynasty or when the royal succession was interrupted. In Israel there were then such change-overs during a period of two hundred years, and one is justified in assuming that a royalty-pact was customary in such cases, even though the Bible makes no specific mention of such a detail.

As for Judah, there is one definite instance of covenant making within the context of the coronation-ritual. A crisis had been brought about by the rule of queen Athalia, regarded in Judah as an alien from the north whose rule had, in fact, severed the Davidic line. Consequently, at her dethronement and assassination, the need was felt for a covenant-renewal between the new king, Jehoash, one of the progeny of the house of David, and his subjects. Thus we read in II Kings 11:17: *And Jehoiada made a covenant between the Lord and the King and the people... and between the King also and the people*. The verse seems a bit cumbersome and has led Bible critics to propose alternate emendations:

1) The latter part of the verse "between the king also and the people" is to be deleted. In other words, a covenant was concluded only between the Lord and the people, whose representative was the King.

2) In contrast to this, Martin Noth, in a recent study, does away with the first part of the verse. Yet there is no real difficulty in accepting the complete phrase which presents us with a two-fold covenant: between God and the king on the one hand, between king and people on the other<sup>3</sup>. Since the Davidic line had been sundered, it was necessary to renew the treaty between the people of Judah and the lineal descendant of the house of David. Incidentally, we have here a most interesting type of covenant between two parties effected by an intermediary, in this case, Jehoiada, the High Priest<sup>4</sup>.

*Dr. Haim Gevanyahu:* Perhaps Jehoiada was acting as guardian of the under-age king (Jehoash was only seven when he was officially acclaimed).

*Lecturer:* He was certainly acting both as High Priest and as the supreme authority in Judah during the period of royal crisis.

3 M. Noth, *Gesammelte Studien zum Alten Testament* 4(1957), pp. 151 f.; and K. Baltzer, *Das Bundesformular* (1960), pp. 85 ff.; Gray, *I and II Kings*, pp. 523 f., even sees here a threefold covenant.

4 For this type of treaty see for the present H. W. Wolff, *VT*, VI, (1956), 316-20.

#### THE PEOPLE'S REPRESENTATIVE BODY

The covenantal act, in the cases of David and Rehobam, is preceded by negotiations with the representative body of the people. It is this body which participates in the covenant ceremony if the negotiations are successfully concluded. The elders served in this capacity in David's case, whereas, regarding Rehoboam, I Kings 12:3 relates: *And Jeroboam and all the congregation (qāhāl) of Israel came and spoke unto Rehoboam saying...* A problem of no immediate moment to us is whether Jeroboam actually participated in the delegation or whether he was still in Egyptian exile, appearing only later when called to the northern assemblage (ibid v. 20). If so, the mention of Jeroboam in verse 3 (as well as in v. 12), would be a later addition, as maintained by some authorities.

The Hebrew term for the aforementioned representative body is qāhāl (usually translated "congregation" but it refers more precisely to an assembly). It is noteworthy that the same term is used in a case where covenant-making with royalty is specifically mentioned, namely, in the previously mentioned coronation ritual of Jehoash: *And all the congregation (qāhāl) made a covenant with the King in the house of God* (II Chron. 23:3; the parallel account in II Kings is lacking in these details). The word qahal is virtually synonymous with the term *edā* ("assembly"), also frequently used, both terms at times serving interchangeably or even in combination. It would appear that the biblical known as the Priestly Code tends toward the usage *edā*, in contrast to the other sources which employ *qāhāl* overwhelmingly<sup>5</sup>.

The question of terminology is especially apropos here, as in a later passage of our chapter (I Kings 12:20) this very *edā* (referred to only once in the book of Kings) elects Jeroboam, following the unsuccessful negotiations with Rehoboam. While no covenant is explicitly mentioned, it is certainly implied in this instance of the founding of the first Israelite dynasty. It is not entirely impossible, however, that one may assume a slight difference in connotation here, with *qāhāl* referring to the group (in vs. 12-16 called simply a "people") conducting the

5 On the significance of these two terms see L. Rost, *Die Vorstufen von Kirche und Synagoge im Alten Testament* (1938), R. Gordis in *Alexander Marx Jubilee Volume* (1950), pp. 171 ff. For the term *edā* and *mo'ed*, "assembly", see also C.U. Wolf, *JNES*, VI (1947), 100 ff. A parallel institution designated by the same term is attested for the kingdom of Byblos in the 11th century B.C.; see J. A. Wilson, *JNES*, IV (1945), 245.



negotiations with Rehoboam and, in effect, acting as the representative of the broader gathering, the *ēdā*.

The assembly, comprised of the people's representatives, was the supreme authoritative body especially during the pre-monarchic period. It was empowered both to elect kings (as in the case of Jeroboam) and to reject would-be rulers (as was done with Rehoboam). To cite yet another example from Shechem some 200 years earlier, there is the enthronement of Abimelech by the leading people of that town (*ba'alê Sekem*) as stated in Judges 9:6. Most enlightening in this respect is the reference in Deuteronomy 33:5: *And there was a king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together*. Here is additional testimony that the accession ceremony required an assembly, of leaders, regardless whether the interpretation of our verse refers to the enthronement of the Lord or of a king of flesh and blood<sup>6</sup>.

#### DISSOLUTION OF COVENANT AND ASSEMBLY

The comparison between the Shechem event and David's coronation over Israel may tend to clarify the closing episode in the Rehoboam affair. On the one hand, we have the case of David, whose negotiations with the northern representatives are brought to a successful close with the conclusion of the treaty. In accordance with the theological orientation of the redactor of the Book of Samuel, the depiction of the covenantal act is preceded by the following insertion: *And the Lord said to thee: thou shalt feed my people Israel, and thou (David) shalt be prince over Israel* (II Sam. 5:2).

The very antithesis of this is the Rehoboam affair, with the latter's failure to negotiate economic concessions to the northern tribes. Thus we hear of Rehoboam in I Kings 12:15: *So the king hearkened not unto the people*, followed by the redactor's parenthetical remark: *For it was a thing brought about of the Lord, that He might establish His word which the Lord spoke by the hand of Ahijah, the Shilonite*. The biblical historiographer attributes Rehoboam's adamant refusal, in the last analysis, to divine causality. The net result is that

<sup>6</sup> On this problem see now I. L. Seeligmann, *VT*, XIV (1964), 75 ff. For a similar function of the assembly (Sumerian: *unkin*; Akkadian: *pukhrum*) in Mesopotamia, see the bibliographical references in notes 16, 17, and 26. For the assembly (*pankus*) in the Hittite kingdom which, according to some authorities, was originally an elective monarchy, see O. R. Gurney, *The Hittites* (1952), pp. 63 ff.; A. Goetze, *Kleinasiens* (2nd ed., 1957), pp. 86 ff.

instead of a covenant we have the people's negative reaction (v. 16): *What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David*.

This last verse has been the subject of a great deal of debate. The usual suggestion has been that it intimates the actual slogan of rebellion. Yet the immediate reaction to this call shows the opposite to be the case, namely, the people dispersed and returned to their homes. It seems to me that this matter should be viewed within the context outlined here: the convening of the Shechem assembly to conclude a covenant as a prerequisite to Rehoboam's coronation. The striking slogan "To your tents, O Israel" then becomes no more than a formula signifying assembly disbandment, with the emphatic addition "what portion have we in David", etc., an outright nullification of the treaty with the Davidide house<sup>7</sup>. This general formula, employing the characteristic terms "tents" and "portion, and inheritance" may well date back to the days of Israelite settlement, the formula having its roots in the tribal organization and assembly (cf. Gen. 31:14; Deut. 10:9; etc.).

The very same connotation of covenant nullification would appear to be intended in the second instance where the formula is mentioned, namely, in Sheba, the son of Bichri's stand against David. We note, in passing, that here "Every man to his tents, O Israel" (II Sam. 20:1) is secondary to the direct and perhaps original exclamation, "To your tents, O Israel" in the Rehoboam affair. Understandably, the dissolution of the covenant tends to act as precursor of the revolt. The fact of revolt is specially indicated in II Samuel 20:2: *So all the men of Israel went up from following David and followed Sheba, the son of Bichri*, as well as in I Kings 12:19: *So Israel rebelled against the house of David unto this day* (referring to the Rehoboam incident). The actual slogan for military alignment, on the other hand, must be in reverse form: *We will not any of us go to his tent, neither will we any of us turn unto his house* (Judges 20:8). This, in fact, is the well-versed outcry of the confederation of Israelite tribes, as they prepare for war against Benjamin to avenge the disgrace of Gibeah. It is noteworthy that here, too, it is the assembly (*ēdā*), convening at Mizpah (Judges 20:1) which serves as the organ for major policy decisions, in this case the matter of joint military action. In conclusion, therefore, we find that the negative usage "We will not any of us go to his tent" etc. indicates that a common decision has

<sup>7</sup> See Fohrer, *ZAW*, LXXI (1959), 8.

been reached by the assembly, in contrast to the opposite slogan which signifies a severing of mutual ties and dissolution of assembly and covenant.

In this connection, one may revert briefly to David's enthronement. There we find a positive conclusion to the royal covenant expressed in the remark: *We are of thy bone and thy flesh* (II Sam. 5:11; cf. also 19:12-13), which is antithetical to our formula, "What portion have we in David, neither have we inheritance in the son of Jesse". Similar phraseology (although in this instance based partially on genealogical ties) is employed by Abimelech in his attempt to induce the people of Shechem to crown him King: *Remember also that I am your bone and your flesh* (Judges 9:2).

As regards the covenant, we revert to our original contention that this same act of treaty bound the northern tribes to the Davidide monarchy. Consequently, they felt it their prerogative to stipulate the conditions for the covenant's renewal leading to the enthronement itself. Should their conditions be rejected, they would have no hesitation in undoing the bond of union. We note in the coronation ceremony two basic elements that have already been pointed out by various scholars, especially by Alt in his penetrating analysis of kingship in Israel: the anointing, or divine aspect of the covenant, and the acclamation, expressing approval of the king by the populace.<sup>8</sup> This approval was indicated by the joyous shout (*terû'ā*) of the assemblage, as in the case of Saul and Jehoash: *And all the people shouted and said: 'Long live the king!'* (I Sam. 10:24); *And they clapped their hands and said: 'Long live the king!'* (II Kings 11:12). This ancient procedure of publicly acknowledging a legal act contrasts with the written signature in modern pact-making.

#### "ELDERS" AND "YOUNG MEN" — IN ADVISORY OR DECISIVE CAPACITY?"

It is significant that during the negotiation with Rehoboam on alleviating the

8 A. Alt, *VT*, I (1951), 2-22, reprinted in *Kleine Schriften*, II (1953), pp. 116-34. For the coronation rites see R. de Vaux, *Ancient Israel* (1961), pp. 102-7. There see also pp. 70-72 and 524 on the institution of the "people of the land", whose investigation lies outside the scope of this lecture; but for their role in the accession of the Judean kings see, for the present, my remarks in *IEJ*, XVIII (1968), 140 and note 6.

9 For a somewhat fuller treatment of several points in the following part of the lecture, see my paper, *JNES*, XXII (1963), 247 ff. This paper has in the meantime led to some criticism. I still

tax burden of the northern tribes, the King did not exercise his prerogative of immediate decision. Instead, he asked for a three-day delay in order to take counsel with both the elders (*zeqenim*) and "young men" (*yeladim*) whom the Bible describes as advisory bodies to royalty.

Here we are confronted with several hypothetical questions, the solution of which may help clarify both the political situation and the machinery upon which Rehoboam depended in the hour of his decision.

1) Why did Rehoboam have recourse to these two bodies? Was he empowered to take an independent course of action? Would David or Solomon have reacted in the same fashion under similar circumstances?

2) Was it incumbent upon him to turn to the "young men" after having consulted with the elders? Or did he rather consult them because the elders' conciliatory counsel did not suit his disposition?

3) What actual competence did these two bodies possess? Were they acting in advisory capacity, their word not being binding on the king? Or was it possibly the counsel of the "young men" that was solely binding?

Before we pursue these questions further, we shall endeavor to establish the elders and "young men" as actual bodies or institutions that participated in policy making, and not mere biological groupings, as commonly held.

It would be superfluous to go into any lengthy discussion of the elders<sup>10</sup>. It is common knowledge that they served as a central institution in the patriarchal-tribal society throughout the Near East, including pre-monarchic Israel. As is well known, this institution persisted far into the days of the monarchy, especially in the more conservative northern kingdom, where we find the elders much more active than in Judah. Their powers, nevertheless, waned with the passing years.

regard I Kings 12 as having a historical-institutional background, though it is of undeniable literary character (*contra*, e.g., J. Debus, *Die Sünde Jeroboams* [1967], pp. 30. ff.). In pointing out the occasionally more-than-advisory capacity of the elders and young men, it was of course not my intention to give them legislative status in the modern sense, but rather to regard them as an active force in the *Realpolitik* of the day (see further below), in modern terms a powerful "lobby" (in answer to, e.g., D.G. Evans, *JNES*, XXV [1966], 273-79, and most recently M. Noth, *Könige* [1968], pp. 265 ff., esp. p. 274).

10 For the institution of the "elders" in the biblical sources, see especially J. L. McKenzie, *Analecta Biblica*, X (Vol. I, 1959), 388-406, and J. van der Ploeg, *Festschrift Hubert Junker* (1961), pp. 175 ff.

We will confine ourselves here to the appearance of this institution in decisions of state under royalty.

Ahab, like Rehoboam, stood in need of the elders' counsel. To be more precise, he may have been virtually dependent upon the decision of the elders in his fateful dilemma, namely, the Aramean siege of his capital Samaria and his response to the degrading terms of surrender imposed on the Israelite King by Ben-Hadad (I Kings 20:1 ff.). Two Aramean delegations present an ultimatum to Ahab. While accepting the terms of the first, Ahab is defiant to the harsher demands of the second and decides to convene an emergency council. In vs. 7-8 of chapter 20 we read: *Then the King of Israel called all the elders of the land and said, 'Mark, I pray you, and see how this man seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold and I denied him not', and all the elders and all the people said unto him: 'Hearken thou not, neither consent'.* Whereupon Ahab accepts the elders' advice and rejects the surrender terms.

Yet another instance of counselling is that of Amaziah, king of Judah, who was faced with the decision of launching a war against Jehoash of the sister-kingdom of Israel. In the Chronicler's version (II Chron. 25:17) we read: *then Amaziah... took advice and sent to Joash, the son of Jehoahaz, the son of Jehu, King of Israel, saying: 'Come, let us look one another in the face!'* (The parallel passage in II Kings 14:8, omits the phrase "took advice"). There can be no doubt that this refers to a political body which the King was wont to consult in an emergency, as did Rehoboam and Ahab. It is not inconceivable that here, too, it is the elders that are implied. In any event the words "took advice", when appearing in the context of a peace-or-war decision, are ones to ponder.

During the days of David, the elders were equally well known as a body wielding great political influence. We have already noted their decisive role in concluding the treaty with David by which he assumed the crown over the North, as well as during his preliminary negotiations with Abner. The institution of the elders of both North and South is remembered particularly for its activity during Absalom's revolt. When Ahithophel offered his counsel, it was directed to Absalom and the elders of Israel (II Sam. 17:4 et al.). This is the forum accredited to act upon his advice. On liquidation of the revolt, David turns to Zadok and Abiathar saying (II Sam. 19:12): *...Speak unto the elders of Judah saying: Why are ye the last to bring the king back to his house?* Once again, we note the importance of this body — here, the "elders of Judah."

## TWO BIBLICAL PARABLES: IRONY AND SELF ENTRAPMENT

BY NAHUM M. WALDMAN

The biblical parable has as its goal the influencing of conduct. It seeks to achieve this by presenting a fictional situation reasonably similar to the real one in question. The fictional presentation engages the listener, involving him more and more deeply emotionally, until he expresses a moral judgment. Then the parable, so carefully built up, must be destroyed, that is, shown to be only a fictional analogy to the real situation. However, the listener who has committed himself to a judgment, must be made to see that he has judged himself. We shall examine two parables applied in the reign of David in the light of this tension between verisimilitude and negation of the parable.

Before turning to the specific parables of Nathan (2 Sam. 12:1-4) and the woman of Tekoa (2 Sam. 14:5-17), we may make some general observations. The ability to create a new or apply properly an existing proverb or parable was regarded in the Ancient Near East as an expression of wisdom and ingenuity. Both Mesopotamian and Egyptian literature praise the person who can speak the right words at the right time. In Sumerian literature, Shuruppak is described as the wise man who "made the elaborate words, who knew the (proper) words."<sup>1</sup> King Shulgi of the Ur III Dynasty (2095-2048 B.C.E.) vaunts his skill in the pronouncement of immutable words of just decrees. He says: "My meekness prompted words that were pronouncements of justice"<sup>2</sup> and "on the occasion of taking counsel, with good words in the assembly, where decisions were taken, I taught the governors how to deliberate, suggesting the opposite words (that), in their flowing, in the assembly were like the mouth of a river".<sup>3</sup> The ensi of

1. Bendt Alster, *The Instructions of Shuruppak, Mesopotamia 2* (Copenhagen, 1974), 35, line 4; *ibid.*, 75-76.

2. G. Castellino, *Two Shulgi Hymns* (B, C), *Studi Semitici* 42 (Rome: Istituto di studi del Vicino Oriente, Università di Roma, 1972), 44-45, line 131.

3. *Ibid.*, 52-55, lines 224-227.

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Lagash, Gudea (c. 2144–2124 B.C.E.) is characterized as one “who is clever and knows the (proper) word”.<sup>4</sup> This skill is related to his ability to compose an appropriate hymn for the temple. King Lipit-Ishtar (1934–1924 B.C.E.) is called “counsellor of great judgment, (whose) word never falters, wise one (whose) decision provides justice for people”.<sup>5</sup>

Egyptian literature also lays emphasis upon the ability to speak effectively and influence the behavior of others. The *Tale of the Eloquent Peasant* presents a picture of an oppressed peasant who, after an initial lack of success, is finally able to persuade his hearers, who find him entertaining, and that justice should be done to him. He accomplishes this by his mastery of a rich repertoire of proverbs. In the *Shipwrecked Sailor* the idea is expressed that “the speech of a man saves him, and his words gain him indulgence”.<sup>6</sup> The *Wisdom of Merikare* teaches: “Be skillful in speech that you may be strong” and “words are braver than all fighting”.<sup>7</sup> Admittedly, these examples are general and are not limited to the specific aspects of the parables which we shall examine. It should be noted, however, that a similar idea is expressed in Proverbs 15:23: *A word in due season, how good it is*.<sup>8</sup>

Turning now to the biblical parable, opinion has been divided as to whether they are original compositions created for the occasion, new compositions using stock phrases from the repertoire of Canaanite or biblical literature, or pre-existent compositions taken from one context and applied to another. That stock phrases exist to be re-used is a feature of literature that was originally oral. It has been observed by Walter J. Ong: “Oral cultures preserve their articulated knowledge by constantly repeating the fixed sayings and formulas — including epithets, standard parallelisms and oppositions, keenings, set phrases and all sorts of other mnemonic and recall devices — in which their knowledge is

4. Gudea Cylinder B, 1:124, cited by Alster, *The Instructions of Shuruppak*, 75.

5. H. L. J. Vanstiphout, “Lipit-Ishtar’s Praise in the Edubba”. *Journal of Cuneiform Studies* 30 (1978), 36–37, lines 28–29.

6. W. K. Simpson, ed., *The Literature of Ancient Egypt* (New Haven and London: Yale, 1972), 51.

7. *Ibid.*, 181.

8. G. von Rad, *Wisdom in Israel* (Nashville and New York: Abingdon Press, 1972), 42–43; Y. Guttman, “Jotham’s Parable” (Hebrew), *Iyyunim besefer shofrim* (Jerusalem: Kiryath Sepher, 1971), 310–331; J. Alberto Soggin, *Judges* (Philadelphia: Westminster, 1981), 171–179.

couched”.<sup>9</sup> Written literature, too, can also have a stock of conventional phrases.

It is not easy to decide which of the three options mentioned is the correct one when considering a specific parable. This is a literary-historical question. However, in the narrative itself, the goal of the writer is to show how ingenious and creative the speaker is. Even if the parable has an earlier history, the narrator will present it as totally new. From the purely literary point of view, that which considers the relationship of the parts of the story to each other, the question of ultimate origin does not matter. What matters is appropriateness: *The legs hang limp from the lame... as a thorn that cometh into the hand of the drunkard, so is a parable in the mouth of fools* (Proverbs 26:7–9).

One biblical story, while it does not use the word *mashal* presents an incident where a fictional story is made up in order to entrap a King. There is no reason to think that earlier materials were used. As narrated in 1 Kings 20:35–43, the prophetic group wished to condemn Ahab for his benign treatment of the Aramean king Ben Hadad, who in their opinion, was designated by God for total destruction (*herem*). The fictional situation created for the occasion concerned a soldier who had allowed a prisoner of war to escape and then received blows for his offense. When the king answered that the soldier indeed deserved the blows, he entrapped himself. The prophet removed his disguise and destroyed the fiction by connecting it with the real situation: that Ahab had let go a prisoner of war, Ben Hadad. What Ahab said to the soldier (the prophet in disguise), *So shall thy judgment be, thou hast decided it* (1 Kings 20:40), now applied to himself.

#### THE POOR MAN’S LAMB

Some have thought to find in the parable of the prophet Nathan (2 Sam. 12:1–4) evidence of earlier material, such as the *Poor Man of Nippur*<sup>10</sup>. This,

9. Walter J. Ong, S.J., “From Mimesis to Irony: The Distancing of Voice”, in Paul Hernadi, ed., *The Horizon of Literature* (Lincoln and London: University of Nebraska Press, 1982), 11–42; see p. 23.

10. Hulda Raz, *Hokhma umashal bamiqra* (Jerusalem, 1980), 126–131; Heda Jason, “The Poor Man of Nippur: An Ethnopoetic Analysis”, *Journal of Cuneiform Studies* 31 (1979), 189–215; O. R. Gurney, “The Tale of the Poor of Man of Nippur”, *Anatolian Studies* 6 (1956), 145–162; *ibid.*, 7 (1957), 136 ff.; J. S. Cooper, “Structure, Humor, and Satire in the Poor Man of Nippur”, *Journal of Cuneiform Studies* 27 (1975), 163–174.



however, is not convincing. On the surface, the biblical parable appears to deal with economic oppression, but the real situation is one where a man's family and then he himself are destroyed. Uriah's family life was destroyed by David's adultery with Bathsheba (unless there were existing tensions in the marriage) and then Uriah was killed in battle, by David's explicit order.

As I mentioned earlier, the parable is subjected to two contradictory forces: the tension of first establishing its veracity and, at the same time, of working towards recognition of its falseness and thereby its extinction. To bridge the gap between veracity and extinction, the parable drops hints which point beyond itself. The tension and the irony of the situation lie in the fact that the sensitive reader is aware of what David, to whom the parable is addressed, is unaware.

The tenderness of the poor man's love for his lamb is described with the words: *It used to share in his morsel of bread, drink from his cup, and nestle in his bosom* (v. 3). The last phrase may mean only 'be close, intimate', but there is also another connotation. Hebrew *nasa veheq* (נָסָא בְּחֵיק), 'carry in the bosom' means: 'care for tenderly' and can be applied to sheep (Isa. 40:11; actually a symbol for people) or to children (Num. 11:12). One can see the irony in the connotations of *nasa' beheq* and *wayahmol laqahat* "and he (the rich man) spared to take (of his own flock)" (וַיַּחְמֹל לִקְחָתָהּ) (v. 4) and *lo-hamal, he* (the rich man) *had no pity* (v. 6) (לֹא חָמַל).

There is yet another overtone, as expressions with *heq* also can refer to sexual embrace (Deut. 13:7, 28:54; Micah 7:5). This is clearly brought out by Nathan's further remarks (v. 8). The allusions of *heq* 'bosom', therefore, spill out beyond the framework of the parable (*mashal*) into the reality which is pointed at (*nimshal*). These allusions suggest that the parable is really not about the love of a sheep but about human sexual relations. David is not yet aware of this, but the reader may be.

The irony is carried further. David's first reaction is to endorse vigorously a sentence of death upon the rich man (v. 5). He becomes angry at the man, but the reader knows that there is no such man, other than David himself. Moreover, on the level of the parable, stealing and killing a sheep does not deserve the death penalty, but adultery and murder do. David has "prophesied not knowing that he prophesied" and has actually referred to himself.

There is more irony here, for the reader knows that as guilty as David may be, he will not be punished with the death penalty. His royal position makes him im-

mune to that, although other punishments will come (vv. 10–11). David has moved close to understanding but has not reached insight. In v. 6, however, he moves away from it. He rules that the man must pay fourfold for the sheep. Now, this ruling is appropriate for the ease on its fictional, face level (cf. Ex. 21:37) but is totally inappropriate for the reality. David has moved away from any understanding of the real situation, and it is then that Nathan charges him with, *You are the man* (v. 7).

Why does Nathan choose this moment to accuse, rather than do so when David speaks about the death penalty a verse before? I suggest that David's call for the death penalty, while ironically appropriate, was not the dispassionate verdict of a judge but an emotional outburst. When, however, he pronounced the fourfold penalty, he returned to the level of the *mashal* and acted in self-righteousness and in the name of the law. It was precisely here that Nathan had to demolish his legalistic smugness and show him how far a financial payment is from the facts of the case. How can money compensate for adultery and murder?

#### THE WISE WOMAN FROM TEKOA

After Absalom had ordered his brother Amnon killed (2 Sam. 13:19), he fled to Geshur, and his father David allowed him to remain there. David, however, mourned, not for the murdered Amnon, but for the banished favorite, Absalom. Joab, disturbed by David's obsession and inability to function effectively, commissioned a wise woman from Tekoa to present the king with a fictional situation similar in some key points to the reality. This is a *mashal*, although the term is not explicitly used. The intent was to induce David to forgive Absalom and annul the decree of banishment.

The parallel between the *mashal* and *nimshal* is brought out by the connection between the mourning of David (2 Sam. 13:37) and that of the woman who is ostensibly mourning for a son killed by his brother. The root 'abl 'mourn' (אָבַל) is used three times in 2 Sam. 14:2. Her story is that the family wants the other son handed over to death. If the law of talion is honored in this case, the woman will have no family at all, her *remaining coal will be extinguished*, and her husband will have no posterity (14:7).

Kimchi suggests that the true intent of the family was not justice at all but the elimination of the husband's heirs so that the property would revert to them.

Their real motivation was greed. What Joab and the woman were trying to get David to see, was that David's treatment of Absalom was likewise not just, but merely vindictive. In order to preserve the family it is better to forgive the remaining son. There may be another message here, too. Perhaps Absalom had some justification in killing Amnon, who had raped his sister Tamar. Amnon's act was no less destructive to the family than a murder, and Absalom, in a distorted way, acted as a *go'el*, a redeemer of his sister's honor.

David's response to the woman is lukewarm. Either he does not believe her or does not take the situation seriously. His response fails to match the urgency of the scene the woman paints, and therefore the woman acts to increase David's concern and involvement. The reader can see that indecisiveness and a tendency to postpone decision and action is at work in David's reaction. There is also the self-indulgence and egotism which was evident in the Bathsheba affair and which Absalom later exploited in his bid for the throne (15:3).

The woman, in her appeal to David, insists that the sin is upon her and her family (v. 9). Of what sin is she guilty? Her remarks may be no more than the expression of formal obsequiousness before a king. It may, however, as Rashi and Kimchi suggest, be a euphemism. Her real intention is to say the opposite, that the king will be guilty of bloodshed by allowing her other son to be killed. She succeeds thereby in moving the king to greater commitment. He orders her to bring to him the person who has threatened her, so that he will not trouble her again (v. 10).

This response, again, is hardly appropriate to the situation the woman depicts. How can she force an aggressor to come before the king? David does not say that he will dispatch soldiers to fetch the man. Perhaps this too is an evasion, a way of getting rid of the woman. On the surface level, "the one who is speaking to her" is a member of the family, but on the level of reality it is really Joab. The awareness gap is closed in v. 19 when the king discerns that Joab is behind the entire situation. Thus v. 10 is a groping toward the truth. There is another overtone. The one who is to be brought before the king is really Absalom. That is the aim of Joab and the woman, and this is what David really wants but cannot allow himself.

As the king's response is still inadequate, the woman insists upon a fuller commitment to her son's safety (v. 11), and David responds with an oath that no hair

of her son's head will fall. The words *yizkor-na'* (יִזְכֹּר נָא) in v. 11 are generally understood as meaning 'remember' or 'invoke' but Kimchi interprets here: 'swear'. We may compare Isa. 48:1, where *yazkiru* (יִזְכְּרוּ) is parallel with *nishbaim* (הַנִּשְׁבָּעִים) 'swear'. On the level of the fiction the king has gone as far as he can. He has committed himself with an oath, but precisely at this point the woman shifts her ground. She begins to berate David for believing her story, for believing that any Israelite would stoop so low as to do the very thing that she has labored so hard to make David believe (that members of her family want to kill her surviving son). Why does she make this shift?

Here we have reached the turning point in the development of the parable. The fiction has been carefully built up and given believability so that the king will commit himself and so that it can be shown that the parable really refers to the king himself. To make the king see this, the parable must be destroyed. The fiction, which seemed so real, now fades away into the true reality. The king must be made to understand that the real malice toward a surviving son is not coming from the fictional family but from David himself.

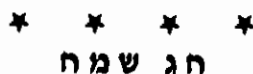
Thus, in v. 13, the woman explicitly states that the king is *as one who is guilty, in that the king does not fetch home again his banished one*. In v. 14, she urges the king to *devise means that he who is banished be not an outcast from him*. Kimchi suggests that this means that the king should use his legal ingenuity to find loopholes permitting the banished son (Absalom) to return. This is as explicit as the woman dares be; after all, she is facing a king whose wrath could be most dangerous. While these verses have moved outside of the fictional framework, in vv. 15–17 it appears that the woman is backtracking and returning to the original story. However, the *maschal* now contains some new elements. She claims that not only her son but she herself are in danger and that not only the members of the family but the people (*ha'am* v. 15) have threatened her.

These elements may appear to strengthen the story and emphasize the urgency of the situation, motivating the king to act swiftly. But they are exaggerations which actually make the story less believable. These verses, therefore, are not part of the *maschal* in its build-up phase but are hints deliberately dropped to prepare for its breakdown. In other words, they are hints to David not to take the story literally but to suspect that it points beyond itself.

To sum up, we have discussed two situations where a parable is used in order to motivate a king to become aware of his own failings and to act. The direct

truth cannot be thrown in his face, as it would arouse anger, defensiveness and retaliation. There are many injunctions concerning the proper talk before a king<sup>11</sup>. The parable builds up a situation so convincing that the king identifies with it and becomes deeply involved. At the same time, the parable drops certain hints which are designed to put suspicion into the mind of the hearer, the king. At a certain point the parable is destroyed and shown to have been only a fiction, but, by that time, the king has become so involved that he is able to realize the relationship of the parable to his own conduct. Until the point of insight is reached, the situation is filled with rich irony, in which meanings and nuances are known to the audience but not to the king.

11. We can compare statements in Ahiqar; cf. James M. Lindenberg, *The Aramaic Proverbs of Ahiqar* (Baltimore and London: The Johns Hopkins University Press, 1983), Sayings 17–21: cf. *ANET*, 428–429; cf. Prov. 16:14–15, 19:12.



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## THE AKEDAH – A TEST OF GOD

BY SIDNEY BREITBART

*Gen. 22:1 – Some time afterward, Elohim put Abraham to the test.*

*Gen. 22:11 – Then an angel of Adonai called to him from heaven:...*

*Do not raise your hand against the boy...*

Many volumes have been written on the thought-provoking story of the Akedah<sup>1</sup>. Generally, this story has been considered as a test of Abraham to determine the degree of Abraham's obedience. This position cannot withstand critical analysis because of the many questions and contradictions which surface under thorough scrutiny. A discussion of these questions and an attempt at resolving the contradictions lead to a more logical, consistent interpretation of this dramatic story. The new interpretation eliminates the contradictions and does not disturb our sense of morality by God's "demand" of human sacrifice.

The Akedah story should not be considered as an isolated event. Rather, the story is to be seen as part of an ongoing evolving process in which Abraham develops the concepts of God and undergoes spiritual transformation. This process, an outgrowth of the continual encounters between God and Abraham, is an inherently necessary prerequisite for the resolution of the Akedah problem. The introduction by God of the Akedah therefore could not have come earlier.

### THE EVOLVING RELATIONSHIP BETWEEN GOD AND ABRAHAM

The saga of Abraham begins with a command by God: *Go forth from your native land and from your father's house to the land that I will show you.* (Gen. 12:1). This is followed immediately by God making a promise to Abraham to bless him and to make of him a great nation. Abraham saw this command as an order to continue the journey his father had started from his native land Ur to the land of Canaan, but which was interrupted at Haran by his father.

1. In this paper, all references are taken from the revised J.P.S. translation, *The Torah*.

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This is confirmed by the destination stated in the following verse (12:5): *They set out for the land of Canaan*, even though the name of the place is not mentioned in the command. God later confirms the continuity of the journey verbally (15:7): *I am the Lord who brought you out from Ur of the Chaldeans to give you this land as a possession*. The promise of reward and blessing was an additional inducement to do as ordered.

Abraham lived in a pagan world where people believed in many gods. God, in giving the command to Abraham to go forth from his native land, made Abraham realize that this God was different from the pagan gods which were local in character and confined to a territory, beyond which their authority ceased. Abraham's God would be with him wherever he went — the beginning of the concept of a universal God. At this stage no sacrificial offering was asked of Abraham. Instead, a promise to keep him safe was given. This was completely contrary to the usual beliefs and customs practiced within the cultural environment of Abraham which called for sacrificial offerings to satisfy the pagan god's needs before he would provide safety. The God giving the command, was, therefore, of a different order from the pagan gods.

Besides the order to leave his father's house and *go to the land I will show you*, no other requirement is made of Abraham. Abraham appears as the *silent, passive beneficiary* of God's promises and blessing. This relationship continues in Chapters 12:2, 12:7, 13:14 through 17.

Abraham believed God to be the Creator of the world, as stated in 14:22: *Abram said to the King of Sodom, I swear to the Lord Most High, Creator of heaven and earth*. Abraham's perception of God is further evolved in his recognition of God as a God of mercy. Abraham complains to God about being childless and God responds with a promise that he will have an heir of his own.

Abraham is no longer the silent party. In response to God's statement (15:7), *I am the Lord who brought you out from Ur... to give you this land as a possession*, Abraham continues the dialogue (15:8): *O Lord God, how shall I know that I am to possess it?* Abraham is no longer satisfied with general indefinite promises, but demands specific information. Nevertheless, Abraham is still the passive, but not silent, recipient of God's promises. No obligation of any type is required of Abraham.

Abraham's concept of God is further developed when God says to Abraham:

*Walk in My ways and be blameless* (17:1). Abraham's actions henceforth should be in conformity with his understanding of God's ways. For the first time, Abraham is called upon to assume an obligation. Immediately following God's charge to Abraham to assume an active role, God says (17:2): *I will establish My covenant between Me and you...* For the first time<sup>2</sup> the word covenant is mentioned directly to Abraham and it follows immediately the call for an active role requiring an obligation and participation on the part of Abraham.

As part and parcel of the covenant, God changes Abram's name to Abraham (17:5). In the ancient Near Eastern world, a name was not merely a means of identification. The name of a man was intimately involved in the very essence of his being, reflecting his personality. A new name meant a corresponding change in destiny. Linking the covenant containing the corresponding obligation of Abraham with the change of name is therefore very significant. Abraham now assumes a much higher level of relationship to God. *He is an active participant with a new destiny*. Abraham's obligation in fulfilling the covenant with God is not only to circumcise himself, but to make sure that everyone in his household including the bought slaves (17:12) are circumcised. Abraham thus must *assume responsibility for others* as well as for himself.

Abraham is next shown that he is expected to know what is just and right and to act accordingly. God says (18:19): *For I have singled him out, that he may instruct his children and his posterity to keep the ways of the Lord by doing what is just and right, in order that the Lord may bring about for Abraham what He has promised him*. It is a clear statement that man's responsibility to do what is just and right is not only a precondition for the fulfillment of God's promise but also a necessary ingredient in Abraham's transformation to enable him to justify the questions Abraham raises in the next encounter with God.

The story of Sodom and Gemorra follows and Abraham, having become aware of his responsibility to "do what is right and just", raises the questions to God:

2. Earlier the word covenant is mentioned indirectly, (15:18): *On that day the Lord made a covenant with Abram saying, To your offspring I give this land...* the only other mentions of covenant are to Noah (6:18, 9:9:11). However, these apply to general mankind and not to a particular people as is the case with Abraham. Furthermore, the covenants with Noah do not consist of mutual continuous obligations as was the case with Abraham (17:2).



*Will you sweep away the innocent along with the guilty?* (18:23); and *Shall not the judge of all the earth deal justly?* (18:25). For the first time Abraham raises the issue of justice and morality. The questions by Abraham imply that man's moral responsibility extends even to the point of questioning God. By posing the questions repeatedly, and God answering patiently, Abraham showed that the belief in God does not necessitate blind faith or the surrender of logic. Indeed, it implies that even God's command, when contrary to the man's sense of justice and morality, should be repeatedly questioned because God Himself is subject to the requirement of justice and morality which He demands of man. It is to be noted that in Talmud Baba Metsia 59b, Rabbi Joshua clearly states that God, too, is subject to the Torah, which He cannot alter in any manner. Abraham has now evolved into an active participant and covenantal partner of God, responsible to discharge his obligation in the sphere of justice and morality.

The transformation of Abraham from a passive recipient of God's promise into an active participant and partner of God in the sphere of justice and morality sets the stage for the resolution of the problem of child sacrifice. Without this transformation and the evolving concepts of God, the problem could not be resolved, and therefore the Akedah was not introduced until this stage. For this reason God delayed Isaac's birth until Abraham's transformation was completed and that in spite of God's promise of an heir made long before the birth. The expulsion of Ishmael before the Akedah was also necessary to reduce the complexity of the situation. Without Ishmael, Isaac was an "only" son (i.e., the only one left with Abraham) — which made the test all the more poignant. No extraneous issues were to be introduced into the drama.

#### THE RESOLUTION OF THE AKEDAH

We now come to the "test" of Abraham. Since child sacrifice was a common practice within the cultural setting of Abraham's environment, the command by God at first did not seem to be of an outrageous nature to Abraham. However, it soon appeared to Abraham that basically something was amiss. The demand by God to sacrifice Isaac presented Abraham with a dilemma. Why and for what purpose did God require the sacrifice of his son? Spiritual confusion, love of

God, love of his son, his understanding of God as one of justice, mercy and as the Creator of life, must have surely torn at Abraham's heart.<sup>3</sup> Abraham decided that an agonizing analysis was required by him to understand. Hamlet's question "to be or not to be" pales besides the dilemma of Abraham, "to slay or not to slay". Abraham considered that the resolution of this question involved much more than simple obedience to God. He reasoned that the purpose of the command was for Abraham to develop a deeper understanding of God and of his relationship to Him because it was important not only to Abraham and Isaac, but the future of Abraham's dream of a new true religion, of a new society, and of a new world with the vision of one God. The future itself was at stake. Abraham knew that he must answer the question and resolve the conflicts before the final act in the intense drama is played out by him. To do otherwise would be an irresponsible act on his part not worthy of a covenanted responsibility.

The generally accepted interpretation of the Akedah claims that God tested Abraham's faith. However, Abraham had displayed faith before when the order to Abraham to go forth from his father's house was accompanied by a promise that Abraham was to become the progenitor of a great nation. Since this was not a promise that could possibly be fulfilled in Abraham's lifetime, it was something that had to be accepted on faith. In view of the fact that Sarah was barren, Abraham's faith must really have been taxed. Some rabbis claim that the test was to enable God to be sure that He had chosen the right man for the task of pioneering the new way which God wanted mankind to walk. Was Abraham the right man for the task? If God had chosen Abraham, there was no question for God that he was the right man. Otherwise, the implication is that God could err in his judgement. There can be no question that the test was not necessary from the point of view of God. (Ramban 22:1 states "All trials in the Torah are for the benefit of the one being tested"). The issue of child sacrifice had to be resolved. The present interpretation of the test, which portrays Abraham as not willing to withhold his only beloved son from God as a matter of faith only, does not resolve the problem of child sacrifice. Indeed, the desire to emulate Abraham in

3. These conflicts in Abraham's mind are imaginatively brought out in the Midrash on the Akedah. See L. Ginsberg, *The Legends of the Jews*, Vol. I pp. 274 ff. and Shalom Spiegel, *The Last Trial* (N.Y. 1967).

his faith may be the reason why child sacrifice surfaced several times in ancient Israel.

If Abraham went through the process of sacrificing Isaac without questioning the command, which is a requirement of the present interpretation, can we really definitely state that Abraham's action was solely due to Abraham's faith in God? After all, *God's command was entirely compatible with the prevalent custom of child sacrifice. Which factor was then responsible for Abraham's actions?* Why should God demand that Abraham follow a pagan custom? We can say that Abraham did not follow the command blindly. When Abraham received the order to sacrifice his son, Abraham did not openly argue with God as he did at the time of the destruction of Sodom and Gomorrah. At that time, Abraham argued: *Will you sweep away the righteous along with the guilty?* One would expect Abraham to argue with God again, especially since it involved his son. Why did he not? In the Sodom and Gomorrah story, Abraham argues for nameless people. In this case he would have to argue for someone close to him. Therefore, the argument could be viewed as being selfish in motivation. Thus, he did not openly argue with God. However, silence does not suggest that the arguments were not taking place in his mind. Logic, fatherly love and concern would require that Abraham subject the demand to a critical review at this moment of anguish. I suggest that the journey of three days was precisely to provide sufficient time for Abraham to think about the problem. God could have picked a place closer than Moriah, but the story had to show that there was sufficient time for Abraham to think about the impending action at the end of this journey of anguish and to resolve the problem he faced. After three days of what surely must have been intense meditation, Abraham resolved the problem and reached a conclusion. He understood and knew what he had to do. Let us now go through what Abraham must have reasoned to come to his decision.

Being of a critical nature, as attested by the questions about Sodom and Gomorrah, and having become an active participant and partner of God in this world, Abraham became aware of several contradictions in the situation. Having already asserted the right to question God on justice, Abraham subjected the demand of a sacrifice of a human life to a searching scrutiny and analysis. How could God, having created man in His image, demand the sacrifice of His creation? Having already established the concept of a just God, Abraham must

have questioned whether the demand was compatible with this concept. After all, Isaac was innocent. If God was testing Abraham, why involve the life of another person? Most importantly, it was Isaac's life that was demanded, the very life that God in His mercy had given to Abraham and Sarah. Would God play such tricks on Abraham? Even if He did entertain critical thoughts of this type, God's ultimate test represented a contradiction. Had not God promised Abraham that He would make his descendants a great nation through Isaac? If Isaac was sacrificed, there would be no descendants. Also, did not God say, *You shall name him Isaac, and I will maintain My covenant with him as an everlasting covenant* (17:19)? As a test, therefore, it would have been more logical for God to demand Abraham's own life, so that God's promise could not be questioned by him. Furthermore, if Abraham went through with the sacrifice, he would be negating God's promise. This was the dilemma — *to follow God's command and thus negate God's promise or not to go through with God's command and thereby deny God and His authority*. For three days the struggle continued in Abraham's mind.

How was Abraham to reconcile the two contradictory responses? If Abraham were to sacrifice Isaac, it would suggest that man can negate God's promise, or that God Himself can break an unconditional promise by a subsequent command contradictory to His former promise. This would result in a totally unacceptable theological situation.

Abraham concluded that since God's promise preceded the command to sacrifice Isaac and was made *unconditionally*, he (i.e. Abraham) just could not negate the promise by any act of his own. Furthermore, Abraham concluded that the contradictions<sup>4</sup> were deliberately introduced as a part of the command. In so doing, God intentionally called Abraham's attention to the prevalent custom of child sacrifice in pagan culture. Because the evolving concepts of God by Abraham were different from those of the pagan environment, it seemed to Abraham that in the crucial matter of human sacrifice, the true God would also differ from the pagan gods. However, *the only alternative available was the total rejection of the custom*, and thus Abraham concluded that he must not sacrifice

4. The use of contradictions was also used as a device for man to acquire the "Knowledge of good and evil". See "The Story of Adam and Eve — The Creation of Moral and Spiritual Man". — The Torch, Fall Issue, 1964.

Isaac. This decision was fully in accord with Abraham's newly evolved concepts and understanding of God as one of mercy, justice, righteousness and love. His God could not require human sacrifice, for if He did he would be contradicting Himself. Human sacrifice was characteristic of the gods of the people surrounding him, not the one he believed in.

Abraham's conclusion was the result of a logical analysis in the role of a participant and partner of God. However, Abraham had to verify the correctness of his decision. He could do this only by *testing God in the demand of Akedah!* Therefore, Abraham decided to go through the motion of the process of sacrifice. According to Abraham's conclusion, the true God had no choice but to stop Abraham from the actual sacrifice. If God would not prevent the sacrifice, Abraham would abort the act himself, because, for one, his God could not be associated with broken promises, injustice, immorality and contradictory concepts. Man could not relate to such a God, because man would never know what was demanded of him. For another, Abraham would consider the demand as ultimately originating from the pagan gods and culture and, therefore, null and void. This conclusion is in accord with the Torah text. The test begins with a command by *Elohim* (22:1), a generic term for God or gods. But at the end of the test, at the point of Akedah, the Torah text (22:11) refers to *Adonai*. It is He, who stays Abraham's hand. *Adonai* represents the mature concept of the God of Abraham, which he developed as a result of his spiritual encounters with Him.

The term "tested", instead of referring to Abraham's faith, must apply to his ability to act as a partner of God to resolve the problem by harmonizing the contradictions of faith, logic, and knowledge of God without doing violence to any of them. Abraham showed that he was capable of acting as a partner of God and that the essence of Judaism was fully developed within him. The fact that after the Akedah there is no other encounter between God and Abraham supports this thesis.

#### ABRAHAM'S BEHAVIOR DURING THE TEST PERIOD

Why did not Abraham tell his wife Sarah and his son Isaac of the divine command before leaving on the fateful journey? To say that he wanted to spare Sarah the pain of the impending event is not justified by the facts. (Note that this is precisely what the Midrash maintains). The shock she would endure on learn-

ing of the sacrifice after the event would be much worse because it would be compounded by the resentment she would have for Abraham for his failure to tell her. After all, Isaac was her only son, but Abraham had another son. Sarah had the right to know. Why then did he keep silent? Also, why not inform Isaac as well? If as we are told, the purpose of the test was to determine the degree of Abraham's obedience, so that God would be sure he had selected the right man for a most important task, why not also demand the same obedience from Isaac who was destined to continue the new tradition and precepts according to God's own statements of purpose? Otherwise, Isaac appears simply as an innocent victim. This is contrary to the concept of a just God.

Abraham did not tell Sarah or Isaac because he only knew the question, "Why the demand for the sacrifice?" and not the answer to it. The debate within him had just begun. He would tell them only if he had the answer. Abraham decided that the struggle within him had to remain in anguished silence to reach the correct resolution of the ultimate problem of God, life, death, and child sacrifice. By telling Sarah and Isaac, he would be subjected to undesirable pressures. Desperate attempts would be made to convince Abraham of the folly of the unjust demand. No, Abraham as the founder of a new religion must resolve the basic fundamental problems without interference and influence of external pressures. Sarah and Isaac would beg God for mercy, and would ask Abraham to do likewise, for after all isn't God a God of mercy? The request for mercy, the request to God to withdraw His demand would not resolve the issue of child sacrifice — which God, by making an issue of it, wanted to be solved. The silent torment accompanying the resolution was the only answer as all deeply religious problems require. This explains the problem posed by Abraham's silence before leaving on the journey.

Abraham's conclusion that the sacrifice of Isaac would not be consummated, explains clearly several embarrassing questions. Why did Abraham say to his two servants, *You stay here with the ass. The boy and I will go up there; we will worship and we will return to you?* (22:5). If Abraham was acting on the basis of blind faith, he could not and would not have said "we". However, if he had already reached the conclusion that either he or God would prevent the actual sacrifice, Abraham was telling the truth in saying, "We will return". Similarly, he was telling the truth when he said to Isaac, *God will provide the lamb for his*

*burnt offering*. For Abraham it was essential that Isaac should live, so that God's promised covenant *And I will maintain My covenant with him as an everlasting covenant for his offspring to come* should not be nullified.

It is logical to assume that after the "test", Abraham explained to Isaac about the demand of God. He assured him that he had no intention of slaying him, even if God had not stayed his hand, because the true God did not demand human sacrifices. Isaac, however, must have been very upset.

Having been exposed to infinite anguish and fear, Isaac did not wish to return with his father. Abraham, therefore, came back alone. To quote: *Abraham then returned to his servants* (22:19). It may be argued that this does not necessarily mean that Abraham returned alone. After all, at the beginning of the Akedah, we are told that *"he set out for the place of which God had told him"* (22:3), even though Isaac and the two servants were with him. However, in this case, we are specifically informed in the same verse that he was not alone. This is not the case in Gen. 22:19. Furthermore, at the beginning of the Akedah story, Abraham is at the center of the whole drama. The emphasis must be on him and his actions; hence *"he set out"*. After the Akedah, Abraham is no longer at the center of the story. There is no more need to call attention primarily to Abraham's actions. Indeed, we would expect the fact that Isaac accompanied Abraham to be noted in order to show that the unity of father and son was preserved and even enhanced by their superb display of faith in the course of this trial and tribulation which both suffered.



## ABOUT SOME SCRIPTURAL DIVINE DESIGNATIONS

BY AARON SOVIV

Scripture uses many euphemisms when it mentions *the glorious and awesome name, the Lord thy God* (Deut. 28:58). In this essay we will attempt to delineate only three of these divine designations: *ה' צבאות* (the Lord of Hosts), *ה' כבוד* (the Glory of the Presence of the Lord) and *השם* (the Name).

The question arises: Which of the following two theses is in keeping with the letter, spirit and intent of Scripture:

1. "Israel expressed her confession to God in a shifting succession of formulations which arose in response to the changing demands of the conditions of her existence. New situations made it possible and necessary to see new aspects of God's countenance"<sup>1</sup>.

In contradistinction to this "theology of a shifting succession of formulations", the author of this essay adheres to the proposition:

2. Throughout almost the entire biblical period the same terminology of divine designations remained in force, but it acquired constantly new meanings, in accordance with the changed outlook and the deepening of the religious spirit. The entire history of biblical religion can be traced through the study of the changing meanings of some of its basic vocabulary. Word coinages like *דרישת ה'* (inquiring of the Lord), *עבודת ה'* (serving the Lord), *יראת ה'* (fearing-revering the Lord), and their counterparts assumed constantly new connotations which carried them far away from their original denotations<sup>2</sup>.

This prevalence of the same vocabulary of religious life did not prevent the appearance of new divine designations from time to time but these were marginal manifestations that did not influence the general tendency of conservation.

1. Trygve N.D. Mettinger, *The Dethronement of Sabaoth* — Studies in the Shem and Kavod Theologies, Lund (Sweden) 1982.

2. Aaron Soviv, *Reverence For God And For The Lord*, Dor le Dor Vol. XI:1 1982. See also *Inquiry of God* to be published in Beth Mikra, No. 108

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## ה' צבאות

Of the many meanings associated with the designation, the Lord of Hosts, it is not easy to determine which was the original one. We will discuss them, therefore, in the order of their appearance in the Bible. In the concluding paragraph of the Creation chapter, we find the verse: *Thus the heavens and the earth were finished and all the host of them* (Gen. 2:1). "Host" acquires here the meaning of the totality of all things created. Their Creator is therefore the Lord of Hosts, an appellation implied but not specifically mentioned in the entire Pentateuch but used frequently in the historical and prophetic books. This designation stresses the oneness and universalism of God the Creator and is intended as an indirect polemic against idolatry.

When Amos says: *He who formed the mountains and created the wind... His name is the Lord, the God of Hosts* (Amos 4:13), it is evident from the context that "the God of the totality of creation" is meant. The same applies to the song of the angelic choir in Isaiah's dedication vision: *Holy, holy, holy, the Lord of Hosts, His presence fills all the earth* (Is. 6:3). In all these instances the Lord of Hosts is synonymous with the phrase *אדון כל הארץ, The sovereign of all the earth* (Joshua 3:11).

It is the underlying assumption of the entire Bible that the God of Creation is the God of Israel. Therefore the designation, the Lord of Hosts, is at times broadened and reads *ה' צבאות — the Sovereign, the Lord of Hosts, the God of Israel* (Is. 1:24). We find the same, in a somewhat different formulation, in David's prayer: *The Lord of Hosts, the God of Israel, who is God to Israel* (I Chr. 17:24).

The second meaning implied in the designation "the Lord of Hosts" is: the hosts of Israel's army. To Goliath's scornful curse "by his gods," David replies: *I come against you in the name of the Lord of Hosts, the God of the ranks of Israel* (I Sam. 17:45). After telling us about David's victories and about the capture of Jerusalem, Scripture adds: *David kept growing stronger, for the Lord, the God of Hosts, was with him* (II Sam. 5:10). Here, too, it is the God of the Hosts of Israel. We should recall the song of crossing the Sea of Reeds: *He is the Lord, the Warrior — Lord is His name* (Ex. 15:2); and in the phraseology of Isaiah the Comforter: *The Lord goes forth like a warrior, like a fighter He whips His rage* (Is. 42:13).

God takes an active part in all the wars of Israel, which are the wars of the Lord (I Sam. 18:17; 25:28), and especially in the wars of conquest of the Promised Land. About the beginning of the struggle for the possession of the land, we are told: *The house of Joseph... advanced against Bethel, and the Lord was with them* (Jud. 1:22). In this context "the Lord" is most probably an ellypsis and means "the Ark of the Lord" which accompanied the people in their wars. The defeat "at the crest of the hill country", after the report of the spies, is explained: *For [the Ark of] the Lord is not in your midst* (Num. 14:42); this is in accordance with the Rashi commentary: The campaign against the Midianites was successful because the Israeli army was "equipped with the sacred utensils" *כלי הקודש* (Num. 31:6), among them the Ark (Rashi). This combatant function of the Ark entitles us to consider the designation, *the Ark of the covenant of the Lord of Hosts Enthroned on the Cherubim*, as pertaining to the hosts of Israel's army.

The entire Exodus is talked about in military terminology: *All the ranks of the Lord departed from the land of Egypt* (Ex. 12:41); *Now the Israelites went up armed out of the land of Egypt* (13:18). All population counts in the wilderness are conducted for military purposes.

The Lord of Hosts lords also over supernatural hosts in wars fitting His purpose in history. Isaiah calls out: *Raise a standard upon a bare hill, cry aloud to them... I have summoned my purified guests to execute my wrath; behold I have called my stalwarts, My proudly exultant ones... the Lord of Hosts is mustering a host for war* (Is. 13:2-4). *My purified guests* (*מקודשי*) and "My stalwarts" are the Lord's angelic hosts. *The Lord of Hosts will brandish a scourge over his declared enemies and hit them by supernatural means* (Is. 10:26). Psalm 78 abounds with descriptions of the various miraculous means that stand at the disposition of the divine warrior.

## HEAVENLY ASSEMBLY

The next connotation of the term — the Lord of Hosts — is the hosts of His heavenly assembly. The prophet Micaiah relates: *I saw the Lord seated upon his throne, with all the host of heaven* (*וכל צבא השמים*) *standing in attendance to the right and to the left of Him* (I Kings 22:19). In the first two chapters of Job this heavenly assembly is styled: *the sons of God who came to present themselves before the Lord*. This divine assembly is hinted at in the story of creation: When

God says, *let us make man* (Gen. 1:9), Rashi comments, נמלך בפמליא של מעלה — “He sought the advice of His (angelic) assembly”.

Biblical literature uses a variety of terms to indicate the omnipresence and concern of God. In addition to the most often mentioned appellations, like: God, the Lord, the Lord your God, in the name of the Lord, thus said the Lord, Lord the God of Israel, and still other less mentioned designations, we also find the coinage “the Lord of Hosts”. However, there are no special rules governing its usage; it is a literary means to avoid monotony of style, to add color and variety of expression. The frequency of usage of the various utterances depends on the taste and preference of any given author. Isaiah evidently had some fondness for this phrase, but it is not “typical” of him. Isaiah’s original divine attributes, which expresses his outlook and “theology”, are קדוש ישראל — the Holy One of Israel and אור ישראל, the light of Israel.

#### כבוד ה'

The close intimate relationship between God and His covenanted people is grounded in the concreteness of the experience which “saw” God guiding them in their wanderings, fighting their wars and appearing when needed in times of crisis. The instrument of this immanence and visibility of the Invisible God is the כבוד ה', variously translated as the Glory or Presence of the Lord. When Jacob accepts Joseph’s invitations and “goes down” to Egypt, God calms his apprehension by the promise: *I Myself will go down with you to Egypt, and I Myself will also bring you back* (Gen. 46:4). We are nowhere told what concrete manner this divine going down took on. However, we know, in what tangible form God participated in the going out.

When the pursuing army of Pharaoh was about to overtake the fleeing slaves, *the angel of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud... took up a place behind them* (Ex. 14:19). According to the traditional commentators, the angel and the pillar of cloud are actually the same, the visible protective presence of God.

It is our contention that the “Kavod” is also mentioned in the same chapter, but under a different title. *At the morning watch, the Lord looked down at the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic* (Ex. 14:24). The “pillar of fire and cloud” is nothing else but the brilliant radiating Glory — Presence of the Lord, which appears under the cover of a

cloud. In verse eleven God says: *And I will assert my Glory* (ואכבדה) on Pharaoh and all his warriors<sup>3</sup>.

The next public manifestation of the “Kavod” came when the people complained about the lost “flesh pots” of Egypt. Moses then announced: *And in the morning you shall behold the Presence of the Lord, because He has heard the grumbings against the Lord... and... they turned toward the wilderness, and there, in a cloud, appeared the Presence of the Lord* (Ex. 16:7–10). In this quotation the “Kavod” is mentioned twice. According to the traditional commentators (Rashi and Ramban), the first “Kavod” means that “you shall see God’s greatness”, in that He will provide you with meat. Only at the end of the quotation they actually see God’s glory. This does not mean that they saw God, they only saw the cloud from which God’s glory-brilliance-light was radiating, as it will be explained further on<sup>4</sup>.

After having heard the calumnies of the spies about the Land when the people said to one another, *let us head back for Egypt* and they threatened to stone Moses and Aaron, *the Presence of the Lord appeared in the Tent of Meeting to all Israelites* (Num. 14:4–10). Here again the “Kavod” made a public appearance just in the nick of time, in order to prevent the undoing of the divine plan.

This latest public exposure of the “Kavod” had taken place after *the Presence of the Lord filled the Tabernacle* (Ex. 40:34) and it found a permanent seat on the outstretched wings of the Cherubim in the Holy of Holies of the wilderness sanctuary. As God Himself, so His public manifestation in the form of the “Kavod”, too, are not restricted to a given place; they are ubiquitous. The concept of God defies human logic and limitations. Isaiah, in his vision, sees God enthroned in the Temple and at the very same time the angelic choir announces: *His Presence fills all the earth* (6:3)<sup>5</sup>.

Concurrently with the Kavod, “the cloud” continues to take part in the events

3. The new JPS translation reads: “and I will assert my authority”. This is a correct translation, as far as meaning goes, but it misses the point when exactness is required.

4. Georg E. Mendenhall, *The Tenth Generation*, 1973 pp. 56–66, calls the cloud that covers the Kavod “the mask of YHWH”.

5. Mettinger, L.C. claims that the verb שכן dwells, indicates that God actually dwells in the Temple and nowhere else.

of the wilderness. After the apostasy of "the golden calf", Moses pitched his Tent outside the camp: *And when Moses entered the Tent, the Pillar of Cloud would descend and stand at the entrance of the Tent, while He spoke with Moses* (Ex. 33:9). This public manifestation serves as a confirmation of Moses' authority, an act demanded by the situation. "The Cloud" is only a different name for the Kavod of the Lord, and Rashi comments on it in this manner<sup>6</sup>. At another occasion, *the Lord came down in a cloud* and imparted on the seventy elders some of the spirit of Moses (Num. 11:25). That the Cloud and the Kavod are synonyms, we may also learn from the sentence: *Moses could not enter the Tent of Meeting* (at its dedication), *because the Cloud had settled upon it and the Presence ("Kavod") of the Lord filled the Tabernacle* (Ex. 40:35).

From the day the Children of Israel had left Egypt, until they reached Mt. Sinai, they were guided on their journey by the Pillar of Cloud ("Cloud" in brief). From Mt. Sinai until the crossing of the Jordan, this function was taken over by the Ark. According to one source, at least, the Ark itself was being guided by "the Lord's cloud (which) kept above them by day, as they moved on from camp" (Num. 10:34). The Midrash calls this cloud ענני הכבוד – the Clouds of Glory (or Presence), as they fulfilled the function of the Glory of the Lord (Bamidbar Rabbah 1:2).

Here is the place to stress again that the Kavod cloud, like the angel, is not God, but "an emanation by which the power or word of deity becomes functional in human experience"<sup>7</sup>. מלאך – angel – actually means "a sending", and so is the Kavod. In the burning bush theophany, the *blazing fire out of a bush*, is called *an angel of the Lord* (Ex. 3:2). However, later on, the Lord Himself *called to him out of the bush*. In the process of reconciliation after the golden calf incident, God tells Moses: *I will send an angel before you... but I will not go in your midst* (Ex. 33:2–3), God Himself makes a clear distinction between the agent who acts on His behalf and between Himself.

In some biblical verses "Kavod" appears as a euphemism for God. Jeremiah says: *Has any nation changed its gods... but My people has exchanged its "Kavod" for what can do no good* (Jer. 2:11). The original text read "My

Kavod", but in Tanaitic times the changed reading was introduced as one of the eighteen חיקוני סופרים, scribal amendments.

After the settlement in the Land of Promise, the "Kavod" recedes to the background and is mentioned only occasionally, until it gains again prominence in the "visions of God" in the book of Ezekiel. In two respects Ezekiel diverges from the tradition of the previous "Kavod" appearances. In his visions the "Kavod" serves as a vehicle of transportation for God; though this is not completely new, as we will soon see, he gives a detailed and lengthy description of the entire sight.

We find already in the Book of Genesis hints that God visits the scene of action where His intervention is called for. When men had started the building of the city that defied God's plan, *the Lord came down to look at the city and tower* (Gen. 11:5). However we are not told what means of transportation were used for this "coming down". In the case of the wicked cities, *the Lord said, the outrage of Sodom and Gommorah is so great... I will go down to see* (Gen. 18:20). We know that here angels-messengers acted for God. Abraham tells his servant, *He (God) will send His angel before you, and you will get a wife for my son* (Gen. 24:7). In retelling the story to Rebekah's family, the servant says: *The Lord has made my errand successful* (Gen. 24:56).

The entire Bible emphasizes that it was God who took out the Israelites from Egypt. However Moses' messengers relate to the King of Edom: *We cried to the Lord... and He sent an angel who freed us from Egypt* (Num. 20:16). The maxim, "a man's messenger is like he himself" (Bab. Berakhot 34, 2), though of talmudic vintage, reflects this way of thinking. God Himself, His angel or His "Kavod", all of them represent the same will and determination, though they are not necessarily the same.

Before the Sinai theophany, God tells Moses: *I will come to you in a thick cloud* (Ex. 19:9). According to a prophecy of Isaiah, *mounted on a swift cloud, the Lord will come to Egypt* (Is. 19:1). In these two cases, the "Kavod" cloud serves as a chariot for the transportation of God. Ezekiel in his visions, and especially in the first, goes beyond that, he provides us with an item by item description of all things that comprise the visual exposure of the "Kavod".

The most striking feature of Ezekiel's vision of the divine majesty is light and fire, in their different shadings. The sweeping wind brought forth a *huge cloud*

6. He calls it שכנה – Shehina, the Aramaic and Talmudic equivalent for Kavod.

7. Mendehall, l.c. p.60.

and flashing fire, surrounded by radiance, and in the center of it, in the center of the fire, a gleam of amber כַּעֲנִין הַחֶשְׁמֶל (Ezek. 1:4). The luster of the feet of the cherubim, and their sparkle was like the luster of burnished bronze: with the cherubim was something that looked like burning coals of fire. This fire, suggestive of torches... the fire had a radiance, and lightning issued from the fire. The wheels of the vehicle gleamed like beryl. Their rims were tall and frightening – וגִּבְהָ לָהֶם וִירָאָה לָהֶם.<sup>8</sup> Above the expanse of the sky there was the semblance of a throne, in appearance like sapphire... there was a radiance all about him. That was the appearance of the “Kavod” (Presence) of the Lord.

There are no full biblical analogies to this kind of vision, though the element of fire appears in some previous theophanies. The first divine call to Moses was in the vision of the burning bush. The angel of God who announces Samson’s birth is very frightening נֹרָא מְאֹד (Jud. 13:6), a description resembling the rims of Ezekiel’s vehicle (וִירָאָה לָהֶם). The ministering angels in Isaiah’s vision are שְׂרָפִים – fiery angels. The cloud, lightning, fire and radiance are regularly associated with public theophanies, as the revelation at Sinai, Habakkuk’s description of God’s appearance (3: 3–4), and in Moses’ last blessing (He came – בָּא, He shone – זָרַח, He beamed – הוֹפִיעַ, Deut. 33:2).<sup>9</sup> Isaiah calls God: *the Light of Israel* אֱלֹהֵי יִשְׂרָאֵל, and he calls on his people: *let us walk by the light of the Lord* (10: 17).

## שֵׁם

Now to the divine designation “Name”. The Hebrew noun “Shem” carries in the Bible multiple meanings, three of which are important to us in this context.<sup>10</sup> “Name” is a title by which God relates to Himself, as: *I am the Lord, that is My name* (Is. 42:8); or *give thanks to the Lord, call upon His Name* (Ps. 105:1), meaning “pray to Him” (קָרָא in this context means “pray”). Once we find “name” as a synonym of “blessing”; after the threefold priestly benediction, the text continues: *And they shall put my name upon the Children of Israel, and I will*

bless them (Num. 6:27). It is clear from the context that “putting my name upon” and “blessing” are the same. Also Rashi comments on it in this manner.

Another trait of biblical Hebrew is the phenomenon known to linguists as “elipsis”, where one or more related words are omitted, as: *David whirled... before the Lord* (II Sam. 6:14), when it is clear from the context that he whirled “before the Ark of the Lord”; or: *containing the covenant of the Lord*; (I Kings 8:21), here the tablets of the covenant of the Lord are meant.

With the aid of these preliminaries we will now consider two texts: *And David arose... to bring up... the Ark of God, whose name is called by the name of the Lord of Hosts* (II Sam. 6:2). We have here a clear indication (which is even clearer in the Hebrew original) that “Name” is a shorthand version of “the Ark of the Name,” meaning the Ark of God. Quite often the biblical text thus says “Name”, instead of giving the full version “the Ark of the Name”. In English this might sound a little quaint, but אֲרוֹן הַשֵּׁם is a widely used Hebrew expression. The same text is repeated in I Chr. 13:6.

The text of Deut. 12:5, which ordains the centralization of all sacrificial offerings in the place chosen by God, puts it in the following way: *But look only to the site that the Lord your God chose amidst all your tribes as His habitation, to put His name there*. “To put His name” means to put His Ark, as the Ark is called “Name” as we know it already from I. Sam 6:2.

These two texts will suffice though many more can be cited. It is worth mentioning that the Onkelos Aramaic translation (printed alongside the traditional Hebrew text) renders in all these cases “Shem” as “Shechina”, meaning God’s “Kavod” (Glory); and quite often Rashi, Abraham ibn Ezra, and David Kimchi (Radak) interpret likewise. The entire matter of a “Name Theology” has therefore no basis in the biblical text, though many first-rate biblical scholars adhere to it.

11. See note 5.

8. According to Nahum M. Waldman *A Note on Ezekiel 1:18*, Journal of Biblical Literature, Dec. 1984, this phrase should be translated: “They expressed majesty and awesomeness”.

9. The biblical הוֹפִיעַ means in this and similar contexts, (God) revealed Himself, shone.

10. See my article “*The Noun Shem (Name) and Its Meaning in the Bible*.” (Heb.) Beth Mikra, Vol. 104.



## A MISSING HEXATEUCHAL NARRATIVE CONCERNING CHILD SACRIFICE

BY YAAKOV THOMPSON

In the worldview of the peoples of the ancient Near East child sacrifice was considered one of the most potent rites for securing the favor of the gods. Such rites are attested in the Bible as well. The Bible mentions such rites as among those practiced by the Canaanites but explicitly forbidden among Israelites. The Pentateuchal narrative mentions the worship of a god called Moloch, the worship of whom involved the "passing of a son or daughter through fire", (cf. Lev. 18:21, 20:24, and Deut. 18:10), and forbids Israelites from taking part in such a cult. We cannot be sure if the Pentateuchal proscription refers to a symbolic rite or to actual child sacrifice. We can, however, be sure that the frequent reiteration concerning that rite attests to the seductive but threatening influence that the Moloch cult exerted on the Israelites. Any discussion of child sacrifice in the Pentateuchal sources usually is based on our view of this cult. The present discussion, however, is based on an extra-Pentateuchal source in an effort to consider the question of child sacrifice in a wider narrative context that recognizes the chronological continuity implied by the term "Hexateuch". i.e., the period of Joshua. (In other words, why is not the worship of Moloch mentioned in the Book of Joshua?).

In the following pages we will consider the possibility of reconstructing a now missing narrative tradition concerning child sacrifice among the Israelites at some point during their entry into Canaan. This episode, although removed by the redactor(s) of the Hexateuchal narratives, is reflected in Psalm 106. It predates the later sacrifice of children, beginning in the reign of Ahaz (743–727 B.C.E.) as part of the worship of a god, also called Moloch, who was not necessarily the god known by the same name in the Pentateuchal sources<sup>1</sup>.

1. Concerning the identities of the various gods that might have been known by this name see *The Interpreters Dictionary of the Bible* (Nashville, 1982), vol. 3, 422–23.

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The repeated Pentateuchal legislation against child sacrifice can be understood as evidence concerning the relatively advanced attitudes of Israelite monotheism. Such attitudes had to be reinforced as the Israelites came into contact with the cults that they would encounter among their Canaanite neighbors. When the Israelites would follow such pagan rites, we can assume that they met with strong opposition from those who sought to purge Israelite religion of foreign influences. Likewise, the only account preserved in the Bible concerning child sacrifice before Ahaz is the Yiftah story found in Judges 11. This episode relates the seemingly unintentional sacrifice of Yiftah's daughter. This act is prompted by a vow made to God as part of a prayer for military success.

The context clearly indicates that the sacrifice, if it did take place, was not by design<sup>2</sup>. Rather, it was by chance — the unlucky child was the first living creature to greet the returning hero, and thus fulfilled the terms of his vow. Both Yiftah and his daughter are trapped by his words. Clearly, neither wish to fulfill the vow but are forced to comply with the terms of the sacred oath. One should also note the ambiguity of the text which is perhaps a witness to the unwillingness of the scribe to relate the episode with an exact statement of the sacrifice taking place.

Although there is no connection between the Yiftah narrative and the injunction concerning Moloch worship, i.e. child sacrifice, it should be mentioned as evidence for an early editorial reluctance to preserve such a narrative episode, which recalls the worship of Moloch.

The same abhorrence of child sacrifice that prompted editorial ambiguity and Rabbinic exegesis of the Yiftah episode was, I submit, also present in the editorial reworking of the Hexateuchal (Joshua) narrative. Is it not possible that the mention of child sacrifice was so odious to the biblical narrator that such an incident was excluded from the editorial reworkings? We need not posit the existence of such a narrative based on reactions to the Yiftah episode but rather on a reading of Psalm 106 which contains a literary echo of just such a narrative. This Psalm which we will quote below indicates that the Psalmist based his composition on a Pentateuchal narrative that preserved the memory of child sacrifice among the Israelites.

2. On this understanding of the text see the following rabbinic comments: B. Taanit 4a, Bereshit Rabba LX, 3, and Midrash Tanchuma, Bechuqotai, 56b.

Noth<sup>3</sup> has noted Psalm 106 shows a great literary dependence on Pentateuchal narrative<sup>4</sup>. His conclusion is justified when the Psalm is read in its entirety. Psalm 106 recounts the many acts of kindness that God extended to His people although they repeatedly transgressed His laws. Verses 34–38 read as follows and place the incident in the context of the adoption of Canaanite rites:

*34: They did not destroy the nations as the Lord commanded them.*

*35: but mingled with the nations and learned their ways.*

*36: They worshiped their idols, which became a snare for them.*

*37: Their own sons and daughters they sacrificed to demons.*

*38: They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan; so the land was polluted with bloodguilt.*

The historical framework seems to indicate that the Israelites had failed to carry out the general Herem that had been invoked upon the Canaanites. As a result of their failure to destroy the Canaanites, the people began to adopt the rites of Canaanite religion.

We are told by the Psalmist that the Israelites sacrificed their children to “demons”; Moloch is not mentioned by name. Although it could be argued that “demons” is a reference to some sort of spirits, it may simply be that the Israelite narrator chose not to use the god’s name, thereby relegating him to a generic anonymity. In either case, the crucial point is that the sacrifices occurred, not to whom they were offered.

Based on the evidence of Psalm 106, it is clear that we must view the plausibility that some Israelites did practice child sacrifice as a part of their participation in a Canaanite cult. The question that arises is the chronology of such an incident. Psalm 106 places it after the Baal Peor episode reported in Num. 25. The wording of verse 34 makes it clear that the incident occurred after the Israelites had entered Canaan, for only then would the call for the institution of the Herem make sense.

3. M. Noth, *A History Of Pentateuchal Traditions* (Chico, 1981), 157.

4. Despite Noth’s literary considerations, it may very well be that this narrative should be placed outside the framework of the Pentateuch. Since the episode must have occurred after the entry into Canaan, it belongs, at least chronologically, within the framework of the Hexateuchal narrative which, while including the Pentateuch, also includes the settlement narratives.

The assertion that Israelites participated in such rites is bound to find opposition. It does not agree with many of the assertions that we make concerning the state of Israelite religion after the entry and occupation of Canaan. It speaks poorly for the “purity” that we attribute to Israelite religion in its earliest stages. The narrator concedes that positing child sacrifice among the Israelites is inconsistent with his own understanding of the issues involved. The idea that must obviously be argued is this: the general consensus concerning Israelite religion is based on the literary evidence of the Hexateuchal narratives. The case under consideration is but one example of how our views are based upon narratives that have been reworked and edited. Psalm 106 with its mention of child sacrifice is simply one example no doubt of many traditions that were eventually reworked or removed. To posit that the author of Psalm 106 knew of a historical episode that had not been preserved in the Hexateuchal version is hardly radical. It is only the content and subject of this particular episode that draws attention.

There is one retort to our conclusions: one might claim that the episode alluded to in Psalm 106 did not happen, that the words are not to be taken literally. Such a claim would rest upon the assumption that the author of Psalm 106 employed poetic hyperbole to make his point. While such a claim might provide a comfortable theological haven, it denies the obvious purpose of the psalm, which aims to show how often the Israelites backslided amidst all the blessings showered upon them by God.

Psalm 106 is not “poetry” in our sense of the word, it is historiography, the type of historiography in which the ancient Israelites excelled and with which they were most familiar<sup>5</sup>. Psalm 106 is a recitation of history i.e., the recitation of Divine intercession and mercy in the face of human failings. To claim that the mention of child sacrifice is anything other than a paraphrase of a narrative tradition known to the author but unknown to us would deny the entire context of the verses quoted above. The only possible question, one that we can no longer

5. The conclusion of Psalm 106 (vs. 47–48), with its formula of public affirmation, suggests that it might have formed a public recital of Israelite history. Such a point might prove crucial because it would suggest that the incidents related in the psalm were well known and could, therefore, serve as historical illustrations of the psalmist’s thesis.

answer definitively, is whether or not this lost narrative belonged at one time to the Joshua narrative. We must argue for that possibility. In any event, any resort to poetic hyperbole must be ruled out. Would the psalmist who so carefully follows the Pentateuchal narrative suddenly employ hyperbole? We can only answer in the negative.

Psalm 106, like many other psalms, is meant to be an abbreviated account of Israelite history. The author drew upon the sources that he knew. It is evident that his sources included an episode recounting an occurrence of child sacrifice among the Israelites. Based on the psalm as a whole, it seems most probable that the author's source was an episode that, at one time, was to be found in the narratives that became part of the Hexateuchal history of Israel as we know it.

Having come to this conclusion, it is worthwhile to return to the Yiftah story mentioned above. Any discussion of child sacrifice in premonarchal times should be centered on the passage from Psalm 106:34-38. Conversely, Judges 11 should not be read as a case illustrating child sacrifice but as an example of how the Herem found expression in early Israelite society.

#### HOW DAVID CAPTURED JERUSALEM (Continued from page 44)

formation, characterized by ravines and underground streams. It is entirely possible that long before 1,000 B.C.E., people following the sounds of water, merely enlarged the existing caves, tunnels, and shafts.

It is, therefore plausible that Joab, through excellent intelligence, knew about the access to the shaft and overwhelmed the cock-sure garrison that guarded the Metzudat Zion. For did not the Jebusites taunt David: *Even the lame and blind will turn you back:* (II S. 5:6) **כי אם הסירך העורים והפסחים**

There is a second possibility, offered by Ralbag's interpretation of the **ויגע שחחדל המים מן הצנור** so that the waters shall cease from the conduit **בצנור**.

In this case Joab merely occupied the pool, blocking the supply of water to the defenders, thus forcing them to surrender.

## HOW DAVID CAPTURED JERUSALEM

BY SHIMON BAKON

It was by a stroke of genius that David picked Jerusalem as the capital of a united kingdom. At the time of its capture, approximately 1,000 B.C.E., this city was a sleepy town, held as an almost impregnable enclave by the Jebusites. It spread over no more than eighteen acres, yet it contained all the elements that were to make it eventually into one of the best known and most fought over cities in human history.

Placed on a rocky plateau, sloping sharply on three sides to deep valleys, it was surrounded by a powerful protective wall since 1,800 B.C.E.

It had a steady supply of water through the Spring of Gihon, sufficient for its needs, and rather handily accessible from the Jebusite Metzudat Zion, through what has become known as Warren's Shaft.

Strategically, Jerusalem was positioned approximately 2,400 feet above sea level, with rather forbidding approaches. Politically it lay astride the border lines between Judah and Benjamin, making it an ideal location and bridge between the tribes of Israel and Judea. When David, at the bidding of the prophet Gad, eventually purchased the threshing floor of Araunah the Jebusite for fifty shekel of silver (II S. 24:18-25) to build an altar to the Lord, it became the site of the Temple built by his son Solomon. Jerusalem thus acquired the additional dimension of a spiritual center.

If David had done nothing more, he would have earned immortality. With the conquest of Jerusalem began his meteoric rise, as expressed in the following Biblical terms: (II S. 5:10)

*And David waxed greater and greater  
for the Lord... was with him.*

**וילך דוד הלך וגדול  
וה' עמו**

#### THE CONQUEST OF METZUDAT ZION

There are two, most fragmentary biblical accounts, concerning this conquest:

*And the King (David) and his men went to Jerusalem against the  
Jebusites... Nevertheless David took the stronghold of Zion-the same as the*

*Dr. Shimon Bakon, a frequent contributor to Dor le Dor, is its Associate Editor.*

city of David. And David said on that day: Whosoever smiteth the Jebusites and.... *ויגע בצנור* (II S. 6-9).

Now this *ויגע בצנור* is translated by JPS: "and goes up the gutter". The New JPS translates it: "shall reach the water channel".

I Chronicles (II:4-7) fills in some of the missing parts of the abrupt narration in II Samuel:

*Whoever shall smite the Jebusites first, shall be made chief and commander. And Joab, the son of Zeruiah went up first.*

The two biblical accounts regrettably leave us with a mere hint as to the method chosen by Joab to capture the Stronghold of Zion.

#### WARREN'S SHAFT

The so-called Warren's Shaft, named after the 19th century English explorer Warren, was unquestionably the first of the three water systems serving the needs of Jerusalem. It consisted of a fairly horizontal tunnel about seventy feet long that brought the water of the Gihon Spring to a pool. Perpendicular to it was a vertical shaft, about 80 feet high, that led directly to the Jebusite Metzudat Zion above. From its safety, buckets could be lowered to the pool to bring up the water.

There is also another access to the top of the shaft, through an underground chamber near the pool that follows through an inclined tunnel upwards until it reaches another tunnel leading horizontally to the top of the shaft.

Is this Warren's shaft the *צנור*? The word *צנור* occurs only once more, in Psalm 42:8:

<i>Deep calleth unto deep</i>	תהום אל תהום קורא
<i>at the voice of Thy cataracts</i>	לקול צנורין

Professor Shilo, who recently excavated the old City of David, doubts that Warren's Shaft was in existence in the 10th century B.C.E., the time of David. No engineered installations were found in Canaan at that period.

The crucial question that needs to be answered is whether Warren's Shaft was dug out artificially or whether it was a natural phenomenon.

Clyde Senger, professor of Western Washington University in Bellingham, Washington, in a letter to the Biblical Archeological Review (Nov.-Dec. 1985), suggests that the entire installation was a natural "karstic", namely a limestone

(continued on page 42).

## JERUSALEM IN RABBINIC LITERATURE

BY HYMAN ROUTTENBERG

### PART III

One should do his utmost to try to rebuild Jerusalem. R. Nahman b. Isaac says: If one gladdens a bridegroom, it is as if he had restored one of the ruins of Jerusalem, for it is said: *For I will cause the captivity of the Lord to return as at the first, saith the Lord* (Jer. 33:11).<sup>1</sup>

If he opens his prayers with 'Have mercy on Jerusalem', he concludes with 'Who buildest Jerusalem', because it says: *The Lord doth build up Jerusalem; He gathereth together the dispersed of Israel*<sup>2</sup> (Ps. 147:2), as if to say: When does God build Jerusalem? When he gathereth the dispersed of Israel. *פתח ברחם על ירושלים חותם בכונה ירושלים* (ברכות מ"ט, ע"א).

*And the Lord will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night* (Isa. 4:15). What is implied by, 'and over her assemblies'?\* Rabbah said in the name of R. Johanan: Jerusalem of the world to come. Jerusalem of the world to come will not be like Jerusalem of the present world. To Jerusalem of the present world, anyone who wishes goes up, but to that of the world to come only those invited will go.<sup>3</sup> *א"ר יוחנן: לא בבירושלים של עולם הזה ירושלים של עולם הבא. א"ר יוחנן: לא בבירושלים של עולם הזה כל הרצצה לעלות עולה. של עולם הבא אין עולין אלא המוזמנין לה. (בבא כהרא ע"ה, ע"ב).*

Three were called by the name of the Holy One, blessed be He, and they are the following: The righteous, the Messiah and Jerusalem... As regards Jerusalem, it is written: *It (Jerusalem) shall be eighteen thousand reeds round about; and the*

1. Berakoth 6b.

2. Ibid 49a.

3. Baba Bathra 75b.

\* *מקראה*, root *קרא*, may mean 'invited guests' as well as 'assemblies'.

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name of the city from that day shall be 'the Lord is there' (Ezek. 48:35).<sup>4</sup> שלוש נקראו על שמו של הקב"ה ואלו הן: צריקים, משיח וירושלים (בבא בתרא שם).

R. Eleazar said: There will come a time when 'Holy' will be said before the righteous, as it is said before the Holy One, blessed be He (Isa. 6:3), for it is said: *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called Holy* (Isa. 4:3).<sup>5</sup>

In one of the visions of the prophet Zechariah, a young man is seen going forth with a measuring line in his hand to define the limits of Jerusalem in preparation to its rebuilding. He is suddenly stopped. The new Jerusalem is to have no walls, for its population will be spread far and wide, and God will be its protector: *For I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her* (Zech. 2:5-9).

R. Hanina b. Papa said: The Holy One, blessed be He, wished to give to Jerusalem a definite size, for it is said: *Then said I: 'Whither goest thou?' And he said unto me: To measure Jerusalem, to see what is the breadth thereof and what is the length thereof* (Zech. 2:6). The ministering angels said before the Holy One, Blessed be He: 'Lord of the Universe, many towns for the nations of the earth hast Thou created in Thy world, and Thou didst not fix the measurement of their length, or the measurement of their breadth; wilt Thou fix a measurement for Jerusalem in the midst of which is Thy name, Thy sanctuary and Thy righteous?' Thereupon an angel said unto Him: *'Run speak to this young man saying: Jerusalem shall be inhabited without walls, for the multitude of men and cattle therein.' Jerusalem with overflowing population will extend beyond its former boundaries. God will be ever present in the city to give her His protection* (Zech. 2:8-9).<sup>6</sup>

The gates of Jerusalem helped Israel prevail over her enemies. R. Joshua b. Levi said: What is the meaning of the words: *Our feet stood within thy gates, O Jerusalem?* (Ps. 122:2). It is this: What helped us to maintain our firm foothold in war? The gates of Jerusalem, the place where students engaged in the study of Torah.<sup>7</sup> א"ר יהושע בן לוי; מאי דכתיב עומדות היו רגלינו בשעריך ירושלים (תהלים) Torah. קכ"ב, ב) מי גרם לרגלינו שיעמדו במלחמה? שערי ירושלים — שהיו עוסקים בתורה (מכות ר', ע"א).

4. Ibid.

5. Ibid.

6. Ibid.

7. Makkoth 10a.

The Lord will build up Jerusalem in the future, for this is the city which He had chosen for His habitation. It is written: *I have set watchmen upon thy walls, O Jerusalem etc.* (Isa. 62:6). What do they say? They say: *Thou wilt arise and have compassion upon Zion* (Ps. 102:14). R. Nahman b. Isaac said: They say: *The Lord doth build up Jerusalem* (Ps. 147:2). And what did they say before this? Raba, son of R. Shila, said: They used to say: *For the Lord hath chosen Zion; He hath desired it for His Habitation* (Ps. 132:13).<sup>8</sup> כחוב: "על חומותיך ירושלים הפקדתי שומרים כל היום ובל הלילה תמיד לא יחשו. המזכירים את ה' אל רמי לכם (ישעיהו ס"ב, ו'). ומעיקרא מאי הו אמרי? אמר רבא בר רב שילא: כי בחר ה' בציון — אוה למושב לו (תהלים קל"ב, י"ג).

With the rebuilding of Jerusalem will come the restoration of the House of David and the Temple of the Lord as a house of prayer for all peoples. Where is the horn of the righteous exalted? In Jerusalem, as it says: *Pray for the peace of Jerusalem, may they prosper that love thee* (Ps. 122:6). And when Jerusalem is built, David will come, as it says: *Afterwards shall the children of Israel return and seek the Lord their God, and David their King* (Hosea 3:5). And when David comes, prayer will come, as it says: *Even then will I bring to My holy Mountain, and make them joyful in My House of prayer* (Isa. 56:7).<sup>9</sup> וכין שנבנית ירושלים בא דוד שנאמר: אחר ישוכו בני ישראל וכקשו את ה' אלוהיהם ואח דוד מלכם (הושע ג', ה').

Our Sages said: Do not read: *O ye daughters* (benoth) of Jerusalem (Song of Songs 1:5) but builders (bonoth) of Jerusalem... Another explanation of '*O ye daughters of Jerusalem*': Jerusalem, said R. Johanan, will one day become the metropolis of the whole earth, for it says: *Ashdod, its daughters* (Joshua 15:47).<sup>10</sup> אמרו רבוחינו: אל אחי קורא 'בנות ירושלים' אלא 'בנות ירושלים'. דבר אחר: בנות ירושלים — אמר ר' יוחנן: עתידה ירושלים להעשות מטרופולין לכל הארצות, כדכתיב: אשדוד ובנותיה (יהושע ט"ו, מ"ז).

The bride in Jerusalem did not have to perfume herself because of the aroma of the incense.<sup>11</sup> כלה שבירושלים אינה צריכה להתקשט מריח קטורת (יומא ל"ט, ע"ב).

Rabbah said in the name of R. Judah: The fuel logs of Jerusalem were of the cinnamon tree, and when lit, their fragrance pervaded the whole of Eretz Israel.<sup>12</sup>

\* As though Ashdod and its villages were daughters of Jerusalem, the latter being the mother city.

8. Menakhoth 87a.

9. Megillah 18a.

10. Ex. Rabbah 23, 10.

11. Yoma 39b.

12. Shabbath 63a.

אמר רבה אמר רבי יהודה: עצי ירושלים של קינמון היו ובשעה שהיו מסיקין מהן ריח נודף בכל ארץ ישראל (שבת ס"ג, ע"א).

And Jacob awaked out of his sleep, and he said: *Surely the Lord is in this place, and I knew it not* (Gen. 28:16). This is Mount Moriah for the Shechinah (God's presence) is always there.<sup>13</sup> אכן יש ה' במקום הזה, זה הר המוריה שהשכינה בו.<sup>13</sup> לעולם (מדרש הגדול, בראשית כ"ח, ט"ו).

Jerusalem is the light of the world, as it is said: *And nations shall walk at thy light* (Isa. 60:3). And who is the light of Jerusalem? The Holy One blessed be He, as it is written: *But the Lord shall be unto thee an everlasting light* (Isa. 60:19).<sup>14</sup> ירושלים אור העולם והקב"ה אור ירושלים (בראשית רבה י"ט, ה').

13. Midrash Hagadol, Gen. 28, 16.

14. Genesis Rabba 59, 5.

WORLD BIBLE CONTEST FOR JEWISH YOUTH

(continued from page 61)

ANSWERS TO BIBLE QUESTIONS  
PRESENTED BY PRIME MINISTER SHIMON PERES

1. *A man's PRIDE shall bring him low*  
*But he that is of lowly spirit shall attain honor* (Proverbs 29:23)
2. *There is a generation*  
*Oh, how LOFTY are their eyes*  
*And their eyelids are LIFTED up* (Proverbs 30:13).
3. *If you have done foolishly in LIFTING up thyself*  
*Or if you have planned devices,*  
*Lay thy hand upon thy mouth* (Proverbs 30:32).
4. *BOAST not thyself of tomorrow*  
*For thou knowest not what a day may bring forth* (Proverbs 27:1).
5. *Let another man PRAISE you, a stranger*  
*But not thy mouth* (Proverbs 27:2).

## KNOW WHAT TO ANSWER

BY JOSHUA J. ADLER

### PART II

*With so many young Jews being exposed to Evangelical Christians and other Bible-quoting missionary groups — especially at colleges — "Dor le Dor" feels that it would be a service to our readers to feature a series of articles dealing with answers to misleading interpretations of the Hebrew Scriptures as propounded by the writers of the New Testament. We trust that our readers will find this information useful and forward it to those who they feel should "Know What To Answer"*

In the Book of Jeremiah 31:30–31 we read a set of verses which are of supreme importance to Christian belief.

*Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which they broke, but this shall be the covenant that I will make with the House of Israel.*

From these verses Christians make several claims. The first is that Jeremiah is predicting the end of the "Old" Covenant, namely the Torah of Moses given at Sinai, and the ushering in of some kind of a "New" (Torah or) covenant and that this "New" Covenant is the Christian New Testament. (Indeed, in modern Hebrew the Christian Bible is called the "Brit HaHadasha"). This view, of course, runs counter to what the Bible itself says about the Covenant of God with Israel which is termed a "Brit Melach",\* an eternal Covenant (Num. 18:19). Not only does the Bible itself reject the Christian interpretation of Jeremiah's prophecy but it is also illogical to assume that God who revealed His teaching to an entire nation and made a covenant with them would now abrogate His cove-

\*Num. 18:19 בְּרִית מַלְחָה עוֹלָם הִיא לִפְנֵי ה' לְךָ וְלֹדְרֶךָ אַחֲרָיִךְ

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nant on the basis of a private revelation to one or a few select individuals. Logic dictates that for the "New Torah" to be valid it at least would have to be revealed as dramatically as the original Revelation which took place at Sinai.

#### WHO IS THE SUFFERING SERVANT?

Another text which Christians often cite in support of their religion comes from the prophet Isaiah (Chapter 53):

*"...He hath no form or comeliness... no beauty... that we should desire him... He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows... He was wounded for our transgressions, he was bruised for our iniquities... and with his bruises we are healed... the Lord hath laid on him the iniquity of us all... he was oppressed and he was afflicted yet he opened not his mouth; he is brought as a lamb to the slaughter... and he made his grave with the wicked".*

Christians believe that the suffering servant described above is none other than Jesus, something Jews cannot accept for the following reasons: The first question we raise is whether or not the prophet is talking about a special group, a nation or some individual. From previous chapters of Isaiah it seems that he is referring to a collective, namely the House of Israel, or a special group of righteous Jews. The "suffering servant" here is merely symbolic of Israel as a whole. Who can deny that Jews have usually been the first victims of injustice in the world? Secondly, even if it were referring to an individual, there have been many "suffering servants" in Jewish history and it seems rather presumptuous to point to one particular person who lived 700 years after Isaiah as being the prophet's intended "Suffering Servant".

Thirdly, when we examine the New Testament's own description of Jesus, he does not fit Isaiah's "Suffering Servant". For example, Isaiah's servant *never* complains about his sad lot. He is as one who "is as a sheep before the shearers who openeth not his mouth". In contrast to Isaiah's "Silent Servant", we read in the New Testament (Matthew 27:46) that Jesus was hardly silent for he cried out in his last moments of life: "My God, My God, why hast Thou forsaken me!".

Also we read that Isaiah says of the servant: "He was despised and rejected of

man". Yet, the New Testament for example (Luke 8 :4), describes Jesus in an entirely opposite manner. "As his (Jesus') fame grew, a great crowd came together with those that went to him from various cities..." He was not rejected by men but was rather a popular figure! Indeed, the New Testament wishes to give the impression that *everyone* loved Jesus except for a small group of Pharisees and Priests who hated him. Jesus, therefore, cannot be the Suffering Servant of Isaiah's prophecy.

#### DOES THE PROPHET SPEAK OF VIRGIN BIRTH?

Another article of the Christian faith is that of the (so-called) virgin birth of Jesus, which the Christians want to base on the words of Isaiah: "Behold, an Alma (young woman) is with child and his name will be called Immanuel".

The Christian (mis-)translation of the Hebrew text, reads: "Behold, a *virgin* will be with child and will call his name Immanuel".

Although Christians for centuries accepted the translation of the Hebrew word "Alma" as meaning "Virgin", many modern Christian Bible scholars now admit that this is not a correct translation of the Hebrew text. For "Alma" means a young woman whether married or single. But even more than mis-translating the Hebrew is the fact that Christians take the words of Isaiah out of their situational and historic context. If one reads the entire chapter, one immediately realizes that Isaiah is trying to encourage King Ahaz during a time of siege against Jerusalem by predicting that within a relatively short period of time the enemies who now threaten him will be gone. Isaiah does this by indicating that a certain young woman, now pregnant, will soon bear a child; and by the time that the child is about two years old, King Ahaz's enemies will have long disappeared. Isaiah's prediction would be of no value to Ahaz if he would have to wait for 700 years (for Jesus to be born) in order to be rid of the enemies who now threaten his kingdom and life.

#### WAS JESUS A PROPHET?

In addition to claiming that Jesus was the messiah as well as the Son of God and the Suffering Servant, Christians claim that he was also a prophet. Christians claim that Jesus fulfilled the words concerning prophecy found in Deuteronomy 18:15 ff: "I will raise them up a prophet from among their brethren like unto

thee". As Moses and all other prophets were human beings, naturally-born of a mother and a father (see Exodus 2), and since Christians claim that the father of Jesus was none other than God himself, then one must conclude that Jesus was not fulfilling the criteria laid down by Deuteronomy where a prophet must be "like unto Moses".

Also, we find in the New Testament's Book of Matthew, Chapter 5, (with the exception of verse 5:17), a whole series of statements in which Jesus consciously and wilfully changes the laws found in the Torah with a new teaching of his own. No true prophet of Israel would ever tamper with the laws of God as given to Israel through the prophet Moses. Hence, Jesus could not be a genuine Jewish prophet.

So far, in our study of Christian (mis-)interpretations of our own Scriptures, we have seen that none of the Christian claims can be sustained. Nor have the messianic claims of Christians brought about the messianic era as predicted by the prophet: When "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid... they shall not hurt or destroy in my Holy Mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:1).

For such a Messiah Jews still wait.

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### *IN THE FORTHCOMING WINTER ISSUE*

#### *STATECRAFT IN THE ISRAELITE MONARCHY*

#### *"GREEK" LOGIC IN THE BOOK OF JOB*

#### *SONG OF SONGS*

#### *SHaLoM – SHuLaMit, King SH-LoMo and Benot Yeru-SHaLaiM*

#### *REACTION TO TERROR – A BIBLICAL PERSPECTIVE*

#### *SYMPOSIUM ON HOSEA:*

#### *His marriage – The Fertility Cult – His Message*

#### *TZA'AR BA'ALE HAYIM –*

#### *(THE PREVENTION OF CRUELTY TO ANIMALS)*

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## BOOK REVIEW

BY SOL LIPTZIN

*JERUSALEM*, by F.E. Peters, Princeton University Press, 1985. pp.650.

This volume, an anthology with connecting commentary, surveys the Holy City as seen through the eyes of chroniclers, pilgrims and prophets from the days of Abraham to the early nineteenth century. The material of the last hundred and fifty years is more vast than that of the preceding three thousand years and is better known. It is therefore excluded.

Since all three monotheistic religions regard Jerusalem as their Holy City, the sources for the book are taken from Jewish, Christian and Moslem accounts by observers of the city's ever changing fortunes and configurations. These observers include rabbis, priests, invaders, exiles, prisoners, pilgrims, crusaders, poets and messianic dreamers.

The historical survey begins with the tribal chieftain Abram who left his native Ur of the Chaldees and betook himself to the Promised Land in whose midst Melchizedek ruled over Salem. However, it was not until centuries later, ca.1000 B.C.E., that the shepherd warrior David conquered this citadel of the Jebusites and made it the eternal capital of the Jewish empire he established. Though the splendor of this empire did not last beyond the reign of his son Solomon and though only two of the Hebraic tribes remained faithful to Jerusalem until its destruction in 586 B.C.E. and the expulsion of many of its inhabitants to Babylon, Jews have clung to the memory of their glory and independence there throughout the interminable centuries until our own day. Babylonians were succeeded by the Persians, who permitted the exiled Jews to return to Jerusalem. Again the Jews experienced a religious and political revival in their homeland and a memorable period of independence under the Hasmoneans. But again they were driven into exile in 70 C.E. and forbidden to set foot in Jerusalem by a decree of Emperor Hadrian in 135 C.E. because of the Bar Kochba revolt.

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

The Romans had no great interest in Jerusalem, which they renamed Aelia Capitolina, but with the rising tide of Christianity this city became important as the principal center from which this religion arose. After Emperor Constantine embraced the new religion in the fourth century, the long neglected city became dotted with churches and a haven for Christian pilgrims. Jews were still not permitted to dwell within it, except perhaps during the brief reign of Emperor Julian, who even planned the rebuilding of the Temple as the principal Jewish sanctuary before he was assassinated by a Christian fanatic. Not until the Persians replaced the Byzantines in Palestine for a few years and captured Jerusalem in 614 were Jews allowed to return to the city of David and Solomon after an absence of five centuries, but the Jewish presence in Jerusalem lasted no more than three years, only until Emperor Heraclius recaptured the city and restored its Christian character. However, in 638 Jerusalem was taken again from the Byzantines by the advancing warriors of a new religion established by Mohammed. Jews were then granted permission to reside in this city of their perennial longing. By the ninth century their number was substantial. Mourners for Zion were praying for redemption near the Western Wall and were joined by Karaite Jews who streamed in from Babylon.

Jerusalem became once more a center for Jewish learning and a desired goal for Jewish pilgrims, until the capture of the city by the Crusaders on July 15, 1099. These Christian warriors depopulated it of its Moslem and Jewish inhabitants. Some Jews succeeded in escaping the horrible massacre. Others, who were sold into slavery, were ransomed by their coreligionists of Egypt and Spain. By 1187 Jerusalem was again in the possession of the Moslems under Saladin. In 1229 the Hohenstaufen Emperor Frederick II was able to regain Jerusalem for the Christian Crusaders, but after a decade it reverted to the Moslems who retained control until 1917, when General Allenby with his British troops marched into the city.

At least half of the book by Peters is devoted to medieval Jerusalem and to its ever growing importance as a Holy City for Christians and Moslems. The life of its Jewish inhabitants under Mameluks and Turks receives less emphasis. Though prayers for the return to Jerusalem continued to be recited by Jews throughout the world three times each day, the center of Jewish life shifted to the lands of exile. However, the centrality of Jerusalem for Jewish survival persisted

in Jewish consciousness century after century and was reinforced by the reemergence of the Jewish state in 1948 and the resumption of Jewish sovereignty over Jerusalem in 1967.

A second volume is desirable which would bring the saga of Jerusalem up to date. Then the story which began with the birth of the Jewish people in patriarchal days will be brought to an historic climax with the contemporary rebirth of this people. Peters, who was so eminently fair in his choice of material concerning ancient and medieval Jerusalem, may be expected to be equally fair in depicting the ideological, political and religious struggles waged between the three monotheistic faiths over the City of Holiness in more modern times.

#### CONTINUATION OF LETTERS TO THE EDITOR

Dear Editor

I would like to record my appreciation of your Journal, which I find extremely interesting and which is sometimes used as a basis for our bi-weekly Bible Class held in my house under the Chairmanship of Rabbi Zekry.

Purely for interest sake, this is a group of 19 leading businessmen in this city who gather every second week in order to discuss topical items, or basically the relevance of our Heritage in these modern times. It is really most interesting to see how otherwise extremely busy and leading personalities enjoy these discussion groups which last about 2-1/2 hours and where, I submit, a considerable insight into our glorious Heritage is obtained.

*Bernard Lazarus  
Natal, South Africa*

Dear Editor

Why don't you folks put out another Dor Le Dor for the new year to come with your wonderful summaries and insight on every sedrah? I have used your last one that had these with the greatest effectiveness. They are the best sermon sparks that I know of, and I am sure that you are capable of fresh ones.

*Rabbi Armond E. Cohen  
Cleveland, Ohio*



## BIBLICAL TRIVIA – III

### THE NUMBER SEVEN

BY CHAIM ABRAMOWITZ

Of all the numbers mentioned in the Bible, *seven* is the most outstanding. It is the number that is intimately connected with almost every aspect of our religious and national activities. The Sabbath is on the *seventh* day of the week, Shemitah is observed on the *seventh* year, and the Jubilee is after *seven* Shemitah years. Both Passover and Sukkoth begin the day after *twice seven* days in their respective months. They each appear in the *seventh* month: Passover – beginning with the new Year and Sukkoth according to the number of the months<sup>1</sup>. On Shabbat we call *seven* people to the Torah, and on Shemini Atzeret we march with the Torah (Hakafot) *seven* times. We observe Shavuot after *seven* times *seven* days after Passover; our sons are circumcised after the first *seven* days of their lives; we wind the Tefillin on our hand *seven* times, etc.

Cognizance of the number *seven* was taken into consideration even in the arrangement of our prayers. In the morning service there are two brachot before the “Sh’mā” and two after it. In the evening service there are two brachot before the “Sh’mā” and only one after it. Together, therefore, there are seven brachot in connection with the “Sh’mā”<sup>2</sup>. In the Amidah the number *seven* is evident in the fact that there are three brachot in the beginning, three at the end and on Sabbath and Holidays one in the middle, referring to the occasion.

The Midrashim go a step further and declare that *על ישראל<sup>3</sup> חביבין שבעין למעלה<sup>4</sup>*. “*Sevens* are favored in Israel and in Heaven”. They list a

1. In the Bible, months are referred to by numbers instead of by name. Thus Rosh Hashana is in the beginning of the seventh month.

2. Jerusalem Talmud, Brachot 1:5.

3. Vayikra Rabba 29.

4. Yalkut Shimoni 276<sup>1</sup>.

Chaim Abramowitz served as Educational Director of Temple Hillel in Valley Stream, New York, He came on Aliya in 1973. He is Assistant Editor of Dor le Dor.

number of things in Heaven, on earth, and among people wherein each *seventh* was particularly honored. The Ramban (Nachmanides) and Ibn Ezra<sup>5</sup> speak about “the deep secret of the number *seven*”. *Seven* seems to have had special significance also for Israel’s neighbors. Abraham set aside *seven* sheep in his treaty with Abimelech (Gen. 21:28–30); Laban’s and Samson’s Philistine marriage feasts each lasted *seven* days (Gen. 29:27 and Judges 16:8, 13, 19); Balak and Balaam sacrificed *seven* cows and *seven* rams on *seven* altars (Vayikra 23); and Delilah tied Samson with *seven* bow strings and cut his *seven* locks of hair (Judges 16:8, 13, 19).

We have no way of knowing why the ancients attached special significance to that number, or any other number or geometrical figure. Just as the Egyptians who built the pyramids left no record of their mathematics used in starting from a perfect square and ending with four equal triangles meeting at a point hundreds of feet in the air, so they left no record of why they revered one number above others. The reasons advanced by mathematicians and numerologists to date are pure conjecture. To us the number *seven* is of interest because of its place in the Bible. We shall wait, in the words of Ibn Ezra, for the Messiah to come so that the wise can understand it.

5. Commentaries to Numbers 23,1.

## ERRATA

A regrettable error crept into the interesting article by Dr. Manfred Lehman on *לפופין פאיר* (Spring 1986, p. 135).

The correct version of Rambam’s statement is:

“The scribe should be careful to write specially large letters... or quaint lettering, such as *פאיר* *לפופין*”.

## WORDS OF TORAH

*Samson Raphael Hirsch's Commentary on the Torah (Pentateuch),*  
translated into English by his grandson Isaac Levy

SELECTED AND ARRANGED BY JOSEPH HALPERN

*On Genesis 11:31:* Hirsch agrees with the opinion of רמב"ן, which he quotes, that the birthplace of Terach, Nachor and Abraham was not Ur-Kasdim but Aram in which Haran also lies. Only Haran was in Ur-Kasdim, which was ארץ מולדתו. If perhaps he lived and married there and, according to tradition, Sarai and Yiska are identical, so that Sarai was the daughter of Haran, and Lot and Sarai came from Ur-Kasdim, the words ויצאו אתם become understandable. Sarai and Lot went with Terach and Abram out of the land of their birth.

*On Genesis 18:24, and 26:* בעבורם For their sake, for the sake of the fifty righteous. The differences between בגלל which always expresses the cause, בעבור mostly the purpose, but sometimes also the cause, למען always expresses the purpose (not "on account of" but "for the sake of" I.L.). Abraham thinks of the salvation of all, as reward for the righteous ones, who, through their compassion for the others would participate in their suffering. The expression למען הצדיקים makes the righteous not the cause but the purpose of forgiving the whole city.

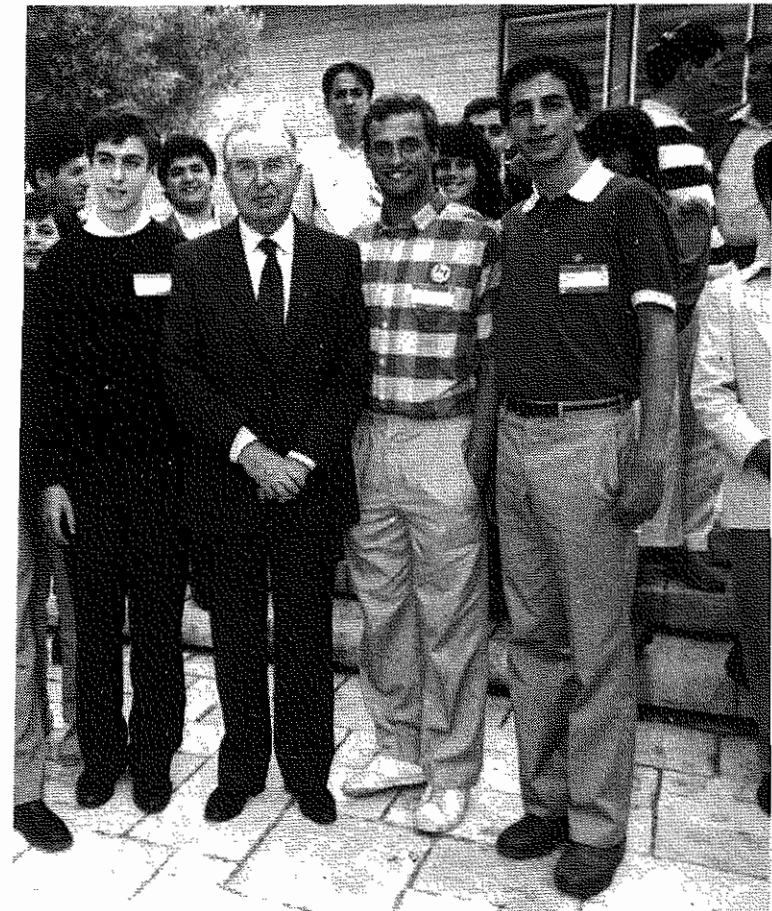
*On Genesis 15:4:* "ממיעך" He that shall come forth out of thine own bowels shall be thine heir ממעך, not מלצין or ירכך, the usual terms. Whereas both these latter designate purely physical parts of the body, just מעים is used as a designation for the sphere of the human body which is the seat of feelings, especially pity and sympathy, just these qualities which are the most characteristic delicately sensitive traits of Jewish people which are the heritage of זרע אברהם. It is not so much intelligence as fine feelings that give character to a human being.

*On Genesis 15:6:* ויחשבה לו צדקה And he placed his whole confidence in God, and this He reckoned unto him for righteousness. צדקה is presupposed by צדק and leads towards it. For God placed every man, with every grain of his spiritual and material powers in the service of צדק, He has only given them to use them to further the צדק well-being of the world about him. Every such contribution is צדקה, so that צדקה is the total aim of life lived faithfully to duty, of which משפט is but the negative side, not doing wrong, whereas צדקה is the positive realisation of what is good.

## TWENTY-THIRD WORLD BIBLE CONTEST FOR JEWISH YOUTH

As in previous years, the highlight of Israel's 38th Independence Day was the televised Jewish Youth Bible Contest. Twenty-seven participants from fourteen countries vied for honors in this year's, the twenty-third contest.

### WINNERS OF THE DIASPORA CONTEST



*From left to right: Gil Orbach, President Chaim Herzog, Moshe E. Fisher,  
Gad Dishy.*

After a preliminary written quiz, the program called for a special encounter limited to the contestants from the Diaspora. The winner of this phase was Gad Dish, a 12th grade student from the Flatbush Yeshiva in Brooklyn, N.Y. Gad plans to continue his studies at Yeshiva University. Moshe E. Fisher, of Toronto, Canada, won second place in the Diaspora contest. Moshe is a student at the B'nai Akiva Yeshiva in Toronto. He plans to study ophthalmological medicine. Gil Orbach, an 11th grade student, also from the Flatbush Yeshiva, came in third in the Diaspora contest. He has the distinction as well in emerging as the third winner in the final phase of the contest in which also the Israelis participated.

The international contest culminated in the colorful setting of the Jerusalem Theater on Yom Ha-atzmaut. The winner in the finals was Yoav Schlossberg, from the Pardess Chana "Midrashiat Noam" Yeshiva in Israel.

The final setting at the Jerusalem Theater featured questions on the Bible depicted in dramatic scenes, presented by actors Shimon Cohen and Chaim Chova, interspersed with musical and audio-visual presentations. The questions were prepared by the noted educator, Joseph Shaar, who has been formulating the questions and answers since the inception of the contest twenty three years ago.

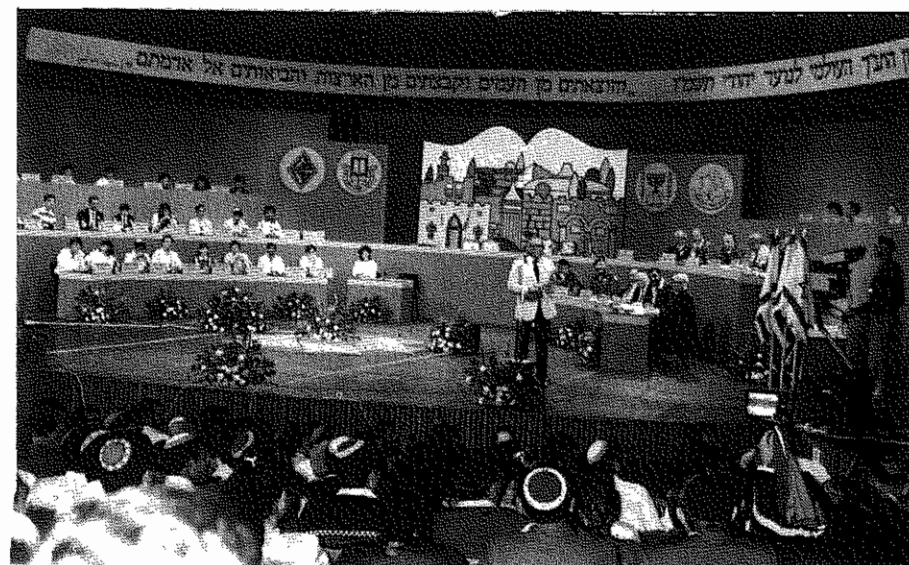
It has become the practice in recent years for the Prime Minister of Israel to ask the last and most difficult question in the contest. Prime Minister Shimon Peres' question was: "The importance and worthwhileness of man finds expression in the Book of Proverbs, which condemns pride, haughtiness, boastfulness, and self-praise." It was the task of the finalists to write five such sayings in the limited time of only three minutes. The answers follow on page 48.

The Bible Contest on Yom Ha-atzmaut culminated a long process of intensive studies of the Book of Books, over a period of many years, both in Israel and in the Diaspora. Before the contestant were chosen, comprehensive written and oral tests were held in numerous cities and regions around the world. For those whose knowledge of the Hebrew language was limited, translations of the questions were available in English, French, Spanish, and Swedish.

The contest was planned by a world executive and was administered by the pre-military youth corps, the "Gadna," under the leadership of its Commander, Colonel Uri Manos, and co-ordinated by its Chaplain, Major Shlomo Grabchik. The distinguished panel of judges was chaired by Dr. Joseph Burg, Minister of Religion.

## PARTICIPANTS IN THE WORLD BIBLE CONTEST FOR JEWISH YOUTH

<i>Argentina</i>	<i>Ireland</i>	<i>South Africa</i>
Ariel Simelman	Miriam Adler	Jonathan Blackman
<i>Australia</i>	<i>ISRAEL</i>	Shoshana Suchard
Justin Liberman	Tsuri Chayoun	<i>Sweden</i>
<i>Canada</i>	Ariel Nissim	Josef Elias
Ari Finkelstein	Yoav Schlossberg	<i>Uruguay</i>
Moshe Fisher	Yisrael Shallashvilli	Shirli Klecki
<i>Chile</i>	<i>Mexico</i>	<i>U.S.A.</i>
Marcos Singer	Shlomo Renner	Miriam Bernstein
<i>Costa Rica</i>	Salomon Saad	Gad Dish
Vivian Gelber	<i>Panama</i>	Efrem Epstein
<i>France</i>	Shirley Haratz	David Flatto
David Azuelos	Rony Smoisman	Bonnie Kwitkin
Ozi Kidduchim		Gill Orbach



## LETTERS TO THE EDITOR

Dear Editor

Mr. Albert Berkowitz, in the symposium on Bible and Science, appearing in Dor le Dor, Summer 1986, pits "creationism", belief in Genesis, against science in general and biological evolution in particular. The evidence for biological evolution is simply overwhelming in fossil forms of life, animal and plant, going back millions of years in geological time. Indeed skeletal remains of Neanderthal man, living some 40,000–50,000 years ago, our own immediate precursor, have been found in Israel.

Dr. Shimon Bakon, also contributing to the symposium, to my mind makes a sensible contribution to the discussion, noting that "science and religion in general, and the Bible in particular, can be on course of collision only if the Bible is considered a scientific treatise rather than what it really is, a record of God meeting man; or if the Bible is read too literally." I hope I am not presumptuous in adding that the Bible, in a profound sense, also teaches what the relations ought to be between man and man.

Dr. J. H. Hertz, late Chief Rabbi of Britain, an orthodox and eminent Jew, in his "The Pentateuch and Haftoras" (Soncino Press, 1972 edition) says the following on "Jewish Attitude Towards Evolution" (p. 194): "...there is ..nothing inherently un-Jewish in the evolutionary conception of the origin and growth of forms of existence from the simple to the complex, and from the lowest to the highest. The biblical account itself gives expression to the same general truth of gradual ascent from amorphous chaos to order, from inorganic to organic, from lifeless matter to vegetable, animal and man, *insisting, however, that each stage is no product of chance, but is an act of Divine will* (his italics), realizing the Divine purpose, and receiving the seal of the Divine approval. Such, like-wise, is in effect the evolutionary position. ...Thus evolution, far from destroying the religious teaching of Gen. I, is its profound confirmation."

In short, one can be a scientist, accepting the evidence of evolution, and be sincerely religious, as a great many Jews and non-Jews are.

Marcus S. Goldstein, Ph.D.

*The writer is a physical anthropologist, Associate Professor in the Department of Anatomy and Anthropology, Tel Aviv University.*

(Additional letters on p. 55)

## עשה תורחך קבע TRIENNIAL BIBLE READING CALENDAR

September-October 1986

אלול תשמ"ו

F	Deuteronomy 16:18-21:9	שופטים	5	א
Shabbat	Haftarah: Isaiah 51:12-52:12	הפטרה: ישעיה נ"א, יב"ב, יב	6	ב
S	Jeremiah 7	ירמיהו ז'	7	ג
M	Jeremiah 8	ירמיהו ח'	8	ד
T	Jeremiah 9	ירמיהו ט'	9	ה
W	Jeremiah 10	ירמיהו י'	10	ו
Th	Jeremiah 11	ירמיהו י"א	11	ז
F	Deuteronomy 21:10-25	כי תצא	12	ח
Shabbat	Haftarah: Isaiah 54:10-25	הפטרה: ישעיה נ"ד, א"ו	13	ט
S	Jeremiah 12	ירמיהו י"ב	14	י
M	Jeremiah 13	ירמיהו י"ג	15	יא
T	Jeremiah 14	ירמיהו י"ד	16	יב
W	Jeremiah 15	ירמיהו ט"ו	17	יג
Th	Jeremiah 16	ירמיהו ט"ז	18	יד
F	Deuteronomy 26:29:8	כי תבא	19	טו
Shabbat	Haftarah: Isaiah 60:1-22	הפטרה: ישעיה ס', איכב	20	טז
S	Jeremiah 17	ירמיהו י"ז	21	יז
M	Jeremiah 18	ירמיהו י"ח	22	יח
T	Jeremiah 19	ירמיהו י"ט	23	יט
W	Jeremiah 20	ירמיהו כ'	24	כ
Th	Jeremiah 21	ירמיהו כ"א	25	כא
F	Deuteronomy 29:9-31	נצבים וילך	26	כב
Shabbat	Haftarah: Isaiah 61:10-63:9	הפטרה: ישעיה ס"א, יס"ג, ט	27	כג
S	Jeremiah 22	ירמיהו כ"ב	28	כד
M	Jeremiah 23	ירמיהו כ"ג	29	כה
T	Jeremiah 24	ירמיהו כ"ד	30	כו
October				
W	Jeremiah 25	ירמיהו כ"ה	1	כז
Th	Jeremiah 26	ירמיהו כ"ו	2	כח
F		ערכ ראש השנה	3	כט

# October-November 1986

## תשרי תשמ"ז

שבת	Genesis 21:1-34	ראש השנה: בראשית ב"א, אילד	א	4
	Haftarah: I Samuel 1-2:10	הפטרה: שמואל א א', יב, י		
S	Genesis 22:1-24	ראש השנה: בראשית ב"ב, איכד	ב	5
	Haftarah: Jeremiah 31:2-20	הפטרה: ירמיה ל"א, כיב		
M	Jonah 1	יונה א'	ג	6
T	Jonah 2	יונה ב'	ד	7
W	Jonah 3	יונה ג'	ה	8
Th	Jonah 4	יונה ד'	ו	9
F	Deuteronomy 32	האוינו	ז	10
שבת	Haftarah: Hoseah 14:2-10	הפטרה: שבת שובה הפטרה: הושע י"ד, כי	ח	11
S		ערב יום כפור	ט	12
M	Leviticus 16	יום כפור ויקרא ט"ז	י	13
	Haftarah 57:14-58:16	הפטרה: ישעיה נ"ז, ידנ"ח, טו		
T	Ecclesiastes 1-2	קהלת א"ב	יא	14
W	Ecclesiastes 3	קהלת ג'	יב	15
Th	Ecclesiastes 4	קהלת ד'	יג	16
F		ערב סוכות	יד	17
שבת	Leviticus 22:26-23:44	סוכות: ויקרא כ"ב, ברכ"ג, מד	טו	18
	Haftarah: Zechariah 14	הפטרה: זכריה י"ד		
S	Leviticus 22:26-23:44*	סוכות: ויקרא *	טז	19
	Haftarah: I Kings 8:2-21*	הפטרה: מלכים א ח', ככא *		
M	Ecclesiastes 5-6	קהלת ה"ו	יז	20
T	Ecclesiastes 7-8	קהלת ו"ח	יח	21
W	Ecclesiastes 9-10	קהלת ט"ו	יט	22
Th	Ecclesiastes 11-12	קהלת י"א, י"ב	כ	23
F		הושענא רבה	כא	24
שבת	Deuteronomy 14:22-16:17	שמיני עצרת דברים י"ד, ככ"ט, יז	כב	25
	Haftarah: I Kings 8:54-66	הפטרה: מלכים א ח', מד"טו		
S	Deuteronomy 33-34**	שמחת תורה: ואת הברכה **	כג	26
	Haftarah Joshua I	הפטרה: יהושע א'		
M	Jeremiah 27	ירמיה כ"ז	כד	27
T	Jeremiah 28	ירמיה כ"ח	כה	28
W	Jeremiah 29	ירמיה כ"ט	כו	29
Th	Jeremiah 30	ירמיה ל'	כז	30
F	Genesis 1:6-18	בראשית	כח	31

November

שבת	Haftarah: I Samuel 20:18-42	הפטרה: שמואל א כ', יחמב	כט	1
S	Jeremiah 30	ירמיה ל'	ל	2

\*Only in the Diaspora

\*\*In Israel this is read on Saturday

\*רק בחוץ לארץ

\*\*בישראל קוראים את זה ביום השבת

# November-December 1986

## חשוון תשמ"ז

M	Jeremiah 31	ירמיה ל"א	א	3
T	Jeremiah 32	ירמיה ל"ב	ב	4
W	Jeremiah 33	ירמיה ל"ג	ג	5
Th	Jeremiah 34	ירמיה ל"ד	ד	6
F	Genesis 6:9-11	נח	ה	7
שבת	Haftarah: Isaiah 54:1-55:5	הפטרה: ישעיה נ"ד, איב"ה, ה	ו	8
S	Jeremiah 35	ירמיה ל"ה	ז	9
M	Jeremiah 36	ירמיה ל"ו	ח	10
T	Jeremiah 37	ירמיה ל"ז	ט	11
W	Jeremiah 38	ירמיה ל"ח	י	12
Th	Jeremiah 39	ירמיה ל"ט	יא	13
F	Genesis 12-17	לך לך	יב	14
שבת	Haftarah: Isaiah 40:27-41:16	הפטרה: ישעיה מ', כדמ"א, טז	יג	15
S	Jeremiah 40	ירמיה מ'	יד	16
M	Jeremiah 41	ירמיה מ"א	טו	17
T	Jeremiah 42	ירמיה מ"ב	טז	18
W	Jeremiah 43	ירמיה מ"ג	יז	19
Th	Jeremiah 44	ירמיה מ"ד	יח	20
F	Genesis 18-22	וירא	יט	21
שבת	Haftarah: II Kings 4:1-32	הפטרה: מלכים ב, ד', אילכ	כ	22
S	Jeremiah 45	ירמיה מ"ה	כא	23
M	Jeremiah 46	ירמיה מ"ו	כב	24
T	Jeremiah 47	ירמיה מ"ז	כג	25
W	Jeremiah 48	ירמיה מ"ח	כד	26
Th	Jeremiah 49	ירמיה מ"ט	כה	27
F	Genesis 23-25:18	חיי שרה	כו	28
שבת	Haftarah: I Kings 1:1-31	הפטרה: מלכים א, א', אילא	כז	29
S	Jeremiah 50	ירמיה נ'	כח	30

January

M	Jeremiah 51	ירמיה נ"א	כט	1
T	Jeremiah 52	ירמיה נ"ב	ל	2



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OUR BIBLICAL HERITAGE

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WORLD JEWISH BIBLE CENTER

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02-245751

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