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THE CONTRITE HEART

SOL LIPTZIN

THE SUK IN ANCIENT JERUSALEM

AND

THE EARTHQUAKE THAT TURNED THE COURSE OF THE
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LOUIS KATZOFF

THE FAMILY CORNER — SHEMOT

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THE SUK IN ANCIENT JERUSALEM

WHERE WAS THE JERUSALEM MAKHTESH

Based on Zephaniah 1:11, Reading for December 14 in the Triennial Bible Reading Calendar and adapted from the Hebrew article in Beth Mikra

BY BEN ZION LURIA

Jerusalem holds today a lure for tourists that has never been known in our times, this as a result of the unification of the city. The first place to be visited generally is the Western Wall, for a religious service, a private prayer or just contemplation. And then . . . a stroll through the age-old narrow streets of the Old City, to browse in the stores of the Suk (market place), to do some window shopping or just looking fascinatingly at the stream of people in both directions of your walk. But then, are you aware that you are walking in the city of the prophets? What a thrill it can be to identify the location of events or descriptions found in the Bible. Study the map of this article and see if you can pick out the spot discussed here.

Wail ye, inhabitants of the Makhtesh, for all the merchant people are undone; all they that were laden with silver are cut off. Zephaniah 1:11

WHERE IS THE MAKHTESH

Apparently the prophet is addressing men of wealth in his prediction of doom. "Merchant people" and those "laden with silver" will be undone. Assailing the merchants for their smugness and complacency, he exclaims, "Therefore their wealth shall become a booty and their houses a desolation" (Zephaniah 1:13). Where did these wealthy people reside? In the area of Jerusalem designated by the prophet as the *Makhtesh*. Where is this area, and who lived there?

THE TYROPEAN VALLEY CUTS THROUGH THE CITY

In Bible days the city of Jerusalem was bounded on three sides by deep valleys, on the east by the Kidron, on the south and west by the Hinnom. In addition, the city was cleft by a valley which ran north-south, starting somewhere near the present day Damascus Gate and descending to the lowest point of the city at Ein Rogel where the Kidron and Hinnom valleys meet. This depression, known as the Tyropean Valley, is no longer easily observa-

Ben Zion Luria is the editor of Beth Mikra, the Hebrew publication of the Israel Society for Biblical Research. His books include *היהודים בסוריה בימי בית שני*, *מגילת הענית*, *מגילת הנחושת*, *ינאי המלך*, *ספר עובדיה והנביאים על אדום*.

ble. At one time it was much deeper, estimated about 50 feet lower than the present street cutting through the ancient city.

THE DAMASCUS GATE

In an archeological dig conducted by R.W. Hamilton during the British Mandate Period (1937-8), it was discovered that the present Damascus Gate was built over the Roman gate constructed after the rebellion of Bar Kokhba of 132-135 C.E. Furthermore, the Roman gate rested on the remains of the Fish Gate of the time of Nehemiah (about 444 B.C.E.) which was built by the sons of Hassenaah of the tribe of Benjamin (Nehemiah 3:3). Hamilton also found that the Fish Gate was eleven meters (37 feet) lower than the present one.

A glance at the map will show that the street starting at the present Damascus Gate branches off into two main streets several hundred yards south of it. Bab Khan Ezeit St., the main market artery, stays level, while El-Wad Road descends gradually, almost imperceptibly. At one time this road was deeper and formed a valley, which today is retained only in the name El-Wad, which means the valley (רחוב הגיא).

The stretch from the Damascus Gate to the fork in the road formed in ancient Jerusalem a hollow, crater-like depression, which in Hebrew is called Makhtesh (מכתש). So near the Damascus Gate, the

main gateway to the city from the north and the west, this area became the market place where Judeans and merchants of other nearby nations brought their produce for sale.

EL-WAD IS THE TYROPEAN VALLEY

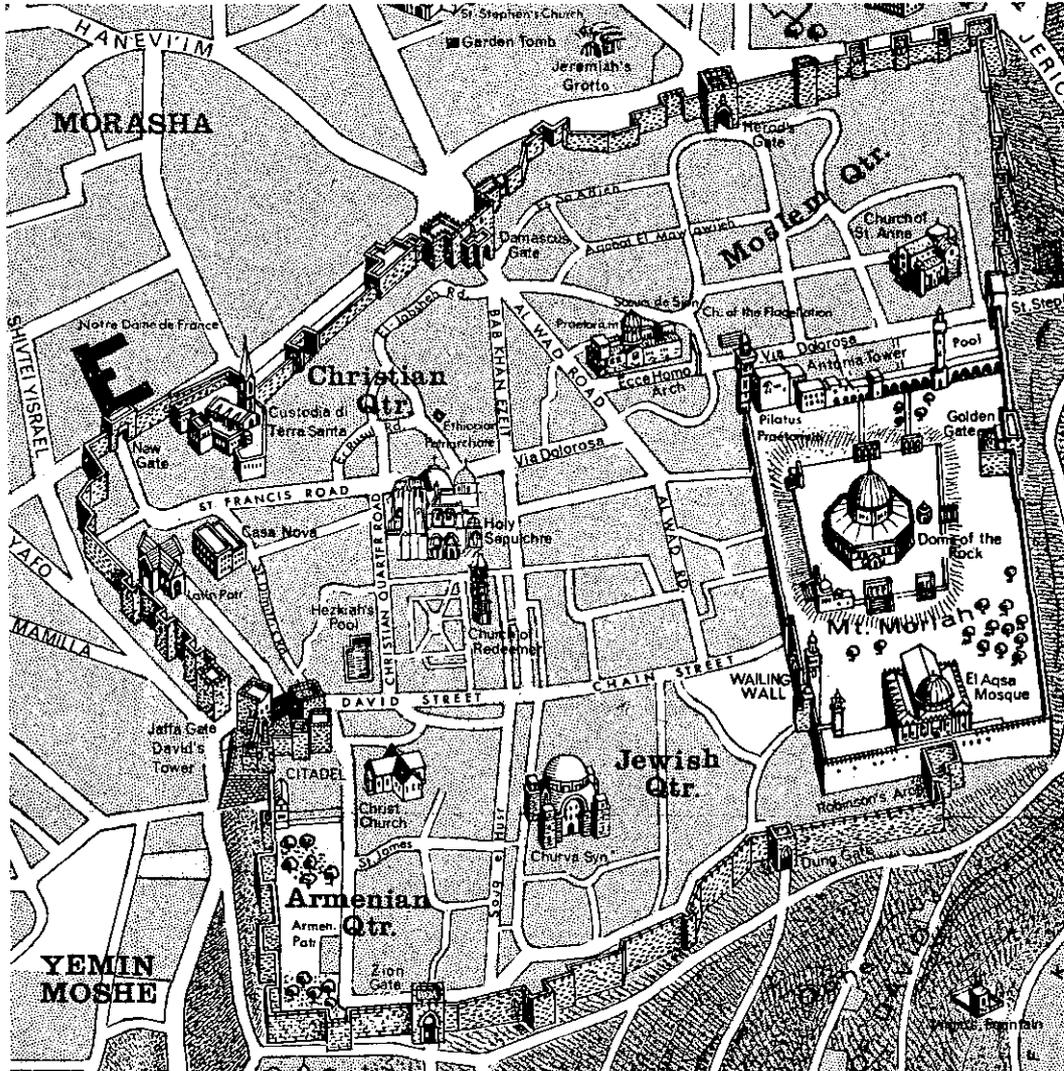
The name, Tyropean Valley, received its name from the Greek meaning, "cheesemakers", according to most authorities. It is assumed that the valley got its name from those who specialized in cheesemaking. This is untenable since the valley is the most unlikely place for such an occupation because of its distance from the place where livestock would be kept. Would not the milk products be spoiled in the slow movement by donkey transport from the grazing areas to the city?

A more plausible explanation comes from the name *Tyros* which is the "New York" city of Phoenicia. It is well known that the Tyrians, a merchant people, were found in a number of cities beyond their own borders. They carried on their trade in North Africa, in the Aegean Islands, in the interior of ancient Israel and Judea as well as on the seacoast. That there was an ongoing trade between Phoenicia and Israel is evident in the reference of Ezekiel in his pronouncement and lament over Tyre's downfall, "Judah and the land of Israel were thy traffickers; they traded for thy merchandise, wheat of Minnith, balsam,

honey, oil and balm” (Ezekiel 27:17).

Their foothold in Jerusalem would naturally be at the main entrance of

the city, near the Damascus Gate, which was the market place for the foreign merchants as well as for the local shopkeepers.



This map is very familiar to tourists. It is the map of the Old City (עיר העתיקה) of Jerusalem, with its wall (החומה) encompassing it.

The later name, Tyropean Valley, of the Greek and Roman periods, is derived from what we might call, "the market place of the Tyrians", which in First Temple days was called the Makhtesh, because of its depression.

It was the wealthy merchant group, both Jewish and Phoenician, who were addressed by the prophet

Zephaniah: "And in that day, saith the Lord, hark, a cry from the fish gate and a wailing from the second quarter and a great crashing from the hills. Wail, ye inhabitants of Makhtesh, for all the merchant people are undone and all they that were laden with silver are cut off" (Zephaniah 1:10-11).

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NOTES ON THE VERSE OF THE WEEK

TRIENNIAL BIBLE READING CALENDAR

BY SOL LIPTZIN

THEME: THE CONTRITE HEART

Week of March 10 1973

*Based on Psalm 51, Reading for March 11 in the
Triennial Bible Reading Calendar*

תשל"ד שנה שניה למחזור

MARCH

אדר

SU	10	Psalms 50	טז	תהלים נ
MO	11	Psalms 51	יז	תהלים נא
TU	12	Psalms 52	יח	תהלים נב
WE	13	Psalms 53	יט	תהלים נג
TH	14	Psalms 54	כ	תהלים נד
FR	15	Psalms 55	כא	תהלים נה
SA	16	טז ויקהל שבת פרה הפט' יחזקאל לו, טז	כב	ויקהל שבת פרה
		Exodus 37:1 — 38:21		לעיון: שמות לו, א — לח, כא

לב טהור ברא לי אלהים ורוח נכון חדש בקרבי

Create in me a clean heart, O God, and renew a steadfast
spirit within me. (Ps. 51:12)

Psalm LI is the lyric outburst of an afflicted human heart agonizing in spiritual distress. It has been ascribed to King David at the summit of his power and worldly success but also at the moment of his deepest dejection and abasement. Regardless as to how much or how little justification there is to ascribing the essence of this Psalm to David himself, certainly this is how popular imagination pictured his emotional state after the Bath-sheba episode, his supreme moral crisis from which he emerged purified by pain and wiser because of his suffering.

The chroniclers of David's reign and the author of Psalm LI did not depict him as a gilded saint but as a human being with human failings, who did not

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

find the path to moral living an easy one. In Psalm LI he is shown as erring, suffering, repenting, and finally restored to grace. The David of this Psalm is no longer the bright, young shepherd who loomed upon the political and military horizon in the last years of Saul's reign. Nor is he the warrior hero about whom the defeated remnants of Israel rallied after the Battle of Gilboa. Far behind him are those glorious days when he, the chieftain of a band of outlaws and guerilla-fighters, led his people to victory and splendor, gaining for them the citadel of Jerusalem as their capital for all time. He has become the unchallenged king whose power is absolute and he has succumbed to the corruption of power. Who dares oppose his will? When temptation comes to him as he catches sight of the wife of Uriah the Hittite, why should he resist it? Why should he not take Bath-sheba into his harem? Adultery, murder — what is not permitted to a monarch unbound by restraints?

When the Prophet Nathan presents a parallel situation in the case of a commoner, David correctly feels that such crimes committed by anyone else deserve the extreme penalty of death. He is shocked when told that the situation applies to him too. There is one moral code, God's code as enunciated at Sinai. It includes the commandments: Thou shalt not murder! Thou shalt not commit adultery! It applies to the ruler upon the throne no less than to the humblest subject over whom he holds sway. Though a monarch, in his position of absolute power, may be able to elude human punishment and though he need fear no retribution emanating from man or woman, there is punishment for crimes committed against the moral order of the universe, there is retribution emanating from the unrighteous act itself.

David, hurled out of his complacent feeling of omnipotence and reeling under the rebukes of Nathan, still believes he can put on a show of repentance by means of sackcloth and ashes and can thus placate the supreme architect of the moral code so as to save his newborn son. But when this son dies, he realizes that no outward show of penitence can bribe God, since God penetrates into the innermost reaches of the heart. It is then that the true enormity of his iniquity comes home to David.

Psalm LI shows David in his most human aspect, not as a lord over others and not even as a lord over himself but as a broken person, crushed by the consciousness of his great guilt and in need of God's help and mercy in order to recover from his dejection at being a moral outcast.

David's first outcry from the depth of his spiritual affliction is: "Have mercy upon me, O God, according to thy lovingkindness." His appeal is not to the God of Justice, the God who did not let the monarch's sin go unpunished, though He did not exact the severest penalty, David's own death. This God of Justice did not grant David's plea for the survival of his new offspring.

David realizes that, in any appeal to the God of Justice, he has no case at all but must be condemned. Hence his appeal is directed to the Lord of Mercy: **כָּרַב רַחֲמֶיךָ מִזֶּה פֶּשְׁעִי**. I, David, have sinned. I acknowledge my transgression. I am now living with a constant awareness of having committed a wrong against the moral law which you, my God, have implanted in the universe. Far more than my sin against man has been my rebellion against you, the creator and author of the moral code, and only you alone can blot out my transgression. Even if all human courts condemn or absolve me, it is of little importance when compared to your rejection of me or your readmitting me into your fellowship. I have soiled myself by my deed. Only you can wash me clean. I need your purifying grace. You, my Lord, are justified in whatever verdict you may hand down. But I beg you to remember that I am only human, as imperfect as is all flesh, as prone to error as were all who preceded me, even my own mother who conceived me in a love not free from passionate desire. You, my God, who know truth, genuine truth, all-encompassing truth, you know that my repentance now stems from my inmost heart. You have now made me wiser by making me suffer. Continue to cleanse me from my aberrations! Continue to remove the dross from my soul! Unsin me! Create for me a purer heart! Then can I again hear joy and experience gladness. Then can I teach others the wisdom I have learned the hard way, namely, that there is salvation from sin, that there is deliverance from bloodguilt, that there is ultimate basic righteousness in the universal order despite all temporary apparent deviations. Then can I teach others that all the sacrifices and all the outward trimmings of penitence — rituals and sackcloth and ashes — do not help, but that, when the heart becomes contrite and broken, then only does salvation come from God to man. I am in your hands, O God. Bestow your grace upon me and through me, the King of Israel whose transgression you forgive, upon the people of Israel when they transgress. Bestow your grace upon Zion, rebuild the walls of Jerusalem. Let all who will live within these walls sense your grace even as I do now.

After overcoming the moral crisis to which Psalm LI gives such profound expression, David is ready to forego the striving for personal happiness and its accompanying temptations, errors, guilt, suffering, punishment, and to throw his individual life into the life of his people. He will now seek not personal aggrandizement but rather the rebuilding of Zion and Jerusalem, the reconstituting of himself and his people as God's emissaries on earth, the embedding of the Jews within the moral structure revealed to them at Sinai and accepted by them as their way of life.

The chroniclers of other peoples tend to idealize their national heroes. They strip King Arthur and Emperor Charlemagne of the traits that are deemed

unworthy of royalty and, as a result, we do not feel ourselves akin to them. The historian of David's reign and the Psalmist who composed Psalm LI, however, did not gloss over this ruler's faults, temptations, crimes and grievous mistakes of judgment. Perhaps it is because David shared in the common lot of mortals, because he knew adversity and rose above it, because he sinned, suffered and atoned, that he is more endeared to us than Arthur, Charlemagne and other impeccable heroes. And Psalm LI, which strips him of the trappings of royalty and reveals him as a contrite soul writhing in pain and in need of God's grace, brings him closest to us.



YOUTH CORNER

OUR BIBLE QUIZ ON FLYING

Ancient man, no less than modern man, looked upon the winged creatures with a sense of envy for their ability to fly and soar far into the beyond. The imagination of many Biblical writers moved them to give expression to this yearning of moving up into the heights of air and space. We bring here a number of questions referring to this imaginative pursuit as well as several hints to aviation as we know it today. Try your hand at this, though difficult. A knowledge of Hebrew is sometimes needed to catch the answer. We are indebted to Colonel Zeev Segal of the Israel Zahal Reserve Army, a member of the Israel Society for Biblical Research, who composed these questions for the Israel military aviation periodical (חיל האוויר) in the July 1973 issue. See the answers on page 16.

1. How does the Psalmist express the yearning of man to fly into the skies, free as a bird?
2. The Hebrew word for landing of an airplane is נחיתה. Where in the Psalms do we find this root word?
3. The mystery of flying engaged the wise king Solomon who expressed his wonder poetically. Where in Proverbs do we find his amazement at the mysteries of nature and man?
4. Soon after the establishment of the State of Israel, the entire Jewish community of Yemen was moved to Israel from their exile. This mission was called "The Magic Carpet", but the Yemenites, closer in spirit to the Bible, immediately found the appropriate verse for the fulfillment of their age-long dream. What was this verse (Pentateuch)?

NOTES ON THE VERSE OF THE WEEK

TRIENNIAL BIBLE READING CALENDAR

BY HAIM GEVARYAHU

THEME: MEANING OF MIKHTAM (מכתם) IN PSALMS

Week of March 17, 1973

MARCH			אדר
SU	17	Psalms 56	כג תהלים נו
MO	18	Psalms 57	כד תהלים נז
TU	19	Psalms 58	כה תהלים נח
WE	20	Psalms 59	כו תהלים נט
TH	21	Psalms 60	כז תהלים ס
FR	22	Psalms 61	כח תהלים סא
SA	23	פקודי שבת ההודש הפט' יחזקאל מה, טז	כט
		Exodus 39: 22—43	לעיון: שמות לט, כב—מג

חנני אלהים חנני כי בך חסיה נפשי ובצל כנפיך אחסה עד
יעבור חוות
Be gracious to me, O God, be gracious to me: for my soul
trusts in thee: and in the shadow of thy wings will I take
refuge until calamities be overpast. (Ps. 57:2)

“MIKHTAM” FOUND SIX TIMES IN PSALMS

The word מכתם occurs six times as opening statements in Psalms:

16:1	מכתם לדור שמרגי אל כי חסיתי בך.
56:1	למוצא על יונת אלם רחוקים לדוד מכתם...
57:1	למוצא אל תשחת לדוד מכתם...
58:1	למוצא אל תשחת לדוד מכתם.
59:1	למוצא אל תשחת לדוד מכתם
60:1	למוצא על שושן עדות מכתם לדוד ללמד

What is meant by this word מכתם which introduces these six psalms?

Dr. Gevaryahu is the Chairman of the World Jewish Bible Society. He has written extensively on Biblical subjects. He is presently collaborating with Dr. Moshe Anat in writing a commentary on the Bible called Tenakh le-Am, of which the Pentateuch, the Former Prophets and the Latter Prophets have already been completed.

SPECIAL CHARACTERISTICS OF THESE SIX PSALMS

There is an interesting commonality in these six psalms. Note how they all begin with a plea to God for help in time of trial, in some instances indicating the exact perilous circumstances, and a vow or declaration of gratitude somewhere along in the psalm, mostly near or at its conclusion.

Psalm 16:

Verse 1 — Keep me, O God for I have taken refuge in Thee.

Verse 2 — I have said unto the Lord: “thou art my Lord; I have no good but in Thee.”

Psalm 56:

Verses 1 and 2 — A psalm of David, mikhtam; when the Philistines took him in Gath. Be gracious unto me, O God, for man would swallow me up; all the day the enemy oppresses me.

Verse 13 — Thy vows are upon me O God; I will render thank-offerings unto Thee.

Psalm 57:

Verses 1 and 2 — A psalm of David, Mikhtam; when he fled from Saul, in the cave. Be gracious unto me, O God, be gracious unto me, for in Thee hath my soul taken refuge; yea, in the shadow of Thy wings will I take refuge until calamities be overpast.

Verse 10 — I will give thanks unto Thee, O Lord, among the peoples; I will sing praises unto Thee among the nations.

Psalm 58:

Verse 2 — Do ye indeed speak as a righteous company? Do ye judge with equity the sons of men?

Verse 12 — And men shall say: “Verily, there is a God that judges in the earth.

Psalm 59:

Verses 1 and 2 — A psalm of David, Mikhtam; when Saul sent, and they watched the house to kill. Deliver me from my enemies O my God; defend me from those who rise up against me.

Verses 17 and 18 — But as for me, I will sing of Thy strength; yea, I will sing aloud of Thy mercy in the morning. . . O my strength, unto Thee will I sing praises, for God is my high tower, the God of my mercy.

Psalm 60:

Verses 2 and 3 — When he strove with Aram-naharayim and with Aram-zova. . . O God, Thou hast cast us off, Thou hast broken us down; Thou hast been angry; O restore us.

Verse 8 — God spoke in His holiness, that I would exult . . .

A PUBLIC VOTIVE INSCRIPTION

The underlying theme in these six psalms is the vow or wish in time of danger to declare one's gratitude to God in some public forum when he will have been delivered through God's mercy. What form did this declaration take? A clue can be sought in the formula employed by the psalmist: **מכתם**. The Septuagint, the oldest Greek translation, renders it "stelographian", an inscription on a monument. The Targum (Psalms 16:1), the Aramaic translation, calls it **גליפא תריצא**, again an inscription on stone. Additional evidence is adduced from the Tosefta (Zuckerman ed., Shabbat, p. 137 1.5) which uses the word **מכתם** in the context of stone inscriptions **המכתמין בכרכים אין קורין**. It might be noted that the eminent Biblical scholar H.L. Ginzburg, in the Louis Ginzberg Festschrift, 1945, relates **מכתם** with **מכתב**, meaning an inscription of thanks on a monument; c.f. Isaiah 38:9 **מכתב לחזקיהו מלך יהודה**, which is followed by a hymn of gratitude for his recovery from illness. (See also Breshith Rabba 74, where **מכתם** is interpreted as epistles).

It is apparent that these six psalms, introduced by the heading, **מכתם**, represent votive offerings in the form of an inscription, placed in the court of the Temple or in a public place. They are the pious expressions of grateful individuals for deliverance from distressful situations.

YAD (יד) AND SHEM (שם) SYNONYMS FOR MONUMENTS

ויעש דוד שם בשובו מהכותו את ארם בניא מלח

"And David erected a monument when he returned from smiting Aram (read Edom) in the Valley of Salt" (II Samuel 8:13). A comparison with Psalm 60:2 will reveal the particular historic event which relates to both verses. It may be assumed that David had this monument set up in the Temple court with the hymn of Psalm 60 inscribed on it. In the verse in Samuel the word **שם**, literally meaning "name", is to be translated "monument".

Another word for monument is **יד**, as we find it in **יד אבשלום** (II Samuel 18:18). The combination of **שם** and **יד** in the meaning of monument can be seen in Isaiah 56:5 **ונתתי להם בכיתי ובחומותי יד ושם טוב מכנים ומבנות שם עולם אתן להם**. "Even unto them will I give in My house and within My walls a monument and a memorial, better than sons and daughters, I will give them an everlasting memorial. . . ." (The memorial building in Jerusalem, dedicated to the memory of the six million Jews slaughtered in the European holocaust, is named **Yad V-Shem**).

PSALM 107 A COLLECTION OF THANKS

Other hymns were originally votive inscriptions in the Temple court which were collected and incorporated in our Book of Psalms. It is probable that

Psalms 107 (יאמר גאולי ה') is a systematic collection of various vows of this nature.

In ancient Babylonian and Assyrian colophons (scribal remarks on the sources of the text), the scribe often tells that he copied his text from specific stone monuments. Similarly, votive inscriptions could have just as well found their way into the Book of Psalms in Eretz Yisrael.

Such inscriptions on stone were found in abundance in Egypt and Phoenicia. It may be asked, why have no stone inscriptions been uncovered among archeological finds in Israel? The answer lies in the fact that inscriptions in Israel were done on wooden tablets, smeared with wax. Ezekiel is told, "And thou, son of man, take thee wood and write upon it..." קחי לך עץ (ch. 37:16). On the verse in Isaiah, קח לך גליון גדול וכתוב עליו, בחרט אנוש (ch. 8:1), the Jonathan Translation calls it a לוח רב, which refers to a large wooden tablet.

It is assumed that votive inscriptions on wood were generally brought to the Temple court, the source for many of the hymns of the Book of Psalms.

We extend our heartfelt sympathies to

Dr HAIM GEVARYAHU

Chairman of the World Jewish Bible Society

on the loss of his son, *REUVEN*, who fought and
fell on the Sinai front in the Yom Kippur War.

ה' ינחם מצית

THE EARTHQUAKE THAT TURNED THE COURSE OF THE WAR

*Based on Psalm 60, Reading for March 21 in the
Triennial Bible Reading Calendar*

BY BEN ZION LURIA

For the Leader; upon Shushan Eduth; Mikhtam of David, to teach; when he strove with Aram-Naharaim and with Aramzobah, and Joab returned, and smote of Edom in the Valley of Salt twelve thousand.

O God, Thou hast cast us off,
Thou hast broken us down;
Thou hast been angry; O restore us.
Thou has made the land to shake,
Thou hast cleft it;
Heal the breaches thereof; for it tottereth.
Thou hast made Thy people to see hard things;
Thou hast made us to drink the wine of staggering.
Thou hast given a banner to them that fear Thee,
That it may be displayed because of the truth. Selah
That Thy beloved may be delivered,
Save with Thy right hand, and answer me.

Psalm 60; 1-7.

Hast not Thou, O God, cast us off?
And Thou goest not forth, O God, with our hosts.
Give us help against the adversary;
For vain is the help of man.
Through God we shall do valiantly;
For He it is that will tread down our adversaries.

Psalm 60: 12-14.

This psalm is distinctive in that it is exclusively a prayer and an appeal for help in a time of ordeal. Of course, many psalms reflect a cry for God's sustenance in time of trial, and can therefore be a personal prayer universally applied whenever one finds himself in danger or distress. But generally, such an

outcry leads the psalmist to a song of thankfulness when salvation arrives. In this psalm we find neither jubilation nor expression of gratitude at deliverance for there is no deliverance. It seems to depict an actual historical situation which was stressful and dangerous. It is a cry for immediate help, against an enemy

that might demolish the army; and this, despite the heading of the psalm (verse 2) which refers to victory. It is most surprising that the psalm is introduced by a notation of triumph of David's commander, Joab, over the Edomites and contains only a cry of anxiety. "That thy beloved may be delivered, save with Thy right hand and answer me" (60:7). "Give us help against the adversary, for vain is the help of man" (60:13). What historical situation could have been the occasion of this psalm?

REFERENCES TO A BATTLE WITH EDOM

We have several references to a battle of David's forces with Edom:

And David got him a name when he returned from smiting Edom (Septuagint, Syriac translation and a number of ancient manuscripts) in the Valley of Salt.

II Samuel 8:13

Moreover Abishai the son of Zeruia smote the Edomites in the Valley of Salt.

I Chronicles 18:12

It seems that there is a connection between Psalm 60 and a martial confrontation with Edom. The place is the Valley of Salt. But where is the Valley of Salt? And what happened there that led to a point of despair depicted in the psalm?

SELA AND THE VALLEY OF SALT

He (Amaziah) slew of Edom in the Valley of Salt ten thousand and took Sela by war.

II Kings 14:7

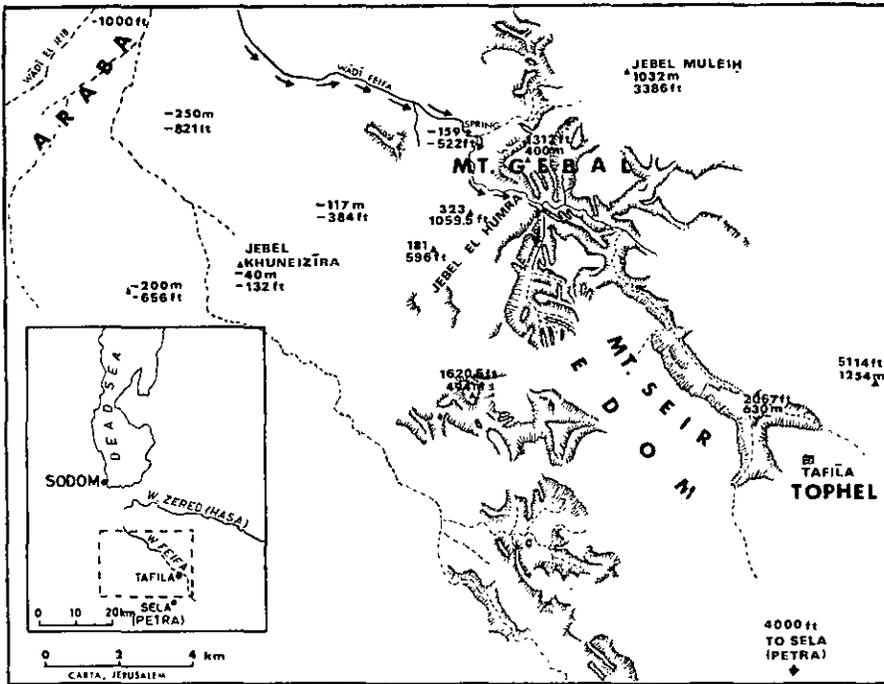
From a later engagement with Edom we find the Judean king, Amaziah, contending with the Edomites in the Valley of Salt, resulting in the conquest of the Edomite capital, Sela (Petra).

From the proximity of Sela to the Valley of Salt in the II Kings account, we might reconstruct the geographical setting of Abishai's clash with the Edomites.

To reach Sela by way of the Valley of Salt, one starts from the Arava, south of the Dead Sea, which is more than 1,000 feet below sea level, and climbs to a height of over 4,000 feet above sea level. Though there are a number of wadis (valleys) in the area, there is only one approach upward, through a canyon towered by steep heights. Once in the canyon, there is no way out for the length of about seven miles. There is no turning left or right, for the sheer cliffs overhanging.

WHY WAS EDOM COVETED?

That the mountains of Edom were sought after by Israel is evident from a number of Biblical references. Its lure stemmed mostly from its copper deposits which were so coveted, such as Timna, Punon and the City of Copper.



Saul fought the Edomites for them. (I Samuel 14:47). David succeeded in conquering Edom but when he was engaged against Aram in the far north, the Edomites revolted. At that point David's task force was sent to subdue them. But then, something calamitous happened as it went up the canyon, the clues for which can be discerned in our Psalm 60.

AN EARTHQUAKE RUMBLES THROUGH THE CANYON

For it came to pass, when David was in Edom, that Joab, the captain of the host, was gone up to bury the slain.

I Kings 11:15.

The sudden rumble of an earthquake as it echoed through the canyon, the falling rocks from the cliffs above, and the blockage of the canyon, leaving no avenue of escape, left its terrifying impact, to be recalled in the words of the psalmist:

“O God, Thou hast cast us off,
 Thou hast broken us down;
 Thou hast been angry; O
 restore us. Thou hast made the
 land to shake, Thou hast cleft it;
 Heal the breaches thereof; for
 it tottereth.

Psalms 60:3-4.

The dead lay there without burial.
 Joab was sent to bury the victims

of the earthquake. That the fallen were from the ranks of David's forces is indicated in the translation of Targum Yonatan on verse 2 of our psalm: And Joab smote the Edomites in the Valley of Salt and twelve thousand of David's and Joab's soldiers fell in this engagement ונפלו מן חילוהון דוד ויואב תריסר אלפין. (The rabbis of Midrash adduce from the verse in I Kings the kindly trait

of David in bringing his enemies to a noble burial — שהיו הכל (מקלסין אותו איש חסיד הקובר את הורגיו).

Now we can see why the psalm opens with a caption of victory but is completely embedded in an appeal for deliverance. True, the Edomites were eventually defeated in a second campaign, but at what cost of human life, the result of a devastating earthquake!

Adapted from Ben Zion Luria's Hebrew article in Beth Mikra, No. 55.



ANSWERS TO BIBLE QUIZ ON PAGE 8

1. ואמר מי יתן לי אבר כיונה אעופה ואשכונה הנה ארחיק גדוד... (תהלים נה, 7-8)
And I said, "Oh, that I had wings like a dove! Then I would fly away, and be at rest. Lo, then would I wander off. . . (Psalms 55:7-8).
2. כי חציך נחתו בי ותנחת עלי ירך (תהלים ל"ח, 3)
For Thine arrows are gone deep into me and Thy hand is come down upon me (Psalms 38:3).
3. שלשה אלה נפלאה ממני וארבעה לא ידעתיים. דרך הנשר בשמים, דרך נהש עלי צור, דרך אניה בלב ים, ודרך גבר בעלמה (משלי ל', 18-19).
There are three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea and the way of a man with a young woman (Proverbs 30:18-19).
4. The verse quoted by the Yemenites as they flew to their new homeland Israel were the words expressed by Moses to his people Israel:
ואשא אתכם על כנפי נשרים ואביא אתכם אלי (שמות י"ט, 4)
You have seen how I bore you on eagles' wings and brought you unto Myself (Exodus 19:4).

A NOTE ON "WATERGATE" IN THE TENAKH

BY MAX M. ROTHSCHILD

Yes — you have read correctly, there is a "Watergate" in the Tenakh. Of the many gates in the ancient walls of the city of Jerusalem, there was one, *Shaar Hamayim* (שַׁעַר הַמַּיִם), which is mentioned only in the book of Nehemiah (3:26; 8:1, 3; 12:37). This gate was located between two others, Shaar Ha'ayin (gate of the well — שַׁעַר הָעַיִן) and Shaar Hasussim (gate of the horses — שַׁעַר הַסּוּסִים), facing East, situated at the South-Eastern portion of the wall, opposite the valley of Kidron. Neither of these gates exist any longer, nor can their exact location be verified with certainty. However, the Biblical "Watergate" was witness to one of the most significant events in Jewish history: the first public reading of the Torah under Ezra the Scribe.

The events are described in detail in chapters 8–12 of the book of Nehemiah. For the Bible scholar, these chapters have always posed a thorny question, because it is difficult to establish a precise chronology from their sequence in Ezra and Nehemiah. We are dealing here with the period of the Return and Restoration during the fifth century B.C.E., an era which, thus far, has not left many extra-Biblical traces which would help to establish with any kind of reliability the exact time when Nehemiah came to Palestine to rebuild the walls of the city of Jerusalem, and the exact time when Ezra joined with Nehemiah to establish the Torah as the law of the new commonwealth of the returnees, and to raise the spirit of the frail new community.

AT THE WATERGATE

On the first day of Rosh Hashanah, ". . . all the people gathered themselves together as one man into the street that was before the *Watergate*, and they spoke to Ezra the Scribe to bring the Book of the law of Moses which God had commanded to Israel; and Ezra the Priest brought the law before the congregation, both of men and women, and all that could hear with understanding, on the first day of the seventh month; and he read in it, before the street that was before the *Watergate* from the morning until midday, before the men and women and those that could understand; and the ears of all the people were attentive to the book of the law. . ." (Nehemiah ch. 8).

Dr. Rothschild is the Director of the Department of Regional Activities of the United Synagogue of America. He served as the secretary of the First World Jewish Bible Society International Conference held in Israel in the spring of 1973.

Non-Jewish scholars have, for a long time, held that Ezra read from a "new" Torah, of priestly origin, which he had brought with him from Persia. However, today this is no longer held plausible, since a comparison of the so-called "Priestly Code" with our entire Pentateuch shows that the latter contains a great many laws and ordinances which are not originally to be found in the "Priestly Code", but which were binding already in the era of Ezra. As a result, scholars (and especially Israeli scholars) are now of the opinion that the Torah read by Ezra at the *Watergate* to the entire people of Israel was, to all intents and purposes, the same as our Pentateuch, the five books of Moses as we know them. Obviously, a certain period of education, or re-education of the returnees who were ignorant of the Torah, was needed in order to make possible and meaningful the events at the *Watergate* described in Nehemiah 8.

PRIEST AND SCRIBE

Ezra, who is called "Priest" (כהן) as well as "Scribe" (סופר), accomplished a number of important tasks. Of these, two deserve special mention: first, he spread the Torah books among the people, and second, he was an educator and, if the expression can be used, a morale-builder. He was a scribe in the sense that he himself made copies, or ordered copies to be made, of the Torah book or books which he had brought with him from Persia; and second, he was also a "Sofer" in the later meaning of the term, namely in that he explained and taught the Torah to the people. The Hebrew language uses the term "Sofer" in this sense only in the later books of the Tenakh (Daniel, Ezra, Nehemiah, Chronicles), to designate the person who explains, makes understandable, the meaning of the Torah to the plain people. The Sayings of the Fathers use the term "Sofer" in the same sense. In our passage in the book of Nehemiah we also find the expression "mevin" (מבין), or "m'vinim" (cf. Ezra 8:16 — מבין) for those who train the people to understand or comprehend the meaning of the law.

As mentioned before, it is very difficult to establish the exact chronological sequence of the events surrounding the reading of the Torah at the *Watergate*, because the Biblical text may not have come down to us in chronological order. The so-called "Nehemiah memoirs", contained for their better part in the book of Nehemiah, may well have been intermingled with a number of chapters in the book of Ezra as we have it now. To cite just one specific difficulty: there were two kings by the name of Artaxerxes, I and II, ruling approximately fifty years apart from each other, and we do not know for sure under which Artaxerxes these events took place.

EZRA AND NEHEMIAH

Today, most scholars would agree with the view that Nehemiah, governor of Judea by royal decree, arrived in Jerusalem during the second half of the fifth century BCE and started to rebuild the ruins of the wall after a personal survey. Nehemiah then probably returned to Persia for a while, and came back to Jerusalem at approximately the same time that Ezra arrived there. Nehemiah brought about the physical restoration of Jerusalem. Ezra, on the other hand, was the one great personality, towards the end of the fifth century, who carried out the spiritual upbuilding of the community, laying the groundwork for the observance of the laws of the Torah.

FIRST PUBLIC READING OF THE TORAH

M.Z. Segal thinks that the initiative for the public reading of the Torah at the *Watergate* came from the people themselves, and also the subsequent period of fasting and public confession of sins, accompanied by open weeping, which is described so impressively in the memoirs of Nehemiah contained in the chapters quoted above. There still remains, however, the question why Ezra's name was not mentioned further on in the story related by Nehemiah. The reason might be that, as some scholars think, the author of Chronicles wrote the story of Ezra's life himself, and that these stories were placed together with the memoirs of Nehemiah.

At that time of rare spiritual reawakening, the entire people pledged themselves to accept all the laws of the Torah (cf. Nehemiah chapters 9 and 10). This solemn pledge, the *Amanah* (Neh. 10:1 — אִמְנָה), was one of the decisive events in Jewish history, and we may well assume that it took place near the *Watergate*. The entire people, high and low, rich and poor (see the description in Nehemiah), separated themselves from the non-Israelites, put on sackcloth and ashes, wept openly, and confessed their sins. And it is told that during that time, even while the walls were still being built, an effort was made to do away with social evils of many kinds, cancelling the debts of the poor, for example (see Nehemiah chapter 5). Y. Kaufmann calls the "mood" of that period one of "repentance".

The fact that Nehemiah had shortly before the *Amanah* finished the rebuilding of the walls of the city, contributed undoubtedly to the excitement of the people assembled opposite the *Watergate*. And it is entirely possible that many of them had messianic expectations, believing in the immediate coming of the Redeemer, once the walls of the city had been restored.

JERUSALEM IN THE BIBLE

BY SHMUEL ABRAMSKI

Our first two articles in this series dealt with the earliest Biblical references to Jerusalem, up through the Davidic period. This chapter continues with Solomon's period.

SOLOMON'S JERUSALEM

Solomon continued in his father David's ways, erecting many buildings in the royal capital. Jerusalem extended over the Temple Mount and over the City of David to the south on the eastern hill. The two sections were connected by buildings, the first of which was erected in David's time. It is known as "the fortress." The king was concerned with the fortification of the capital, and repaired the parts that were vulnerable during David's reign. He closed the breach in the City of David (I King, 1:27). The reference is to the fortifications in the northern part of the city, for David had breached the wall on the side of the fortress of Zion. Solomon completed the fortifications in this part of the city.

"SILVER LIKE STONES"

In those days, Jerusalem was the commercial center of many kingdoms, from Palmyra in the north to Arabia in the south. The city grew in splendour. It seems that there were stables for the quartering of horses and chariots too (I Kings 10:26). The people of that generation who remembered the modest beginnings of the city and on whose hearts was still engraved the wandering from the Judean desert to the fortress of Zion, exaggerated the greatness and opulence of the new royal city. An ancient tradition, preserved in the Book of Kings, speaks in grandiose terms of the opulence of Zion in Solomon's day: "And the King made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the Lowland for abundance" (*ibid.* 10:27). The treasures of the East were imported from Arabia and Africa, into Jerusalem: gold, silver, ivory, the choicest woods, and precious stones (*ibid.* 10:11, 12).

THE QUEEN OF SHEBA IN JERUSALEM

When the Queen of Sheba visited Jerusalem from South Arabia, she greatly admired the glories of Solomon's Kingdom: "And when the queen of Sheba had seen . . . the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their

apparel, and his cupbearers, and his burnt offering which he offered in the house of the Lord, there was no more spirit in her" (I Kings 10:4-5). She presented the King of Israel with the very best of the Land of Sheba in South Arabia, "and she gave the King a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon" (*ibid.* 10:10).

This should not be regarded as a typical legend of the East, for latest research proves that South Arabia was already, in the first half of the first millennium B.C.E., the source and main transfer point of aromatic spices for the civilized world of those times, to lands like Egypt, Mesopotamia, Palestine, Syria, and perhaps to Asia Minor. From this biblical account we learn that spices, which were so much sought after by the courts of the ancient East, reached Solomon's court in Jerusalem too.

THE PALACE OF THE KING AND THE TEMPLE OF GOD

The uniqueness of Jerusalem was not, however, its material splendor, for the city began to rank as a centre of religious practice already during David's reign. In Solomon's day, it became the focus of Israel's faith, but only after many generations had elapsed was it transformed into the nation's only centre of ritual. The two structures which Solomon had built on the Temple Mount — the Temple of God and the royal palace — gave the city a unique character throughout the generations: a vibrant centre of the monotheistic faith.

The foundations of the Temple were laid in the fourth year of Solomon's reign (I Kings 6:1), and the period of its construction lasted seven years. The Temple stood until Jerusalem was destroyed in 586 B.C.E. During the course of that period of about four centuries it underwent certain changes and improvements at the hands of the House of David, but fundamentally it remained unchanged until the exile. From the very beginning, the Temple was designed not only for sacrifices and ceremonial worship, but also as a place of prayer, as a religious meeting place, and as a symbolic dwelling place for the God of Israel. When the Temple was completed, Solomon declared: "I have surely built Thee a house of habitation, a place for Thee to dwell in for ever" (*ibid.* 8:13).

Solomon's temple endowed the royal city with special splendour. Near it stood the royal palace with its own special buildings: the porch of pillars; the porch of the throne (or of judgement), the house of Pharaoh's daughter, and additional structures (*ibid.* 7:1, 6-8). Actually, all these constituted one network of buildings (*ibid.* 7:1, 6, 12). There was no partition between the royal palace and the Temple of God (II Kings 11:16, 19, 20).

We know of no other such close proximity — to the extent of complete

integration — between a royal palace and a temple, with the exception of Assyria. The residences of the Pharaohs in the Egyptian temples were temporary apartments. The palace of Sargon II, the Assyrian King, resembled Solomon's buildings in its general architectural plan, but its Temple was for the private use of the king and was not meant for the use of the public.

KING AND PRIEST

There is no precise parallel, in eastern lands, to the distinct character of Solomon's structures, and they do not even have a basis in the ancient traditions of the Canaanite ritual of Lachish, Megiddo, Shechem, Jericho and Beth She'an. The miniature sanctuary unearthed in the royal palace of Samaria was meant, most likely, for private use only. We can learn from Solomon's arrangement that the basis of his rule was founded on religious authority and that at least at the beginning of the monarchy, the Israelite king held the authority of the priesthood (I Sam. 13:8-15; II Sam. 6:7-18; 8:18, 24-5; I Kings 3:4, 15; 8:62-65). It was this proximity of the house of government to the house of God which transformed the buildings constructed by Solomon into the "king's sanctuary" and "the royal house" (Amos 7:13).

Solomon's Temple pointed up the distinguished position held by Jerusalem within the realm and the Israelite kingdom's unique character. There was a connection between the monarchy and the preceding tribal regime; the new regime neither negated nor reversed the old, but was an innovation within its continuity. The Temple in Jerusalem was based on the tradition of the portable tabernacle from the times of the wandering in the wilderness. The House of God imparted some of its holiness on the royal palace, endowing David's kingdom with greater stability, on account of its devotion to ritual (cf. Ezek. 43:5).

SPLENDOR AND HOLINESS

The conditions peculiar to the Israelite Kingdom during its earliest days necessitated a concentration of power and authority in the hands of the king, the outward expression of which was the complete interconnection between Temple and royal palace. This concentration was sufficient to halt opposition to the government which existed in Israel even prior to the setting up of the monarchy; the origin of this opposition was in the old tribal regime whose outstanding symbol was the *ohel* (tent or tabernacle) in contrast to the *bayit* (house or temple).

In Jerusalem, the capital of the House of David, from the very outset, new methods of construction were combined with aspects of the traditional past. Royalty was ordained by the God of Israel and was expressed in the affinity

between the palace and the Temple. The capital had two faces already in David's time: the city of splendour, enjoying the delights of the Orient, and the Holy City, based on the traditional, simple life of the wilderness. These are the first expressions of the future city of the ideal King, "A shoot out of the stock of Jesse."

THE KINGDOM AND THE SERVICE OF GOD

It seems that the manner of construction of the Temple points up the independence and originality of thought inherent in the Israelite monarchy. No King of Israel, no matter how sinful and wicked he was, ever claimed to be God or His divine representative on earth. The king's power rested on the pillars of tradition, from the beginning of nationhood, and was limited by laws and customs of time immemorial. The fact that the royal palace was next to the Temple and under its protection bears witness to the status of the King of Israel. The rulers of Judea drew their royal authority from Mount Zion, which itself was well-founded in divine selection. The essence and purpose of the Temple was to be a symbolic dwelling place for the God of Israel and a clear sign of the devotion of the people to the House of David. The foreign, technical styles of the Phoenicians and Canaanites could not influence the unique nature of the Israelite House of God.

The Temple did not become the sole centre of worship all at once. The Bible often stresses how deeply ingrained was the ritual of "the high places" (*bamoth*) among the people, who continued to offer sacrifices upon them to the God of Israel even after the days of David and Solomon. After the division of the Kingdom (930 B.C.E.), the Kingdom of Israel was severed from the Temple in Jerusalem, which became the central place of worship for the Judean Kingdom only. But even in Judea, despite the opposition of powerful kings like Asa, Jehoshaphat and Hezekiah, the people continued to sacrifice and burn incense on the *bamoth*. It was only in the period of King Josiah that the *bamoth* were finally condemned. The remains of local worship were eradicated by force and the Temple became the sole place for divine worship. The commandments in Deuteronomy regarding the uniqueness of the Temple became the law of the land in the Judean Kingdom.

Already in the days of the first Temple, the House of God was renowned for its universalism in the spirit of the unique character of Jewish monotheism. In the vision of Isaiah, son of Amoz, on the greatness of the mountain of the Lord in the end of days, are hidden hints of opposition to idolatry. Neither Egypt nor Mesopotamia, the civilized nations of antiquity, were destined to become the spiritual centre of nations and kingdoms. The Tower of Babel originated in man's pride and his thrust heavenwards; and this was the root

A REPORT ABOUT OUR HEBREW QUARTERLY BETH MIKRA

מדע אצלנו ובעולם. המדובר הוא במחקרים חדשים המפיעים אור חדש על ארצות המקרא, מכוון גילויים ארכיאולוגיים, חידושים בלשניים או מפאת תפיסה היסטורית חדשה. ב"בית מקרא" אין חדש מדע נמדדים לפי היקפם דווקא, אלא לפי תרומתם לקידום בינה במקרא, היא זה כתוב בודד או פרשה שלמה. בשנים האחרונות הועלו במדור זה דברים על תעלומת הפיניקים, מוצאם של הפלשתים, הגילויים הלשוניים בכרתים, גילוי מארי, שירת הומר ושירת המקרא, יציאת מצרים ועוד. מדור זה בא לספק צורך לימודי חשוב בקרב לומדי מקרא בישראל; פרשנים, מורים, סטודנטים, ולקובעי עתים לתורה בסני עצמם. במדור "תורה ומעשה" מובאים מפעם לפעם פרטי הדיונים מעיוני המקרא בחוג הירושלמי לתנ"ך והמתכנס בבית הנשיא. בין שאר הנושאים אשר שימשו שקלא וטריא בחוג זה ואשר פורסם ב"בית מקרא" באחרונה: "מקדש שלמה", "כבשת הרשי", "מרד ירבעם", "גבואה ודיפלומטיה בספר מלכים" וכד'. יש בסיכומי דיונים אלה משום תרומה רבת-ערך להפצת דעת-מקרא בישראל מכלי ראשון, כפי שהיא מתלבנת בוויכוחים חריפים בין תלמידי-חכמים לאור דעות שונות מן הקצה אל הקצה.

החברה לחקר המקרא בישראל מתכבדת בזה להציע לשוחרי דעת התנ"ך בארץ, ובין-חוד לאנשי-ההגורא ולמוסדות לחינוך ול-השכלה-ליתן דעתם לכתב-העת "בית מקרא", שחברתנו מוציאה לאור, ולהימנע עם מניין. "בית מקרא" הוא כתב העת המדעי היהודי בעולם לעניני תנ"ך. זהו רבעון שמתעדוהו להפיץ דעת מקרא בישראל, והוא מיועד לא רק לאנשי-מדע-ומחקר בלבד, כי אם גם לחוגים רחבים של משכילים, לומדי תנ"ך, אנשי-תרבות ובעיקר מורים לתנ"ך.

ב"בית מקרא" נטלים חלק מגדולי חוקרי המקרא בישראל ליד חוקרים צעירים. כתב-העת מביא לפני הציבור בישראל את ההישגים בתחומי המחקר הרבים של המקרא, כמו: אידיאולוגיה, לשון, ניתוח ספרותי, היסטוריה, גיאוגרפיה היסטורית, ארכיאולוגיה, טבע הארץ ובעיקר - פירושי כתובים, וזאת - ללא הבדל של השקפות עולם. רמתו המדעית של "בית מקרא" זכתה להכרה בפי יודעי-דבר. "בית מקרא" מביא לפני שוחרי-תורה ולומדי מקרא בישראל דברי-מדע ובעיות פרשנות על רקע רחב של תולדות המזרח הקדום, ומדור מיוחד ברבעון מוקדש לחקרי קדמוניות, כפי שהם מתחדשים בבית מדרשם של אנשי

continued from the previous page

of his downfall. The basis of the Temple Mount, however, was devotion to the God of Jacob, and its foundation was on heavenly inspiration. "And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2).

The glory of the Temple, nurtured by Jewish artists, aided by foreign craftsmen, was meant to magnify the name of the God of Jacob, who is imageless, who is invisible and who later appeared on Mount Zion as the God of Judgement, announcing peace to everyone in the world (Isa. 2:3-4).

In the next issue: Jerusalem During The Divided Kingdom

SOME FEATURES OF MODERN JEWISH BIBLE RESEARCH

BY BENYAMIN UFFENHEIMER

This is the third and concluding part of an article on the recent interest and progress of Jewish scholarship in Biblical research. In the two previous issues the writer dealt with the development of Bible study in the 19th and 20th centuries, emphasizing the original contributions of outstanding scholars such as N.H. Tur-Sinai, V. Cassuto, Y. Kaufmann, M.Z. Segal and M. Buber. In this article, the writer describes the present state of Bible research in Israel and casts his spotlight on the probable future directions of further study. Again, we express our indebtedness to the editors of Immanuel, the bulletin of religious thought and research in Israel, for permission to reprint this article.

SOME COMMON CHARACTERISTICS

I should like to draw attention briefly to two characteristics which Buber, for all the differences, shared with men like Cassuto, Benno Jacob and Kaufmann. One was their mastery of Hebrew as a living language. To these scholars, Hebrew was not a dead language which they had to learn by rote at the university. All of them knew it from childhood as a living vehicle of speech. Their knowledge was not confined to the biblical Hebrew which was the almost exclusive concern of the Hebrew scholars of the European universities. Moreover, it embraced the post-biblical strata in all their variety. This intimate familiarity with Hebrew was one of the basic experiences of this generation of Jewish scholars; after all, they personally contributed to the revival and modernization of the Hebrew language. It is no mere chance that a Bible scholar like M.Z. Segal, who taught from 1927 until his retirement at the Hebrew University, started his career with the still unsurpassed work, *A Grammar of Mishnaic Hebrew* (Oxford, 1927), in which he presented the first comparison of the morphological peculiarities of so-called new Hebrew with biblical Hebrew. As we have seen, Tur-Sinai was for decades actively involved in the development of Hebrew. Though Kaufmann was no linguist, the scholarly Hebrew style which he developed in his work has guided an entire generation. Their intimate understanding of the Hebrew language enabled these scholars to gain a deeper insight into the language and style of the Bible,

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

as their commentaries and monographs show again and again. They are much more sparing with emendations than their Protestant colleagues, who often make a virtue of necessity and again and again seek refuge in conjectures and emendations instead of probing the language and style of the transmitted text.

As may be concluded from my earlier remarks, the second common characteristic of this generation is its polemical attitude to "Old Testament" research. Its philological and historical standards were of course valid also for Jewish Bible research. However, its prejudice in treating the Hebrew Bible merely as the "Old Testament", that is to say, as a preliminary to the New Testament, seemed to Jewish scholars to block the way to a true understanding of the Bible, which should be measured by its own criteria as Torah, i.e. as an autonomous doctrine of life claiming absolute validity, and not by foreign standards imposed from outside.

If the historian is indeed entitled to judge biblical literature not only from its contemporary historical setting but also with regard to its influence on posterity, Jewish Bible research does just that with a view to later Judaism, and values the Bible as the first historical phase of Jewish culture and Hebrew language. Therefore it may not be without importance that most of the Jewish scholars to whom we have referred took up Bible studies as mature men who had already achieved their own understanding of Judaism. Cassuto was originally a historian and the author of a famous monograph on the history of the Jews of Florence. Kaufmann started his career with his brilliant sociological analysis *Golah ve-Nekhar* ("Diaspora and Foreign Lands" — Hebrew Vol. I, II, 1929, 1930). Buber had already gained a reputation as a philosopher and student of Hassidism when he turned to the Bible. It is thus hardly surprising that the historical view of these scholars was inevitably directed to post-biblical Jewish culture culminating in the modern Jewish renaissance movement. In their opinion, the New Testament should be understood in the context of the conflicting spiritual trends of the Second Temple era, and therefore as an integral part of Jewish studies, as is exemplified in the two monographs of Joseph Klausner on Jesus and Paul.

THE PRESENT STATE OF BIBLE RESEARCH IN ISRAEL

In conclusion, a few short remarks on the present state of Bible research in Israel. I would not venture to deal with all the present developments in Israel in the different fields of Bible study, much less would I dare to pronounce judgment. I only want to dwell briefly on some common characteristics. Firstly, it should be stressed that there is no "Israeli school" in the sense of the Scandinavian school, the German historical-philological, the school of Form

Criticism or that of "History of Tradition"; nor is there the slightest prospect of such a school emerging in the foreseeable future. Ideological and methodological pluralism is still far too diverse to be reduced to a common denominator. But one may say that the present generation, in contrast to those which have been described above, has generally abandoned the polemical or sometimes apologetical positions in which men like Cassuto or Kaufmann entrenched themselves. The interest in militant polemics has waned, largely because there is no longer any daily contact with the Christian world. Closely related is the comparatively minor interest taken in theological and philosophical questions, connected with the Bible, at least on the part of professional Bible scholars. Curiously enough, this interest is much more pronounced among philosophers, educationalists and others who take the living meaning of the Bible to heart.

• When Bible scholars rejected theology, they threw out the baby with the bath water because they believed, mistakenly, that theology was identical with dogmatic thinking. On the other hand, the intimate contact of this generation with the Land of Israel — an interest which is intensified in breadth and depth by the present historical and political conditions — has already produced a lively concern with the historical, archaeological, geographical and other tangible aspects of Bible research. One of the advantages which this generation has is specialisation in all these fields, including oriental studies. One of the Christian scholars who deeply influenced the younger generation was the great archaeologist and orientalist, W.F. Albright, initiator of the Archaeology of the Land of Israel. Also deserving of note is the influence of the Alt school, though this has been far less pronounced.

NEW TRENDS IN BIBLE RESEARCH

In the very near future, the Tel Aviv University Press is due to publish a comprehensive scholarly memorial volume in memory of a friend who died at an early age, Jacob Liver. This work, *Bible and Jewish History*, expresses, I venture to say, the present trends prevailing in Israel. In order to give the reader some idea of the nature of this intellectual atmosphere, I would like to mention an important feature of the *Encyclopedia Miqrait* (the Biblical Encyclopedia), initiated by scholars of the last generation, but mainly written and edited by the present generation. So far, six substantial volumes have appeared; another two are still to come. A comparison shows that the article *Architecture* (second volume) covers 89 columns, while the article *Prophecy* (fifth volume) accounts for only 41 columns: clear evidence that the main interest of this compendium, which may presumably be regarded as the acme of the collective effort of Israel's young scholars, is not in theology but in the tangible problems of Bible history.

Yet this dry, matter-of-fact presentation is by no means to be explained in terms of an antiquarianizing tendency, but it conceals the deep experience of the first generation to grow up in this country which is the concrete setting of the Bible. It studied the historical and archaeological aspects of the Bible with great enthusiasm. At the same time, this generation continued and continues the philological research begun by the previous generation. The special contribution is a clearer and sharper definition of the different historical stratifications of biblical and post-biblical Hebrew. If, to mention only one instance, one glances through the many volumes of *Leshonenu*, the Quarterly for the research of Hebrew language, one may gain an impression of the enormous work done, especially under the influence of modern Ugaritic and Accadian studies. Close to this is the systematic textual research of the Bible which has been proceeding for years, and the intensive work done, and still continuing, on the writings of Qumran.

As against all these trends, it should be stressed that the interest in the theological problematics of the Bible is still at its beginnings, as mentioned above. The present writer made his contribution to the study of Prophetic experience, of the historical conception of Prophecy, and began to deal again from an unrationalistic viewpoint with relation between monotheism and mythological thought. These beginnings of a new biblical theology coincide with a new interest in literary problems to which the writings of Buber and Rosenzweig give testimony. This literary school which is slowly growing, attempts to apply, within certain limits, the criteria of wider literary criticism to Bible study. Inevitably the influence of modern trends in philosophy, theology and the arts will be conspicuous in any future attempt to analyse the artistic and spiritual characteristics of the Bible.



ANNUAL SPRING BIBLE KINNUS

If you are interested in the program of the 22nd annual Israel kinnus in April, please write for details to our office, P.O.Box 7024, Jerusalem. The books to be studied are Proverbs, Job and Ecclesiastes. It will include three days of intensive study of Bible and one day of touring Biblical sites. . All sessions will be conducted in Hebrew. The dates are Sunday through Wednesday, March 31 through April 3.

THE FAMILY CORNER

THE BOOK OF SHEMOT

BY PHILIP L. LIPIS AND LOUIS KATZOFF

In this three year cycle of Bible discussions, we are continuing with the Book of Exodus for young children from age four to eight. In the following years we shall gear the questions to children eight to fourteen, and finally for youth of high school age. Use the J.P.S. Edition of "The Torah" for readings and the Hertz edition of the Pentateuch for interpretations. We welcome your letters telling us your success and problems in communicating with your children.

Turn to page 34 for the answers. Transliterated names of Sidrot, persons and places follow the new Koren editions of the Torah.

INTRODUCTION

Shemot (Exodus) is the second of the Five Books of Moses. The Hebrew name is taken from its opening phrase Ve-ele-Shemot — ואלה שמות — while the English name is derived from the essential story of the book, the exodus from the land of Egypt. It tells about the birth of the people, Israel, and about the covenant which God made with them at Mount Sinai.

SHEMOT

January 12, 1974

The Torah (J.P.S. Edition) pp. 99-107

Hertz Pentateuch pp. 206-224

1. How come that Ya'aqov's family is found in Egypt instead of their birthplace, Israel?
2. At first, Ya'aqov's family lived happily in Egypt. But then, what happened that changed the conditions almost suddenly?
3. How did Moshe come to be brought up in Par'o's (Pharoah's) palace?
4. What is the story of Moshe at the burning bush?
5. Moshe wanted very much to help his enslaved brothers. Why didn't he succeed at first?

Rabbi Lipis is Rabbi Emeritus of the North Suburban Synagogue Beth El, Highland Park, Illinois, where he served as spiritual leader for two decades. Now residing in Los Angeles, he is on the faculty of the University of Judaism, lecturing in Jewish Philosophy and Literature.

Dr. Katzoff is Adjunct Associate Professor of Social Science and Education at the American College in Jerusalem. He is the Editor of Dor le-Dor and vice-chairman of the World Jewish Bible Society.

VA'ERA

January 19, 1974

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

Hertz Pentateuch pp. 232-244

This Sidra tells about the meetings of Moshe with Par'o and how the Egyptians were smitten by ten plagues, seven of which are recounted in this Sidra. Since this story is so central in the Seder ritual, let us talk about the ceremonies connected with it.

1. What is a *Seder*?
2. What does the word *Haggadah* mean?
3. What are some of the things we recite from the Hagaddah?
4. What are the four questions?
5. What are some of the songs sung at the Seder?

BO

January 26, 1974

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

Hertz Pentateuch pp. 248-262

This Sidra, the third in the account of the birth of a people, depicts the first of the climaxes that lead up to the Covenant at Mount Sinai. In this portion, the last three of the ten plagues are recounted which culminate in the exodus and in freedom from bondage.

In the midst of the fast moving account of the historical events, there is a momentary pause to relate the manner in which the Paschal lamb was to be prepared by the families and the regulations concerning the observance of the festival of Passover.

Let us continue last week's discussion about the Pesach Seder which has its origin in Chapter 12.

1. How many times do we come across the idea of "four" in the Haggadah?
2. What is the blessing over the first cup of wine?
3. For whom is the fifth cup of wine?
4. Who are the four sons of the Haggadah and what are their differences?
5. What are the three basic objects on the Seder table?

BESHALLAH

February 2, 1974

The Torah (J.P.S. Edition) pp. 122-130

Hertz Pentateuch pp. 265-281

In the first three Sidrot of the Book of Exodus we witnessed the emergence of the Israelites from the bondage of Egypt into a freedom that was to be tested in the wilderness. Our Sidra, Beshallah, describes the tribulations of the Israelites as Par'o, upon a change of heart, pursues them. This culminates in the victory of the Reed Sea and the Song of Moshe.

1. What happened at the Reed Sea?

BESHALLAH continued

2. What great song was sung after the Israelites crossed the Reed Sea and were saved from the Egyptians?
3. When you are very happy, you can make up your own poem of thanks. Can you try it?
4. Why is there a tradition to feed the birds with challah crumbs on this Sabbath?
5. In addition to the song that Moshe sang, the women burst into dance. Who led the women with timbrels and dances?

YITRO

February 9, 1974

The Torah (J.P.S. Edition) pp. 130-135

Hertz Pentateuch pp. 288-301

We come in the Sidra of Yitro to the climax in the saga of the exodus. The purpose of the deliverance from Egyptian bondage was achieved in the covenant between God and Israel at the foot of Mount Sinai. With the proclamation of the Decalogue, the Israelites became a people, charged to keep the covenant and thus to be chosen by God as His treasured possession. The Israelites were bidden to be "a kingdom of priests and a holy nation" and thereby to be worthy of the covenant.

Let us discuss five of the Ten Commandments found in our Sidra. What do we mean by:

1. The first commandment: I am the Lord your God who brought you out of the Land of Egypt.
2. The third commandment: You shall not swear falsely by the name of the Lord your God.
3. The fourth commandment: Remember the Sabbath day and keep it holy.
4. The fifth commandment: Honor your father and mother.
5. The eighth commandment: You shall not steal.

MISHPATIM

February 16, 1974

The Torah (J.P.S. Edition).pp. 135-142

Hertz Pentateuch pp. 306-322

We studied the Ten Commandments last week which are the great truths to live by, as taught by God to the people of Israel through Moshe. This week we are told of the detailed rules and regulations by which these truths can become a real and vital part of the individual. Most of the laws deal with laws of man and of property.

1. If your dog eats or destroys something in your neighbor's yard, are you responsible?
2. If a person starts a fire (let us say, a barbecue or rubbish fire) in his own

MISHPATIM continued

- yard, and a strong wind suddenly comes up and carries sparks into a neighbor's yard causing damage, is he responsible?
3. If you gave an object to your friend to keep for you as a favor and it is stolen, is he responsible?
 4. If you borrowed a book from a library and it is damaged accidentally, are you responsible?
 5. Suppose you found lost books belonging to someone you do not like, what should you do?

TERUMA (SHABBAT SHEKALIM AND ROSH HODESH)

February 23, 1974

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

Hertz Pentateuch pp. 326-336

The Torah reading this week describes the building of the Tabernacle as it was commanded by God to Moses while wandering through the desert with the Israelites.

1. Where do the Jewish people get the idea of having a special place for prayer and other religious observances?
2. Why did the Israelites have a need for a Tabernacle now and not during the time of Avraham, Yizhaq and Ya'akov?
3. What are the things that were to be built to make up the Tabernacle?
4. What objects do we have in our synagogue today that are similar to the Tabernacle of the Children of Israel?
5. In this Sidra, God asks Moshe to build a Tabernacle so that he may dwell there. Is the synagogue then the only place on earth where God is found?

TEZAVVE (SHABBAT ZAKHOR)

March 2, 1974

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

Hertz Pentateuch pp. 339-349

The Tabernacle had been described. The measurements for it and the required religious equipment had been detailed. But who was to minister in the Tabernacle? The reading this week tells us. Aharon and his sons were appointed the Kohanim to perform the holy functions.

1. Did the Kohen have any special dress?
2. What were the special garments he wore?
3. Did the ephod have anything on it?
4. How about the breastplate? Was that plain?
5. And the headdress? Anything special about that?

KI TISSA

March 9, 1974

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

Hertz Pentateuch pp. 352–368

1. In the Sidra, God repeats His commandment on the observance of the Sabbath. Why is this commandment repeated at this time?
2. What is the story of the Golden Calf?
3. Why did the Children of Israel commit the great sin of building the Golden Calf when they were involved in the two greatest mitzvot of observing the Sabbath and building the Tabernacle?
4. When Moshe came down from Mount Sinai and saw the Israelites dancing around the Golden Calf, he threw down and broke the tablets of law that he was carrying. When did God allow the Israelites another set of tablets?
5. What does this Sidra show us about God that makes him seem like a real father to the Children of Israel?

VAYYAQHEL (SHABBAT PARA)

March 16, 1974

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

Hertz Pentateuch pp. 373–381

The next two Sidrot, Vayyaqhel and Pequde, deal essentially with the content as in Teruma (February 23) and Tezavve (March 2). The difference is that in the earlier Sidrot, Moshe is commanded to build the Sanctuary and its objects while the next two weeks we read how every instruction was faithfully carried out. This would be a good time to review the articles found in the synagogue today which have their origin in our Sidra.

1. Mention some articles found in our synagogue which are mentioned in the Sidra.
2. Why does the Sidra begin with a law about the Sabbath (Chapter 35:2–3)?
3. What connection can we see between the statement in Chapter 35:3 and our beautiful custom of lighting the candles on Friday afternoon just before the Sabbath begins?
4. What is the blessing recited by Mother when the Sabbath candles are lit?
5. Is the seven candled Menorah that we read about in our Sidra the same in appearance as the seven candled Menorah we generally see today?

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

Hertz Pentateuch pp. 385–391

This week's reading describes the completion of the Tabernacle and the garments made for the priest.

1. What do we use today in place of the Tabernacle?
2. Which articles of the Tabernacle do we retain today?
3. Which objects have not been retained or have been changed?
4. Why was the Torah made so important in ancient days?
5. Is Torah equally important today? How do we show it?

ANSWERS TO THE BOOK OF SHEMOT (EXODUS)

SHEMOT

1. Review the story of the last two Sidrot of Genesis, telling how Ya'aqov and his family came to live in Egypt.
2. A new Pharaoh arose who did not remember the benefits brought to Egypt by Yosef and his family. Soon after he became king, he began to enslave the Israelites who were forced into hard labor.
3. Parents will tell the story in Chapter 2.
4. The story is found in Chapter 3.
5. The reason is found in Chapter 5.

VA'ERA

1. It is the family ceremony on the first two nights of Pesach (only one night in Israel) when we read the Haggadah before and after the Pesach dinner.
2. Haggadah means "telling". It is the responsibility of the parent to tell the story of Pesach to his children. The Haggadah is the name of the religious book we read at the Seder telling of the slavery of the Israelites in Egypt and their freedom.
3. The Passover Kiddush, the four questions, the four sons, the story of how God made the Israelites a free people, the ten plagues, the blessings over the wine, the Matzah and bitter herbs.
4. This can be a good opportunity to review or learn part or all of the four questions. (Young children just love to recite the four questions.) You can find them in the Haggadah.

VA'ERA continued

5. The songs like *Adir Hoo, Ehad Mi Yodea, Had Gadya*. Review the melodies of these songs, if known. You can find them at the end of the Haggadah.

BO

1. Four questions, four sons, four cups of wine. (The four questions could be reviewed.)
2. The blessing over wine and the Pesach Kiddush should be reviewed and sung. See the Haggadah for the Kiddush.
3. The fifth cup of wine is poured in honor of Elijah, the prophet. According to our tradition, Elijah will come to announce the ultimate redemption. (Some of the fascinating folklore about the personality of Elijah should be brought in. The Jewish Encyclopedia can be helpful in this regard.)
4. Read in the Haggadah about the four sons and how they differ in their approaches to the ritual of the Pesach Seder.
5. The following are the three basic objects on the Seder table:
 - a) The shankbone, symbolizing the Paschal lamb.
 - b) The matzah, corresponding to the unleavened bread which the Israelites baked in haste as they left Egypt.
 - c) Maror, the bitter herb, reminding us how the lives of our forefathers were embittered in Egyptian bondage.

BESHALLAH

1. Read Chapter 14.
2. Read aloud portions of the Song of Moshe in Chapter 15 (from the J.P.S. Edition, p. 125, preferably) which can be understood by the young child.
3. Encourage your child to compose his own poem.
4. This day is called Shabbat Shirah (Sabbath of Song) because Moshe sang at the crossing of the Reed Sea; so did all God's singing creatures. (How about your child spreading some crumbs outside for the birds?)
5. Miriam, the sister of Aharon and Moshe (Chapter 15:20-21). Can your child try his own dance?

YITRO

1. Try to convey to your child the meaning of a personal God as expressed in the Shema Yisrael.
2. Our talk should not be untrue, insincere or empty. Pure speech, free of cuss words or dirty language, is a sign of godliness.

YITRO continued

3. Read Hertz's comments on the Sabbath (Chapter 20:8-11).
4. Engage your children in the meaning of the fifth commandment.
5. The sanctity of private possessions should be discussed. See Hertz's comment on this commandment (p. 299).

MISHPATIM

1. See Hertz's comments on Chapter 22:4.
2. See Hertz's comments on Chapter 22:5.
3. See Hertz's comments on Chapter 22:6-7.
4. See Hertz's comments on Chapter 22:13-14.
5. See Hertz's first comment on Chapter 23:4.

TERUMA

1. From the instructions given to Moshe and the Israelites while they were wandering in the wilderness. Read Ch. 25:1-9.
2. After receiving the ten commandments and the laws, the Israelites needed a central place where they could keep them and study them, and a place where they would always be reminded of God and could pray there.
3. The Ark, curtains, the Keruvim, tent coverings, a table, the Menorah and an altar for offerings.
4. The Tabernacle had two rooms separated by a curtain (Chapter 26), and we have a curtain for the ark, called a Parohet. The Tabernacle had a most important room containing the Ark of Testimony and today we have an ark containing the Torah Scrolls. Like the Tabernacle, our synagogue has a Ner Tamid or Eternal Light.
5. No, God is everywhere. The synagogue is a reminder of His presence all around us.

TEZAVVE

1. Yes. The Kohen in his outer appearance as well as in his inner dedication was to be different from the Israelite.
2. A breastplate, an ephod (a short close-fitting robe), a tunic (a long robe) and a mitre (tall hat). These were to be made of the most beautiful multi-colored threads and linens.
3. Yes, in the front, on the chest, two onyx stones, one on each shoulder, each one to bear six names of the tribes of Israel. Thus was the Kohen to bear the burdens and shoulder responsibility for *all* the Children of Israel.

TEZAVVE continued

4. No. It was the work of men skilled in weaving colored threads and choice linen. In the center there were to be twelve different precious stones, arranged four in a row horizontally and three in a row vertically. See Hertz's comment on Exodus 28:29.
5. The Kohen Gadol (high priest) wore a mitre on which was a gold plate with the following words engraved on it: Holy to the Lord. See Hertz's comment on Exodus 28:36.

KI TISSA

1. Verses 16 and 17 of Chapter 31 were incorporated in the Siddur. The passage emphasizes the eternal relationship of Israel to God as the reason for the Sabbath. "It shall be a sign for all time between Me and the people of Israel" (verse 17). This is why the Jewish people have kept the Sabbath always.
2. Parents will tell the story in Chapter 32.
3. Moshe did not come down from Mount Sinai after 40 days as the Children of Israel had expected. When he did not appear, the people began to think he was dead. They felt helpless and frightened and lost faith in the invisible God who would leave them alone in the desert without Moshe. Remembering the visible gods they had seen the Egyptians worship, they wanted one to make them feel their god would not leave them.
4. Only after the people had mourned for what they had done, after they had been punished and after Moshe had begged for their forgiveness in a very beautiful prayer (Chapter 32:11-14) did the Israelites receive a second set of tablets.
5. Even though the Children of Israel do very bad things and though God must punish them, He still loves His children and will always take care of them and protect them. Your parents, too, must often scold or punish you, but it never means their love for you is any less.

VAYYAQHEL

1. The ark (ארון קודש), the ark covering (פרוכת), the eternal light (נר תמיד), the Menorah.
2. To point out that the Sabbath may not be violated even for the noble purpose of building the Sanctuary.
3. The prohibition against kindling fire on the Sabbath was interpreted by the Rabbis to mean that fire kindled before the Sabbath may be used

VAYYAQHEL continued

during the Sabbath. Since the Sabbath is called a day of delight, it should be brightened with light. Thus arose the practice of (הדלקת נרות) kindling the Sabbath candles.

4. ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת
Blessed art Thou, O Lord, our God, King of the Universe, who hast sanctified us by Thy commandments, and commanded us to kindle the Sabbath light.
5. The Menorah described in our Sidra and in Teruma had more decorative features than our Menorah today. Read Chapter 37:17-24 and note the ornamentations on the Menorah.

PEQUDE

1. The synagogue.
2. The ark, the eternal light, the menorah.
3. Instead of two tablets inside the ark, we have a Torah. We have a table but not for show-bread as in the Tabernacle. We have no altar for incense and no laver (washbasin).
4. To instruct the people that God is served through study of Torah and living by its ways.
5. Yes; by giving it the most prominent place in the synagogue, by rising when it is paraded, kissing it when it passes by us, reading it in public, by studying it in religious school and in adult classes, and above all, by trying to shape our lives by its teachings.



If this issue arrives late at your home, please be mindful that many civilian activities, including private printing plants, were suspended during the Yom Kippur War.

SOURCES ON THE HISTORY OF TORAH READING

by LOUIS KATZOFF

This is the fourth in a series of notes on the history of Torah reading. We shall discuss the blessings recited by those honored to come up for the Torah reading. The sources in the original text and translation form a lesson in Talmudic literature.

BLESSINGS RECITED ONLY ONCE

The Mishna enumerates the number of sections read on Monday and Thursday, Sabbath morning, Sabbath afternoon, Rosh Hodesh, Yom Kippur, the festivals and their intermediate days. In each of the categories, the Mishna points out that the blessing before the reading is recited by the first reader and the blessing after the reading is recited by the last reader. Two aspects are evident in the Mishna which are now differently observed. First, each person called up to the Torah for an Aliyah reads the Torah portion himself. (This is still practised in some Sephardic congregations today.) Secondly, the blessings before and after the Torah readings were recited only once, at the beginning and at the end of the entire Torah reading. Why did this change?

BLESSING BEFORE AND AFTER EACH ALIYAH

The Rabbis were concerned lest those who came late to the service or left early might get mistaken notions. The one coming in after the reading had begun would not know that a blessing had already been recited at the beginning. Likewise, the one leaving before the conclusion of the reading might think that no blessing was necessary at all after the reading. Changes in practice took place between the years 200 and 500 C.E., after the Mishna had been completed in Palestine

Tractate Megillah 21a

Mishna

הפּוֹתַח וְהַחֹתֵם כְּתוּרָה מְבָרֵךְ
לְפָנֶיהָ וְלְאַחֶרֶיהָ

The one who begins the Torah portion and the one who ends it make the blessings before and after the Torah reading respectively.

Gemara-Megillah 21b

וְהַאִידֵנָּא דְכוּלְהוּ מְבָרְכֵי
לְפָנֶיהָ וְלְאַחֶרֶיהָ הֵינּוּ טַעְמָא
דְתַקִּינוּ רַבְנֵי גְזִירָה מְשׁוּם
הַנִּכְנָסִין וּמְשׁוּם הַיּוֹצֵאִין

Nowadays, they all make the blessings before and after the sections. The Rabbis instituted this in order to avoid error on the part of those entering or leaving the service.

and during the period when the Amoraim (rabbis of the Gemara) were developing the Law in Babylonia. It was then ordained that each person called up for an Aliyah should recite the blessings before and after each reading.

REQUIREMENT OF A PRIOR BLESSING

Whether a person studies Torah privately or reads the Torah publicly, he is required to precede it with a blessing. This is derived directly from the Torah, says Rav Yehuda, as he interprets the verse in Deuteronomy 32:3 as a call and a response. "When I proclaim the name of the Lord", you respond with a verse or with Amen.

EXPLANATION BY RASHI

רש"י: כשבא משה לפתוח בדברי שירה אמר להם לישראל, אני אברך תחילה ואתם ענו אחרי אמן; כי שם ה' אקרא כברכה אתם הברו גדול לאלהינו באמן; הכי מפרשי לה במסכת יומא

In elucidating this passage, Rashi, the commentator, alludes to a reference in Tractate Yoma (37a) that when Moses was about to sing a song unto God, he turned to the Israelites saying: "I shall recite a blessing and you will respond with Amen." The Mishna there (35b) states that the Kohanim in the Temple would respond to the High Priest's mention of God's name on Yom Kippur by exclaiming שם ברוך (This response is still publicly recited today in the Yom Kippur service, but said silently after the daily Shema.) The source for this response, according to the explanation of the Talmud (37a), is the statement of Moses: When I proclaim the name of the Lord, ascribe ye greatness to our God.

Today, our response to the ברכו of the oleh to the Torah is ה' המבורך לעולם ועד

Berakhot 21a

אמר רב יהודה: מנין לברכת התורה לפנייה מן התורה שנאמר: "כי שם ה' אקרא הברו גדול לאלהינו".

Rav Yehuda said:

Where do we find in the Torah that a blessing before studying the Torah is required? For it is written: "When I proclaim the name of the Lord, ascribe ye greatness to our God" (Deuteronomy 32:3).

REQUIREMENT OF A LATTER BLESSING

We learned above that the blessing before the Torah reading is derived from a direct Biblical verse. But what about the blessing after the Torah reading? If there is no verse to teach this requirement, there is at least the method of קל וחומר (the Talmudic logic of *a fortiori*) to derive this. We learn this from the ברכת המזון (blessing after the meal) which is based on a Biblical verse, "When you have eaten your fill, give thanks to the Lord your God" (Deuteronomy 8:10). Since eating, which does not, by Bible legislation, require a blessing before it, yet requires it afterward, how much more should we require the blessing after the Torah reading, when there is a Biblical requirement for a blessing before the reading.

Though the logic of this קל וחומר is immediately challenged by the Talmud (Berakhot 21a), the law remains that blessings before and after are required in both instances of Torah reading and eating, either through direct Biblical reference or by Rabbinic legislation.

The Jerusalem Talmud, in discussing both questions, adduces the following קל וחומר: If eating which has only a temporary satisfaction (להיי שעה) requires blessings before and after, how much more should Torah study or reading which brings everlasting life (להיי עד).

Yerushalmi Berakhot 7:1

FIRST PUBLIC READING OF THE TORAH

The first recorded public reading of the Torah and preceding blessings are found in the Book of Nehemiah. This was a new and moving experience, for we can see that the multitude burst into tears as they heard the reading. Now the Torah became the possession of the entire people instead of the select few among the scribes and

Berakhot 21a

אמר רב יוחנן: למדנו ברכת התורה לאחריה מן ברכת המזון מקל וחומר... ומה מזון שאינו טעון לפניו טעון לאחריו, תורה שטעונה לפנייה אינו דין שטעונה לאחריה.

Rabbi Yohanan said:

The blessing after the reading of the Torah is derived by the logic of *a fortiori* (קל וחומר) from the requirement of the blessing after meals. If the ברכת המזון is required by Torah legislation (ואכלת ושבעת) after the meal, though there is no direct Biblical reference for a blessing before the meal, how much stronger is the requirement of a blessing after the Torah reading when there is a direct Biblical reference to the blessing before the reading.

ויאספו כל העם כאיש אחד אל ההרוב אשר לפני שער המים ויאמרו לעזרא הסופר להביא את ספר תורת משה אשר צוה ה' את ישראל.

priests. It was the first democratic expression of the people in asking Ezra to read the Law to them. "The people assembled as one man in the square in front of the Water Gate, and Ezra the scribe was asked to bring the book of the law of Moses, which the Lord had enjoined upon Israel. On the first day of the seventh month, Ezra the priest brought the law before the assembly, every man and woman, and all who were capable of understanding what they heard. He read from it, facing the square in front of the Water Gate, from early morn till noon, in the presence of the men and the women, and those who could understand. All the people listened attentively to the book of the law. Ezra the scribe stood on a wooden platform made for the purpose. . . Ezra opened the scroll in the sight of all the people, for he was standing above them; and when he opened it, they all stood. Ezra blessed the Lord, the great God, and all the people raised their hands and answered, Amen, Amen."

Nehemiah 8:1-6

ויביא עזרא הכהן את התורה לפני הקהל מאיש ועד אשה וכל מבין לשמע ביום אחד לחודש השביעי.

ויקרא בו לפני הרחוב אשר לפני שער המים מן האור עד מחצית היום נגד האנשים והנשים והמבוינים, ואזני כל העם אל ספר התורה.

ויעמד עזרא הסופר על מגדל העץ אשר עשו לדבר... ויפתח עזרא הספר לעיני כל העם כי מעל כל העם היה, וכפתחו עמדו כל העם.

ויברך עזרא את ה' האלהים הגדול ויענו כל העם אמן ואמן.

נחמיה ח', 1-6



BIBLE TOUR OF ISRAEL

TO THE EDITOR OF THE JERUSALEM POST

Sir, — A recent debate in the Knesset on the annual report of the Minister of Tourism raised the question of what should be the proper goal of the State in the promotion of Tourism. About the same time, you published an article discussing, inter alia, the matter of an appropriate framework in Israel for

Jewish cultural creativity to be shared by both Israelis and Diaspora Jews.

I write on behalf of a small group of tourists from the Greater Hartford, Connecticut, area who are members of the Greater Hartford Chapter of the World Jewish Bible Society. Most of us have visited Israel several times before, but we

WATERGATE AND THE BIBLE TOUR

In this issue we bring an article by Dr. Max M. Rothschild referring to "Watergate" in the Tenakh.

By coincidence, at the concluding session of the Hartford Bible Study Tour, hosted by the Tel Aviv Bible Society and in the presence of the Speaker of the Knesset, Yisrael Yeshayahu, Dr. Haim Gevanyahu, chairman of the World Jewish Bible Society, in teaching the group Chapter 8 of Nehemiah, made the following reference to the contemporary issue of Watergate: You have come to Israel at a time when your country is agitated about Watergate. But as a Bible study group you should know that the first recorded public Bible study gathering in history (קריאת התורה) took place 2400 years ago at the Watergate, as it is told in the Book of Nehemiah: All the people gathered themselves together as one man into the broad place that was before the Watergate, and they spoke unto Ezra the scribe to bring the book of the Law of Moses which the Lord had commanded to Israel. . . And Ezra read therein before the broad place that was before the Watergate from early morning until midday, in the presence of the men and the women and of those (young) who could understand; and the ears of all the people were attentive unto the book of the Torah (Nehemiah 8:1,3).

BIBLE TOUR OF ISRAEL continued

were looking for a new and different experience. Consequently, we have been planning for the past year a Bible Tour of Israel, a tour which has come to fruition in this month of July. With Bible in hand and with the indispensable leadership of Dr. Gevanyahu, Jacob Auerbach and others, we have gone to the City of David, Shiloh, Sh'chem, Mount Carmel and other places of Biblical renown and studied Tanach. Joshua, Eli, Samuel, David, Elijah and a host of other figures have now come alive for us. And this is not a mere matter of places, but of something quite different — a "spirit of places."

But we also went beyond this particular kind of study. Several times, usually in the evening, we met with Israeli Bible Study groups or original scholars and came to feel the living influence of the Bible in Israeli society, the "everydayness" of what in the Diaspora often tends to be an antique and esoteric study.

Is it not possible that the promotion of this kind of tourism, of this kind of link with the Diaspora, will be a fruitful path for Jewish cultural activity and perhaps creativity?

VICTOR HARRIS

Tel Aviv (West Hartford), July 22.

FIRST WJBS INTERNATIONAL CONFERENCE

With this issue we start to bring to our readers extracts from our First World Jewish Bible Conference held in the spring of 1973. They will include greetings, reports and lectures given at the various sessions of the Conference. Over 200 delegates and observers attended the conference during the five days of discussions, study, receptions and touring of Biblical sites. The conference opened with a sumptuous reception at the Presidential Residence of the State of Israel, hosted by the Third President of Israel, Zalman Shazar.

OPENING STATEMENT BY THE CHAIRMAN OF THE CONFERENCE

DR. AZRIEL EISENBERG

Dear Friends, this is the first international conference of the World Jewish Bible Society. The Society is in existence for years. It convened country-wide meetings on the five continents, but this is the first time that delegations of the United States, Europe, Latin America and Australia meet together. This is an occasion deserving of a shehechyanu. . . .

This is not a conference of scholars nor of pedagogues. It is a gathering of adults interested in pursuing and furthering the study of the Bible, to establish the Bible as the primary subject of study throughout the Jewish world. Our motto is plain and simple — לקבע לתניך עתים ללימוד התנ"ך — to make a set time for study of the Bible.

We can record with pride one success story of the World Jewish Bible Society. Only two days ago 38 young people from 17 countries, from 12–18 years of age, gathered at the Tenth Annual International Youth Bible Contest. This was a thrilling experience. And if the World Jewish Bible Society had but succeeded in establishing this success story, dayenu.

But we want to build on our mutual experience thus far and launch a world-wide program of Bible study for adults in Hebrew, and in the vernaculars of the countries of the diaspora.

As we meet we are conscious, very conscious indeed, that the eyes of the great leaders of our generation are upon us. Time permits but to say that the President of Israel, Zalman Shazar, who is also president of the World Jewish Bible Society, David Ben-Gurion, who is president of our sister organization, the Israel Society for Biblical Research, and many others from whom we will hear in the course of the conference are looking to us and expressing their prayerful hopes that we will have established here tonight the beginnings of an effort that will be directed to adults and that will succeed soon, at least as we have succeeded with our young people.



GREETINGS BY THE HEAD OF THE DEPARTMENT OF EDUCATION AND
CULTURE IN THE DIASPORA OF THE WORLD ZIONIST ORGANIZATION

HAIM FINKELSTEIN

Many important events are taking place in this 25th anniversary year of the State of Israel, and among them we may count this conference of the World Jewish Bible Society which we are now beginning. Truth to tell, we here do not lack conferences and conventions. Yet, it seems to me no exaggeration to say that this gathering has a special and notable value, both in its timing and in its content. The program of the conference reflects the uniqueness of such a gathering, of world wide dimension, of students and lovers of Torah. Its purpose is to proclaim the spiritual and ethical message of the Bible, to receive inspiration in its study, and to take on courage to continue the creativity and the Jewish life-style which flows from the fundamentals of Biblical thought.

I need not elaborate on the vital role Bible played in the events of today and in the history of mankind. It is worth, however, to point out that the destiny of the Book of Books and that of the people and the land of the Book are one and the same. True, it is that the Bible accompanied us generation upon generation in our long wanderings of our exile, that our people drew from it its spiritual strength and that without it we would not have been able to cope with the hostile forces confronting us and to surmount the trials and persecutions which beset us almost incessantly during all of our exile. Yet, it is a fact that as our people were removed from the land, mostly by circumstances beyond their control, they were likewise distanced from the Bible. In contrary measure, today as our people return to the land, they come closer to their spiritual source — the Book of Books.

I am well aware of the recognizable extent of Torah study in our land. I might point to the vital effort in this direction of the World Jewish Bible Society, the Israel Society for Biblical Research, the Office of Education, Department of Education and Culture in the Diaspora of the World Zionist Organization and of the friends of Bible wherever they may be. Only several days ago, on Independence Day, we were witness to the stirring World Youth Bible Contest, which indicates again the strength and attraction of Bible Study for our youth. Yet, I must regretfully state that most of our youth are not influenced by Biblical values, and I need not tell you that the Jew here in Israel or in the Diaspora who is not identified with the Bible, would hardly know his own identity. This is both a national and a personal problem. It is therefore the task of this conference to encourage every activity that will lead to an understanding of the spiritual values of the Bible by strengthening the ties that bind our people to the Bible. Whoever relates positively to this aim will appreciate the significance of this conference which will open a new chapter in the noble work of the World Jewish Bible Society.

In the name of the Department of Education and Culture in the Diaspora of the World Zionist Organization, and on my own behalf, I send my blessings to the planners of this conference and to all who lend a hand in spreading Torah among our people in Israel and elsewhere. May we go from strength to strength.

Translated from the Hebrew.

GREETINGS FROM THE CHAIRMAN OF THE AMERICAN SECTION OF THE WORLD JEWISH BIBLE SOCIETY FOUNDATION

HARRY A. RUSKIN

I wish to convey my greetings and best wishes to you for a fulfilling and achieving Conference. I had looked forward with great expectation to share with you the experiences you will have with our Bible on this notable occasion; and it was a circumstance beyond my control which prevented me from being among you now. May this Conference be the beginning of widespread resurgence of increased intimacy between the Jew and his Bible throughout the world.

In America the need for greater intimacy with Bible is not only great but acute. Nowhere is this more manifest than in the pervasive breakdown of family as a significant or influential factor in the lives of Jews, young and old.

The ways Bible has influenced Jews over the ages have been varied. But always some crisis in Jewish life turned some, and soon more and more of our people, back to Bible for help. The need today is to restore to the Jewish family its unique role as the proving ground for the development of a sense of relatedness, respect and responsibility between parents and children. To accomplish this the Jewish home needs to again become a personal place where parents and children together concern themselves with matters and events of intimate concern to one another.

What the young child in our day lacks, what the family has lost, is the means and opportunity to identify with persons and events which reflect a world created out of a sense of responsibility and responsiveness. The only source for this identification is Bible.

Jewish Bible is both a primer, catalyst and encyclopedia for growing in humanness and developing one's full potential as a "mensch". The family is the training ground for making the development of a life of fulfillment one's paramount goal and *raison d'etre*.

We tend to forget, in a world preeminently technical, academic and impersonal, that human growth is largely an affective process. Affection requires attention. The infant until age two, or thereabouts, is filled with a sense of dependency. But soon thereafter the child experiences impulses of independence. In the home which is taken up primarily with the widespread American interest in technique, excitement and the external, the child soon changes from feeling dependent to feeling independent -- and in time he becomes more or less the arrogant young man we see about us in America. However, in a home in which affectivity is pervasive, and which reflects a sense that the greatest favors of life are those which help one develop his full human potential, the child at age five has found himself with, and continues thereafter to show, the sense of being an interdependent member of his family.

The need, then, which Bible can fill in our day, is to bring Bible into the home, and among groups of children, classroom, multi-family and community groups. Bible reading and sharing of Bible events should become part of family living and community living. Parents and

children alike and Jewish groups of all kinds must begin increasingly to share in Bible events as the reflection of a world in which the development of respect, responsibility and interrelatedness are the most precious of its treasures.

With Bible as the reflector and family as the reactor, the Jewish home will once again become a place where the authentically meaningful and telling events of life are lived and relived, and where children and young people may, once again, regard their relationship to their parents and other close ones as among the warmest in their lives.

I beg you to take these words to heart. Without heart, there is no Jewish family, and without the Jewish family there is no living Bible.

Read by Martin Bogot

GREETINGS BY THE REPRESENTATIVE FROM SWITZERLAND

HERMANN WOHLMANN

I have the great pleasure to bring you the warmhearted greetings and the best wishes for a successful convention from the friends of Tenakh of Switzerland. Switzerland is a small country, the oldest democracy of the modern world, carrying many traditions of humanism; — the Red Cross, with its great tasks in the service of the suffering in peace and war, had its origin there. Geneva is a place of many international activities. The First Zionist Congress took place in Basle and many other congresses followed in other towns of the country.

The Jewish Agency created and realized there the dreams of an independent Jewish State. The Judenstaat of Herzl was founded in Zurich. The result of its activity was the renaissance of the Jewish people in its entirety. The language and the Bible became alive.

In Switzerland there are not more than 20,000 Jewish souls, part of them more or less assimilated like in other countries of the Golah. They have their origins in Western and Eastern Europe and live in different towns and partly in small Kehillot. Concerning the culture of the Jewish spirit, Switzerland is like a mirror of the great Jewish world. The relations between town to town, from Kehilla to Kehilla could be improved. The same is to be said of the relations from country to country. An important link between the different Jewish groups is the common learning and studying of the Bible in our common language.

We are glad to have the possibility to work together with the World Jewish Bible Society. By this means we are connected with other Jewish communities of the world. We are happy to be in touch with the center of the Jewish culture, the land of Israel, and especially with the people of Jerusalem, to those whom we owe so much.

When Dr. Gevaryahu, during his journeys in Europe, comes to us, he is always an esteemed guest. He brings to us more than we are able to give him.

I hope that this convention will help strengthen relations between us and Yerushalayim and the other Bible-interested groups in the whole world. May this convention help to realize these words of Yeshayahu, "For from Zion goes forth the Torah."

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

FEBRUARY/MARCH

SU	24	Psalms 40	ב	ההלים מ
MO	25	Psalms 41	ג	ההלים מא
TU	26	Psalms 42	ד	ההלים מב
WE	27	Psalms 43	ה	ההלים מג
TH	28	Psalms 44	ו	ההלים מד
FR	1	Psalms 45	ז	ההלים מה
SA	2		ח	תצוה שבת זכור
		Exodus 29		לעיון: שמות כט

אשרי מסכיל אל דל ביום רעה ימלטו ה'
Blessed is he who considers the poor: the Lord will
deliver him in the day of evil. (Ps. 41:2)

MARCH

SU	3	Psalms 46	ט	ההלים מו
MO	4	Psalms 47	י	ההלים מז
TU	5	Psalms 48	יא	ההלים מח
WE	6	Psalms 49	יב	ההלים מט
TH	7	Esther 4	יג	תקנית אסתר 4
FR	8	Esther 5	יד	פורים אסתר 5
SA	9		טו	כי תשא הפט' מלכים א' יח א שושן פורים
		Exodus 33		לעיון: שמות לג

ועתה אם נא מצאתי חן בעיניך חודיעני נא את דרכך ואדעך
למען אמצא חן בעיניך
Now therefore, I pray thee, if I have found favor in thy
sight, show me now thy way, that I may know thee. tht
I may find favor in thy sight. (Ex. 33:13)

תשל"ד שנה שניה למחזה

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

JANUARY/FEBRUARY

SU	27	Psalms 16	ד	ההלים טז
MO	28	Psalms 17	ה	ההלים יז
TU	29	Psalms 18	ו	ההלים יח
WE	30	Psalms 19	ז	ההלים יט
TH	31	Psalms 20	ח	ההלים כ
FR	1	Psalms 21	ט	ההלים כא
SA	2		י	בשלה הפט' שופטים ד, ד
		Exodus 15-16		לעיון: שמות טו-טז

ותען להם מרים שירו לה' כי נאה טאח סוס ורובבו רמה
ביום
And Myriam answered them, Sing to the Lord, for he has
triumphed gloriously; the horse and his rider has he
thrown into the sea. (Ex. 15:21)

FEBRUARY

SU	3	Psalms 22	יא	ההלים כב
MO	4	Psalms 23	יב	ההלים כג
TU	5	Psalms 24	יג	ההלים כד
WE	6	Psalms 25	יד	ההלים כה
TH	7	Psalms 26	טו	ההלים כו
FR	8	Psalms 27	טז	ההלים כז
SA	9		יז	יתרו הפט' ישעיהו ו, א
		Exodus 19		לעיון: שמות יט

ואתם תהיו לי ממלכת כהנים וגוי קדוש
And you shall be to me a kingdom of priests, and a holy
nation. (Ex. 19:6)

FEBRUARY

SU	10	Psalms 28	יח	ההלים כח
MO	11	Psalms 29	יט	ההלים כט
TU	12	Psalms 30	כ	ההלים ל
WE	13	Psalms 31	כא	ההלים לא
TH	14	Psalms 32	כב	ההלים לב
FR	15	Psalms 33	כג	ההלים לג
SA	16		כד	משפטים הפט' ירמיהו ד, ח
		Exodus 23		לעיון: שמות כג

ה' עוז לעמו יתן ח' יברך את עמו בשלום
The Lord gives strength to his people; the Lord blesses
his people with peace. (Ps. 29:11)

FEBRUARY

SU	17	Psalms 34	כה	ההלים לד
MO	18	Psalms 35	כו	ההלים לה
TU	19	Psalms 36	כז	ההלים לו
WE	20	Psalms 37	כח	ההלים לז
TH	21	Psalms 38	כט	ההלים לח
FR	22	Psalms 39	ל	ראש חודש ההלים לט
SA	23		א	שבת ראש חודש שקלים הפט' מלכים ב' יב, א
		Exodus 26		לעיון: שמות כו

נער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש לחם
I have been young, and now am old; yet I have not
seen a just man forsaken, and his seed begging bread.
(Ps. 37:25)

תשל"ד שנה שניה למחזור

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

תשל"ד שנה שניה למחזור

JANUARY

SU	13	Psalms 4	יט	תהלים ד
MO	14	Psalms 5	כ	תהלים ה
TU	15	Psalms 6	כא	תהלים ו
WE	16	Psalms 7	כב	תהלים ז
TH	17	Psalms 8	כג	תהלים ח
FR	18	Psalms 9	כד	תהלים ט
SA	19		כה	וארא. הפט' יחזקאל כה, כה

Exodus 7-8 לעיון: שמות ז-ח

מה אנוש כי תזכרנו ובן אדם כי תפקדנו. ותחסרנו מעט מאלהים ובכבודי וחדר העטרתי
 What is man that thou art mindful of him? and the son of man, that thou visitest him? Yet thou hast made him a little lower than the angels, and thou dost crown him with glory and honour. (Ps. 8:5-6)

טבת

DECEMBER/JANUARY

SU	30	Zechariah 9	ה	זכריה ט
MO	31	Zechariah 10	ו	זכריה י
TU	1	Zechariah 11	ז	זכריה יא
WE	2	Zechariah 12	ח	זכריה יב
TH	3	Zechariah 13	ט	זכריה יג
FR	4	Zechariah 14	י	זכריה יד
SA	5		יא	ויחי הפט' מלכים א' ב, א

Genesis 49 לעיון: בראשית מט

לא יסור שבט מיהודה ומחוקק מבין רגליו עד כי יבוא שילה ולו יקהת עמים
 The staff shall not depart from Yehuda nor the sceptre from between his feet, until Shilo come, and the obedience of the people be his. (Gen. 49:10)

טבת

DECEMBER

SU	16	Zephaniah 2	כא	צפניה ב
MO	17	Zephaniah 3	כב	צפניה ג
TU	18	Haggai 1	כג	חגי א
WE	19	Haggai 2	כד	חגי ב
TH	20	HANUKKA Zechariah 1	כה	חנוכה זכריה א
FR	21	Zechariah 2	כו	חנוכה זכריה ב
SA	22		כז	מקץ שבת חנוכה הפט' זכריה ב, יד

Genesis 42 לעיון: בראשית מב

רני ושמחי בת עיון כי הנני בא ושננתי בתוכך טאוס ח'
 Sing and rejoice, O daughter of Zilyon: for, lo, I come, and I will dwell in the midst of thee, says the Lord. (Zech. 2:14)

כסלו

JANUARY

SU	20	Psalms 10	כו	תהלים י
MO	21	Psalms 11	כז	תהלים יא
TU	22	Psalms 12	כח	תהלים יב
WE	23	Psalms 13	כט	תהלים יג
TH	24	Psalms 14	א	ראש תורש תהלים יד
FR	25	Psalms 15	ב	תהלים טו
SA	26		ג	כא הפט' ירמיה כו, יג

Exodus 12 לעיון: שמות יב

ליל שמורים הוא לה' להוציאם מארץ מצרים הוא חלילה זה לה' שמורים לכל בני ישראל לדורותם
 It is a night of watchfulness to the Lord for bringing them out from the land of Mitzrayim: this is the lord's watch night, for all the children of Yisra'el in their generations. (Ex. 12:42)

טבת/שבט

JANUARY

SU	6	Malachi 1	יב	מלאכי א
MO	7	Malachi 2	יג	מלאכי ב
TU	8	Malachi 3	יד	מלאכי ג
WE	9	Psalms 1	טו	תהלים א
TH	10	Psalms 2	טז	תהלים ב
FR	11	Psalms 3	יז	תהלים ג
SA	12		יח	שמות הפט' כו, ו

Exodus 3-4 לעיון: שמות ג-ד

וחשב לב אבות על בנים ולב בנים על אבותם
 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. (Mal. 3:14)

טבת

DECEMBER

SU	23	Zechariah 3	כח	חנוכה זכריה ג
MO	24	Zechariah 4	כט	חנוכה זכריה ד
TU	25	Zechariah 5	ל	חנוכה ראש חודש זכריה ה
WE	26	Zechariah 6	א	חנוכה ראש חודש זכריה ו
TH	27	Zechariah 7	ב	חנוכה זכריה ז
FR	28	Zechariah 8	ג	זכריה ח
SA	29		ד	ויגש הפט' יחזקאל לו, טו

Genesis 46 לעיון: בראשית מו

לא בחיל ולא בכוח כי אם ברוחי אמר ה' צבאות
 Not by might, nor by power, but by my spirit, says the Lord of hosts. (Zech. 4:6)

כסלו/טבת

דור לדור

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