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## PSALMS OF ZION

BY SOL LIPTZIN

The Psalms are a lyrical anthology mirroring the moods of the Jewish people, moods that ranged from exultation and anger to awe and foreboding. The Psalms proclaim the glory of God, who is great in power and infinite in understanding, righteous in all his ways and holy in all his works, who heals the broken in heart and binds up their wounds, who lifts up the weak and has respect for the lowly. The Psalms counsel patience, fortitude and faith, when adversity strikes, and assume that justice, goodness, right and truth must ultimately triumph.

The most joyous Psalms are those that refer to Zion. Although Zion and Jerusalem are often used interchangeably in the Bible, there is a marked difference when they are mentioned in the Psalms in that the mood associated with Zion is more optimistic and more holy, while the mood associated with Jerusalem is less optimistic and more secular.

For the Psalmist, Zion is primarily the city of God. While elsewhere in the Bible, in the Books of Samuel, Kings, Chronicles and Nehemiah, Zion is referred to again and again as the City of David, it is never called such in the Psalms. Zion is rather looked upon as God's holy hill (2:6; 48:2), as God's dwelling-place where his greatness is revealed (9:12; 45:2; 74:2; 76:3; 99:2; 135:21).

Psalm 48 describes Zion as beautifully situated, as the joy of the whole earth, as the abode of the Supreme King, who is its defender. God built Zion and will preserve it forever. He shines forth out of Zion, which is the perfection of beauty. A tour of Zion, a procession about its walls, a viewing of its turrets, palaces, ramparts reveal its loveliness, and whosoever once saw it will tell of this experience down the generations.

Zion listens to God and rejoices (97:8) and God loves Zion's gates beyond all the dwellings of Jacob (87:2,5). Within Zion's gates there is rejoicing and from there God sends succor and salvation to Israel (9:15; 14:7; 20:3; 99:2). The gates of Zion are gates of life and are contrasted with the gates of death (9:14-15).

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God's grace is to be showered on Zion (51:20). From Zion God will send forth the staff of his might and drop it in the midst of the enemy (110:2). God shows his greatness in Zion (99:2). From Zion he will pour out his blessings, he will defeat Israel's foes, he will force them to retreat, he will see to the well-being of Jerusalem (128:5; 129:5; 135:2).

In contrast to the many laudations of Zion, Jerusalem is not mentioned at all in the first fifty psalms. Thereafter it is referred to in less than a dozen psalms and even then generally in sadness and in the longing of exiles far from home. Jerusalem's walls have become ruins and the Lord of Zion is called upon to rebuild them anew (51:20).

Zion is eternal. God will reign there forever and those who trust in God will be as eternal as Mt. Zion (125:1; 146:10). Jerusalem, on the other hand, experiences ups-and-downs, a great many changes of fortune. At times, it is victorious, kings bring gifts to it, and it is good to stand within its gates (68:30; 122:2). At other times, strangers come to Jerusalem, defile it, and convert it to a heap of ruins (79:1).

When the Psalmist speaks of ruins, he prefers the designation Jerusalem and avoids the name Zion (79:3). When he mentions the city in which blood is poured out as water, it is again Jerusalem, the political capital, which is associated with such a tragic event, while the more hallowed name of Zion is reserved for happier occasions (79:3). A person who longs for holiness wants to come up to be seen before God in Zion rather than in Jerusalem, since Jerusalem carries a more secular thought-association (84:8).

The Psalmist hopes that Jerusalem will arise from its ruins, it will be rebuilt again, it will be reunited completely. He prays that peace might prevail there and that the dispersed of Israel might be gathered together there (51:20; 122:2-6; 147:2).

Only after the Jews were driven into exile is there a hint that not only secular Jerusalem but also spiritual Zion needs to be comforted by God and to be restored to its former grandeur (102:14-22). The most famous of the exilic Psalms, 137, describes the Jews who have been taken to Babylon, far from their homeland, as sitting by the foreign waters and weeping as they remembered Zion. When their conquerors asked them to sing a song of Zion, they refused, since it would have been a defilement of Zion's holiness to let its songs resound in a strange land. As for Jerusalem, its loss will be remembered far more as a national tragedy rather than as a religious tragedy, and God is called upon to wreak vengeance upon Babylon, its most powerful foe, and upon Edom, who egged Babylon on to destroy the capital utterly. Jews, in their alien environment, are adjured to retain the memory both of their religious and national calamities, both Zion and Jerusalem, and thus not to

yield to the temptations of religious or national assimilation. Those who listened to the Psalmist and did not assimilate would be ultimately rewarded by being restored to their homeland. This return is called *Shivath Zion* and not *Shivath Jerusalem*, because politically Jews still remained subject to the rule of Cyrus and his successors, despite the considerable autonomy granted them, but religiously they had been liberated from the abodes of the idol-worshippers and reunited with the God enthroned on Zion. There, on the mountain of Zion, they walked about as in a dream, their eyes full of happy tears, their mouths full of laughter, and their tongues full of songs, while all the nations marveled at the miracle of the homecoming of the exiles to the seat of their greatness (Psalm 126).

The Psalms of Zion have a renewed and more intense significance in our days when the dispersed of Israel are again returning to Zion after an absence not of decades but of nineteen long, tragically long, centuries. For Jews who in our generation resisted assimilation to other faiths and other cultures, no matter how glamorous, and whose ancestors in an unbroken line down the many preceding generations must have resisted both the pressures of persecution and the temptations of alienation in order to preserve their Jewish identity, it is a tremendous experience again to live as a majority in the land of Zion, the only land in which Jews are a majority today or have been a majority anywhere since the first centuries of the Christian era.

No wonder that, when Zion again came into Jewish hands, its inhabitants walked on its hallowed stones as in a dream, with tears of happiness in their eyes, and, when Jerusalem was again reunited, their mouths were filled with laughter and their tongues with singing, while the nations of the earth watched with amazement the miracle of Jewish rebirth after the Holocaust, the return of the long exiled, the ingathering of the scattered wanderers from all the corners of the globe.

Though the world of 1975 is blackened by oil, the white radiance which the Psalmist saw emanating from Zion, God's hallowed hill, may yet dispel this blackness, while Jerusalem, the City of Shalom and Israel's eternal capital, continues to strain toward peace. Even as throughout past millennia, the Psalms of Zion are still a source of hope and comfort amidst Israel's tribulations and the world's agony.



## THE TEN LOST TRIBES

BY ISRAEL HELLER

Concerning the "lost" ten tribes we have information from the Bible and from Assyrian sources. II Kings tells of the first exile from Samaria: "In the days of Pekach, king of Israel, Tiglat Pileser, king of Assyria, came and took 'Iyyon and Avel-bet-Maaka, Yonah, Qedesh, Hazor, Gil'ad, the Galil and the land of Naftali, and carried them captive to Assyria" (15:29). Concerning the second exile we are told in II Kings (17:5-6): "Then the king of Assyria came up throughout the land and went up to Samaria, and besieged it for three years. In the ninth year of Hosea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Havor by the river of Gozan, and in the cities of Madai."

### THE PROBLEMS

The first problem before us is the following: Did the double exile described in the above chapters and the exile described in Assyrian documents add up to a total exile of Israel (Samaria)? If so, one would have to regard the Samaritans who inhabited Samaria on the return from Babylonia as the offspring of foreign settlers imported by the king of Assyria (Ibid. 17:24-29). On the other hand, if a "saving remnant" were allowed to remain, then the Samaritans (and even the Jews in Galilee) of the Second Commonwealth were their descendants.

The second problem is: "What happened to the exiles in their dispersion? Were they assimilated among the people, or did they maintain themselves as a special group and were later integrated with the Judean exiles and finally became one people?"

### THE TRADITIONAL OPINION

The accepted theory with regard to the first problem held during the Second Commonwealth (and reflected in the Mishnah) was that the Samaritans were the *Kuttim*. Such indeed is their designation in the literature of that period. The belief seemed to have been at the end of the Second Commonwealth that, with the exception of the tribes of Judah, Benjamin and Levi (including that of Simeon who had been assimilated into Judah), all the others

were exiled in toto. This opinion is based on II Kings, Chapter 17. There we read: "Israel was carried away out of their own land to Assyria to this day. And the king of Assyria brought men from Bavel and from Kuta ... and settled them in the cities of Samaria, in place of the children of Israel; and they took possession of Samaria and dwelt in the cities" (verses 23-24). The chapter concludes as follows: "So these nations feared the Lord and worshipped their carved idols."

Hence even when the Mishnah speaks of them favorably, they are referred to as *Kuttim*. Thus: "Such mitzvot which the Kuttim do observe, they are stricter than the Jews." The Talmud mentions discussions held between Jews and Samaritans regarding the latter's origin. These regarded themselves as descendants from the tribe of Joseph (Tal. Brachot 20a), whereas the Jews denied their Jewish genealogy.

Concerning the second problem we find no definite historical answer in the literature of the Mishnah or the Talmud. To be sure, two Tannaim, namely Rabbi Akiba and Rabbi Eliezer, do differ on the question whether the "Ten Tribes" will return or not. It may well be that this is not merely a theoretical discussion, but rather a difference of opinion concerning certain Jewish communities in the Diaspora; that is, whether these "alien" Jews were attached to the Jewish people, who hoped for redemption through the ingathering of the exiles. The matter is not clear at all, since legends, told in the ancient sources, placed the Ten Tribes far beyond the River Sambatyon. (By the way, the renowned historian Graetz held that Rabbi Akiba's unfavorable opinion was motivated by the negative attitude of the Samaritan population to the Bar Kochba revolt).

#### CRITIQUE OF THE TRADITIONAL OPINION

The accepted theory that the Ten Tribes suffered total exile and that the Samaritans of the Second Commonwealth were the *Kuttim* cannot be reconciled with some Biblical statements. II Chronicles (30:5, 10) speak without doubt of King Hezekiah's plan to heal the breach among the tribes of Israel, to gather them in Jerusalem for the celebration of a reunion on the festival of Passover. The result was that some, particularly the Galilean segment, responded favorably while others mocked at the invitation. Nonetheless, we have here evidence that in Hezekiah's reign there was a remnant from the "grip of the kings of Assyria."

That "remnant", one is led to assume, constituted an important section of Jewry who remained in Galilee and Samaria even after the Assyrian exile. Possibly the positive response to Hezekiah's invitation to join in the celebration of Passover in Jerusalem, purporting the reunion of the remnant of the

Galilean settlers and the remnant of the Samaritan inhabitant — that response caused the Judaization of the Galilean population and its attachment to Jerusalem, an attitude which changed during the Second Commonwealth.

#### THE "LOST TRIBES" IN EXILE

As stated above, we have no knowledge on this matter from historic documents. It was therefore assumed that all Assyrian exiles were "lost", assimilated in foreign lands. However, in the prophetic books of Jeremiah and Ezekiel one discerns vague and forced comments which indicate the existence of bonds between these prophets and the Jewish exiles of Samaritan origin. These comments supply us with information regarding the life and religious worship of these exiles. Thus Ezekiel (14:1) tells us: "Then came certain of the elders of Israel to me, and sat before me." God, we are told, forbids the prophet to respond to their inquiries concerning God, because "these men have set up their idols in their heart." We are presented here with a strange event: the prophet is commanded not to chastise them, only not to respond to their inquiries after God. Moreover, who are these "elders of Israel"? Generally, the prophets do not make a distinction between the names Israel and Judah, because the name Israel includes also Judah. We are inclined to think that these "elders of Israel" (14:1) were leaders of the "ten tribes" who had been exiled by Assyria close to two hundred years earlier.\*

If we accept the distinction in Ezekiel between Israel and Judah, we will understand what transpired between the prophet and the elders of Israel who came to him. The prophet discovered that they believed in idolatry, as did their forefathers in Samaria. He is terribly disturbed and refuses to respond to them.

Indeed, this was not the first meeting between Ezekiel and the exiles from "Israel". In Chapter 20 we read of another encounter between him and the elders of Israel. In this encounter the prophet does respond to the delegation of the elders of Israel with a lengthy address. True, this time too he opens up with a reproachful remark: "Are you come to inquire of me? As I live, says

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\* The author produces proof for this assertion, among them the following: 1) The prophet does respond and preach to the Babylonian exiles "whether they would listen or refrain from listening"; 2) In the book of Ezekiel we find the designation "elders of Judah". Hence the new designation "elders of Israel" points to a distinction; 3) All of Ezekiel's castigations are directed to the people who remained in Judah and not at the exiles in Babylon. About these he said: "And I shall be unto them a small sanctuary in the lands where they have come" (Ezek. 11:15).

the Lord God, I will not allow myself to be inquired of you" (for instruction) (Ezek. 20:2). But he does in the end address them at great length. The prophet reminds them of the common past of the Jewish people, speaks to them of the present situation and ends by offering comfort to "the whole house of Israel". It should be noted that whenever the prophet uses the expression "the whole house of Israel", he refers to both Israel and Judah. Of course, certain conditions will precede the promised events (reunion), but the complete return to God on the part of the entire people will take place (after some "selection") in the land of Israel.

There is ample proof that, whenever reference is made in Ezekiel to the "elders of Israel", it applies to the elders of the "lost tribes" and not to the elders of Judah (recent exiles):

- 1) The importance attached by the prophet to the encounter with them (notice the detailed description of the date).
- 2) The lecture in the history of the nation deals with the past which was shared by Judah and Israel, not with data and events which pertained to one or the other exclusively. The Exodus and the settlement of Canaan are referred to, but not the building of the Temple in Jerusalem which was not considered sacred by the tribes of Israel.
- 3) The sins for which the prophet chastises the visiting elders are such which were committed only by the Samaritan Jews and not by those of Judah.
- 4) Ezekiel addresses himself to the problem of assimilation among the peoples among whom Jews lived (20:32). Such admonition would hardly describe the people of Judah who clamored for redemption. Moreover, Ezekiel saw himself as the prophet of the entire Jewish people, especially those who were rebellious (2:3).

#### EZEKIEL A UNITING FORCE

The prophet addresses his messages of comfort equally to both parts of the nation. The mountains of Israel will be settled by "the whole house of Israel" as will the cities and the ruins. In the prophecy of the Dry Bones (Chapter 37), the parable is interpreted as "the whole house of Israel". The vision of uniting the two sticks — "and they shall be one in my hand" (Ezek. 37:19) — refers to descendants of the exiles from Israel (Samaria) and those of Judah. Thus we see the prophet who, in his first encounter with the exiles from Samaria (Israel) was unable to communicate with them, proceeded by stages to chastise them

for their alien tendencies and finally dramatized their reunion with Judah into one people, in the redeemed land of Israel. The prophet Ezekiel thus envisioned the complete "return to God" (תשובה) only after the people will have returned to the land of their fathers.

#### HISTORIC CONSEQUENCES:

Was the reunion permanent or temporary? A consideration of the information which we have from historic records of the end of the Second Commonwealth concerning populous and powerful Jewish communities in India, Afghanistan, Kurdistan and Caucasia, whose Jews regard themselves as the Ten Lost Tribes, leads us to the conclusion that Ezekiel's vision was realized. The two sticks which became one turned into a productive, fruit bearing tree.

Condensed and rendered by Solomon D. Goldfarb

### THE MESOPOTAMIAN INFLUENCE ON CANAAN

... Akkadian tablets from sites such as Alakah, Ugarit and Tell el-Amarna show that Mesopotamia had made a powerful impact on Canaanite civilization prior to the emergence of the Hebrew nation. Israel and Judah did not have to go to Assyria or Babylonia for Mesopotamian culture, for the latter was built into the Canaanite heritage from the start. The penetration of Mesopotamian law into Canaan is shown by the fact that Akkadian is the normal language for contracts in Ugarit. The discovery of an Amarna age fragment of the Gilgamesh Epic in Akkadian, at Meggido, shows that Mesopotamian literature was read in the original Akkadian in pre-Mosaic Palestine.

Canaan during the second millenium (BCE) was the meeting place of various cultural forces including the Mesopotamian, Egyptian, Hurrian, Anatolian and Aegean as well as West Semitic. The outstanding component of the international scene was the Mesopotamian, for, as we know from the tablets of the Amarna age, Babylonian had become the lingua franca of the entire Near East. This means that the Canaanite dialects (including Hebrew) had a second-millenium Akkadian superstratum from the start. Before the publication of PRU II, the preponderance of poems from Ugarit had focused our attention on the problems of Hebrew poetry (in the Bible). But the mounting volume of Ugaritic prose is providing us with a wealth of pre-Mosaic data for studying many prose elements in biblical Hebrew.

*Final paragraph from a study by Prof. Cyrus H. Gordon, printed in "Studies in the Bible" (Sefer Segal), published by the Israel Society for Biblical Research.*

# PROPHET, KING AND PRIEST IN ISRAEL

by MENDEL LEWITTES

## TWO SYSTEMS OF GOVERNMENT

The Torah provided that two systems of government rule over Israel: one, a judicial system under a High Priest to administer internal affairs and to ensure domestic tranquility by means of just laws (Deuteronomy 16:18), and the other, a monarchy under a national leader — *melekh* or *nasi* — to lead the people in battle and to administer foreign affairs (Deuteronomy 17:15; I Samuel 8:20; Numbers 27:16–23).

This division of national rule into two authorities is explained by Menahem Ha-meiri, in his introduction to Sanhedrin, Ch. II, as follows: "In general, political leadership is entrusted to two persons: one representing the Torah and he is the *Kohen Gadol*; and one to lead in the ways of the world and he is king."

However, the ideal situation which the Torah proposed for the people of Israel is one in which both functions are combined in one person as in the case of Moses who administered internal justice (Exodus 18:16) and also was in charge of the silver trumpets that called the people to advance to battle (Numbers 10:9). Because this dual function proved too heavy a burden, Aaron and his sons were appointed to be priests not only to minister in the Sanctuary but also to be the teachers and judges of the people (Leviticus 10:11). The regal authority, however, was not given over to them.

When the time came for Moses to depart from this world, he turned to God with the request that someone be appointed who would take his place as king and lead the people in battle, a task not suitable for a priest who ministers in the Sanctuary (Numbers 27:16–17). Thus Joshua succeeded Moses in an office which the Sages characterize as that of king (Yoma 73b).

## LEADERSHIP OF THE PROPHET

A third type of leadership was that of the Prophet (Deuteronomy 18:18). He arose in response to the needs of the people. His authority stemmed from divine inspiration and from a personal inner urge. He never exercised autho-

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rity as a ruler, but he did serve as God's spokesman and did not hesitate to chastise king and priest, as well as the people as a whole.

When Joshua took over as the successor of Moses, the people acknowledged him as the supreme head even as was Moses, who is referred to as "King in Jeshurun" (Deuteronomy 33:5). But Joshua did fulfill the instruction of Moses to let Elazar the priest and the heads of the tribes participate in the distribution of the land to the several tribes.

It is true that we do not find in Scripture that Joshua enjoyed the title of either "king" or "judge", but it was not necessary to refer to him by these titles. He exercised the functions of king and judge by virtue of his direct succession from Moses, who was both king and judge.

After the death of Joshua, however, the unity of the tribes established by Moses was weakened. Each tribe that had not yet conquered the portion of the land destined to be its own by the casting of the lots, went out to battle, either by itself or with a neighboring tribe that responded to an appeal to join forces. During this period, the period of the "Judges", the tribes did not retain the office of chief (*nasi*) or head of the tribe (*rosh ha-mateh*). Whenever it became necessary to wage war, either against the earlier inhabitants of the land or against neighboring peoples, a warrior arose who would mobilize an expeditionary force and lead his people in battle. Two generations after Joshua, this warrior began to be called "judge", a function derived from his success on the field of battle, as in the case of Othniel ben Kenaz: "And the spirit of the Lord was upon him, and he judged Israel and went out to battle" (Judges 3:10). An exception was the warrior Abimelekh, son of Jerubaal-Gideon, who was designated king (Judges 9:6).

#### NEED OF A CENTRAL AUTHORITY

The need for a central authority, for a single leader who could again unite the tribes into one nation, became more apparent toward the end of that period, as the chronicle repeatedly laments: "In those days there was no king in Israel" (Judges 18:1; 21:25). This need was most keenly felt after the war of the tribes against Binyamin (Judges 21:2-3). While temporal unity was being fragmented, the Sanctuary at Shiloh, established in the days of Joshua, still served as a spiritual center for the entire people. The custom was retained to go up once a year to worship and to sacrifice to the Lord of Hosts in Shiloh (I Samuel 1:3). The priest ministering in the Sanctuary was recognized as the judge of the entire people (I Samuel 1:9). This was certainly true in the generation of Eli and that of his successor Samuel.

The coronation of Saul was done in conformity with the law of the Torah, which determined that in the appointment of a king two factors operate in

consecutive order: God's choice and the people's acceptance. Samuel presents the incoming ruler as God's choice and the people fulfill their function by approving this choice. Popular approval can be represented in one of two ways: either at a public gathering, where the populace shouts the formula *yehi ha-melekh*, or by the elders making a covenant with the new ruler (II Samuel 5:3). Without the assent of the entire people, kingship is not legitimate, as can be seen in the case both of Saul and of David. When Saul was first proclaimed king by Samuel, there were many who refused to recognize him, saying, "How will this one save us?" (I Samuel 10:27). However, after his first victory over Amnon, opposition ceased and a second coronation took place at Gilgal (I Samuel 11:14). David too underwent a second coronation after he eliminated the opposition of Ish-Boshet and the House of Saul. Then all the elders of Israel came to Hebron and anointed David as king over Israel (II Samuel 5:3).

The authority of the king increased as Samuel had predicted (I Samuel 8:10-17). Before long, the king felt that he had the right to execute anyone suspected of rebelling against his rule. This was the case with Solomon, who sentenced Adoniyahu and Joab to death (I Kings 2).

#### ESTABLISHMENT OF A ROYAL DYNASTY

The Torah's assurance to the king "that he would prolong his days in his kingdom, he and his children, in the midst of Israel" (Deuteronomy 17:20) laid the foundation for the establishment of a royal dynasty. This passage was interpreted to mean that the king's children and children's children would assume the throne after him. Such an assurance was given directly to David by the prophet Nathan, who said to him: "When your days are fulfilled and you will lie with your fathers, I will raise up your seed after you... and I will establish the throne of your kingdom forever" (II Samuel 7:12-13). The Torah's assurance also gave the king the privilege of designating which of his children should succeed him. Hence, it was not the prophet Nathan who decided which of David's sons should inherit the kingdom, but rather it was David himself who chose Solomon: "Him I have commanded to be the chief over Israel" (I Kings 1:35). Even Adoniyahu, who at first exalted himself as successor to his father's throne, had to acknowledge that "the kingdom was transferred to my brother, for it became his from the Lord" (I Kings 2:15). The prophet and the people also had to give their formal assent, hence David's instruction: "Zadok the priest and Nathan the prophet are to anoint him as king over Israel... and you will say: 'May the King Solomon live'" (I Kings 1:34).

Prophet and people also had to assent to the new king over Israel when the

kingdom was divided in the days of Rehoboam, successor of Solomon. The prophet Ahiya of Shiloh then said to Jeroboam, son of Nebat: "I will take you to be king... you will be king over Israel." The prophet, speaking in the name of the Lord, transmitted to him the Lords' promise: "I will be with you and will build you a faithful house as I have built for David" (I Kings 11:37-38). The assumption was that Jeroboam "will walk in the way of the Lord, to do what is right in His eyes, to keep His statutes and commandments." The necessary confirmation by the people then followed: "And when all Israel heard that Jeroboam returned, they sent for and called him to the congregation, and they made him king over all Israel" (I Kings 12:20).

#### TENSION BETWEEN KING AND PROPHET

Since both king and prophet exercised authority over Israel, tensions often developed. Though Nathan the prophet bowed down to the ground when he appeared before David, this act of apparent subservience was merely a court formality. In reality, the king who found it necessary to seek the word of God had to turn to the prophet for advice, since the word of God was in the mouth of the prophet. When the king of the Northern Kingdom of Israel appealed to Jehoshaphat, ruler of the Southern Kingdom of Judah, to join in battle against Aram, Jehoshaphat replied that we must look for a prophet of the Lord that we might inquire what to do (I Kings 22:5-7). Prophets did not hesitate to reprove kings when they strayed from the right path and to transmit the harsh fate that God had in store for a ruler who did not walk in the way of the Lord. When Elijah rebuked Ahab, the latter angrily denounced this prophet as "troubler of Israel" (I Kings 18:17). By contrast, Joash, King of Israel referred to Elisha, the successor of Elijah, as "my father, chariot of Israel and its horsemen" (II Kings 13:14). Tension even prevailed between the good king Hezekiah and the prophet Isaiah, but was resolved when Hezekiah fell ill and Isaiah came to visit him.

#### RELATION BETWEEN KING AND HIGH PRIEST

As for the relation between king and High Priest, the Torah originally required that the king subject himself to the High Priest, who represents the Law. However, the evil deeds of the sons of Eli brought about not only the cancellation of their right to succeed their father but also the weakening of the status of the priest and his inferiority to the king. The Man of God who came to Eli with the message of God's promise that his house — that is, his children — will walk before the Lord forever had been revoked because of their misdeeds, also indicated that the new priestly house succeeding Eli's house "will walk before my anointed all the days" (I Samuel 2:35). In other

words, the priest will be subservient to the king who is the anointed of the Lord. Since then, the king had the right to appoint the High Priest. Solomon exercised this right when he removed Abiathar and appointed Zadok as High Priest (I Kings 2:35).

The superiority of the king over the priest during Solomon's reign manifested itself in planning and erecting the Beth Hamikdash. But even in David's reign, it was the king and not the priest or prophet who brought the Holy Ark of God to Jerusalem, who bought the threshing-floor of Aravneh, the Jebusite, for an altar to the Lord, and who determined that it be the site of the permanent Temple for all time. His successor, King Solomon, not only planned and executed the building of the Temple, but also conducted the dedication ceremony. He, and not the High Priest, blessed there the entire congregation of Israel. Before the altar of the Lord, he spread out his hands heavenward and pronounced the prayer consecrating the Temple as a House of Prayer. He established the precedent observed throughout all later generations that in prayer one orients himself in the direction of the Beth Hamikdash, saying: "And they shall pray unto You towards their land which You have given to their fathers, the city which You have chosen, and the house which You have built for Your name (I Kings 8:48).

#### PROPRIETORS OF THE TEMPLE'S TREASURES

The kings who reigned after Solomon saw themselves as the proprietors of the Temple's treasures, and they did not hesitate to use them for their private needs as well as for political affairs. These kings included Asa, Jehoash, Ahaz and Hezekiah.

The king also held himself responsible for the maintenance of the Temple in good repair. When King Josiah asked the High Priest Hilkiah to strengthen the breaches in the Temple, the latter found a scroll of the Torah which had been hidden in the House of the Lord. The king then assembled all the elders of Judah and Jerusalem. He read in their hearing all the words of the book of the covenant, and he sealed the covenant before the Lord (II Kings 22:8-23). Thus, it was the king who made the people turn in repentance, showing himself to be not only the political, but also the spiritual leader of his nation.

To sum up, Moses, the first leader of Israel, combined in the beginning the functions of king, priest, and prophet, but ordained that these functions be separated. These were indeed separated. The High Priest ministered in the Holy Temple and was the head of the elders who judged the people according to the laws of the Torah. The king was the political leader whose power was limited by the Torah's restrictions "so that his heart be not lifted up above

his brothers, and that he turn not aside from the commandment to the right or to the left" (Deuteronomy 17:20). The prophet was the spokesman of the Lord and therefore had the right to guide and to rebuke priest-judge, king and the people as a whole in the name of the Lord. After the establishment of the monarchy, the kings became more and more authoritative. Despite all the warnings of the Torah, they assumed supreme power unto themselves, with the result that corruption set in among them. This corruption undermined the moral base upon which the First Kingdom was founded, and the end was the destruction of the Temple and the exile of the people. Nevertheless, God remembered His covenant with Israel as He had promised (Leviticus 26:42-45). Fifty years after the *hurban*, a prophet appeared with these words of comfort: Thus said the Lord, "I have returned to Jerusalem with mercy, My house shall be built therein" (Zechariah 1:16).

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## PSALM CXXX: A CRY OF THE HEART

by S.M. LEHRMAN

### PSALM CXXX:

*A Song of Ascents.*

*Out of the depths have I called Thee, O Lord.*

*Lord, hearken unto my voice;*

*Let Thine ears be attentive*

*To the voice of my supplications.*

*If Thou, Lord, shouldest mark iniquities.*

*O Lord, who could stand?*

*For with Thee there is forgiveness,*

*That Thou mayest be feared.*

*I wait for the Lord, my soul doth wait,*

*And in His word do I hope.*

*My soul waiteth for the Lord,*

*More than watchmen for the morning;*

*Yea, more than watchmen for the morning.*

*O Israel, hope in the Lord;*

*For with the Lord there is mercy,*

*And with Him is plenteous redemption.*

*And He will redeem Israel*

*From all his iniquities.*

“Out of the depths have I cried unto thee” — Psalm 130, one of the most famous psalms, evokes the profound emotion of one who seeks God’s help in time of distress, brought about primarily by a sense of guilt for some wrongdoing, accompanied by a sense of hope that a forgiving God will bring deliverance to a true penitent.

#### PSALM READ DURING TEN DAYS OF PENITENCE

Little wonder that this Psalm is added to our morning prayer during the Ten Days of Penitence between Rosh Hashanah and Yom Kippur inclusive,

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for it adds the cry of the heart when, at the approach of a New Year in our lives, we shall be given a clean note-book, as it were, in which to record our deeds towards our fellow-pilgrims on earth, thereby placing ourselves in the "good books" kept before the Heavenly Tribunal. For, said R. Hanina b. Dosa: "He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the all-present takes delight; but he in whom the spirit of his fellow-creatures takes not delight, in him the Spirit of the all-present takes not delight" (Ethics of the Fathers III. 13). This Psalm gives eloquent expression, though laconically, to the Thirteen Attributes which characterize God to whom Jews turn when plunged in despair, who is a God of love and of mercy. For this was God's proclamation to Moses after He had forgiven His people for making the Golden Calf: "The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin" (Exodus 34:6-7).

If any proof were needed that hope springs eternal in the Jewish breast, one could not do better than recite this Psalm, with its unshatterable conviction that it is His mercy that returns the repentant sinner to the fold and affords him a fresh chance to mend his ways.

#### SOME MIDRASHIC COMMENTS

It will not be out of place to take a fleeting glimpse at some of the essentially classical Jewish teachings on a Psalm for him who is convinced that God will forgive him. The Almighty takes no joy in the suffering of those whom He has created in His likeness. Our God is not one who takes a fiendish delight in sporting with our feelings, as do the billowy waves which sweep away the sand-castles constructed by children as they disport themselves with their parents at the sea-side. A fleeting glimpse at one or two Midrashic comments in this Psalm will present us with an abiding vision of the love and kindness which is Judaism.

The Pesikta D'R. Kahana (circa 8th cent. C.E.), which contains discourses for festivals and special Sabbaths, quotes R. Aha as saying: "When Psalm 130:4 tells us, 'For with Thee there is forgiveness, that Thou mayest be feared,' it means that pardon waits for us 'round the corner,' as it were, from Rosh Hashanah onwards. Why all this time? So that 'Thou mayest be feared', in order that thou, O God, will be able to plant reverence for Thee more abidingly on Yom Kippur." In other words, God waits most patiently until the Day of Atonement for the repentant to return unto Him".

The compiler of the Midrash Te'hilim (of uncertain date) quotes the saying of R. Jose bar Hanina (Berachot 11b) who quotes R. Eliezer b. Jacob as

uttering this reflection on the first words of our Psalm, “Out of the depths have I called Thee”: “When praying, one must not be perched on a high place; thus, he must not stand on a high chair, or even on a low stool, for such a position can, by no stretch of imagination, be described as ‘out of the depths’”. He goes on to cite a Beraita (a Tannaitic source outside the Mishnah) that “a man should not pray when lying in bed, or when sitting on a chair, or from any raised platform. Why? Because before God, man must not feel in an exalted position.” From these teachings and others which abound in our Codes, it was the custom for the Reader in the synagogue to pray from the floor, going up to the Bimah for the reading of the Torah, and perhaps allowed to continue the Musaph (additional service on Sabbath, Rosh Hodesh and Festivals) from that raised platform. Hence the term used for acting as Reader is: “to descend to pray” — לרדת להתפלל.

According to Jewish teaching, hope is the life-belt which can help us to keep afloat on the sea of life, weathering its storms and energising us to be able to keep abreast with the tides among the vicissitudes of existence. In this expedition, nothing is more helpful than a cry from the depths of our heart to be at-one with God; for the real meaning of “atone” means to be *at-one* with Him, to regard our Heavenly Father as the apotheosis of our faith and trust, and as the pith and marrow of our being. Our Psalm stresses that once we have been forgiven, our alternative is to return to the right path, avoiding to the very best of our ability the risk of falling again into the clutches of evil.

#### A NATION'S CRY

Though the Psalm is expressed as the cry of a single soul, it can be described as the mouthpiece of a whole nation. There are those biblical scholars who have dated our Psalm to the period of Nehemiah (fifth century B.C.E.) and the troubles he and his nation experienced as a result of the intrigues of the Samaritans of his day. It is worth while to compare the words of Nehemiah (I:4–11) — in fact, the whole of this chapter — with the words of the Psalmist. Be that as it may, whether it be the product of an age, or the words winged from the broken heart of the Psalmist after his sin with Bat-Sheva, the Psalm speaks the immortal longings of the human heart and, as such, “time will not wither, nor custom stale” its deathless, hopeful message for all those who are described as “down and out”. To these, our Psalmist says: Yes, you may be down for the time being, but why nurse the grievance that you will always be out? Are not mercy and forgiveness the characteristic hall-marks of the Jewish faith? Hence: “O Israel, hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.. (v. 7).

Yes, "my soul waiteth for the Lord, more than the watchman for the morning" (v. 6). The note of the late Dr. J.H. Hertz deserves noting: "As the tired night-watchman yearns for the break of day in the bitter cold, as he paces about guarding some key-position against the enemy, and patiently awaits the morning to relieve him of his long vigil, so does Israel yearn for God to end the night of Jewish suffering and usher in the dawn of a happier day".

#### WHEN LIFE'S TALE HAS BEEN TOLD

So when life's tale has been told and labour's task achieved, and the time has arrived to cast off the mortal flesh and soar aloft to the azure heights where life is an endless Sabbath of rest and sublime joy, we can do no better than add this Psalm to our statutory confession prayer (VIDUI), just when our last breath is about to be taken from us.

The Psalm concludes (v. 8): "And He will redeem Israel from all His iniquities," thus teaching us that He will not turn us aside as we stand before the Heavenly Tribunal, when the question will be posed before each returning soul: "Have you anything to declare." From the depth and hell of despair into which our evil ways and thoughts plunge us, pardon will elevate us to the rarefied atmosphere where the dark heavens will be painted with a riot of colors and the jocund morn will gild the misty mountaintops.

Ours is the direct approach of the child to his parent when in trouble. With God is forgiveness; for were this not so and were he "a jealous God", we would cease to love Him and even be afraid to turn unto Him in times of doubt and travail. Hence it is wrong to translate למען תורא (v. 4), "that Thou mayest be feared", for the Hebrew root *Yare* — ירא — means "to be revered", "obeyed" and "respected".

Our Psalm calls out to us with myriad voices that the power of God to bring deliverance is unlimited, and that the ways of Divine salvation are abundant. Hope, they name is Judaism! For the Jew is absolutely confident of Divine salvation. Yes, "He will redeem Israel from all his iniquities" is the triumphant conclusion of the Psalm.

*We deeply mourn the loss of*

**ELIEZER LIVNEH**

*Member of the Editorial Board of Dor le-Dor  
Active Participant in the President's Bible Study Group*

יהי זכרו ברוך

# BIBLICAL SOURCES RELATING TO PRAYER

BY HYMAN ROUTTENBERG

## Part II

*In analyzing the manner and content of prayer, the sages of the Talmud found inferences in many passages of the Bible and often based their codification of the laws and customs upon them. This is the second part of Dr. Routtenberg's study of the Talmudic sources relating to prayer.*

The Mishnah tells us that the pious men of old used to wait an hour before praying in order that they might concentrate their thoughts upon their father in heaven. The Talmud asks — On what is this based? Rabbi Joshua b. Levi said: From the text, "Happy are they that dwell in Thy house" (Psalm 84:5). Rabbi Joshua b. Levi also said: One who says the Tefillah should also wait an hour after his prayer, as it says, "Surely the righteous shall give thanks unto Thy name, the upright shall sit in Thy presence" (Psalms 140:14).

Berakhot 32b

R. Elazar made it a practice to give a coin to a poor man immediately before reciting his prayers because, he said, it is written, "I in righteousness shall behold Thy face" (Psalm 17:15); (i.e., When I am in righteousness, through giving charity, I shall behold Thy face in prayer).

Baba Batra 10a

Because it is necessary for one to be in a proper state for prayer, both physically and mentally, the rule is laid down in the Palestinian Talmud that he who comes from a journey, or he who is mentally distraught or is distressed, is forbidden to pray. This is derived from the Book of Isaiah: "Therefore hear now this, thou afflicted, and drunken, but not with wine."

Isaiah 51:21.

מתני': חסידים הראשונים היו שוהין שעה אחת ומתפללין כדי שיכוונו לבם לאביהם שבשמים. גמ': מנא הני מילי, א"ר יהושע בן לוי אמר קרא "אשרי יושבי ביתך" (תהלים פ"ד, ה). ואמר ר' יהושע בן לוי המתפלל צריך לשהות שעה אחת אחרי תפלתו שנאמר "אך צדיקים יודו לשמך, ישבו ישרים את פניך (תהלים ק"מ, יד)

ברכות ל"ב:

ר' אלעזר יהיב פרוטה לעני והדר מצלי, אמר: כתיב "אני בצדק אחזה פניך" (תהלים י"ז, טו)

בבא בתרא י'.

הבא מן הדרך אסור להתפלל... המיצר אסור להתפלל, ומה טעם, "לכן שמעי נא זאת עניה ושכורת ולא מיין (ישעי' נ"א, כ"א)

ירושלמי ברכות ה, א

Because of physical and mental fatigue he is not able to concentrate on his prayers and is therefore forbidden to pray, just as the drunkard whose mind is distracted.

Yerushalmi Berakhot 5,1

In the Babylonian Talmud we find that R. Eliezer ruled that a man who returns from a journey (which usually involves danger, fatigue and distraction of the mind) must not pray for three days, for it is said in Scripture, "And I gathered them together at the river that runneth to Ahava, and there we encamped three days and I viewed (Lit: 'and I understood') the people" (Ezra 8:15). (He was unable to 'view' or 'understand' them before on account of the fatigue and distractions caused by the journey).

Erubin 65a

The Talmud goes on to relate that on returning from a journey, Samuel's father refrained from prayer for three days. Samuel did not pray in a house that contained alcoholic drink (its strong odor disturbed his devotions). R. Papa did not pray in a house that contained fish-hash (for the same reason).

Erubin 65a

The three daily prayers are all equally important. R. Helbo tried to suggest that one should take special care not to neglect 'Minha', the afternoon-prayer, for Elijah was favorably heard only while offering his afternoon-prayer, for it is said: "And it came to pass at the time of the evening offering, that Elijah the prophet came near and said... Hear me, O Lord, hear me. Hear me, that the fire may descend from heaven, and hear me, that they may not say it is the work of sorcery" (I Kings 18:36-37).

Berakhot 6b

אמר ר"א: הבא מן הדרך אל  
יתפלל שלשה ימים שנאמר  
"ואקבצם אל הנהר הבא אל  
אהוא ונחנה שם ימים שלשה  
ואבינה בעם..." (עזרא ח, טו).  
עירובין ס"ה.

אבוא דשמואל כי אתי באורחא  
לא מצלי תלתא יומי. שמואל  
לא מצלי בכיתא דאית ביה  
שיכרא. רב ספא לא מצלי  
בכיתא דאית ביה הרסנא.  
עירובין ס"ה.

אמר ר' חלבו אמר ר' הונא:  
לעולם יהא אדם זהיר בתפילת  
המנחה שהרי אליהו לא נענה  
אלא בתפילת המנחה שנאמר  
"ויהי בעלות המנחה ויגש  
אליהו הנביא ויאמר... ענני ה'  
ענני" (מלכים י"ח, לו-לז).  
ברכות ו'.

R. Johanan, however, declared that special care should also be taken with the evening-prayer (maariv) for it is said: "Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice" (Psalms 141:2). Whereupon R. Nahman b. Isaac affirmed that the morning-prayer should not be neglected either, for it is said: "O Lord, in the morning shalt Thou hear my voice; in the morning will I order my prayer unto Thee, and will look forward." (Psalm 5:4)

Berakhot 6b

Our sages ascribed particular importance to congregational prayer — תפלה בצבור. "How do you know that if ten people pray together the Divine Presence is with them? For it is said: "God standeth in the congregation of God" (Psalms 82:1). A congregation consists of not less than ten.

Berakhot 6a

According to Abba Benjamin, a man's prayer is heard (by God) only in the synagogue, for it is said, "To hearken unto the song and to the prayer" (I Kings 8:28). The prayer is to be recited where there is song (the song of the community and of the officiating Cantor). Rabin b. R. Adda said in the name of R. Isaac: How do you know that the Holy One, blessed be He, is to be found in the synagogue? For it is said, "God standeth in the congregation of God" (Psalm 82:1).

Berakhot 6a

Because God resides in the synagogue, it follows that one should hasten to worship there. On the other hand, when he leaves the synagogue he should depart slowly. R.

ר' יוחנן אמר: אף בתפילת ערבית שנאמר "תכון תפילתי קטרת לפניך משאת כפי מנחת ערב" (תהלים קמ"א, ב). ברכות ו'.

ר' נחמן בר יצחק אמר: אף תפילת שחרית שנאמר "ה' בקר תשמע קולי, בקר אערך לך ואצפה" (תהלים ה', ד). ברכות ו'.

ומנין לעשרה שמתפללין ששכינה עמהם שנאמר "אלהים נצב בעדת אל" (תהלים פ"ב, א). ברכות ו'.

אבא בנימין אומר: אין תפלה של אדם נשמעת אלא בבית הנכנסת שנאמר "לשמוע אל הרנה ואל התפלה" (מלכים א' ח', כח). במקום רנה שם תהא תפלה. אמר רבין בר רב אדא: מנין שהקב"ה מצוי בבית הכנסת שנאמר "אלהים נצב בעדת אל" (תהלים פ"ב, א).

ברכות ו'.

אמר ר' חלבו אמר ר' הונא: היוצא מבית הכנסת אל יפסיע פסיעה גסה. אמר אביי: לא אמרו אלא למיפק אבל למיעל

Helbo said in the name of R. Huna: When a man leaves the Synagogue, he should not take large steps. Abaye said: This is only when one goes *from* the synagogue, but when one goes *to* the Synagogue it is a mitzvah to run, for it is said: "Let us run to know the Lord" (Hosea 6:3)

Berakhot 6b

In the Palestinian Talmud we read as follows: R. Huna says: When he leaves the Synagogue, he should walk slowly for it is said: "But now Thou numberest my steps" (Job 14:16).

Yerushalmi, Berakhot 5,1

R. Johanan said: It is forbidden for a man to say his Tefillah before the congregation says it.

Berakhot 28b

What is the meaning of the verse: "But as for me, let my prayer be made unto Thee, O Lord, in an acceptable time" (Psalm 69:14). When is the time acceptable? When the congregation prays.

Berakhot 8a

Abaye said: Formerly I used to study at home and pray in the synagogue, but when I noticed (Lit. 'heard' or 'understood') the words of David, "O Lord, I love the habitation of they house" (Psalms 26:8), I began to study also in the synagogue.

Megillah 29a

מצוה למרהט שנאמר יונדעה נרדפה לדעת את ה' (הושע ו').  
ג.

ברכות ו.:

אמר ר' הונא: וכשהוא יוצא צריך להלך קימעה; מה טעם, "כי אתה צעדי תספור" (איוב י"ד, טז).

ירושלמי ברכות ה'. א.

אמר ר' יוחנן: אסור לאדם שיקדים תפלתו לתפלת הצבור. ברכות כ"ח.

מאי דכתיב "ואני תפילתי לך ה' עת רצון" (תהלים ס"ט, יד). אימתי עת רצון. בשעה שהצבור מתפללין.  
ברכות ח'.

א  
מר אביי: מריש הואי גריסנא בביתא ומצלינא בני כנישתא כיון דשמעית להא דקאמר דוד "ה' אהבתי מעון ביתך" (תהלים כ"ח, ה) הואי גריסנא בני כנישתא.  
מגילה כ"ט.



## THE FAMILY CORNER

### THE BOOK OF BEMIDBAR — NUMBERS

BY PHILIP L. LIPIS AND LOUIS KATZOFF

*In presenting the questions and answers for the Books of Numbers and Deuteronomy, we complete the cycle for the year 5735 which has been based on material suitable for children eight to fourteen. You may wish to augment your discussion of the Sidra at your family table by adding last year's Family Corner of the summer issue of Dor-le-Dor (Vol. II, No. 4). Next year we shall focus our Family Corner upon the interests of youth and adults.*

Turn to page 30 for the answers. Transliterated names of Sidrot, persons and places follow the new Koren edition of the Tenakh.

#### BEMIDBAR

May 10, 1975

The Torah (J.P.S. Edition) pp. 241-250

Hertz Pentateuch pp. 568-580

1. Our book is called Numbers since the first important item is the taking of the census of the twelve tribes, which stemmed from Ya'aqov's twelve sons. How many of the sons' names can you recall?
2. Examine the first chapter of our Sidra, and this time list the tribes according to size.
3. Compare the lists of the twelve sons (Answer 1) and of the twelve tribes (Answer 2). Can you see a discrepancy in the listings?
4. Why were the Levites chosen to serve in the Sanctuary?
5. What remains today of that distinction with regards to the Kohen and the Levite?

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## NASO

May, 24 1975

The Torah (J.P.S. Edition) pp. 250–260 Hertz Pentateuch pp. 586–601

In Israel, the Sidrot Naso, Beha'alotekha, Shelah, Qorah and Huqqat are read each one week earlier than listed here. This is so since on the second day of Shevuot (May 17), observed in the Diaspora, a Torah portion related to the festival is read, while the regular Sidra Naso is read on that day in Israel. Thus, the sequence will be different up to June 21 when two Sidrot (Huqqat-Balaq) are read in the Diaspora and only one (Balaq) in Israel.

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

## BEHA'ALOTEKHA

May 31, 1975

The Torah (J.P.S. Edition) pp. 260–269 Hertz Pentateuch pp. 605–619

1. The Shofar was blown on occasions such as Rosh Hashana. In addition to the Shofar, the Israelites sounded trumpets for special reasons while they were wandering through the desert after leaving Egypt. On what occasions did they use the trumpets?
2. How would the Israelites know when to march and when to encamp?
3. When the Israelites set out on their journey with the Ark, Moses would exclaim: קומה ה' ויפצו אויביך וינסו משנאיך מפניך. When do we recite this verse (10:35) in our service?
4. And when the Israelites encamped, Moses exclaimed: שובה ה' רכבות אלפי ישראל. When do we recite this verse (10:36)?
5. Do you notice two inverted "nuns" before Ch. 10:35 and after Ch. 10:36? What do they signify?

## SHELAH

June 7, 1975

The Torah (J.P.S. Edition) pp. 269–277 Hertz Pentateuch pp. 623–634

1. What is the present name of Canaan (13:2)?
2. Moses sent forth a scout from each of the twelve tribes to spy out the land

of Canaan. One of these became the leader of the Israelites after Moses. Who was he, and what was his chief achievement?

3. In 13:17, Moses told the spies to go up into the South. What is that section of Israel called today?
4. The name of a former prime minister of Israel is also the name of a valley where the spies cut down a large cluster of grapes. Who was he?
5. It took two men to carry the cluster of grapes (13:23). What emblems of this picture can be seen in Israel today?

## QORAH

June 14, 1975

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

Hertz Pentateuch pp. 639-648

1. In this Sidra, we read the story of a rebellion of a group of Israelites against their leader Moses, led by Qorah. Where did Qorah find accomplices for his revolt?
2. How did Qorah get mixed up with the two wicked men Datan and Aviram?
3. The episode of Qorah's mutiny was of a wicked character. Are all arguments so?
4. Rebelliousness leads to arrogance and defiance. How did Datan and Aviram reflect such traits?
5. Demagoguery leads to gross lies. Where is this revealed?

## HUQQAT-BALAQ

June 21, 1975

The Torah (J.P.S. Edition) pp. 283-297

Hertz Pentateuch pp. 652-682

1. Our first Sidra relates some episodes that took place near the end of the desert wanderings. What are some of these events?
2. According to Jewish legend, the Israelites had water to drink during the thirty eight years of their sojourn in the desert because a well accompanied them all this time in merit of Miryam. How did this legend originate?
3. In our second Sidra, we read of the invitation of Balaq, king of Mo'av, to Bil'am to come and curse the Children of Israel. Did Bil'am inwardly want to accept Balaq's invitation to curse the Israelites? How do we know?
4. What do you think is the moral of the story of the donkey?
5. Bil'am came to curse the Israelites, but he stayed to bless them. One of these blessings was incorporated into our prayer book. What blessing was it, and where is it in our service?

## PINEHAS

June 28, 1975

The Torah (J.P.S. Edition) pp. 297-307      Hertz Pentateuch pp. 686-698

1. Chapters 28 and 29 of this Sidra are read from the Torah Scroll in the synagogue more often than any other chapters of the Pentateuch. How do we explain this?
2. The names of the Hebrew months as we know them today are not mentioned in connection with the holidays enumerated in Chapters 28 and 29. Instead, they are called in the numerical order of the months. What is the present name of the first Hebrew month and which holiday is observed then?
3. What is the holiday of the first fruits (28:26) and in which month is it observed?
4. Which holidays are mentioned in our Sidra (ch. 29) which are observed in the seventh month?
5. On what days, other than the Sabbath of the Sidra and the days of the festivals, is a portion from Chapter 28 read?

## MATTOT-MAS'E

July 5, 1975

The Torah (J.P.S. Edition) pp. 307-320      Hertz Pentateuch pp. 702-724

1. What is a vow, and when is it a positive or a negative vow?
2. You will recall from a previous Sidra (Huqqat) that the eastern side of the Jordan was conquered by the Israelites from the Amorite king, Sihon, and from 'Og, the king of Bashan. Two and a half tribes, according to our Sidra, found the pasture land so attractive that they asked permission of Moshe to settle there. Which were the tribes?
3. Why was Moshe angry when he heard their request?
4. How did the two and a half tribes convince Moshe?
5. In Ch. 32:27 and 32:30, we find the Hebrew word "chalutz" — חלוץ — and its plural derivative "chalutzim". What is its meaning in the text and what has it come to mean in the history of Zionism?



## THE BOOK OF DEVARIM — DEUTERONOMY

DEVARIM (Shabbat Hazon)

July 12, 1975

The Torah (J.P.S. Edition) pp. 323–330      Hertz Pentateuch pp. 736–749

1. Why is the fifth book of the Pentateuch called Devarim in the Hebrew and Deuteronomy in the English?
2. What is the essential difference of this book in its contents and structure?
3. Was Moshe interested in teaching his people a lesson in history?
4. When did Moshe deliver the first of his farewell addresses?
5. Why didn't Israel make war against Edom, Ammon and Moav?

VA'ETHANNAN (Shabbat Nahamu)

July 19, 1975

The Torah (J.P.S. Edition) pp. 330–338      Hertz Pentateuch pp. 755–776

1. Was Moshe terribly disappointed that he could not enter the Promised Land?
2. Why did Moshe so ardently desire to enter the Promised Land?
3. When Yehoshua was to become the leader after Moshe, what assurance did he have that he would bring the Israelites into the Promised Land?
4. Did Moshe get to see the Promised Land from afar?
5. Where in Israel can we see the hill where Moshe stood to look across into the Promised Land?

'EQEV

July 26, 1975

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

1. What does obedience to God's Law bring?
2. Was the land they were coming to a good land?
3. What is meant by the Biblical phrase: "Man does not live by bread alone" (8:3)?
4. From what verse in the Bible do we derive the practice of saying grace after meals — ברכת המזון?
5. Which section of our Sidra was incorporated as a very important part of our prayers?

RE'E

August 2, 1975

The Torah (J.P.S. Edition) pp. 247–356      Hertz Pentateuch pp. 799–818

1. How were the Israelites to rid the land of temptation to idol worship once it was possessed?
2. What is the meaning of one central sanctuary for all Israel?

3. Do Jews have a central sanctuary now?
4. Is the performance of a miracle sufficient evidence to establish the truth of an alleged leader?
5. What is the meaning of "Shemitta" — שמיטה?

### SHOFETIM

August 9, 1975

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

1. The Sidra opens with the laws of appointing judges and of justice. "Justice, justice shalt thou pursue" is the mandate of our Sidra. Why is justice the cornerstone principle in Judaism?
2. When a judge is sworn in, he is cautioned that he must show neither fear nor favor. What does that mean?
3. Where all killers treated alike under the Law of the Bible?
4. Could a wilful killer receive safety in one of the cities of refuge?
5. How were Jewish kings different from the kings of other people?

### KI-TEZE

August 16, 1975

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

1. What was the purpose of the parapet around the roof of a newly built house?
2. Why weren't the ox and the donkey to be yoked together to the plow?
3. What is a good test of the practice of brotherhood?
4. Why is a pledge or vow so sacred?
5. How were the poor protected in their dignity?

### KI-TAVO

August 23, 1975

The Torah (J.P.S. Edition) pp. 370-379      Hertz Pentateuch pp. 859-873

1. The Bible speaks of a three year cycle of tithing. How did this work?
2. What did the farmer have to do to make himself worthy of God's blessing?
3. What does it mean to be a member of God's "own treasure" — עם סגולה?
4. Chapter 28 contains both blessings and a warning. The latter section containing the warning and reproof — תוכחה — is read softly and swiftly by the reader. Why is this so?
5. A punishment in the תוכחה reads: "You shall grope at noonday as the blind gropeth in darkness" (28:29). What difference does it make to the blind whether he gropes in the light or the dark? What does this verse then mean?

## ANSWERS TO THE BOOK OF BEMIDBAR — NUMBERS

### BEMIDBAR

1. The sons of Ya'aqov, according to age, were Re'uven, Shim'on, Levi, Yehuda, Dan, Naftali, Gad, Asher, Yissakhar, Zevulun, Yosef and Binyamin.
2. 

Yehuda — 74,6000	Re'uven — 46,5000
Dan — 62,700	Gad — 45,650
Shim'on — 59,300	Asher — 41,5000
Zevulun — 57,400	Efrayim — 40,500
Yissakhar — 54,400	Binyamin — 35,400
Naftali — 53,400	Menashe — 32,200
3. Levi, the third son of Ya'aqov, is not counted in the census of the tribes. (The census of the tribe of Levi is found in Chapter 3 of our Sidra.) In the listing of the tribes, you will find the sons of Yosef: Menashe and Efrayim.
4. In early antiquity, the priestly privileges and functions belonged to the "Bekhor" — בכור — or first born. When the Israelites fashioned the Golden Calf, the first born participated in that idolatrous worship. The tribe of Levi, on the other hand, stood fast in their faith during that crisis and were thus given the distinction of becoming the Kohanim and Levites serving the Sanctuary.
5. Today, the Kohen and Levite are afforded the special privilege of being called to the Torah for an aliyah before the Israelite. The first born (בכור) of a family of a Kohen or a Levite is exempt from the ceremony of "Pidyon Haben" — פדיון הבן — the ceremony of the redemption of the first born observed a month after birth.

### NASO

1. a) In Israel, you can hear the ברכת כהנים every morning in the synagogue as the blessing of the Kohanim in front of the congregation, near the conclusion of the review of the Amida — שמונה עשרה.  
b) In American Orthodox synagogues, as the blessing of the Kohanim at the end of the Musaf Amida on festivals occurring on week-days.  
c) In American Conservative and Reform congregations, it is the blessing bestowed upon children and adults by the rabbi on occasions such as Bar Mitzvah, weddings, birthday celebrations or at the conclusion of the service.

## NIZZAVIM-VAYYLEKH

August 30, 1975

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

Hertz Pentateuch pp. 878–891

1. Since the Law was given at Sinai a long time ago, to the people alive then, why are we bound by them?
2. Was the covenant made with the people as a whole or with each individual soul?
3. What meaning can you see in the verse: “The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we do all the words of this law” (29:28)?
4. What meaning can you see in the verses 30:11–14? Are the commandments too difficult for us to grasp?
5. Every seven years the ceremony of Haqhel — הקהל, taken from the first word in 31:12 — was observed as a public tradition. What was this ceremony?

## HA’AZINU

September 13, 1975

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

Hertz Pentateuch pp. 896–903

1. In the famous Farewell Song to Israel of our Sidra, Moshe renders his last message to Israel. What is the main thrust of this poem?
2. What would be the sin that would arouse the wrath of God?
3. Would Israel suffer and be destroyed?
4. What is the meaning of the verse: “Remember the days of old, consider the years of many generations; ask thy father and he will declare unto thee, thine elders and they will tell thee” (32:7)?
5. The prophet Isaiah opens his prophecy with the following words: “Hear, O heavens, and give ear, O earth...” (Isaiah 1:2) — שמעו שמים והאזינו ארץ. How does this expression differ from the opening words of Moshe’s address?

## VEZOT HABBERAKHA (Simchat Torah)

September 27, 1975

The Torah (J.P.S. Edition) pp. 389–393

Hertz Pentateuch pp. 909–917

1. What is the main theme of this Sidra?
2. What was Moshe shown before he died?
3. What was so unusual about Moshe’s life?
4. What was so unusual about Moshe’s death?
5. What happens at the service when the reading of the Torah is ended?

2. Blessings of life, health and prosperity; protection against evil, sickness and calamity.
3. Outpouring of God's love which leads to personal happiness; the blessings of knowledge and Torah; finding favor in the eyes of your fellowman.
4. Special divine favor, loving care and kindness. The culmination of the blessing is peace, the highest blessing of all.
5. According to a Midrash, the Israelites say, "Why didst Thou order the Kohen to bless us? We want Thy blessing only." And God replies, "It is I who stand by the priests and bless you."

#### BEHA'ALOTEKHA

1. See Ch. 10:1-10 for the use of one or two trumpets:
  - a) A long blast — תקיעה — on two trumpets to assemble the entire community at the entrance of the Tent of Meeting (v. 3).
  - b) A long blast — תקיעה — on one trumpet to assemble the chieftains (v. 4).
- c) Short blasts — תרועות — to signal the start of another lap of the Israelites' journey in the desert (v. 5-6).
2. See Ch. 9:15-23. When the Tabernacle was set up, a cloud covered it, and at night the cloud appeared lit up. Whenever the cloud lifted from the Tent, the Israelites took this as a sign to move, and when the cloud settled, there they would make camp. "On a sign from the Lord the Israelites broke camp, and on a sign from the Lord they made camp; they remained encamped as long as the cloud stayed over the Tabernacle" (9:12).
3. We recite the verse ויהי בנסע הארון (10:35) as we open the Ark to take the scroll for the Torah reading.
4. We recite the verse ובנתה יאמר (10:36) as we return the Sefer Torah to the Ark.
5. They are indication marks to set aside these two verses from what precedes and follows. Some sages considered this small passage a distinct section or "book" of the Torah. See Hertz's introduction to the verses 10:35-36.

#### SHELAḤ

1. The present name of Canaan is Israel.
2. Yehoshua. He took the Israelites into the Promised Land and led them in their conquest of Canaan.
3. Negev.
4. Eshkol. Levi Eshkol followed Ben Gurion as prime minister of Israel. The Hebrew word "Eshkol" means "a cluster of grapes".

5. The emblem of a cluster of grapes, carried by two men, can be seen on Carmel wine bottles. It can also be seen in front of places where the official tourist sign of Israel is displayed.

### QORAH

1. Datan and Aviram of the tribe of Re'uben. These two are pictured in the Humash as ringleaders wherever trouble is fomented.
2. By the arrangement of their encampment, the family of Qorah was situated near the tribe of Re'uben to which these two belonged. The Rabbis point out the dictum that bad companionship will lead to trouble. Because these two families camped and marched together, the weak ones joined the wicked ones, illustrating the old proverb: "Woe to the wicked and woe to his neighbor" — אורי לרשע ואורי לשכנו.
3. When controversies are rooted in personal motives, they are ruinous, but if they revolve around principles and values, they can be beneficial. Here is how Pirke Avot (Ethics of the Fathers) puts it:

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

Hillel and Shammai and their schools differed on many points of Halacha that were keenly debated between them. Since their aim was nothing else than the correct exposition of the Torah, the Talmud relates that a voice from Heaven — בת קול — proclaimed: "They both speak the words of the living God."

4. When Moses sent for Datan and Aviram, they contemptuously refused to heed his summons but accused him of misleading the people and lording over them (16:12-13).
5. It is ironic that these two trouble makers characterized Egypt as a "land flowing with milk and honey," insolently complaining, "Is it not enough that you have brought us from a land flowing with milk and honey to have us die in the wilderness?" (16:13).

### HUQQAT-BALAQ

1. The death of Miryam (20:1), the death of Aharon (20:22-29) and the conquest of the Amorite kingdoms of Sihon and 'Og on the eastern side of the Jordan River (ch. 21).

2. The Sidra tells of the death and burial of Miryam in Kadesh (20:1) and the next verse states that the community was without water (20:2), from which the Rabbis conclude that as long as she lived, the Well accompanied the Israelites.
3. As we read the text, we can see that Bil'am was really eager to go, but God held him back (22:8–20).
4. God wanted Bil'am's conscience to be bothered, and so He had the angel put one obstacle after another in the path of the donkey so that perhaps Bil'am would not go on with his foolish intentions. But apparently the donkey saw more and was smarter than its master.
5. "How goodly are thy tents, O Jacob, thy dwellings, O Israel" (24:5) — מה טובו אהליך יעקב משכנותיך ישראל — the first verse in the opening prayer as we begin the worship in the synagogue.

(It is interesting to note that, of all the verses in the Bible or elsewhere, the rabbis chose this utterance from a non-Jewish prophet to begin the religious service.) Bil'am is struck with admiration for the harmonious and peaceful array of the Israelite camp. The Rabbis understand the "tents" to refer to the house of learning — בית המדרש — and the "dwellings" to the synagogue — בית הכנסת.

#### PINEHAS

1. A portion of these two chapters is read on each holiday as the Maftir aliyah. That is why you will see two Sifre Torah taken from the Ark and read on the festivals. The reading from the first Sefer Torah deals with the historical or agricultural aspects of the festival. The brief part read from the second Sefer Torah tells of the offerings brought at the Temple for the respective holiday.
2. The first month in the Biblical enumeration is Nisan, and Passover is observed from the 15th day of this month (28:16–25).
3. The holiday of the first fruit (28:26) is Shavuot and is observed in the third month, Sivan.
4. In Tishri, the seventh month, we observe Rosh Hashana (29:1), Yom Kippur (29:7), Succot (29:12) and Shemini Atzeret (29:35).
5. On each Rosh Hodesh or New Moon the first section of Chapter 28 (v. 1–15) is read. (Interestingly, the 15 verses are divided into four aliyot by the repetition of verse 3 in the second aliyah. An aliyah may not have less than three verses read, and the content of this portion is better divided up by this repetition.)

## MATTOT-MAS'E

1. A positive vow is a promise to do something in the service of God or man, such as a pledge to charity. A negative vow is a self-imposed obligation to stay away from doing or enjoying something that is perfectly permissible.
2. The tribes of Re'uben, Gad and half of Menashe.
3. Read Ch. 32:6–15.
4. Read Ch. 32:16–19.
5. In the text, the translation of the word “chalutz” — חלוץ — is “shock-fighter”. (The two and a half tribes were ready to join the other tribes as their vanguard to conquer the land of Canaan, while they left their wives and children behind to take care of their new homestead.) When Palestine was being colonized in the earlier days of Zionism, the pioneers who left their homeland in Europe and America to settle in the land of Palestine and till its soil, were called “chalutzim”.

## ANSWERS TO THE BOOK OF DEVARIM — DEUTERONOMY

### DEVARIM

1. The book begins with the words ואלה הדברים. It is therefore called Devarim in Hebrew. Since it contains a repetition of most of the laws of the earlier four books, it is called Deuteronomy in English, which means “Second Law”. The book was also called משנה תורה, which means “a repetition of the Torah”.
2. This book is a farewell discourse of Moshe in which he reviews the events of the Israelites, past history and a review of the laws enumerated in the earlier books.
3. Moshe was interested in much more than teaching a history lesson. In recalling to them all that happened since Sinai, Moshe interprets history as well as records it. Moshe wants his people to see that it is their destiny to sense the will of God and to live by it.
4. Moshe delivered his first farewell address soon after two spectacular victories: one over Sihon, king of the Amorites, and one over 'Og, king of Bashan. Flushed with military success, the people would be ready as never before to listen with open mind and receptive heart to the leader who had led them to victory. See Hertz's comment on 1:4.
5. Edom, Ammon and Moav were kindred people. For an additional reason, see Hertz's comment 1:5.

## VA'ETHANNAN

1. It is evident from the opening verses of the Sidra that Moshe was heartsick over his inability to enter the Promised Land. Read Hertz's introductory passage to the Sidra on page 755.
2. Moshe yearned to see the consummation of the Divine promise. His failure to enter the Promised Land is poignantly expressed in his entreaty to God in the opening verses of our Sidra.
3. Yehoshua was given the unconditional promise that "he shall cause them to inherit the land which thou shalt see" (3:28).
4. See 3:27: "Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and southward and eastward; and behold with thine eyes, for thou shalt not go over this Jordan."
5. The distant hills of Moab are visible on a clear day. One of the best places in Jerusalem to look for the highest spot on the Moav range (Pisgah) is at the Montefiore windmill at the juncture of King David and Keren Hayesod Streets.

## 'EQEV

1. Obedience to God's law will bring the blessings described in 7:12-15.
2. The Bible calls it "a land of brooks of water, fountains and depths, wheat and barley, vines and fig trees and pomegranates, a land of olive trees and honey" (8:7-8).
3. Discuss the meaning of the significant phrase in 8:3 ("Man does not live by bread alone") with your children. See Hertz's comment on this verse.
4. From the verse: "And thou shalt eat and be satisfied, and bless the Lord thy God" (8:10).
5. The Shema prayer in our service is divided into three parts:
  - a) Loyalty to God — the passage of שמע, found in the previous Sidra (4:4-9).
  - b) Obedience to God's Law — the passage of ויהיה אם שמע in our Sidra (11:13-21).
  - c) The Tallit and Tzitzit — the passage found in Numbers 15:37-41.

## RE'E

1. Read ch. 12:1-3 and Hertz's comments.
2. The need for one central sanctuary for all Israel is repeated a number of times in our book. Eventually it was established in Jerusalem, which is the background for the growing centrality of this city in the consciousness of the Jewish people through the ages. See Hertz's comments on 12:5-14.

3. No. However, the Western Wall — הכותל המערבי — is the sacred remnant of the ancient Temple. Jews come from all over world to pray there. It is as well a rallying-point for Jews during festival pilgrimages.
4. No. If reason says he is false, and if his teachings are contrary to the teachings of Moshe, then he is a false leader.
5. Shemitta is the seventh (Sabbatical) year when the soil was not to be sown (Exodus 23:10f. and Leviticus 25:2f.) and all debts were to be remitted (15:1–2). When this latter law became a hardship to those in need of loans, since people stopped lending for fear of cancellation of debts, the great scribe Hillel instituted a method whereby the operation of the law of Shemitta did not affect debts that had been handed over to the court before the Shemitta year. This new ruling was called “Prosbul”.

### SHOFETIM

1. Discuss the importance of justice in safeguarding the welfare of society.
2. The judge is not to fear the strong lest he become unfair to the weak. And he is not to allow his pity for the poor to make him show favor to them, thus being unfair to the strong.
3. No. Should a person kill another by accident, he could flee to one of the six cities of refuge that were set up in the Holy Land and find safety from the avenger of the blood who, in the ancient pagan society, was obliged to take vengeance on behalf of his clan. See 19:1–10.
4. No. A person who lies in wait and kills his neighbor wilfully cannot have the right of sanctuary in a city of refuge (19:11–13). However, according to Jewish law, two prior conditions are necessary to convict a wilful murderer: two witnesses who both saw the crime and warned the killer of the possible consequences before the act.
5. Other kings could do no wrong. They had absolute power over their people. Jewish kings, on the other hand, were subject to the law of God, which placed clear limitations upon their authority. They were required as well to possess copies of the Torah to keep them from arrogance before the moral law (17:14–20).

### KI-TEZE

1. A parapet on the roof was obligatory, to prevent accidental injury. Property owners were to know that they were responsible in causing harm to others because of carelessness (22:8–9).
2. Because there is a vast difference between the ox and donkey in size and strength. Thus the weaker would suffer at the hands of the stronger. The

Bible was concerned to protect the weaker against the stronger in the animal as in the human world (22:10).

3. Lending money to those in need without interest (23:20). All through the centuries and even into modern times, Jewish communities have always had free loan societies to help the needy get on their feet again.
4. A man's word should be his bond, his badge of honor, his reputation. No one is forced to make a promise, generally speaking. But, once it is made, one is not free from keeping it unless released. Neither Yom Kippur nor Kol Nidre free him from obligations he voluntarily assumes toward his fellow man (23:22-24).
5. The lender of money could not enter the home of the borrower to fetch his pledge. If the pledge was a garment, it had to be returned at sundown, so that the poor man could keep warm with it (24:10-13).

### KI-TAVO

1. See Hertz's footnotes on 26:12-15.
2. He had to be able to say truthfully and sincerely that he had done his duty towards his fellowman and to God in the manner described in 26:13-14.
3. Read aloud 26:16-19 and then discuss the concept of "chosen people" — עם סגולה — using Hertz's comments as reference.
4. The warning — תורחה — which contains strong denunciations for wrongdoing, is read quietly and fast in order not to terrify the congregation with the terrible fate that will befall the erring ones.
5. See the wise footnote in Hertz on 28:29.

### NIZZAVIM-VAYYELEKH

1. Because we were there at Sinai too, and all the generations yet to come were present (29:13-14). We were there in spirit and the agreement made at Sinai was made with us too, as well as with our forefathers. That is why when a boy is admitted into the Covenant of Abraham through circumcision, his parents are only renewing the covenant into which he entered in spirit long, long ago. And when a boy becomes Bar Mitzvah, he is making his own voluntary commitment of faith in reaffirmation of what happened at Sinai.
2. If a person thinks he can sin and save himself because of the protection promised the group, he will be sadly mistaken. The tragedy of life is that the sinner may cause misfortune to come to many innocent ones since

each person's life is intertwined with the lives of others, and what happens to him is bound to affect others. See Hertz's comment on 29:18.

3. Discuss the thoughts contained in 19:28, with Hertz's comment.
4. Discuss the nature of God's commandment, with Hertz's comments on 30:11-14.
5. Read 31:10-13, with Hertz's comments, about the public reading of the Torah every Sabbatical year.

### HA'AZINU

1. Moshe looks back on Israel's history and draws the moral lessons for his people.
2. The sin of ingratitude (32:4-7). After all that God will have done for His people, they would refuse to acknowledge Him as their God and would turn to the worship of the gods of the heathens and would practice their shameful ways.
3. Suffer, yes; destroyed, no, Read the forceful words of Moshe in 32:26-27.
4. Discuss the importance of understanding the message of Jewish history.
5. Both Moshe and Isaiah appeal to heaven and earth as eternal witnesses to what they have to declare. The expressions differ in the reversal of the words "give ear" and "hear" as they address their words toward heaven and earth — **הָאֵינִי הַשָּׁמַיִם וְאֶדְבָּרָה וְהַשְּׁמַע** (Is. 1:2); **שָׁמְעוּ שָׁמַיִם וְהָאֵרֶץ אֲרָץ** — **הָאֵרֶץ אֲמַרְי פִּי** (Deut. 32:1).

### VEZOT HABBERAKHA

1. The blessing of the tribes by Moshe and the qualities he sees in each.
2. Moshe was shown the land on both sides of the Jordan and its boundaries, promised to the Patriarchs, soon to become the possession of the people through the leadership of Yehoshua (34:1-4).
3. Though he lived to 120 years, his eye was not dimmed (he needed no glasses) and his physical energy had not lessened (34:7).
4. Moshe was buried in a place never to be known to man. He could never be made into a god nor could people build a shrine on his grave.
5. Three Sifrei Torah are taken from the Ark for the reading of Simchat Torah. At the end of the reading in the first Sefer Torah — our Sidra **וְזֹאת הַבְּרָכָה** — the congregation exclaims, — **חֹזֶק חֹזֶק וְנִתְחַזַּק** — "Be strong, be strong, and let us grow in strength" to continue the study of Torah. Immediately after, the first chapter of Genesis is read from the second Sefer Torah. Finally, the Maftir portion, containing the offerings for the festival, is read from the third Sefer Torah.

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1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

AUGUST מנחם אב/אלול

SU	3	Psalms 103	כו	תהלים קג
MO	4	Psalms 105	כז	תהלים קה
TU	5	Psalms 106	כח	תהלים קו
WE	6	Psalms 107	כט	תהלים קז
TH	7	Psalms 117-118	ל	ראש חודש תהלים קיז-ק"ח
FR	8	Psalms 104	א	ראש חודש, תהלים קד
SA	9		ב	שופטים חמ"ט נא, נב
Deuteronomy 20: 1 — 21: 9 לעיון: דברים כ, א — כא, ט				

כי תצור אל עיר ימים רבים לחלום עליה לתפסה לא תשחית את עצה לנודה עליו גרון כי פמנו תאכל ומונו לא תבנות  
When thou shalt besiege a city . . . thou shalt not destroy its trees by wielding an axe against them: for thou mayest eat of them, and thou shalt not cut them down.  
(Deut. 20:19)

AUGUST אלול

SU	10	Psalms 108	ג	תהלים קח
MO	11	Psalms 109	ד	תהלים קט
TU	12	Psalms 110	ה	תהלים קי
WE	13	Psalms 111	ו	תהלים קיא
TH	14	Psalms 112	ז	תהלים קיב
FR	15	Isalah 54	ח	ישעיה נד
SA	16		ט	פי תצא חמ"ט ישעיה נד, א
Deuteronomy 24-25 לעיון: דברים כד-כה				

לא יתיה לך בביתך אימה ואימה גדולה וקטנה. אימה שלמה וצדק יתיה לך  
Thou shalt not have in thy house diverse measures, a great and a small; a perfect and just measure shall thou have.  
(Deut. 25:15)

תשל"ה שנה שלישית למחזור

AUGUST אלול

SU	17	Psalms 119: 1-24	י	תהלים קיט (א"ב"ג)
MO	18	Psalms 119: 25-49	יא	תהלים קיט, (ד"ה"ו)
TU	19	Psalms 119: 50-72	יב	תהלים קיט, (ד"ח"ט)
WE	20	Psalms 119: 73-96	יג	תהלים קיט, (י"כ"ל)
TH	21	Psalms 119: 97-120	יד	תהלים קיט, (מ"ג"ס)
FR	22	Isalah 60	טו	ישעיה ס
SA	23		טז	כי תבוא חמ"ט ישעיה ס, א
Deuteronomy 29: 1-8 לעיון: דברים כט, א-ח				

תחת היותך עובד ושונא ואין עובר ושמועך לטוב עליה משוש דור ודור  
Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (Is. 60:15)

SU	24	Psalms 119: 121-144	יז	תהלים קיט (ע"ט"י)
MO	25	Psalms 119 145-176	יח	תהלים קיט (ק"ד-ש"ת)
TU	26	Psalms 120-121	יט	תהלים קכ"א
WE	27	Isalah 61	כ	ישעיה סא
TH	28	Isalah 62	כא	ישעיה סב
FR	29	Isalah 63	כב	ישעיה סג
SA	30		כג	נצבתי וילך חמ"ט סא, י
Deuteronomy 31: 14-30 לעיון: דברים לא, ד-ל				

למען ציון לא אחסה ולמען ירושלים לא אשקוט עד מאז כוננת צדקה וישועתה כלפני ימאך  
For the sake of Tziyyon I will not hold my peace, and for the sake of Yerushalayim I will not be still, until her righteousness goes forth like radiance, and her salvation like a burning torch. (Is. 62:1)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

AUGUST/SEPTEMBER אלול/תשרי (תשל"ו)

SU	31	Psalms 122-123	כד	תהלים קכ"ב-קכג
MO	1	Psalms 124-125	כד	תהלים קכ"ד-קכה
TU	2	Psalms 126-127	כו	תהלים קכ"ז-קכח
WE	3	Psalms 128-129	כז	תהלים קכ"ח-קכט
TH	4	Psalms 131-132	כח	תהלים קל"א-קל"ב
FR	5	Psalms 133-134	כט	תהלים קל"ג-קל"ד
SA	6	ROSH HASHANA	א	ראש השנה
Genesis 21 לעיון: בראשית כא				

שיר המעלות חנה ברבו את ה' כל עבדי ה' תעמידים בבית ה' בלילות  
A Ma'alot poem: Behold, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord. (Ps. 134:1)

SU	7	ROSH HASHANA	ב	ראש השנה ירמיה לא
MO	8	Psalms 130	ג	צום גדליה תהלים קל
TU	9	Psalms 135	ד	תהלים קלה
WE	10	Psalms 136	ה	תהלים קלו
TH	11	Joel 2	ו	יואל ב
FR	12	Hosea 14	ז	הושע יד
SA	13		ח	האזינו שבת שובה חמ"ט הושע יד, ב וברואל ב, טו
Hosea 14 לעיון: הושע יד				

תקעו שופר בציון קדשו צום קראו עזרת  
Blow the Shofar in Tziyyon, sanctify a fast, call a solemn assembly. (Joel 2:15)

תשלי"ה שנה שלישית למחזור

מנחם אב		JULY	
יב	תהלים צא	SU 20	Psalms 91
יג	תהלים צב	MO 21	Psalms 95
יד	תהלים צג	TU 22	Psalms 96
טו	תהלים צד	WE 23	Psalms 97
טז	ישעיה מט	TH 24	Isalah 49
יז	ישעיה נ	FR 25	Isaiah 50
יח	עקב המטי ישעיה מט, יד	SA 26	
לעיון:	דברים י, א—יא, כה	Deuteronomy 10:1 — 11:25	

ולמדתם אותם את בניכם לדבר בהם בשבתך ביותך ובלכתך בדרך ובשכבך ובקומך. וכתבתם על סוודות ביתך ובשערך בדרך ובלכתך ביותך ובלכתך בדרך ובשכבך ובקומך. וכתבתם על סוודות ביתך ובשערך when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thy house, and upon thy gates. (Deut. 11:19-20)

מנחם אב		JULY/AUGUST	
יט	תהלים צה	SU 27	Psalms 98
כ	תהלים צט	MO 28	Psalms 99
כא	תהלים ק	TU 29	Psalms 100
כב	תהלים קא	WE 30	Psalms 101
כג	תהלים קב	TH 31	Psalms 102
כד	ישעיה נה	FR 1	Isalah 55
כה	ראה המטי ישעיה נד, יא	SA 2	
לעיון:	דברים טז, א—טז, יז	Deuteronomy 15:1 — 16:17	

הן עד לאומים נתחיי נגיד ומצוה לאומים Behold, I have made him a witness to the peoples, a leader and commander of nations. (Is. 55:4)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

תמוז/מנחם אב		JULY	
כז	תהלים נג	SU 6	Psalms 83
כח	תהלים נד	MO 7	Psalms 84
כט	תהלים נה	TU 8	Psalms 85
א	ראש חודש תהלים קטו	WE 9	Psalms 116
ב	תהלים פ	TH 10	Psalms 86
ג	ישעיה א	FR 11	Isalah 1
ד	דברים המטי ישעיה א, א	SA 12	
לעיון:	דברים ג, א—כב	Deuteronomy 3:1—22	

שמעו שמים ותאזינו ארץ כי ה' דבר גנים גדלתי ורוממתי וחס משעו בי Hear, O heavens, and give ear, O earth, for the Lord has spoken: I have reared and brought up children, and they have rebelled against me. (Is. 1:2)

מנחם אב		JULY	
ה	תהלים פא	SU 13	Psalms 87
ו	תהלים פב	MO 14	Psalms 88
ז	תהלים פג	TU 15	Psalms 89
ח	תהלים פד	WE 16	Psalms 90
ט	תשעה באב איכה ה	TH 17	Lamentations 5
י	ישעיה מ	FR 18	Isalah 40
יא	זאתהו המטי ישעיה מ, א	SA 19	
לעיון:	דברים י, א—י, יא	Deuteronomy 6:1 — 7:11	

שמע ישראל ה' אלהינו ה' אחד. ואהבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאודך Hear, O Yisra'el, the Lord our God; the Lord is one. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. (Deut. 6:4-5)

תשלי"ה שנה שלישית למחזור

תמוז		JUNE	
יג	תהלים עב	SU 22	Psalms 72
יד	תהלים עג	MO 23	Psalms 73
טו	תהלים עד	TU 24	Psalms 74
טז	תהלים עה	WE 25	Psalms 75
יז	צום שבועת קשר בתבוז מלכים א' יט 19 Kings	TH 26	
יח	ירמיה א	FR 27	Jeremiah 1
יט	מינחם המטי ירמיה א, א	SA 28	

לעיון: במדבר כט Numbers 29 ותחת ח' עברי ורוח נודלה וחוק מסרף חרים לפני ח' לא ברוח ח' ואחר הרוח רעש לא בוקע ח' ואחר חורש אש לא באש ח' ואחר חאש קול דממה דקה And, behold, the Lord passed by, and a strong wind rent the mountains; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. (1 Kings 19:11-12)

תמוז		JUNE/JULY	
כ	תהלים עו	SU 29	Psalms 76
כא	תהלים עז	MO 30	Psalms 77
כב	תהלים עח	TU 1	Psalms 79
כג	תהלים ט	WE 2	Psalms 80
כד	ירמיה ד	TH 3	Jeremiah 4
כה	ירמיה ב	FR 4	Jeremiah 2
כו	מפגה ממען המטי ירמיה ב, ד	SA 5	

לעיון: במדבר לה—לז Numbers 35-36 מה מסאו אבותיכם עו בי כי רחוקו מעלי וילכו אחרי החבל ויהתלו What iniquity have your fathers found in me, that they have gone far from me, and have walked after vanity, and are become themselves worthless? (Jer. 2:5)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

MAY	סיון
SU 11 Psalms 113	א ראש חודש תהלים קיג
MO 12 Psalms 46	ב תהלים מו
TU 13 Psalms 47	ג תהלים מז
WE 14 Psalms 49	ד תהלים מט
TH 15 Habakkuk 2	ה חבקוק ב
FR 16 SHAUVUOT Ezekiel 1	ו שבועות יחזקאל א
SA 17 SHAUVUOT Habakkuk 3	ז יום טוב שני בחו"ל חבקוק ג לעיון: חבקוק ג

ויהי בשלשים שנה ברביעי בחמשה לחודש ואני בתוך חנולה  
 על נהר כבר נפתחו השמים נאראת מראות מלאכים  
 Now it came to pass in the thirtieth year, in the fourth  
 month, on the fifth day of the month, as I was among  
 the exiles by the river Kevar, that the heavens were  
 opened, and I saw visions of God. (Ez. 1:1)

MAY	סיון
SU 18 Psalms 50	ח תהלים נ
MO 19 Psalms 51	ט תהלים נא
TU 20 Psalms 52	י תהלים נב
WE 21 Psalms 53	יא תהלים נג
TH 22 Judges 5	יב שופטים ה
FR 23 Judges 13	יג שופטים יג
SA 24 Numbers 7	יד נשא בחו"ל חט' שופטים יג, ב לעיון: במדבר ז

ובחי מלאכים רוח נשברה לב נשבר ודבחי מלאכים לא תבוא  
 The sacrifices of God are a broken spirit: a broken and  
 a contrite heart, O God, thou wilt not despise. (Ps. 51:19)

תש"ה שנה שלישית למחזור

MAY	סיון
SU 25 Psalms 55	טו תהלים נה
MO 26 Psalms 57	טז תהלים נז
TU 27 Psalms 58	יז תהלים נח
WE 28 Psalms 59	יח תהלים נט
TH 29 Zechariah 2	יט זכריה ב
FR 30 Zechariah 3-4	כ זכריה ג-ד
SA 31 Numbers 12	כא בהעלותך בחו"ל חט' זכריה ב, יד לעיון: במדבר יב

ויאמר ה' אל חששן ימער ה' בך חששן ויגער ה' בך הבורח  
 בירושלים הלא זה אדור מוצל מאש  
 And the Lord said to the adversary, The Lord rebukes  
 thee, O adversary; even the Lord who has chosen  
 Yerushalayim rebukes thee: for is not this man a brand  
 plucked out of the fire? (Zech. 3:2)

JUNE	סיון
SU 1 Psalms 61	כב תהלים סא
MO 2 Psalms 62	כג תהלים סב
TU 3 Psalms 63	כד תהלים סג
WE 4 Psalms 64	כה תהלים סד
TH 5 Joshua 1	כו יהושע א
FR 6 Joshua 2	כז יהושע ב
SA 7 Numbers 15	כח שלח לך בחו"ל חט' יהושע ב, א לעיון: במדבר טו

וזהו לכם לעיניו וראיתם אותו וזרתם את כל מצות ה'  
 ועשיתם אותם  
 And it shall be to you as a fringe, that you may look upon  
 it and remember all the commandments of the Lord, and  
 do them. (Nu. 15:39)

1974-5 TRIENNIAL TANAKH STUDY CYCLE, THIRD YEAR

JUNE	סיון/תמוז
SU 8 Psalms 66	כט תהלים סו
MO 9 Psalms 114	ל ראש חודש תהלים קיז
TU 10 Psalms 115	א ראש חודש תהלים קטו
WE 11 Psalms 67	ב תהלים סז
TH 12 I Samuel 11	ג שמואל א יא
FR 13 I Samuel 12	ד שמואל א יב
SA 14 Numbers 18	ה קרת בחו"ל חט' שמואל א יא, יד לעיון: במדבר יח

את שור מי לקחתי וחמור מי לקחתי ואת מי עשקתי את  
 מי רצותי ומי מי לקחתי כופר ואעלים עיני בו  
 Whose ox have I taken? Or whose ass have I taken?  
 Or whom have I defrauded? Whom have I oppressed?  
 Or of whose hand have I received any bribe with  
 which to blind my eyes? (I Sam. 12:3)

JUNE	תמוז
SU 15 Psalms 68	ז תהלים סח
MO 16 Psalms 69	ז תהלים סט
TU 17 Psalms 70	ח תהלים ע
WE 18 Psalms 71	ט תהלים עא
TH 19 Micah 5	י מיכה ה
FR 20 Micah 6	יא מיכה ו
SA 21 Numbers 24:14 - 25:9	יב הקת"בלק בחו"ל חט' מיכה ה, ו לעיון: במדבר כד, יד - כה, ט

וזהו שארית יעקב בקרב עמים רבים כשל מאת ה' כרמיבים  
 עלי עשב  
 And the remnant of Ya'aqov shall be in the midst of  
 many peoples like dew from the Lord, like showers  
 upon the grass. (Micah 5:6)