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MUSIC IN THE BIBLE

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MUSIC IN THE BIBLE

BY SHIMON BAKON

Musical expression is as old as civilization. As early as Genesis Jubal is presented as the "father of all such as handle the harp and pipe" (4:21). Lost in the history of man is the time when the first lifted up his voice, perhaps to the accompaniment of the clapping of hands and rhythmical movements of the body, to express an innermost feeling and perhaps address his god. Equally lost in the dark well of history is the bursting forth of emotion into song to the accompaniment of primitive musical instruments.

Compared to the rich and sophisticated variety of musical instruments at our disposal today, the odd dozen instruments mentioned in Scripture must indeed seem quite meagre and the music they produced quite primitive. Yet how impressive Temple music must have sounded to Judeans and Israelites coming for personal and communal worship to Jerusalem on their pilgrimage! The Choir, as attested to by the Psalms and by the Book of Chronicles, was under the direction of professional leaders, and there were guilds of musical specialists, who had reached such renown that even Sennacherib had them brought captive to Babylonia as part of the tribute exacted from Hezekiah.<sup>1</sup>

OCCASIONS FOR MUSICAL EXPRESSION

SONGS OF VICTORY

Scripture is replete with situations which serve as specific occasions for musical expression. It may be the spontaneous outburst upon the miraculous redemption from severe danger. Miriam's song of victory with timbrel in her hand and all the women "after her with timbrel and with dances" is alive with the immediacy and the excitement of such a moment:

*Sing ye to the Lord, for He is highly exalted; The horse and the rider has He thrown in the sea.*

Exodus 15:21

<sup>1</sup> K. Galling, Textbook Zur Geschichte Israel's.

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Similarly, the tragic daughter of Jephthah, after his victory, came to meet her father with timbrel and dance (Judges 11:34). It is regrettable that Scripture is not more specific as to the magnificent victory song of Deborah. "I unto the Lord will sing" and "Awake, awake Deborah, awake, awake utter a song." Was it poetic recitation, or was it set to a tune? Was there some musical accompaniment? What is clear is the immediacy and spontaneity of words of thanksgiving to God.

The pattern of Miriam's victory song is repeated in Saul's and David's victories over the Philistines when the women

*came out of all the cities of Israel singing and dancing to meet king Saul, with timbrels, with joy and with three stringed instruments*

I Samuel 18:6

again singing one to another," Saul has slain his thousands and David his ten thousands" (I Sam. 18:7). The English translation is unable to reproduce the staccato of the Hebrew: *הכה שאול באלפיו – ודוד ברבבותיו*. We observe that it is the women who engage in these victory songs and express in their responsive cries "one to another" to the accompaniment of musical instruments and with dances, the joy of ridding Israel of a dangerous enemy.

#### AFFECTING CHANGES IN MAN

Music in the Bible has still further uses: it affects man and may change him. Saul was most susceptible to it, and after being anointed by Samuel he was sent on his way with the following instructions:

*you will meet a band of prophets with a psaltery and a timbrel and a pipe and a harp . . . and they will be prophesying. And the spirit of the Lord will come mightily upon you, and thou shalt prophesy with them, and thou shalt be turned into another man.*

I Samuel 10:5-6

It was obviously the music that put the group, and with it also Saul, into the proper frame of mind, perhaps a state of trance, to be able to prophesy. (Of course the soothing effect that David's playing of the harp had on him is well known).

We are also being told (I Kings 3:15) that Elisha, on being consulted by king Jehoshaphat on God's word at a critical moment of a war demanded:

*Now bring me a minstrel. And it came to pass that when the minstrel played, that the hand of the Lord came upon him.*

#### ENTERTAINMENT AND LAMENTATION

Already Laban, upbraiding Jacob for stealing away with his daughters, exclaims:

*I might have sent thee away with mirth and with songs, with tabret and with harp*

Genesis 31:27

King David kept male and female singers in his court (שרים ושרות). II Sam. 19:36 informs that Barzilai on being asked by the king to come with him to Jerusalem refused, claiming: "can I hear anymore the voice of singing men and singing women?" II Chronicles 35:25 tells of professional singing mourners, male and female who "spoke of Josiah in their lamentations." Ezra (2:65) records amongst the returnees from Babylonia two hundred singing men and women, a number differing somewhat from the number 245 given in Nehemiah (1:67).

#### TEMPLE MUSIC

It stands to reason that the Temple, serving as the religious-national shrine and commanding general support of the total population, would be the center in which the art of music would reach its height. The Psalms, set to songs and music, encouraged the development of Levitic guilds of musicians of a high order. Thus we are told in I Chronicles 15:16-24 about Levites specializing in the art of cymbals, others in the art of psalteries and still others in the art of harps on the Sheminit, while a fourth group served as singers.<sup>2</sup>

We find a most instructive hint as to the role of the conductor:

*It came even to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord . . .*

II Chronicles 5:13

One of the functions of the Menatzeach-leader was to co-ordinate the sounds of the various instruments and songs into one. From the Mishna we get some glimpse of a moment during a Water Drawing ceremony:

<sup>2</sup> Thus I Chronicles 25:7: *מלמדי שיר לה' כל מבין*.

*Pious men and men of good deeds used to dance before them with burning torches in their hands and sang . . . and Levites on harps and on lyres, with cymbals and with trumpets and with other instruments of music without number upon the fifteen steps leading down from the court of the Israelites to the Women's court, corresponding to the fifteen Songs of Ascent in the Psalms (שיר המעלות), upon which the Levites used to stand with musical instruments and sing hymns.*

Succah 5:4

#### MUSICAL INSTRUMENTS

TIMBREL: תוף

The תוף is properly translated as timbrel.<sup>3</sup> We have seen previously that this instrument had been assigned a feminine role. It is women together with Miriam who took up the timbrel in their victory song at the Reed Sea. It is Jephthah's daughter who came out with timbrels to meet her father. And again it is women who rejoiced with timbrels about Saul's and David's victories over the Philistines.

That timbrels were also used in the joyous procession, bringing up the Ark to Jerusalem, does not negate the fact that women participated in it. In fact we find confirmation in Psalm 68:26 that women did take part in joyous processions: "The singers go before, the minstrels follow after, in the midst of *damsels playing upon timbrels*"—a psalm dedicated to the Almighty upon deliverance from some enemy. It seems that whenever there was a song of praise for some victory the timbrel was sounded. Thus Psalm 81, which sings aloud unto "God our strength . . . when He went forth against the land of Egypt . . . (and) removed his shoulder from the burden . . ." Psalms 149 and 150, dedicated to the enthronement of the Lord, speak of timbrels. When in some cases the timbrels appear in association with dance, this simply indicated that all of Israel, men, women and children, Levites and priests engage in joyous praise through song, dances and music; they are the means of worshipping the Almighty. It can be assumed that, in spite of its rather frequent occurrence in Psalms, a timbrel was not a legitimate component of the musical choir of the Temple worship which forbids active participation of women.

<sup>3</sup> From Mishna Kinnin 3:6 we learn that the timbrel was made of animal skin.

Only once do we find with definitiveness the timbrel in the hands of men—the band of prophets whom Saul is to meet after being anointed king by Samuel (I Sam. 10:5).

PERCUSSION INSTRUMENTS: מנונעים—מצלחים—צלצלים

While the timbrel seems to have been used primarily by women, the cymbal developed into a musical instrument in the skilled hands of trained Levites. Briefly mentioned in II Sam. 6:5, in the procession of the Ark, and repeated in I Chronicles 13:8 we note the cymbal described in greater detail in I Chronicles 15:16, 19. First we learn that a specific group of Levites had been appointed to sound this instrument and then that cymbals were made from copper or brass. The cymbal became a most legitimate musical instrument in Temple service. Thus we read in II Chronicles 29:25 that Hezekiah "set the Levites in the House of the Lord with cymbals . . . according to the commandment of David." Ezra 3:10 informs us that Zerubabel "set priests with trumpets and the Levites . . . with cymbals" when the foundation of the Temple was laid.

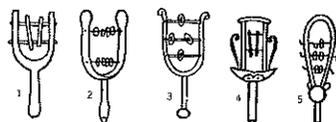
Yet two questions remain: צלצלים in Psalm 150 occurs in association with שמע-תרועה, translated by the Authorized Version: "Praise Him with loud-sounding cymbals, praise Him with clanging cymbals." Now this could mean that there were two types of cymbals, or that the same cymbals could be made to produce two different types of sound. Second, are צלצלים and מצלחים identical? The former occur only twice and in pre-exilic literature (II Sam., Psalm 150), while the latter in post-exilic literature (I, II Chronicles, Ezra, Nehemiah). Furthermore the מצלחים unquestionably indicate the presence of two cymbals in either vertical or horizontal position.<sup>4</sup> And indeed, we find archaeological proof in the picture below. Is it then possible that צלצלים, perhaps some forms of gongs, were eventually displaced by regular cymbals?

Though we encounter it only once in the Bible, מנונעים can be easily identified. Stemming from נע, moving, shaking, it is the sistra or rattler and may have looked like this:

<sup>4</sup> Bartinoro in his comment on the cymbal (Arachin 2:5) suggested that it consisted of two large metal parts needing each other to produce the required sound.



Cymbals



Sistra

STRING INSTRUMENTS: נבל—כנור

Judging from the frequency of their occurrence, either separately or in conjunction, the nevel and the kinor were the favorite and certainly the aristocratic instruments in Temple music. "Neginot," etymologically derived from נגע, touching, striking seem the generic term for string instruments. We have a possible parallel in the English: to pluck or strike the chord. On two occasions (Psalms 45, 150) we find מנינים, strings, as another possible generic term for string instruments.

There is no certainty that kinor, usually translated as a harp is indeed a harp. According to my judgement, it is a lyre. Now a lyre consists of a "U" shaped yoke with a sound board at the bottom while the harp is "L" shaped. There is enough archaeological evidence that could point to either a harp or a lyre being played in antiquity. But what is meant by kinor? There are two pieces of evidence which are decisive: Bar Kochba coins, depicting two types of lyres, and especially the picture portraying Judean captives with lyres in their hands.



Bar Kochba Coins



Judean captives with lyres

There is equal uncertainty what the nevel, usually translated as psaltery, really was. Let us examine the evidence. First, there is a Greek instrument, the nabla, which could either be a lyre or a harp. Second, I am told, that in a cognate semitic tongue "nvl" means noble. And indeed, the nevel was a most royal instrument, as evidenced by I Kings 10:12 and II Chronicles 9:11, being made from precious sandal wood, and in the possession of the royal court. If on the other hand we see nevel, the instrument, connected with nevel, pitcher,<sup>5</sup> then we could consider this instrument to be a lyre with a potlike resonance board on the bottom, adding to its potential of resonance and size (see one of the Bar Kochba coins).

The kinor, on the other hand was a smaller instrument, carried in the arms (see picture of captives). The very fact that the captives cried: "Upon the willows we hanged up our harps" (Psalm 137), would already indicate a smaller sized instrument. This is further confirmed by a Mishnaic tradition (Kinnin 3:6) which

<sup>5</sup> Lamentations 4:2 לנבלי חרש and Isaiah 30:14 יוצרים נבל כשבר נבל יוצרים

knows of strings for the nevel made of the large intestines while those for the kinor from small intestines.

Depending upon the size of the instrument, it could have from three to twelve strings (or perhaps even more). Josephus tells of twelve stringed instruments. However, the biblical record knows of only three,<sup>6</sup> eight<sup>7</sup> or ten-stringed instruments. It is characteristic, that Psalm 33 talks of the "nevel asor."

The Mishnaic tradition confirms not only the playing of but also the storing of the kinorot and the nevalim in the Temple. Characteristically from only two to six nevalim were played, while a minimum of nine kinorot made up the Temple choir.

#### WIND INSTRUMENTS: עוגב־חליל

Psalm 5 is set to the tune of נחילות. Some interpret this to be a wind-instrument. Occurring but once in Scripture, it would be too daring to consider nehilot as the generic term for wind instruments. Indeed Rashi thinks that this word derives from נחילת דבורים, the humming of bees and thus would denote the recitation of this Psalm against the background of a humming sound.

We are on surer ground when we encounter the halil or the ugav, both usually translated as "pipe." It is not at all certain whether both terms stand for the same instrument, or whether two different ones are intended. There is an abundance of pictures, relics of antiquity pointing to a wide use of long-pipes, short-pipes and double-pipes. It is anybody's guess in which category either of the two instruments in question belong. Scholars are divided in their opinion on whether the halil was a flute or a clarinet. Basing myself on the judgement of Othmar Keel<sup>8</sup> and on onomatopoeia, it would seem that the halil produced a higher, shriller tone, while the ugav, more in keeping with its etymological derivation from "love" produced a deeper, organ like sound, designed to set the appropriate background for love. Perhaps this was the pipe used in antiquity in the bachanalìa. No wonder that in Israel, after the Exile, it is not mentioned once.

The relative scarcity of occurrence of both instruments in the Bible should not mislead us as to their usage in Israel during biblical times. One thing seems cer-

<sup>6</sup> שלישים could be interpreted as either a three stringed or a triangular instrument.

<sup>7</sup> שמונית could mean an eight stringed instrument or it could be interpreted as music set at a lower octave in distinction, perhaps, to עלמות.

<sup>8</sup> Othmar Keel, Die Welt der altorientalischen Bildsymbolik, und das Alte Testament.

tain: they were utilized to capture the extremes of human emotions. Isaiah (5:12) would upbraid those that "rose up early in the morning that they may follow strong drink, that tarry late at night till wine inflame them . . . and the halil . . . in their feast." However, he envisions a time when Israel "shall have a song . . . and gladness in their hearts, as when one goeth with the halil to come into the mountain of the Lord (30:29). It would be played on joyous occasions, as when Solomon was enthroned king (1 Kings 1:40), but it may have elegiac overtones, as when Jeremiah (48:36), talking of the calamity of Moab which is near to come, exclaimed: "Therefore my heart moaneth for Moab like a halil." Mishna Sabbath 23:4 informs us that the halil was played at funerals.

It is not different with the ugav. Job (21:12) could say "and rejoice at the sound of the ugav," while in (30:31) he would go to the other extreme: "therefore is . . . my ugav (turned) into the voice of them that weep." Psalm 150 is the only instance in Scripture, where the ugav is included as one of the means by which God can be praised, which in the context of this Magnificat of the Almighty is not at all surprising.

Were it not for the witness account of the Mishna, one would conclude that the halil was never used in Temple worship. However, Mishna Succoth (5:1) confirms that the halil played a dominant role during the water-drawing ceremony, overriding even the Sabbath. Mishna Arachin (2:3) relates that the halil was played on twelve days in the course of the year before the altar, during sacrifices. From this Mishna we also learn that the halil may have changed from the pristine wooden flute to a clarinet, being equipped both with either reed or brass mouthpieces (אבובה). We also hear of a "metal halil." And Mishna Tamid (3:8) poses the existence of the מגרפה, a ten-pipe organ. Its power was so great that, allegedly, it could be heard even in Jericho.

#### TRUMPET: חצוצרה

Without doubt the two silver trumpets to be used by priests exclusively, became one of the supreme symbols of the Temple worship. "And the Lord spoke unto Moses saying: make thee two trumpets of silver" Numbers 10:1). "And the sons of Aaron, the priest shall blow with the trumpets" (10:8). The purposes for its use are clearly stated: calling the congregation to gather to the tent of meeting, moving the camp, going to war, and "in the days of gladness and in your appointed seasons . . . and new moons." The Chronicler bears witness to the fact that king

Hezekiah, after clearing the sanctuary from its “uncleanness,” commanded “to offer the burnt offering upon the altar. And when the burnt offering began the song of the Lord began also, and the trumpets . . .” (II Chronicles, 29:28).

When one ranges through Scriptures one is struck with an almost imperceptible metamorphosis that took place in the use of the trumpet. It is interesting to note that, while Solomon was crowned king with the blast of the shofar, “Joash stood on the platform, as the manner was, and the captains and the trumpets by the king, and all the people of the land rejoiced and blew with trumpets” (II Kings 11:14). From the evidence presented by Scripture, in particular I Chronicles 15:24, 16:6 and many more, Ezra (3:10), Nehemiah (12:35, 41) it appears that trumpets were the prerogative of priests. But imperceptibly some trumpets, certainly not the two silver ones in the Temple, came to be used by others. Thus the heralding of king Joash. Others came to be used by the Levites. So we find that Heman and Jeduthun were appointed to sound trumpets and cymbals (I Chronicles 16:42). In the hands of the Levites these trumpets, made of brass or other material, became musical instruments, while the priestly trumpets served for sounding signals, similar to the shofar. So we read in Mishna Succah 5:4 that while Levites on the fifteen steps leading to the Women’s Court, were equipped with harps, lyres, with cymbals and *trumpets*, “two priests stood at the upper gate (Nicanor) with *two trumpets* in their hands . . . They sounded a prolonged blast, and a quavering note and a prolonged blast תקעו והריעו ותקעו. There is clearly a division of function, with priests sounding the silver trumpets for special signals, and with Levites using trumpets as musical instruments.

From Mishna Rosh Hashana 2:3 we obtain the interesting information that on the New Year both the trumpet and the shofar were sounded in the Temple, but in a way that accentuated the blowing of the shofar “for the duty of the day devolved on the shofar.” This may explain the seeming conflict between the verses in Numbers quoted before, consigning the blowing of trumpets on New moons, while Psalm 81 proclaiming תקעו בחדש שופר refers to the specific month of Tishri.

There can be no doubt as to the sacredness of the two silver trumpets as part of the Temple appurtenances. We note them as part of the booty taken by the Romans from the Temple on the Arch of Titus; and we see them struck on some Bar Kochba coins, minted to challenge the Romans and expressing the hope of restoring the Temple.



*Arch of Titus with 2 Trumpets*



*Bar Kochba Coin*

SHOFAR: שופר

The Shofar—ram’s horn, can hardly be classified as a musical instrument. Yet it was an instrument whose sounds with the years added and deepened its significance. It was designed for giving *signals*. Thus Moses is instructed by the Lord (Ex. 19:16) at Mount Sinai: “When the ram’s horn soundeth long, they shall come up to the mount.” It summons the people. We have many instances in the Bible conveying the meaning of this sort. Joab sounds the horn to stop pursuit (II Sam. 2:28). But it could convey also a message of *dread and warning*. Thus are they being used by Joshua in the conquest of Jericho and by Gideon in his surprise attack on the Midianites (Judges 7:18). Amos (3:8) exclaims: “Shall the horn be blown in the city and the people not tremble?”. And most explicit in

Ezekiel (33:3): "If when he seeth the sword come upon the land, he blow the horn and warn the people."

Taking its cue from the theophany on Mount Sinai, where the Presence of God descended on the mount in the midst of fire and smoke "and the voice of the horn (was) exceeding loud" (Ex. 19:16), the shofar assumed profound religious significance. Thus to hallow the Jubilee—"proclaiming liberty throughout the land and unto all inhabitants thereof," . . . then "thou shalt make proclamation with the blast of the horn on the tenth of the seventh month" (Lev. 25:9).

Thence there is but a short step to eschatology, where the blast of the shofar would herald the reign of God and final redemption. Thus Psalm 47:6: "God is gone up amidst shouting, the Lord, amidst the sound of the horn." And, of course the great vision of Isaiah:

*And it shall come to pass in that day that a great horn shall be blown; and they shall come that were lost in the land of Assyria, and that were dispersed in the land of Egypt; and they shall worship the Lord in the holy mountain of Jerusalem.*

Isaiah 27:13

Add to it its inseparable association with the Akedat Yitzchak, the shofar, perhaps the most primitive of all instruments, has remained with us to this day. Its blasts have rich connotations. Even the most secular of Jews were highly responsive to its sound when the Western Wall was freed and Jerusalem reunited; and for religious Jews it is the central motif of Rosh Hashana.<sup>9</sup>

#### POST SCRIPT

It was on purpose that this article did not enumerate all the musical instruments in the Bible. For one, space does not permit a more exhaustive study. Some (such as גחית) have raised too many questions as to their identification. Others (the six, appearing in Daniel 3:5), though identifiable, may not have been played in the land of Israel proper.

All that this article tried to do is to present to our readers the major musical instruments in the Bible, what they may have looked like, and to what purposes they were put.

<sup>9</sup> Once the Shofar is referred to as the קרן היובל (Joshua 6:5).

## FROM BIBLICAL RELIGION TO JUDAISM

BY HUGO MANTEL

During the Babylonian Exile, the Israelitic religion of the First Temple was transformed into Judaism of the Second Temple. Our records as to how that transformation was effected are scanty — scattered remarks in Ezekiel and II Isaiah. Scholars have tried to reconstruct this process by comparing the immediate preexilic prophets with the books written during and after the Exile. We may appreciate the significance of the transformation and gain a clearer view as to what took place by comparing Judaism with the contemporary religions in Egypt, Babylonia and Persia. The reason that such a comparison will help is the fact that there was much in common between the priestly dominated Israelitic religion and the priestly dominated religions of the contemporary nations.

The significance of the changes introduced by Judaism becomes apparent when we consider the respective facts of these religions. All of these religions were or became State or Royal religions, with temples, priests, vast estates, royal support, etc. Judaism on the other hand was the religion of a defeated, exiled people, with no temple, no priests, no King and no financial support. Yet within a few generations or centuries these religions disintegrated while Judaism became a force in world history. What was it in Judaism that made the difference? Let us begin our comparisons with Egypt.

#### EGYPT AND ISRAEL

Egypt had been undergoing the so called Saitic Revival for about a century prior to the destruction of the Temple in Jerusalem in 586 B.C.E. The aims of the Revival was to awaken the Egyptian people from its 400 year old slumber. The method to achieve this was by imitating the Ancient culture in painting, sculpture, architecture, literature and religion. The Revival, however, was accomplished only in the field of art. There was not revival in religion.

Two explanations have been offered for this failure — neither being satisfactory. H.J. Breasted attributes it to the fact that the Egyptian people was old and

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tired. But it was not old and tired as far as art was concerned. Why was it old and tired in matters of religion?

A.R. Burns traces this failure to the fact that religion was dominated in Egypt by the priests. But in Iran, Zoroaster revolted against the powerful Magi who controlled religion. And in Judea the prophets fought against the dominating influence of the priests.

The conclusion is inevitable. This failure was due to a lack of profound interest on the part of the Egyptian people in matters of religion. They had such an interest in art, but not in religion.

#### SUPPOSED SIMILARITIES

Breasted believes that the reaction of the Egyptians to their foreign conquerors was identical with that of the Jews in three respects.

Let us examine these similarities.

*The first similarity:* Both peoples came to hate foreigners, as is evidenced by their opposition to intermarriage and by their rules of impurity in touching foreigners.

However, Breasted overlooks the fact that among the Jews the objection to intermarriage was not motivated by hatred, but by a fear of being influenced religiously by the foreign wives. According to Ezra 9:1-2, intermarriage with other nations leads to "doing according to their abominations" - כתעבירותיהם. Nehemiah 13:24 complains that the children of intermarriages "spoke half in the speech of Ashdod and could not speak in the Jew's language." Pointing to Solomon, he says (Ibid 26) "even him did the foreign women cause to sin." Both Ezra and Nehemiah were faithful and grateful to the Persian King (Ezra, 7:28-29; Nehemiah 1:11). Again, according to the Yerushalmi (R.H.L., 56a) the Jews brought the names of angels and months from Babylonia. This certainly is no mark of hatred of Babylonians. Too, Babylonian and Persian influence abound in the books of Ezekiel, Daniel, Esther, in the Apocryphal books (Tobias etc.) and now in the Qumran documents.

As for the decree of impurity on foreign lands, it is attributed to the first "Pair" (ca. 160-150 B.C.E.) 400 years later, and the object of the decree was to discourage emigration from the Land of Israel because of persecutions of Antiochus IV and the Maccabean wars.

Again the 18 Decrees of impurity were not imposed till shortly before the

Destruction of the Second Temple, in 70 C.E. And most of these were not related to contacts with foreigners.

*The second similarity:* According to Breasted both people adopted a strict adherence to religious observance. This similarity is only an apparent one.

The Jew's meticulousness in religious observance may be explained by two other motives. One was the spirit of repentance as a reaction to their national tragedy. The second, their desire to retain their religious identity in a foreign land. Thus, while in Egypt the extreme care in religious observance was limited to the priests, and only to cultic matters, among the Jews religious observance was extended to all the people. Men and women, young and old; and not in cultic matters but in daily living. In describing the festival of Tabernacles, Nehemiah (8:16) writes, "So the people went forth and brought them and make themselves booths, everyone upon the roof of his house and in their courts and in the court of the house of God, and in the broad place of the water gate."

Similarly the Code of Nehemiah was assumed by (Nehemiah 10:25) "the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that separated themselves from the peoples of the lands under the Law of God, their wives their sons and their daughters, everyone that had knowledge and understanding." None of these obligations in the Code apply to cultic matters, but the giving of tithes, the prohibition of commerce on the Sabbath, observance of the Sabbatical year and supplying the needs of the Temple.

*The third similarity:* Breasted claims that both Egyptians and Jews made a fetish of imitating ancient customs. This similarity is apparent only on the surface.

Actually, the Jews composed new biblical books, both prophetic and hagiographic. They also developed the Oral Law. Moreover, they now imparted the contents of these books to all the people. This was an innovation, as heretofore religious knowledge was limited to the priests. They even went as far as to condemn former generations for not fulfilling the law properly.

Thus Nehemiah 13:18: "Did not your fathers thus, and did not our God bring all this evil upon us and upon this city?"; 9:15-18 "But they our fathers dealt proudly, and hardened their neck, and hearkened not to thy commandments." Nehemiah 8:1 relates: "And when the seventh month was come, and the children of Israel were in their cities all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto

Ezra the scribe to bring the book of the Law of Moses, which the Lord had commanded to Israel.”

Above all, while the Egyptians tried to revive artificially the ancient hieroglyphic script, the Jews introduced a foreign script, the Assyrian, because that script was in use by the people. And this innovation is attributed by a Talmudic tradition to Ezra; evidently to the disciples and heirs of Ezra. The aim was thus not a revival of antiquities, but to implant a knowledge of the Torah and to insure its fulfillment.

#### BABYLONIA AND JUDAISM

There seems to have been some similarity also between the Babylonian religion and Judaism. The prophet Isaiah asked (42:24): “Who gave Jacob for a spoils and Israel to the robbers?” And he answers: “Did not the Lord? He against whom we have sinned.” Similarly, the Babylonians wanted to know why they were kept in subjection by the Persians. And they too attributed it to their sins. S.H. Hooke supposes that as a result of these questionings, the Babylonian priests erased from the *Epic of Creation* the stories which ascribe immoral conduct to the gods. Yet the two books *The Poem of the Righteous Sufferer*, and *The Babylonian Theodicy*, both conclude that the gods have no moral principles. Also the two collections of hymns and prayers to the gods Magla and Surpa retain side by side both moral and immoral attributes of the gods. It is clear that the priests did not enlighten the people as to a loftier moral conception of the gods, nor did they arouse the people to repentance as did the Jewish prophets in Babylonia.

#### ZOROASTRIANISM AND JUDAISM

Zoroastrianism has often been compared to Judaism as far as ethical principles and monotheism are concerned. Zoroaster, who according to most scholars, flourished about 600–550, taught two basic principles.

1. Ahura Mazda, the god of good, is the ruler of the world, and he fights against the power of evil and lies.

2. It is the duty of each man to co-operate with Ahura Mazda and help bring about his victory.

Mazdaism however, was soon syncretized with the old Persian idolatry. Artaxerxes II ordered statues of Mithra and Anahita to be set up everywhere — in Babylon, Susa, Ecbatana, Damascus and Sardis.

Historians raise certain questions with regard to Zoroastrianism. J.H. Moulton asks: Why does not Herodotus mention Zoroaster? His answer: The followers of the Zoroastrian religion were limited to one small aristocratic group or tribe, the “Aryans.” The masses of the people continued in the old faiths of the Persians and Medes — the elemental daivas, with the sky-god at their head.

Other scholars, Gershevitch and N. Boyce, believe that the central question is: How is it that the disciples of Zoroaster falsified and perverted the lofty teachings of their master? Boyces’ answer is that the disciples did not distort Zoroaster’s teachings. Zoroaster himself taught a syncretism with the old religion. Gershevitch believes that the Magi were not the disciples of anybody. They were professional religionists who taught whatever religion they were ordered. Darius and Xerxes ordered them to teach Zoroastrianism and Artaxerxes II commanded them to promote a form of national religion.

Neither the Aryans who, according to Moulton were the only ones who adopted the pure Mazdaism, nor the people under the leadership of the Magi, according to Gershevitch, had any deep convictions about the lofty principles of Zoroaster. And, according to Boyce, there never was a lofty form of Zoroastrianism.

#### THE TURNING POINT

The fate of the Jews was entirely different. They were defeated and exiled. The religious turn occurred in Babylonia, in “a strange land.”

As to what happened in Babylonia and what kind of religion was evolved, views differ.

1. Some scholars opine that Judaism did not constitute progress, but was a degeneration from a prophetic religion to a scribal one. These scholars overlook the obvious that as a result of the work of the scribes, the teachings of the prophets were assembled in books, canonized and taught to all the people.

2. Other scholars claim that the motive for the faithfulness of the Jews to Judaism was not love, but hatred and spite to the Babylonians. Accordingly, this so called religious development was in harmony with this hatred. However, the Babylonians were soon conquered by the Persians, and yet the Jews continued to be loyal to the Torah and the prophets. They even brought this new form of the Torah back to Jerusalem.

3. Other reasons for this faithfulness of the Jews to Judaism are seen in cer-

tain developments i.e. the fact that they now place a new emphasis on the importance of the Covenant and the Sabbath; or that the synagogue was now founded, or was due to the words of comfort of the prophets. But these explanations apply only to people who are already committed and loyal to Judaism. They have no effect on people who are determined to assimilate with the neighboring people.

4. Other scholars believe that it was the purity of Judaism that kept the people from adopting the superstitions of the Babylonians. Judaism had no magic, mythology, orgies and drunkenness. The God of Israel did not desire sacrifices of fat steers — only simple rites. Unfortunately, such behavior does not constitute a law of history. The Zoroastrians abandoned a lofty faith, certainly a tradition of an invisible nature god, for the worship of Anahita and Mithra.

5. Other scholars believe that the spiritual horizon of the Jewish people was widened by their contact with other cultures. This widening of their outlook brought them to create new forms of religion.

Conversely, the Zoroastrians, the Hindus did not come into contact with foreign cultures, yet they created new and beautiful religions — Mazdism, Buddhism and the sect of the Jains. Evidently there is no causal relationship between contact with other cultures and religious creativity.

#### KEY TO THE UNDERSTANDING OF JEWISH RELIGIOUS DEVELOPMENT

The key to the religious development of the Jews, besides their propinquity, is the destruction of their Temple in 586 BCE.

It was precisely their misfortune that was historically a blessing in disguise. The destruction and the exile, tragic events at the time, broke the superiority of their priests as mediators between God and the people. As a result, the teachings of the prophets received a new credibility, and became a dominant force among the Jewish people. Exiles in Babylonia were called by the prophet Jeremiah “the good figs,” no doubt because they were, or became, followers of the prophets. It was these “good figs” who assumed leadership and shaped the course of action of the Jews in Babylonia and gave them religious guidance upon their return to Judea.

The hub around which the teachings of the prophets revolved may be summarized in the following principles:

1. The God of Israel, who is the God of justice, is the exclusive ruler of the world. Unlike the gods of Egypt and Babylonia he is not limited to a particular

territory. He saved Israel from Egypt, gave them the Law in the wilderness of Sinai and brought them to the Land of the Canaanites.

2. There is an eternal, unbreakable covenant between God and Israel (Ezekiel 16:60). A covenant of this nature did not exist among any other people, not even the Zoroastrians. What is unique about this covenant is that it imposed on Israel (Amos 3:2) the task of being a “Kingdom of Priests,” and the obligation to sanctify God’s name among the nations. This covenant placed an obligation on each individual (Jeremiah 31:29). The “bad figs” who do not live up to it, would be punished by God (Jeremiah 24:9). Ezekiel 20:32 — “And that which cometh in your mind shall not be at all; in that ye say: We will be as the nations, as the families of the countries to serve wood and stone.”

3. The God of Israel will return the exiles “from all the nations and from all the places” (Jeremiah 29:14) not only for their sakes, “but for my holy name.”

One corollary of these principles is that religious obligations are not limited to the priests in the Temple but on each Jew in his private daily life. This let the Men of the Great Synagogue to institute “Blessings and prayers, Kiddush and Havdalah.”

Another corollary is that the duty of studying Torah is incumbent on each individual as against the earlier belief that “the lips of the priests should keep knowledge, and they should seek the law at his mouth.” Thus Ezra read the Torah before all the people (Nehemiah 8:2). Such knowledge implies understanding in depth — not just “lips” and “mouth” therefore:

And they read in the book, in the Law of God distinctly;

and they gave sense, or caused them to understand the reading.

Nehemiah 8:8, 12

These were guiding principles of Judaism since the Babylonian exile. These ideas represented a revolution in the history of religions. But in history there are no surprises. These ideas are rooted in the teachings of the prophets.



## THE DEATH OF MOSES

BY SOL LIPTZIN

Moses has been reincarnated in every generation, as poets and thinkers have come to grips with his legendary personality. Many are the stories surrounding his birth, his exposure as an infant among the bulrushes of the Nile, his discovery by Pharaoh's daughter, his nurture at the Egyptian court among the princes of the realm, and his ineradicable sympathy with his enslaved Hebrew kinsmen, for whose sake he jeopardized his privileged position, risked his life, fled into the wilderness, and endured privations as a herdsman among the bedouins of Midian. Equally fascinating are the narratives of his re-dedication to his people when he heard the voice of the Lord out of the burning bush, his repeated confrontations with the ruler of Egypt, his leadership of the slaves who escaped from Goshen to Sinai and throughout their forty years of wandering in the desert. But the legends centering about his final days have also stirred popular imagination during the many succeeding ages and have found repercussion in Talmudic and Aggadic lore, in Islamic embellishments, in the traditions of the Falashas, in medieval and neo-Hebraic adaptations, and in the recent literature of Europe and America by Jewish and Christian writers. It is this last aspect, some of the recent imaginative reconstructions of the death of Moses in poetry, drama and fiction, that are dealt with in the following pages.

### DEATH OF MOSES IN DRAMA AND FICTION

Two themes dominate the various versions of the Prophet's end. They are, in the first place, his reluctance to die after he led his people almost to the successful completion of common striving throughout decades of desert hardships, and, in the second place, his lonely ascent in his last hour to the top of Mt. Nebo, from which he could see the present and foresee the future of the Promised Land upon which his feet were not destined to tread.

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### MOSES AND THE WORM

The reluctance of Moses to die is motivated by concern both for his immediate family and for the larger family of the Hebrews whom he shepherded so long. His concern for his wife Zipporah and his children, whom he will leave behind, with nobody to care for them, gave rise to the legend of "Moses and the Worm." According to this Aggadic legend, which received wide currency in the poetic version of the eighteenth century German philosopher Johann Gottfried Herder, God saw the aged Prophet weeping, as he took leave of his children. The Lord asked him if he feared the pangs of death or if he was so enamoured of this world that he hated to leave it. The answer of Moses was that he was worried about his orphaned children. Then the Lord told him to lift up his staff and to cleave the sea. As he did so and the waters rolled away, a rock became visible. Upon God's command, Moses smote the rock. It was rent asunder and revealed a little worm which lifted up its voice and praised God for not forgetting it. Then the Lord said to Moses: "If I remember the worm beneath the sea, shall I forget thy children, who love and honor Me."

This tale formed the main theme of the poem *The Death of Moses* by the nineteenth century American poet Richard Henry Stoddard. By thus assuring Moses that he need not worry about leaving his sorrowing wife and his children unprovided for, God overcame his reluctance to die. Only then did Moses set out to climb the mountain on which he was to expire, kissed by God.

### HIS EYES WERE NOT DIMMED

As for the hesitation of Moses to leave the Israelites leaderless, he is charged with the investiture of Joshua as his worthy successor. When Moses becomes aware that the wisdom of Joshua in interpreting the Torah was beginning to exceed his own, he willingly prepares his soul for death, feeling that he would rather depart from life than experience ever fading understanding. The French writer Edmond Fleg, who based his *Life of Moses*, 1925, on Talmudic legends, devoted the last two chapters of his imaginative biography to the efforts of Moses in the twilight of his years to avert his doom by prayer and by having all Israel intercede for him. Moses, however, stopped all intercessions and accepted his doom, when he realized that the price of further living would be mental deterioration. He preferred to leave this earth while his eyes were not yet dimmed nor his natural force abated.

According to some versions, Moses, after ascending Mt. Nebo on the seventh day of Adar, again had a moment of hesitation, shrinking back from imminent death. Then God showed him Israel's future, its victories and defeats, until the coming of the Messianic Age and revealed to him the divine decree that all persons and all peoples would be subject to mortality but that Israel alone would continue on down the ages until the appearance of the Messiah. If Moses wished this decree to be changed, then "Thou shalt not die, but Israel shall perish and the Messiah shall not be born." The reply of Moses was, "Let Israel live and let me perish."

Ahad Haam, in his profound essay on Moses, 1904, wrestles with the question as to why the Prophet had to die before he completed his life's work. This original thinker arrived at the conclusion that reality required compromises with the ideal. A prophet like Moses can give noble ideals to a people, but, to carry them out, practical men like Joshua are needed, leaders with greater resiliency and more readiness to accept the actual human situation, which is less than perfect. Moses, the visionary, dies with gladness in his face, not having compromised, not having accepted half-measures, embracing the ideal of the future, the Utopian dream to which he consecrated his life, and for which he toiled and suffered till his last breath.

#### CARL HAUPTMANN

Two years after Ahad Haam, the German playwright Carl Hauptmann ends his five-act drama *Moses*, 1906, with the investiture of Joshua as leader of the tribal confederation that is to cross the Jordan into the Promised Land and with a vision of an idealized future for the Israelites. Modelling the drama's conclusion upon the last act of Goethe's *Faust*, Hauptmann lets the aged Moses, like the century-old Faust, look out upon the land as far as his imagination can reach. He foresees vineyards and golden wheatfields that will sprout in the valleys below and cities that will arise and prosper in peace. He embraces the Promised Land with his eyes. He presses it to his bosom. He experiences his supreme hour of bliss and collapses as he hears the distant singing of his people on the forward march to its ancestral home.

The ascent of Moses to Mt. Nebo is the subject of significant nineteenth century German, English and French poems. Ferdinand Freiligrath's German lyric *Nebo*, 1830, depicts the nomadic offspring of Jacob encamped along the Jordan

after their decades of desert-wandering, and Moses climbing up the mountain to catch sight of the land where milk and honey flow but which he may not enter. When he sees the fertile land from Dan to Beersheba, he is content and glories in dying upon the heights with forests, fields and streams below and heaven's golden portals above.

In contrast to the German poet, his English contemporary James Montgomery, in the poem *The Death of Moses*, has this Prophet look out from Mt. Nebo upon the lovely land beyond the Jordan and finding it bloodstained and abounding in pagan abominations. But his Moses too is heartened by a glamorous vision of the land's future, the overthrow of the idols and the spread of the Law from Zion in every direction.

Only Alfred the Vigny, the French contemporary of Montgomery and Freiligrath, ends his poem *Moses*, 1826, on a gloomy note, with the tragic, weary leader of the Israelites begging God for the unending sleep of death. The Prophet, though great and powerful, has remained ever alone. What did it profit him that his feet trod on the necks of nations and that he held generations in his hands? "Alas, my lord! I am great—I am alone. Give me—ah, give me leave to sleep the sleep of earth."

The Irish poet Thomas Moore intoned a singable dirge in four stanzas on the death of Moses, calling upon the children of Israel to weep for the Man of God.

#### GEORGE ELIOT—R.M. RILKE

More elaborate is George Eliot's poetic narrative *The Death of Moses*, which she based on Aggadic Jewish sources. It depicted his final hours. When God asked Gabriel to bring the soul of Moses to Him, this archangel did not dare to carry out so tragic a mission. Then God asked Michael but this archangel also pleaded to be spared the performance of such a task. Then God summoned Zamael, the terrible angel of fierce death, but the radiance of Moses forced him to retreat. Then God Himself came down to Moses, drew forth his soul with a kiss and carried it up to heaven. To orphaned Israel, sunk in mourning, came the comforting words: "He has no tomb. He dwells not with you dead, but lives as Law."

The German poet Rainer Maria Rilke, like George Eliot, also bases his lyric *Der Tod Moses* on the unwillingness of the angels to carry out the death decreed for Moses. Only the dark, fallen angel took up weapons, stepped before Moses,

and prepared to fulfill this command. But he staggered back, unable to proceed, as Moses calmly continued to write chapters of Holy Writ, words of blessing, and God's name. Then the Lord, followed by half of heaven, came down to Mt. Nebo, bedded Moses within the mountain, reminded the Prophet's soul of their friendship, called upon this precious soul to arise from the body, took it with a kiss into Himself, and, with the hands that created the universe, closed the mountain so that it be indistinguishable from other terrestrial mountains.

Among other memorable twentieth century lyrics on the death of Moses are those of Uriel Birnbaum, the Viennese mystic, painter and poet; Karl Wolfskehl, the German-Jewish exile in New Zealand; Dietrich Bonhoeffer, the brilliant theologian who completed his poem shortly before he was executed upon Hitler's command; and Karl Shapiro, the American poet, who accepted Freud's psycho-analytic insight into Moses.

#### URIEL BIRNBAUM—KARL WOLFSKEHL

Uriel Birnbaum, the younger son of the Zionist ideologist Nathan Birnbaum, was fascinated by the charismatic personality of Moses. He completed in 1924 fifty colored lithographs on the Man of God. He published a monograph on the life of Moses in 1928 and continued with four long poems on *Die Berufung Moses*. These poems dealt with the call of Moses to the leadership of his people and were followed by nine sonnets on his later career. Four of these sonnets were devoted to his final moments after he reached the Jordan, his homecoming to God after shedding his human limbs, and the guarding of his grave by angels with flaming swords that dazzle passing caravans, so that no wanderer ever discovers his exact burial spot.

Karl Wolfskehl's poem *Vom Nebo* consists only of seventeen lines depicting the end of Moses on Mt. Nebo, after he bequeathed the Law to his successor. Looking at the distant land upon which the strange destiny of his people will be further unrolled, he wants to be spared knowledge of the future. Sated with life, he is ripe for his final rest, bedded in the mountain. In these verses, the Jewish poet, who claimed descent from the patrician Kalonymus family of Mainz and who loved Germany with all his fervor, mirrored his own tiredness after he was uprooted from the Central European province in which his ancestors had been rooted for more than a thousand years and was forced to flee to Italy, Switzerland, and ultimately to distant New Zealand.

#### KARL BONHOEFFER

The death of Moses also preoccupied the thoughts of Karl Bonhoeffer, another victim of the Nazi regime, and was portrayed by him in a profoundly moving poem shortly before his own death. Throughout the Hitler years until his imprisonment on April 5, 1943, this outstanding Protestant theologian was involved in underground activities to topple the totalitarian regime. When proceedings against him were delayed for more than a year and the tide of war had turned against Germany, he hoped to survive the war and to enter upon the better moral order that he had dreamed of and fought for and that would follow Germany's defeat. However, when the attempt on the life of Hitler failed in July 1944 and the wide ranging plot was discovered in which his friends were involved, he realized that he, as well as his co-conspirators, was doomed. Like Moses, he would not live to enter upon that imminent new order that would tolerate liberty of conscience. Also like Moses, he was comforted in his last days by the knowledge that his struggle had not been in vain and that he had kept his vision of the Promised Land alive before his people during their years of straying in the desert.

In the fall of 1944, Bonhoeffer completed in his prison his most poignant poem *Der Tod des Mose*, one of the last poems to be smuggled out of his Tegel cell before silence gathered about him. The motto of this poem was taken from Deuteronomy 34:1: "And the Lord showed him all the land." As Moses looked out from the summit of Mt. Nebo upon the land so near and yet so unattainable to him, he praised the Lord who delivered the Israelites from slavery, who accompanied them in their desert wandering, and who patiently put up with their murmuring and waywardness. God's kindness, however, had had less influence upon them than God's wrath. As a result, the desert sand now covered the bodies of those who had experienced the divine miracles and who nevertheless revolted against God. Bonhoeffer, remembering his own impatience with the Nazi regime and his own rash conspiratorial efforts to hasten its downfall, portrayed Moses as the Prophet who also had become impatient with the long delay in the fulfillment of God's promise to Israel. The Prophet, who was chosen to preach the sacred message to the stiff-necked people, was being punished for his impatience and momentary doubts by dying before the Israelites' entry into the land beyond the Jordan. Nevertheless, he who bore the burden of an intermediary between God and God's people was granted the privilege of dying on the mountain peak and

not in the lower depths among the human dwarfs. In writing these verses, Bonhoeffer was reconciling himself to his fate of martyrdom for preaching God's word rather than the Nazi imposed creed. Even as the lonely Moses from Mt. Nebo, so too the German poet from his solitary Berlin cell foresaw salvation nighing for his people, God's grace transforming the desert-born generation into a rejuvenated community. Speaking through the voice of Moses, he predicted the coming of days when neither arrogance nor envy would prevail, when each person would call his neighbor brother, when justice and mercy would reign, and when God's word would point the way to freedom and virtuous living. No matter how guilty the people still were, they would recover as soon as they would follow God's commandments. The bitterness of death was turning to sweetness for Bonhoeffer, as for Moses, now that he had peered through the veil and had seen his people on the road to freedom. "O God, I loved this people. It is enough for me that I bore its burden and disgrace and foresaw its salvation. Hold me! My staff is falling. God, prepare my grave for me."

On April 9, 1945, as the American and Russian armies began to close in on Berlin and three weeks before Hitler's suicide, Bonhoeffer ascended the last steps to the scaffold and calmly met his end.

#### SHOLEM ASCH

Echoes of the years of Nazi oppression and longing for a Messianic Age also resounded throughout all three parts of Sholem Asch's post-war novel *Moses*, published in 1951, a novel in which the author sought rehabilitation with his Jewish readers whom he had unintentionally wounded with his Christological novels during the Hitler period. In the first part, the ever severer restrictions against the German Jews are symbolically reflected in the ever harsher enslavement of the Hebrews by a Pharaoh who knew not Joseph and who had forgotten the contributions made to Egypt by Joseph's kinsmen. In the second part, Nazi cruelty and injustice towards Jews is portrayed in the mask of Amalek who falls upon the Israelites in the desert without any provocation, merely lured by the lust for plunder. The novelist comes to the gloomy conclusion that in every generation a new Amalek would arise to renew the war against the Lord and to torment in a thousand ways the people who adhered to His commandments. In the Sinai episode, Asch lets Moses catch sight of the vast panorama of the future, including the Nazi era when the suffering of the Jews would far eclipse their travail in Egyp-

tian bondage. "He saw blazing ovens and forever the cry of *Shema Yisrael* going up from them. And with this cry on their lips, they surrendered their bodies to the flames."

In the third part of the novel, Asch deals with the final days of Moses. Though ripe for death like a fruit about to fall from the tree at its season, he yet rebelled against death like a mother whom death called while her child was at her breast, still unweaned. Israel was the unweaned, suckling child of Moses and he did not want to leave it. But then God again unfolded for him, as at Sinai, Israel's future, its long march through history, its exaltations and degradations, its aspirations toward the heights, its hideous lapses into the abyss, its exile and dispersion, and its ultimate ingathering on its ancestral soil in the fullness of time, when each of the Bnai Israel would sit peacefully under his vine and under his fig tree. As Moses climbed to the peak of Mt. Nebo and then ascended ever higher and higher, he no longer knew where his feet trod or whether he had passed the boundary between life and death. The heavenly gates were opened to his vision. Heavenly Jerusalem was revealed to him and the Holy Temple which would be built on earth by the Bnai Israel and in which King Messiah, the son of David, would dwell. When Moses wanted to know when that would be, the answer came that it would not be realized until the children of Israel will have been scattered and sown among all the peoples of the earth, bringing the Torah to all the four corners of the earth. "For the End cannot come, and the Kingdom of Heaven cannot begin until the Law of Mt. Sinai shall have been accepted by all the peoples of the earth." Moses continued to climb until he passed beyond the clouds to the summit of the mountain which reached into heaven and became one with heaven. He marched on, a solitary figure on the celestial landscape, until he entered heavenly Jerusalem. "A smile rested on Moses' face, for on his lips hovered the kiss of the Lord, the kiss wherewith God had taken the soul of Moses, our teacher, to rest with Him."

#### KARL SHAPIRO

In contrast to all versions which stress the ascension of Moses and his gentle end when kissed by God, the American poet Karl Shapiro assigns a violent end to the Jewish leader. He includes, in his *Poems of a Jew*, 1958, a lyric of ten stanzas under the title "The Murder of Moses." The theory that Moses was murdered in the wilderness by the Hebrews he had liberated from Egyptian oppression was

first broached by the German archeologist and Bible scholar Ernst Sellin in 1922, but it was not until Sigmund Freud accepted this theory and made it one of the pillars upon which he based his essays on *Moses and Monotheism*, 1937–1939, that it was given wide circulation. Although Sellin's conjecture received little credence among theologians and biblical researchers, the authority of the father of psychoanalysis sufficed to leave an impact upon anthropologists and was accepted as a fact by Karl Shapiro.

#### SIGMUND FREUD

According to Freud, Moses was an Egyptian, probably of noble birth, perhaps even the son of a princess. He was, therefore, raised at Pharaoh's court and he imbibed Egyptian learning. Myth transformed him into a Jewish child that was found by Pharaoh's daughter in a casket of bulrushes at the brink of the Nile. The casket, in Freud's interpretation, was the mother's womb and the myth thus symbolized the acceptance of the child by its Egyptian mother as her own. As additional evidence of the Egyptian origin of Moses, Freud pointed to this name's occurrence among Egyptian rulers. Furthermore, Freud held that the monotheism imposed upon the Hebrews by Moses was the monotheism of Ikhnaton, a Pharaoh who reigned from 1375 to 1360 BCE. This monotheism was uprooted by the succeeding Pharaohs. Moses, who became the political leader of the Hebrews enslaved in the Egyptian province of Goshen, remained an adherent of Ikhnaton's rigid monotheism even after its decline and forced his followers to accept this proscribed religion, with certain modifications based upon his Midianite experiences and his contact with the desert God of his father-in-law Jethro. Freud assumed the Exodus to have taken place between 1358 and 1350 BCE., during the decade of unrest that followed the death of Ikhnaton and the restoration of polytheism in Egypt. Moses wished to make a Holy People out of the Hebrews whom he led out of Goshen and who wandered with him for many years in the wilderness. They often rebelled against his severe religious yoke and finally killed him. Thereafter the tribes who had come out of Egypt combined with other related Semitic tribes who had never been in Egypt to form a single people. The united tribes invaded and settled Canaan but, after a period of political unity, they again broke asunder into two parts, the Kingdom of Israel and the Kingdom of Judah. Moses, who was not alive at the crossing of the Jordan, did not participate in the conquest of the fertile land he envisaged for the

Hebrews. However, the Levites, his tribal adherents, remained faithful to his teachings and, as the culturally superior group, were able to bring about the ultimate victory of the monotheistic Mosaic religion.

The Freudian hypothesis, rejected by almost all Jewish, Protestant and Catholic scholars, was the source for Karl Shapiro's poem. The American lyricist presented the Exodus as an act of despair. Moses, the leader who imposed his will upon reluctant followers, was of a different character than Joseph, who had made himself a prince and who was beloved for his skill in management and his sense of propriety. Moses was feared when he came down from Sinai, broke the Tablets on the rock, and overthrew the Golden Calf. Finally this lonely leader was murdered by the people who had gossiped about him, hated him, and rebelled against him. Only after his death did they realize his greatness. They then confessed:

“At the end of it all we gave you the gift of death.  
Invasion and generalship were spared you.  
The hand of our direction, resignedly you fell,  
And while officers prepared for the river-crossing,  
The One God blessed you and covered you with earth.

Though you were mortal and once committed murder,  
You assumed the burden of the covenant,  
Spoke for the world and for our understanding.  
Converse with God made you a thinker,  
Taught us all early justice, made us a race.”

#### HEINRICH HEINE

Israel's lawgiver and supreme Prophet still exerts his spell over creative minds. His birth, life and death are still being illumined and elaborated upon in literary works by contemporary writers and will continue to do so as long as the Torah he brought to Israel casts its spell upon mankind. From the dawn of history and from the banks of the Nile he arose to start Israel on its historic odyssey and, after more than a hundred generations, his spirit still serves as the chief inspiration to his people scattered in lands of freedom and oppression and also now ingathered as a rejuvenated nation in the Promised Land he viewed from Mt. Nebo

before death enveloped him. The poet Heinrich Heine best summed up the supreme achievement of Moses in these words: "Unlike the Egyptians, he did not form his artistic works out of bricks and granite. He rather built human pyramids. He carved human obelisks. He took a poor tribe of herdsmen and made of it a people that was to defy the centuries, a great, eternal, holy people, God's people, that could serve as a model for all other peoples, indeed for entire mankind. He created Israel."



*And Moses went and spoke these words unto all Israel. And he said unto them: I am a hundred and twenty years old this day; I can no more go out and come in; and the Lord said unto me: Thou shalt not go over before thee; and Joshua, he shall go over before thee, as the Lord hath spoken . . . Be strong and of good courage; fear not, nor be affrighted, for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee*

*(Deuteronomy 31:1).*

## MILITARY INTELLIGENCE IN THE BIBLE

BY REUBEN EFRON

Part II

### GIDEON'S CAMPAIGN

A well prepared and executed military operation which contains all the essentials of a modern intelligence and battle plan is the campaign of Gideon against the invading Amalekites and Midianites.

The feud between these savage tribes and the Israelites was of long duration. The Amalekites perpetrated an unprovoked cowardly attack on the feeble and faint rear columns of the Israelites at Rephidim, when they were marching after the exodus from Egypt towards the Promised Land (Exodus 17:8-16). Later the Amalekites became allied with the Midianites and together they intermittently harried the Israelites in the period of the Judges.

The Bible describes Israel's adversary in the time of Gideon as follows

*And the hand of Midian prevailed against Israel . . . And so it was, when Israel had sown, that the Midianites came up, and the Amalekites and the children of the east, even they came up against them; And they encamped against them, and destroyed the increase of the earth . . . They came up with their cattle and their tents, and they came as grasshoppers for multitude; both they and their camels were without number.*

Judges 6:2-6

Thus the enemy of the Israelites consisted of a large number of wandering tribes coming from the East, across the Jordan, camping in tents in the Valley of Jezreel with their women, children, cattle and camels, while their warriors were engaged in periodic marauding raids on the surrounding Israeli countryside. Their principal weakness in battle was, therefore, the fact that they bivouacked in large

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encampments which could be surprised by a sudden furtive attack. This enemy weakness was well utilized by Gideon in his battle plan.

#### GIDEON, A MYSTIC, RESTORER OF FAITH IN ISRAEL'S GOD

Gideon, the son of Joash, of the tribe of Manasseh, was apparently a popular warrior, especially in his tribe as well as among the neighboring tribes of Asher, Zebulun and Naphtali. According to the Bible, he had a revelation that he was chosen by Providence to liberate the Israelites from the yoke of their enemies. His first action was to restore the belief in the God of Israel and to turn away the Israelites from idolatry and from worshipping the Baal and Ashtoreth, the pagan deities of the surrounding tribes.

Thus, Gideon performed a daring act. At night, assisted by ten trusted servants, he destroyed the altar for the Baal at Ofrah\*, the place of abode of his father and family. The townspeople, upon discovering in the morning who was the perpetrator of the sacrilegious deed, demanded from Joash that he turn over his son Gideon to them, as according to the prevailing custom he deserved the death penalty for insulting the Baal deity. But Joash identified himself with his son and replied with a great deal of irony: "Will you contend for Baal? or will ye save him? . . . if he be a god, let him contend for himself . . ." (Judges 6:31).

In other words, if Baal cannot punish an insult what kind of god is he. From that day on Gideon was also known by the name of Jerubbaal, i.e., "let Baal contend." The above bold act greatly added to Gideon's popularity and, as we will see later, was also a factor in the success of his battle strategy against the Midianites.

#### COMPONENTS OF GIDEON'S BATTLE PLAN

A detailed Biblical narrative contains the following phases of Gideon's battle plan: a. Recruitment of a large contingent. b. Selection of a small commando fighting force. c. Reconnaissance mission to obtain essential intelligence information. d. The plan of attack and pursuit of the enemy.

\* Ofra regained prominence recently as one of the three new settlements on the West Bank, legalized by the Israeli government.

#### MODE OF RECRUITMENT AND SELECTION OF COMBAT FORCE

In the initial phase a multitude enthusiastically answered Gideon's call to arms, consisting of members of his own clan and tribe of Manasseh, as well as the tribes of Zebulun and Naphtali, all together a formidable number of 32,000 men. As the Bible puts it:

*But the spirit of the Lord clothed Gideon . . . and he sent messengers throughout all Manasseh; . . . and he sent messengers onto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.*

Judges 7:3

Although gratified with the people's response to his call for service, Gideon knew that the large multitude was excessive for the mode of combat that he planned. Hence, he reduced the number by eliminating the hesitants, leaving only brave volunteers.

*. . . Now therefore make proclamation in the ears of the people, saying: Whosoever is fearful and trembling, let him return and depart early . . . And there returned of the people twenty and two thousand: and there remained ten thousand.*

Judges 7:3

#### SELECTION OF A SMALL COMMANDO DETACHMENT

Although reduced by two thirds, the remaining force was still too large for the requirements of Gideon's battle plan. He then reduced the number of selected men to a 300 strong commando detachment by an original, though puzzling, method, described in the Bible as follows:

*So he brought down the people unto the water; and the Lord said unto Gideon: 'Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink.'*

Judges 7:5

There were two ways of drinking water from the spring; one, by lapping with the tongue, which required lying full length on the ground and drinking directly; two, by taking the water into cupped hands and drinking which necessitated only kneeling:

*And the number of them that lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon: 'By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand.'*

Judges 7:6-7

There is a discrepancy in the above quoted text noted by a number of commentators, which is attributed to a copyist error. The words, "putting their hand to their mouth," should be placed after "to drink water . . .", and the entire sentence should read as follows:

*And the number of them that lapped were three hundred men; but all the rest of the people bowed down upon their knees to drink water, putting their hand to their mouth.*

As to the reason for the selection of those who lapped and rejection of those who kneeled, one of the explanations advanced is that the ones who preferred to kneel and were reluctant to prostrate themselves on the ground showed a lack of adaptability and reluctance to face discomfort. Another reason may be that those who lay flat on the ground showed experience in field conditions, and in camouflage, offering the enemy a much reduced target.

It is interesting to note that while the rejected men were sent home, Gideon took from them their food supplies and horns, evidently to be used as reserve supplies by the attacking commandos and later by the forces in hot pursuit of the enemy.

#### THE INTELLIGENCE OPERATION

Gideon's battle plan called for a bold, surprise attack, preferably in the darkness of night using novel, unorthodox means to confuse and frighten the enemy. The operation first required a reconnaissance patrol to establish the layout of the enemy camp, the guard arrangements and, especially, the fighting mood of the enemy troops. Gideon, inspired by a revelation at night, undertook this mission himself, in strict secrecy, accompanied only by a "servant," an aid-de-camp in modern warfare.

*And it came to pass the same night, that the Lord said unto him: 'Arise, get*

*thee down upon the camp; . . . And thou shalt hear what they say' . . . Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp.*

Judges 7:9-11

Gideon observed the multitude of the enemy spread out in the valley in tents "like locusts" with their wives, children and camels, "without number, as the sand which is upon the sea-shore . . ."

This observation convinced him that a sudden, surprise attack will wreak havoc in the camp and the frightened women, children and animals will make any defensive action on the part of the enemy warriors quite impossible.

#### GIDEON OVERHEARS A DREAM

However, the most significant information Gideon obtained during his reconnaissance mission was a conversation he overheard between two guards evidencing the low morale prevailing among the Midianites and their fear of Gideon and his host. The conversation is described as follows:

*And when Gideon was come, behold, there was a man telling a dream unto his fellow, and saying: 'Behold I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it that it fell, and turned it upside down, that the tent lay flat.' And his fellow answered and said: 'This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian and all the host.'*

Judges 7:13-14

The dream and its interpretation would, no doubt, spread like wildfire among the superstitious Midianites and Amalekites and thus presage their doom. Furthermore, no doubt, the previous exploit of Gideon in destroying the altar of the Baal, whom they worshipped, had also become known in the encampment and added to the enemy's fear of Gideon.

#### PLAN OF ATTACK—A VERSION OF PSYCHOLOGICAL WARFARE

Encouraged by his successful reconnaissance mission Gideon began immediate preparation for the execution of his plan of attack under the cover of

darkness. His strategy was simple but original and effective. It was actually a version of a modern psychological warfare operation. Its aim was to utilize to the fullest extent the element of surprise, the enemy's superstitions and fears of the Israelites and to make the enemy run, without initially engaging in close combat.

The encampment was to be surrounded on three sides and the sudden burst of lights, accompanied by the blast of horns, burning tents and piercing battle cry of the Israelites in the blackness of the night, would spread consternation and panic throughout the camp. As described in the Bible:

*And he divided the three hundred men into three companies, and he put into the hands of all of them horns, and empty pitchers, with torches within the pitchers. And he said unto them: 'Look on me and do likewise; and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the horn, I and all that are with me, then blow ye the horns also on every side of all the camp, and say: For the Lord and for Gideon!'*

Judges 7:16-18

The two unusual weapons with which Gideon armed his men perfectly suited the occasion. The horns were to create a wave of confusion; the torches were an effective device to blind and frighten the enemy, as well as to burn their tents. Since surprise was most essential, Gideon ordered the torches to be hidden inside the pitchers and to be used simultaneously only at his command. The time of the attack was also most appropriate. The attack was to start in the darkness of night, when the entire camp was enveloped in deep sleep, and at the beginning of the middle watch, just after the change of the guards, before the new sentries became accustomed to the darkness. Coordination was extremely important, and Gideon himself was to lead and give the signal for attack. It is characteristic that in Israel's Defense Forces of today the rule is similarly for the commander to lead and for his troops to follow him.

#### OPERATION SUCCESSFULLY EXECUTED

The success of Gideon's operation is vividly described as follows:

*So Gideon and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had*

*but newly set the watch; And the three companies blew the horns, and broke the pitchers, and held the torches in their left hands, and the horns in their right hands . . . and they cried: 'The sword for the Lord and for Gideon' . . . and all the host ran; and they shouted, and fled.*

Judges 7:19-21

It is easy to imagine the pandemonium and fear that seized the entire encampment at the sound of the trumpets, the smashing of the pitchers and the cries of the charging Israelites, followed by the burning of the tents.

#### GIDEON IN HOT PURSUIT OF THE ENEMY

Gideon did not relent and pursued the fleeing enemy utilizing tactics on par with modern operations of this kind.

When Gideon split his force into three companies, each was assigned to one side of the camp — north, west and south, thus leaving one side open for the enemy to flee eastward, toward the Jordan River, where Israelite forces of the northern tribes, after hearing the news of the victory, intercepted the enemy, and joined Gideon in the hot pursuit.

As a result of this well planned and executed intelligence mission and battle strategy, the Midianites and Amalekites suffered a total defeat.

#### GIDEON, A SUCCESSFUL COMMANDER AND BELOVED LEADER

This victory greatly enhanced the stature of Gideon among the Israelite tribes. He was a Judge in Israel for 40 years and the Israelites even offered that he become an hereditary monarch, which he, however, refused.

Gideon, as described in the Book of Judges, stands out as a daring, imaginative commander. He proved the importance of intelligence information about the enemy and that a decisive element in winning a battle is not the size and strength of the force but the capacity of the commander to utilize to the fullest extent the element of surprise, considering the proper timing, the battle ground, method of assault and weapons employed.

## THE WESTERN WALL

BY BEN-ZION LURIE

*This is the fourth in a series of articles commemorating the tenth anniversary of the unification of the city of Jerusalem. The present account continues the history of the Western Wall.*

### UNDER MOSLEM RULE

In the first period after the Moslem occupation of Jerusalem the Jews were permitted to settle in the city and had free access to the Temple Mount. When Abd el-Malik built the Dome of the Rock he appointed ten Jewish families to serve in the Mosque and look after its cleanliness and purity. When their number increased to twenty they were appointed two additional duties: they made the vessels, lamps and candelabras for the Mosque and wicks for the lighting. In exchange for these tasks, they were relieved of taxation. The Moslem rulers permitted the Jews to enter the Temple Mount and to erect a synagogue and house of study within its precincts, and all Jewish communities within easy reach of this house of prayer would make a pilgrimage to it on festivals and appointed days and pray there. When Moslem fanaticism and bigotry increased in intensity, the Jews were relieved of their functions in the Mosque and entrance to the Temple Mount was forbidden to them.

As life under Moslem rule became more difficult, Jewish yearnings for the relic of the Holy Temple increased. This gave rise to more legends and midrashim about the holiness of the Western Wall. The following is one of the many legends on this subject:

"It is written: 'Behold, he cometh leaping upon the mountains, skipping upon the hills' (*Canticles II, 8*). Said the commentator: 'The Divine Presence leapt from mountain to hill, but found no repose in all the places that it visited—neither in the burning bush, nor on Sinai, nor in the Tent of the Congregation, until it came to rest in the Holy Temple at the Western Wall.' 'Behold, he standeth behind our

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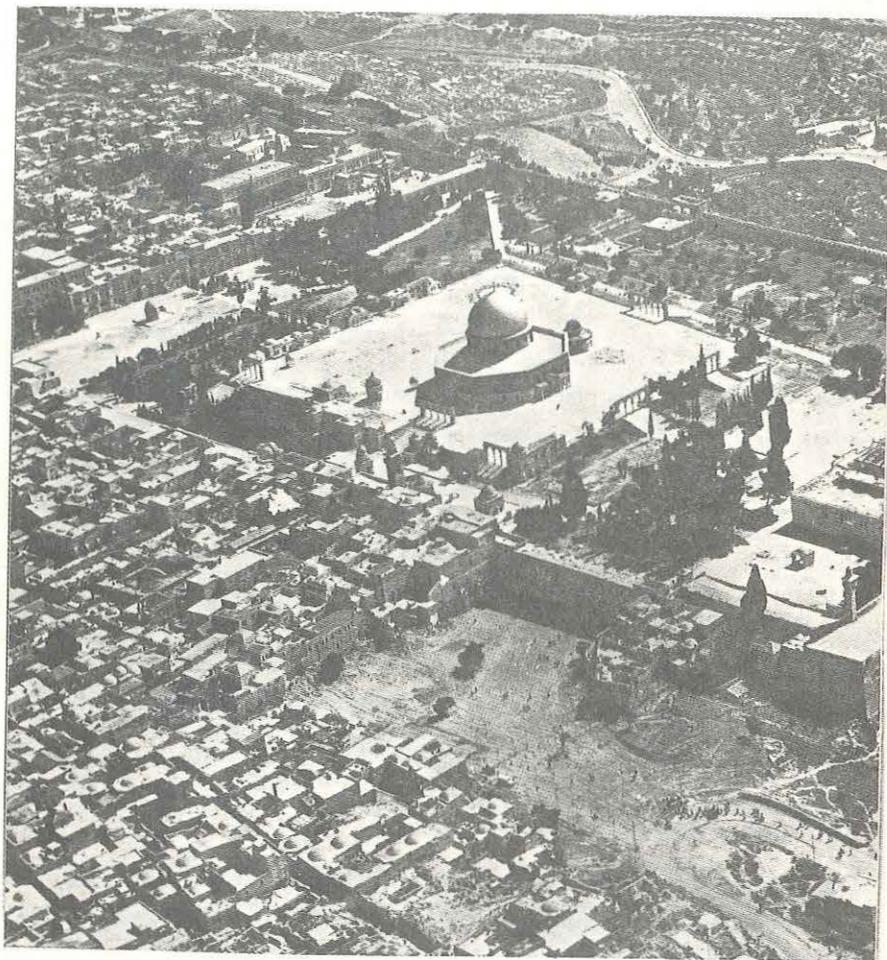
wall' (*ibid.* 9). From there it observeth the actions of men. The Holy One, Blessed be He, stands as it were behind the Western Wall and looks through its crevices. Unto the seer (that is the Holy One, Blessed be He) the Wall does not obstruct the view. Those seen, however, do not see the seer."

### THE MOUNT OF OLIVES FACES THE TEMPLE

Rabbinic dicta about the holiness of the Western Wall notwithstanding, no information has come down to us regarding public or private prayer at the Wall before the Crusaders' period in Eretz Israel. The Mount of Olives, on the other hand, played an important role in the religious and public life of the Jewish community in the country during the period in which access to the Temple Mount was forbidden by the Moslems. The upper part of the Mount of Olives, which directly "faces the Temple of the Lord," then served as the site for festive religious ceremonies. This place was purchased by the Jews immediately after their settlement in Jerusalem following the Arab conquest, and was regarded as a sort of substitute for Mount Moriah and the site of the Temple which was held by the rulers of the country. Hence the stress that was always laid on its "facing the Temple of the Lord" and upon the holiness that pervaded it. It was here that public prayers were held on all festivals, together with the pilgrims coming to Jerusalem. The Jews of the city would ascend the mountain in song, circle it seven times while reciting appropriate hymns, and the head of the yeshivah in Jerusalem would announce from the top of the Mount of Olives on "Hoshanah Rabba" all arrangements for the festivals of the coming year.

### UNDER THE RULE OF THE CRUSADERS

On July 15, 1099, Jerusalem fell to the Crusaders. They put most of the inhabitants of the city to the sword and sold the survivors into slavery. About thirty years afterwards, a Jewish historian writes: "Not one Jew is to be found in Jerusalem these days." One generation later, Benjamin of Tudela, the Jewish traveller, who had left his native town in Spain to travel over all the countries of the ancient world and who left for coming generations detailed information about the Jewish communities in his day, arrived in Jerusalem. When he came, in 1170, he found a community of 200 souls in the city. Benjamin of Tudela was the first to mention Jewish prayers at the Western Wall. This is what he had to say: "And



*Aerial view of the Temple Mount, with the Western Wall and plaza in the forefront.*

in front of the Dome which stands on the site of the Temple there is the Western Wall . . . and thither the Jews repair to pray.”

The traveller Samuel ben-Shimshon, who arrived in Jerusalem in 1211, entered the city from the West and arrived at the Temple Courtyard and from there, passing the buildings of the Mahkama, came to the Western Wall. He exited again through the Dung Gate to the Mount of Olives.

Rabbi Menachem ben-Peretz of Hebron, who had acted as beadle to the Jewish community in Hebron for eight years, described the holy places in Jerusalem in about the year 1215, saying: “And I was on Mount Zion and I saw the site of the Holy Temple and the Western Wall which is still standing.”

#### LAWS BEARING ON THE HOLY LAND

Rabbi Ishtori Haparchi arrived in Eretz Israel in 1313. After seven years’ study and investigation he published his work “Kaphtor Vaferach,” in which he describes the country and discusses the halachot bearing on the Holy Land. Before settling at Bet Shean he had lived for several years in Jerusalem, investigating its relics of the past. In his book he describes the ancient walls remaining to the east and south of the Temple Mount, as well as the gates. He writes that “because of our sins we are now outside and can only approach those Walls to pray and prostrate ourselves, and our people come to pray before these gates and Walls.”

In the Middle Ages, many of the rabbis who had occasion to write about the Western Wall did not mention it by name but used the expression “facing our Holy Temple.” Thus, for example, Rabbi Elijah of Ferara, who was appointed Rabbi in Jerusalem in 1335, wrote: “And behold my supplication to God, facing His Holy House.”

Rabbi Ovadia of Bertinoro, known for his commentary on the Mishna, wrote to his son in 1488: “And the Western Wall, which is still standing . . . its stones are large and bulky. I have not seen the like in any ancient building, neither in Rome nor in any other country.”

#### THE AREA NEAR THE KOTEL

A first description of the area adjoining the Western Wall has come down to us from an anonymous traveller, a disciple of Rabbi Ovadia of Bertinoro, who arrived in Jerusalem in 1495. He wrote: “Within the city, close to the Temple area,

is an empty place to which all the congregation repairs after prayers in the synagogue, in order to pray facing the site of the Temple.”

From the 16th century, information about the Western Wall began appearing in greater volume. Pilgrims related their experiences and prayers at this Holy Shrine, or told of the customs and prayers of the Jews of Jerusalem at the Western Wall. The Jerusalem dayan, Rabbi Israel Ashkenazi (1520), writes enthusiastically and poetically of how: “I stretch out my hands to heaven facing the Western Wall and mention each one by name . . . and I take Him who knows the secrets of the heart to witness, that in lifting my hands to Heaven I implore His blessing upon you and upon the members of your household.” From these lines and from other letters from the rabbis of Jerusalem we gather that they were accustomed to acknowledge the receipt of contributions, adding the following formula for each of the donors: “We have lovingly done as you have wished us in our house of prayer and have prayed for you in front of the site of our Temple and of our glory.”

A picture of deep sorrow over Jerusalem in its destruction and the Western Wall in its desolation is reflected in the letter of Rabbi Yitzhak Latif (1531): “My eyes are darkened by tears and my heart melteth away on beholding the destruction around; the Western Wall stands alone on its foundations, but as for the remaining buildings, their honour hath departed (on the site of the Temple on the Temple Mount, a Mosque now rises). I strike palm against palm in sorrow, and I groan in silence on beholding the Temple of the Lord taken from us by the Kingdom of Edom [the Romans].”

In the epistle “Yichus Avot” (1537), we read: “Jerusalem, the Holy City, lies in destruction on account of our sins and none of its ancient buildings remain save some of the foundations of its walls . . . the Holy Temple is destroyed . . . and to the west stands the Western Wall, an ancient structure from which the Schechinah never departed.”

#### ALIYAT REGEL TO THE KOTEL

As we advance in time, information about the Western Wall grows. In this period the number of pilgrims to the Holy Land increased; many of them settled in Jerusalem and were in the habit of writing detailed letters to their families and friends abroad, in which they described the city of Jerusalem and its institutions, and told of life therein. In such descriptions the Western Wall occupied a prime

place. We shall quote only those extracts which shed new light on the situation and which complement the descriptions given by their predecessors.

In the letter of an anonymous sage sent to Italy (1626), we read: “And the Jews have no permission to enter inside [the Temple Mount]; they may only stand on the outside and may approach the Western Wall, and that only in time of peace. But now times are untoward (as the result of the evil decrees issued by Ibn Farouk) and it has been decreed in our community that no Jew shall wander out to that place. In the first week of my arrival, before the decree was issued, I went right up to its foundations, and I kissed it and prostrated myself there and recited the appointed prayers.”

The Karaite, Rabbi Benjamin Yerushalmi, who visited Jerusalem in 1686 writes: “We went to the Western Wall to pray. It is situated within the bounds of Jerusalem, close to the houses of the Gentiles . . . and it is constructed of large stones, some ten spans in length and some five in width, and we prayed there. And should any man want to go to the Western Wall every day, the Ishmaelites allow him to go and pray there. But the Ishmaelites do not permit any stranger (Christian) to approach the streets near the Western Wall and to see it.”

Rabbi Judah Plietario (1743) in his book “Zichron Yerushalayim” includes a picture of the Western Wall over which is the description: “This is the appearance of the Western Wall. There my eyes and heart rest.”

In one of the letters addressed by the leaders of the Ashkenazi community to Metz, France, in 1768, we read: “And we stand our appointed guard for Him that dwells behind our Wall— the Western Wall from which the Shechinah never departed. And though it be destroyed, it never departed from it nor took its love away from it.”

In another letter from the year 1817, the heads of the Ashkenazi community write: “And it behooves all the members of our Ashkenazi community to pray constantly at the Western Wall.”

The Sephardi rabbis of Jerusalem, in a letter dated 1837, write: “And we pray for our brethren in the Diaspora before Him that dwelleth in Zion and chooseth Jerusalem. Behold, He standeth behind our Wall— the Western Wall, the site of our Temple, the joy of all the land.”

## THE LAWS OF SABBATH

### BIBLICAL SOURCES

BY HYMAN ROUTTENBERG

#### PART IV

R. Brechia said: The Sabbath was given for ('Taanug') pleasure. R. Chagai said: The Sabbath was given for the study of Torah. But there is really nor argument between them. When R. Brechia said that the Sabbath was given for pleasure, he had in mind the scholars who toil all week in the study of Torah. For them the Sabbath is an opportunity to have some pleasure. When R. Chagai, on the other hand, said that the Sabbath was given for the study of the Torah, he had in mind the laborers who all week are engaged in their work, and when the Sabbath comes they have the opportunity to study Torah.

—Pesikta Rabatti, Piska  
Aseret Hadibrot, 3

The Me'iri brings another version of this from the Yerushalmi where two opinions are given as to how one can best enjoy the Sabbath. According to one opinion, this can best be done through sleep; according to another opinion, it can best be done through the study of Torah. But there is really no difference between them. One has in mind

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ר' ברכיה בשם ר' חייא: לא ניתנה השבת אלא לתענוג; רבי חגי בשם רבי שמואל בר נחמן: לא ניתנה השבת אלא לתלמוד תורה, ולא פליגי, מה דאמר ר' ברכיה לתענוג, אלו תלמידי חכמים שהם יגיעים בתורה כל ימות השבת ובשבת הם באים ומענגים; מה דאמר ר' חגי לתלמוד תורה, אילו הפועלים שהם עסוקים במלאכתן כל ימות השבת, ובשבת הם באים ומתעסקים בתורה (פסיקתא רבתי).  
"הדברות פ"ג."

ר' חגי בשם ר' שמואל בר נחמן: לא ניתנו שבתות וימים טובים אלא לאכילה ולשתייה.

ר' ברכיה בשם ר' חייא ברבא: לא ניתנו שבתות וימים טובים אלא לעסוק

the student, while the other has in mind the layman. The student who studies Torah all week derives pleasure on the Sabbath from sleep because he gives his mind a chance to rest. The layman, on the other hand, who is occupied with his business affairs all week, should derive pleasure on the Sabbath from the study of Torah.

—Yerushalmi, Shabbat 15, 3

R. Hanina said: It was only with difficulty that comforting mourners and visiting the sick was permitted on the Sabbath.

—Shabbat 12b

Because both cause grief which is contrary to the spirit of the Sabbath, 'a day of delight.'

Our sages affirm that the precept of the Sabbath is equal to all the other precepts of the Torah.

They derived this from Nehemia 9:14: "And Thou madest known unto them Thy holy Sabbath, and didst command them commandments and statutes, and a law by the hand of Moses Thy servant."

—Yerushalmi, Berakhot 1, 8

When one keeps the Sabbath he gives testimony to the Creator that He created the world in six days and rested on the seventh day, as it is said: "Ye are My witnesses, saith the Lord" (Isaiah 43:10).

—Mechilta, Jethro

בהן בדברי תורה. מתני מסייעה בין לדין בין לדין. כיצד הוא עושה, או יושב ואוכל, או יושב ועוסק בדברי תורה; כתוב אחד אומר "שבת הוא לה' וכתוב אחד אומר "עצרת לה' אלקיך", הא כיצד, תן חלק לתלמוד תורה וחלק לאכול ולשתות.

— ירושלמי שבת ט"ו, ג.

אמר רבי חנינא בקושי התירו לנחם אבלים ולבקר חולים בשבת.

— שבת י"ב:

מפני שמצטער (רש"י). שמא יבא לזעוק בשבת (הרא"ש והרי"ף).

מצות שבת שקולה כנגד כל מצותיה של תורה דכתיב "ואת שבת קדשך הודעת להם ומצוות וחקים ותורה צוית להם ביד משה עבדך" (נחמיה ט', י"ד).

— ירושלמי ברכות א, ח.

כל מי שמשמר את השבת מעיד לפני מי שאמר והיה העולם שברא עולמו לששה ימים ונה בשביעי שנאמר: "אתם עדי נאם ה'" (ישעיה מ"ג, י').

מכילתא יתרו

On the eve of the Sabbath before sunset they (R. Simeon and his son) saw an old man holding two bundles of myrtle and running at twilight. 'What are these for?' they asked him. 'They are in honor of the Sabbath,' he replied. But should not one suffice?' One is for 'Remember' and one for 'Observe'.

—Shabbat 33b

*Remember the Sabbath day (Exod. 20:8); Observe the Sabbath day (Deut. 5:12).*

"Remember the Sabbath day to keep it holy" (Exodus 20:8).

Wherewith does one sanctify the Sabbath? With the study of Scriptures and Mishnah, with eating and drinking, with a clean garment and with rest.

—Mechilta: Tanna D'bei Eliyahu, 26

Abaye said, Jerusalem was destroyed only because the Sabbath was desecrated therein, as it is said, "and they have hid their eyes from My sabbaths, therefore I am profaned among them" (Ezekiel 22:26).

—Shabbath 119b

God's name is profaned when the holy city lies in ruins.

חזו והוא סבא דהוה נקיט  
תרי מדאני אסא ורהיט בין  
השמשות, אמרו ליה: הני  
למה לך? אמר לכבוד שבת.  
ותיסגי לך בחד? חד כנגד  
"זכור" וחד כנגד "שמור".  
א"ל לבריה: חזו כמה  
חביבין מצות על ישראל.  
— שבת ל"ג:

שנה דבי אליהו: "זכור את  
יום השבת לקדשו" — במה  
אתה מקדשו? במקרא  
ובמשנה, במאכל ובמשתה  
ובכסות נקיה ובמנוחה.  
— מכילתא: תנא דבי אליהו  
כ"ו.

אמר אביי: לא חרבה  
ירושלים אלא בשביל  
שחללו בה את השבת  
שנאמר "ומשבתותי העלימו  
עיניהם ואחל בתוכם"  
(יחזקאל כ"ב, כ"ו).  
— שבת קי"ט:

## TO THE BIBLE READER'S UNION—ENGLAND

### A REPORT FROM THE CHAIRMAN

Israel is celebrating the thirtieth year of its existence as a new-born State, and we in the Bible Readers' Union shall be reading the Books of Daniel, Ezra, Nehemiah and the First Book of Chronicles for the sixteenth time, corresponding to the World Jewish Bible Society triennial Bible Reading calendar.

These books also speak of a return from Exile, and some of the passages from them, which are included in our daily prayers, are also taken, rightly, by the Rabbis, to refer to the final redemption, a redemption which many of us believe we are witnessing with our own eyes. God to us is not a philosophical abstraction. He is the God of Abraham, Isaac, and Jacob, our ancestors, and His Providence has guided our history for the past four thousand years.

#### DIALOGUE WITH PERCY GOURGEY

Communal leader Percy Gourgey is quite right in what he writes under the caption "We must Educate Ourselves." But I cannot agree with the suggestion of "a regular year's course for parents at the end of which they will receive a certificate or diploma to mark the achievement of a certain standard." They are not children. Nor is there any need for the establishment of any new organisation for Adult Education. Perhaps a word or two about our experience in the Reception Areas during World War II may not be out of place in this connec-

tion. When the war broke out in September 1939 we—The Jewish Religious Education Board, the Union of Hebrew and Religion Classes, and the Talmud Torah Trust, with the Central Committee for Jewish Education as a roof body co-ordinating their separate activities—were faced with the problem of trying to reach our children evacuated from London with their schools often to areas where Jews were completely unknown. At first we were concerned with the bare minimum, the children under 13, who made up most of our children in our classes. But we dared not neglect the thousands over that age in secondary schools all over the country who would be completely lost to us in their new environment. That is when the Jewish Youth Study Groups were born, in November 1942. How to interest them? We found the answer at the first Summer School in Cambridge in August 1943, and in the inauguration of Hebrew-for-All, eight months later, in March 1944. This was a truly Adult Education Scheme which reached a thousand members in less than six months. It was taken up by the War Office as well, and reached soldiers as far away as the heart of Central Africa. Fortnightly pamphlets were sent out, and students learnt in their own time and at their own pace.

Can anything similar be done now, to get adults to learn without any complex and expensive organisations? The answer

is an emphatic yes. In the past month or so there has appeared in Israel a book which could revolutionise our attitude to

adult education. It is called *Torah for the Family*. It is such a worthwhile book that I shall discuss it in the following Column:

Joseph Halpern

## BOOK REVIEW

### TORAH FOR THE FAMILY

BY PHILIP LIPIS AND LOUIS KATZOFF

*Published 1977 by the World Jewish Bible Society, Jerusalem*

Its purpose is best explained by the authors in their "Guidelines for using this Book":

"The aim . . . is to put into the hands of Jewish parents a tool which will enable them to engage the members of the family in informal discussions of the Sidra of the Week . . ." The learning, by parents and children, can be done at home, within the family circle, at times convenient to themselves, provided they are regular.

What is this book? The authors, Philip L. Lipis and Louis Katzoff, respectively rabbi and educational director of North Suburban Synagogue Bethel in Highland Park, Illinois, started a popular commentary on the Torah week by week, which they mailed to people who were interested, many years ago. After three years national recognition came when they were awarded the Solomon Schechter Award of the United Synagogue of America for the most creative contribution to the field of Adult Jewish Education for that period. In the

Fall of 1972 the first number of *Dor le-Dor*, the organ of the World Jewish Bible Society, appeared, under the editorship of Dr. Louis Katzoff, who had by then come on Aliya to Israel. In it, under the title *The Family Corner*, a large number of the questions and answers appearing in this new book, appeared for the first time. This volume is published on the tenth anniversary of the unification of Jerusalem, and Dr. Katzoff records with sadness that his colleague Rabbi Lipis had died when this book was in the last stages of being printed.

In a message, Ephraim Katzir, President of the State of Israel, writes: "The novel approach of family-centered Torah study now proposed by the World Jewish Bible Society, seems to me genuinely promising. Rabbis Lipis and Dr. Katzoff deserve our gratitude for creating this educational tool which will surely increase understanding of our heritage and form a firm spiritual link between Jews in Israel and the Diaspora."

In the 282 pages of this book, there are

hundreds of questions and answers, divided in three sections, to fit the needs of three age levels: young children from ages of 4 to 8; children from 8 to 14; and youth and adults, for every one of the 54 Sidras in the Five Books of Moses. And every page has an illustration, which brings the story more vividly to light. The illustrations have been carefully chosen, from title pages of books, kiddush cups with verses, paintings by Rembrandt and other great artists, maps, etc.

We can best end by quoting one question from each age group:

1. What is the meaning of "Jubilee Year?" (p.157)
2. What differentiated the tribe of Levi from the other? (p. 165—which also has a Map of the Levitical cities in ancient Israel).

3. Does Deut. chapter 11, verses 26–28 mean that man has absolute freedom of will? (p. 236—the answers contains a quotation from Bertrand Russell, who was an agnostic all his life, who puts the problem in an idiom which moderns can grasp).

The answers to these, and to all the other questions, particularly for Youth and Adults, form a veritable encyclopaedia of Jewish knowledge, and general culture, which every Jewish parent can acquire in an easy and enjoyable manner without even moving out of the house. With this book on his table, the first step has been taken to ensure that Jews young and old shall not be ignorant of the Jewish heritage and what it can contribute to the betterment of the world.

Joseph Halpern

### *Strange Coincidence*

Shakespear translated one of the Psalms and included his name in it. Proof(!)

In the common spelling of "Shakespear" there are *ten* letters: — *four* vowels and *six* consonants. If we turn to Psalm *forty six* in the Revised Version and count *six* words from the beginning of verse *ten* we read the words "I am". Count *six* words from the end of that verse to the word "will."

Now we count *forty six* words from the beginning of the Psalm and we reach the word "shake" and if we count *forty six* words from the end of the chapter we read the word "spear."

Put them all together and we have his signature: I am Will Shakespear. QED.

## WORLD JEWISH BIBLE NEWS

Chicago, Ill.

Dear Dr. Katzoff (Editor of Dor le-Dor),

*I thought you'd be interested to learn of our Torah study group through the eyes of one of its members. As you will read we have just finished Numbers. (It took us 13 years to do it.) Our wonderful teacher is Sidney Baum. Three years ago he gave us each a subscription to Dor le-Dor as a Chanukah present — We have been enjoying it ever since.*

*I think you'd be interested to know that this Shabbat we had three other families for dinner and we began a discussion of Bereshith using your Book Torah for the Family as a guide. It was a very successful and meaningful tradition which we will continue throughout the year. My Bible Study group has taught me the importance of Torah in the home.*

*Abby Block*

We were all much younger 13 years ago. We had small children, and today, many of them are in college. When the telephone would ring during our class, each of our hearts would seem to stop, because it might mean something was wrong with one of the children. Today, when the phone rings, it's a husband or a child telling us the dog has thrown up on the rug.

We are twelve Jewish women who together have been studying the Torah for 13 years. This month is our Bat mitzvah—our coming of age. Our leader is Sidney Baum, a red-faced, smiling 73 year old man who manufactures sportswear for a living and studies Torah for life.

We sit and read, as did the scholars of old— word for word, line by line. "Line by line?" we had asked, at the beginning.

We had been accustomed to gulping down whole paragraphs, whole pages, whole books. "Line by line," we were told. We read line by line. We read of Adam and Eve, of Noah, of Cain and Abel. We answered the questions Mr. Baum posed with broad philosophical and psychological explanations.

"Find it in Torah," we were told, "the answer is always in Torah." We found the answers in Torah.

All our homes now boasted a bottle of brandy, so Mr. Baum could have his "schnapps" before we began.

We moved from small city apartments to comfortable suburban and city houses. We sat in a circle around a dining room table. Sometimes our husbands and our children came and listened.

We read about Abraham's receiving the covenant; we discussed his

relationship with his wife, Sarah. We spoke of Jacob and Isaac as though they were the patriarchs next door; we dissected Joseph's sexuality. Were we irreverent? No, we had merely come to know them. We wandered with Moses out of Egypt and into the wilderness of Sinai. Moses wandered for 40 years, and we've been traveling with him for 10. Word for word, line by line.

We were all much younger then. If someone had asked us to fill out a form, we would have listed "housewife" as our occupation. Today, one of us owns an art gallery, another of us is a writer, a third is a cateress, several of us teach. We are active in our synagogues, our schools, our communities. In an age in which families all around us are shattered, ours are intact. But we are not smug—we look over our shoulders a lot, and like Joseph's pharaoh, our dreams often are troubled.

But every three weeks, our little band meets. In fact, two other groups have formed, and Mr. Baum leads them too.

We are a little more sophisticated now. We read Rashi, one of the greatest of Biblical interpreters, along with our Torah. Some of us have learned Hebrew, and we nitpick at the translation. Almost all of us have been to Israel, and those of us who have not yet been will go—if not today, then tomorrow.

"We shall do, and we shall know," the Torah tells us. We worry about that—we know, but we don't always do. Do we

honor the Sabbath and keep it holy? We have deadlines to meet. Do we observe the laws of kashruth, the dietary laws, and refrain from eating milk with meat? We are rushed, we are busy, we have important things to do. How can we worry about special plates for milk and special plates for meat? Our children are growing up—can we separate them from the things we fear? It is Chicago in the 1970's, not Warsaw in the 1930's. We cannot build a fence around them. Besides, things are different today, the times, they are a'changin'.

But are they?

We sit and we read. Word for word, line by line. We are finishing the fourth book of the Torah now; we have only one more to go. Thirteen years, and only Deuteronomy is left—we have read Genesis and Exodus, Leviticus and Numbers.

"It is you women who must learn," Mr. Baum says. "You are the ones who must teach your families." Our husbands ask us questions, and sometimes we know the answers. Our children wonder about us—they cannot comprehend studying anything for thirteen years.

We will celebrate our joint coming of age, our thirteen years of reading and learning, and we will go on to Deuteronomy. The end is in view.

"What shall we do when we finish?" we ask Mr. Baum.

"We shall begin again," he answers.

Vera Chatz

*To all Bible study groups:  
How about telling us your story?*

The Torah Study Class of the Sisterhood of Temple Beth-El, St. Petersburg, Florida, was formed in September 1973 when eleven women responded positively to the following invitation addressed to them by a member of the Sisterhood:

*"Let's start at the beginning—Genesis—and catch up with ourselves!"*

*Much of our present knowledge of Torah was absorbed when we were very young, and when instruction was directed to our age and experience. As we matured, seldom did we review our understanding of Torah from an adult level, in order to bring our Judaic concepts of God, the world, man—and the interrelationships of each to the other—up to date.*

*Judaism is a dynamic religion, and the great distilled wisdom of our ancestors speaks to us clearly and currently on how we may enrich all aspects of our lives. In Judaism the ideal and the practical are fused: God is not man. Man is not God. Yet man is commanded to develop himself and his society continually by acting in imitation of God's justice, righteousness, and mercy. Starting together at the same place, let us explore the way and the means!"*

The first two-hour study period was held in a classroom of Temple Beth-El on Thursday morning, October 4, 1973. Since that meeting, the Torah Study Class of the Sisterhood has held at least fifty, two-hour Torah study sessions each year at Temple Beth-El. Rabbi David J. Susskind is the spiritual leader of Temple Beth-El, a member of the Union of American Hebrew Congregations.

Attendance at Torah study has increased from the eleven women, who originally composed the group. A minimum of forty-five members is now present each week during the months of July and August, when many residents of Florida vacation in northern States of the United States. An average of more than seventy members is present each week

throughout the remainder of the year, when residents of northern States of the United States and citizens of Canada are vacationing in Florida.

Members of the Torah Study Class of the Sisterhood of Temple Beth-El often express the opinion that their informal—yet structured—study of Torah has enriched their lives emotionally, intellectually, and socially. That this is inevitable is the opinion of Miriam Y. Shrager, who organized this class and teaches it. What she finds surprising and gratifying is the knowledge that the Torah Study Class has stimulated interest and participation in adult Jewish education throughout the Jewish communities of St. Petersburg and Tampa, among men as well as women.

Miriam Schrager  
Study group leader

## A BAR MITZVAH CEREMONY AT THE KOTEL

Sometime ago Professor Haim Gevaryahu, Chairman of the World Jewish Bible Society, was approached by Mr. and Mrs. Victor Harris, leading members of the Hartford, Conn., chapter of the World Jewish Bible Society, to organize a meaningful Bar Mitzvah ceremony for their grandson Jonathan at the Kotel.

Dr. Gevaryahu responded to this request and in collaboration with the editors of Dor le-Dor, Dr. Louis Katzoff and Dr. Shimon Bakon, prepared such a ceremony which was implemented and received with enthusiasm. Encouraged by such response, the editors present this ceremony in the hope that it will stimulate other parents to emulate this example.

In preparing this ceremony the editors were guided by three considerations:

- a. to make this a true family event
- b. to bring about some identification of the Bar Mitzvah boy with the Jewish people and Judaism by affording him some knowledge of the history of Jerusalem and of the Temple in the setting of an emotional experience of a Bar Mitzvah celebration at the Kotel
- c. to bring alive the experience of a pilgrimage — עליית רגל — by having the entire family reenact symbolically the procession of עולי רגל during the period of the Second Temple.

It is obvious that changes may have to be made to fit specific circumstances. The Society is prepared, on special request, to assist parents in the preparations necessary to conduct such a ceremony.

### 1st Stage—Family gathers at the guard area.

A Jerusalem friend of the family presents greetings as told in Mishna Bik-kurim, 3:2:

*Our brothers from the United States you have come in peace.* אחינו, אנשי ארצות הברית, באתם לשלום.

The senior member of the family responds:

*Blessed are you, our brothers, who dwell in this holy land who have come to grace our ceremony.* ברוכים אתם אחינו היושבים בארץ הקודש ומחוננים אדמת ארצנו.

All participants in unison:

*Let us rise and go up to Zion, to the house of the Lord.* קומו ונעלה ציון אל בית ה'.

2nd Stage—After passing the guard gate.

Grandfather reads from Deuteronomy 26:1–5:

*And it shall be when thou art come into the land which the Lord the God giveth thee for an inheritance and dost possess it and dwell therein; that thou shalt take the first of all fruits of the ground which thou shalt bring in from the land that the Lord thy God giveth thee; and thou shalt put it in a basket and shalt go unto the place which the Lord thy God choose to cause His name to dwell there.*

Grandmother reads from Psalm 122, a Song of Ascents:

*I rejoiced when they said unto me: Let us go unto the house of the Lord. Our feet are standing within thy gates, O Jerusalem; Jerusalem, that are builded as a city that is compact together, whither the tribes went up, even the tribes of the Lord as a testimony unto Israel, to give thanks unto the name of the Lord. For there were set thrones for judgement, the thrones of the house of David. Pray for the peace of Jerusalem.*

3rd Stage—Bar Mitzvah boy leads procession to a spot in full view of the Kotel.

Mother: *The wall you see before you is the Western Wall, a remnant of the second destruction. These are stones of which a poet said: there are stones with hearts of men, and there are men with hearts of stone.*

Father: *It is due to the fact that Jews remained faithful to God during the millenia of unbelievable sufferings after the destruction, that enables us today to celebrate your Bar Mitzvah in the land of Israel facing the Kotel.*

Bar Mizvah boy will read from Talmud Berachot 30a:

*The Rabbis taught: if one is standing outside Israel, he should turn to pray toward Israel.*

*If he stands in Israel, he should turn toward Jerusalem.*

*If in Jerusalem, he should turn toward the Sanctuary, and if in the Sanctuary he should turn mentally toward the Holy of Holies.*

A friend living in Jerusalem: *Just above this Western Wall, not 50 yards away, stood the Holy of Holies, toward which we now turn to pray.*

4th Stage—At the Kotel

Bar Mitzvah boy goes to the Kotel, touches stones and kisses them. Father presents Tallit and the Bar Mitzvah certificate to the boy and says:

*Accept the Tallit, the symbol of our faithfulness, and a Teuda from the government of Israel, the symbol of our indestructible will to live.*

Morning Services

Bar Mitzvah boy will proceed to bring a Torah from the ark, (appropriate reading from the Torah and aliyot.) At the conclusion of services, appropriate songs are sung (singing and dancing after Hagba-Galilah, e.g., סימן טוב ומזל טוב, עושה שלום במרומיו, יברכך ה' מציון).

#### ADDITIONAL SUGGESTIONS

1. Breakfast or brunch, at which a knowledgeable friend or family will read the first three verses from Lech Lecha (Genesis 12:1–3) and briefly explain its significance for us today.  
The Bar Mitzvah boy may say a few words about the portion he read.
2. Special tour of the walls of Jerusalem: When at the Golden Gate, someone will tell the legend that through this gate, the final redemption will be ushered in by prophet Elijah who will be followed by the Messiah.
3. The Jerusalem streets Abraham walked on (Based on the article in Dor le-Dor, Vol. VI-1, by Dr. Louis Katzoff).
4. Trip to Masada: symbol of last stand — עולם חרב  
Ein Gedi: symbol of Israel rebuilt — עולם בנוי

*According to Halacha, these are the words pronounced on seeing a town rebuilt: ברוך אתה ה' אלוקנו מלך העולם מציב גבול אלמנה.*

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Fall 1975 through Summer 1978

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## TRIENNIAL BIBLE READING CALENDAR

*With these pages we are completing the second triennial Bible reading calendar, beginning with the first chapter of Joshua and concluding with the Book of Chronicles at the end of the third year. The sequence of the daily chapters is interrupted in order to allow for the readings connected with the Sidra of the Week and the holidays.*

June—July 1978	סימון השליח	July—Aug 1978	תמוז השליח
T 6 Ezra 8	א	Th 6 I Chronicles 5	א
W 7 Ezra 9	ב	F 7 קרח	ב
Th 8 Ezra 10	ג	Sa 8 קרח	ג
F 9 במדבר	ד	Su 9 I Chronicles 6	ד
Sa 10 במדבר	ה	M 10 I Chronicles 7	ה
Su 11 שבועות	ו	T 11 I Chronicles 8	ו
M 12 שבועות	ז	W 12 I Chronicles 9	ז
T 13 Nehemiah 1	ח	Th 13 I Chronicles 10	ח
W 14 Nehemiah 2	ט	F 14 חקת	ט
Th 15 Nehemiah 3	י	Sa 15 חקת	י
F 16 נשא	יא	Su 16 I Chronicles 11	יא
Sa 17 נשא	יב	M 17 I Chronicles 12	יב
Su 18 Nehemiah 4	יג	T 18 I Chronicles 13	יג
M 19 Nehemiah 5	יד	W 19 I Chronicles 14	יד
T 20 Nehemiah 6	טו	Th 20 I Chronicles 15	טו
W 21 Nehemiah 7	טז	F 21 בלק	טז
Th 22 Nehemiah 8	יז	Sa 22 בלק	יז
F 23 בהעלתך	יח	Su 23 I Chronicles 16 צום י"ז בתמוז	יח
Sa 24 בהעלתך	יט	M 24 I Chronicles 17	יט
Su 25 Nehemiah 9	כ	T 25 I Chronicles 18	כ
M 26 Nehemiah 10	כא	W 26 I Chronicles 19	כא
T 27 Nehemiah 11	כב	Th 27 I Chronicles 20	כב
W 28 Nehemiah 12	כג	F 28 פינחס	כג
Th 29 Nehemiah 13	כד	Sa 29 פינחס	כד
F 30 שלח לך	כה	Su 30 I Chronicles 21	כה
Sa 1 שלח לך	כו	M 31 I Chronicles 22	כו
Su 2 I Chronicles 1	כז	T 1 I Chronicles 23	כז
M 3 I Chronicles 2	כח	W 2 I Chronicles 24	כח
T 2 I Chronicles 3	כט	Th 3 I Chronicles 25	כט
W 5 I Chronicles 4	ל		

## TRIENNIAL BIBLE READING CALENDAR

Aug—Sept 1978	מנחם אב השליח	Sept—Oct 1978	אלול השליח
F 4 מטות - מסעי	א	Su 3 II Chronicles 16	א
Sa 5 מטות - מסעי	ב	M 4 II Chronicles 17	ב
Su 6 I Chronicles 26	ג	T 5 II Chronicles 18	ג
M 7 I Chronicles 27	ד	W 6 II Chronicles 19	ד
T 8 I Chronicles 28	ה	Th 7 II Chronicles 20	ה
W 9 I Chronicles 29	ו	F 8 שופטים	ו
Th 10 II Chronicles 1	ז	Sa 9 שופטים	ז
F 11 דברים	ח	Su 10 II Chronicles 21	ח
Sa 12 דברים שבת חזון	ט	M 11 II Chronicles 22	ט
Su 13 צום השעה באב מגילת איכה	י	T 12 II Chronicles 23	י
M 14 II Chronicles 2	יא	W 13 II Chronicles 24	יא
T 15 II Chronicles 3	יב	Th 14 II Chronicles 25	יב
W 16 II Chronicles 4	יג	F 15 כי תצא	יג
Th 17 II Chronicles 5	יד	Sa 16 כי תצא	יד
F 18 ואחחנן	טו	Su 17 II Chronicles 26	טו
Sa 19 שבת נחמו ואחחנן	טז	M 18 II Chronicles 27	טז
Su 20 II Chronicles 6	יז	T 19 II Chronicles 28	יז
M 21 II Chronicles 7	יח	W 20 II Chronicles 29	יח
T 22 II Chronicles 8	יט	Th 21 II Chronicles 30	יט
W 23 II Chronicles 9	כ	F 22 כי תבוא	כ
Th 24 II Chronicles 10	כא	Sa 23 כי תבוא	כא
F 25 עקב	כב	Su 24 II Chronicles 31	כב
Sa 26 עקב	כג	M 25 II Chronicles 32	כג
Su 27 II Chronicles 11	כד	T 26 II Chronicles 33	כד
M 28 II Chronicles 12	כה	W 27 II Chronicles 34	כה
T 29 II Chronicles 13	כו	Th 28 II Chronicles 35	כו
W 30 II Chronicles 14	כז	F 29 נצבים	כז
Th 31 II Chronicles 15	כח	Sa 30 נצבים	כח
F 1 ראה	כט	Su 1 II Chronicles 36 כט ערב ראש השנה	כט
Sa 2 ראה חודש	ל		

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