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AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series B: Early Activities. 1945-1972

Box 8, Folder 12, Jewish Theological Seminary: Class notes and syllabus, 1946-1949.

[start]

Original documents  
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PROF. S. WEISZ  
THE PRAYER BOOK

1. Prayer as known in Western world is contribution of Jew --- early humans did not pray (i.e. layety, not priesthood, did not pray anywhere they wanted)

- Jew contributes
1. not need special place to approach God
  2. not need hours to approach God.
  3. not need clergy to approach God.

n.b. In Judaism there are certain minima of times to pray, but no maxima.

2. Prayer in antiquity with all other peoples connected with sacrifice Judaism the first to divorce sacrifice from prayer (compare F Heiler - Das Gebet (translated, 'prayer) in every other civilization, word for to pray interchangeable to sacrifice') e.g. litare

3. Prayer originally the attempt to invoke God to accept the sacrifice (sort of invitation) - וַיִּשְׁמַע (Gen 25) from שָׁמַע the smoke going up from sacrifice, i.e. he prepared sacrifice-invoked God.

4. Our prayers still contain hopes for sacrifices

Temple was destroyed - had it not been destroyed, we would not have such prayers - these prayers really a desire for freedom

5. Roman world

(a) Idea of invoking deity by anyone at any time preposterous this diplomatic connection with deity - in primitive society, chief is spokesman of community in dealing with men. Certainly with Gods certain sacred texts to force God (compare Ex וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע)

I am what I will be i.e. You cannot compel me to do anything by knowing my name)

n.b. Difference between magic - prayer --imperative and optative

There is no magical level of religion in the Bible beginning with Moses, but divorce of prayer from sacrifice is Biblical.

Roman.

(a) Union of temporal and spiritual positions of primitive world

(b) Scrupulous care to recite ancient formulary - slightest deviation frowned on by law (Salus of res publica depends on it) and religion (compared Cicero, evy - sacrifice had to be repeated in case of minor errors) Average person can't be entrusted with it

(c) Prayer a legal transaction nomenclature titles of Gods very important - lists kept carefully - special names of deities kept secret (knowledge of right name enables enemy to undo or invalidate Roman prayers, 'exauguratio' - certain cases use silent prayer to withhold useful words from enemy (this the origin) of silent prayer)

(d) No spontaneous prayer - must use exact formulary (something similar in Catholic Church, i.e. some prayers in language so archaic that it was no longer understood)

people felt this was a normal thing c. 399 B.C.E

(6) Greek world compare Euthyphro Plato

(a) Euthyphro - Plato sarcastic you indict Socrates for impiety - what is piety? - Euthyphro a soothsayer, from a questioning of him, Plato elicits a defence for Socrates.

November 4, 46

1. Euthyphro

(a) Socrates arrested for

1. Impiety

2. Civil Crime - i.e. not take part in civil worship therefore not take part because not loyal to city

3. Corrupt the youth.

n.b. Hegel wrote apologia for the Athens that put Socrates to death - Socrates was an agitator - had to die (he had no loyalty

to 70177 of city  
 (b) Plato realized that no just state could exist without philosopher - (wisdom) - King (power) n.b. for Jews, Messiah his good (power) all of his dialogues directed towards this end - try to educate youth.  
 (c) In Euthyphro (c399) (very cautious) - shows that people don't know what piety is  
 Content

- 1 Euthyphro accuses father of murder & he put slave into pit, and later slave died (slave had killed another slave) from hunger
- 2 Plato Isn't accusation of father in piety?
- 3 What is Piety?  
 What the Gods love
4. Is thing Holy therefore Gods love it, or do Gods love it, therefore it is holy?
5. Suppose Gods disagree? i.e. Suppose some Gods love it and others hate it?
- 6 You say that all Gods love what is accepted by people then how come you charge your father with murder?
- (7) Euthyphro sings new tune (piety is serving the Gods - Plato when you serve something, you make it better)
- 8 When you do Holy act, do you make the Gods better?
- 9 That which is gratifying to Gods is pioussand helps
- 10 Plato implies that the only thing Gods want is justice and wisdom therefore Socrates innocent  
 n.b. this ideal same as that of Hebrew prophets --- i.e. by serving the good, you strengthen it by increasing its power in the world.
11. at end of dialogue what can you give to gods?

2. Psalm 29

- a) in Prayer Book
  - 1 Friday night, 2. Sat morning, 3. after Olaynu *אחרי קריאת התורה* say Ps. 24, 8, 29 so that Yatom can say Kaddish (this is a late custom)
- b)-Kabbalat Shabbat
  - 1 the 6 Mizmorim from psalms arranged c. 1570 one for each weekday (Moses Cordevero of Safed arranged this, in 16th cent. -- student of Solomon Alkabetz)
  - 2 Later Kabbalistic interpretations of these mizmorim
- c) Said on Sat morning in Spain  
*אשר יאמר ה' אל ה' יתברך* therefore, it refers to Mattan Torah.  
*אשר יאמר ה' אל ה' יתברך = בן יצחק בן יצחק*  
 book written 1340

Nov 14, 1946

- 1 Even Greek philosophy couldn't distinguish between and Philosophers saw no need either for sacrifices or prayer. Only prophets discovered un\_versal history.
- 2 Ps 29 -- Gaster says it's a Jahwization of a Canaanite psalm (i.e., if you substitute יהוה for יהו you have a Canaanite psalm) Spic,el disagrees (compare meaning of יהוה in entire Tanach) in his opinion, no Canaanite sources in Psalms
- 3 Ps 29 is earliest prayer in Bible.
- 4: On basis of Amos 5 21-25, critics assumed that prophets represented pure Israelite worship; i.e. no sacrifices. Along came priests and added priestly codes. Jesus came to restore pristine Israelite worship (so Telhausen) compare also Jer 7 21 (where v. 23 taken as gloss)  
 Rabbis explain *אשר יאמר ה' אל ה' יתברך*  
 Amos brought this *אשר יאמר ה' אל ה' יתברך*  
 Jerome they didn't offer the sacrifices willingly but out of fear.



(Plum 49 8) -  
 (Nahum 2 10)  
 b) reward = כבוד  
 (Nu. 24 11)

לא יחיו אלקיו כבודו  
 כבודו וזכרו כבודו  
 מנעו לו זכרון

(c) Honor = כבוד (this a derivative meaning) wealth - prestige  
 (Gen 42 13) וכה צרתם לאב אהיה כבודי האשר  
 (d) Patricians כבוד (aristocracy)  
 (Is 5 13) ויהי אהיה  
 (e) National presence כבוד  
 (Is 16 14) ויהי כבודי וזה  
 (f) כבודי = נפש חיים  
 Gen 49 6 אלה תהי הברכה  
 Is 7 6 ויבוי אש

3 Technical religious name refers to God's  
 theophany - not speak of God Himself as appearing, but His  
 (a) Ex 16 10, 24 15ff, 34 29  
 Ik 8 10, 12  
 (b) whenever ה' יבוי אש  
 1 Ex 19 16ff ה' יבוי אש

God appears in thunder, fire (this very storm)  
 1 e God comes with heavy consort (the storm)  
 His consort  
 2 In Ex 24 15 f already speak of ה' יבוי אש  
 1 e the concerts  
 3 2K2 11 Elijah going up in storm  
 4 Ex 34 29 ה' יבוי אש this  
 a trace of the fiery substance he came in contact

4. This concept of ה' יבוי אש is not a borrowing of foreign  
 imagery, but ancient Israelite - God sometimes pictured as Ridden  
 by His כבוד (Dt 4 12)  
 1 e God is not the כבוד but he usually appears only with it  
 5 ארון ה' יבוי אש ויהי כבודו  
 ארון = cloud (יהי כבודו = retinue)

6 Ps 29 is not Canaanitic, but thoroughly Israelite - some  
 parts may retain motif of Canaanitic poetry, but the psalm  
 itself was completely transposed  
 7 Ps 29 genuinely Hebrew concepts  
 (a) ה' יבוי אש - only God is King  
 (b) כבודו

8 Later ה' יבוי אש acknowledgement of God as sole ruler (Is 66 18)  
 (Ps 72 19) { Is 40 5

9. This usage common in Rabbinic sources but still retain some  
 thing of fiery substance ה' יבוי אש  
 (Tannuma, Mw 4 p 18 (ed Buber)  
 (6) ה' יבוי אש was dimmed R stored at Sinai  
 Lost again with ה' יבוי אש

10 In new testament also retain fiery taken from Hebrew  
 conception

Dec 2, 1946  
 Ps 29 written by a mature poet not by one who takes over from  
 Canaanitic model  
 antiphonal 1 2 begins with ה' יבוי אש ends  
 with ה' יבוי אש

It is a studied Psalm with intended effects - not a naive  
 copy of primitive song -- storm gathers at sea, breaks on land,  
 sweeps out over desert  
 (b) This the oldest Psalm we have (maybe 24) older - probably  
 from Davidic age, c 1000 B - used  
 in liturgy - (no definite proof, but very likely)

Purpose don't fear storm, God who masters storm, will bring peace  
n b. Tenkest part of H L Ginsberg's theory there is no  
Canaanitic parallel, only snatches  
(c) אוֹז, כֹּחַ wealth, strength  
1 How can man give anything to God?  
- Melic of magic the word itself has efficacy, it strengthens  
one who receives it (compare Eccl 70  
where God wants human's service)

2 In Talmid, ancient G hero want honor glory

what you give to noblemen (compare Eccl 70)

(d) 2 Specifically Hebrew expressions

- 1 אוֹז הַקֹּחַ
- 2 וְשֵׁר הַמֶּלֶךְ וְיָדוּם

(c) In Rabbinic tradition (Talmudic and Midrashic) taken as referring to the many at Sinai it contains the idea that God reveals self in a storm

1 In Ps 135 use אֱלֹהֵינוּ

2 Therefore Torah given in Sinai In Spain use it on ark when storing Torah in ark

(f) Kabbalists use it as קְבוּצַת שְׁמוֹת (late 15th century - Moses Cordovers)

Ps 586 gives Tabbilistic man should die

(8) מִי שֶׁיָּדוּם מִיָּדוּם (ea. Buber) who suffer for sake of God, but do not complain

2. הַנְּשֻׁטִים בְּאֵלִים sons of those

e.g. Abraham & Isaac

Church 15th century קוֹל הַשְּׁמַיִם applies to baptism consciously recites אֱלֹהֵינוּ

2 How does our formula of קוֹל הַשְּׁמַיִם develop of 18 אֱלֹהֵינוּ in Ps 29

(a) In ps 29, הָבָה הָבָה summon singers to worship

(also Ps 135 19 f) (also Ps 15 21 - similarly בְּרַכּוּ Ps 96 2

All of these forms are plural

(6) Singular אֱלֹהֵינוּ (Ps 16 7 Ps 26 12, 145 1f)

(c) Passive form בְּרַכּוּ Ps 119 12, 18 47, 28 26, 41 12, 66 20 (here God prompts man to pray)

(d) Why did בְּרַכּוּ win - from cultic usage Rabbis chose this therefore it was least magical form - remove suspicion that man can add anything to God (n.b. its passive form)

compare Ps 124 6

(e) Add אֲתָה Ps 89 10, 12

(f) The earliest probably summons of priest בְּרַכּוּ man says אֲתָה man takes part

3. Psalm 24

TRADITION (a) When Sol built Temple, gates didn't open until he said gates raised up and ready to open therefore

הַיָּמִים הַלְלוּ אֱלֹהֵינוּ הַיָּמִים הַלְלוּ אֱלֹהֵינוּ הַיָּמִים הַלְלוּ אֱלֹהֵינוּ

n.b. Therefore this used on week days when returned to ark

(6) Original "Sitz in Leben" of psalm

1 In ancient religions, precautions taken to keep unfit from sacred site (therefore Sacrum - set apart, Temple (תְּמִימָה) to cut off)

compare Joel 4 17,

nu 19 13, 20, Lev 15 31

2. Have rites of purification before entrance - some very elaborate (e.g. Babylon - man led through 12 gates, Egypt - 42 CLAUSES of confession, Greece - (compare Hosea - Harvard Theol Review, 1934) "know thyself" means He who enters here, be sure to be pure  
 3 The Decalogue is some thing (compare Mishna, Tamid 5 1) later omitted Berachot 12 a so that אֱלֹהִים won't say that only these laws did God give

Decalogue -- cultic requirements of admission to Temple

4 Ps 24 is such a liturgy - has individual the right to enter the shrine?

5. Ancient sacrifices had tremendous power of moral control over people, even of those away from sanctuary - therefore man had to prove he had fulfilled all moral and religious requirements before he entered sanctuary

December 9, 1946

Decalogue

catchism

1 (a) Twelve gates in Temple of Marduk - ~~xxxxxxxx~~ recited before entering each one - religion in these catchisms help to maintain the social order

(b) Grossman Egyptian Book of Dead portrays earthly existence Osiris & 12 judges receive deceased in Hall of Two Truths - a statement of innocence must be made before the tribunal.

(c) Remains of taboos in Dt 23 3, Lev 21 18,

2 Sam 5 8 - conditions of admission in Sam 21 5

(regulations of admission to sanctuary) also Gen 35 2

(Cleansing before entering sanctuary and the barring of superstitious articles which might prevent a blessing from deity) - also Ex 19 14 (Sexual prohibition before approaching deity)

Ps 24 what are conditions of entry to shrine?

priests answer in V 4 with purely moral injunctions (also Is 33 15) congregation of pilgrims respond in V 6 with a declaration

Dt 26 13 language accurate to cultic situation אֲנִי וְעַמִּי יִשְׂרָאֵל לֵבָנִים לְפָנֶיךָ liturgy on entry to sanctuary - liturgy on departure

Ps 15 discusses ten conditions for entering sanctuary also

Ezck 18 5 an echo of an institution for entry found in prophetic אֲנִי וְעַמִּי יִשְׂרָאֵל

December 16, 1946

Decalogue

1 Ps 81 - Very ancient from Northern Kingdom (V 6 בְּיַמֵּינוּ - בְּיַמֵּינֵינוּ  
 V 1-4 אֲנִי וְעַמִּי יִשְׂרָאֵל לֵבָנִים לְפָנֶיךָ  
 Thronbesteigungsfest (Zimmer)

S-6a tells the occasion

6b oracle - words of God in mouth of אֱלֹהִים festive congregation sent home with the oracle.

Decalogue is *leges sacrae* of sanctuary - V 14,

אֲנִי וְעַמִּי יִשְׂרָאֵל לֵבָנִים לְפָנֶיךָ if people listen to me they may be assured of my blessing

2 Jer 7, 26

poetic form imitating an institution of sanctuary allude to decalogue -

3 round every shrine a guild of prophets *uttering* the oracles of God--they answer people after supplication (usually three days of fast)

V 7 9ff You come into Temple under false pretenses, you announced the decalogue when you entered, but you haven't kept it

Hosea 4 2

Is 23

Micah 6 8

These allusions attest to use of Decalogue as *Leges Sacrae* i.e. before congregation admitted to worship at shrine, *par ritually* unfic, morally impure by oath - before congregation dismissed they received a conditional blessing, i.e. if your oath was true



Y. You will be blessed

n b Every cult has such a (leges sacrae, but Israel alone 7 selected imperishable requirements, the Decalogue

Ps 50

When man sneaks into sanctuary with false oath, curse introduced for them compare Dt 27 15ff) This another form of reiteration of basic requirements, this reiteration just before the blessing (Those who sneaked in will leave)

Ps. 50 16f

The Psalm probably sung by Levite while sacrifice offered - all ost approach spirituality of synagogue in this form of worship (compare Ps 9ff)

תודה - song of thanksgiving

(n b most archaic concept of sacrifice arrest aging and decomposition of fertility of God, by replenishing him with Young) V14 - nearest we can find in antiquity where separation made between sacrifice - prayer - synagogue arose from such suppositions

Ps 50 - a late Psalm (2nd Temple)

6- (תודה) occur classically in a prophet (Sam 12 23

(ס) prophets duties primarily involve both - there is no dichotomy between Israelites and Jews - on most ancient level, find forms of classical institutions of Judaism

7 (תודה) Alhausen originally meant to cut selves

(like Dervishes)

Goldzeker - 15225 - א) יפטר = will judge him  
ב) יפטר = will make himself judge,  
ג) יפטר = will mediate for him

תודה appeal to a heavenly judge

8 a) No prophet rejected spiritual potential of sacrifice

b Gen 8 21 אלהים ריח את הריח note repetition of ה

ריח savor of appeasement, אלהים to appease

Tribe of God (compare Ezek 5 13 אלהים)

c) prophet rejects sacrifice's function as אלהים

only the prophet appeases God, not sacrifice

Ps 106 23

תודה אמר = prayed compare Ezek

1 e the prophet תודה calls on God to keep his own laws

compare Dt 9 26

n b. 1250 B C E date of "revelation" on Sinai

n b Rabbis stated that God revealed Self 6- 12 times prior to revelation on Sinai

Jan 6, 1947 Origin of Synagogue - (Theories)

1. Rabbis believed it to originate in hoary antiquity (compare Gen Rabba 60 on Gen 25 22) אלהים אברהם אבינו

was the "ancestor" of the synagogue

n b there is even in rabbinical fancy some hint to historian --- in consciousness of Jewish people, synagogue very ancient so that preacher dared to expound this theory. They trace synagogue to first house of study (idea that true religion practiced on earth from time of 'damn of conscience')

2. Nillo, in Vita Mosi 3 27, Acts of Apostles 15 21, Josephus Contra Apionum 2 17

(Acts) origin of synagogue in Mosaic times -- portions of Torah read on Shabbat traced back to days of Moses.

Palestinian Targum to Ex 18 20

בית כנסת

(n.b targum an attempt not only to translate, but to validate halacha)

n.b. Grotius (d. 1645) Dt 31 12 "hoc est institutum synagogarum"

3. Rabbinic -- Targum Jonathan Jud 5 2,9

Origin in days of judges. "I am sent to praise the scribes of Israel who continued to teach the Bible in times of persecution Therefore now they deserve to sit בתי כנסת (openly) in בית כנסת

4. Finkelstein (1930) p. 49 in 1930 Proceedings of Academy of



L.b Ezek says God started out with good intentions. They sinned, He will let them continue.

v.32 end ( 1880 Vienna)

v.35

v 37

v 39 corrupt. idea that they thought that they were in Golah and couldn't worship God. Therefore, let them worship gods of place.

After exiles, only 2 possibilities for exiles a) assimilate  
b) establish a sanctuary in Golah Ezek refuses this. If they had had temple in Galut, life would have become normal and the Jews would have become extinct as in Elephantine colony.

2 Ezek 11 14 ff

v 15

v 16 fact of exile not a sign of being barred from (12/26)

compare feud between exiles and remnant. Jeremiah 2 both prophets pinned their hopes on exiles.

Compare Ezek. 33.23 FF priac of people who suddenly rose to leadership. NB more than 50 000 Jews exiled

v 16 You can't accept the religion of your neighbors and

you can't have a Temple You may have a sanctuary

prophet seems to be groping for the right word

He doesn't have it. Thus, the institution doesn't yet exist

Compare Jeremiah 29 4 ff a strong irredentist group abroad

1 c you can pray for it even if you can't sacrifice for it. Note this serene acceptance of Golah by Jeremiah 29 28, as opposed to Shemayah.

Compare (Is 56 7)

Zeitsch der Altestament Wissenschaft -- Menes

50 -- 1932 p 268-276

3. In Josh 22 9 -34 a similar desire for something which could not be fulfilled

4. Jer 4: (n b Torrey, the whole idea of Restoration of Babylon a fiction created to explain why Samaritans cut off from Jews --- Nazis used this theory)

In this chapter can read mood of exiles 44 16 ff

v 18 after Josiah, 622

Jan 20, 1947

1 According to Baron, in 586 B C E 1/3 of Jews (the leaders) were exiled. 2/3 remained -- altogether were 200,000

2 Origin of synagogue in Bavel

3 Why did northern tribes disappear while Judah did not?

a) Assyrian king; successful.

1 Tiglath Pileser III first to uproot populations and exile them.

Compare Amos, Is 10 Favors empire but opposes uprooting of nationalities. He realizes the necessity for international organization

Is 10 13 a) I despoiled their resources

or b) I have confused their futures (by uprooting nations)

10 14 takes eggs from one nest and puts them into other

(i.e mix all nationalities)

2. Assyria conquers Northern kingdom, uproots leaders and imports foreign leaders (2Kings 17 24 ff)

Josiah, later, could not conquer Samaria (compare list in Joshua where all, except Samaria, included) for this reason (compare also later fight between Nehemiah and Samaritans).

n b. Is 7 8 (gloss) i.e. in 670, Ephraim will cease as a political entity (compare Ezra 4 2 there allude to importing in 670.

5 No restoration in Northern Kingdom King of Syria changed ethnic character of Northern tribes. The Galilee remained ethnically Jewish, but the heart, Shechem and Samaria, resisted Jewish aspirations for freedom

b) Babylonians did not succeed Nebuchadnezzar not so energetic in uprooting and importing foreign populations -- this made restoration possible. Main reason prophetic ministry teaching people to accept political defeat as sign of victory of their God compare Amos 9 7,8 they spoke of restoration (cf Jer 29 10,27 7, Ch 36 21) -- v 8 "on every sinful nation"

n.b. the Northern Kingdom had too short a period of prophecy.

4 Men cryes sked Ezekiel for a temple on alien soil (Ezek 20) it was the son to prophecy They wanted to come to terms with God as permanent arrangement -- Ezekiel sanctioned establishment of synagogue In Josh 22 26 call this new institution

Jan 27, 1947

1 Galilean situation presupposes the birth of synagogue. Foreign conqueror denied Israel their cult -- the Jews longed for it.

a) Why, then, did synagogue arise after 586 and not after 722? cf 2Kings 15 29 (out of these cities, Syrian king made three provinces Dhurru, Magidu and Galadhu. After this time, Jewish sources speak only of Ephraim and not Malchut Yisrael. n.b. Shomron belonged to ... of 1Kings 16 24

b) The Ten Tribes had no restoration and no synagogue

1 Assyrian king imports foreign element as upper classes into Palestine (2Kings 17 24) These called ... in Nehemiah 3 34 n.b. When Ezra urged Jews to expel those who had intermarried, he did so not on grounds of racialism, but the Shomronim were enemies of the Jews and any one marrying them was a traitor. cf Procksch Festschrift article on Intermarriage by Alt Northern Israel had no chance of restoration

n.b. name "Israel" was for Ephraim and imported people. Alt, in Joshua 15 19, lists not include province of Samaria and ... included in Judah! (n.b. these documents very accurate, probably from tax collector's list. cf 1Kings 4 7 ff) Alt thinks this list a Josiah's kingdom

2. No long prophetic tradition

2. After 586 a restoration possible

- a) Nebuchadnezzar not import new leaders
- b) Babylonians soon overthrown
- c) Activity of prophets

n.b. when Cyrus conquers, delegation of Jews tell him that their prophets had foretold his conquest and his permission to return to Eretz Yisrael cf. Is 53 (and 52 13ff)

Feb 3, 1947

cf Kraus, Samuel Synagogale Altertumer Finkelstein Proceedings of Academy

1. Peshit of Rabbis as to origin of synagogue in Megillah 29b Statement by R. Samuel b. Isaac (3rd generation of Amoraim, pupil of R. Huna in Babylonia c. 300 C.E.

n.b. 'altneu' synagogue in Prague -- synagogue would be moved to Palestine

2 Ez 20 the founding chapter of synagogue a contemporary document.

3 Quest for name - 'Cin 0374'

Josh 22 retrojection of mood of founders of first synagogue cf Deut 3 12-18-20, Nu 32 1ff, 20-32, Josh 1 12-18

Speak of assistance lent to tribes





[end]

Original documents  
faded and/or illegible



Medieval Hebrew Literature  
1947  
Professor Shalom Spiegel:

Palestinian Amidah  
published by S. Schechter, Jewish Quarterly Review  
10, 1898, p. 656 f.

שמונה עשרה

י' שנתי חכמה ונ' יגיד התלךך

*Historical recollection of origin of time at*

*Lord of creation of powers*

*Holiness of God*

*x Gen 4:18*

ברוך תה' יי' אלהינו וזלתי בוחינו להי' אברהם אלהי יאחם  
ואלהי יעקב היל' הגדול הגבור והנורא' ל' גליון קונה נטיב וירץ  
(1) כגנינו ומגן בורינו ככפאנו בכל דור ודור ברוך אתה יי' מגן  
אברהם:

אתה גבור סיניל גאים חזק ומדין עריגים חי' שולמים פסיב כריב  
מטיב הרוח ומוריד הטל, ככנל חייב סחיה המיטיב כהרף טין י' וטה  
(2) לנו הבגית ברוך יה' יי' כחיה המרים (1)

(3) קדוש ארה ונורא שמך וזין אלוה מבגדיך ברוך יתה יי' האג וכדו'  
(4) חנינו בינו דינה סאתן זכינו והשכל סרוררך ברוך ארה יי' חונן  
ידעת:

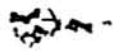
(5) הטיבנו יי' אליך ונחובה חרתי יכינו כקדב ברוך יתה יי' רוצה  
ברחובה:

סנח לנו אבינו כי חסאנו לך כחה והעבר כחנינו סנגד ויניך כי  
(6) רבים רחמיך ברוך אתה יי' הכרבה לסלוח  
(7) רזה בענינו וריבה ריבנו וגזלנו לשגן שמך ברוך יה' יי' גו' ל'  
ישראל:

רפעינו יי' אלהינו פסכ זב לבנו ויגון ואנחה העבר מסנו (2) והגלה  
(8) רנאזה למכותינו ברוך ארה יי' רפא חולי עמו ישראל

(1) נ"א. אתה גבור ואין כסוך חזם זגין זולתך מטיב הרוח ומוריד  
הגשם סכלכל חיים כחיה המכחים זרב להו' יע ברוך אתה זכ'  
(2) נ"א. יגון ו' נוחה ודבר העבר מסנו ברוך אתה זכ'





- ברך עלינו יי אלהינו יח ה נה הזית ל יובה (3) בכל מיני תרו ירה  
 וקרב סהרה שנת קץ גאולתינו ויחן - ונכר - ' -ני הוזה ויב -ולט  
 (9) גו-רוה גובן וחן גרנו גרנו יי ירינו ברוך אחה יי בברך הינים.  
 הכע בשוכר גדול להירוהינו ולו נס לקיבוץ גאליזתינו ברוך אחה  
 (10) יי מקבץ נדהי שחו ישראל  
 הטיבה שוכתינו ככרא ונה ו ועצינו ככתהלה ומלוך עלינו יחה לכרך  
 (11) ברוך אחה יי אוהב המשפט  
 למדומדיב אל תהי חסוה (4) ומלכות זרון סהרה חספר בימינו והנצריב  
 והמיניב כרגע יאכדו יסחו ססכר התייב ו צדיקים אל יכחו ברוך  
 (12) יחה יי סכניי זדים:  
 על גירי הצדק יהכו רחמיך וחן לנו לכר טוב גו י רצונך ברוך  
 (13) תה יי טכחו לצדיקיב  
 רחב יי אלהינו ברויך הרבינ גל ישראל עסך ו ל ירוזליב שירך  
 ונל גיון נ רן כבודך (5) ושל הירלך ושל גרונך ושל סלכות ביה דוד  
 (14) יי צדקך ברוך תה יי עלי דויד בונה ירוזלם  
 גמנ יי אלהינו בסול רכלרינו ורוה עלינו כי גל ונון ורחור אחה  
 (15) ברוך יחה יי גומן חפלה.  
 רבה יי אלהינו ויכון בציון וי בדוך גבו יך בירוילם (6) ברוך  
 (16) תה יי לאותך ביראה נייכוד.  
 פודינ הנחנו לך אתה הוצ יי עלינו ואלהי יכותינו על כל דטובות  
 הווסד והרומים וגבלתנו ועמיית לנו ועב אבותינו חלכנינו זאפ אררנו (7)  
 (17) סטה רגלינו ווסדך יי יסודינו ברוך יחה יי הטוב לך להודות  
 סיב גל וסך על ישראל (8) עסך ונל עירך ויל נחלתך וברכנו כוננו  
 (18) כאוד ברוך אחה יי וישה השלוב:  
 יהיו לרצון אפרי פי והגיין לבי לפניך יי צורי וגואלי.

(3) נ"י: לרובה ולברכה... גאולתינו ורין גמטי (-ללי) רצון של כני  
 וואדמה זיבע עולסך סברכותיך ברוך אחה וכ'  
 (4) נ"א: תקוה גנ ל. ייובו לחורתך  
 (5) ציון פלכן כבודך ונל סלכות ביה דוד פשינוך בנה ביתך מכלל היכלך  
 ברוך אחה וכ'  
 (6) סהרה יעבודך בניך בירוזלם  
 (7) הכובות הוסד והרומים איר גמלה ועמיית עמנו ועמ אבותינו פלכנינו  
 ניי גלך גל. וכ ונטיב יחה ברוך אחה וכ'  
 (8) גימ שלוחך על ייריל כן חברכינו כלנו בטלום סרון הכרכות וישה השלוב



From the Genizah published by A.armorstein in  
Monatsschrift für Geschichte und Wissenschaft des Judentums,  
69, 1925, p.38 f.

אברכה את יי בכל עת, כגינינו מה זוי עת, ברוך אתה יי מגן ברהם  
ביי הילל נכחי, טהליל לטמדיני מריכיי, בז"י מהיה הפיחיי  
גדלו ליי אחי, והרדימו בני יפחי, בא"י האל הקדומו  
דרשתי את יי וטנני, בינה וחכמה יבונני, בא"י מונן הדתי  
מביחו אליו ונהרו, ומשוב אליו אל תאירו, בא"י הרוצה בתוכה  
זכודה יי נכס נבדיו, וסולח לטחית ידידיו, בז"י הרכה לפניה  
זה שני סרא ויי שמיט קרובה גמולה לעמו שמיט, בא"י גואלי.  
מונה מלאך יי סביב, ומלה לרו יסביב, בז"י רוחי חולי שמו יי  
טעמו ורו כי החוב יי, בטל לכרוח נח רצון ליי, בז"י סברך הניח  
יראו את יי סדוטי, כזוריו יקבץ לטזרות רדוטי, בא"י סקבץ נדחי ויי  
ככירי רטו ורנבו, ודרשי יי ו מיכט לא יחעבו, בז"י וזהב פיכח  
לכו בניט שפעו לי, ומכניע נוצריב ומ ניה טגבולי, בז"י ככניט זדיב  
פי האיט הנוכך חייב, יכסח חמיד בגהים חייב, בא"י גבטח לצד  
נאור לכונך סרע, כי בונה ציון גמוליב יכרע, בז"י קוי דויד  
סור סרע וע הנוב, ימסעך אל בעה הכלה תחעיף, בא"י גומט חכלה  
עיני יי אל צדיקיב, וטובדין כיראה לא יי זכו ריקים, בא"י ותך כיראה  
כני יי בעוטי רע, גל כידח טובו נ החוה ונכרעה, בא"י וזכ לך להודות  
צעקו ויי שמיט, ככסר מלוט לעמו ימטיט, בא"י וזכה ה לזכ

Palestinian Amidah  
published by S. Schechter, Jewish Quarterly Review  
10, 1898, p. 656 f

שמונה עשרה

י' שנח' חכחח זכ' יגיד ההלרך

ברוך חה י' אלהינו ואלהי בוחינו להי וברהם אלהי יאחס  
ואלהי יעקב הקל הגדול הגבור והנורא י' ג' ליון קונה שמים וארץ

x Gen 48

(1) נגנינו ומגן אבורינו סכסתינו בכל דור ודור ברוך אתה י' מגן  
אברהם

אתה גבור מטיל גאים חזק ומדין ערי ים חי עולמים מטיב מטיב  
מטיב הרוח ומוריד הטל, מכלכל חיים מטיב ומייתים כהרף עין י וטה  
לנו תבטיח ברוך אתה י' מטיב ומרים (1)

(2) קדוש אתה ונורא שמך וזין אלוה מכללך ברוך חה י' האל יקדוש

(3) חנינו בינו דיה מוחן ובינו, והשכל מהורהך ברוך חה י' חונן

ידעת

(4) הטיבנו י' אליך ונטיובה וד' ימינו כקדם ברוך חה י' זרועה  
בטיובה

סגח לנו אבינו כי חטאנו לך כוה וועבר כענינו מנגד לנייך כי  
(5) רבים רחמיך ברוך חה י' המרבה לסלוח

(6) רזה בענינו וריבה ר בנו וגזלנו ליען שמך ברוך חה י' גו ל  
ישראל

רפאינו י' ילחינו ממכ וב לבנו ויגון ואנחה העבר ממנו (2) והגלה  
(7) רכואה למכותינו ברוך חה י' רפא חולי שמו ישראל

(1) נ"א ויה גבור ואין כבוד וזמ וזין זולתך מטיב הרוח ומוריד  
הגשם מכלכל חיים מטיב ומייתים כהרף עין יע ברוך חה י' זכ'

(2) נ"א ויגון ו נחה ודבר וועבר ממנו ברוך חה י' זכ'

[start]

Original documents  
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- ברך עלינו יי אלהינו את המנה הזאת ליובתה (3) בכל מיני תבואה ויהי  
 זקרב מהרה שנת קץ גאולתינו ויהי ונכרי בני העומה ויב וולם  
 (9) מוגרות גובך ויהי גרכה גכרה יי יונינו ברוך אתה יי מברך המנים  
 תקע במזכר גדול להירוחינו ויהי נס לקיבוץ גאלינו ברוך אתה  
 (10) יי מקבץ נדתי עמו ישראל  
 השיבה שוכתינו כבראי ונה ו ועצינו כבתולה ומלוך עלינו יחה לבדך  
 (11) ברון אתה יי אוהב המשפט  
 למזמדיב אל חהי חסוה (4) ומלכות זדון מהרה חעקר בינינו והנצריב  
 זמטינים כרגש יאכדו ימחו מסכר החייב ונה צדיקים אל יכחו ברוך  
 (12) יחה יי מכניי זדים  
 על גירי הצדק יהו רופיך ויהי לנו כר טוב יי וי רצונך ברוך  
 (1) תה יי מבטו לצדיקים  
 רחם יי אלהינו ברח יך הרביב על ישראל עמך ויהי ירוטלים שירך  
 ויהי ציון נ כן כבודך (5) ועל הירלך ויהי נעונך ועל חלכות ביה דוד  
 (14) מיי צדקך ברוך תה יי אלהי דויד בונה ירוזלם  
 נמי יי אלהינו בסול רכלרינו ורוח עלינו כי יל ונון ורהור אתה  
 (15) ברוך אתה יי גומה תפלה  
 רצה יי אלהינו ויכונן בציון וי בדוך ובו יך בירונלם (6) ברוך  
 (16) תה יי גאוחך ביראה נוכוד  
 מודין נחנו לך אתה הוא יי אלהינו ואלהי אבותנו על כל דטובות  
 וחסד והרחמים וגמלתנו ויהי חת יינו ועם אבותינו ולכנינו (7) זאם אירנו  
 (17) מנה רגלינו חסדך יי יסודינו ברון תה יי הסוב לך להודות  
 שיב יל זמך על ישראל (8) עמך ועל עירך ויהי נחלתך וברכנו כוגנו  
 (18) כאחד ברוך אתה יי וזאה השלום

(5) נ" - ליובתה ולברכה . גולרינו ויהי ג מיי (גלי) רצון של כני  
 האדמה ו בש עולמך מברכותיך ברוך אתה זכ'  
 (4) נ"א תקוה נג ל ייובו להורחך  
 (5) ציון מוכן כבודך ויהי מלכות ביה דוד שט ויהי בנה ביחד וכלל היכלך  
 ברוך אתה זכ'  
 (6) מהרה יעבדוך בניך בירושלים  
 (7) הטובות חסדך והרחמים איר גמלת ו מייח עמנו ועם אבותינו מלכנינו  
 גי נייך ל יב ונ יב יחה ברון אתה זכ'  
 (8) יי שלוחך על יי יל כן חברכינו כלנו בילוב מוון הברכות וזאה השלום

From the Genizah published by A Marmorstein in  
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69, 1925, p.38 f.

אברכה את יי בכל עת, כגיינינו מעת וזו עת, ברוך אתה יי מגן ברהם  
ביי תולל נכמי, תסליל להם מידני מריכ"י, בא"י מתייה המיחים  
גדלו ליי אחי, זהרדימו בני יפתי, בא"י האל הקדו  
דרשתי את יי זמנני, בינה וחכמה יבוננני, בא"י תונן הדעת  
וב יו אליו ונהרו, זמנוב אליו אל תאמרו, בא"י הרוצה בתלובה  
זכודה יי נכש עבדיו, וסולח לזמתי ידידיו, בא"י תברכה לסלוח  
זה בני קרא ויי זמיע קרובה גזקה לעמו זמיע, בא"י גואלי  
תונה מלאך יי סביב, תולה לכו יסביב, בא"י רונני חולי זמני י  
טעמו זרו כי תשוב יי, בטל לקרוץ נת רצון ליי, בא"י נברך הניט  
יראו את יי קדושו, כזוריו יקבע לזמרות קדויו, בא"י סקבע נדחי זמו  
ככיריט רשו זרעבו, ודרשי יי ז. מיכט לא יחעבו, בז"י זוהב מיכט  
לכו בנים שמעו לי, זאכניע נוציים זמיניח מגבולי, בז"י חכניי זדיב  
מי האיש תופץ תייב, יבטח חמיד באגהים חיים, בז"י בטח לצד  
נזור לזונך מרע, כי בונה ציון גמוליב יכרע, בז"י אלהי דויד  
סור כרע וע ה טוב, יזמעך אל בעת חכלה תחעיף, בא"י זמט תכלה  
עיני יי אל צדיקיב, וזובדין ביראה לא יזובו ריקים, בא"י יזחך ביראה  
פני יי בעזטי רע, על מידת טובו נ החזה ונכרעה, בא"י זב לך להודות  
צעקו ויי זמיע, כפחד ילום לעמו זמיע, בא"י זכה תלזם



Bring Bible

read chpt 29 - Psalms, paper by Gustav - Vol 37, 1946 155-65  
H. L. Ginsburg, G. 178, 179, 181 - Jew. Quart. Review

Jews taught Christendom & Islam mores of <sup>common</sup> prayer,  
a revolution in religious life

Renan. "Synagogue's most original & fruitful contribution  
of Jewish people"

Sacrifice & prayer were one in the same - (to liturgy -  
lité (Gr.) - to pray or to sacrifice  
(Gen 25 21) -

Eachy thro prayer accompanies sacrifice

Socratic dialogues

on poetry

Poety is learning how to please the gods by prayer. "Lisim" (asking & giving)



[end]

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Medieval Hebrew Lit - Prof Spiegel

Oct 24

History of Ancient Prayers to the Rise of Punt

Every generation reads prayers anew in light of new problems

28 א/כך - prayer when entering house of learning (note Rashi)

[16] points out 2 Evils

Prayer is recent innovation, historically dated  
Sacrifice was first basis of worship, prayer was supplemental  
Heiler: "PRAYER" "Prayerless self-absorption"

In primitive society, chief was mediator between men & deities - (hence fusion of emperor & divine rights)

Roman religion is addicted to legalism of Roman mind, ego adherence to forms is stringent

Plutarch performance of services 30 times over because of slight imperfection of form - indicative of legalism forcing only the school-in-religion to practice faith. Thus, in a then highly developed civilization, pointed out the falsity of the prevalent notion that the common man is a praying animal

Formulae of prayer were guarded as "military secret" by Romans no one dared pray publicly, inaugurating silent prayer

Jews taught Christendom & Islam more of common prayer, a revolution in religious life



Nov 8 [mythos - Gr - story of adventure of gods]

How could rabbis accept & prolong mythic refs which are alien to monotheism?

Rabbis took mythology less seriously than Canaanites, using references as poetic ornamentation (like Christian references to Greek mythology)

[Isaiah 33 I come to teach you, not to amuse you -]

How do we explain pagan references in Bible?

S.P. 2) At first exiles, Jews condensed existing biblical classics into portable form, thus we are left with remnant, anthology  
it is conceivable that allusions to Hebrew myths, poetry in the then rich Hebrew lit which prophets referred to were known by Israelites - but we know them not

[Example of condensation: one rabbi contains all of Palestinian legislation]

- ASSIGNMENT
- 1) Study meaning of  $\text{אֱלֹהֵינוּ לִבְרֵךְ, אֱלֹהֵינוּ שֶׁ}$  (Ps 24) - in rabbinic lit (Mandelman)
  - 2)  $\text{גִּבּוֹר עֲצוּתוֹ}$  conception of G-d  $\text{גִּבּוֹר עֲצוּתוֹ אֱלֹהֵינוּ}$  - (PINE 1/2/3 - 3<sup>d</sup> pt 1<sup>st</sup> vol.)  
Kaufman  
a) who uses above concept first time?
  - 3) How is it Ps 29 is used earliest in Septu for 8<sup>th</sup> day of 1/20  
-  $\text{אֱלֹהֵינוּ אֱלֹהֵינוּ}$  (6<sup>th</sup>-7<sup>th</sup> cent - notes & usage of synagogue) - Chpt 18, 93, 3/4  
Dr Hagen -  $\text{אֱלֹהֵינוּ אֱלֹהֵינוּ}$
  - 4)  $\text{אֱלֹהֵינוּ אֱלֹהֵינוּ}$  - 2<sup>nd</sup> vol, p. 162 (1<sup>st</sup> quarter, 2<sup>nd</sup> cent.)
  - 5)  $\text{אֱלֹהֵינוּ}$  - 116 a

6) פירוש 1700 (Friedman - p 343)

7) Buber - עלו אלו - p 231 - פירוש - פירוש (those who suffer in name of G-d)

How Ps 29 is used in Mishna

8) פירוש מלך - (על פירוש Spain 1340) - p 284 (707)

9) Abraham - (1710 to 1712 Spain 1340)

10) אברהם אבינו (Warsaw edition) p 94

11) Ibn Ezra - interpretation of Ps - p 29

12) אברהם אבינו - why is this verse needed?

לפי פירוש " (1710)

1) S + 330  
2) 5x10 (11) 15

13) ... (707) - ...

14) ... (Synagogue ...)

15) ...

16) ...

Use of דוד  
300 פירוש  
Solomon-temple gates, next of David return of David's



when the last Jew would achieve full אילן ארז  
the Messiah would be brought.

Sussaroff  
Inquisition of Spain Supreme sacrifice (Even burning at stake) was  
considered of highest martyrdom. At self-sacrifice,

אילן ארז was recited as joyous anticipation of  
Messiah's arrival

Dr Shalom  
Major Trends of Jewish Mysticism [Kabbalists evaluated artificialities of Ps 29 and interpreted  
it in light of present (then extant) disasters]

[Septuagint points out that Ps 29 is recited on  
אילן ארז to invoke rain - this concept carried over  
to "אילן ארז" where ref made to אילן ארז's and  
אילן ארז or אילן ארז - but natural feature of holidays  
were deprecated and resolved as historical holiday  
Every festival has an origin in crude, pagan ritual -  
and then was spiritualized]

Dr Idelson  
Jewish  
hierarchy

על interprets Ps 29 (אילן ארז) אילן ארז אילן ארז  
(אילן ארז) אילן ארז

MS pattern  
Sept

אילן ארז  
אילן ארז אילן ארז  
אילן ארז אילן ארז  
אילן ארז אילן ארז  
אילן ארז אילן ארז

Son of אילן ארז indicates 1st ref to אילן ארז אילן ארז  
from Ps 29





קלס - hot Canaanite

see notes  
(of health)

קלס means riches, reward, honor, praise

Jer 17:4.

יָקַל כְּסֵל יִרְקָה

Jer 2:11 - קלסוּ כְּסֵל בְּיָדֵי אֱלֹהִים



Theophany - God's revelation in storm & thunder

Ex-19-19 God appears in a tempest

Job 37-4 Thunder (רָעַם)

Ez 1 24, 10 5 רָעַם = thunder

Amos- 1 2

Ex 20 18, Gen 9 13, Ps 18 15, Habakkuk 3 11,

I Kings

Notion of God's appearance in storm is specifically Hebrew concept

קָדוֹשׁ

Ex 24 15+, Ex 40 34

I Kings 18 38 - lightning of G-d kindles fire on altar

Ex 34 29 - luminousness of face is reflection of God's light

Ex 33 13, Is 35 2, 66 18,

Ex 42 8 - G-d won't give קָדוֹשׁ to anyone else

God of glory is God who appears in storm

I Kings 8 12

12/6/46  $\psi$  24 -  $\text{אֱלֹהֵינוּ יְהוָה}$  (two concepts)

acc to  $\text{אֱלֹהֵינוּ}$ , Psalm<sup>24</sup> was recited after restoring Torah to  
Shrine why recited now during week?

$\text{אֱלֹהֵינוּ} - (\text{אֱלֹהֵינוּ})$

300  $\text{אֱלֹהֵינוּ}$  - Since gates of temple repr God's sovereignty,  
it was assumed that they would not be hauled to Babylonia  
(Story of Sol's trying to enter Temple w  $\text{אֱלֹהֵינוּ}$ , gates refused  
to allow his entry till he recognized sovereignty of God  
We recall this when returning Torah to ark

Men presume sovereignty due to God

$\text{אֱלֹהֵינוּ}$  96

$(\text{אֱלֹהֵינוּ})$  98 - indicating contempt of king's encroachment  
on God's sovereignty (No man has power to rule over other  
men)

$\text{אֱלֹהֵינוּ}$  822 ( $\text{אֱלֹהֵינוּ}$  - who ruled not dynastically but by deeds  
of victory - refused to become permanent king, asserting  $\text{אֱלֹהֵינוּ}$ 's

633 -  $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$  (God clothed himself with  $\text{אֱלֹהֵינוּ}$ )

1 Sam 11 5 ( $\text{אֱלֹהֵינוּ}$  - leaped - spirit of God leaped upon him)

$\text{אֱלֹהֵינוּ}$  830 ( $\text{אֱלֹהֵינוּ}$  - God alone is king

96 ( $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$  -  $\text{אֱלֹהֵינוּ}$ )

KS 23 (God repetition of  $\text{אֱלֹהֵינוּ}$  shows disdain over  
man's assumption of sovereignty) This concept incompatible with  
attempt to indicate human frailties (Jud 3 23-25) also  $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$   
 $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$

- degrading mortal kings

2 Sam 12:1

"(13-14) - wisdom of man according to God

### Demarcation of Kings

Hoshea - 3:7

8:4 (לִיָּעוֹן - double meaning

Job 7:6 לִיָּעוֹן - double meaning hope, thread

9:18 (לִיָּעוֹן - hair, tempest

Isaiah

Judges - 10:7

13:10

Wellhausen

17:6 - anarchy state (chp 13, 19), this creates mental state for acceptance of Davidic dynasty. Bk Samuel (Chpt 16)<sup>13</sup> is attempt to make spirit of God as permanent guiding force in Israel

Messianic Concept based on the notion that God's spirit in world cannot be made permanent force

24:1-22 קָרָא - recitation of YNE, acceptance of God's Sovereignty & rejection of mortal Emperor's divine right

61:1-22 - קָרָא מִתְּחִלָּה יְהוָה

across-chronos - "we live in the highest of ages" - said disparagingly

What is  
IS IV ✓ Isaiah 65 - 1st ref to God as king is dated 740  
1914 1107 11173 '7 7701 11110 (12154 7701 11107)

Q) ...  
A) ...  
A) ...  
A) ...

Ex 24 - Begins in heaven, ends on earth  
A) to calm spirit in storm; actual metamorphosis of storm  
arises in seas, strikes at trees & hills, flash of lightning, dissipates  
into desert

Ex 24 10 -  
Ex 40 35 - (7170 - that which clouds God)

These are Israelite psalms

Isa 449 ↓ 72-19

Ex 18 Two Hebrew concepts

- 1) 7170 - Theophany made to God in storm
- 2) kingship of God in anarchic state, adaptation of Canaanite ~~psalms~~ motives

How far man give glory & strength to God?

→ Answer borders on magic, tribal religion must have

70-11172 communion with God yet must realize own limitations  
Buber p 70 ("God needs man's worship")

Num 14 17 101 21 (Warman, Vol 41) if man worships God, God does  
707 710 = 7) N'

not sleep, if no worship, God sleeps (Dr Max Kadushin, HUC Vol 46, p 80)

אין שינה אם לא יתפלל

(Know that what is above is from thee) קוּמ / רִבְרִיבָה יי

עֲבָדָה יי - assembly of gods who after victory acclaim one of them especially excellent (concept rooted in Greek mythology, i.e., Ares being offended over not being honored)

Job 9  
blasphemy

to us }  
f - i

קוּמ - greeting, adding strength thru greeting

אֵלֵינוּ יָבִיט - 'ואת כל ימינו'

Ps 96 2, 134 1, 2, 135 19, 20

16 7, 26 12

Gen 24 27

קוּמ for prayers

קוּמ קוּמ קוּמ

(Rabbi choose Gen for human element is reduced to a ~~minimum~~ <sup>minimum</sup>)

Middle Age concept attitudes and attributes of God are unlike all we knew of man

But if so, it's impossible for man to praise God in anthropomorphisms (other extreme concept)

doctrina ignorantia

[Socrates' Memorabilia - only God knows what is to be prayed for - and since man does not know what is good for him, it's foolish for him to pray]

וְיָצֵא - יָצָא (just) - only righteous may appeal to God for justice.

↓ 66 19, 20

↓ 73 25 - Nearness of God vs 28 (Appeal to heavenly God is granted only to he who abides by צוּר of God)

אֲשֶׁר יִצְדֵּק אֶת-פִּי וְיִשְׁפָּט אֶת-לִבּוֹ, וְיִשְׁמַע אֶת-קוֹלֵי צָדִיק

ps - purity - צַדִּיק = etc

[Speak on inadequacy of speech - Prayer comes from פָּרַעַס = beg, very uncertain word, smacks of 'precarious'

(צַדִּיק) - צַדִּיק - וְ

צַדִּיק אֲשֶׁר יִצְדֵּק אֶת-פִּי וְיִשְׁפָּט אֶת-לִבּוֹ, וְיִשְׁמַע אֶת-קוֹלֵי צָדִיק

צַדִּיק אֲשֶׁר יִצְדֵּק אֶת-פִּי וְיִשְׁפָּט אֶת-לִבּוֹ, וְיִשְׁמַע אֶת-קוֹלֵי צָדִיק

anti-nomists (against law) fidelity, anti-nomists said only dialogue was revealed, צַדִּיק אֲשֶׁר יִצְדֵּק אֶת-פִּי וְיִשְׁפָּט אֶת-לִבּוֹ, וְיִשְׁמַע אֶת-קוֹלֵי צָדִיק

↓ 24 3 - who has the right to enter <sup>into</sup> the out of the land

↓ 15 1 - who has sacred right to sojourn in the tent?

Ans 10 qualities

Every religion barred unfit from entering Holy Temple

4:17/18 - 23:7 as unapproachable - וְיִשְׁמַע אֶת-קוֹלֵי צָדִיק

0266

Num 19 13

Lev 15 21

277 71

[Dodecalogue (12) system is of Babylonian origin] is series of 12 laws

Deut 17 12- 12 71sk for 'gods' & - 1 -

Deut 16 13 - negative confession, similar to Egyptian confessions

Lev  
ch. 31 6  
Code of  
Jewish  
gentlemen

ψ 24 6 - 713 75 - This (2) are the pillars who seek the face

deob

Ex 18 15 - dodecalogue

11 11 - 11 11 11 11 11 11 11 11 11 11 11 11

Reed

ψ 50, 81 (use of decalogue in Sanctuary) I Sa 21 1-2 2-3 4-5  
2-3 4-5 6-7 8-9 10-11 12

Two elements of Jewish worship  
Hosea 6, Micah 6, ψ 81 (Northern Israelite ψ) before 721 (Solomon, did not live in 2nd Commonwealth)

Jerem  
7 26

[Decalogues used in prophetic speech] Date after death of Josiah (608), people confused after king's death, turn to sanctuary (ψ 7 5)

Jeremiah 26 6 & (Amos - 26 12) Jer. 7 (1-12) need of

ψ 81 begins with hymn of pillars (1-8)

Sacrifice had potential force for social control, since system had power of enforcing moral regimen before they were allowed to enter Shrine (Micah 6)

- No form of Israel's worship was ever divorced from



# PRIESTHOOD of ALL BELIEVERS - M. LUTHER

on sacrifices { Amos-6, Jerem 6, 7, Is-1,  
Sam-15, Micah-6

at least minimum of Torah

Chapt- 50 deprecates value of sacrifice, offered by  
number of sacrificial cult

I Samuel 12 23 -  $\text{לֹא־אֶמְצָא־בְּיָדֶיךָ־אֶת־יְהוָה}$ ,  $\text{לֹא־אֶמְצָא־בְּיָדֶיךָ־אֶת־יְהוָה}$  (prime functions  
of prophet)

$\text{לֹא־אֶמְצָא־בְּיָדֶיךָ־אֶת־יְהוָה}$  studied in  $\downarrow$  29

$\text{לֹא־אֶמְצָא־בְּיָדֶיךָ־אֶת־יְהוָה}$

$\text{לֹא־אֶמְצָא־בְּיָדֶיךָ־אֶת־יְהוָה}$

$\text{לֹא־אֶמְצָא־בְּיָדֶיךָ־אֶת־יְהוָה}$  studied in  $\downarrow$  24

$\downarrow$  50 16

Deut 27 - ~~the~~ Decalogue (of course) recited in Sanctuary to  
make uneasy he who might have sneaked into

Sanctuary

7 Above a regular practice used to turn Sanctuary  
into school

$\downarrow$  69 31 - pleasanter to psalmist than sacrifices

Moses theory <sup>locus</sup> = rationalization for removal  
of sacrifice

Movement in Judaism tending to deprecate sacrifice, dissociating it  
from prayer

### ORIGIN OF SYNAGOGUE

chronological arrangement of theories [SYNAGOGUE - place of assembly]

Esther 4:16 - אֲדַבֵּר אֵלֶיךָ אֲנִי וְכָל־אֲשֵׁר־עִמִּי

- אֲדַבֵּר אֵלֶיךָ

no deity  
was present

I) Gen 28:22 - (Gen Rebekah - 623 - Tinsdale) אֲנִי וְכָל־אֲשֵׁר־עִמִּי  
- whenever Rebekah passed house of idolatry, Esau jumped - by  
house of study, Jacob jumped - but were there houses of study at  
that time? There were אֲבֹתָנוּ אֵלֶיךָ of אֲבֹתָנוּ אֵלֶיךָ [mythical  
founding fathers]

אֲבֹתָנוּ אֵלֶיךָ (Rebekah) - She went to ask for mercy in the first house  
of study of אֲבֹתָנוּ אֵלֶיךָ

Gen 28:28 - (Rebekah 63 - Set 10) אֲבֹתָנוּ אֵלֶיךָ אֲבֹתָנוּ אֵלֶיךָ אֲבֹתָנוּ אֵלֶיךָ

Set in the אֲבֹתָנוּ אֵלֶיךָ of אֲבֹתָנוּ אֵלֶיךָ

II) אֲבֹתָנוּ אֵלֶיךָ אֲבֹתָנוּ אֵלֶיךָ אֲבֹתָנוּ אֵלֶיךָ

At age of אֲבֹתָנוּ אֵלֶיךָ, antique origin of Synagogue is spoken of;  
not decided even tho' legend seemed fanciful

Josephus  
Act of Apostles 15:21

II) II Rabbis & Hellenists Sameas speak of Synagogue originator

as Moses Philo stresses antiquity of house of prayer

Reading of Torah <sup>in Schule</sup> went back to time of Moses

Ex 18:20 (אֲבֹתָנוּ אֵלֶיךָ) Moses was first teacher of prayer for Synagogue use

10/11 21/22 (52 - 59)

III - Era of judges - 1100 process scholars of Israel for  
not continuing teaching during persecution

Kernel of truth in 21/22N describes existence of Synagogue

IV - MODERN SCHOLARS

Dates synagogue earliest

Dr L Finkelstein (Pharisees 432, 563-5)

Origin of Synagogue (1930) Proceedings of the Academy of Research

II Kings 23<sup>18</sup> Manasse has polluted defiled the temple, Priests

698-643 could not bring sacrifices to temple Established private  
prayer circles under prophets' aegis

V - WELHAUSEN (but they established earlier)

Josiah 621

JL KIESLING Synagogue an ancient  $\text{מִקְדָּשׁ}$  (field secretary)

Ezek 16 29

Later modifies Synagogues as continuation of  $\text{מִקְדָּשׁ}$  (field secretary)

Baron - out of these  $\text{מִקְדָּשׁ}$  emerged Synagogues

Caesaria  
works

VI - Leopold Loeb 1875 'Ritual of Synagogue'

Origins of Synagogue are not sacred but secular,

See 318

People met at town's gate to discuss problems, this was

Lev 24:1 676

(177, 177)

126 32a (of 21) <sup>Spec</sup>

Called pr 12, precursor to synagogue -

Those who worship 12 102 - 12

VII Exile period

vqa - 12x

Ez 10 16

Babylonian exile were driven to establish new centers of worship ( 12 102 = substitute for Temple)

VIII CW Bachler (read in Jew Encyclopedia)

Post Exile origin of Synagogue is assumed by

Dr Sol Zytken suggests secular origin, occurring days of assembly on Monday, Thursday ( 102 101 ), <sup>18c</sup> 102 101 102 101 102 101

indicating non-relig usage of Synagogue

After return from Babylon villages had local, communal assemblies, one large <sup>national</sup> 102 101 102 101

301

IX Seleucid period - after Alexander's death - Hrochmal

Ps 74 8 - 102 101 102 101 " 102 101 102 101 "

Graetz - (Vol II) - dates Synagogue to Maccabean period

674 22 - 102 101 ref to Antiochus

XI M Friedlander (Synagogue & Church Beginnings) p53 - Synagogue without sacrifice is result of Israel in Diaspora, Hellenistic in contrast to Pharaosism

Post - Vol I - Creation of Diaspora Jews

reflections  
on what  
New Can prayers smacked of nostalgia of sacrifice when Synagogue arose  
out of reaction to sacrifice

But sacrifice was merely symbol of restoration of freedom  
from foreign conqueror, rather than means of rapport with God

E Chr 16 29

E Chr 8 33 - the father here called יתקן in KING

called יתקן - עירן said his father ~~was~~ lit candles in

אלהינו יתקן

Is 8 16 Lest Rabban 11 7 - גאלו - he seized, shut down, אלהינו יתקן

מכתב -

אלהינו יתקן

obvious synagogues were of antiquity

This analysis of splinter sources, not really valid

Early prayers indicated desire to restore sacrifice

No indication of God commanding sacrifice Gen 8 Abel, without

being asked or commanded, performed sacrifice

יתקן יתקן - was protest against sacrifice (Canaanite ~~the~~ instead of  
burning first-born)



Why did Nehemiah & Zerubbabel?

Why was there restoration?

This is earliest origin of Synagogue known to Babylonians

3 AD Sanctuary (in days of 27)

Ez 20

COOK INT'L ZAW - p268, 278 (Vol II)

Ez 20 divided into 2 parts ① 1-31 ② 31-44 (dated separately)

① 591 (7th yr. 517/16) - Ez refuses to counsel elders who come to ~~return~~ with problem, answers them vs 31

"you are unclean, cannot enter house of God -"

Elders ask for public house of worship for Jews in

Exile, Ez answers vs 40 ( pc, there in pride's will

11.15 they ~~pray~~ <sup>sacrifice</sup>], but in Ez 11.15 points out that

God does love Jews in Exile, allowing them to

pray, not sacrifice, in Gen 28:11

(22-28:10.)

12700 11727 1122 1110 1103 ~~1100~~

27 had established 2727 112 in 1270

[50,000 Babylonian exiles] Expected to return immediately to Jerusalem (Jerem 29)

Jerem  
51 59

dated at 593 (Exiled at 597, this verse indicates expectation to return soon (but answer in vs 29:27 return will be

- 1- Genesis of prayer (separation of prayer & sacrifice)
- 2- Origin of Synagogue
- 3- Development of Siddur

delayed for exile is  $\text{לְעֵלֵינוּ אֵלֶיךָ יְיָ אֱלֹהֵינוּ}$  settle down (IQ 4-9) for 3 generations (277)

[Distinction was accepted by early Hebrews as well of God foretold by his prophets, unlike early tribes' reasoning that gods were defeated]

[No other people in history who were banished returned to their self realization] [The Jewish premonition attributed to unity effected by Synagogue]

Why didn't northern tribes originate Synagogue?

[Josiah 621 concentrated sanctity in Jerusalem II Kings 23 8  
II Kings 15 35 (1st instance of Exile, northern provinces were detached & annexed to Assyrian kingdom)]

1st mention <sup>of exile</sup> as solution of political situation is in Amos  
( $\text{אֲנִי יְיָ אֱלֹהֵי יִשְׂרָאֵל}$ ) [Is 10-13]

(II Kings 17 24) Assyrian king imported foreign stock, placing them in alien milieu, thus subjecting them to hatred of environment, causing the foreign stock to react by strengthening their own as well as their transplantor's interests

This transplanting of alien population among northern tribes of Israel like national resistance

Is 10 13 is first disparagement of exile procedure



Origin of Synagogue took place in Exilic situation why didn't synagogues originate among Judah when they went into exile?

Synagogue born in Exilic situation, absence making the heart great foundation

II Kings 18 29 - 732 - 1st exile to Assyria which (701/2 BCE)

Established 3 administrative units

717, 717 BCE, 701, remaining tribe of Judah

I Kings 16 24 - 720 - 721

Is 7 } ref to truncated northern Israelites as ~~720~~  
Hos-6 }

II Kings 17 5 - 721 - End of northern tribes

17 24 - bringing of aliens to break national resistance of remaining Israelites

ref to 720 or indicates degeneracy of Israelite empire, first ref to as Sere, then 720, then 720 or (geographic area with alien stock)

Nehem 3:34 - 720 or Jos of Samaria reunited Judah attempt to re-establish Southern empire

Is 78 - 735 - definite prediction of Ephraim's downfall

in 65 yrs or considered place in Ephraim was decomposed as group

Ezra-4:2 - 611 (65 yrs later) Esarhaddon attacks Egypt

Nineveh fell 612 (under joint attack of 720 & Chaldeans)

Joshua (621) seeing falling Assyrian Empire, dreamed for united Israelite Empire

II Kings 23

II Chr 34:6 - Josiah reforms north, this is indicating restriction of northern tribes

735 - Syro-Ephraimite war (Judah became vassal state)

732 - Tiglat Pileser, separates 3 city units

721 - <sup>1070</sup>, imports <sup>1716</sup> <sup>11</sup>, alien group

670 - Esarhaddon - imports another alien group

- cumulative effect of invasions, importations resulted in dispersion of Ephraim as predicted by Is (78)

Causes of Judah's break-up

732-612

1) unbroken power of Syria, (2) imported alien stocks

(3) short duration of prophetic ministry in north, longer in South

Amos  
3:2  
9:7

750 - Amos - (rejection of conquest as criterion of religion)

Prophets alluded to destruction saying that just as destruction came, so would reconstruction come, thereby engendering hope, keeping people together in union (Amos 9:14, from 721 to 586 (~~destruction~~ exile period) major prophets foretold

Exile as punishment before restoration

(Hosea 2:16, 12:10)

Ez 20:35 - pedagogic approach of 1 1/2 centuries  
of prophetic teaching that defeat is not final, but rather

1) prelude of restoration - these preachments in the South  
retained integrity of Southern tribes

2) establishment of Synagogue - these 3 reasons kept  
Southern tribes intact

Ezekiel is 1st to establish Synagogue ~~in foreign~~ soil

Is 52:13

prelude to Ch 53 unexampled contrast between  
present (8 past) degradation & future glory of Jehovah's servant

The Servant's Sacrifice & his reward man of  
sorrows, meek, & patient martyr, sin-bearer unparalleled  
suffering of servant & effect on minds of contemporaries tragedy  
expressed is more compelling than direct teaching, producing  
recognition of servant's mission & confession of sin (1) Servant-  
Israel as a people

53) 1-6 Gentile nations speak parable of history & destiny  
of Jehovah's people Death of servant denotes Exile (ie, death

of nation) & his resurrection, i.e., restoration of Israel followed by conversion of Israel to true God

2) Servant's personification of spiritual Israel, religious kernel of nation on whom E2 is full most security & in whom hope of future lay

3) Servant - prophetic order

4) Servant - ideal Israel

5) Servant = individual a) actual or (b) ideal

586 BC [Prophets served under extraordinary circumstances, being subjected to ridicule, stock-closure, etc. Jerem 29 26, Hosea 9 7, Amos 7 12 - thus indicating that Northern prophets were unable to convince tribes of dependence of state's welfare upon the W City]

E2 20 32 [rabbinic commentary on mood of dejection during exile p 28 N26 (2' nols)]

5 Sam 26 19 E2 11 23 - God left his sanctuary - it was burned

Nam 15 21 Why is 7 three repeated?

Friedman Sifé West

וְיָשָׁבְתִי אֶל־בְּנֵי־יִשְׂרָאֵל

Even tho' you might be banished, for you will be returned to your home (King says to wife wear crown, I will recall you) Jer 31 20

ויקראו

קריאת בתורה בבנינה

"read about rebuilding of Torah (Sacrifice) & G (the Lord) will accept them as tho' they were actually offered up

1. 25b / 101'00 (ויקראו כה) 30 cent - ויקראו

2. 25b - 2030 7.9

3. Ez 20 39 - God use for worship of 25'28 but not 25'28

40a 25'28 -

38b 25'28 (25'28)

Is 56 { 2nd Is Father of repentance

vs 7 - ref to 25'28

530-538 (preached till conquest of Babylon by Cyrus indicates birth of Synagogue in Babylon)

2nd Es 'Most inspired (prophet) of all ages

Ez 1, 10 - only voluntary withdrawal of God from sanctuary, leaving on  $\text{מַשְׁכַּן}$ , was cause of destruction of city, this interesting in view of fact that pagan peoples would have upbraided their gods as impotent were destruction visited upon them

- Chaldeans purposefully deposed all leadership, intelligent

597. New leaders (Semi-plebeian) led by  $\text{יְהוֹנָתָן}$  pursued at Babylon Exiles (Ez 11 3, 11 8)

Reply to this is Jer 24 5 [ = attempt to imbue exiles with hope for restoration

### Motives of preaching

- 1) utter despair of political disaster
- 2) burning shame of Exile, so Es especially punished
- 3) individual helplessness toward accumulation of sins from previous generations (Ez 33 10), 37 11

First preaching of Synagogue Ez 18 20, answer to Ez 33 10

- Ez 8 12 - mood of Exile, 'only language understood is force, 'there is no moral law' Job 21 13 - mood is similar

Began preaching 5<sup>th</sup> yr of exile; preached for 30 yrs

592 - 567 - last yr of E<sub>2</sub>'s preaching

550 538 - Is the 2nd

586

✓ E <sub>2</sub>	592	567
✓ Is	550	538

Is 40:1, 40:27

Records mood of audience; offers consolation

Is 42(1-7) } Ghosts over downfall of Chaldean Empire from 6 to 539

49(1-9) } God, at last, vindicates words of prophets

50(1-9)

52(13)

53(15)

49(4) - mood of desolation, Israel created for pluck & llc

yet like sharpened arrow (which should be used) is hidden in quiver

also

What synagogue achieved?

1) rejected manifest history of Israel being spot among nations

2) suffering interpreted as will of God, thus preserved

concept of just God

These not frozen into Catholic dogmas Every Jew with another way pray her child is Messiah, but frozen man who claims he is Messiah is faker

Mercy is a political force used to maintain Jews  
in time of distress

But there is also unmerited sin (as visited upon  
Saul by Jeremiah)

Prophets attempted to show that all suffering sooner  
or later has purpose, that one man would accept all  
sins of mankind is folly

Suffering Israelites presumed doctrine of one God (Is 45 5)  
Is 45 7 - Zoroastrian creed

Simile of downtrodden people & their mission - <sup>so</sup> seed in field  
& mud grows flourish

Amos 9 6 - Tells Jews they will be punished, but Isaiah (45 5)  
says they have been suffering for purpose

609 Jerem 26 2 - also pointed out that Jews had mission, that  
despite present exile, restoration would come about

592 567 <sup>BCE</sup> 62 preached 1st preacher in Synagogue



- 1) separation of prayer & sacrifice
- 2) origin of unit of pure prayer

HISTORY OF PRAYERBOOK -

Mishna 70 NA before 70 C.E

Problem of dating Mishna either before or after destruction of Temple  
 If before then instruction to priests had to perform ceremony  
 after then previous of ceremony to be performed upon restoration

200- 1. ע"י רבי, completion of תפלה

530 538

before 70 CE { תפלה  
 200 C.E { תפלה

תפלה End ch 4. 1010, 1011, 1012, 1013

"תפלה" תפלה

This oldest systematic of prayer, תפלה  
 resulting from order of prayer adopted  
 by Jews in Babylonian exile then introduced  
 in reconstructed Temple - used together with  
 sacrifices

מי בונה ביתו על אבן אחת - ויבנהו על אבן אחת  
 מי בונה ביתו על אבן אחת - ויבנהו על אבן אחת

תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה

תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה

Why don't we recite תפלה תפלה תפלה

תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה תפלה

That only this was seen at Sura







Today, YMB recited aloud, PL קלף in undertone (but on the pl.  
 קלף recited aloud, permission granted for this on YK by Hadrian)  
 Custom of German Jews, not Spanish 236, חתום, קלף, חתום

(5) פירא (introduced YMB (1/27, 1/28, 1/29))

אנא ימלכו אלו refers to this expression  
 earliest ref to use of קלף (leaving out ילקח for fear of  
 misunderstanding) is in פירא 106 (Higgar pp 30 ff)  
 but since this came to mean 'issue a case for YMB'  
 rather than 'promulgate YMB' expression of YMB פר אלו

After Hadrian's persecutions, Babylonian school said פר אלו  
 Palestinian. אלו אלו

ימי' } Just as Moses said "אלו אלו" as case to say so  
 אלו } was אלו אלו uttered as case to say YMB  
 אלו }

אלו אלו

אלו אלו	Moses	אלו אלו	Israel	אלו אלו
אלו אלו	Moses	אלו אלו	Israel	אלו אלו
אלו אלו	Moses	אלו אלו	Israel	אלו אלו

הוא אומר "1/2 of 30 days before" (30 days laws are  
needed) - אולי (3 CE)

הוא אומר שיש no fixed time (אולי אולי) hence אולי cannot  
mean "half" - means at announcement of

הוא (אולי אולי) Bet Din discussed holiday laws 30  
days beforehand at which time holiday was announced"  
(II אולי אולי, אולי, limited to 15 days indicating  
change due to destruction of Temple when אולי was extant  
people needed month to prepare to come to אולי (אולי אולי)  
after destruction only 15 days needed to prepare for  
purification (אולי אולי), & announcement made on אולי אולי (אולי אולי)

- 1 - Intro - Saadia Seder
- 2 - - Eiver 2 YME
- 3 - Baer 79-84
- 4 - 3 Finkel Am Acad Jew Research Vol 1 - 1939, p 87
- 5 - Baron - Essays on Jews - 93-121 (Finkel)

Introduction  
Saadia  
Fubler

I. NECESSITY FOR ORGANIZING TEFILLOS

- Arranged תפילות because noted in his travelings that original purpose of Seder was perverted in various lands by arbitrary changes & additions
- Completed important prayers, omitted those not expressing תפילות of belief

II. DIVISION OF PRAYERS

- a) תפילות יומיות (ב) תפילות מיוחדות
- daily special occasions (set by Torah)
- 1) תפילות יומיות (2) תפילות מיוחדות (10 or more people)

תפילות יומיות - morning, שחרית, beginning of night  
read Torah (תפילות יומיות) at morning at 7:30 AM  
תפילות מיוחדות - from Sun up till 4th hour of day (10 o'clock)

תפילות מיוחדות - תפילות יומיות, תפילות מיוחדות, תפילות מיוחדות  
Before these תפילות יומיות, תפילות מיוחדות

- ~~תפילות יומיות~~ Complete concentration on first תפילות,  
no interference by moaning, squinting

stress two words having similar end & begin - קָדְשׁ לְקָדְשׁ

קָדְשׁ קָדְשׁ קָדְשׁ

repeat 3 מילים of even made in any one

lengthy pause of 3 מילים duration, repeat all three

Baer .

why read מַעַן אֵלֹהֵינוּ יְיָ אֱלֹהֵינוּ אֱלֹהֵינוּ





decalogues is contained therein (see Baer) This is reason  
reason for recitation of שמע ישראל

JQR 1946 - Sonne p 46

recitation of שמע ישראל accompanied by שמע ישראל, this interpretation  
of שמע ישראל - unravelling of Torah became שמע ישראל's  
not allowed to be recited by heart  
congregation responds שמע ישראל aloud, but ancient custom  
of reciting שמע ישראל prevailed

Shema, שמע, ~~is~~ attributed Scriptural support to daily prayer  
from שמע ישראל שמע ישראל שמע ישראל

Tefillah technically meant שמע ישראל  
שמע ישראל attributed to 18 verses in שמע ישראל

Rabbis ask why 18 benedictions? שמע ישראל gives 5 reasons, שמע ישראל 6  
(profusion of reasons indicates true one unknown)

- שמע ישראל  
שמע ישראל  
24  
176 שמע ישראל
- 1) 18 = (300) 18 mentions of divine name in שמע ישראל
  - 2) 18 = (250) שמע ישראל שמע ישראל, because of 18 psalms (up to  
דבר, 182 amplifying)

86 3 שמע ישראל, 4 שמע ישראל 18 vertebrae of spine

3) 286 שמע ישראל should kneel till 18 vertebrae  
head & break indicating contraction, broken spirit







How do we know only sequence was fixed?  
 [Printing caused fixing of sequence]

1) 1500, 34b

It is emp for man to recite for ...

2) 32 = 610

(made 610 of the ...)  
 (150<sup>off</sup>) the ... was individual, spontaneous

3)

3<sup>d</sup> cent.

indicates only ... was original prayer

7b ... content was changeable, sequence was fixed

memor

34<sup>a</sup> ...

1500 ...

Gen 14:18  
 done 18<sup>th</sup> ...  
 1407 ...  
 Lavi del ...

1st prayer ...  
 San-Jean inscription ...  
 Gen 24<sup>16</sup> - God of earth  
 1407<sup>11</sup> - Lord of Heaven

Gen 24<sup>3</sup>

combines both gods into monotheistic God

Kukogard. Fen & Drubling' - story of 23, 24 Can religion  
contradict ethics

This 1st prayer is fitting reminder of monotheistic  
ideal

Dr. Altman Ex 6<sup>3</sup> - ref to patriarchal God 132

Moses consolidated ancestral Gods into his ideal,  
Nabatcan Gods (God of individual) incorporated,

Dr. Julius-Lury - 20<sup>th</sup> cent. Assyrian - 14<sup>th</sup> cent Xian Era

Gen 31<sup>42</sup> - אלהים אלהים : divinity of Isaac

Gen 49<sup>24</sup> אלהים אלהים

אלהים אלהים, אלהים אלהים, אלהים אלהים

24<sup>a</sup> אלהים - First line of 1, 2, 3

II 2nd prayer. אלהים אלהים - In his piety אלהים, אלהים

JQR 834<sup>r</sup> rationalized for Exoterz (mass) consumption

1898  
1934

[Gr some Sema body in grave] Socrates asked that  
"God" be sacrificed in his reparation

Job 14 - Job 7 - If there be justice, let there be worldly justice

90  
94b 117920

Deut 31<sup>16</sup>

אני ה' אלהיך אומר לך כי תמות

ans to Sadness announcement of immortality

Ezek 37

Centres 7<sup>17</sup>

Deut 11<sup>9</sup> -

אני ה' אלהיך אומר לך כי תמות - and they died, implying resurrection

p26a - 117920

possible origin of split in outlook on immortality

Spiegel this passage denies immortality, Sadness denied

10 117920 (ist = 2nd) 1000 p 117920

this is affirmation of immortality

10 117920 - more valid doctrine

10 117920

11 117920

1000 p 117920

any dogma proclaimed adamantly was attacked & therefore was defended as evidenced by many quotations stressing importance of immortality

Sign of book -

117920  
old  
for another  
form  
234

AMERICAN JEWISH ARCHIVES

and prayer (אֱלֹהִים)

Deut 3<sup>rd</sup>

Gunkel assumes prayer ends (אֱלֹהִים יִשְׁמָע)

Lehman p. 101 "renewal of cycle of nature"

Spiegel Any god must be 1) powerful to secure  
good in history, 2) preference to be good  
- God has power to purify dead of the war, no specific  
reference to man's reversionation

{Sederes broke w doctrine for they had no need  
for perpetuating factor since they collaborated w Romans

assign  
Yelenek

1) ~~תפילה~~ [10] (p 83-108), 2) Dogmas of Judaism - Schechter  
Scholem - Trends of Jewish Mysticism

III - 3<sup>rd</sup>

1) p 90 - אֱלֹהִים is pleasing, acceptable, demanded by יהוה  
also quoted in אֱלֹהִים יִשְׁמָע (870's), occurs in אֱלֹהִים יִשְׁמָע

of Beth Shalom of Yona (אֱלֹהִים יִשְׁמָע)

אֱלֹהִים  
אֱלֹהִים

when Israel recites אֱלֹהִים God embrace Jacob

& quines over wife of Jacob's people



Palentine ארלך is shorter, Babylonian is richer, special  
ref אבו קללני פל לך פילך

↓ 89 6, 8

Ex 15<sup>11</sup>, Job 5<sup>1</sup> 15<sup>15</sup> - ארלך are angels  
Is 6 - vision of angels in celestial temple, & then seen to lord

Oriental yearning to capture מרן (secret key word) to open  
heavenly gates (one of reasons for Roman prohibition of  
changing prayer formula)

Robts attempted to suppress extremes of philosophic concepts of god  
& crude reliance on magic god, chose mean (Polest ארלך, anstie)

Gansburg

אבול 1312 8556 - Babylonian Jew in visit to Pal find ארלך  
needed only on Sabbath, holidays, & ארלך

ארלך Endowed w Special Sacrament, Grozes - secret

answer, mysticism, human quest ארלך ארלך Gen<sup>3</sup>

Theotetus  
176

In early 'imitatio Christi', This strong & Jewishly surface - only  
occasionally, in act of imputation, God reveals self to man

M. Lomax 8/17/76  
11776

This sense is Greek legacy (primitive concept)

Palast is older version of -עלף

עלף נעשה when 10 people present (but not in Palast)

עלף (עשרה אנשים) 236 - עלף

E<sub>2</sub> 3<sup>12</sup> עלף - עשרה אנשים עלף - עשרה אנשים

E<sub>2</sub> 11<sup>22</sup> Samuel David Luzzatto emended עלף = when God's chariot was lifted

Thus, two tendencies mystical, halachic

עלף 90

1st 3 benedictions praise of God (1) historic protection of origin of time parts (2) land as creation of power (3) holiness of God

Is 5<sup>16</sup> = עלף ה', Jewish imitation der "whenever men do justice they become like unto God"

Eserah coined עלף holiness (Is 6<sup>5</sup>) free polluted, moral blemish of man

physical ו עלף means set apart, single out (עלף ה' יס)

Téménos (set apart)

designative 2) I Sam 6<sup>20</sup> עלף ה' God [Hos 11<sup>9</sup>, Amos 4<sup>2</sup>]

to God

unapproachable



Paucity of ref to prayer books in Gaonic literature

p 828 3) Abudraham - (Seneca - 1340) In Musaf sources

after's prayer book not permitted

ענין זה שיש להקדים תפילות אחרות

4) 34 גזע הנהגה - If of means on Sabbath prayer house is on fire, do not

recite prayer book (but do same ענין, etc) even tho it is written therein

1156 גזע

16th א"ת (16th א"ת) שאלו ה' ל' who writes down

הנהגה זו

שאלו ה' ל' who studies from written text receives

no reward

הנהגה זו היא שיש להקדים תפילות אחרות

(written material causes to develop הנהגה זו)

and law changed, developed in needs

Why objection to entering prayer after 5<sup>th</sup> Chat?

1942 JQR - Dr. Ginsburg student objections to most

Sabbath prayers הנהגה זו (236 גזע)



what prompted us to write down prayers?

Purpose to secure hegemony of Babylonian schools -

antipathy to Palestinian traditions

12 a. 1211, 1212, 1213, 1214

1214's 1215 objection to Palest custom

37b - recitation of 1096k - deprecates usage of forms other than our

why this deprecation then? 1215 1216 1217

- Karaites delighted in pointing up variance of customs of Babylonian & Palest Jews

Why did Babylon prevail over Palest?

- 1) Islam's capital in Bagdad of great advantage to Babylonian schools
- 2) Premier in Bagdad of 1215 1216 Jews flock to 1217 1218, wielded tremendous political power
- 3) Spiritual center moved to Babylon, schools were superior to ~~Babylon~~ Palestinian schools
- 4) Principle est that Babylonian 1219 prevailed, & Palest Talmud accepted only when it doesn't clash w 1220

European rites, pronunciation originates in Palest

Sepharitic originates in Babylonian

(Gallican pronunciation was Ashkenazic, Seder and Seder)

18th cent - 1700/1800 - stood against Mendelssohn (reform)

question (18th/19th) 18th cent - preserved intact Palestinian customs  
from the side of 18th?

Ashkenazic 25

Seder 200

17th cent Chasidim (Luria Kabbalah)

what events shaped prayer?

כתבי אלטריות והוליווד צ"ט של פיליפ גינגרין 1929  
יסקולת אלטריות

1) שלא מקרה - "בני אלטריות" pagan expression - משפט רק (הוליווד כ"ט)  
'קרה קדושים'

2) 13 (7) הלו להי משפחת זמיר, הלו להי כבדו וזלזל  
משפחת זמיר זה בני אלטריות religions interpreted interchanged  
מבטור היום note parallel structures, mythological connotation

3) 'קרה בני אלטריות' גופו מקום נכבד בספרות הפור של אלטריות  
definition of pagan

- גאוג מה שפוקדס ממחר שלם לשה קולו א מקום  
המאגר פיראטן נמבון רק לבטל-הודו  
1) א פרצה כבדו שמו

2) טכסט סאר ממנה קולו שלמאק לקול סר  
3) אקומאק במכתב כתב "הוליווד קולו כשמו כבדו"

מקומות בסוריה

לברוק שריון  
מפבר קדס אלף הלא בסוריה  
שני רוכסו הפירוק בסוריה

"שריון" סור טבר הלא (דברום ג-9-3. דילונים קרא לחרמון 'שריון' - כמ  
מקומות מ-בדל א-1-19 - בצפון סוריה נכבר הר Seriyana אצל ה Hablani



לשון צפון - פיוקיה במזמורה

שבזמורח

וירקון) דם בא דגל, ושכונן בא בן ראמים

Buhl מה האיזוק (emphatic) לכן הי ירקוף (הלקרן) בא דגל

הטעם המלך הושב עם כסא

"ה' דג דמא ומן, הי ירקף אג דמא בשלוק" - גאסכר ברכה

דאלמית היא

ממלה הי' המצטרף מסתיים בכסא סו (ה' למחול ושק, ושק

הי מלך למלך")

ציוק לקבא ילמלוק" מלג "למחול" שאלו דיתון לכאן בלל, בא -

"קול ה' חצב (להקדו, אוחצב הי) להקדו אש", וכן -

"ה' למלך ושק, ושק הי מלך לדולק" (כתבי אלקריו מסופר לאגרי

כל ניצחון שמנצח בה כי שק ושק עם כסא מלכות)

כיצד קנה לו המון צפוני מקום בליטורגיה א ושמולר

ולפני כבש ושראם נדב מ הצפון לאו ושק קבלו ושכאם

מן הכנתיים

(2) אן שמני דודיםם שסלחה קבלו קומו המלכה (ממנעט גאח)

(3) דודי בלל בריון א צוה וצידון אמת ביה, גאם קנה

אלת הי בידו צורום וביסיעתן צוהו אלק אית נשום נכרות רבול

ואג כלמנן

(4) מלכו דעיה שגאום

Mythological references in Bible

שדוהו - (9 57)

זריו זריו עבשו עז ערזר ה', זריו כיומי קדם ערזר ערזר, הלא אלה היו  
המזכרת (mat hatu cut) רבב (ח) מאלכא תנין (wounded the dragon)  
הלא אלה היו המזכרת ים מי עמק רבב, הלא מרזקו ים עז  
עזרי גאלים

27) - גילם רמאל יפקו ה' כחזו תקסה הסדולה היתקה ע  
יומ נאס קרנ (פוסק) אר לוימ עקלמן ארנ אר התנו אר קום

Psalms - 74 (11-17), 104 (7-9), 89 (10-end), 15, 24

Job - 7 12, 9 13, 26 (10-12), 38 (8-10), 40 25,

5 chap - פיקו רי אלדנ, א 74 - ב ערזר, א 12 חקיה  
25 - בוימדיס מפרו קלון, א 15 מדיס רבה (מלח)  
Loves & war of Baal & Anna (Gordan) u Ufant (p 74)

Plato - Euthyphro

Jo. 5<sup>1</sup> ✓

## References

Isaiah  
51 9 Refers to G-d as "He who hath wounded the dragon"  
and cut the waters

27 1 With his great sword the Lord will punish Leviathan, the  
serpent and the dragon in the sea

## PSALMS

74 11 Refers to G-d as controller of elements (light, seasons, waters)  
and destroyer of Leviathan

104 7 His voice made flee the waters which he controls

89 10 Laudation emphasizing allegiance of earth & elements to G-d,  
His ruling thereof

15 Ref to Lord's house (tabernacle)

24 "The earth is the Lord's & the fulness thereof, the world & they  
that dwell therein." He found it on seas, established it on floods

## JOB

7 12 'Am I sea, or a whale, that thou settest watch over me?'

9 13 God's helpers will stoop under His anger

26 10 Controls the waters, divides them

38 8 Shut up the sea with doors, ruffs clouds

40 25 Ref to controlling Leviathan

אשר על פי

אשר על פי - אתי קם'שבי, אתי ראו שאמרתי לאלוקים כי, אשר על פי  
בשרה לברוא הקב"ה את היום הוי' מרחוב ואלוקים עב' שגור  
בא הקב"ה ובעל, שגאמר (גאלוק א) גאזר היום וקב"ה וכל בריהו  
האזיק

ל' בברייתא - ב"ר ע"ב

בשער שבקש הקב"ה לברוא את העולם אשר לו לר' אביי,  
מה פיק ובלעז כל מומתו לברוא, אשר לפנוי רב"ז ב"ר אבהו  
באלי, מ"ב ב"ר בא והיה שגאמר "בכח רב"ז היום ובלעז  
מ"ה" ר"ה"

מדרש רבה (שאלת 22 15)

- asserts that Moses wrote many things with hidden meanings  
& that David explained them In the case of ברייתא רב"ז, David  
points out that before creation there were six elements air &  
wisdom, fire & light, darkness & water which were the basis for  
world's functioning Taking each element, David shows how G-d  
controlled & regulated them, thus indicating

אלוקים ש"הו"ז ע"כאוי אלו פ"ס קב"ה

Unlike a mortal king, G-d is greater than the world He rules,  
builds His house on air & clouds, walks on sea, has servants of  
spirit, created Gehenna, effected dry land & seas by drawing waters  
into אג"ת (ocean) with His voice, made 103 East windows (in  
heaven for sun), 102 West windows for moon



5) Salomon Buber - שמואל ג'וזף

מהו בנו אלוים, בנו אלוים וארשים, שיש להם להשיב להק"ה ואין  
 משיבין, אלא סובלון דל האלמות גדולה קדושת ששן אן ושדוה  
 אלמו או דאז כו אס זבדו (ישדוה מק-יט)  
 אן הוא אלמו אוקרא (אברהם) שם המקום ההוא הו יראה  
 (בואשור כפי יק) מהו יראה, אמר ליה ה' עראה מה יש לי להשיב  
 (מדורג דל יבנק וידיק אשר אריות) היכן היא בסרית, אלא כש  
 שהי' לו להשיב ואלא הישוקאק, כק כשיבאלו בנו לופו צדוה  
 זכור להם זו השעה, לכך נאמר הלו להי' בנו אלוים

[ Second part points out that G-d's name is mentioned 18 times  
 in Ps 29 and that for each mention of his name there is a  
 Thereafter the commentary analyzes each mention of  
 Ps. 29, supplying the counterpart in שמואל ג'וזף ]

Friedman - (שמואל פ) - ספרו - פקרוס (ברכות)

כשנאמר הק"ה לית תורה לישראל הרדיוס את הדולם כולו  
 דל ושדוה שנאמר קול ה' דל המים אל הכבד הרדיוס (29 פס)  
 כיון ששמואל אלמו הדולם את הקולות נקבדו כולם אצלו כשם  
 אמרו לו כמקדמוס אנחנו שמהקום מלכד את צלמו, אמר להם  
 ופלא ככר נאמר ואל ימה דלף המוק למבול (כיאית טי) אמרו  
 לו הקול הנה מהו, אמר להם ה' דלף דלמו ותן (29 פס) ואן דלף  
 אלא תורה שנאמר דלף דלף ותלויה (אלוב יב) אמרו לו אס כן  
 הו ודיק את דלמו בשלום

3) quantity of  
defendant's  
during  
revel  
כאבא

בהים קטז

וישמך יתרו כהן מדין, מה שמורה שמך וכל ארמיו, כי יהאש אלמו  
מלתת צמק שמך שהיו כתב בצרו אוהם יהאש את צמק  
ואת דא לפי הרב, ר"ל המוקצו\* אלמו ממן גרה שמך (ובא)  
כשמתה גרה לויסאלס היו קאלו הולק מולו רצולק ארצ סבלו וכל  
מלכו ד'לוק אלצמן רצה בהיכסיון ואלמו שורה שנאמר (פ.צ.ס.)  
ובהיכסו כללו אלמו כקוד, נמקבצו כולק אלכס לזעק הרעז  
ואמרו לו מה קל החמין אשר שמצנו שמא מקול בא לזלמ, אמר  
למ, ה' למקול ישיב לוש ה' מלק לזלמ, כבר נשפז ריקה  
שאלנו מביא מקול לזלמ, אמרו לו מקול של מין אילנו מביא  
אלמ מקול של אש מביא שנאמר (ישעיהו לו) כי הנה באש ה'  
נשפט אמר למן כבר נשפז שאלנו משיות כל בשר ומה קול  
החמין הנה ששמצנו, אמר להם חמה טאכס ישלל בביט אנצו"  
שהיתה אנצו אלכס, מתק'רפ קולת קלמ שנברא הולמ  
אביקט ליתנה לבנו שנאמר (פ.צ.ס.) ה' זלז לזמ ימ, מיד כחמו  
כולק ואלמו ב' יברק את דא בשלמ

קבלת שבת בעתה שש דעו גילא (פ.צ.פ) - סדרה אלכר תפולת

לכו נרננה כתב התאלן הר יוצר ז'ם "בלמין בארצות הללו  
לכו נרננה ואלמרון ג' (ט) מעמורים ומצמור כ"ט כנפד שש ומו  
החול [ג] פי ה' משה קורבאלונו ז'ם [התאלן ברל וולף אלמו]  
כתב "סדר קבלת שבת שנהלמסין בו חכמים מקרוב באל (נמקב)  
באמצע המאה הרבועית לאלף ז'ר) הלו מנהפ יפה וטאב" ואלו הסדר  
שלנו שנמקבל בכל גמולות האשכנזים והתימנים ובקהלות  
הספרדים יג פאלמרים אמר המצמורים ומצמורי לטפה, ווש  
שאלוק אלמרים רק מצמור לרפד הלו עה' ומלמן אלכס" שגרה  
קולת אמר דוד כנפד שבת ימו בהלמיות"

למ

596) ספרי אורי גלות

הבן לה בני אלפים - האלף מלכוד מפרש את המצאה הזו על מלחמת  
 שאירע בימי המלחמה שדחה האלף חרב נואה סביבות אלף הקרב אדם  
 שלמות ככל מקומות ממשלת, ובהתקדש לעקוב האלף אשר כבוד כי שכן  
 הקרבה רפתה רחוק ולא נמצא בה לרעה ויאמר כבוד לשם ה' בני אלפים - אתם  
 גבורי הטבד, רעם (thunder), ורעם (earthquake), זקיקים וזולות (tempests)  
 שהנכם נוראים על כל סביבותיכם אשר שדכשו קרא לכם הקבה  
 דהיו לצאת מקבוצתם דהרעיון אלף אמלאר ולהבוא חכם זדום על  
 ואשבוהן, השמיהו לכם אנאד הקבה גבול נגלה וצרי הטבד להילס אל ה'  
 אך פננצו מפנו ותן כבוד לשמו, הבו לה' כבוד ועז והשתחוו  
 לו בהדרת קדשו ה' אמבאל ושם גם המבול הוא אחד מקני אלפים  
 אחד מקבוצי הטבד שלוחו מקום ב"ה אשר יקול רב לו להפך משה  
 תבל אמלאר ומהצור את הדולם עגהו ובהו, הוא ה' אשר ישב בימו  
 המבול ושמרהו עבד יחיה את כל הדולם כלו, הוא ה' הולס כל ימי  
 דלם ומטה את זממו עבד ידברו בני האלפים את הדולם וידעו מפיה  
 - ושם הו מלך למלם ה' צד עמו ותן נראה שהמקרא הזו הוא  
 המקור למה שנהגו הדולם עומר את המצאה הזו בקבלת שבת  
 ובחצות ס"ת בשבת, כי בצבאים (קט"ז א') נפרט על מן תרה  
 חמפה טובה וש"ל בבית גנזו, וברק עתה לבנו שנאמר ה' צד  
 עמו ותן, מופ פתחו כלם ואמרו ה' יברק את צמו בשלום, ובשבת  
 הכל מופים דבשבת נמה תרה לוישראל

(פ"א ב')



4)

Lauterbach לט זמג - (שמו י"א א') - מסגול פומלך - מכילסא

וישע יתנו כהן מפין - מה שמורה שמרי כי יולדו רבו אלמנה מאפי  
אלהי אמן גרה שמע ובלו שפעה שנתה גרה לוישראל גמז כל מלכו  
גמל בהיכנסיהם שנאמר ובהיכלו כלו אלמה כבול, קאלה שעה  
נבכנס כל מלכו אלמה הידלם ובלו אצל גרע ברעז אמרו לו  
גרע שמא מתקם זעה ענו כמ שעה לדיה המתול שנאמר ה'  
למולד ישג אמו להם, שלטום שבדלם כבו נשכר הקב"ה ענה  
שאנו מקיאו מולד עזלם שנאמר כי מי נה נאר לי אשר  
נשכרזי מצבור מי נה עזק ול הארץ, אמרו לו שמא מולד א מים  
אינו מקיאו אגם מולד א אש הוא מקיאו, אמר להם אינו מקיאו לו  
מולד של מים ולאו מולד א אש אלא גרה נאמן עממו שנאמר  
ה' עזק עממו ומן - כיון ששמו ממו הפקר תעה פנו כולם  
והלכו להם אש אש למקומו

3)

אופן דפוס / גהלים כ"ט

'בני אלפים" = הכוכבים (כי כפי מדרכתם ירדו הגשמים בדפוס ה')

הבא לה' הבא לה' = כמו "נשאל נהרג ה', נשאל נהרג

הבא לה' עץ = גן עד, שגדל שהעץ והכבד לה' לבא

ב' השגחלו- היבנדו (כי און וכולת בכוכבים לענות אור גלגלתם אפרט מדוכתם)

א' קול ה' = מראה כאלו אדלו ה' בעד רבת העש (טזאו 'הבא לה')

אלה הכבוד - (טזג עבד שמו')

קרו "אל הכבוד הרדוס ה' על מים רבים'

ד' יבנא' בתולדות (בטגד, ביצורה) (ב) באטג שטלהם כג (-הדלי כג)

בהפר- בתולדות (ב) בהיום (הדלי הפר)

ה' ארצו: חצונים בדבור היותם לעקום

ארצו הלבנון-היבדאום בארצום

ד' - בן האומ - בן אריום, בן אגלנת (גרי- שיה)

ג = להלג אל = ביקום

א' = ואלו מפבר = (א) דרב אל הוא דו ואלו אורת המפבר

מפבר - כנאד 'הפר'

מפבר קבש-כי הוא גדול אורו

ט' אגלות-הזכרה כי לידתן קשה והנה הודם מאולנס

'וואטף ידו' בנפול הוילקור

י' אהיכל' - ז'א השמום (כמו "ה' בהיכל קבא') ולכן צריכים

הכוכבים (השכנים בשמום) יתנו כבד לה' (ב) ז'א בוג המקדש, ולכן

לא הכחנים והלונים העומקים להשאל הכתוב מפבר

י' - ה' 'למקול ושד' - כמו אצל המקול רק מאל הרשדים, אם בנאחז

לרצם און לצפדיהוק לירא

"ה' למבול ושב" - דזקיה שהזכיר חלק מנפאלגו (רפת הקש)

הזכיר הפלם העצום וואו הקש הרב בומונה

"ה' למבול ושב" - דזקיה שהזכיר חלק מנפאלגו (רפת הקש)

הוארף וואו שחר ממלכת ה' שהוא מלך האיום (זכ וס אהיו)

"אושב ה' מלך לדלמס"

"ה' למבול ושב, אושב ה' מלך לדלמס" - מושב שושב לשש

בומו הפמבול נואר מלכות אוסאס בנו אקס האקס אהיו הפמבול

כי לפני נא לא הוי מבול

יא ה' - תבנה אה ברה הקדש שהי ותן זכ למנו דמול

הרמס אטלס והיה להם



in Concordance מלך הכבוד - Mandelcorn

מלך הכבוד (גה' כד ז' - י')

גוה' כט' אמתים בגוה' זבוב' כמחול (attribute) ה'

"הבו לה' כבוד שמו", זבוב' וזנ', אל הכבוד', אביבכל כלא אליו כבוב'.

אמתים כד נחלא בגוה' מלך הכבוד."

"כבוב' בקש דמ ה' בגזק"

GLORY- (1) in historic theophanies

a) to Moses (Ex 33 18, 22, Dt 5 21)

b) Exodus from Egypt (Ex 16 7, 10, Nu 14 10, Ez 8 4, 3 23)

c) ארץ ליל (Ex 29 43)

d) Temple (Ps 26 8)

e) Ark captured (I Sam 4 21, 22)

(2) in historic & ideal manifestations to the pious mind

YHWH's name = name of glory a) (Ps 72 19, Ne 9 5)

b) in Nature (Ps 133 4, 57 6, 12, 29 3, Ps 19 7)

c) Divine reign (פ 145 12 כבוב' הדר מלכות)

(כבוב' הדר הדרן פ 145 5)

(3) a) מלך הכבוד (פ 24 7-10)

b) he will appear in his glory (פ 102 17)

c) the land will see it (Is 35 2)

d) shine with it (Ez 43 3)

e) it will dwell in the land (פ 85 10)

f) it'll be to the reward of Israel (Is 58.8)

g) it'll arise & be seen above Jerusalem (Is 60 1,2)

h) declared among nations, all will see it (Is 66 18-19)

i) peoples & kings revere it (Is 59 19, Ps 102 16)

HONOR, REVERENCE, GLORY - as due to one or ascribed to one

due to God (Is 42 8, Ps 79 9, I Sam 6 5, Jos 7 19,

Ps 66 2, 29 1,2)

מֶלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ

1) J King of Israel (Is 52 12, post Dt 33 5, Ps 53, 29 10, 48<sup>f</sup><sub>3</sub>)

a) מֶלֶךְ הַכְּבוֹד (Ps 24 7-10)

b) universal king (Ps 47 3,8, 98 6, JE 10 7,10, Mal 1.14)

2) Expressions of God

a) הַמֶּלֶךְ הַיְהוָה (Mal 1 14, Ps 95 3)

b) מֶלֶךְ הַשָּׁמַיִם (JE 10 10)

W<sub>1</sub>

הַמֶּלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ

הַמֶּלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ

הַמֶּלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ כְּמוֹ אֱלֹהֵי הַמֶּלֶךְ



recitation of psalm rehearsing glory & prowess.

2- Above mythological background for Ps 93

a) Kingship of god - robes, etc.

b) Establishment of world order - rule over sea, streams -  
same tone of Marduk

c) House YHWH will occupy for Eternity

3) Ps 29 Similar

a) Invocation to יְהוָה יְהוָה, Sons of pantheon, to pay homage

In Enuma Eliš, company of gods pay homage

In 'Poem of Baal', "3 score & 10 sons of Asherah" pay homage.

Ps 24

4) יְהוָה יְהוָה

In Enuma Eliš - recitation of Marduk's honorific  
name

So description of YHWH as 'god of glory' is יְהוָה יְהוָה

Ps (15-1)

5) עֲתָרָה מִבְּיַת קֹדֶשׁ יְהוָה - "in beauty of holiness"

Septuagint עֲתָרָה מִבְּיַת קֹדֶשׁ = in the court of his sanctuary

In Enuma Eliš - gods render homage to Marduk "in

great court' of Temple -

In Poem of Baal - invited to "mansion"

Ps. (89-10) 6) vs 3-9b - description of YHWH's prowess in storm & tempest actual recitation of  $\text{p}^{\text{h}}\text{lc } \text{y}^{\text{p}}$ , similar to that

Job (26-10) in Baal

Job (38-8) psalm based on standard hymns to storm-god

7)  $\text{q}^{\text{h}}\text{z} \text{ n}^{\text{h}}\text{lc } \text{l}^{\text{h}}\text{z} \text{ l}^{\text{h}}\text{z} \text{ l}^{\text{h}}\text{z} \text{ l}^{\text{h}}\text{z}$  - abrupt clause antecedent lacuna referring to  $\text{l}^{\text{h}}\text{z}$  (all of them) is, as in *Enuma Elish*,  $\text{p}^{\text{h}}\text{lc} \text{ l}^{\text{h}}\text{z}$  (the congregation of the holy ones)  $\text{q}^{\text{h}}\text{z}$  (is foregoing laudation)

8)  $\text{p}^{\text{h}}\text{lc} \text{ p}^{\text{h}}\text{lc} \text{ 'h} \text{ z}^{\text{h}}\text{lc} \text{ z}^{\text{h}}\text{lc} \text{ l}^{\text{h}}\text{z} \text{ 'h}$  - abrupt clause - Is this refer to Noachic flood or any inundation?

In *Enuma Elish*, Marduk's Esaglla, palace, is built on water

In  $\text{p}^{\text{h}}\text{lc} \text{ z}^{\text{h}}\text{lc} \text{ - (9 6)}$  instead of  $\text{l}^{\text{h}}\text{z} \text{ l}^{\text{h}}\text{z} \text{ p}^{\text{h}}\text{lc} \text{ z}^{\text{h}}\text{lc}$

we read  $\text{l}^{\text{h}}\text{z} \text{ p}^{\text{h}}\text{lc} \text{ z}^{\text{h}}\text{lc}$

Ps 89-end  $\text{p}^{\text{h}}\text{lc} \text{ p}^{\text{h}}\text{lc} \text{ 'h}$  - like "Marduk is king", "let Baal be king"; "God Save the king", etc

9)  $\text{p}^{\text{h}}\text{lc} \text{ l}^{\text{h}}\text{z} \text{ n}^{\text{h}}\text{lc} \text{ z}^{\text{h}}\text{lc} \text{ l}^{\text{h}}\text{z} \text{ 'h}$ ,  $\text{p}^{\text{h}}\text{lc} \text{ l}^{\text{h}}\text{z} \text{ z}^{\text{h}}\text{lc} \text{ 'h}$  - Similar expressions in *Enuma Elish* - "Marduk is strength of his land people" - part of liturgical formula & not added later on when incorporated



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the Germany of Kant and his successors. New expansive systems of thought were then revolutionizing the modern mind. That period in Germany, in the scope of its creativity, is often compared with the glorious Periclean era in Athens. Finding themselves in the midst of the very process of its creation, the Reformists could not but be completely dominated by it. It came to regard it as the thought world to which the Jewish tradition must be made relevant. Hence, the entire thought structure of classical Reform Judaism is practically little more than a Jewish version of the German philosophical idealism of Kant, Fichte, Hegel, Schelling, Jacobi and Hegel were the architects.

For an anti-Semitism, which was a concomitant of German idealism, was made it a point to trump up the fear of a possible Judaization of German culture. Only insane bigotry could have invented such a bogey. On the other hand, there can be no doubt that the reverse process did take place. The Jews in the case to be thoroughly imbued with the German spirit that they were only too glad to place its stamp upon their Jewish individuality. German Judaism underwent a thorough-going Germanization. (Cf. German Cohen's Die Jüdische Schriften.) The Reformists, who did not satisfy the spoils of German culture. Even the best liberal among them counted on nothing less than the complete Christianization of the Jews. Von Furubolt and his colleagues in the Prussian cabinet, who urged the granting of citizenship to the Jews, were to adhere to their Judaism entirely, and made every effort to impede that development. (Cf. Ismar Freund Die Emanzipation der Juden in Preussen II in London.)

The first German Jewish theologians took over the values and concepts that were alien to the Jewish spirit, and forced them into the mold of Jewish tradition, and after the fashion of what Saadya, Ibn Daud and others accomplished with Aristotelianism. The parallel extended even further. The medieval Jewish philosophers saw the ground prepared for them by the Moslem philosophers who had synthesized Aristotelianism with Islam. Likewise, the German Jewish theologians had the ground prepared for them by the medievalistic German philosophers who interpreted Christianity in the light of the currently accepted philosophy. Unlike the French illuminati, who were fanatically anti-clerical, the German illuminati wished to see Christianity survive. The French experiment with the religion of reason had proved a fiasco, and the reaction against it contributed to a revival in Germany of interest in Christianity.

To understand properly the development of the German Zeitgeist during the beginning of the nineteenth century, we have to take into account the naturalistic sentiment which the Napoleonic wars had fanned among the conquered peoples, particularly in Central Europe. In addition, it must be remembered, that the very period when the political fortunes of Germany were at their very lowest, German culture was at its zenith both in philosophy and belles lettres. Out of this unique combination of circumstances -- political disgrace and cultural glory -- arose the compensatory notion that it was the destiny of the German nation to exercise moral and spiritual authority over the other nations of the world. A somewhat analogous development had taken place in ancient Israel, when the destruction of the first Commonwealth, and the dispersion of the nation coming at a time which opened the climax of the prophetic spirit, led to the notion that Israel was entrusted with a universal mission.

German culture toward the last quarter of the eighteenth century began to develop so rapidly that it became conscious of itself as a dominant influence in the world. This awareness contributed to the growing tendency in Germany to ascribe to culture whatever made man human. The entire trend for the Enlightenment beginning with Rousseau, made for the tendency to see the best in man as native to him and the worst as the product of civilization or culture. The outstanding German thinkers on the other hand, reversed that assumption. Nurture rather than nature, they insisted, was that which made man human. When in reaction to this spontaneous glorification of culture, there came the political subjection to France by Napoleon, the reevaluation of the basic notions of the Enlightenment became a matter of patriotism as well as of principle.

According to H. Croce (History, p. 81) the fact that Germany's political development was behind that of France and England accounts for her inability to translate into action the logical consequences of the enlightenment which she first shared with those countries. "The egoistic individualist spirit of humanity to which order and other thinkers of the previous (eighteenth century) had been owed," says Croce, "gradually disappeared under state influence, underwent disturbance and corruption in its own right, employing then for uses of servility toward the existing powers and the old regimes." Of this tendency Fichte and Hegel are the solidest examples.

There was a strong reaction against the new mechanical conception of the universe which Newtonian science had to put in place of the traditional one. That was the reaction from which French rationalism and German idealism sprang. There also arose the desire to find a more desirable way of living in traditional Christianity. The outcome was speculative idealism. It was intended to offset what was then called the "dogmatism" of the French "materialistic" civilization. "Dogmatism" was a term of reproach to characterize the belief in mechanical necessity, and in the inexorable working of the law of cause and effect, as having oriented the human mind and as having robbed it of all incentive for the higher life.

Idealistic philosophy, on the other hand, sought to free the mind and mind from the law of mechanical necessity and to make it complete master of its own domain. The idealistic approach was quite clearly recognized as an act of the will rather than of reason. Fichte frankly admitted that the choice between the "dogmatic" and the idealist approach depended "on what sort of man one was" ("was für ein Mensch man ist"). Since the choice of the idealist approach was frankly arbitrary, there was nothing to prevent its application to religious and social institutions also being arbitrary. Hence the German Christian thinkers found no difficulty in using idealism to prove, that Christianity was the absolutely true religion and the last word in spiritual truth.

The German-Jewish thinkers likewise utilized the idealist philosophy to vindicate their own Jewish religion. The fact is that speculative idealism, being a subjective method of evaluation rather than an objective search after facts, lends itself to the demonstration of whatever is of value to the one who uses it. "The compelling power of Kant's philosophy exercised over the minds and hearts of men,"

says Wincelband (History, p. 577), "was due chiefly to the earnestness and greatness of its critical conception of the world." Hegel actually declared that philosophy and theology were synonymous. "Hegel was a sort of philosophical Augustine", says J. T. Snotwell, (Intro. to History, p. 327), "tracing Jewish history to the development of the realm of spirit. The city of God is still the central theme, but the crude expectations of a miraculous event are replaced by the conception of the slow realization of its power, rising through successive stages of civilization." Christianity, as a result of the new interpretation given to it by the German philosophers, was so revitalized that it became part of the entire Restoration psychology, as is evidenced by the formation of the Holy Alliance and the spread of the gospel of Christian Nationalism, which followed the peace of Vienna.

The direction of the idealist German philosophy as the reinterpretation of the Jewish-Christian traditional orientation was most effectively forlaid by Fichte. (Wissenschaftslehre, trans. by Kroeger) "The ultimate truth is intelligible, not from the standpoint of what is, but from the standpoint of what ought to be. God is, not, as with Spinoza natura naturans, the eternal substance whence arises natura naturata through the necessity of all that constitutes reality, but ordo ordinans the moral order, the goal or purpose which alone determines what is. Certainly, nothing could be more congenial to the religious ideology, which as common to traditional Judaism and Christianity,

then, therefore, the Jewish thinkers of the nineteenth century undertook to recast the Jewish tradition in modern terms, they could not but avail the selves of the idealist school of German thought had to say concerning the coming of God as revealed in the functioning of the conscience. Salvation was reinterpreted to mean the conscious realization of moral freedom, and moral freedom was said to be the functioning of the Divine Spirit both in the universe and in man. The religious life came to be regarded as essentially the self-expression of the Divine in man. The life of the spirit was viewed as consisting in progressive achievement of moral freedom, which is the antithesis of nature and spirit. Moral operated in the old scholastic antithesis of the life of nature and spirit. To interpret human history as man's education for freedom or the life of the spirit.

Likewise, the idealist interpretation of the traditional teaching concerning the supernatural revelation of God served for the Reform leaders and thinkers as the new Jewish formula for religion. The idealist reinterpretation negated the possibility of a rational demonstration of the existence of God. Without doubt, the existence of God could be established on the basis of practical reason with Fichte, and indeed, only on the intuition that the soul was realizing itself in the process of power, with Schlegel and Hegel, only on the experience of a sense of the divine and beyond. The entire religious tradition of the Jews provided a teaching which lends itself most easily to reinterpretation in terms of all these ideas. In the society of Philo and the practice of Jewish religion in terms of the Platonic or worse of discourse, so did the Reform theologians reinterpret Jewish religion in terms of the universe of discourse of German speculative idealism. Speculative idealism was the Zeitgeist of the first part of the nineteenth century, and the trends in Judaism that reckoned with it were reformist and reformist.

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The very fact that the idealist German philosophy furnished a common universe of discourse to Jews and Christians, contributed to the carrying over from traditionalism to modernism the age-old controversy between Judaism and Christianity. As a corollary of the new orientation conceived by German idealism, in which Christianity was reinterpreted, the polemic against Judaism was renewed and clothed in idealist phraseology. Part of the reinterpretation of Christianity consisted in resharpening all the traditional weapons against Judaism. The principal contention, of course, was that Judaism was particularistic and exclusive in its conception of salvation. It had no salvation to offer the non-Jew. Christianity, on the other hand, was universal.

The emphasis on the universal character of Christianity contrasted with the emphasis on the doctrine of status, economic and autarkic nationalism. Fichte raised German nationalism to a religion, and assigned to the German people the mission of bringing enlightenment and true culture to the world. He took it for granted that the German people was the elect of God, and far more eligible for salvation than any other people. In his "Addresses to the German Nation" he called upon Germany to create the true civilized state, to establish the "Kingdom of reason and freedom", and new term for what was traditionally spoken of as the Kingdom of God. From what we know of Fichte's fervid advocacy of German nationalism, and his glorification of reason and freedom, it would seem a reversion to his earlier revolutionary period. But the fact probably is that he, as well as all the other philosophers, assured the ever more spoke of freedom, that only a "state building" race can have the right to live in freedom.

Judaism was subjected to a barrage of adverse criticisms on the part of writers of standing, and of taunts and insults on the part of journalistic scribblers. Reform leaders and teachers tried to counteract the dehumanizing effect of these attacks by finding a place for the Jewish people in the course of human history. It was only natural that they should employ the method and terminology of the new philosophy to trace in the very process of Jewish history the evidence of Divine Reason, in the same way as the Communist school found such evidence in the trend of events that led to their faith in ultimate German hegemony. Idealist philosophers of the type of Hegel and Schlegel rather tried to prove that Judaism represented an inferior type of religion, and the Jewish Rabbis theologians retorted by proving that Christianity was inferior to Judaism. Reformism had a difficult battle on its hands against the might-intellectual forces of the German nation that were engendering a self-conscious power. It sought not only for the right of the Jews to civic freedom and equality, but to maintain their religion as a racial ideal. It also sought to fend off the storm of abuse which was let loose by philosophers, theologians and publicists.

Only from the perspective of time is it possible to realize what unclarly this frenzied bitterness of the German philosophers and publicists against Judaism and how irrelevant were the arguments advanced by the Jewish theologians. Traditional Judaism was based on a cosmic interpretation of the place of the Jewish people in human history.

They could not, however, vulgarize what came from the Jewish tradition without revealing the Jewish people itself. The precedent for such procedure was the article in the Church in stigmatizing Israel as having been rejected by God. The German philosophers merely repeated the said strategy in terms of the one approach which was possible in the early nineteenth century, namely, the romantic-philosophic instead of the revelational. Of what avail then, was it for the Jewish theologians to reply to such a line of romantic-philosophical arguments by trying to prove that the Jews were still the people of God, destined to bring mankind to acknowledge Him as the only true God? This could not pour oil on the flames of hatred against the Jews. But the theologians were too naive to understand that.

The Reformist leaders were confronted with a delicate and difficult task which they tried to carry out with as much tact as possible. The Jewish tradition, as a result of the struggle for existence carried on by the Jewish people, had transformed what originally had been a universal philosophy of history into a particularistic one. The pre-exilic Prophets had practically attained a world view in which the God of Israel came to be recognized the God of mankind, without necessarily leaving all history Israel-centered. But with dispersion, called upon unceasingly to persevere as the lot of the Jews in later times, the necessities of defense and resistance was a psychological one. Thus arose the particularistic history and philosophy which is writ large over the entire rabbinic philosophic and mystic literature of pre-modern Judaism.

The Emancipation, even in prospect, was the first respite in the long career of suffering. It promised to be not the result of some ruler's arbitrary whim, but the by-product of what seemed a new world-order on an equitable basis. It was accessible through the tacit repudiation of Christian particularism and the acceptance of universalism or cosmopolitanism. Hence, to those Jews who took the prospect of the Emancipation seriously, there seemed to be no longer any need for suppressing Jewish particularism. They regarded that particularism as a stumbling block. But, whereas the non-Jews were in a position to express their universalist tendencies outside Christianity, leaving the lateral outlet to its particularism, the Jews had to prove their adoption of universalism at the expense of Judaism itself. That called for careful handling, so as not to make it appear as though the Christian polemic against Judaism were justified. Reintegration of Judaism as a religion, with a view to proving its superiority, both from an ethical and philosophical standpoint, to all other contemporary religions and ethical philosophies came to be the chief task of the Reform Jewish Theologians.

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Among the first formulations of the new Jewish outlook was that of Solomon Formstecher whose Religion of the Spirit, (Die Religion des Geistes) appeared in 1811. Solomon Formstecher was born at Offenbach in 1808. After getting his doctorate from the Gießen University in 1831, he was appointed professor in his native city. In 1842, when the local rabbi died, Formstecher succeeded him as rabbi and held that post till his death in 1889. He took an active part in the various rabbinical conferences which took place in Germany for the

purpose of reformulating the actual practices in Judaism. He was the first to attempt a comprehensive presentation of Judaism in the light of the new philosophic trends. He came to have a great vogue in Germany since the days of Kant. He set in the systematic Jewish theology a course of development which proceeds to the bringing into being of its essentials into order and relief. (27) Although he adopted the basic conceptions developed by the idealist philosophers of his day, he used these very conceptions to refer to their interpretation both of Christianity, and of Judaism. The philosopher of whom Forsteecher learned most was Frederick W. J. Schelling. (Vorleser Veltsele, 1798, and Naturphilosophie, 1799) From him he took over the conception of God as the free self-determining spirit behind the phenomena of nature. In him, the divine Spirit functions as absolute freedom and self-awareness. The consciousness of that Spirit then learns to know both nature and his innermost self. The knowledge of outward nature leads to the recognition of the laws of logic and of natural necessity. The knowledge of the divine Spirit leads to the recognition of the laws of ethics. Only man's activities in the domain of nature are designated as good or bad, only in a categorical sense, or only in the sense that they help or hinder some desired objective.

Forsteecher's moral guidance taken the categorical imperative which recognizes only good and evil as acts, in the concrete, and, on the other hand, recognition of the recognition of the virtue and sin. (Ch. IV). There is no doubt that, however an inner spirit, forsteecher maintains, should be recognized for the motivation of conduct, if it is to be held to the category of virtue. Yet, as regards the functioning of retribution as justly true. In optimistic religion, evil can have only relative or no absolute existence. Man can fall away from the spirit, but not from God. Theology as to Forsteecher is honourable with ethics, and the highest knowledge of God is the knowledge of the ethical attributes through which God manifests himself. There is also a love for the knowledge of God, namely the aesthetic, which deals with the self-manifestation of God in nature. The latter is the knowledge which the more advanced pagan nations had cultivated. The Jews, on the other hand, were the first to achieve ethical knowledge.

The knowledge of the spiritual cannot be attained merely through reflection or study, because ethical truth is different from a mathematical or scientific truth. It has to be perceived intuitively, or as Forsteecher puts it, through revelation. Although he used the term "revelation", it has in common with traditional use of that term merely the sense of illumination. "Revelation" as Forsteecher understands it, is not to be understood as a supernatural event in history, but as an ecstatic process within man's spirit itself. At first the particular content of the ethical ideal which comes spontaneously upon the consciousness is attained in an experience of ecstasy. That is the stage of receptivity. Later, that content is set forth in sacred scriptures, if God is conceived as author. In both these stages, the human spirit views the ethical ideal as coming to it from without. In the third stage of its development, however, the human spirit recognizes the ethical ideal as its own creation. In this, the highest stage, the human being discovers the truth of the idealistic interpretation of experience. Thus the process of revelation is the progress from the naive belief which regards the ethical ideal as coming from without to the conscious recognition of the spirit

within man as its real source. At the same time the ethical ideal comes to transcend the narrow limits of its application to a particular group, and its universal significance begins to be perceived.

The ethical ideal consists in the subordination of the universal laws of nature to the particular needs of the self-conscious spirit. In ancient times this ideal was achieved only in Israel, the people of revelation, whereas in the pagan world, God was worshipped not as manifest in the spirit but as manifest in nature, and not as revealed in the ethical ideal but as revealed in the beauty of the physical world. This identification of God with nature led the pagan world to view human life as governed by fate. Judaism, on the other hand, stands in the history of mankind for the working of a divine personal will. While the rest of mankind saw in the world only the functioning of the law of necessity, Israel discerned the functioning of divine freedom. By its emphasis upon creation, freedom of the will and providence, Israel earned the right to speak in the name of revealed truth. There is still need for the Jewish negation of the pagan tendency to view reality as subject to the law of necessity. Such a tendency may be discerned even in a work like Hegel's philosophy of history. Though it purports to be a description of the process of the spirit, it nevertheless assumes that the law of inner necessity, like that of birth, growth, and decay, or the dialectic of polarity, controls the course of that process.

When Judaism was in danger of being swamped by the pagan world, it elaborated its system of religious observances as a means of self-protection. Otherwise, it tries to be free of anything that is likely to narrow its scope. It is not even tied down to any particular country or state, because both its spirit and its message are universal. The Pagan nations were bound to develop to a point of self-consciousness when they could no longer be satisfied with their limited knowledge of God, and they had to turn for that truer knowledge of God which had been fostered by Judaism. This accounts for the rise of Christianity and Mohammedanism. Christianity, on the one hand, compromised with the pagan conception of God as revealed in nature rather than in spirit and on the other, liberated the Jewish ethical message from its particularistic shell. The doctrine of incarnation was such a compromise, to which Christianity acceded, in order to appeal to the pagan world, which was not altogether ready for the complete adoption of the religion of the spirit.

Judaism is still under the influence of the pagan tendency to identify God with the inexorable law of nature, as is evident in the various formulations of world history as the working out of some iron law of necessity. So long as this is the case, it is Judaism's mission to emphasize the freedom of the spirit and to deprecate all speculations, whether religious or philosophical, which point to some inevitable eschatological outcome. To Judaism, this world is adequate for man's salvation. All speculations concerning the beyond which have come to be part of traditional Judaism are extraneous to it, and in conflict with the essential spirit of Judaism.



In 1842, the year after the appearance of Forstmann's Religion of the Spirit and Samuel Hirsch's Die Religionsphilosophie der Juden (The Religious Philosophy of the Jews). The subtitle of Hirsch's work is The Principles of the Jewish Religion Outlined and Its Relation to Paganism, Christianity and Absolute Philosophy, expounded and illustrated with illustrative texts and Sacred Scriptures, the Talmud and Mishnah, (Leipzig, 1842).

Samuel Hirsch was born in the Prussian Province of Posen in 1815. After serving three years (1838-41) in the rabbinate at Dossau, the native town of his grandfather, he resigned on account of his unorthodox views. In 1845, he received a Government appointment as chief rabbi of Lundenburg, the same year he was elected to the Prussian Diet. During that period he took an active part in the Reform movement and contributed to its literature. In 1846, he left for the United States where he was appointed rabbi of the Reform Congregation Kereseth Israel of Philadelphia. In 1850 he had occasion, as president of a rabbinical conference at Trenton, to lay down the principles of Reformed Judaism.

According to the introduction to his Religionsphilosophie der Juden, Hirsch was prompted to write his opus magnum by the fact that Judaism was not tolerated but not given the status of an authorized religion like Christianity. He also wished to refute the charge that the Jews were eager to obtain emancipation merely because on the material advantages they were to derive from it. He declares mere tolerance to be intolerable. He expressed resentment at the Royal Decree of 1822 forbidding the rise of new sects among Jews, and their intermarriage with Christians, unless they pledged themselves to bring up the children as Christians. In that same introduction, he says "The Jews are not, as many, alas, often hears Jews themselves say, a religious condemnation (eine Confession). They constitute a nationality. A Jew is such by virtue of birth." He takes care, however, to add to qualify that statement by saying that the Jews are not a nationality like any other, it is purely spiritual in character. "The hope," he says, "that in Jerusalem a house will be built that will serve as a visible focus of prayer for all nations." Approaching the problem of Judaism as a religion entirely from the standpoint of the Hegelian dialectic, Hirsch challenges Hegel's conclusions. Hirsch believes that progress is the consciousness of the freedom to choose between good and evil, which is the true province of the functioning of the spirit, as he criticizes the Hegelian philosophy, whereas, according to Hegel, philosophy begins where religion leaves off. The Hegelian regarded religion as a less adequate means of moving man's spirit, and its history as repeated on a higher level as the history of philosophy. The anti-Hegelians maintained that religion is a higher form of the knowledge of God than philosophy which is based on conscience and intuitive ideas. According to Hirsch, both are wrong. Philosophy is itself an integral part of religion, testing it by the highest standards of reason and conscience. Hirsch does not content himself with religion as the abstract as the means to spiritual freedom. He has in mind the specific religion as taught in the Sacred Scriptures, to the interpretation of which he gives considerable attention.

Although his book is not written as a commentary on Biblical characters, events and ideas are very reminiscent of Philo. That interpretation does not confine itself, however, to the text of the Bible, but includes vast segments of rabbinic lore. Accepting from the Hellenistic world the assumption that man was destined to experience the largeness of God in the capacity for moral freedom, Hirsch finds in the story of the fall of Adam the Jewish teaching concerning the origin of sin. Sin originates from the false assumption that it is futile for man to oppose nature, because the spirit is too weak to control it. This assumption is symbolized by the temptation of Eve. One can again be taken issue with Hegel. Hegel's natural freedom is the very capacity to sin, according to Hegel. According to Hirsch, however, to realize his spiritual freedom man must retain the capacity to sin. Man enhances his essential freedom when he uses his natural instincts in its service. Hirsch finds support in the Jewish teaching. "Everything is in God's hand except the fear of God," (Mishna, 16b), against the Christian and the Hegelian assumption that man, under the curse of his original sin, is subject to necessity. This affords Hirsch occasion to emphasize the role of Judaism's being that of stressing man's inalienable freedom of the spirit.

Hirsch's conception of nature is somewhat different from that of Forster. For Forster, nature is mainly the life of the soul, in contrast with the life of the spirit or of freedom. The reality of nature is experienced whenever man succeeds in subduing his passions and asserting his inner freedom. God is found everywhere and at all times, and all vicissitudes of fortune are an educational means of elevating that inner freedom.

Hirsch takes issue with Forster also in his estimate of paganism. Whereas Forster, like other early German thinkers, especially Schelling, regarded paganism as the inevitable child-stage of humanity, Hirsch considers the biblical evaluation of it as a moral error and rebellion against God as still valid. He reads the entire notion of paganism also into the story of Paradise, thus once again being in a sense the original error from which it is Judaism's function to recover. And, the error of regarding sin as inevitable. He connects the Greek and Roman religion entirely with paganism. In this, too, he differs from Hegel, who saw in those religions evidence of a spiritual ideal. In a long dissertation on the history of religion, Hirsch draws upon contemporary German ethnology to discuss the growth of paganism from the standpoint of his critical fetishism, animism, Chinese civilization and religion, Hindu civilization and religion, Buddhism and Brahmanism, the religion of Persia, and last, Egypt, Serbia, the religion of pagan Semites of Greece, and Rome. He does not see any true pagan philosophies. In all of them he detects the fatal reminiscence of the inevitability of sin. He then takes up the history of Israel, which begins with Abraham.

In Hirsch's opinion, only Israel broke definitely with paganism. He derives this from the fact that Israel, as its protector and savior, who, having been born and bred a pagan, became an idol-breaker and a seer of the true God. Anyone who achieves the goal of the true religion can not rest until he communicates it to others of his fellow-men, intense love for whom impels him to bring

then the message of salvation. This kind of religion is communicated only by leading an exemplary life. Such is the mission which Israel has inherited from its ancestors. In the fulfillment of that mission it has had to endure great suffering. But even its suffering is not in vain, for by its ability to survive in the face of all it has had to endure, the Jewish people has demonstrated the limited power of evil.

In the evolution of religion, two things happened simultaneously. In the case of Israel, the spirit of true religion attained a point where it could no longer remain confined to one people, but had to reach out to the other nations. At the same time the rest of the world which was again come to a point where corruption could go no further, and which, in order to save itself from extinction, turned to the redemption power of spiritual religion. It was just then that Jesus appeared on the scene. The place in Jewish history which Hirsch assigns to Jesus called forth opposition not only from Jews but also from Christians. He differed the latter by maintaining that the Gospel of Matthew was the only one which gave an objective account of Jesus, in that it was free from anti-Jewish bias. In that Gospel, Jesus appears as a full-fledged Jew.

Hirsch maintains that, because Jesus came from an intensely Jewish environment, his personality and fate constituted a turning point in the course of the Jewish religion. Jesus realized in himself fully the ideal of the Jewish religion, which was that the Kingdom of God would be established, when everyone in Israel became what Israel as a whole was destined to be. Jesus wanted to be the first to set an example to the rest of his people. This is what Jesus meant by calling himself "the Son of God". The degree to which he attempted to regard his sonship as unique. Such was the Christianity of Jesus which, according to Hirsch, would have never broken with Judaism.

The tragedy of the break with Judaism came through Paul. Paul misunderstood and misrepresented Judaism when he insisted that it was opposed to the teaching of God as sin-forgiving love, or that it minimized the importance of faith as a prerequisite to the fulfillment of the law. With his doctrine of original sin and redemption he led Christianity to place itself in opposition to reason. Origin still believed in individual responsibility, not in the idea of original sin, as did Augustine and Calvin. Pauline Christianity, instead of uniting man and God, as he claimed, only widened the gulf between them. When Christianity is rid of Paulinism, it will not only be again at one with Judaism, but come to be an adequate religion for the whole world of mankind. That is the Messianic Era for the sake of which the Jewish people must retain its individuality and be prepared to play the part of the Suffering Servant of God. Its individuality is not political, cultural or national in character, it is entirely spiritual, in that it serves an ideal of human destiny. The example set by Jesus should be adopted by the whole Israel.

The philosophy of Judaism as formulated by Hirsch is marked by a sense of fidelity to tradition as well as originality and daring. He maintains that the teachings of Scripture were inherently authoritative, and therefore unaffected by notions of date or origin of their formulation. He found no difficulty in accepting the historicity of the miracles recorded in the Scriptures. That acceptance he extorted

even to the New Testament, and felt no competition as a Jew in regarding the resurrection of Jesus as having actually taken place. It must be admitted, however, that while such assertions come from a philosophical idealist, who considers the mind as the creator of reality, it is difficult to say just what is meant by objective reality, when that to which it is ascribed is a supernatural miracle.

Birch, however, attaches no significance to the mere occurrence of the miracles. He stressed rather their educational value. Thus, according to him, the reason God revealed himself to Israel by means of theophanies was that he wanted to prove that nature was not all powerful. The miracles in Egypt were meant to demonstrate the absurdity of glorifying nature as the Egyptians were wont to do. Likewise, the resurrection of Jesus is explained on the ground that God wanted that the personality of Jesus should continue to influence the lives of his disciples. But once having learned the lesson of true religion, Israel is in no need of miracles.

The religious observances occupy an important place in Birch's version of Judaism of the future. Strangely enough, he does not find it necessary to eliminate from Judaism the Messianic hope of a return to Eretz Israel, though he definitely repudiates the otherworldly attitude of Rabbinic Judaism. That attitude developed in Judaism when it came under Persian influence, and should be dissociated once again from it. No other worldliness, but Messianism expresses the inherent goal of Judaism.

In the last part of his book, Birch comes to grips with Christian theology and modern philosophy, and he is outspoken against the fallings of Protestantism and the shorted rays of Kant, Fichte, Schlegel, Schelling and Hegel. Finally, he concludes with a conception of human history in which both Christianity and Judaism have their special tasks assigned to them. The focus of Christianity should not be the Bible, a collection, but its own holy history. Man was created free, but enslaved. Then came Adam and Adam man free. Therefore, God made his descendent the instrument of his education through miracles, promise, punishments and rewards. When they learned this, then Jesus the son of perfect religiousness appeared. With him the sacred history came to an end. That sacred history is a microcosm of world history and is the main source of religious teaching. It has educated one nation to freedom can educate the rest of too.

The Catholic Church was to evangelize the heathens, the Evangelical churches, to evangelize the secular life. Neither, however, should attempt to convert the Jews. They were in possession of the truth long before Catholics and Protestants, and they have to realize it in their specifically Jewish way. The regulars are right in advocating that the state be Christian, provided they do not imply that it be anti-Jewish but that it realize the Christ spirit. That is good Jewish doctrine, for we find in the Talmud (Gelten, 100) that when the law of the state is not the arbitrary of tyrants but derives from a constitution it is on a par with divine law.

The goal of human existence is the realization of freedom on earth. All relations among individuals and between nations and classes

must be based on justice. It is essential. When Israel fulfills its vocation and leads a pure and noble life, the Gentiles will love them and follow their example and usher in the Messianic era. In that era Israel and the nations will profess alike the unity of God. Whatever distinctive cults the Jews still have will be respected and loved by the nations and may even be shared by them. The nations will restore Israel to Jerusalem, not to set up a Jewish state - no special state will be necessary - but to establish the Jewish national cultus which will symbolize the universal mission of Israel.

Both Forster and Samuel Hirsch were fully aware that their version of Judaism was a radical transformation of the traditional religion of their people. That did not deter them from promulgating their new version. They were convinced that they were revitalizing the Judaism of tradition, by accentuating the essential elements in it, and that was relevant to the prevalent mode of thought in their day. That in the tradition which they have up was the product only of historical conditions. Since those conditions no longer existed, their product was without meaning or value. The aim in both Forster's and Hirsch's expositions was that Judaism as a rational religion. Forster's exposition is a definite negation of the traditional belief in the supernatural origin of the Torah and the Tophany at Sinai as historic. Hirsch's exposition is less final on that point but that it is to be considered a line with tradition is quite unmistakable.

We should hardly expect that any Jew in the German of that period, who was versed in science and philosophy, and who was on the point of accepting Christianity, would be deeply scandalized by these rationalizing efforts of men like Forster and Hirsch. Yes, that was the case with Solomon Steinheim, (1789-1865). He was a noted physician who, under the compulsion of ill health, retired from his profession and devoted himself to the study of philosophy and religion. The result of his studies is collected in four volumes on Judaism entitled Die Offenbarung nach der Lehrmeinung der Synagoge, the first of which appeared in 1835 and the last in 1865.

Despite his having drawn away from Judaism's foundations and his clear knowledge of Jewish sources, he writes with an air of categorical certainty about Jewish sources and rails vehemently those with whose views he does not concur. He is much displeas with S.D. Luzzat and Samuel Hirsch of the right wing as well as with Forster and Samuel Hirsch of the left wing. The former he charges with substituting the law of God for the self-revelation of God or orthodoxy and the latter with categorical paganism. A philosophic religion is as a square as a square circle. (Claustrale der Synagoge, Leipzig, 1833, p. 80) Steinheim was a brave attempt to prove that supernatural revelation can be justified by the same method as that employed in scientific or philosophic thinking. His aim source for this affirmation is the objective elements in Kantian system, where pure reason is shown to be incompetent to deal with experience other than that derived from the senses. Instead, however, of going along with Kant in his conclusions concerning the practical reason, Steinheim prefers to resort to supernatural life. He finds in Judaism the supernatural revelation which is free of all such pagan notions as are essentially forms of fatalism, whether expressed as religion or as philosophy. Such force as there is to his critique of the modern reconstructions of Judaism, the alterna-

tive he offers is even less convincing of catering to the belief in a supernatural revelation that transcends any undertaking. It is no wonder, therefore, that Schochet's was a lone voice.

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The Reformist theologians, realizing that they had demoted the Jews of outward and visible signs containing their group identity, went out of their way to stress that might serve as an inner and invisible core of identity. In place of nationalistic attributes and instruments of identity, such as a code, communal organization, and enforceable sanctions, they stressed the idea of Israel's messianism. This idea was intended to give the Jews something that was the analogue of the "Church invisible", in which the bond of faith is more of a state of mind, or subjective feeling, experienced by members of a religious body. Even if that bond is realized means of uniting the members of the religious body is interpreted as transcendent of supernatural in character, from the Lutheran point of view, it is also in its functioning, though common in its reference. Thus the bond which Reformists catered to unite all Jews was the consciousness of being identified with Israel the messianic people. "Before Jews has this idea of the belief", says Kaufman Kohler, (Jewish Ideology, p. 389) "That Israel, the suffering messianic of the east, shall at the end of days become the triumphant messianic of the nations."

The foregoing was the new function of the traditional belief in the election of Israel had assumed, when the hope of a return to Eretz Yisrael as redeemer and the nationhood of the Jews treated as a particularistic element which had become more useless by the emancipation. The function of being a messianic people was not to be a part of the general world-pattern in which the Jews were to take their place. It was the end-all and all of Judaism, which was assumed to be not only the truly universal religion, but also the only one that was free from beliefs which were either the reason or the moral cause. Reformist classic expression expected the Jews to be so imbued with the awareness of being dedicated to the messianic ideal that they would not need the artificial or external forms of either law or ritual. It always had the canon of natural law been stated in such specific terms were set forth by A. Adler at the Frankfurt Conference in 1845. "I believe the belief in the coming of the messianic era is the assurance of the perfectibility of mankind on earth. (Cf. D. Phillips, The Reform Movement, p. 177)

It soon became apparent, however, to the leading Reformists that the messianic ideal despite its grandiose character, was by itself not sufficiently of a life-giving sense of group identity to the Jews. They, therefore, looked to certain ceremonial or ritual observances as means of symbolizing various aspects of the messianic ideal, thereby rendering it real to them. At the Frankfurt Conference, David Lindorm said "that the law of the messianic is most closely connected with the whole ceremonial law". (1845, p. 171) That principle supplied the members of the Reform with the criteria they needed for determining the place of Reform, the Sabbath and festivals, circumcision and the regulations governing marriage and presbytery, in the scheme of Jewish living. Perhaps the clearest evidence of their sub-

conscious desire to retain the sense of social solidarity is to be found in their insistence on remaining within the frame of the organized local community. This contrasts sharply with the equal insistence of the Neo-Orthodox leaders on secession from whatever community tolerated ritual innovations. The Neo-Orthodox leaders found sufficient basis for Jewish solidarity in the continuity to the Shulhan Aruk.

Reformism's rationalization of Judaism transformed the pattern of Judaism almost beyond recognition. The essence of the traditional pattern consisted in the centrality, of primacy of the Pentateuchal legislation which included cult law as well as civil, administrative and criminal law. However in the form of exhortation and instruction was contained in the Torah and in the rest of the Sacred Scriptures as well as in a conciliatory occurrence to the laws of the Torah. To this structure Reform has introduced two new categories: the particular and the universal. It treated the legislative part of the Torah as particular in character, and the hortatory and instructive parts of the Bible as universal. Actually, however, the two are inseparable, and cannot be separated from each other. All life and action express the values of the particular and the universal when the particular is subordinated under some universal principle. The particular without the universal is blind, the universal without the particular is empty. Throughout the history, both the particular and universal at the same time. A divergence line between the fundamental principle of Judaism is less than arbitrary, in that it maintains the centrality of the Torah with its legislative content. Karlin, advocates Reform Judaism, but it nevertheless retained the historic center of Judaism.

This cannot be said of the modern Reform movement. It has sacrificed each of the two aspects of Judaism, the national and the religious, and neither than as they could be severed from each other existentially. Having done that, it has arbitrarily transferred the historic pattern of Judaism by declaring that the particular element to be found in the Torah is the transient and conditioned element, whereas the hortatory and didactic - or the prophetic - is the eternal truth and, therefore, the essence of Judaism. "The religious part of Judaism" wrote D. Derenbourg, "contains only their hortatory and historical parts - or, in the prophetic part, if we are to use the word 'prophetic' in a wide sense - revealed truth. All other laws, on the other hand, are to be found formulas which have either disappeared or will disappear in course of time" (D. Derenbourg, Z. J. T., I, I, 15)

This distinction between the prophetic and the legal is not a revaluation but a transvaluation of Jewish values. It is so definitely related to the antiromianism of Paul of Tarsus, that one wonders how Reform leaders failed to credit him with having anticipated them by a few centuries in what is after all, according to them, the essence of an understanding of Judaism.

The fact is that the Reformist theologians labored under the illusion that the time had come for the Jewish religion to enter upon a new campaign against Christianity which they regarded as inferior because of its deification of Jesus. But, in order to be quali-

fied to carry on such a campaign it had to be able to prove that it was an antinomian and universalistic as Pauline Christianity claimed to be. To achieve that purpose they tried to remould Judaism into a kind of Christless Christianity. They even took over the Christian interpretation of the first thousand years of Israel's history. Instead of regarding that period as the normal ideal, which it was meant for traditional Judaism, Reform has been viewing it as a preparatory stage for a consummation which took place when the Second Temple was destroyed and the Jews were dispersed throughout all parts of the world. (F. D. Phillips, "The Reform Movement", p. 110)

Jews throughout the centuries never wearied repeating the Scripture "Remember our days as of old." But Reform Judaism looks upon the days of old as Israel's childhood stage which has been outgrown. This is entirely in keeping with the Christological interpretation of the first millennium of Jewish history. The difference is that while Christianity affirms that the Church fulfilled what that thousand years had prepared mankind for, the Reform leaders admit that the Jews failed - even if they condone the failure - to bring to fruition the labors of those years.

A fundamental weakness in the Reform movement has been its failure to realize the complexity of the problem presented by the low status of the Jews. The leaders of the movement suffered from the fatal facility of treating logical distinctions as though they were existential distinctions. Finding, for example, that traditional Judaism was both national and religious in character, they concluded that nationhood and religion were also essentially separable. On that basis they decided to eliminate the nationhood and to retain the religion. But, if the Jews were to be treated as adherents of a religion they had to constitute some kind of definitive religious group. To this, the Reform leaders gave no little thought.

The only kind of definitive religious group that, in the opinion of the Reformists, fulfilled the condition of being compatible with loyalty to the state, and that was at the same time based on the principle that affiliation was transmitted at birth, was a Church or ecclesia. That status, however, was not accepted for the Jews without an important qualification. That qualification was that the Jews constituted "a race", in the sense of a historical group. At first it would seem that supplementing the status of "ecclesia" with that of "race" would make the religious affiliation of the Jews self-evident. But in practice it worked the other way. The fact that a Jew was such by virtue of his being born a Jew exempted the Reformist leaders of the need of devising means of defining a Jew as such. The principle of freedom would not have been introduced, even if they had agreed on some token of allegiance to the state, whether of belief or practice as an indispensable requirement. But for them to agree on such a token of allegiance they would first have had to agree on the group status which they would want the Jews to maintain. Moreover they would have had to treat that status as seriously as any religious principle or practice. To that extent the Reformists were unwilling or unable to do so.



Although the Reformists renounced the nationhood of the Jews, they could not renounce the corporate individuality of the Jews, without reading themselves out of Judaism. However, such they stressed the claim that Judaism was an idea-- the idea of ethical monotheism or of messianism, they could not also then ignore the fact that the Jews constituted a corporate entity. They could not help sensing that the problem of Judaism was a problem of getting certain number of the Jews to look at themselves as members of a body that had a long history. For this corporate individuality they tried to find a suitable term that would distinguish it from a nation, a term that would help maintain its unity and solidarity. That accounts for much in the Reform movement that might otherwise seem inconsistent in its philosophy and program.

The basic assumption of early Reformism was that nothing was as important for the salvation of the human being as the true conception of God, and that the Jews, being in possession of such a conception of God, held the key to universal salvation. The great interest in theology displayed by the spokesmen of early Reform derived from that assumption. Reform theology was marked by endless reiteration of high claims for the superiority of the Jewish conception of God, though it can hardly be said that it produced any profound scientific or philosophic evidence in support of those claims.

A most amazing development in the Reformist theology has been radical dissociation of the belief in immortality. That belief was seldom received the serious discussion that its place in traditional religion would seem to warrant. The outstanding theologians, like Hermann Cohen and Claude C. Montefiore touch upon that belief in a messianic era, or as one without any significant content. "We, too, believe in a life to come," says Claude Montefiore, "but it is to most of us a mystical hope, the needful corollary of our belief in God. We are not to realize it, nor are our conceptions or anticipations of reward or of punishment. They have become unreal to us. The ideas of a final judgment or of a resurrection have passed away. So, too, with the conception of a great catastrophe, a divine intervention, of a messianic age of a prolonged messianic age upon earth, when the people of Israel would be triumphant and the position of Top Dog and Under Dog (in relation to themselves and to the nations) would be reversed" (C.C. Montefiore, "A Rabbinic Anthology," Intro. XLIX)

Classic Reform's attempts to prove the rational and ethical superiority of Judaism failed to impress even liberal Christians. In commenting on Emil C. Firsch's exposition of Judaism, Dean Shailer Mathews of Chicago University notes that Firsch's religion is essentially no different from that of liberal Christians, except in the display of an ethnic attachment and bias from which those Christians were free. (Give summary of article by Mathews in .J. Vol. XII, p.32)

The entire approach of the Reformist theologians to the interpretation of the Jewish religion is largely competitive and apologetic. In the light of their basic assumption concerning the nature of Judaism, it could hardly be otherwise. Judaism, as a religion pure and simple, has to justify itself on the ground that it is superior both factually and ethically to other religions. This it cannot do without considerable distortion of the truth, and a Rabbinic doctrine

is pronounced by the exponents of Liberal Judaism as childish, foolish and nonsensical. (Cf. C. C. Montefiore, Intro. to A Rabbinic Anthology, passim) either is it in keeping with truth to say, as Kaufman Kohler does, that in every particular age Judaism was in the vanguard of moral and religious progress. It cannot be contended, for example, that Judaism of the age of Plato excelled in ethical grandeur the ethical idealism of Plato in his "reasoned" justification of goodness for its own sake and not for its rewards, his doctrine of the superiority of suffering injustice over the infliction of it, or his doctrine of the imputation of God in the pursuit of justice, wisdom and

One need only read the summary up of the Reform version of Judaism as given by one of its ablest and staunchest champions to realize how near to bankruptcy Judaism was brought by the Reformist attempt to reduce it to a system of individual salvation. What Claude Montefiore has to say in the "Epilogue to the Legacy of Israel", which appeared in 1927, amounts to a reductio ad absurdum of the basic assumption of Reform. The following are the main points he stresses

1. In spite of the apparent presumption on the part of the Jews that they are in possession of the truest conception of God, they persist in their claim.
2. The Jewish conception of God is still in the process of development.
3. The influence of the Jewish conception of God will begin to make itself felt after all artificial barriers between Jew and Gentile are removed.
4. The Jews, in addition of the, should enlist in the defense of Theism against infidelity, superstition and atheism.
5. The Jewish religion and the Christian religion do not contradict each other. On the contrary, they supplement each other. Both are one-sided. The concurrent existence of a certain one-sidedness is needed to satisfy.

Without entering into a detailed analysis of the foregoing, theses and pointing out their remoteness from reality and their mutual contradictions, it is sufficient to refer to Montefiore's own apprehension of them, with his intellectual honesty and saintly character, he could not withhold from expressing. He himself characterized the foregoing theses as "vague, and shadowy hopes and anticipations, which none even Israel can fully share, and few even can adequately appreciate".

Perhaps the most damaging circumstances in Montefiore's conception of Judaism as a religion is that he, like his colleagues in Reform Judaism, failed to reckon with the scientific approach to the study of religion. This becomes evident when he gives away the entire case for Judaism, in a statement of which the main point is that there can be no religion that is uniformly capable of serving the interests of all men and nations at all times. That is virtually a denial that there can be a religion that is universally valid or acceptable, what then becomes of the contention that Judaism is or can become a universal religion?

"It may well be", he says, (Intro. to A Rabbinic Anthology, XXII), "that one religion, and even a particular case or form of one religion, may be more suited to a given race, a given nation, a given individual than another. Could an Islam or Christianity have been so suited to a certain peoples or races in the world as Islam has been or even still is? Could any sort of Judaism have won such conquests as Christianity has won and is still winning?" And further on he adds, "In religions, as in human characters, the words hold Suum cuique, to each its own, its excellences and qualities".

The Reform movement in Central Europe did not succeed in accomplishing its goal of a reorganization. During the nineteenth century, its leaders met many times and rabbinic met a number of times with the avowed purpose of establishing some kind of functioning religious body, but each attempt broke out. Apart from the confessional factors beyond the control of the leadership, there were, which were, prevented reform from achieving organization, there undoubtedly must have been some that were inherent in the movement itself. What these were we can know only after the fact. One could only wait and see what the participants at these conferences and synods expected of the movement and how the Jewish public reacted.

As far as the participants are concerned, we note on the whole an awareness of the basic causes responsible for the crisis in Judaism, and of the fundamental principles which must underlie all efforts to save Judaism. That was almost as true of the Rabbinic Conferences and of the Synods, each consisted of rabbis and laymen. The only one who insisted on the need of coming to grips with the theoretical aspects of the problem was Abraham Geiger, but very few of his colleagues were ready to do so. He preferred to devote their sessions to the discussion of practical matters. The three Rabbinical Conferences at Brunswick in 1844, at Frankfurt in 1845 and at Breslau in 1846 dealt with various practical problems like intermarriage and divorce laws, circumcision and Sabbath and festival observance and above all the liturgy. The conclusions that arrived at were almost entirely self-evident to our own day on the reform movement. But they studiously avoided the discussion of basic theological issues. They assumed that the place of God was a matter for philosophers and metaphysicians, and that the place of Israel in the world had been adequately defined by Moses. They all agreed that all vestiges of nationalistic Judaism were to be eliminated from Judaism.

The tendency to avoid the discussion of the basic focus, forces and principles of the movement which were being tried to launch was even more characteristic of the Synods which were convened the first in 1845 in 1869 and the second in 1871 in 1871. There was too much diversity among the delegates to the Synods to permit a thorough going discussion of fundamentals. While the sessions of the Synod last year, which were held for the first time in 1871, differed in their views of Judaism, and were not able to discuss at all any matters of common interest produced a feeling of closeness, but when these sessions were over, that feeling evaporated, and everyone realized that nothing of permanent value had been accomplished.

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### SCIENCE AND MAN

A Commencement Address by Dr I I RABI,  
Nobel Prize Winner and Professor of Physics  
at Columbia University, delivered at the  
Commencement Exercises of the Jewish Theo-  
logical Seminary on Sunday, June 8th, 1947.

The last time I had to make a public address on an occasion of significance to Jewish life was at my Bar Mitzvah party. I then explained to my puzzled elders how an electric light bulb was put together and what made it shine. Although I felt that the topic was not traditional and perhaps even inappropriate, I nevertheless understood it better than the Haftorah I had read at the synagogue earlier in the day.

This afternoon almost thirty-six years later I will continue and say what I left unsaid in my earlier attempt. Instead of speaking to my elders, I now address myself to my juniors. Instead of speaking with the eagerness of new discovery, I now speak with the conviction and reserve of experience.

My topic is Science and man, not Science and Humanity, which is too large and too small a subject and in any event dismal and inappropriate for this happy occasion. I shall not tell you about the atomic bomb and whether it will destroy us or bring us a new paradise of even more extreme mechanization. Rather than the material side of the application of scientific discovery, I want to stress the intellectual, esthetic, and moral, and even spiritual significance of scientific thought and experiment.

Rabi Speech

Moderr science, as distinguished from the science of the ancients, is based on the most difficult of all human attitudes, humility. Not for the scientist is the attitude of arrogantly constructing a closed system of the world, of the moral, religious, or even the natural world. The scientific conception may be bold, but it is tentative and diffidently put This scientific attitude is not the result of original grace but has been learned in the school of intellectual hard knocks over a period of more than twenty-five centuries

Many a principle or system of natural law, brilliantly and broadly conceived and pursued to its last exact detail, has perished. They have perished, not through any flaw in the reasoning or meanness of conception, not through a change in scientific fashion, or through persecution by hostile enemies of other scientific faith. They have perished because they have not stood up to the test of experiment.

Newton's laws of motion and the sublime concept of universal gravitation which govern and accurately predict the motions of the planets and replace the celestial spheres of the ancients with the nobler concept of the stars in their courses, had to be put aside for the more profound theory of general relativity and for quantum mechanics. The principle of causality, the fundamental touchstone apparently of all science and scientific reasoning, had to be replaced by Bohr's principle of complementarity as soon as experiment had disclosed the subtleties and paradoxes of atomic phenomena.

I will not go into details. At Columbia it takes about two years to put these ideas across to graduate students, but I wish to take one example that illustrates what we call scientific progress.

Rabi Speech

Let us consider the Law of Universal Gravitation as stated by Newton almost three hundred years ago. This Law states that two bodies will attract one another by a force which is inversely proportional to the square of the distance between them and proportional to the product of their masses. How does one explain such a law, how can two bodies attract one another when there is nothing in between? Such a concept is certainly entirely beyond ordinary human experience. If one wants to bring two bodies together in ordinary experience, one pushes, pulls, or throws them together. How can attraction exist in empty space? How do you explain Universal Gravitation? What causes it?

The answer is, of course, that it is not one of the things one explains, because it is too fundamental, too elementary. Other phenomena are explained in terms of Universal Gravitation and not the other way around. One gets used to it, but one does not explain it. Universal Gravitation is a marvel of nature, we admire the originality and creativeness of nature which endowed matter with such a property. It was beyond human foresight to have imagined it without first observing it in nature, but within the bounds of human understanding to study it and enjoy it in all detail. It is within the bounds of human understanding to use this law to predict the motions of the planets and even the stars in their courses. So successful were these laws in enabling us to order, understand, and predict phenomena that they were taken as a model for other forms of understanding. Some took them to their hearts with love and faith and called themselves materialists. Others look upon them with a kind of horror and fascination because they seemed to imply a mechanical universe and to impair the dignity of man and the human spirit.

Rabi Speech

Now the idea of Universal Gravitation is gone and is replaced by Einstein's Relativity of the Curvature of space and time. It is a notion which is as foreign to us as action at a distance was to Newton's contemporaries, but in a few generations it will be as familiar to the man in the street as Newton's laws are now. High School students will accept it just as uncritically and pass examinations with high grades.

Grand as was Newton's conception, it was only a small and special part of the natural world, the part which was first accessible to exact measurement, of which it gave a close but only an approximate description. As more was learned, particularly of electrical and atomic phenomena, Newton's laws became less and less relevant and finally became quite incapable of dealing with the new phenomena of light, atoms, and electrons.

Now we see the natural world dominated by the quantum of action. An exact description and prediction of events in space and time seems impossible. Laws of chance enter into the very fundamentals of physical laws. The predictability of events of everyday life is only a statistical phenomena and arises from our gross structure and perceptions.

Many lessons can be drawn from the evolution of scientific thought and knowledge of nature. The first of all is the lesson of humility. Great as is the power of the intellect, it cannot grasp and understand the natural world at one stroke. We learn by observation, and even the most profound synthesis must be checked at every point by experiment, that is, by referring it back to nature only to find ultimately that it is inadequate. Our inventiveness and imagina-



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tion will never serve to cover all of nature, because it will turn out to be as infinitely subtle and profound. The difficulties are not those of complexity but of originality beyond our power to foresee until it is actually presented to us by observation and experiment.

These lessons in humility must certainly carry over to other fields of human activity. The scientist has learned not to be skeptical of his ideas and principles but to be aware that they will have a limited validity and scope and to expect them to change as he learns more. The attitude is even more positive in that he wishes to learn more in order to see to what new, fascinating form his ideas and principles will be forced. The scientist cannot be an agnostic in science. He has to work with the ideas and principles which are available to him, because he has no others in his quest for greater knowledge.

I have presented to you the scientist's picture of himself. In doing so I am afraid I have left out all the color and emotion which attend the scientific life, the turmoil and excitement of discovery. The pang of creation, the bitter disappointment of finding a wonderful idea which does not happen to be the way of nature.

Particularly in this atomic age the picture which I have given of the scientist is certainly not the silhouette in which he figures in the newspapers. Twenty-five years ago Einstein was revered as the man who had broadened our view of the world and given us an understanding of space and time. Today he is probably better known as one of the authors of the atomic bomb. We are not

\* Rabi Speech

dominated by the power which our increased scientific understanding has given us over nature

We have the atomic bomb and the death and desolation of Hiroshima and the sulina drugs, which would have saved my father's life had they been no n t ont, years ago. We have the radio which was used as a foul instrument of propa,anda of hate by Hitler. The snail, instrumentality was used by Churchill to rally the people of the world to end the Naze bestiality.

This two-sidedness is not characteristic of science but of all human endeavors and power. The gift of song can inflame the wickedness in the hearts of men, it can also soothe and heal. The spoken word can lead men to evil and to the paths of righteousness. The hand can kill and can carry the gift of charity.

The human race is embarked on a search for knowledge from which there is no retreat. We already know so much that it is dangerous not to know more. Just as a child who has just learned to walk must learn much more in order not to walk into mortal danger. When man was thrown out of the Garden of Eden he embarked on a search for knowledge and only through that continuing search can he hope to construct another good life.

Ezekiel Kaufman, Toledot Haemunah Hayisraelit, 1937, V I B 1

### 1. ORIGIN OF MONOTHEISM

The biblical, rabbinic and Christian tradition, as well as the deism of 18th century assumed a primary monotheism which degenerated to polytheism. In 19th century the idea of cultural evolution came to be generally accepted. Monotheism, as a higher form of religion, was regarded as having developed out of pagan beginnings.

Some scholars find the origin in Ikhnaton's Egyptian solar monotheism (Amenhotep IV 1375-1358), others in the esoteric religion of the Babylonian priests, who explained myths as symbols and regarded the different gods as manifestations of one supreme deity.

Most of the modern scholars (F. Smith, Wellhausen, Deussen, Stade, Duhn, Kittel, Gunkel, Gressman, etc.) believe in an evolution from polytheism to monotheism within Israel itself. The literary prophets enlarged the concepts of the tribal or national God Yahweh to a universal God, who demanded justice and no sacrificial cult. He threatened to destroy Israel and its sanctuaries, if it lived immorally.

Yahweh, originally a god of storm and mountains, became a historical, socio-ethical God, first manifesting himself as national Savior or Covenant God (Exodus, Sinai). All this explains nothing, for even most of the pagan gods were gods with socio-moral and historical functions, and did not become one world-god. They all protected their peoples against enemies from without and against criminals from within. Morality does not involve universalism. The victories against Egyptians or Canaanites alone did not necessarily lead to monotheism, they could also have been explained polytheistically. Israel, a small nation, divided in itself, conquered Canaan with great difficulties. All that is a less natural

reason for evolving the idea of a universal God than the magnitude of the great world powers, Egypt, Babylon, Greece, Rome. Monotheism cannot, therefore, be the effect of an exterior cause, but can be only the creation of the genius of Israel.

Modern biblical criticism presupposes that Israel fought against polytheism and evolved monotheism. The Bible, however, does not mention any struggle against pagan mythology, and displays no real knowledge of polytheism, which is known only as fetishism. Polytheism is presented as something quite remote and dim. All religious saga, prophecy, cult, philosophy is beyond mythology, not anti-mythological. These two facts are adduced not merely by analysis of sources, but characterize the whole Bible, and have therefore overwhelming weight.

The idea of monotheism is already presupposed by the writers of the period of the First Temple. Israel's religion is not an evolution into monotheism, but an evolution within monotheism, which was the creation of Israel's genius, as the creation of a new style in art or music emerges out of the inner forces of a nation.

Wellhausen denies the existence of an old monotheistic literature in Israel. According to him, the oldest source (JE) was published in the ninth or eighth century, Dt, under Josiah, and the Priestly Code during and after the exile. Some laws are later than Nehemiah, so that of the Day of Atonement was unknown to him. Dt knows JE, but not PC.

From the older books we learn that there was no central sanctuary before Josiah. It is unknown to JE, known to Dt and a matter of course to PC. The main sacrifice was the peace offering, as it still is in Dt. In PC it was the sin-offering. That change was the effect of the exile. Before, a joyful attitude, now the feeling of

guilt of sin The festivals were agricultural and joyful, as still in Dt, in PC historical and cultic. Before PC (and Ezekiel) we hear nothing of the distinction between the Levites and the Aaronites This must be post-Ezekielian. The tithe was eaten by the owner according to Dt , by the priests according to PC That proves that the Jews became a theocratic community after the exile. The priests were no longer functionaries of the king as in pre-exilic times The Chronicles reflects the theocratic period, of the second temple The destruction of Jerusalem changed the Israelite nation into a Jewish religious community.

Wellhausen was criticized by many modern scholars

- 1) Eerdmans PC has the character of old pre-exilic material
- 2) Eissfeldt There is not such a distinction concerning the tithes and firstlings as Wellhausen assumed
- 3) Dussaud The sacrificial cult of PC is old, Canaanitic
- 4) Kittel Some portions of PC must be pre-exilic, That would prove that not all priestly-cultic material is late
- 5) Gunkel Even in PC there are old elements, mythological and primitive

All these scholars maintain Wellhausen's timing is true for the literary products, but not for the historical development But that allowance undermines Wellhausen's theory

Non-acceptance of his theory does not mean that he was 100 per cent wrong There are three main sources JE, Dt, PC with their narratives plus codes JE also consists of two sources, not always distinguishable It is impossible to reconstruct the main sources and later additions by a textual analysis The Pentateuch was not a whole, a single book during the First Temple, but consisted of different documents and variants Torah as a book was preceded by Torah as literature In different circles of priests and prophets there were different traditions Before Hezekiah nobody removed the local shrines of the high places Even PC did not demand a single sanc-

tuary Dt might have been published under Josiah, and the whole Pentateuch under Ezra and Nehemiah. But publication does not mean origination. Some laws were practised somewhere. Silence does not mean non-existence. The Torah is older than the literary prophets. The prophets did not influence it. The final publication may have been later, ending with the period of Ezra. PC is older than Dt in its material.

## 2 TORAH AND PROPHECY

Torah and Prophecy are two forms of Israelite monotheism, which developed independently of each other in different circles. Not every prophetic idea became common property of the nation. The influence of the literary prophets was limited to a few circles. Often it took a long time till a new idea became influential. The narrative literature (Genesis-Kings) mentions no literary prophet except Isaiah. Even he is mentioned only as a healer, wonder-worker and seer, not as a teacher and writer. Prophecy is highly appreciated as a religious institution, but no mention is made of Amos, Hosea or Jeremiah. If we had not the prophetic literature, we should not know of the prophets' existence from the book of Kings. The "Prophets" became national books much later. The people regarded the Prophets as seers and miracle-doers. The book of Kings and the older narrative literature originated, not among the literary prophets, but somewhere else. The historic writers are not concerned with Israel's moral sins but only with Israel's religious sins. No social injustice, but the cult of foreign gods is castigated. Moral crimes are mentioned only in connection with some individuals. The nation as a whole was punished only for religious disloyalty (Cf. 2Ki 17 7-23 causes of Israel's destruction). Of Manasseh there is only casual mention.

that he also killed innocent people.

Also in the Torah all punishments of the people concern religious not social sins (golden calf, unbelief of the spies, Baal Peor) The curse of exile is pronounced for religious sins in Lev and Dt So also in the Song Dt 32 We never hear that if the people will practice social injustice they will be punished The same with Jos 23 24 All these narrators are not yet influenced by the ideas of the literary prophets Their outlook is pre-prophetic, not post-prophetic The idea of the primacy of ethics is found in prophetic and post-prophetic writing, in Psalms, Proverbs and Ben Sira, but it is unknown to the Torah Moral and ritual precepts are mixed together indiscriminately There is no warning against bringing offerings from stolen property as in later writings Even Nathan in the Beth-sheba affair, and Elijah in the Naboth affair, do not preach the primacy of morals over cult Samuel demands from Saul only obedience but does not say that injustice cannot be expiated by sacrifices or that social justice is more valuable than the right cult

The prohibition of many sanctuaries is central in Dt and K1 but unknown to the literary prophets This idea was priestly and not prophetic, though it was accepted also by the late prophets

Josiah's reform as all the reforms of former kings concerned only purification of the cult, not of justice Even the prophetess Huldah mentioned only the religious sins as causes of Israel's destruction The whole reform was priestly in its spirit, not prophetic-ethical Different is also the eschatology of the Torah from that of the prophets To these, the final goal is Yahweh's universalism, the disappearance of all paganism The later prophecy envisions a great judgment over all nations which

do not acknowledge God. Essential for all prophecy was the belief in the disappearance of pagan religion. In the Torah the future is cosmic-rational. God will punish Israel for disloyalty to Yahweh, but the other nations only for moral sins, not for pagan religion, for monotheism is given only to Israel (Gen 5, 18 20; 19 5; Lev 18 20, Dt 9 4.5, 18 12) God has allotted the worship of stars to other peoples (Dt 4 19, 29 25) Gen never speaks about the beginning of paganism. That is something natural for non-Israelites. The prophets also realise that the other peoples are pagan, but they expect that in future that will be different. But in the Torah that difference will be permanent, because that is natural. The future will bring only Israel's victory over the pagan world (Lev 26, Dt 28 30,32) The same in the narratives. The prayer of Solomon speaks of non-Jews who pray to Yahweh, but only of some single persons. Naaman (like Jethro) acknowledges Yahweh as greater than other gods. But there is not yet any expectation of a general conversion of all peoples to monotheism. From all this it follows that the Torah and the narrators of the historic books were not influenced by the literary prophets. In the Hagiographa we find a synthesis of the two originally different outlooks, of the historians (from Gen to Ki2) and of the prophets. There are three different strata of literature: the historical (oldest), the prophetic, and the hagiographic (synth.)

### 3 CODES

The historic texts were harmonized by the editors of the books, but the legal codes were preserved as they were without any harmonization, with all their contradictions. There are three bodies of law, different in style and character. The Covenant



Code, civil law, terse, the Priestly Code, priestly-cultic, Deuteronomy, moral-religious-homiletic. In the two first, God speaks, in Dt Moses speaks. PC has over 80 times "God said to Moses" and over 30 times "This is the Torah", a formal beginning and closing. JE (Covenant Code) has two introductory phrases (20 1, 21 1) and one closing blessing (23). Dt has some introductory phrases and only one closing phrase. There are many differences in style and phrasing between PC and Dt. Some different ideas: Love of God only in Dt, love of men only in PC, desecration of God's name only in PC, equality of rights only in PC. The punishments are different. Dt has only stoning and beating, PC also burning and elimination. Some ideas are in common: monotheism, God's covenant with Israel, etc. PC and Dt refer to JE. They all end with blessings and curses.

Since some laws are partly identical in JE and Dt, others are different, we must assume that both codes are independent of each other. They may go to some common source, but developed independently. The same is true for PC. Its style is more unlike that of JE than of Dt's style, but it deals with many similar law-cases. PC is not dependent on Dt. It is not concerned with the one central sanctuary, it has different gifts to the priests, to the poor. It covers partly the same, partly different laws, in a different form. It cannot be a continuation of Dt.

A comparison with the Code Hammurabi and other ancient codes proves that there was an ancient legal literature from which Israel learned. JE is not taken from the more complicated Hammurabi Code, but both codes had a common simpler source. JE may go back to very old tribal laws which had been adapted to the new agricultural conditions in Israel after the settlement.

Characteristic of Israel is the combining of civil, moral and cultic laws, which is not the case in the Babylonian, Assyrian or Hittite codes. Neither the community nor the elders nor the kings made laws, only the prophet. One law is ascribed to David (1Sam 30 25). They might have made laws, but did not write codes. God is the legislator, His messenger is the prophet. That was also the view of the prophets (Jer 34). Therefore the combination of civil, cultic and moral laws.

There are similarities between all three codes and the ancient codes of Babylon, Hittites and Assyria. All these codes have an independent origin and are therefore not harmonized in the Torah. The phraseology, characteristic of any of these codes, is fully maintained. There is no law on unification of cult in PC or JE and no priestly law in Dt and JE. These three codes are each of composite character.

JE Code consists of Decalogue, Great Covenant Code (Ex 20 23-23 33) and, Small Covenant Code (24 10-26). Two versions, one, the Covenant was written on stone tablets, second, in a book (24, 24 27). This book in two versions (23 and 24). May be that God's revelation (24 6-7) was another decalogue. In the Great Covenant Code there are civic laws and ethical precepts.

PC has also different segments. Lev 17-26 is the Holiness Code. The laws of PC were given at the Tent or on the Mount. Doublets and disharmonies point to different sources. Dt also consists of different segments, civic, priestly and moral precepts.

All this presupposes a rich legal literature, based on variety of customs and different interpretations of priests and judges. There were different schools with different styles and even within each school different views. We must distinguish three periods.

formation of laws, fixation of codes, incorporation into the Torah.

#### 4. DEUTERONOMY

Josiah is said to have purified the Temple of idolatry, to have removed the "high places" and to have celebrated the Passover in Jerusalem. In JE people are told to go to an authorized sanctuary, but in Dt all other sanctuaries except the chosen one are excluded. All slaughtering in other places was not sacred but profane. Even the first-born and the Passover must be brought to the chosen sanctuary. Till the time of Hezekiah no prophet or priest took exception to the sacrifices in the other sanctuaries. All deuteronomic passages which stress the unity of sanctuaries cannot be older than Hezekiah. Hölscher declares the story of Josiah's prohibition of the high places untrustworthy and the demand of Dt as utopian and post-exilic. Oestreicher denies that Dt forbids the local shrines; he claims that Dt does not insist on there being only one sanctuary, but that a sanctuary is divinely chosen. Hezekiah and Josiah abolished the local shrines only for a time, because Assyria had paganized them. The exilic author of Kings feared that more than one sanctuary would not be possible. Therefore they objected to local shrines.

As a matter of fact there was no prohibition of local shrines before Hezekiah, and none existed after the return from Babylon. In Dt and Ki the prohibition plays a great role. Therefore the battle for local shrines must have been pre-exilic. Dt cannot be postexilic. PC which does not mention the local shrines might have been written either before Dt or after it, but not during the struggle, which could have occurred only under Hezekiah and Josiah. So PC was written either before Hezekiah or after Josiah. The report of Kings cannot be fictitious and Dt could not have

allowed the local sanctuaries, for then there would have been no authority to forbid them. Why did they disappear after the exile?

The record that Hezekiah was the first who removed the bamot must be authentic. Why did the author not ascribe this action to the other pious kings? The reform of Josiah started with the purification of the temple. Later he destroyed the bamot in Judah and in Israel there where the Israelites lived. Only the priests who worshiped were barred from the cult in the Temple, but not their descendants. (No disharmony between 2Ki 23:9 and Dt 18:6-8). The reforms of Hezekiah and Josiah were in the first line for purification of the temple. The elimination of the bamot was a by-product, a novelty (see Rabshake's speech 2Ki 18:22). That involved a new central Passover ritual different from the old family ceremony as in JE and PG.

Dt is composed of the framework and the code (12-26). The code is not articulated into many groups of laws as PC, but of one piece, as JE (Covenant Book). Style and phraseology are uniform, though the order is sometimes disturbed. The unity is in the editing. The editors used various older laws and sources.

The framework of Dt is a long homiletic sermon supported by historic references. The repetitions are quite natural in such a sermon and do not point to different sources. Dt 1-31 is a literary unity, it has a style different from all the other four books. The laws are old. We cannot say whether they stem from the Mosaic age, from the time of the Judges or of Solomon. There may be also some variants. There is no verse which is later than the reference to limiting the cult to one sanctuary only. Historically this book did not play a role before Hezekiah. But then it supported the movement for one sanctuary only and led to

the creation of the book of the Torah as Israel's religious foundation.

The unity of the cult was an idea which came from the people and the priests. It began under Hezekiah and grew in the period between him and Josiah. The book may be the fruit of the Yahwist anti-Manasseh movement. Besides the unity of the sanctuary, it also created the concept of a book of the Torah and of learning Torah, as the fittest means to destroy idolatry. All the books written before were books of remembrance, not books of learning. They were books of covenant or witness or law or priestly instructions. The prophets wanted to influence the people through example and sermons. This book must be taught by every father to his sons, studied by the king, written on stones, and the song must be rehearsed. The book of Josiah may be Dt 1-32, it contained laws and curses. Later other books, written earlier, such as PC, were added to "the Torah". Dt was the end of the Torah literature and the beginning of the book of the Torah.

##### 5. AGE OF PC

De Wette explains the fact that the limitation to one sanctuary was not commanded in PC, by assuming that it was older than Dt. Wellhausen, however, said it was because it was written when the concept of one sanctuary was already taken for granted. But the book forbids so many other things taken for granted after the exile, such as idolatry, burning of children, etc. Why did it not forbid bamot? The answer is that it was the collection of sacrificial customs of the bamot themselves.

In Dt all the sacrifices, all tithes and firstlings must be brought to the chosen sanctuary in the chosen city. Even Passover

and Sukkot must be celebrated only there. All judicial decision of authority must come from there. All these ideas of a holy chosen city are alien to PC. It does not even mention the obligation to go to the sanctuary three times a year. Peace offerings and firstlings can be eaten everywhere by clean persons. Passover at home. The fixing of dates for the festivals is very old, as we know from Babylon and Egypt. Old is also the rite of expiation, beside days of joy. The historic meaning of the festivals is the substitute for the mythological meaning of the pagan cult. The Holiness Code is part of PC.

In Lev 23 the popular agricultural character of the festivals is stressed (Omer). Only Sukkot gets a historical meaning. Day of atonement is not for any national sin, as Wellhausen assumes, but a day of expiation and purification. There was no less joy among the returning Jews than before (Ez 3:6; Neh 8:12). PC is older. No duty to go to the central sanctuary. Passover is still a family ceremony (postexilic Judaism celebrated Passover in Jerusalem, as in Dt). No longer sprinkling the blood on the doors. The firstlings were given to the priest by the farmers. The time varied with the locality. The festival of sounding the shofar was an old custom at the hamot as the Day of Atonement was.

Postexilic Judaism tried to harmonize the different customs of Dt and PC. Beside sacrificial offering there was a ritual connected with profane slaughtering. The blood must not be soiled on the ground but on an altar (1Sam14). That is the view of PC (Lev 17). But Dt forbids all non-central sacrifices. Therefore it allowed profane slaughtering (Dt 12). PC presupposes many sanctuaries (Lev 21:23, therefore in 19:30 and 26:2 read also "mikdoshei" for Mikdashi").

PC knew of one sanctuary in the Mosaic age, but only as fact, not as precept. Dt supposed that the people originally had many sanctuaries, but it commands that when they would come to rest, they should have only one sanctuary in a chosen city. PC knows only that the Passover was celebrated in the desert. The other festivals and their sacrifices were commanded only for the time after the settlement (Lev 23). They were not limited to one place, to the Tent of Meeting. Only the daily sacrifice and the incense and the purification ritual of the Day of Atonement was commanded for the Tent. The Tent was a place for prophetic-priestly oracles, where laws were given and the lots were cast, etc. That is a far cry from the reality of the second temple.

Wellhausen's argument that PC knows no kingdom but only a high priest theocracy as under the second temple is also untenable. In Gen 17 and 35 (P) God promises kings, not priests. The congregation (edah) of PC is quite different from the community of the second temple. To PC Israel is a camp of an army (tzeva), destined to conquer the land. So also in the story of Gibeah (Ju 19-21) which has P's style. At the head of Israel is not Aaron, but Moses, the prophet. Aaron (and Eleazar) are only assistants. Even justice is not in Aaron's hand (as in Dt), no secular power. Even in the sanctuary Moses assigns the functions, supervises the order. Aaron is responsible to him (Lev 10). Moses sends the spies. After Moses Joshua is the leader and no priest. The priest asks the Urim as in the early monarchy. The tribe-leader (nasi) functions like a later king. The high priest is superior to him only in cultic matters. That an unwitting murderer may leave the city of refuge when the high priest dies means that his death will expiate the murderer's guilt. The high priest is

anointed and has a crown like a king, that is because of his  
sacral dignity, not as a symbol of secular power. During the  
second temple they did not anoint the high priest. Priests had  
no secular power in Israel. Only in Shiloh the priests had  
sometimes a kind of sovereignty. Later some priests had political  
influence, such as Jehovada. The priest answered political  
questions through Urim or Eshod during the early monarchy. This  
ideal of priest is that of PC. It is old.





6.

THE SACRED GIFTS

Wellhausen says In DT the gifts are not given to the priests, but eaten by the owners (tithes and firstlings). In PC, the gifts are given to the priests or Levites. That is hierocracy, as under the Second Temple. Even Eissfeldt who criticizes Wellhausen holds that PC is later than DT and post-exilic. That there are more gifts in PC is quite natural PC being a priestly code. Some gifts must be very old like the gift of show-bread (1 Sam 21). PC consists of different material coming from regions with various customs. All these are put together by the editor. PC does not increase the gifts of DT, but has some which DT has not, and others which DT has are unknown to PC. All three codes agree that the first fruit of the land is given to the priests. In JE and PC they are brought to the priest's sanctuary for blessing them. DT commands that it be given to the priest (without being brought to the sanctuary). But occasionally he may bring some of them to the priest in the chosen temple (26).

According to JE, the first belong to God. They were sacrificed or redeemed by an animal sacrifice. In PC, the first born are given to the priest, who offers the clean animals as peace-offerings and eats the meat. All unclean animals and first born men are redeemed. DT goes a step further only shearing and working are forbidden but no sacrifice, and the first born animals are eaten by the owners in the chosen city. The taboo character is reduced to a minimum.

There were three kinds of tithes. The first tithe belongs to the Levites (Num 8), a tenth part of it is given to the priest. According to Lev 27, all tithes of land and beasts are sacred

and belong to the sanctuary or priest. DT's tithe is yearly and eaten in the chosen city by the owners Lev. 27 does not know of a Levitic tithe, it was an old custom, unknown during the second temple. The tithe of the cattle is very old (Gen 28), of nomadic origin. During the second temple it was eaten by the owners in Jerusalem, as DT prescribes. The tithe of Lev 27 is a voluntary gift (as in Gen 14 and 28), no duty, out of use later. The Levitic tithe (Nu 18) cannot stem from the postexilic period. There were many priests and only few Levites. Why give the lion share to the few Levites? Under Ezra, the tithes were given to the priests (Yebamot 86 b) as a punishment. Nu 18 (Levitic tithe) was meant as a voluntary gift, not as an annual duty. All voluntary tithes were given to the Levites, after the priests got its tenth part to maintain its sacred character. This was an old custom stemming from a time when there were many more Levites than priests and they needed support. After the destruction of the temple, that law came out of use and DT became law. DT's annual tithe as a duty was a reform of the cult monopolization. During the second temple they tried to harmonize the contradictions and created a tithe for the Levite given as a duty annually. That was not in harmony with the needs of the time but had to be given as prescribed in the Torah. The law fell into neglect and so it became a tithe for the priests only. There is nothing of these reforms in the Torah. That proves evidently that the Torah is much older than the post-exilic period, and no new provisions were written in it.

7.

PRIESTS AND LEVITES

Wellhausen's chief argument runs as follows. The distinction between Aaronites and Levites is unknown to Dt and earlier sources, and central in PC. Ezekiel still called the priests levitical priests (43). This distinction is therefore post-exilic, and PC as well. The Levites were degraded because they had served at the banot. Ezekiel first distinguished between Zadokites and Levites (44). Later they distinguished between Aaronites and Levites. Kittel holds that the distinction came into fashion under Josiah after the reform. All that is untenable. From Dt 18, we learn that the reform did not bar the priests of the banot. The records of Kings do not know of the degradation of the Levites. Only those who were idolaters could not be priests, but their offspring could. After the death of Josiah, under the disloyal kings, the banot priests were no longer penalized.

PC and the Assembly under Neh. command to give the tithe to the Levites. This is a reward, not a penalization (see Gen 10, 13), at a time when there were many priests and few Levites. Why did the priests of the rural towns oppose to become Levites and preferred the priestly poverty? In PC Levites are not penalized for any sin of their fathers, their function is an honor. Only of Aaron, the father of the priests, the Torah tells that he helped idolatry. Ezekiel's views were disregarded at any case. Many other non-Zadokite priests were recognized as Aaronites. The other Levites instead of being degraded became rich through the tithes. Why should these few Levites be degraded, and if, why not barred from all service? PC tells us of the great many Levites in Moses' time and Moses among them, all honored. In the exile such a social change could not be inverted "academically".

Priests and Levites were not of foreign descent. They had property in land. Only the tribe as such had not, but individuals had (elites and Beth-el priests, etc.) Wellhausen assumes that there was originally a secular tribe Levi, and that the priests were originally an order, composed of members of different tribes. Leaving their tribe (Dt 33 10), they formed a fictional tribe which made Levi its ancestor. But wherever we find priests or Levites, they belong to families, not to a non-familial order. So also Ju 19 Aaron, Eleazar, Ithamar, Eli, Abiathar and Zadok are fathers of families. We hear of guilds of prophets, but never guilds of Levites. Amos mentions only prophets and Nazirites, not Levites (2 11, 12). The tribes in Israel are old, and even Solomon could not eliminate them by his new divisions. There was no special economic function to any tribes. There may be some families who devoted themselves to special trades, but not whole tribes. The priests were often highly respected. Even kings and princes were priests. There were no different priestly tribes in the north and in the south. All that presupposes that Levi was an old tribe from the beginning. This tribe had the privilege of being the priestly tribe. Through this privilege they did not lose their identity (which they have maintained). They might assimilate some people from other tribes. Ju 17 7 "a young man from Bethlehem Jehuda, from a family of Judah, a Levite who stayed there" can only mean that he stayed among the Judahites, not that he was of a Judahite tribe. For he stemmed from Moses.

The tribe of Levi was first a secular warlike tribe. Later it became the priestly tribe without tribal property. It had two groups: priests, who offered sacrifices, and Levites, who did not (Ju 17 12, 13, 1K1 12 31). This distinction must have been old. In the story of the calf, Aaron is the priest and the

Levites are the avengers. So also Dt 9. There must have been a distinction from old times. Even in PC we find that Phinehas was chosen as father of a priesthood for all times. There were different traditions. PC knows the conflict between the two groups. See the story of Korah. The house of Eli was chosen in Egypt (1 Sam 2), not in the desert. Zadok is mentioned as a new priest. His house was not chosen in Egypt. There must have been an old conflict about the proper priest families within the tribe of Levi. Aaron may have not been a Levite in former times, only the family of Eli was. Aaron, Chophni, Phinehas - all these are Egyptian names. This priesthood was older than that of Levi. In the wars, the Levites became priests. Aaron was older than Moses. His priesthood was pre-Mosaic. The Levites were fervent fighters for Yahweh and so in charge of the sancta and the Ark, rivalling with the older Aaronite priests. After the settlement the Levites went to the bamot and the elites stayed at Shilo (see Ju 17). That is the meaning of Dt 33/8-10. Some Levites became shepherds and lived in "Levitic" towns. These towns cannot be the fictional utopia of post-exilic priests. Later the priests and Levites acquired property near the sanctuaries. In old times even non-Levites could sacrifice. So did the Davidic kings, before Hezekiah at least. But the Levites were the best qualified priests. Some became priests, others not.

Many non-priestly Levites had to do menial work at the sanctuaries, at least for some time, till they found a priestly function. The priests regarded themselves as Aaronites, and kept the rest away from the higher positions. Aaronites and Levites intermarried. So the Aaronite priests became Levites. There was a conflict reflected in the Korah revolt between the two groups. The Aaronites triumphed. The menial labors were later done by the

temple slaves. The Levites then became singers and doorkeepers. The sanctuaries had no longer Levites. The term Levi became identical with priest. PC reflects an older period than Dt. The tithes were now given to the priests. Ezekiel wanted to degrade all non-Zadokite priests, but he did not succeed. Ezra (8) thanked God that he had Levites, because he wanted to fulfill the letter of the Torah (PC), which distinguishes Levites and Aaronites. The Levites could not perform the old duties (carry the Ark or tools of the sanctuary). They became singers and doorkeepers, things not mentioned in PC. Many singers and doorkeepers became now Levites. PC does not reflect the postexilic period, but an old period. As a sacred book it has influenced the post-exilic practice.

8.

TORAH AS LITERATURE AND AS A BOOK

The Torah literature is independent of and older than the prophetic literature. It has other views than the latter about the origin of Israel, the significance of morality, the eschatological future and the cult. Only in the Torah we find stories about the Creation, the first sin, the origin of the evil, etc., the moral responsibility and penalization of animals (Gen 6, Ex. 21, Lev. 20), the custom to call an altar by the name of God (Gen. 33, Ex. 17, Jos. 22), the idea of a covenant made with the Fathers and the people (the prophets mention only the latter). Only the Torah knows theophanies to individuals, even to non-Jews and to the whole people. The style is also different. No sermons, but blessings and curses. History has still the form of legend, not elaborated by theological concepts. There is still preserved a genuine tradition about the beginnings of Israel. No mythological legends are told about its origin as with pagan nations. Israel knows that a long civilization preceded its origin. The fathers are not made kings. The kingdom appears late and is not antedated. There are also authentic

facts about the period before the settlement. The borders of the promised land are not identical with the political or ethnic expansion of Israel. Zidon and Tyra were never conquered. Euphrates was never the border. East-Jordan was first conquered, but never part of the promised land. So Edom, Moab and Ammon. That proves that the concept of the promised land is older than Moses. There was an <sup>old</sup> oracle which never has been fulfilled. In the stories of the fathers there is also preserved an old tradition. The fathers are not judges, princes or kings. They live in tents as nomads, are peaceful, but fight if necessary, stay in special regions, especially in the Negev - all that does not reflect any period after the settlement, but must be older.

Old pre-Mosaic is the union of Simeon with Levi, for at the settlement Simeon was united with Judah (Jud) and later became part of it. They fought at Shechem, where later fought and lived the tribes of Joseph. Old are the views that Ishmael, Esau, Reuben and Menasseh were "firstborn". All this cannot be a reflection of historic periods. Old traditions are the ones about the relationship of Edom and Israel, about the tribe of Levi as a secular war-like tribe and as having had no property in Israel. The political status, the laws and songs point to a period before the settlement. The kingdom is mentioned in some passages. The early monarchy is the latest political-historic event mentioned.

Egypt is warned against as an example of idolatry (Lev. 18, Dt 29), but no hint that Egypt will play a political role in the future. The national enemy is Amalek. Amalek is one of the hostile tribes under David. Then it disappears. Saul's bitter fight stems from an old hostility. In PC the foe is Midian. The last battle with Midian was under Gideon.

Already in the days of David there appears Aram as the main enemy of Israel. In the Torah Aram is friendly to the Hebrews. They take their wives from there and Jacob makes a covenant with Laban. No mention of Edom or Philistines as foes. The Balaam oracles hint at David's victories, at Amalek, Moab, Edom, Philistine and Midian, but not at Aram, Ashur, Egypt, Babylon, Persia. No hint of the division of the kingdom. Joseph is not called king, only powerful. Therefore no hope is expressed for the union of the divided tribes as with Hosea and Jeremiah, and Ezekiel. The Torah knows nothing of messianic ideas of a universal king of peace, etc. The concepts and ideas of the Torah crystallised in the early monarchy. No later text additions had altered this.

Even the curses which foresee the exile were not written after Israel was exiled, but are of a visionary nature. They have no factual basis, as many of the prophetic visions about the nations, their exile etc. The prophets who witnessed the real exile did not draw it in black colors, but encouraged the population to be loyal, etc. (Jer. II). There are no details, no hint at the stages of destruction (first Israel, then Judah), no hint at the destruction of the temple or its reconstruction, etc., as with the prophets of the exile.

The Torah literature is older than the prophetic. It consists of two strata 1) Genesis - Numbers (no idea of one sanctuary); 2) Deuteronomy - Kings (one sanctuary only demanded). Therefore the pre-Deuteronomic collection is older than Hezekiah. It does not know the concept of national sin, only of individual sins PC has many traces of old customs and phrases ("We shall make the man"). The prophets are military leaders of the people as in the times of



Samuel. There are very old laws of war. A man who was devoted to God must be killed (as Jephtha's daughter) Lev. 27·29. Inter-marriage with foreign nations is not forbidden, Foreigners who live in Israel have the same rights as the natives. That is a far cry from Ezra's time. Jerusalem is not mentioned. In Salem there is a non-Hebrew king. In Beth-el Jacob set up a pillar and poured out a drink-offering thereon (Gen. 35 15ff.). Genesis knows theophanies, angels speaking to men or from heaven, even God eating with men or Jacob, wrestling with an angel, etc., but no prophecies, no prophets as messengers. Joseph interprets dreams, Jacob sees future things, but has no real prophecies. It never hints at Israel becoming the vessel of the Torah. Morality is presupposed as universally valid. Promised are only progeny and land, no Torah. There is a covenant between God and the Fathers, but the relations are only tribal. Some customs are mentioned which are not mentioned or allowed later: Abraham marries his half-sister, Jacob two sisters, a hand-maid as substitute (as in Hammurabi code). A father marries the wife of his son who dies without children (Assyric ± Hittite law). Judah goes to a kadesha (only in Samson story Ju 16). Pillars at a sanctuary Oath by touching the genitals, embalming and Teraphim. Genesis is a special stratum and the most ancient. The oldest are Ch 1-11.

#### Summary

We can distinguish in the Bible the following divisions

- 1) Gen 1-11, popular and naive. God among men
- 2) Gen 1-49, which deals with beginnings
- 3) Gen - Nu' pre-Deuteronomic
- 4) Dt - Kings One sanctuary only
- 5) JE code

- 6) P C
- 7) DT code
- 8) Torah literature (Gen-Kings), not influenced by literary prophets
- 9) Later prophets (lofty prophetic religion)
- 10) Hagiographa (synthesis of Torah and Prophets)

The Torah literature was crystallised at the beginning of the first temple. The Torah as a book originated under Josiah and was completed in the beginning of the second temple. All reforms before Josiah were the work of single personalities, prophets, priests, kings, not connected with a book. Only Josiah's reform was connected with a book (Deuteronomy). In his time no priestly book could be written without dependence on Deuteronomy. Under Ezra they had all the different codes. Generally the cult practice followed Dt. But they combined with it priestly provisions from PC. The strata of the Torah had taken on early a fixed, sacred character and even later additions were adapted to the type. Even concepts or precepts, overhauled in later periods, were not altered or harmonized to the new conditions. The contradictions and repetitions in the codes are manifest. Nevertheless nobody dared to alter any sacred text. During the second temple the time for creation any new sacred text was over. Therefore they did not insert laws about the urgent problems of their time (intermarriage, building of a temple, etc.). They could only interpret the old texts. The law concerning the tithe of cattle and the Day of Atonement, although not mentioned in Neh 10, cannot be of later origin. Neh 's day of fast on the 24th of Tishri was an extraordinary fast-day, not a substitute for the yearly Day of Atonement. That day was old, but not as much respected as later. The oldest sacred literature was

Genesis and its oldest part, Gen 1-11. The oldest written book was Dt. This book has led to more books, so that it became an enlarged book of Torah, by collecting all the other Torah, which were in the hands of the priests. As a matter of fact the collection of stories and laws in the Torah is not the work of post-exilic leaders, but the material is very old. It is the pre-prophetic material of Israel's monotheistic religion. Only the deuteronomic portions which prohibit bamot are of a later origin.



To begin with, I'm not suggestable. My friends accuse me of having no imagination and that's all right with me, I plead guilty. Whats more, I want to stay that way. ~~Imaginations gets people into trouble~~ And that's why I think the story I have to tell has its point.

Three years ago I was asked to spend the night in the dormitory of an orthodox Jewish Deminary My Kid brother is a student there, he's not like me at all Anyway, there really was no other place to go that night, and it didn't cost me anything to stay there so, I consented The boys moved a cot into my brothers room and ~~ixgokxxomflomkakhem~~ it wasn't too bad. I prepared to spend a comfortable night.

At about three O'clock I woke up. Someone was ~~making a hell of a racket at the door a little way down the hall, andixixxxomndex~~ banging away for all he was worth. For a moment I thought it was a drunk, it seemed to me that only a drunk would make that much noise on the middle of the night. ~~ixxxomndexixixkexxxx~~ The noise stopped and I heard a door open. I could ~~hear somebody talking, and then somebody moved on to my door and knocked~~ as if he wanted to break the door down. It was loud enough to wake my kid brother up, ~~andixixkixxixgokxxomflomkakhem~~ ~~ixgokxxomflomkakhem~~ which means it was only slightly less than earthquake proportions. ~~Harry my brother~~ He jumped out of bed and opened the door, ~~Thaxhaxix~~ <sup>a</sup> The fellow in the doorway was short youngster with red hair, I could see that even in the weak light from the hall. ~~Hexstoxixkaxmexxommm~~ He started talking right away

from Celia,

Harry he said, ~~my~~ my mother is sick, I got a telegram ~~just~~  
~~now~~, its was delayed. He seemed to be a little incoherent  
She's in a coma. Harry I thought it ~~would be my mind~~  
~~if you~~ please, come into my room ~~xxx~~ I want to say  
T'hilim for ner

~~Sure~~ Sure, in a minute. He turned to me My brother  
will come too.

OK, then I only need to more

The red haired kid turned away and walked down the hall.

There was more hammering.

I got up and walked over to the switch and flicked it  
on Nothing happened

~~They~~ They turn the mainswitch off at 11, my kid brother  
said.

Why.

He shrugged his shoulders. save electiricyty maybe.

The kid put a bathrobe on, and I got into my shoes and

~~a~~ ~~his~~ ~~coat~~ ~~he~~ ~~you~~ ~~in~~ ~~a~~ ~~room~~ ~~and~~ ~~he~~

led the way down the hall to the red ~~max~~ heads room. ~~His~~  
~~slippers~~ His slippers slapped softly against the  
tile floor, he held up his pajama pants under his robe with his  
left hand

It's cold, I said. They must wanna conserve coal too  
Harry didn't answer. Aren't you supposed to go this at the  
bedside? Think it'll work if we're in  
N Y and his ma's in Cincinnati. My kid brother just gave me  
a dirty look. All right, don't answer, I thought You can

be a Rabbi if you want to, but I still can't take this voodoo  
seriously.

The other two were already in the room, *when we got there*

There was no light in that room so they kept the door open  
~~for a while in the hall light~~ ~~the candles on the table,~~  
~~and the hall light~~ ~~for the hall light~~  
~~and the candles~~

and four kids stood or sat around the doorway, their  
prayerbooks in their hands Another four kids sat around  
two ~~the~~  
~~the~~ candles ~~in~~ on the center table, I made for the window,

here was a full room, it was enough to read the big letters of  
the Psalms by. A tall kid with a wisp of a mustache sat  
down opposite me. ~~The~~

Have we got ~~any~~ a minyan?

Yeah. Just ten. somebody said.

~~The~~ ~~They~~ They were all young  
and all of them very  
from 14 to 18, I'd say, all in bathrobes, ~~and~~  
no complaints  
sleepy. Yet there were no yawns, no wisecracks, ~~They~~

~~They~~ ~~They~~ I don't know why they  
reminded me of a combat troops in an LCT before a landing, but  
they did somehow.

The son of the sick woman began to chant His  
voice was low, but intense. ~~The~~ When he finished a paragraph  
his adams a ple jumped up and down with nervousness. I wanted to  
lean over and say to Harry, "that guy must love his mother,"but

I didn't ~~When~~ the boys finished  
a chapter he would read the last lines and go on to the  
next chapter And the boys ~~followed~~  
~~The~~

There is something about reading the psalms, in  
the middle of the night, in a hushed, voice It ~~is~~  
leaves you with a kind of sober excitement,. In spite of  
myself, the thing was ~~impressive~~ getting thru to me, the young  
faces, the torn bathrobes, the moonlight ~~and the Hebrew,~~ *shy on the P P's* some



near the doorway bit his fingernails. The one on the bed twisted ~~his~~ the ring on his finger. The one ~~sitting opposite~~ ~~me~~ sharing the moonlight with me licked his lips and swallowed nervously; they were reaching out over the void.

~~The Extended~~

At four oc clock ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~  
~~xxxxxxxxxxxxxxxx~~ a wild eyed kid rushed into the room and handed a telegram to the red-head He tore it open, sobbed, ~~xxxxxx~~ then read it to us ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~  
~~xxxxxxxx~~ The Doctors say mother will get well. ~~xxxxxx~~  
Father. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~

You may think it was penicillin ~~xxxxxx~~ but I ~~think~~ know, that it was the ten kids in bathrobes in a room on Washington heights

But of course, I Don(t expect you to beleive me.