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Master's thesis, "The concepts of God, Israel and Torah in Midrash Leviticus Rabbah." 1944.

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## IABLE OT CONTENIS

Page




Chapter 4, Popular Opinions....................... 76

In a great Midrash like Leviticus Pabbah many facets and many angles of approach mike themselves available to the student desirous of penetrating into the spirit an the psychologypof the generations which produced the work. These paths of approach largely depend upon the raison d'etre assigned to the midrash. $T$ There are many possibilities; TMidrash may be conoidered as a source of consolation; as a reservoir of folk-stories retold for the amusement of the listeners; or as a subconscious exprescion of Jewlsh theolory. Midrash may have ariren out of any one of these several needs, or out of a combination of all of then. The purposes It served were undoubtedly manffold

Mdrash as amusement is probably the implest explanntion and the one which should properly serve as a point of departure in this analysis. Midrash even today makes exciting readine in many passages, and its om day must have been thrilling to those who were exposed to it orally. Some of it is vulgar humor, desimned to evoke homely reaction; some is dellcious wit which sparkles and enthuses; some is sheer intellectual acrobatics, the kind mental gymastics which satisfled the cultural cravinps of those wh ilstened to it. Actually, Midrash may have been the only culture available in the lives of its listeners--culture, that is, in the sense in which that comodit is offered today upon the lecture platform and the pablic forum.

The Balal Bamidrash, the Naster of the Romily travelling from town to town And-speaking in many pulpits, meavine his ineenuous sermons, and sharpening the minds of the aulience with his puns and parables and perorations, was indeed the purveyor of amusement and entertainment, in this respect, we may truly say that one of the reasons for the development of the Midrash as an art form was the necessity of satisfying the need for diversion and story-telling and mental stimulation. That the widrash succeeded in fulfillinp this deed is evldenced by the fact that even today much of its pungency is valid for the modern mind.

And yet, maraeh would nover bove developed the ay it did If its function mere merely to complement, with epigram and verbal Wit, the physical skill of the jueler or the mucical ablifty of the folk-singer. The ridirash was not -1 - 1 y a device to amure and entertain.

This, ereat body of iiterature arose out of nother need, a deeper need than diveptissement--and that other pas the need for consolation. Widrash is, why --offerine comfort and solece to the Jew who travelled the rgad of life beset by constant suffering. The Midrash atterots to pive an ansmor to the burnine question in every Jewish breast: Why this meaningless and useless suffering reserved peculiarly for us? And the answer attempted is in its essence the consolation extended by the widrash.

We are told that suffering is the result of our being the protagonists in a great historical process--that suffering comes to all men as they march throuph the centuries down the terrible road toward Messianic goal glesmine so inticincly at the end of timer-that suffering comes esnecially to Israel, becanse Israel stands for all men, in a sense, because Israel is the chosen
protagonist, and hence is in the vanfuard of the sufferers. How true this is today-how universally true it has almays been!

This is the consolation offered by the Mdrash--solace based on a sense of historical imperative, which sompom made meaningfull the outrages as they were perpetrated in overy ape and every clime. Whenever trouble occurred, people eagerly soupht out this fount of comfort, to be strengthened and reassured. Professor Rapaport tells us: 1 "In prosperity, people's favorite was.
Halacha, but in advensity, they preferred attending Agadichexpositins, cont=ininfias they did-amone much else--mords of comfort and consolation, instilling faith in Cod and hove in fis help and protection."

But there is a prerequisite to the derivation of consolation from the "tidrash. Primarily and bacically, the theolocy of the Mirash must be understood and accented, before this litonture can be a source of comfort. It is on the basis of this third fundamental need that the Mdrash florered into full form. The Midrash is Jewish theolory-what there is of it. Many scholars claim that there is no such thing as a Jewish theology, and some go further to say that the Habbis were not capable of developing one. onteriore and Loowe, in their Anthology, concludar "...it can hardly be said

1
Rapaport, S. -- "Tales nd "axims Fromthe MIdrash", intro., P. 4.
$2_{\text {Miontefiore, C.G. and Lowe, H. - "A Rabbinic Antholoby", pp. } 5 \text { and } 596 . ~ . ~ . ~}^{\text {. }}$
that the fabbis touch upon the more metaphysical aspects of the divine unity. The Fabbis were no theologians. They had no training in philosophy*" And the same, once again: "Dut the Rablia did thoir best with the rescurces available. They were not philosophers, they could not think philosophically, thay lacked a philosophical vocabulary, and their audience wan composed of simple men......If we think of these Faibis as Salvationists (evangelists) rather than as trained theologians, we can, perhaps, make mllowances for their rough-hewn wethode.a

Admittedly, the term "theology" is not exactly a Jewish oategory and hence not sitrictly applicabla to the idrash, because in Judaism there is no hard and fast set of bolfofs, no dogia, no catechism. There is rather, says Dr. Slonilisky², a core and nueleus of belief, and then a widening circle of optional beliefs. There is a choice, and a sanse of humor in regard to the selection of basic principles. "In Juadism ther is a great humor - and there are no heresy trials for failure to bellave." Thus, in the strictest sense, it is true that there is no well-defined and inviolable Jewish theology - that this is a eatagory of thought imposed from without.

Yet there is a core, and this core is the belief in God, Israel, and Iorah. Froul this trinitarian nuclaus, there is developed the religion of Judaism, which, as was said before, and will be said again, is a general scheme of a philosophy of

[^0]history leading to a Hessianic goal. Theology bayond this is not important. Out of this general schame of history, out of this belief in the progress of mankind toward eventual civilization, comes the element of consolation, comes the relief and the renewed strength to continue the strugele.

We find this concept of Jewish theology sumaed up in one passage $(23: 3)^{1}$;

After twenty-six generations the Holy One, blessed be He, looked closely at His world to asoertain what it had yielded, and found it full of witer in water. (wicked poople in a wicked envir ment.) The Gneration of Enosh was wator in water. The Generation of the Flood was water in water. The Generation of the Dispersion was water in water. So He brought cutters to out it dow; as it says: "Tha Iord set onthronad at the flood" (Ps. 29:10). He saw a single rose-coloured flower, to wit, Israel. He took it and smelled it when He gave them the Ton Comandments, and His apirits were calmed wen they said: TWe will do and we aill hear' (Tx. 24:7). Said the Holy One, blessed be He: 'The orchard shall be saved on account of this flower. For the sake of the Forah and of Israel the oorld shall be saved.'

[^1]For the sake of the Forah and of Israel, God will save the world. Thus is the Jewish trinity summed up in one croming passage. This may sound, at first, extremely particularistic; yet if viewed in the light of what is known to be the most generous universalism of the liessianic ideal, there can be found In it nothing objectionable. This is merely an assignment of a role in history to Israel and Forah. These two are God's factors in the complation of the final product, which is a perfect world. These are important tools and it is natural that the artisan should fondle them.

This yearning for social Utopia, expressed as, it was in the ietephor of the Jessiah, has always preoccupied the Jewish consciousness. The statesent of jove s/o $/ \mathrm{N}$ - the Kingdom of God - is no more or lass than an affirmation that at the end of time, God, together with the human family as His co-workers, would succeed in oreating an ere wherein the prophetic ideals would come to fruition. These phrases, the Kingdom of God, the end of days, the Age of the messiah, and others, all bear powerful testimony to the tromendous sense of history possossed by the Jew. The Jearish God is a God of History, above all else. As Dr. Beron seyss ${ }^{1}$
"The historical basis of Judaism has long been recognized by Jewish and Christian theologians..... Hermann Cohen..clearly conoelved..the dominance of time in the Iaraelitic conception. 'For the prophets' he declared, 'the earth and the universe are almost

Wholly concentrated upon time...... It is the ond of days, the infinity of time, with which they overcame the antinomies in space*....

From Protestant theologians one might quote, for example, R. Cittell's enthusiastio comaent on the enduring work of Moses: 'Eistory has here become Revelation. And as long as Israel lived, its religion remained linked up with its history and its history with its religion. History is, indeed, the work of God and the supreme religious experience.'"

And so we shall dip into this $1 f i d r a s h$, Leviticus Eabbah, with an eye toward sampling and anslyzing the Rabbinic concepts of God, Israel, and Iorah - how they fit together to form a perfect shining missile aimed straight at the goal of history, the end of time. History alone is the process which will unify God's name, whioh will make Him one in the time to come. History alone validates and makes, of tie great claim of the people Israel, something raguificent and transcendental rather than a false braggadacio. History alone will make clear the meaning of the Iorah, which is)/the $\Omega, 2,2 / \mathrm{N} / \mathrm{k}$, the cornorstone cementing the people to its God and its goal.

God, Israel, and rorah - linked together by the closest ties of affection, end manifesting a tonder intimacy which kept Rabbinic religion living and warm - are the triad at the core of Judaism. Thus in Fxodus Rabbah 33:1 :-

Can there be a sale in which the seller sells himself along with the object he sells? God says, 'I sold you wy Iorah, and with it I, as it were, sold zuself.'

The ratter is like a king who had an only deughter, and another king sought her and got her in marriage. The father said, 'liy daughter is an only child;

I cannot be parted from her, and yet to say to you, Do not take her away, is slso not possible, for she is your wife. Do we, therefore, this kindness; whithbrsoever you go, prepare for me a chamber, that I way dwell with you, for I cannot forsake yy daughter.

So God says to Israel, 'I have given you Torah; I cannot be separated from her; yet I cannot say to you, Do not take her; therefore, in every place whither you go, make me a house, wherein I may divell.'


The God of Israel is a humanised Cod. He demands nothing of man which he is not repared to perform first himself. In spite of his many awesome and terrifying descriptions - as a god of war and thunder, of mountain crags and lightning bolt he is nevertheless not quixotic or demanding, despotic or unreasonable, as earthly monarchs often are. ${ }^{1}$

In contrast to such a ruler as the Imperial Caesar, for example, who issues orders for those below him, which he himself does or does not observe according to his suprahuan whimsy, God considers himself with man equally subservient to the moral and physical laws of the universe. This is not a demeaning of God, but an elevation of man, which is quite consonant with oft-repested Jewish doctrine. Cod makes laws for sods, and in the observance of these laws, man becomes truly god-like.
$(35: 3)$
$I_{\text {All }}$ through the Midrash, one of the most popular figures of speech is the comparison with a king - who is most usually the Roman Buperor, a personality dominating the scene of Jewish history and consequently influencing. Jewish literature fo several hundred gears.
g. Beechen- Konjedericumiza in der midheng.

Rabbi Bleazar observed: It is the way of the world that when a mortal king issues an order. then if he wishes to esocute it he does so, but if not thon he ultiasialy has it performed through others.
The Holy One, blessed be He, however, is not so, but He ísues a decree and Himself performs it first.
Thus, for exmple, it is written "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am the Lord." (Lev.19:32) . "I aum the Lord" means: I am He who was first to carry out the precept of rising before an old unn. (God stood before Abraham ihom the latter was weuk through circumalsion. Een. Fabb. 46:7) Hence it says, "IF YB WALK IIT $X$ STATUTES" (Lev.26:3), (that is, those statutes that I iyself fulfill.)
 $30 \cap, 0 /=$ "gracious and merciful God, long-suffering and filled with mercy" - and these humanized, positive attributes are slso ascribed to him in our lifdrash. Thes God of the preyer-book and of the $[$ diragh = merciful, good, and strictly just - is not the cod of mimonides, who regeots all positive ettributee in favor of negative ones. The cod of the Rambam is for intellectuals and fystios, to be apperceived through Gnosis and netation. For ordinary men, seeking a God to relieve doubte; to escuage pein, to benish despair, we must turn rather to the other, to the more anthropofmorphic, if you will, to the man-projected and not the Eod-projected God.

The first quality of this cod for humans is that of mercy: (29:3)

Judah son of E. Nahman openad his discourge with the text, "God is gone up awid shouting, the Lord amidst the sound of the horm." (PB.47:6).
When the Holy One, blessed be He, ascends and sits upon the Throne of Judgment, He ascends with intent to do (strict) judgment. What is the reason for this statement? God is gone up emidst shouting:" (The word Mohim is Midrishicelly taken to describe God in His attribute of Justice.) ${ }^{1}$
But when Israel take their horns and blow them in the presence of the Holy One, blessed be He, He rises from the throne of Judgment and aits upon the throne of Morcy - for it is written, "The Lord amidst the sound of the horn." (Ihe Hebrev Hertagramaton is taken to describe God in his Attribute of Hercy.) Ee is filled aith compassion for them, taking pity. upon them and changing for them the Attribute of Justice to bne of Hercy.

In addition to mercy, there is the quality of Justice: (24:2)

Gen.Rabb. 12:15 - THE LORD GOD (LADE IARTH AMD HEAVSM) - This way be cowpered to a king who had sone empty glasses. Said the king: 'If I pour hot water into then, they will bursts if cold, they will contract (and snap)." What than did the king do? He mixed hot and cold wafer and poured it into them, and they $r=a m i n e d$ unbroken. Iven so, said the Holy One, blessed be He: "If I oreate the world on the basis of meroy mlone, its sine will be gruet; on the basis of justice alone, tho world cannot exist. Hence I will create it on the basis of justice and meray, and way it then stand! IORD - - ADOLLAI - refers to God under His A ttribute of _ercy GOD - BIOHIM $=$ * * * * Justice
"But the Iord of Hosts is exalted through justice" (Isaiah 5:16).
It was taught: F . Simeon b . Yohai eaids then is the name of the Holy Ore, blessed be fle, Hagnified in His world? when He executes justice on the wicked. And he hus jany texts to support his statement. inaluding the present tuxt.

And in addition to the characteristics of macy and justice, there is the additional quality of goodness, whioh is assigned to God.
(17:1)
"Surely God is good to Israel, even to such as are pure of hearta (Bs.73:1).
You might have thougit (God is good) to ally Scripture therefore declares, "to such as are pure of heart", i.e. Whos heart is sound (bari) in its attachment to divine precepts.
"Do good, O Lerd, unto the good". (Ps.125:4)
You might have thought to all; Soripture therefore declures, "Yes, to them that are upright in their hearts." (ib.) "The Lord is good, a stronghold in the day of trouble." (Wahum 1ェ7).
You might have thought to all; Scripture therefore daclares, "Yae, he knoweth them that trust in Him." (ib.) "The Lord is good unto them that wait for Him." (Iam.3:25) You might have thought to m1; Seripture therefore declares, "Io the soul thet seoketh him" (ib.)
"The Lord is nigh unto all that call upon Hine" (Ps.145:18)
You might have thought to all; Soripture therefore declares, are ell that call upen Him in truth " (ibo)

God is for the lowly and the meek, the humble and the poor. Contrary to aerthly judges, who tip the scale of justice In the direction of the rich, and who are thereby guilty of the prophets' denuncietion, God is e fair fudge, taking under his protection those poor souls othervise neglected.

It is further written, "For He hath not despised nor abhorred the lowliness of the poor." (Ps.22:25) The uguel experience is: fwo mon go boford a judge, one of them poior and the other rioh; towards whom does the judge turn his face? Is it not towards the rich man? But here, "He hath not hid lis face from iin; but whan he oriad unto Him, He heard." (ibid)

In anothor similar passage, by a typical Midrashic dovice involving a trenepesitien of letters, one of the worde in the toxtual verse under discussion is taken to rofer to the poor, and we read that God stands at the right hand of the needy, ready to reward or punish each man a cording to the manner in Which each man treats the povarty-stricken.
(34:9)
R. Kohen expounded; "Because, even because (ya'an ubeya'an) they rajected Mine ordinances" (Lev. 26:43) Ye'an is the same as 'ani'(poor)l
R. Abin observed: The poor wan stands at your door, and the Holy One, blessed be He, stands at his right, as it is written, "Becauge he standeth at the right hand of the needy" $(P s, 109: 31)$. If you give him
$1_{\text {Hebrew }}$ Jo $=/$ 倍 by trasposition of letters. The homily is that rejection of the poor leads to rejection of the Torah.
something, reflect who stands at his right, that will give you reward, and if you do not give him snything, reflect that He tho stands at his right will punish you.

An interesting comment on this fondness for the hapless and the dountrodden is found in a Iong pessage which shows God always taking the side of the unfortunate. In expounding the text "And God seaketh that wifch is pursued" (Boci.3:15), the Agadist gives many examples of people and aven animals who were pursued and persecuted, and for that Yery reason were chosen by God for apecial protection and diatinction. The passage reaches a climax in the designation of Israel as a special vard of the Iord, beaause she too has been oppressed and pursued. To select but a portion of this paseage:
(27:5)

Hoses was purgued by Pharoah, and the Holy One, blessed Be He, chose Moses, as is proved by the text, "Hed not Hosus Tis chosen stood before Him" (Ps.106:23)

David wus pursued by Seul, and the Holy One, blessed be He, chose David, as is proved by the text, "He choose tavid also His servant" (Ps.78:70)

Saul was puraued by the Philistines, and the Holy One, blessed be He, chose Saul, as it says, "See ye him whom the Lord hath chosen" (1 Sam. 10:24)

Israel are pursued by the nations, and the Lord chose Israel, as it says, "And the Lord hath chosen thee to be His own tressure." (Deut.14:2)

The relationsh/ip between man and God is always a very intricate and complax one, fifioh pioneors in human thought have ever attempted to penetrate end formiate. Our rabbis were no cosmic exception to this euriosity, and in tany places did hint at what they thought the equation might be, at whet the inance probably was wich kept man and God in equilibrium. The delicate weight, the exact fulerum on whioh the relationship rested was the Forah. It was es simple eg that, The Torah outlined men's duties in this world, and in return for obedience to the per $N /$ //l N $b^{\prime}{ }^{\prime} / C$, to the religious obligetions and good deeds, in return for this obedience, Cod sustained life for man. Thus there wis a mutual service, a cooperation. Ifie could not sustain itself, without Godrs assistance; and this assistance would not be forthcoming unless man lived the life allottad hiw according to the infunctions and prescriptions contained in the Torah.
R. Levi said: In return for the utmost that, men can do in this forld in the performance of religious dutios and food doeds, it is enough for them that the Holy Ond, blessed be He, causes the sun to shine for then, as it says, "Ihe sun aiso riseth, and the sun goeth down." (Eecl. 1:5)
and again:
Our rabbis saids In return for the utmost that the righteous achieve in this world in the performance of religious dutlos and good deeds, it is enoughi for them that the Holy One, blessed be He, renews their countenance like the diak of the sun, as it says; "But they that love Him be as the sun when he goeth forth in his stronsth." (Jud.5131)

Thus the view is given that the Forah sustains life, and of course, the impliention is prosent, thet the most fruitful type of human labour, Is labour in the Iorah, study of Torah, preocoupation with God"s yords And yet, in this very same pessage, where we are told that performance of the a// $3 \sim$, commandments, guarantecs life - in this same passage, some anonymous rabli roninds us of tho verse in Hoclosiastes (1:3), Wherein all labour is described as mare vanity. The passage then ringe with the volees of meny scholers trying to explain how this general judgent is not applicable to labour in the
vineyard of the Iorah.

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(28:I) = (earlier fin passage just previously quoted)
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F. Samuel b. Nahmani stated: The Sages intended to store away the Book of Kcolesiastes because they found in it ideas that leaned toward heresy. They siad: Should solomon heve utterad the following: "What profit fath man of all his labour?" This might imply, might it not, that labour in the study of the Forah was also indiuded? On the other liand, they argued, if he had said "or all labour and laft it at thet, we might have thought that he meant to include aiso labour in the study of the Iornh. Horrever, ho does not say this, but "of all his labours", implying that it is in his own labour theit man finds no profit, but that he does find profit in the lab ur of studying Ioriah.

Having thus established the fact that the nexus between God and man is Forah, and that appliantion to the pracepts of the Forah is not vanity and striving after wind, as are some human purauits, the Rabbis then went forward to attablish another great truth - a diotwe which, in a sense, is even more profound than
the one statad inuediately above.
The Seges roalized with deop wisdom and understanding that, if Iorah sustains lifa, then the oonverse is equally true, and iife is necessary to sustain the Forah. It is beyond the scope of this paper to elaborate on this most cardinal point, except to mention that thare is stated in the pasaage about to be cited the basis theme of Jewish philosophy and ethics - the motif of Iife-idealigm b"hn 大)h - "CHOOST IIFE" - be a people with a strong, vigorous, affirnation $6 f$ Joy in living. Yes, Iife is necessary to oustain Iorah, and even God Hiuself, for without $2 i f e$ there is no God, since Ho oxists not, without man to aduire and ewulate Him. Here wre see the inter-play God suetaining life and life sustaining God. In a lapidary passage it is ahown how God rewains in the world only through the reproduction of children who will go to the schools to study His Torah.
(21:7)

> If there will be no littla ohildren, there will be no pupils; if thore will be no pupils, there vill be no soholars; if there will be no scholars, there will be no lorah-study; if there will be no Torah-study, thore oll be neither synagogues nor houses of study. If there are no synagoguos and houses of study, the Holy one, blessed be He, will not permit His Sohechinah to abide in the world.

The problem of evil. is at the very heart of all discussions about God, and cannot be avoided here. thet is the inner nature of God? If He is all good, how does \#e countenence evil? Job's questioning has never been irrelevant, and the answers or attempted answers to the ropoctea chullengos comprise the thole range of roligious philosophy, all the way from complete exoneration of God down to frenzied condedination of God es Dewon.

Sowe philosophers hisve answrered that evil does not exist, and thus reed awry the whole dilamue others have held that in the bod-man good-avil equation, man alone is the ovil creature. But thase, as well as the evil-deniers, somohow seemi, as Job's friends, to be attaiupting to suve cod in the paradox, and are doing so at the expense of man. This is neither horoic nor just.

In various parts of the $j$ dirash, as well as anl through the prayer-book, there is another possibility offered. This is the solution of the af'fes the, the two powers of good and evil wieh are battling for control of the universe. There is something of the ancient Persian dualism In this axplanation yet there is something grand End titanic in it, and something almost to stagger the inagination, when we examine the inplications.

Ged is a growing, not a fullegrown force for good, and in the tremendous world-strugele, God is thet power for goodness eventuelly destined to triumph, but requiring additional help in order to ensura the victory. The neoesenry additional strength zust come from the partner of God, who is than. There is an Inner dialeotic in the very nature of the codhead, which leaves Him not all-powerful, and requires Him to bettle just as fergeiously AB His smallost oronture against tho overuholring ovil in the universe.


At timos 110 saens to be in ohains, imprisoned together with His people, whom lie is powerlese to help on cortein occasions. Thore is a pascage in Trmontations Nabbah (Proom 34):

> "The word which came to Jeremish from the Lordi" (Jer.40:1).
What was that word? God suid to Jeromiah, "If thou remainost here, I will go with them into captivity, and if thou goest with them, I vill remain here. He spake before Him, 'Soveraign of the Universe, if I go with them, What good can I do for them? So let their King, their Creator, go with thery for He can do them mach good." Hence it is written, "After that Feluzaradan the captain of the guard had let him go....being bound in chains" (ibid) R. Aha said: If it is possible to say so, both He and Jeremiah were bound in chains.

We notice the tacit admission of inability to alter the situation, that the best God oan do is accompany lifs poople into exile, and there attempt to alleviate as much of their suffering as possiblo. Or, in another passage, written at about the same time and concerning the same events, God is depicted as defeated and meeping bitter tears of lumentation over tha fate of His
elect. In Lam. Rabb. (Proem 2) we see a wreaping and a solitary Codz
The Ten Iribes ware exiled, and He began to
lament over them, "Hear ye this word which I
take up for a lamentation over you, 0 house
of Iarael" (Amos 5:1).
But when Juciah and Benjawin were exiled, the
Holy One, blessed be Fe - if it is possible to
bay this - deolared, "No Ionger have I the
atrength to lament over them.' Hence it is
writton, "Call for the mourning women.....and
lat them make haste, and take up a wailing for
us, that our "ayes nay run doin ilith tears, and
our ay lids gush out with waters." (Jer.9:16,17)
It is not written her 'for them' but 'for us',
i.e. Por lla and them.
It is not urittan hare 'that thair oyes lay rum
down with tears' but 'our eyes', I, e. Jine and theirs.
It is not written here 'and their eyelids gush out
with wator' but 'our eyolids', 1.e. Mine and theirs.

So God cries for his exiled tribes, aries together with his people.

> The Iabbis say: God way be likened to a king who had twelve sons, of whom two died. He began to console himself with the ten. Iwo more died and he began to console himelf with the eight. Two more died and he began to console himself with the six. Two more died pind he began to console himself with the four. Iwo wore died and he began to console hikelf with the two. Dut when they had all died, he began to lament over them, "How sitteth solitary (Iam.lil)

This is indeed an unusual picture of God's progressive incapaci-
lation in the face of continuing and stegearing avil.
Thus, at times God is put in chains as a symbol of liis finitude, sits lamenting with the professional mourners as a symbol of His helplessness, or is otherwise presented in
various metephors indicative of IIs lack of Omipotence. That Fe mill emerge triumphant, hovever, is the ringing assertion of
 "On that day God will be One and His nome will be One." This is the real meaning of the unification of God's name - it is a process in time and spuce, in history, of $z$ God erowing, struggling, surging forvard with the holp of heroio wan to make Himgelf one in the universe, to integrate man with God. This is the gowl of history, referfed to sbove. This is the ifarashic interpretation of the conquest of evil.

God has no happiness in this world, just as the righteous ones, His people Isreel, have no happiness. Only in the cime to Come, whon the struegle will be over and the vietory complete, when evil will have been conquared, assindiated, integrated into the good, will there be time for rejoicing, both for God and for Isreel.
(20:2)
Iarael did not enjoy happiness in this world of
Hine, as may ie inferred from the fact that it does
not say: "Irrael rejoiced in his inker", but shall
rejoice (Pb.149:2), as much as to say; Thay are
destined to rejoice in the works of the Holy One,
blessed be He, in the Time to Come.
The Holy one, blessad bo Le, if the expression be
permitted, did not enjoy happiness in this world
of His, as may be infarred from the fact that it
does not sey, "The Lord rejoieed in Eis worics",
but "Yhe Lord wil1 rojoioa" (Pg.104:31), as much
as to say; the Holy One, blessed be He, will rejoice
in the Time to Come in the works of the righteous.

The process of righting evil, the procese shoving God resieting evil in e life end deeth etrucele, is strikingly illustrated in a passage which tells of the designs of successive enemies of israel in their attempts to destroy her - each onany studying why the preceding one failed and then erploying jet another mecsure to overcome her. Tharoah killed all the sons, but Hatuan leter sneered, knowing that it Hes necessary to exterminate the daughters as well, for they could continue to restock the fold. Gog and jingog, the arohotypal enemies, called these tyrants fools, since attacking the people itgelf was merely superficial. In order to destroy Israel, it was necessary to Join issue with God Himeelf, who wes the protector of His people and God accepts this challenge, and as Fie steps forth to do battle with the Evil, He does so with high certeinty of success. inis is indeed a new kind of God, a God who muot first conquer evil Himself before His people will be safe.

H. Lavi ranariced: Gog and $\operatorname{Hagog}^{7}$, too, in the Time to Come, will say the same, numely: the ancients wore fools, for thay tried hard to form designs ageinst Israal and did not realise that they had a Proteator in Feaven. I aill not do Bo, but will firgt join issue with thair roteotor and then with them. Hance it is inittan, "Tha kinge of the ourth stand up.....agrainst the Lord ${ }^{\text {u }}$ (Pa $2: 29$ ). Snys the Holy One, blessed be Ha, to hims 'Villain! Do you come to join iasue with we? By your life! I will wage war aith theo!" llanca it is written, "The Lord will go forth as a mighty man, He will stir up jealousy Ijke a man of war" (Is.42:13) and it is written, "Then shall the Lord go forth and fight against those mations" (zeoh. 14i3), and what is further writton? "And the Lord siall be ling over all the earth" (ib. 9).

Thus, in the Hessienic ara, God will have won, and truly shall be king over all the earth, whoh includes the evil as well as everything else.

In this right to meke the world One, Cod employs whetever assistance is available - the horoic mon of all genarations, or the most insignifiont of instrumentalities. Fivere is a long series of passages in our lijidrash $(22 a 3$ and/4) whioh show that even the most minute figure is designated for some purpose, has some part in the divine scheme, whioh is the conquest of evil. One delightful portion sets up the wicked Fmperor Pitus as the symbol of Ivil, and aligns against him as the beerer of God'g purpose, a tiny mosquito. The tale bears ropetition in toto. (22:3)
$1_{\text {Syibolic of }}$ Israel's enamies. In the Messianic era they are to be involved in a world war in which they will be destrgyed. The beckground of this story is to be found in kzek. $38: 1 \mathrm{ff}$.

AMERICAN JEWISH ARCHIVES oo O．000 Tたちざた ${ }^{5} 8, \frac{1}{25 \times y^{1}}$ तथा
R. Aha suids The holy One, blessed be He, carries out his errands with the help of all, even through the instrumentality of a sorpont, even througii that of a frog, and even through that of a scorpion, aye, even through that of a mosquito. The wicked Titus entered the interior of the Holy of Holies, his sword dram In his hand, slashed the curtain, lrought tio hurlots, and, apreading out a Scroll of the Law beneath them, colsabited with them on the top of the altar, and his sword came out full of bloody sccording to some authorition it vres from the blood of the sucrifices, and according to others it was from the blood of the bullock and he-goat of the Day of Atonoment. He began to utter revilings and blasphemings against heaven, and said: the case of one ho mokes for agoinst a king in tha desert and vanquishes him cennot be compared with thet of one who ionkas war egeinst a king in his own palace and vanquishas him," What did he do then? He collected kil the veesele of the fehple and pleced them in a net, then he embarked on a ship. As soon as he had auburiced, \& violent gale spote the ship. Said hes 'It appears that the power of this God is only on the whtor: He puntshed the concration of Hnosh Dy inater. He did the same to the Generation of the jlood, and the same to Fharoah and his army, and in my case aiso, when I was in His own house and within His own dotain He could not h la out egrinst me, but now in this place He has confronted me. The Holy One, blessed be lie, said to him: 'Villain! fy thy lifo, 1 shall inflict punishment upon thee by mans of a trifling oreature Which I ereeted dining the firet $s i x$ deys of creetion!* Thereupon the Hely one, llassed be He, beokoned to the sea and it ceased from its fury. Whan litus reached Rome all the citizene of Rome cave out and lauded him with the wordes 'O conqueror of the Barbarlans!" Inmediately aftorwards a hot bath was prepared for him and he entered and bathed. Jion he came out they mixed him a cup of wine. The lioly One, blassed be He, brought in his way a mosquito which ontared in his nose and gnawad its way up until it reached his brain. It began to bore in his brain, so he ordered: 'Call the dootors and let them split open the brain of that man (himself) and aocertain what it is whereby tha God of that nation infliets puniahment upon that man. ' アorthwith the doctors were sumwoned. They split open his brain and found in it something resembling a young pigeon wioh possassed a weight of two pounds. R. Blanzar b. R. Jose obsarveds I wes present when the pigeon was placed on one side (of the sceles) and two pounds on the other side, and the one welghed exactly the sama as tho othar. Thoy took the pigeon and placed it in a bowl. As the bird chenged (to its original shape of a mosquito) so did he change, and when the mosquito fled the soul of the wicked IItus fled.

This, then, in briefest abstract, is the concept of God es expounded and developed in the paces of Lavitieur Rabbah - human, merciful, just, good; fighting the fight of the poor and lowly; gustaining isfe in return for being honored and emulated through Lorah, religious comandaents, and good deedet in twrn being stuetefnce by the presence of life in the worla; fighting bvil and slowly, painfully elimbing and being helped uparrd toward the shining peak of all effort - the Mescinnie sge to come.

Here is Gods at onoe strong and yot dependent merciful yet just - far-seing yet finitely limited.

This is the God of the people of Itreel, whioh, in itself, is ell these very bame thinge.

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## ISRABL

Just as God is an entity to be viewed from many vantage points - God the transcendent or the imsanent, God the infinite or the finite - so too does the second element in the triumvirate of Jewish theology offer at least two facets to our sorutiny. The people Israel way be considered frim either a physical or a metaphysical point of view, and in order properly to be understood, should be considered from both.

Physically, the Jewish people hais existed for several thousand years. of the origin of the people, we have many theories:

1) They represent an ail Iganation or Semitic desert tribes;
2) They are a union of two groups of people, both of whom invaded the land of Canaen in the second nillenium, one group from the Sast (Abrahain from Ur of the Chaldeas), and one from the South (the Joseph tribes from Egypt);
3) They evolved out of the merger of Hittite tribes, forced southward from Anatolia by the pressure of IndoJuropean pooples moving westward, with Semitic tribes inhabiting the fringes of the Fertile Crescent.

These and many more theories are urged to explain the emergence on the scene of history of this dynamic people with its insurgent ideas. But for our purposes the importance of
the Jewish people begins with its crystallization into some sort of coherent form at the time of its Revelation, whether we interpret that event literally or not. At Sinai the Idea of the people, in a Platonic sense, assumed physical form, has been present in the world ever since, and will be present until the final act of Redemption.

The persistence of its physical presence in the face of the most outrageous and perannial diffioultias evokes the questioning coment - why has it been consistently attacked; Why has it never been defeated? The only answer to this is a metaphysical one. The people of Israel, in its corporate life, represents what its Rabbis have termed a chosenness, what some modern proponents have called a mission. The answer is that the Jewish people exists for some purpose - otherwise its suffering is meaningless.

The metaphysics of Jewish existence were first rendered by that magnificent prophet, the anonymous Deutero-Isaiah, in the brilliant "Servent Soncs" of chapters $42,49,51$ and 53. Therein Israel is designated as God's choice to bring His message to the nations. This people is to be the vehicle whereby a sense of justice will be brought to the nations of the world. The prophat, living in the twaltuous times of the 6 th century BCE, was overawed by the figure of Cyrus the Graat, who dominated the horizons of the entire know world, and who, with his
conquest of the Babylonian Bmpire, was thought to be the forerunner of Messianic times. So he wrote of Cyrus as the man waked up from the east (Is. 41:2), the man whom righteousness met at every step. But when he realized that the intentions of this conqueror were not tow:rd universalistic EOals, he revoked the tribute from Cyrus - "Iy glory will I not give to any other" $(I s .42: 8)$ - and gave the crown to the true sorvant of the Ierd, the people of 1aruel.

In passages of auperlative beauty, the prophet outlines the election of Iernel to the role of Cod's Instrument. (Is.41:8-9)

But thou Ierael, 1 y servant, Jacob whom I have chosen, The se d of Abraham ity friund!
Thou whom I have taken hold of ffom the ends of the earth, And called thee from the uttermost parts thereof, And said unto thee: 'Thou art $i y$ servent, I heve chosen thee and not cest thee array.

For what has Israel been chosen as a special servant? To be a light unto the nations, as we read in several passages (Is.42:1,46; 49:6;51:4)

Behold iy servant, whom I uphold; Mine elect, in whom iy soul delighteth; I have put Hy spirit upon him, He shall wake the right to go forth to the nations.

He shall not fail nor be crushed, 2111 he have set the right in the earth; And the isles shell weit for his teaohing.

And, of course, there is the culminating poem, 52:13-53:12, Which is the very masterpiece of prophetic inspiration, in which
the historic destiny of Israel as the sufferer who shall expiate the sins of mankind, is set forth in words that burn like fire. Thus does the prophet improvise the metaphysics of Jewish existence, and thus is depicted the people of Israel. It is the people of God, whose suifering is the badge of its success, Whose life is eternally threatened, yet whose eternal life is assured by its very inner nature.

What does our Hidrash have to say of this bearer of God's word? Leviticus Rabbah echoes all these great themes God's love for and election of Israel; Israel's acceptance of the burden of God's word and the eternel IIfe attendent upon this acceptances isreel'g final-Redemption at the end of days $-a l 1$ these are to be found in our Midrssh, and wre shall seek them out.

The whole comunity of Israel (ílal Yisroel) forms a sort of real, if mystical, personality. This entire comunity, including, but also aside from, its individual members, is espeoially beloved ly God. Israel is one smong the ten things designated as particularly precious, each one of the ten being substantiated by a Biblical vorse. The whole-passage is a comment on the text-varse, "Speak unto the ohildren of Israel, and say unto thems when any man of you bringeth an offering unto the Lord, a atc. (Lov. 1:2). The Lidrash interprets the apparently unnecessery ropotition of "Spoak unto the children of Iaraal and gsy unto thom" as a sign of God s love for Iarael, since miten one speaks of one't beloved, ont doos so expansively.

> Ten things are designated as precious, and these are they: The Forah, prophecy, understanding, knowledge, folly, riches, the righteous, the death of the pious, lovingkindness, and I srael........... Israel, whence (do we learn that it is called precious)?
> "Is Ephraim a precious son unto Ho? Is he a child that is dandlad? For as often as I speck of him, I do repertedly mention him still." (Jer. 31:20) Which means, I set a graat price upon Israel. It usually happens that out of a thousand who enter upon the study of Seripture, a hundred are successful. Out of this hundred who proceed to study of Lishnah, ten are sucoessful. Out of these ten, who proceed to study of Ialmud, one emerges. - This is indicated by what is writton, "One man among a thousand heve I found" (Scol. 7:28)

As a mark of this special favor and love bestowed on Israel, we find many esitravagant and superlative comparisons being made by the Rabbis, between Ierael and certain precious articies, in order to underscore the suprome qualitios of God's beloved. There are two passages of note, one of which draws the analogy betweon Isreel and the $111 y$.
(23:6)
1.

The idea appears to be that just as among men (Israelites) in general, only one in a thousand reaches to the highest plane, so too, among nations, the one attaining a high plane is rare and correspondingly valuable in the sight of God.

R. Abin said: As in the case of the 111y, when the dry heat comes, she wilts, but when the dew comes, whe blossoms; so also as long as the shadow of Bsau endures, so long do Israel, as it were, appear as if they ware wilting in this world. In the World to Come, however, Sbau's shadow will pass away, and Israel will thrive more and more. Hance it is written, "I will be as the dew unto Israel; he shall blossonk as the 111y" (Hosec 1416).
As the lily, solely on account of her fragrance, does not pass out of existance (bocause people preserve her seed), so Israel, solely on account of the commandments, and good deeds, do not cease to exist. As the lily exists puraly for amelling, so the righteous were areated solely for affecting Israel's redemption.
As the lily is placed upon the table of kings at the beginning and the ond (of maals), so Israel are to be found in this world and they are to be found in the World to Come.
As the lily is recognizable among the herbs, so ara Israel recognizable among the nations; as it says, "All that seef thom shall recognlse them, that they are the sead which the Lord hath blessed." (Isa, 61:9) As the lily is designated for Sabiaths and festivals, (to add by its fragrance to the festive joy), so are Israd designntad for tha forthooming redaption.

The other passage comperes Israel with the vine, which was a very important item in Palestine, both as a staple in the econowy of the land and as a staple in food and drink.


As the vine is propped up by a cane (kaneh), so is Israel supported by the merit of the Torah which is written by a reed (knneh). As the keeper of the wine stands above it, so in the case of Israel - their Keeper is above; as way be inferred from the fact that It says, "Behold, He the keepeth lsrael, doth neither slumber nor sleep" (Ps. 121:4). As the vine is propped up by dry stakes and is itself Iresh, so Israel rely upon the merit of their forefathers, though these are alseep.

It is interesting, although merely incidental, to note that in both these prssages, reoognition is takon of the fact that the grandiose comparisons suffer greatly at the hands of mundane reality. Actually, at the time of the writing of this Midrash, although it is one of the oldest, the Jews were already in the Diaspora, a subject people everywhere, and nowhere as great or as gorgeous as the Rabbis claimed they were.

The authors of these two passages realized this discrepancy between their lyrical worde and the aotuality of hard fact, and so in both passages, pains are taken to remark that for the present, or while Wseu ruled the world, the Jewish people wight seem to be humiliated and to be suffering. But this was merely temporary, and there was to be an and to this subjection; namely, in the Iime to Come, when Fsau would be eclipsed, together with all he stood for, and then would the beliefs and practices of Jacol really hold sway. This was the promise held out by the Sages, and a promise still valid, inoidentally, in raturn for
steadfast loyalty on the part of individual Jews. This was a bolstering of the follz-ago.

To return to the main line of thought - it has been said that Israel enfoyed God's love; but this bestowal was not altogether arbitrary. There must have been some reasons why she whe the beloved of the Lord, and our Midrash offers several. There is firgt of all the unconditional acceptance by Israel of God's yoke, expressed at Sinai in the memorable phrase「NeJ| , ef le we will obey and we will hearken.
"Ye...that fulfull His word, hearkening unto the voice of His word" (Ps. 103:20) R. Funt in the nome of H. Aha gnidt Scripture here sperks of Israel, who, when they stood. before itt. Sinal, undertook fulfilling before hearkening, having said, "All that the Iord hath spoken will we fulfill and hearken." $(E x+24: 7)^{1}$

It is thus almost self-evident that a people so willing and eager to assume the moral and oeromonial duties outlined in the Forah would heve been accorded special recognition, especially since seventy other nations had previously rejected this same forah as being too burdensome and restrietive.

[^2]In Ine with this thought, a second reason for the selection of Ismel becomes apparont. She alono clove to God; she wes the first to declare the kingship of God. Imrael was chosen because she chose - and in this reciprocity we see the basis for the mutual trust and confidence between God and His people which the Rabbis always emphasized.
(2:4)

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"Speak to the children of Israel" (Lav. 1:2)
Said R. Judan in the name of R. Sawuel b. Nahmen:
This may be compared to the cese of a king who had
a garment, concerning which he instructed his
sorvant, seying to hims 'Wold it, and shake it,
and look well after it.' Ssid the servant to him:
'Hy lord king, of all the garments you have, you
give me instructions concerning none but this one?'
Soid the king to him:'(Cuite so) because (this
garment) I wear olose to my body."
liven so did Loses say to the Holy One, blessed
be He: 'Out of the seventy originel nations which
Thou hast in Thy world, dost Thou ooryand me con-
cerning none but Israel, saying,
    "Command the ohildren of Igruol" (1ume28:2)
    "Speak to the childran of larael" (Lev, 1:2)
    "Sey to the Children of Iereel" (Bx: 33:5) ?
sald He to lloses: '(Cuite so) because they cleave
to lile.'
                    (Same parable repaated - same question
                    asked by Loses - same answer given by God-)
Said He to सoses: '(Cuite so) because they were
the first to declare ye king, at the Hed Sea, saying
of He, "The Iord shall reign forever and ever" ($x.15:18)"
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Thus, Israel recognized God and the Iorah, oleaved to Hill and declared Fis kingship over them, while the other peoples rejected Him; hence Isreel became the elected.
inch the same analysis emerges from the next passage, which deals with an artisan setting precious stones into a orown which was intended for the king. The jewels were to be many and brilliant, for they would aver testify to the glory of the wearer. Similarly was Moses, the artisan, instructed to praise Israel, since Israel was the fewel set in the crown
of God, and the more she were preised and Elorified, the more would this redound to the glory of her fing, the Lord.
(2:5)

R. Judah b. Simon saids This may be compared to the case of one engaged in making a crown for a king. Someone passed him and saids "What are you doing?" Baid he to hims iI am making a crown for the king.' Said he to hims 'As many precious stones and pearls as you can set therein, set - (as many) emeralds (as you can set therein) sot." Why? - Because it is to be placed on the head of the king. Even so did the Holy One, blessed be He, say to Hoses: ths much as you can praise Israel, praise them; as much as you can magnify and glorify them, magnify and glorify them. Why? - Because I am to be glorified through them." As it is said, "And He said unto mes Thou art ty servant, Israel, in whom I will be glorified*" (Isa. 49:3)

A final passage throwing light on our question Why was Iernel selected? - is one in which we oro told that the acceptance of the Forah is what caused God's glory to shine on this people.
(6:6)


The Rabbis saids of the heathon nations who did not accept the Torah which was given out of the midst of darlenoss, Soripture sayls, "Por behold, darkness shell cover the earth, and gross darkness the peoplos." (Isa. 60:2) but as for Israel who did accept the Iorah which whe efton out of the midst of the darkness - as it is written - "When yo hoard the voice out of th midst of the darkness" (Daut. $5: 20$ ) - of tham Scripture says, "But upon thee the Lord shall shine forth, and His elory shnll be seen upon thee." (Ise. 60:2)

And so the pattern is completed, so far as this particular problem is concerned. willingness on their part to obey the Lord, surrender of their soverelenty before that of the Higher Fuler, and agreement to shoulder the burden of His Taw, were some of the factors responsible for the
a) $X^{\prime}$ an'n - the spectal love shom by God to the Israelites. These may not actually have bean causes: they may have been effects of the divine stemp on this people - but, at any rete, they represent something of the inter-play, some aspects of Isreel's election - and that is the main theme of the preceding four passages.

Since the messege of the Lord in universal and deathless, so too mast its bearer be freed from the perils of ordinary mortal existence, and thus a secondary thame to the main theme of the election of Israel begins to manifest itself. In order to obtain for God's messenger the necessary indestructibility, the corpug Iareel was removed Irom the Juriseliction of Death, at precisely that moment when it accopted the yoke of the Forah. This does not apply to individual Israelites, who are as vulnerable as anyone else, but the People must be given the promise of eternality, if it is to have the proper scope with which to operate in history.
(18:3)


In order to further this same thought, a beautiful passage was writton wioh establionod tha idea that Iarael oould not be destroyed beoause ler roets were in God. Thue, so long ts she remeined God-centered and Iorah-centered, Israel, the thtrd foree in this Judalo trinity, was invincible. This pasgage has been quoted above on $p p=26,27$.

Freedom from Deeth! Such a thought is Iike strong vine, and so the sages were careful to utter way warnings that this otornnlity and indestructibility mare not unconditionaliy given, but were dependent upon Israel's faithful conduct. Should they stray, or backslide, or wander, they iniwodiately beaane like all other comion nations and surrendered their uniqueness.

If the people had ever been tempted to leave the path of the Lord and to stray in the direction of the idolatry and inworility which comprised their surrounding environment, that temptation had been present in Bert $\sim$ and we rend in our Midrash that God was reluctant to save Israel from Egypt, because she had almost lost her identity there. (23:2)

*After the doings of the land of Egypt.....ye shall not do ${ }^{\text {a }}$ (Lev. 18:3).
This bears on the taxt, "As a lily smong the
thorns, so is dy love among the daughters" (S.S. 2:2)
R. Bliezer interpretad the vera as applying to the redemption from Egeypt. As the lily, when placed among the thorns, is difficult for the owner to gather, so was the redemption of Israel difficult for the Holy One, blessed be He, to effect. Hunce it is written, "Or God hath assayed to go and taite Him a nation froin the midst of a nation, by trials, by signs and by wonders" (Deut. 4:34). Doth these and those (Sgyptians and Hebrews) were uncircumaiseci; the Jeyptians grew locks and the lermelitas grem looker thosa ore sarmonts of mingled sturf's and these wore garwents of juingled sturfs. That being the oase, the Attribute of Justice would not allow Israel to be redeemed from Beypt.
T. Samuel be Whhmani remarkeds Had it not been for the fact thet the Holy One, blessed be He, had bound Himself by an oeth, Israel would indeed never have been redleened. Hence it is writton, "Wherafore (er, therefore, thaken') Bey unte the shildren of Israel: I am the Lord, and I will bring you out from under the burdens of the Egyptians ${ }^{\text {m }}$ ( $B x_{0} 6: 6$ ), and the expression "lakan" denotes nought but an oath.

So far as final redemption was concerned, there was never any question but that this mauld be granted. Iven in the aventuality of breaches of faith and conduct as described above, nevartheless, finel and lasting rademption was always held out as a gleaming goal for all mankind, the Israelites of course, included. We are told how this redemption will come about $=$ namely; through true rapontance, the aocaptance of which, by God, will be announced by the blowing of the

Shofar. This finsl blast on the ram's horn, or on Gabriel's trupet, as soma contemporary folk-legonds would have it, will bring to a close the tamporal axistence of the people Isreal and of all manifind, and will ushor in the blossed phase of Hessianic Utcpia. $(29: 10)$
"And Abrahem lifted up his eyes, and looked, and behold, behind him a ram oaught in the thlcket by its horms." (Can. 22:13) This teaches that the Holy One, blessed be He, showed our fathor Abraham the ram taaring itself free from one thicket and getting entangled in anothere The Holy One, blessed be He, said to Abraham: 'In a similar manner are your childran destined to be caught by iniquitios and entangled in troubles, but thay will ultimately be redeemed through the horms of the ram. Homed it is uritten, "The Lord God will blow the horn" (Zeoh. 9:14). R. Huns son of R. Isase saids It toaches that the Holy One; blessed be He, shoired Abrahem the ram tearing itself frea from one thilcicet and getting entangled in another. The Holy One, blessed be He, said to Abrehalus 'In a similar manner are your children destined to be caught hy the nations and entengled in troubles, baing dragged from ampire to empire, from Babylon to Media, from Hedia to Greece, and from Greece to Fdom (Rome). but they will ultimitely be redeawed by the homs of the ram.

Thus does the ifiarash portray Israel, in a composite portrait, drawn from wany passages:
especially beloved by God bocauge sho promised to obey divine law:
elected to earry the knowladge of this law to the nations of the world and to endure suffering wille mankind struggled to lesrn this law
removed from the Jurisdiction of death in order to fulfill her election
promised redemption along with all humanity when the job is done, and the gosil of history, whioh is a more or less perfect world, is attained.

This is Israel, in her rolation to God and Iorah.

The third great block in the structure under analysis, is the corner-stone of forah, wioh, according to some opinions is the very mortar which holds together the other two sections, God and Israel. Hr. C.G.Montafiore sems to be of that disposition. He says ${ }^{\text {I }}$ :
"The relation of the Law, or I lad better say, of the Iorah, to cod (for the Torah is not limited to the Pentatauch) is very curious. To some extent it purifies the relation of Israel to God. Jor the love of God for Israel is not meraly the ohunce relation of one parteiviar nation to the One Cod. God loves Israel because Israel possesses and accepted the Iorah. This Idea is ofton repested. God loves the Lan even more than He loves Israel. Israel was offered the Iaw and accepted it, and cod is grateful.

It is not entirely olear why God oreated the Law. It was regarded, I suppose, as the necessary link between heaven and earth and between man and God. Jan required it for his mortl and religious well-being.

[^3]Wevertheless, it seems to have some sort of independent and conmic existence, even as its oreetion took place long before the creation of wan. Whether this Torah, pre-existent ages before Moses, is to be regarded as the Pent teuch, or as the whole Helrew Bible, or as something which is not quite one or the other, is not made clear.

But the fact rewains that the relation of God to Israel wes, on the whole, kept clean and sweet because of the Forah. Israel is loved by God in a way different from that in which Hoab was loved by Ghemosh. Israel is loved as the poscessor and the chempion of thit inexpressible goods the divine Forah."

What exactiy is Torah? As Mr. Honteriore has suggested, Torah is more than fust tha Pentateuah, or aven the whole Bible. It is Law, in the broadest sense, and yet is more than Iaw. ir. Loewe ${ }^{l}$ feels that athe word stands for the highest conception of fundumantal goodness, for that besic morality wich is a prerequisite of civilisation. It certainly does not mean detailed. legislation, such as rules of Sablath or linsey-woolsey. These were not intended for Gentiles, whereas the Iorah (in its broadest sense) is of universal application. It may be odd to speak of the world as dependent on a book or as preceded by a book. It is not odd to sey thet goodness is the foundetion of the morld and its essential prerequisite."

Btymologically, there are several theories as to the meaning of the root of the word Torah, if that root can be definitely ascertained. One suggesption is that It derives from yarah, to shoot. The shooting of arrours was sometimes a magical means of obtaining a decision on a particular question (Cf. JKok. 31:21), such as oonsulting the entrails of a bird, or visiting an oracle. Thus, a "shooting" or a florah was pr bably, first a decision on a. given watter, which decision hardened into precedent, and finally beceme rigidified as law.

Another suggestion places the word as a Hilphil of the same rooty moaning to show or indicate, as in Prov.6:13. Thus a Torah would be an indication or a designation of the proper procedure in any given circumstance.
hile a third theory, and the one most commonly held, derives the noun Forah from another translation of the same IIiphil mood of yamh, reaning to tocin, to instruot. And in this case, a Torah would ba a teaching or an instruction of a divine truth.

It is in this sense which Professor G.F.Hocre accepts the term. His description of the meaning of Torah is very interesting: ${ }^{1}$

1
Moore, G.F. - "Judaism", Vol. I, D. 263

The comprehensive name for the divine revelation, written and oral, in which the Jews possessed the sole standard and norai of their religion is Torah. It is a source of zanifold misconceptions that the word is customarily translated 'Iaw', though it is not easy to suggest any one Tinglish word by which it would be better rendered. 'Inil' mast, however, not be understood in the restricted sense of legislation, but aust be taken to include the whole of revelation all that God has made known of his naturè, character, and purpose, and of which we would have asan be and do.

The prophets oall thair own utterances "Torah'; and the Paalms deserved the nowe as well. To the unwrition law the religious and moral teachings of the Haggadah belong no less than the Juristically formulated mules of the Halakah. In a word, Iorah in one aspect is the vehicle, in another and deeper view, it is the whole content of ravelation.

Professor Joore goes further, to say that Iorah became identified with Choohmah, Wiviom.

For the Jewish conception of law in this broad sense it is fundamentally significant that it was ourly identified with witdome... Since this law, the distinctive wisdom of Israel, was revealed by God, it, like all true humen wisdom, was God's wisdom, of whioh so wech is said in the Proverbs and other works of the Jewish sages. Prov. $8: 22 f f$ is the most fruitful of the passages in whioh this identification of divine revelation (Iorah) with the divine wisdom (Chochmah) is minde, but many others contributed to the doctrine.

In our very iidrash, the same point is made. Bar Kappara so. interprets Prov. $9: 1-3 \mathrm{~ms}$ to moke "Visdom" equivalent to

[^4](thereby splitting Fimbers into three books, instead of one) he finds saven books of the Torwh instead of five, corresponding to the soven pillars with which Wisdom built her house.

The most important consequence of this identification of Wisdom (personified) with Law, is the fact that the Law then becomes the source of all oreation. In Prov. 8:22, Wisdom (forah) says of itselfs

The Lord made me as the beginning of His way, the first of His works of old.
I was set up from everlasting, from the beginning, before ever the earth was.

This anteuundane existence of the Iaw is further stated in Genesis Rebush 1:1;

The Iaw seys, I was an architect's apparatus for God. As a rule an oarthly king who is building a palace does not build it according to his own ideas, but to those of an arohitact; and tha architeot does not builid it out of his head, but has parchments or tablats to know how he shall make the rooms and openings; so God looked into the Law and oreated the world.

And so, we have some idea of the nature of Torah, of its several concepts and their ramifications: Torah as legal doctrine; Torah as broad civilizing influence; Torah as oreative powor. Let us now look into our lidrash, to see there the development of the idea Jorah, and its relation to God and Israel.

Torah, first of all, is called the tree of life for Israel, serving as a supporting staff, rellance upon whioh will make Iarael unafraid of any nation. And yet, not everyone is free to study Torah, or is opabale of learning Torah - so the same opportunity for salvation is given all persons, by decreeing that the finanolal support of students and colleges where Torah was studied, is as valuable and Important es the studying itself.
(25:2)

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R. Hune in the name of H . Benjamin b. Levi saids The matter may be compared to the case of a king Who said to his sons "Co out and do business." Seid the son to hims 'Wather, I am afraid of robbers on the road and of pirates on the sea.' What did his father do? He took a staff, hollowed it out, and placed an amulet inside it. He gave it to his son and said to hims 'Let this staff be in your hand and you need not be afraid of any creature."
So also did the Holy One, blessed be He, say to Hoses: "Tell Isrcel: "Hy ohildren! Ocaupy yourselves with the Forah and you need not be afraid of any nation."
F. Aha expounded in the nave of F . Tanhum son of R. Hiyyaz Though a man has learned Torah and has taught, observed, and performed it, yet if he was able to protest againet wrongdoing and did not protest, or was able to maintain scholars and did not maintain them, he is included in the term "cursed"; hence it is written, "Cursed be he that confirmeth not." (the Holrew fmplies the waintensance of students and colleges.)
F. Jeremiah said in the name of R . Hiyyas If a man has not learned Iorah, and has neither performed, observed, nor taught it to others, but, even though he had not the means to maintain scholars, yet did maintain them, and though not strong enough to protest, yet protested, he is. on this account included in the term "biessed."

This theme, of the dependence of Israel on Forah as a steff of life, is elebornted in e pasenge from the Pesikte de-Rav Khhana, where the metaphor of marriage is used. In this metaphor, the marriage between God and Israel is held together only by the strength of the marriage covenant, whioh is the Torah. This passage, even though occuring in a text outaide of our ourn, is still worthy of citations
R. Abua bar Zahans said in the name of R . Jochenan: The matter is like a king who betrothed himself to a lady, and ifrote for her a large marriage covenant. Thus and thus I give to thee; so much jewellery I give thee, sa wany tressures I give thee. Thenhe left her, and went to a far country by the sea, and stayed there many years; hor companions taunted her and said to her: "How long will you sit heref Take to you a huskiand while you are yet young and are stronge ${ }^{*}$. Buti she returned to her house, and took the covenant and read it, and was comforted. After a. long time the king came back and aaid to her: "ly daughter, I wonder that you waited for we after all these yours." She saids " $y$ Lord, if it had not been for the large harriage covemant you wrote for me, my companions would long ago have made me give you up. ${ }^{\prime}$ So in this worlof, the mations taunt the Isreelites and say to thems ?llow long will you die for your God, and give your livas for 11 im, and be slaughtered for सim? How much pain does He not bring upon you, how minh contempt and suffering? Come with us, and we will make you generals and prefects and governors." Thon the Isrcelites go into their synagogues and houses of study, sind they take up the book of the Inㅍ, and thay read in it, "And I will turn unto you, and make you fruftful and multiply you, and will estellish my covenant with you (Lev. $26 \pm 9$ ), and they are comforted. Whon the ond shall have come, God will say to the Igraelites, ily sons, I marvel that you havo waited for me all thase years, "and Israel will say, 'Iord, if it had not beon for the book of the Inir thich thou didst writo for us, the nations would long ego heve causod us to abandon thee."
(Pes.K. $19: 139 b$ )

Faithfulness and loyalty to the Divine Law not only ensure the collective life of lerwel, but miso afford an opportunity to individusls to approsch God and become identified with him. We are told that Forah observance
creates popish, righteous ones, and pips are equated with God, since God associated Himself with all the early $p^{\prime} i^{\prime} 3^{3}$ who fulfilled the Torah even before it was given. The equation assumes the 这drashic form of analagous usage of an neljective. The jo ing are celled siN perfect, and God is called JJ 'N人 , perfect. (2:10)

Blessed be the Omnipresent for that He identified Himself with the early righteous men. Adam offered an ox $\mathrm{ol}^{2}$ on an mar, as it is said, "It shall please the Lord better than a bullook" (Pa.69:32).
Noah fulfilled thet which is written in the Torah, as it is said, "And Noah builded an altar unto the Lord; and took of evary clean beast, and of every clean fowl and offered burnt-offerings on the altar. (Gan. $8: 20)^{2}$
Abraham fulfilled (in anticipetion) the whole of the Torah, as it ia said, "Bacause that Abrahan hearkened to 3 y voice, and kept $k y$ charge, $\mathrm{H}_{\mathrm{y}} \mathrm{y}$ commanduents, ify statutes and $14 y$ laws." (Gen. $26: 10)^{3}$ Isaac fulfiliad that wioh is writton in the Torah, in that he cast himsole befoge his father as a lamb that is to be sacrificed.

Even though unto them the Jorah had not yet ibeen given, they fulfilled it of their own accord. For this reason, the Holy One, blessed be He, loved them with e complate Iove, and mude their name like unto His own nalle. Of them Iie saids "Happy are they who are perfect in the way", (Ps.119:1), and of Hinself, it is seid, "the Fook, स1s fork is porfoct." (Deut.32:4)

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Adsin thus anticipated the injunctions that a burnteoffering should be "of the herd" and of the "olean" animals, as defined in Lev. 11:1-8.
Showing that Moah too anticipated the distinction between clean and unclean animals for sacrificial purposes.
Taken to indicate the two laws - the written and the oral. 4

Seeing that he want so far in his love for God, he certainly antioipated all God's other wishes as oxpressed in His precepts in the whole of the Torah.

As a corollary, it might be noted here that, just as Forah observance results in 11 fe and contimued existence for lsrael, so too does Torah neglect reault in death by the sword. The sword and the book were given together from heaven. Failure to observe what is written in the latter will result in death by the former. 2his passage might well be called the spiritual father of our adage of today "The pon is Hichtior than the sword."


It was taught in the name of A. Blazar: The sword and the Book were given from heaven wrapped together. The Holy One, blessed be He, suid to Israels 'If you keep what is written in this Book, you will be delivered from the sword, and if not, the latter will untimately kill you." Whence can this be infersed? Trom the fact that it says, "So He drove out the man... and He placed....the flaming sword.....to keep the way to the tree of life" (Gen.3:24). The tree of Iife refors to the Torah.

Knowledge of Torah, in addition to being a Iiteral and figurative minstoy of the people Ierael, aloo brings with it its own reward - the revard of happiness wich Plows from the study of it, from sheer Intellectunl acc omplishment.

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(19: 2)
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And in this same passage we are told that the reward for laboring in the rineyard of Toreh is not ensily won. Torah study requires diligence and application - and the value of such study is not apperent to the fool, but only to the one EIready wise. The eternal and unchanging aspect of the Iaw is one of its most attractive features, and this comends it to the student saeking eternal values.


The necessity of careful and repested study is poetically described in one pesgage which states that even though the Torah was given at Hount Sinai, it had to be repeated in the Ohel Woed, the Tabernacie in the Wildorness, bolore any man could be punished for transgressing it. Irue, transgression of the comiandments of the Torah Involves punishment, and yet it is reoognized that the Torah is difficult to comprehend, and does raquire study; hence punishment is not meted out. until the words of the ford are repeated (i.e. studied), so that all may know their intent.
(1:10)
> "From the tent of Meeting" (Lev. 1:1) Said F. Klazar: IVen though the Forah was given as a fiance at Sinai (to separate Israel as a unique jpeople), they were not punishable in respisct thereof (i.e. for transgressions) until it was repeated in the Tent of leeting. This may be sompared to an edict which has beon written and sealed and brought into the province, butt in respect whereof the inhabitants of the province are not punishable, until it has been clearly explained to them in the public meeting-place of the province. So, too, with the Forah: evan though it was given to Isradel at Sinai, thay were not punishable in respeot thereor until it had been ropeated in the rent of lleeting.
> This is indicated by wat is written, "Until I had brought him Into my mother's house, and into the chamber of ny teaching" (S.S. 3:4) * "Hy mother's house" means Sinai (since there Israel became cleansed from sin) "the chamber of ry teaching" means the Tent of Heeting, for thence Ibrael was cowmanded the teaching, (i.e. the Law,)

Juch is made of the Torah in the way of lavish comparison. Just as it was noted above how Isrmel tas compared to a 111 y , to a vine, etc, so too is the Ioreh made anelagous to objects of great worth. In a passage of great poetic beauty, we are told that the Forah, es expressed through the "speeking" of Hoses, is more precious even than gold and rubies.
"There is cold, end a multitude of rubies; but the li.ps of knowledee are a precious jewel" (Prov. 20:15)
It often happens that a ran possesses gold and silver, precious atones and pearls, yea all manner of delectable artioles in the world, and the goodness thereof, yet possesses no knowledge. What then has he ecquired? The proverb says: "If thou possessest lnoviedge, what lackest thou? If thou lackest knowledge, what possessest thou?" Secing that lloses' soul wes sed, and that he said: "All heve brought their froe-will offerings to the Iabernacle (gold and rubies) and I have brought nothing', the Foly One,

> blassed be He, said to hims "As thou livest, thy speaking is more soceptable to Me than all alse. (The proof of this is) that out of all of them, the divine words called only unto ioses, as it is written, "And the Lord called unto loses" (Lev. l:l)

In another metaphor, it is told that the Forah is more valuable than property, for all property was oreated in the first $s i x$ days of Creation - whereas the Forah required forty deys of comminion on litt. Sinai before it came into the world. In this simple, yet striking passage, material velues are eseessec over agninst spirituel veluee, with an insight and breadth of vision which make this one of the grestest passeges in the whole ifidrash.
(30:1)
R. Jochanan was once walking along on the way from Iiberias to Sepphoris, R. Hiyya son of Abbe supporting him. They came to a certain countryhouse and T. Jochanan seids 'This country-house was mine and I sold it in order to acquire the Torah." they came to a certain vineyard-dwelling and he said: "This vineyrard-divelling was mine and I sold it to acquire Torah." They came to a cortain dvelling in an olive-grove and he said: "hhiss dwelling in the olive-grove was mine and I sold it in order to ecquire the Torah.' R. Hiyya bagan weeping. 'Why are you weeping?' asked F. Jochanan. He answered him: 'Because you have left nothing for your old age." He beid to him: in it a ileht thing in your eyes what I have done? That I have sold a thing thet was ereated in six days and eqquired a thing that was glven after forty days? is it says, "And he was there ilith the Iord forty days and forty nightis" (3x. 34:28) .

To select a final example, there is a little section Wherein the Forah is describod most erotically and fancifully in terms of a verse from the Song of Songs ( $5: 11$ ), which says, "His heed is as the most fine gold, his locks are in ourls and black as a raven." This description refers, of course, to the young men in the love poem. Yet the verse is broken down by the Agadist and applied to the Law.
"His head is as the most fine gold, his locks are in curls, and black as a raven" (S.5. 5:27).

His head (rosh) means the Torah, of which it is said, "The Lord made me (wisdom, i.e. Torah) as the beginning (re'shith) of His way " (Prov.8:22). 'The most fine gold" means, the words of the Toreh, of which it is said, "More to be desired are they than gold, yea, than much fine gold" (P8. 19:11).
"IIfs locks are as ourls" alludes to the ruled lines (to guide the writing in Forah-scrollse)

Torah is given its full share of credit for operating as a special foree to strenghten goodness in a worla which is evil. Israel, we saw, above, was a peouliar people -ever-present in the world as a leaven and sarvant of God to bring his light to the world. The Iorah is the indispensable instrument utilized by the people israel to discharge its function. Thus the Torah, too, becomes a peculiar Instrument and document - and these twain, Israel and Torah, save the world from destruction, just as a single rose-bud can fustify an orchard full of thorns.
(23:3)

R. Azeriah in the name of R. Judah son of $R$. Simon says: The watter may be compared to the case of a king who hed an orchard planted with one row of figtrees, one of vines, one of pomengranates, and one of apples. He entrusted it to a tenant and went away. After a time the king came and looked in at the orchard to ascortain what it had yielded. He found it full of thorns and briars, so he brought wood-cutters to raze it. He looked elosely at the thorns and noticed smong them a single rose-colored flower. He shelled it and his spirits calmed down. The king'salid: 'The whole orchard shall be saved because of this flower. 1
In a sinilar manner the whole world was oreated only for the sake of the Iorah. After twenty-bix generations the Holy One, blessed be He, looked closely at his world to ascertain what it had yielded, and found it full of wator in witer. (wicked people in a wioked environient.)........So he brought cutters to cut it down; as it says, "The Lord sat enthroned at the flood" (Ps. 29:10). He saw a single rosecolored Ilower, to $\overline{\mathrm{F}} \mathrm{it}$, Israel. He took it and smelled it when Fie gave them the Fon Oomwandments, and His spirits were calmed when they said, "We will do and we will hear* (Fx. 24:7). Said the Holy one, blessed be Hes "Mhe orohard shall be stved on account of this ilower. For the sake of the Torah and of Israel the world shall be aaved.'

And so the triad is complete - Cod, Israel, and Forah all working together as co-partners in the scheme of the universe - all interdependent - God not all-powerful, but requiring the other two as vehicles for his expression.

The will of God cannot be mide known in a vacuum it must manifest itself through something. For this has Israel been selected. Hor ean Israel operate on the sheer plane of religious abstreation - she too is part of the concrete universe. And so the Ioreh completes the cirele by relating Iarael, the God-inspired, to this world, through the expedient of offering a goal in history twoard which Iarael can march. The Iorah, roprosenting the divine will, is the plan, the blueprint, wose actualization in a social, economic and politieal sense is the function of Israal, and whose final realization is called the Days of the Messiah.

This is the theology of Judaism - all this which has been discovered in our widresh.

May an understanding of it illuminate our hearts and minds.


Purely incidental to the pur uit of the main thesis, has been the compilation of an interestinp series of notes illustratinp folkways arid mores of the time of the writinr of this Midrash, as well as certain moralistic epigrams extolling the value of hard mort, of charity, unt many pther functions.

These notes are noll offered as a sort of desscrt. Adnittedly not cogent te the main theme, they nevertheless represent that type of sy-product so entertaining and valuable in its own ripht that it rerits recognition along with the main article.

And so here is the "Poor Richard's Almanac" of LeviticusRabbah, loosely grouped into sections and subinitted for the dellpht of the readers as a reward for his earlier and more strenuous labor.

1. Doing Public Cervice Deserves Great Revard $(9: 2)$

Doing a public service was considered important enouph to merit applieation of the quotation "And to him ho setteth ripht the way" (Ps. 50:23) to the doer of the service. caul merited kingship because his grandfather used to light lamps for the public.

2. Consideration for the poor (34:1) Conslderation shonld be shown for the poor, not only to aid them, but also not embarras them with charity.
3. Value of Hard Mork (25:5)

Folk-story of the value of hard work. Man who works honestly and long deserves reward. Man who attempts to get rich the short way receives ounishinent.
4. Virtue Carries Its Own Rewards (37:2)

Story of man who gave everything to charity, afraid to go hore, departs for a foreim land with bag of citrons as sole possession, and finally returns home ealthy, due to essential virtue.
5. Philosophy of Divine Hetribution (27:1)

One school (n. Ishmael) says that the righteous are rewarded, while the wicked are punished. Anather school (A. Akiba) says that the righteous punished in this world, even for the fem misdeeds they comit, but get their reward in the Torld to Come; while the wicked enjoy pesce in this:world, for the feur good deeds they may have dove, and get their punishment in the Morld to Come.
II. SFX

1. Procreation Vakes God Happy (14:2)

Just as one who entrusts an ounce of silver to anotherts keeping is happy hen the latter retuins him a pound of gold, so it is with Cod, who entrusted with a drop of seminal fluid and returns a completely formed human being. Is this not a matter for praise?
2. Sexual Morality Considered Boly (24:6)

In the book of Leviticus the section dealine with sexual immorality (Ch. 18) was placed next to the section on holiness (Ch. 19) in order to show that who so practices sexual morality is called holy.
3. God Hates Whoredom Norst of All (23:9)

Anyone who acts in accordance 1 th the practices of whoredome w 111 be blotted out of the world, and especlally $w 111$ bring about a situation where all men will be punished, regardless of their puilt or innocence, because fod hates whoredom rorst of all.
4. Adultery Considered Particularly Criminal (23:13)

In a case of adultery, the features of the embryo are so fashioned as to reveal the true father. Adultery was considered especially heinous even if not actually practiced, but only contemplated.
III. LTPARNING AND STUDY

1. Manners Are More Basic Than Torah $(9: 3)$

Fven if a man be lacieing in 411 knowledge of the Law or Hagadah, even the ab1lity to say Grace, he is not to be slandered or calumniated, so lonp as he possesser, good manners. Hanners are a savine virtue. The duty of prececied even the duty of the Torah (by 26 generations) since the former was imposed on Adam and the latter not untll Troses.
2.
2. Ghildren Perpetuate Torah Study (11:7)

Just as youne animals are necessary to replenish the flocks, so are youne chlldren constantly necessary to become scholars and study the Torah so that it may be preserved and God may remain in the morld.
3. Scholars
3. Scholers Accorded ${ }^{\text {P }}$ ehest Honors $(11: 8)$

Israel's scholars are as necessary to her as wings are to a bird. In many passares is honor accoried to the Flders - who are scholars, even thouch they be youns men.
4. Learning And Good Deeds Both Necessary ( $30: 12$ )

Just as in the four types of branch used in the Lulav, some have tast but no fragrance, some fraprance but no taste, and socforth - so in Israel are some men with learring but no good deeds, some with good deeds, but no learnine, and so forth. Then they are all tied together, they iatse up for each other. Thus both learninp and good deeds must be present.
IV. DRUNKFIRSS ( $12: 1$ )

Two stories about drink - in one, the habit is apparentily condoned by cod and the drinker is allowed to continue; in the other, apparently the drinking was done to excess and the drinker suffered.
V. GPPROSY

1. Lepers Avoided, Fven by Great Rabbis $(16: 3)$

Even the great rabbis avotded lepers, would not eat food that came from an alley of lepers, and threw stones at them, because they felt they wold be defiled by them. (cf. Jesus).
AMERICAN JEWISH
2. Youthful Binning Leads to Leprosy. (18:1)

Trery tighteous man has ints jurt pemard. The righteons enfoy the prospect of God's receiving back their souls after death. The wicked 1111 have theiv souls thrown away. But if a man sins in ris youth, (probaliy reference to sexpual sinning in th attendant venereal infection) he is punished by leprosy (possibly syphiliis).
VI. PFACF

1. Peace, Tren By Compromise And Appeasoment $(9: 9)$
"Great is Peace" for it pormits fabrications, even in scriptures, to be consummated for its sake (between obraham and Sarah, Mnnoah and his wife in re her baroness, Joseph and his brethern).

Besides contoninp untruths peace is necessary in heaven (Job 25:3) among the celestial beings, therefore, how much more no on earth amone humans. $R$. Felr hlloved a moman to spit in his eye in order to reserve peace between her and $h \mathrm{r}$ husband.

Prayers end with an innvocation for peace, and even in the Messanic era, the Messiah will commence ith peace (Isalah 52:7).
2. Sainder TVil, Because It Disturbs Peace $(26: 2)$

Slander vas considered a very evil thing, and a slanderer was called, in popular parlance, "Third", becatuse by his slander he killed three people - the one tho utteres it, the one who listens to it, and the one about whom the slander is spoken.
3. Peace Belween God fnd Man - Atanement (10:5)

There are tio opfinions on the Hroper way to atone. One rabbl says repentance effects halfatonement, while prayer effects complete atonement. The other rabbi insists on the reverse. They agree, in essence, of course, thet these two are the most'important measures thereby one obtains peace betaeen himself and God.
VII. AGPICULTURE (35:11)

This passare exuresses Pabbinical respect for agriculture. "Then will I give your rains in their seasons." Indicates that Isreel $\mathbf{N i l l}$ have plenty of produce and the other lands $w 111$ be dependent on her.
VIII. HISTORY HAS PURPOSE - ALL THINGS RAVF NFANING (22:4)

Snakes, herbs, scorpions, a thish-bone, and other itiems are worked into various stories to prove that everything in the world, no matter how lowly, has a purpose, and is part of a Divine Plan.


[^0]:    ${ }^{\text {ISIonimsky, H. - Lecture at Jewish Institute of Ieligion, Nov*, } 1942 .}$

[^1]:    $I_{\text {Ihis reference is to chapter and paragraph of both Fom Brotiers }}$ (Vilna) edition of the didrash Hablah in Helrew; and the Soncino edition in English. All future references in this paper will be similarly given. It is fortunate that the ohaptor arrangements in both the Hebrew and Jnglish oditions are icentical.

[^2]:    $I_{\text {The Rabbis interpreted the verse as indicating that they promised }}$ to fulfill God's precepts, even before they heard what they were. This menifests blindly obedient faith.

[^3]:    1
    Hontefiore, C.G. and Loewe, He - "Robbinic Anthology", intro. pexoxilii

[^4]:    'Law'; and by reckoning Numbers $10: 35 \mathrm{ks}$ a book in itself

