



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 2: Jewish Institute of Religion, 1930-1989.

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

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

ה, ה דלדד ת

A prophet is a *gadol* and Moses is The
 greatest of them. The *gadol* is Hag. 1, 13.
 The mighty in strength *hachash* (Ps. 103, 20)
 is he who observes the Sabbath year. Also mighty
 is Israel because she promised to obey even
 before hearkening - *hachash* (Ex. 24, 7).
 Moses is The mightiest because he bore the load of
 60 myriads - he spoke to God.

ה, ה דלדד

The proselytes are acceptable to God, and
 become as roots themselves in Israel

ע'כ'ז'ז'ז'

n', 3, k p'z'z' interpreted Midrashically to give
 the various (ten) names of Moses - Jered,
 Abi-bedor, Heber, Soco, Jekuthiel, Zamrah, Tobiah,
 Shemaiah, ben-Nethanel, Levi.

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3, k z'z'z'

The verse Ps. 89, 20 "Then Thou spakest in vision
 to Thy godly ones," is taken to mean Abraham,
 David and finally Moses. Additional ^{part of} verse: "and saidst,
 I have laid help upon me That is mighty" also
 could refer to either one.

~~Here~~ This passage attributes both qualities of 30 n
 and 7/26 to three verses.

2,16 2872

Using The verse Prov. 25,7 The Rabbin teach
that modesty is preferable to aggressiveness. Even in
the case of Moses, God had to insist on Moses
carrying out his assigned tasks (speaking to Pharaoh,
dividing The sea, ascending Sinai, sitting in The 30th Ark
Good line - 113 (50¹⁰) "Until when wilt Thou keep
thyself low? The horn will turn but for Thee!"

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1,16 2872

The verse Prov. 20,15 "There is gold and a
multitude of rubies; but The life of knowledge are
a precious jewel." Gold is The offering the
Israelites brought - rubies are The offering of The rulers.

But Moses' "speaking" is most acceptable to God,
even though he has brought nothing else. (Moses'
speaking is in re the building of the Tabernacle.)

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5, 16, 2022

Parable of the King who was pleased with the
honor which the builder of his palace had done
him by inscribing his name on every beam, wall etc.,
so he called the builder to join him inside the
palace. Thus was Moses called, to enter the
innermost part of the Temple.

(5)

h, k 2022

Moses was The favorite of God because to him God turned and spoke, above all the others, as a King speaks to his favorite lieutenant.

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G, k 2022

True, God had also called to Adam, but Adam was his tenant o' k - also had called to Noah, but as His 3/3 71 - also had called to Abraham, but as His '73 1/2. When He called to Moses - it was special; He both called and spoke (Is. 48, 15.)

(6)

7, k 20, 20

Even Though The Torah was given at Sinai
 it must be repeated in The 30/1 N 5/16 before
 people can be punished for transgressing it, on
 basis of verse 22 3, 4 - "my mother's house" is
 Sinai - "chamber of my teaching" (5/12) - is N"16.

16, k 20, 20

The Tent of Meeting kept The divine voice
 inside, cut it off from The outside (That is why
 Moses was called inside), where it had
 previously frightened to death all Gentiles who
 heard it, causing panic and acting as deadly drug.

(7.)

2' / 1c 2B 22

Before The Tabernacle was set up prophecy was common among The Gentile nations - afterwards it was removed from them (2"2 3, 4 - where "chamber of my flecking" or "chamber of her that conceived me" - either one refers to Tabernacle, (f. #10 above.)

1' / 1c 2C 22

The difference between heathen and Israelite prophets is That The former receive only incomplete word from God; That He comes to them as from a distant land not near at hand; That He comes to them only at night, not in the day - as the son of the man who goes to his wife publicly out to God's secretly.

3' /c 2010

The difference between Moses and the other prophets is a.) That they beheld visions through 9
 1/5/200% and he through only one; and
 b.) They beheld their visions through an 1/5/200%
 1/5/200% while he beheld his through an
 1/5/200% 1/5/200%.

10 /c 2010

Moses had good manners, sensibility
 (1/5/200%) - did not enter the 1/5/200% until God
 called him.

In the 1/5/200%, before Revelation, God
 was like a King whose servant is in prison and who
 even speaks to the messenger about them outside of the

palace (i.e. The word used 1st between 'calling' and 'speaking' in Ex. 3,4 represents intervention) - while in the 2nd he is pleased with his children, speaks to messengers inside house, no intervention (Lev. 1,1)



(1, 2, 3, 4, 5)

By virtue of the repetition in 'Lev. 12
 "Speak unto the children of Israel, and say unto
 them..." it is deduced This is a sign of
 special love and preciousness of Israel by God.
 Ten Things are designated as precious (Biblical verse
 to support each.)

God would have paid the weight of every
 Israelite in precious stones to rescue them.
 At that, he paid something because even weasins
 represent some expense.

Ecc. 8, 28 - "One man among a Thousand have I
 found" - refers variously to the one Talmudic scholar
 who succeeds out of 1000 beginners; Abraham; Moses.

נ נ נ נ נ

Wherever "unto me" (or 'mine') is found
 it is said of something which shall never cease,
 either in this world or the world to come, e.g.
 Israel, The priests, Jerusalem, The Sanctuary, etc. So also
 'So Ephraim a precious son unto me' (Jer. 31, 20.)

נ נ נ נ נ

Same verse (Jer 31, 20) indicates that Ephraim is
 countier, noblemen, head of the tribes, etc.

3, 2, 20, 20

God picked Israel for Moses to concern himself with because Israel cleaved to God (Jer. 13, 11) - as a King specially favors that garment closest to his skin; because Israel was the first to declare God King (Ex. 15, 18), as a King specially favors that purple robe in which he was crowned; because Israel accepted God's kingship at Sinai (Ex. 24, 7), as an Elder who especially favors that hood in which he was appointed an Elder.

God loves Israel and mentions her five times in one verse - Num. 8, 19.

(13.)

וְאֵלֶּיךָ יָשׁוּב

God's concern for Israel (Say to the Tsele 'sa - command the Tsele 'sa, etc.) is like a father's for his son (does he eat, drink, go to school? etc.)

In making a crown one puts as many jewels as possible therein, for the crown is to be worn by the King. Thus God told Moses to praise and glorify Israel - since He was to be glorified (or crowned) through them. (Is. 48, 3)

וְאֵלֶּיךָ יָשׁוּב

Scripture itself gives honor to Israel, using terms 'among you', 'of you', etc. whenever referring to something pleasant - but omitting this usage whenever something unpleasant is spoken of. (cf. Deut. 15, 4 and 15, 11)

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'Man' in Lev. 1, 2 refers to Adam whose offerings pleased the Lord because they came not from robbery and violence - so too should every man do.

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'Man' is expression of love, ~~friendship~~
brotherliness and of friendship.

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"When any man of you bringeth an offering" (Lev. 1, 2)
Why p31c instead of e'k? To include the
k, whose p'sa even are offered up at expense
of community if he forget to send them together with

his יוֹסֵף. When a proselyte comes to accept Judaism a hand should be stretched out to bring him beneath the wings of the יוֹסֵף.

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God identified himself with all the early בְּרִיָּוֹת (Adam, Noah, Abraham, Isaac, Jacob, Judah, Joseph) who fulfilled the Torah even before it was given. They are called בְּרִיָּוֹת and He is called בְּרִיָּוֹת.

God instituted the sacrifice of two lambs, and whenever these are offered, with the phrase יוֹסֵף יוֹסֵף He remembers the אֱלֹהִים.

(11.)

2', 2 2012

Very complex - unimportant, except last sentence.
Man is not to be allowed to think that
bringing a larger animal (ox) will ~~atone~~ expiate
for his sins any better than a smaller animal
(sheep). Proper spirit is the important thing.



A 6 2022 *

Eccles. 4, 6 - Better is a handful of quietness than both the hands full of labor, and it is the desire of the spirit - 1/1, 1/121 (striving after wind). Better not to do too much badly in order to aspire to a certain position - study Telumud to be called a 1/21/11c 72, etc.

Proverbs: He who borrows on interest loses his and also that which is not his.

She commits adultery for offends and distributes them among the sick.

One who rents one garden eats birds - one who rents many gardens, the birds eat him.

26202

Lev. 2, 1 refers to meal-offering brought by poor man who cannot afford costlier one. cf. Ps. 22, 24f. God does not abhor the lowliness of the poor, contrary to the practice of earthly judges. Also, the fearers of the Lord mean the righteous proselytes, whom He accepts.

6, 62020

Is. 55, 7, referring to a man's atoning for his sins, is compared to a man fitting and joining two boards. This describes how harmoniously a man becomes joined to God when he repents. All the ways of expiation were shown to Abraham, including the tenth of an ephah.

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sacrifice of poor man precedes that of rich,
and is even considered more important, since
it is symbolic offering of life itself

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III, 6 - 4

If a man knows the Torah, Oral Law, Midrash,
and has had practical experience sewing the pages,
then he slides in bliss forever. "Happy is the man
in whom there are words of the Torah."

IV, 2 - 10, 10'

Man can never discharge his obligation to God
for having given him a soul, no matter how many
good deeds he performs. Like a bumpkin who marries

a princess and can never pay her sufficient attention because she comes from a higher station.

IV, 5 - 11 - 2'

The body and soul are judged together in sin, as the lame & blind man in the parable of the fig tree are judged together. But the soul actually will bear the brunt, because it should know better.

IV, 6 2'

One man in a boat cannot bore a hole under his own seat and expect that the other passengers shall permit him to do so. His error is

sin becomes The more reprehensible when its effects extend to others.

IV, 8 - 12

The soul is compared to God in various attributes, with a proof-text for each one:

The soul fills the body -	God fills the universe	^{Gen} 23, 24
" " sustains " "	" " sustains " "	Is 46, 4
" " outlasts " "	" " outlives " "	Ps 102, 27.
" " is only one " "	" " God is only, " "	Deut. 6, 4
" " does not eat	" " does not eat	Is. 50, 13
" " sees but is not seen -	God ditto	Zech. 4, 10
" " is pure in the body -	God is pure in universe	Hab. 1, 13
" " is never asleep	God ditto	Ps. 121, 4

VI, 6 - 18

Israel, who accepted The Torah, is bathed in light, while The heathen nations, which rejected it, are covered with darkness.

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VII, 1 - 1

The hatred which Israel stirred up between themselves and their Father, by being idolatrous, brought punishments upon them. From The Exodus until The day of Ezekiel, this hatred was in abeyance, but in E's time it caused their destruction. However, God does love Israel.

Prov. 10, 12 - "Hatred stirs up strife, but love covereth all transgressions."

VII, 3 - 19

The burnt-offering is due for a sinful desire -
 e.g. of worshipping idols - even if that desire is
 not carried out.

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VII, 3 - 20

Studying the oral law, in places where it was
 not feasible to offer sacrifices, was considered the
 equivalent of sacrificing.

VII, 6 - 20

People behaving boastfully, i.e. insolently,
 overbearingly, should be punished by fire.
 The generation of the flood questioned God (Job 21, 15);

The Sodomites ignored The law of hospitality ;
 Pharaoh refused to obey God (Exod. 5, 2) ;
 Siera oppressed Israel (Judge 4, 3) ; Sennacherib
 mocked God (Is. 36, 20) ; Nabuchadnezzar did The
 same (Dan 3, 15) ; Rome blasphemes God (Ps 73, 11)
 (cf. note 3, p. 99, Sonc.) ; but Israel The lowly
 is comforted by fire (Zech 2, 9).

II, 2 - 20

Doing a public service was considered important
 enough to merit applying The quotation "and to him
 who setteth right The way" to The doer of The service.
 Saul merited Kingship because his grandfather
 used to light lamps for The public.

IX, 3 - 22-27

Even if a man be lacking in all knowledge of The Law or Haggadah, even the ability to say grace, he is not to be slandered or calumniated so long as he possesses Psk 713. It is a saving grace. The duty of Psk 713 preceded even the duty of The Torah (by 26 generations) since the former was imposed on Adam and the latter not until Moses.

IX, 9 - 23, 32, 24

"Great is peace" for it permits fabrications, even in Scriptures, to be consummated for its sake (between Abraham & Sarah, Manoah & his wife in re her barrenness, Joseph and his brethren). Besides condoning untruths, peace is necessary in heaven (Job 25, 3) among the celestial beings, and how much more so on earth. R. Meir allowed a woman to spit in his eye in order to preserve peace between her and her husband. Prayers end with an invocation for peace, and even in the Messianic era, the Messiah will commence with peace (Isa. 52, 7)

X, 5. 25. 10

Without going into the reasons which each gives, it is enough to note that there are two opinions of two rabbis on the proper way to atone. One says repentance effects half-atonement while prayer effects complete, and the other says vice versa. They agree, in essence, of course that these are the two most important remedial measures.

Again it is said, "great is the power of repentance for it annuls a decree and annuls an oath."

XI, 7 - 62

Just as young animals are necessary to replenish the flocks, so are young children constantly necessary to become scholars and study the Torah so that it may be preserved and God may remain in the world.

XI, 8 - 63

Israel's scholars are as necessary to her as wings are to a bird. In many passages of honor accorded to the Elders (Scholars, even though they be young men.)

IV, 1 - 30. 6f

Two stories about drunkenness - one, The habit is apparently condoned by God, and the drinker is allowed to continue. The other, apparently the drinking was in excess and the drinker suffered.

III, 5

Moses compares the unclean animals listed in Lev. 11, 4-7 to various of Israel's enemies.

Camel	alludes to	Babylon
Rock-badger	" "	Media
Hare	" "	Greece
Swine	" "	Edom-Rome

"This informs us ³⁴ that every nation that rules in the world hates Israel and subjugates them."

XIV, 2 - 16

Just as one who entrusts an ounce of silver to another's keeping is happy when the latter returns him a pound of gold, so is it with God who is entrusted with a drop of seminal fluid and returns a completely formed human being. Is this not a matter for praise?

XIV, 9

The various words used in Lev. 13, 2 to describe leprous conditions are taken to mean Israel's enemies.

אֵלֶּיךָ (rising) -	alludes to Babylonia	אֵלֶּיךָ אֵלֶּיךָ -
אֵלֶּיךָ (scab) -	" " Media	(plague of leprosy) -
אֵלֶּיךָ (bright spot) -	" " Greece	refers to Rome.

XVI, 2 - 16N

"The elixir of life" peddled by hawkers turned out to be The Book of Psalms, especially Ps. 34, 13-15. "Who is The man that desireth life? Keep thy tongue from evil...." This is the meaning of The term *leper* - *לֵבֵן* = *לֵב* *לֵבֵן* - spreading evil talk.

XVI - 3 41 - 16N

Even The great rabbis avoided lepers because they felt they would be defiled by them.

XVI, 9 - 42

If a man prays fluently and with his whole heart, Then his prayer will be heard.

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XVII, 1 - 42

God is good to Israel, i.e. to those men whose hearts are attached to the divine precepts, in whose hearts the paths of Torah are well trodden, who trust in God, etc.

XVII, 4 38 - 43

God of Mercy does not inflict sufferings on human beings first. Beginning with his house, then clothes, etc. The plague attacks a man's possessions.

if he fails to repent in the process, finally ending with attacking his body.

XVIII, 1

45-2N

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The effect of old age: The distant have become near (eyes cannot see into distance); The near have become distant (ears cannot hear); two have become three (cane necessary for walking); That which makes peace in the home has ceased (sexual desire).

Every righteous man has his just reward.

IN

The righteous enjoy the prospect of God's receiving back their souls after death - The wicked will have their souls thrown away. But if a man sins in

youth, he is punished by leprosy.

XVIII, 3 - 46

when Israel accepted The covenant at Sinai (Exod. 24, 7) God removed them from The jurisdiction of The angel of death, called Darkness. And in Exod. 31, 16 The word "graven" *haruth* should be read "freedom" *heruth*. This freedom was interpreted to mean freedom from angel of death, freedom from hostile governments, and freedom from sufferings.

XIX, 1 - 47

Torah described fancifully in terms of a verse from Shir Hashirim 5:11. "His head is as the most fine gold, his locks are in curls, and black as a raven." His head = Torah; most fine gold = words of the Torah; His locks are in curls = ruled lines on scroll

XIX, 2 - 48

The fool says "who can learn the whole Torah?" The wise one learns 2 passages each day until he has learned all.

The fool says "what good to learn + forget?" The wise one says "the very labor of Torah study merits reward."

Ex, 2

48 - 49

The Torah is as changelars as nature by the hand of man. One letter in The Torah can bring destruction even to Solomon. The letter yod of The word yarbeh complained against him, and was told that Solomon would be eliminated, but not even a god would be made void.

Ex, 1

162 - 50

In spite of fact that general doctrine held that righteous were rewarded + wicked punished, There is a homiletical Midrash (by definition unauthoritative) which holds that there is similar treatment of righteous + wicked. Noah got same as Pharaoh, etc.

EK, 2 101

God rebukes the wicked for attempting to be happy by saying that even the righteous were never happy.

Man is more bright than the sun, for the former was made for the service of God, while the latter was made for the service of mankind.

EK, 6 -52

Aaron's sons died on account of their having given a legal decision in the presence of Moses their master. This apparently was forbidden.

XX, 12

31

Just as The ashes of The Red Heifer and The Day of Atonement effect atonement, so too does the death of the righteous effect atonement.

XXII, 1 - 56

"And The superfluities of the earth are included"
One says this refers to things which seem to be extra but are benefits to the world (twigs, etc.).
Another says This refers to additions to the actual Revelation - e.g. laws of tefillin, mezuza, etc.

XXII, 3 57-59

Even insignificant creatures are God's instrumentalities and do his errands, as in the case of the mosquito who bored into Titus' brain and killed him.

58-61-57

XXII, 4

Snakes, herbs, scorpions, a Thigh-bone and other items are worked into various stories to prove that everything is in the world with a purpose, a mission from God.

XXII, 6

God showed indulgence toward idolatry but never condoned profanation of the Divine Name.

XXIII, 2 10-60

As a lily, placed among Thorns, is difficult to gather, so was Israel, mingled with Egyptians, difficult to redeem. Israelites acted exactly as Egyptians and abstract Justice could not allow Israel to be redeemed. But God had bound Himself by oath to redeem this people. Attribute of Mercy.

XXIII, 3 10

The world was saved only because of Israel and the Torah, which were saved in a bad world, as a single rose-bud can justify an orchard full of Thorns.

XXIII, 6 - 61

Israel is compared beautifully to a lily in many respects. As the lily withs in heat but blossoms in dew, so does Israel with while the shadow of Esau (Rome) is over the world but she will blossom in the World to Come. Israel recognizable among the nations, as lily is recog. among the herbs. Etc.

XXIII, 9 62-20

Anyone who acts in accordance with the practice of whoredom will be blotted out of the world, and especially will bring about a situation of punishment of all men regardless of guilt or innocence (analepsia). God hates whoredom most of all.

XXIII, 17

63-60

In a case of adultery. The features of the embryo are as fashioned as to reveal the true father. Adultery was considered particularly heinous even if not practiced but only contemplated.

XXIV, 1

63

God is holiest and exalted and magnified the most when He executes justice on the wicked.

XXIV, 2

2

30-63

God's judgments are always to be praised and accepted ^{even} when they mete out punishment. In all cases where He denies mercy, He connects the heavenly court.

Lxxiv, 6

90

The section dealing with sexual immorality was placed next to the section on holiness to show that whoso practices sexual morality is called holy.

Lxxv, 1

10-65

Torah is tree of life for Israel, acquired through merit, serving as a supporting staff, occupation in which will make Israel unafraid of any nation. But not only learning and studying are the paths to salvation, for not everyone is free to study. Supporting students and colleges is equally important.

XXV, 5 67-60

Folk-story of value of hard work. Man who works honestly and long deserves reward. Man who attempts to get rich the short way gets punished.

XXVI, 2 69-60

Slander was considered a very evil thing, and a slanderer in popular parlance was called "third," because he kills Three - The one who utters it, the one who listens to it, and the one about whom it is spoken.

Ex VII, 1

28

This is the philosophy of Divine Retribution.

One school (R. Ishmael) says that the righteous are rewarded, while the wicked are punished.

Another school (R. Akiba) says that the righteous are punished in this world, even for the few misdeeds they commit, but get their reward in the world to come; while the wicked enjoy peace in this world, for the few good deeds they have done, and get their punishment in the world to come.

LXXII, 5

34 - 73

"God seeks the prey which is pursued" - He supports the underdog, as it were - going to the aid of those who are persecuted. He chose Joseph against his brothers, Moses against Pharaoh, Israel against the nations of the world. Even in sacrifices, He chooses those animals which are pursued - the ox (by the lion), the lamb (by the wolf), etc.

LXXII, 11

- 75

It is impossible for Israel's enemies to destroy her, because, as each succeeding enemy realized from the failure of his predecessor, it is necessary to go down to the roots - Kill the

children as well as the parents, finally
kill God, for He is the basic root of Israel.
And this cannot be done, because when Gog
and Magog stand up against the Lord, He will
finally play them.

77011, 1

1/8 - 75

In return for the performance of religious deeds
by man, God causes the sun to shine, and
causes nature to sustain life even while man
sleeps. This is in answer to the question - what
profits man by all his labors? He does find profit
under the sun in his study of Torah.

Exod, 2

68-78

God gave Israel (Jacob) an opportunity to enjoy celestial peace. For his failure to trust in God, Jacob was destined to be a slave to the other nations, paying duties. This was not to endure forever, but in the time to come Israel would find peace again.

Exod, 3

68

God possesses both the attributes of justice and mercy, and on Rosh Hashonah takes pity on Israel, and changes from the former to the latter.

XXIX, 6

79-6

If Israel amends its deeds, God will become like a shofar, one end representing imprisonment, The other liberation - and one attribute of Justice and The other of Mercy.

XXIX, 7

79

The merit of The Patriarchs will effect God's acquittal of Israel on Judgment Day.

XXIX, 10

2

Just as The ram kept getting entangled in thickets, so Israel is dragged around in many captivities but will eventually be redeemed by The horns of The ram (shofar.)

Exx, 1

80

R. Johanan sold property to acquire Torah - gave up a six-day project to acquire a 40-day project.

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Exx, 7

81-82

Divine Forgiveness develops between Posh Hachonah & Yom Kippur until at end God says - let bygones be bygones.

Exx, 12

83

Just as in the 4 types of branch in the lulab, some have taste but no fragrance, vice versa, etc. - so in Israel are some with learning but no good deeds, & vice versa, etc. When they are all tied together - they atone for each other.

XXXI, 3 - 84

God commands Israel to bring oil not because He needs it, but that He may reward Israel for fulfilling His demands.

XXXII, 1 - 86

The righteous are glad they got earthly punishment and heavenly reward, and so too will the reviled (Israel) someday be exalted.

XXXIII, 1 - 91

Consideration should be shown for the poor, not only to aid them, but also not to embarrass them with charity.

XXXIV, 7 - 93

God stands at the right hand of the poor, and thus knows who gives & who refuses. Rejection of the poor is = rejection of the Torah.

XXXV, 3 - 96

God himself fulfills all commandments which He has ordered man to fulfill, unlike an earthly monarch who is too despotic. God therefore feels He is not unreasonable.

XXXIV, 6 - 38

The sword and the book were given together from heaven. Failure to observe what is written in the latter will result in death by former.

XXXV, 11 - 97

"Then will I give your rains in their seasons" indicates that Israel will have plenty of produce and other lands will be dependent on her, altho they will have silver wherewith to buy. This passage expresses Rabbinical love for agriculture.

XXVI, 2 63-98

Israel is compared to The vine in various respects - as The vine is lower than all other trees, yet is predominant among them, so is Israel among the nations; as The vine is propped up by a cane (Kaneh), so is Israel propped up by The Torah which was written by a reed (Kaneh), etc.

XXVII, 2 67-102

Virtue carries its reward - story of man who gave everything to charity, afraid to go home, sets out with citrons, etc.

These Scriptures

1, l. 7 reads - א' א' 3 כ' 3 - 3' 3' 3'

1, l. 9 Similar, resemblance - א' א' 3' 3'

1, l. 14 origin of a ^{decision} law, chief passage - א' א' 3' 3'
for derivation of a decision

M.L. 1, l. 2

understood, logical conclusion - א' א' 3' 3' M.C.

1, l. 19

to see, observe - א' א' 3' 3'

1, l. 19

Thus, That (man) - א' א' 3' 3'

1, l. 32

take refuge, trust - א' א' 3' 3'

1, l. 33

to cause to flourish - א' א' 3' 3' (א' א' 3' 3')

l. 34 to transfer, remove - (Hiph) - ש'ול (so)

l. 36 libation, molten image - ש'ול

l. 39 scarlet stuff - ש'ול; scarlet, crimson - ש'ול

l. 53 ^{see} prophet - ש'ול to look, see - ש'ול

l. 56 to polish, cleanse, remove (Hiph) - ש'ול

l. 66 to come, arrive, occur to - ש'ול

l. l. 76

elder, scholar - (20, kəko) קדוֹר

l. l. 89

The one who says - וְנִכְזֵּן / קִי - 3" N

l. l. 94

it comes like - cf. note 2.66
it is in accordance w. opinion of → קִי / קִי

l. l. 108

word - קִי / קִי

l. l. 115

anal, pearl, ruby ? - פִּי / פִּי

l. l. 118

parable, witty saying, proverb - קִי / קִי

l. l. 121

sad - וְנִכְזֵּן

l, l. 136

spinal column - שֵׁטֶל עֵצִים

l, l. 140

dux, commander - מִלְחָמָה, מִלְחָמָה

l, l. 140

prefect, governor - מִלְחָמָה, מִלְחָמָה

l, l. 140

military governor, commander-in-chief - מִלְחָמָה, מִלְחָמָה

l, l. 145

market commissioner - מִלְחָמָה, מִלְחָמָה

l, l. 152

tenant farmer - מִלְחָמָה, מִלְחָמָה

l, l. 151 (cf. 2, l. 79)

diogenes, shaman - מִלְחָמָה, מִלְחָמָה

(5)

M.L.
1, l. 154 as men say - 'e's'ic 's'nh3> -l'c'3> M.L.

1, l. 153 herder - 3'l3p'2

1, l. 155 innkeeper, host - 'p'3'12

1, l. 157 only, but, however - b'3'2

1, l. 160 edict, ordinance - l'c'N'k'G'l'c'3

1, l. 162 public affairs - l'c'w'N'3

1, l. 166 encampments, camps - 2'l'1'f'3'k

- 1, l. 166 fortification, military camp - $k \geq \odot p$
- 1, l. 168 to be shocked, frightened - (Night) $\delta \geq \frac{1}{2}$
- 1, l. 168 all-night watches, camps - $\int \odot p \geq 2$
- 1, l. 190 to call out, praise - $\odot \delta p$
- 1, l. 199 reception room - $\int \delta p \geq \odot$
- 1, l. 200 curtain - $\int \delta \frac{1}{2}$
- 1, l. 204 secrecy - $\frac{1}{2} \delta \int \odot N$

l. l. 214

to soil, blue - 755

l. l. 215

to polish - 535

l. l. 217

AMERICAN JEWISH
ARCHIVES
picture, image

- 1/3 1/2

l. l. 218 in Messianic future - 155 3' 155 - 555

l. l. 222

2513 2513 2513 2513 - 3" 2513

l. l. 226

2513 2513 - 1" 2

2, l. 2

ע"ל - שם הנחל הנחל

M.C.
2, l. 3

as it is written -

(נחל) אל הנחל - ע"ל M.C.

2, l. 9

AMERICAN JEWISH
ARCHIVES diligent - פ.ל.ה

2, l. 21

- שחל שחל - ח"ל/חל

2, l. 24

to move, depart - ש.ל.ש

2, l. 34

country - 'שחל'חל

2, l. 35

of noble descent - חל'שחל

2, l. 44

underwear, shirt - 0772

2, l. 45

to stake out - 281

2, l. 48

AMERICAN JEWISH
AR. ^{AN. DEPT. A} original

- 1/10' 1/2' 1/2' 1/2'

2, l. 51

belt, girdle - 2/5k

2, l. 52

purple (royal) cloak - 1/2' 2' 2'

2, l. 58

cloak with a hood - 1/2' 2' 2'

2, l. 73

emerald, precious stone - 3 1/2' 2' 2'

2, l. 79 (y. v, l. 151)	unpleasant	- 'ח'ל
2, l. 80	two	- 'ח'ל
2, l. 82	but, however	- 'פ' ח'ל
2, l. 86	calamity, trouble	- ח'ל ח'ל
2, l. 108		- ח'ל ח'ל
2, l. 116	libations	- ח'ל ח'ל
2, l. 117	meal-offering	- ח'ל ח'ל

2, l. 130 inform - 'at lo, at lo - 6"6

3, l. 5 hermeneutics, rules of interpretation - 1/3 n

3, l. 6 collection of rules of interpretation, treatise, tract, mechiefas (ply) - 1/6 1/2 n

3, l. 8 scholar of the traditional law - 1/2 1/6 1/2 The Law - 1/2 1/6

3, l. 10 parable, criticism, proverb - 1/6 1/2 n

3, l. 10 to borrow - 1/6 1/2

3, l. 11 travelling merchant - 1/6 1/2 1/6 1/2

3, l. 13 body to body
to commit adultery - (פִּיֵּק) קִדּוּשׁ

3, l. 13 apple, apple tree - אֶפְרוֹחַ, אֶפְרוֹחַ

3, l. 13 The sick - חֲלָא

3, l. 15 to hire, employ, rent - אֶרְכֹּס

3, l. 17 property, farm, estate - חֲפֵצִים

3, l. 17 to tread, walk, step - דָּבַק

3, l. 19 soot - אֶפְרוֹחַ הַבַּיִת dust, powder - אֶפְרוֹחַ

3, l. 25 in accordance with
 (כֶּחֶן) it is plenty, enough (construct) - חֶן

3, l. 43 to go down - יֵהָ, יֵהָ

3, l. 53 to join - יָד, יָד

3, l. 53 planned board - יָד, יָד



- 1, 13 - God reveals self only incompletely to heathen.
- 3, 2 - God does not abhor the lawlessness of the poor, contrary to earthly ^{judges}
- 7, 1 - God loves Israel even tho' she is idolatrous.
- 11, 7 - * God remains in world through reproduction of children who will study ^{Torah}
- 14, 2 - God is happy when given the opportunity to create a child.
- 17, 1 - God is good to the faithful in Israel (^{historians say God is good to the intelligent})
- 17, 4 - God is merciful even when applying punishments.
- 20, 2 - ** God admits that even the righteous are not happy, as how the world? ^{God's happiness will come in the messianic age}
- 22, 3 - God uses even most insignificant creatures as his instruments.
- 24, 1 - God is holiest when executing JUSTICE on the wicked.
- 29, 2 - God is always just, even when meting out punishment.
- 27, 5 - God supports the underdog - Israel, the L'vite, etc.
- 27, 11 - } * God will resist evil in the end -
God is the strong root of Israel
- 28, 1 - God sustains life even while man sleeps in return for ^{religious performance by man}
- 29, 3 - God possesses attributes of both justice & mercy - employs latter re R.H.
- 34, 5 - God stands at right hand of poor.
- 35, 3 - * God himself fulfills all commandments which man is expected to fulfill.

1. (35,3) God is humanized — fulfilling all commandments himself
2. God is given positive attributes — ^{a)} mercy (24,2) (29,3) <sup>cf. Gen R. 12,15
more, i, 387</sup>
b) goodness (13,1) ; c) justice (24,1)
3. God has sympathy for poor (3,2), (34,8), for underdog (27,5)
4. God sustains life, or rather Torah study sustains life (28,1)
And life sustains Torah study (11,7)
- J. Kohn ~~him~~ Good + evil — (20,2), yet God fights evil (27,11), using even
most insignificant instrumentalities (22,3)
6. God loved Israel (2,1) — appeared to her fully-revealed (1,12)
7. Israel selected by God because she selected God ^(6,6) (2,4), treated by
God as a son (2,5)
(continue as on sheet of Israel)
8. World shall be saved because of Israel & Torah (23,3)
(Describe Torah)

Begin
with this

7. ^{That means} Jewish God is God of History
2. 3a. That means he is ^{universal} communal God.

1. Jewish God is finite
2. ~~That is~~ His actualization comes in Messianic goal.



S. Rapoport
Tales & Maxims from the Midrash
PRT

Intro.

"In prosperity - people's hearts was Halacha,
but in adversity, they prepared attending Agadic
expositions, containing as they did - among much else -
words of comfort & consolation, instilling faith in God & hope in
His help & protection."

Mid.
S.G. 2, 14

S. Rapoport, Tales from Midrash
intro. p. 4

Look up meaning of Agada in J.E., etc.

Also prepare factual material, etc. from Strack, Midrash, J.E.
about etc. etc. - for intro.

Midrash today makes ~~very fine~~ ^{exciting} reading in many passages, places ~~set~~ and in its own day must have been thrilling to those who were exposed to it orally. Some of it is vulgar ~~low~~, designed to evoke homely reaction; some is delicious with rich sparkles and enthusiasms; some is sheer intellectual acrobatics, the kind of mental gymnastics which satisfied the cultural cravings of those who listened 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 commodity is offered today for instance, upon the lecture platform and the public forum.

The Master of the Homely,
The Ba'al Hamidrash, travelling from town to town, and speaking in many pulpits, wearing his ingenious sermons and sharpening the minds of the audience with his puns and parables and perorations, was indeed the purveyor of amusement and entertainment - and in this respect we may say that one of the reasons for the development of Midrash as an art form was the necessity of satisfying the need for diversion + story-telling + mental stimulation. That the Midrash succeeded in fulfilling this need is evidenced by the fact that even today much of its pungency is valid for the modern mind.

And yet Midrash would never have ^{developed the way} ~~become what~~ it did, if its function were merely to complement, with epigram and verbal wit, the ^{physical} skill of the juggler and the musical ability of the ~~tabalan~~ folk-singer. The Midrash was not simply a device to amuse ^{+ entertain} ~~the mind~~.

This body of literature arose out of another need, a deeper need, than diversionment — and that other need was the need for consolation. Midrash is ^{to the Jew who travels} ~~to the Jew who travels~~ — ^{the road of life beset} ~~the road of life beset~~ by constant suffering. The Midrash attempts to answer the question in every Jewish heart — Why this meaningless and useless suffering? And the answer is in ^{its very self} ~~itself~~ the consolation extended.

We are told that suffering is the result of being protagonists in a great historical process — that suffering comes to all men as they march through the centuries down the terrible road toward the messianic goal gleaming so enticingly at the end of time — that suffering comes especially to Israel, because Israel stands for all men, in a sense, because Israel is the chosen protagonist and hence is in the vanguard of the sufferers. How true this is today — how unwisely true it has always been!

C

This is the consolation offered by the
Mideash - solace based on a sense of historical imperative,
which somehow made meaningful the outrages as they
were perpetrated in every age and every clime. Whenever trouble
occurred, people eagerly sought out this fount of comfort, to
be strengthened & reassured. Prof. Papaport tells us:
(quote)

~~But the consolation can be~~
~~But the consolation can be~~

But there is a perquisite to the derivation
of consolation from the Mideash. Primarily & basically the
Theology of the Mideash must be understood and accepted
before it can be a source of comfort - and it is on the
basis of this most fundamental need that the Mideash
flowered into full form. The Mideash is Jewish Theology -
what there is of it. This is true in spite of
what H-L say (pp. 5 + 596).

Admittedly the term "Theology" is not exactly
applicable to the Mideash, because in Judaism there is no
hard & fast set of beliefs, ~~nor~~ no dogma. There is
rather, says Dr. Horowitz, a core and nucleus of belief, and
then a widening circle of optional beliefs. There is a

choice, and a sense of humor in regard to the selection of belief. "In Judaism there is a great humor - and there are no heresy trials for failure to believe." Thus, in the strictest sense, it is true that there is no ~~strict~~ Jewish theology. That this is a category of thought imposed from without.

Yet there is a core, and this core is ~~the~~ God, Israel & Torah. ~~From~~ This trinitarian nucleus, there is developed the religion of Judaism, which, as was said ^{it will be said again} before, is a general scheme of a philosophy of history leading to a Messianic goal. Theology beyond this is not important. Out of this general scheme of history, ^{out of this belief in the progress of mankind toward civilization,} comes the element of consolation, comes the relief & the strength to continue the struggle.

We find Jewish Theology summed up in one passage (quote 23:1) - (continue pg. 1)

Divine ubiquity — Ps 137
1K 8:27
Jer 23:24

God in chains [B?] Lam. R., Intro. 34

God depending on man [B?]

~~Ch~~ Rabbis not metaphysicians — M-L p. 5 + 596.



This ~~idea~~ ^{yearning for} of social Utopia, expressed as it was
in the metaphor of the Messiah, has ^{always} preoccupied the Jewish
consciousness. The ^{statement of} ~~five~~ ^{idea} - The Kingdom of God - is
no more or less than ~~an~~ ^{an affirmation} ~~affirmation~~ that at the end of
time God, ^{together with} ~~and~~ the human family as his co-workers, would
~~succeed~~ ^{enter} in an era wherein the prophetic ideals would come
to fruition. These phrases, The Kingdom of God, The end
of days, etc. The world to come, etc., all bear tremendous
testimony to the sense of history possessed by the Jew.
The Jewish God is a God of history, ^{along all else}.
(Baron III, p. 4-5, note 5)

As Dr. Baron says, "The historical basis of Judaism has
long been recognized by Jewish & Christian Theologians. Hermann Cohen... clearly
conceived... The dominance of time in the Israelitic conception. 'For the prophets',
he declared, 'the earth and the universe are almost wholly concentrated upon
time... It is the 'end of days', the infinity of time, with which they overcame the
antinomies in space.' From Protestant Theologians we might quote, for example, F. Kittel's
enthusiastic comment on the enduring work of Moses: 'History 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.'

After a ~~reading~~ ^{2.} reading and meditating ~~on~~ ^{the} great Midrash like Lev. R. many facets and many angles of approach ^{make themselves} available to the student desirous of penetrating into the spirit and the psychology of the generations which produced ~~the~~ ^{the} work. These ~~various~~ ^{various} paths of approach largely depend upon the ^{mission d'etre} assigned to the Midrash. There are many possibilities -

- 1) Consolation
- 2) folk stories - amusement
- 3) subconscious expression of Jewish ^{theology} trinity

It may have arisen out of any one of several needs, or out of a combination of all of them - ~~and~~ ^{and} the purposes it served were manifold.

Insert A, B, C, D
Midrash was consolation - ^{Ref.} (see Slonim's notes & quote)

Midrash was amusement - intellectual gymnastics - may have been the only culture present in the lives of many of ~~the~~ ^{its} who listened to ~~Midrashic~~ ^{Midrashic} utterance - culture in the sense in which that commodity is placed ^{for instance} upon the lecture platform and the public forum.

Midrash was theology, in spite of what M-L says (pp 5+556). ^{this theology be} If ^{it was} not conscious, then subconscious, for it expresses itself in many passages of deepest import discussing the meaning of God the significance of the Torah and the function of Israel. This is the Jewish trinity & we find it summed up in one passage: (quote 23:3)

This may ~~be~~ ^{sound at first} ~~rather~~ ^{most} particularistic, yet if viewed in the light of what we know to be the generous ^{humanitarianism} ~~vision~~ of the Messianic ideal ~~of~~ ^{of}

~~But~~ ^{for this is} we see in it nothing objectionable ^{but} ~~merely~~ ^{merely} an assignment of a ^{role in history} ~~role~~ to Israel and Torah. ~~There~~ ^{These} are God's factors in the completion of the final

a perfect world
product, - These are important tools, and it is natural that the
artisan should fondle them.

[Insert] And so we shall dip into this Mikdash with an
eye toward ^{scrupling and} analyzing the ethnic concepts of God, Israel & Torah -
how they fit together and ~~what~~ ^{seen} they into 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, which will make Him one in the time to come -
history alone ^{validates} ~~justifies~~ ^{principle +} makes of the great claim of the people Israel
something magnificent and transcendental rather than a ~~cheap~~ ^{false}
braggadocio - history alone makes clear the meaning of the
Torah, which is the ~~222~~ ²²² ~~path~~ ^{path}, the cornerstone cementing the
people to its God and its goal.

God, Israel & Torah - Through them will the
world be saved

see here M-L [455] p. 171

The God of Israel is a humanized God. He demands nothing of man which he is not prepared to perform first himself. In spite of his many awesome & terrifying descriptions - as a god of war, Thunder, ~~the~~^{to} mountain crags & lightning bolt - he is nevertheless not peroxide or demanding, despotic or unreasonable, as earthly monarchs often are.

~~It is made quite clear that~~ In contrast to such a ruler as The Imperial Caesar, for example, who issues orders for those below him, which he ^{himself} may or may not observe according to his inhuman whim - 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 ~~your~~ repeated Jewish doctrine. God makes laws for gods - ^{and} in their observance man is truly god-like in ~~their conduct he is angelic~~. (quote 35, 3)

① All Through The Midrash ^{one of the most popular} ~~there are~~ figures of speech is the comparison with a King - who is most usually the Roman Emperor, a personality dominating the scene of Jewish history & consequently ^{in Jewish} Jewish literature for several hundred years. Bacher - ^{from} Jewish literature in the Midrash.

God is called in the prayer-book פלוני פלני ה'
 300 201 פ'לי פ'לי - and these humanized, positive attributes are also
 ascribed to him in our Midrash. The God of the prayer-book and the
 Midrash - merciful, good, strictly just, - is not the God of Maimonides, who
 rejects all positive attributes in favor of negative ones. The God of the
 Rambam is for intellectuals & mystics, to be apprehended through *busais*
 and negation. For ordinary men, seeking a God to relieve doubts, to
 courage fear, to banish despair, we must turn rather to the other, to
 the more anthropomorphic, if you will, to the man-projected and not
 the god-projected God.

(do item # 2 on sheet 4)

God is for the lowly & the meek, the humble & the poor. Contrary to earthly judges, who tip the scale of justice in the direction of the rich, who are guilty of the prophetic denunciation (cf. Amos ?). God is a fair judge, taking under his protection those otherwise neglected - (3,2)

In another similar passage, by a typical Midrashic device involving a transposition of letters, one of the words in the textual verse under discussion is taken to refer to the poor, and we read that God stands at the right hand of the ^{needy} ~~poor~~, ready to reward or punish ^{men}, according as he treats the poverty-stricken. (34,5)

An interesting comment on this fondness for the hapless and the down-trodden is found in a long passage which shows God always taking the side of the underdog. In expounding the text (Ec. 3,15), the Agadist gives many examples of people, ^{and even animals} who were persecuted & persecuted and for that very reason were chosen by God for special protection. ^{The passage ends by naming Daniel as one of the saints of the end for this very reason.} To select but a portion (27,5 - begin with Moses -)

God sustains life for man, in return for the performance by man of religious duties and good deeds.
 וְעַתָּה יִשְׂרָאֵל אֵלֹהִים. The foundation of the God-man relationship. (28,1 - p. 359 ll. R. Tannaï - to end). R.

The whole matter is brought up as part of a discussion resulting from the verse (Ex. 1,3) (quote within of 358 - R. Levi says)

Man might not receive much reward for his own labor, but for the Lord's labor he will receive ^{all} ~~much~~ - and this point is used in reference to study of the Torah. (quote 358 - ^{They said: I should solemnly have uttered -} R. Judan:)

Thus the view is given that the profit of man, i.e. the ^{sustaining} ~~sustenance~~ of his life on earth by God, comes from the labor of Torah-study - or to ^{state} put it slightly differently, Torah sustains life.

But the Rabbin realized with deep wisdom and understanding that the converse is equally true - ^{of Torah sustaining life,} life is necessary to sustain the Torah, and in a lapidary passage ^{it is} they show how God remains in the world only through the reproduction of children who will go to the schools to study Torah. (11,7 - p. 144 - middle)

It is beyond the present scope to elaborate on this

cardinal point - except to mention that there is repeated
in this passage the basic theme of Jewish philosophy and ethics -
the motif of life-idealism - *חיים ושלום* - strong, vigorous
affirmation of joy in living. Without life there is no
God, for he exists not without man to admire and emulate
him. ^{there is the interplay - God sustaining life + life sustaining God} Life and life more abundant is the key-note -
propagation of people is at the heights of Jewish metaphysics.



The problem of evil is at the heart of all religious thinking - and the attempts to answer this challenge comprise the whole range of religious philosophy. ^{Job's question has never been more relevant.} Some say that evil does not exist and thus read away the whole dilemma. ~~Others hold~~ ^{Others hold} that in the god-man/god-evil equation - man alone is the evil creature, but these as well as the evil-deniers somehow seem, ^{as Job brands,} to be attempting to save God from the paradox, and are doing so at the expense of man. This is neither heroic nor just.

In ~~the~~ various parts of the Midrash, as well as all through the prayer-book, there is another possibility offered. This is the solution of the χ/ϵ 'el, the two powers of good and evil, which are battling for control of the universe. There is something of the Russian dualism in this explanation - yet there is something grand & titanic about it. God is a growing force, a power for goodness destined eventually to triumph, but requiring man's help in order to ensure the victory. There is an inner dialectic in the ^{very} nature of the godhead, which requires Him to battle as furiously against the evil in the world as the smallest creature. At times He seems to be in chains, imprisoned, as we read [M.L. 138] - Lam. R., Loko. 34] - at times he is defeated & sits weeping [see Midrash notes - Lam. ?]. That He will emerge triumphant is the ringing assertion of the Messianic phrase

30/6/1921 30/6/1921 30/6/1921

This is the real meaning of ^{the} unification of God's name — it is a process in time & space, in history, of God growing, struggling, surging forward with the help of heroic men to make himself one in the universe. This is the goal of his long journey ^{Midrashic} ~~Midrashic~~ ^{interpretation} of the conquest of evil.

God has no happiness in this world, as the righteous men, his people Israel, have no happiness — only in the time to come, when the struggle is over & the victory complete will there be time for rejoicing (20, 2 - middle etc)

The process of fighting evil, ^{the process showing God's activity, with a life-death struggle} is strikingly illustrated in a passage which tells of the designs of successive enemies of Israel in their attempts to destroy her — each learning why the preceding failed & taking yet another measure. Pharaoh killed all the sons, but Haman sneered knowing that it was necessary to exterminate the daughters as well, for they would continue the people. Gog & Magog, the archetypal enemies called these ^{the} fools because it was necessary at times to join issue with God himself who was the protector of his people — and when God ^{accepts the challenge and} steps forth to do battle with the Evil, he does so with high certainty of success, ^{as} for the Midrash ^{includes triumphants} ends — And the Lord shall be King over all the earth." (27, 11) (begin with Pharaoh - 356)

In The fight against evil, the fight to make the world one, God employs whatever assistance is available — the heroic men of all generations, even the most insignificant of instrumentalities. There is a long series of passages ^(22, 3+4) which show that the minutest event is designated for some purpose or other, some part of the divine scheme — ~~and that~~ There is a ^{delightful portion} ~~lovely~~ section which sets up the wicked Titus as the symbol of evil & aligns against him as the stealer of God's purpose in the world a tiny mosquito. The tale bears repetition in toto:

(22, 3)

This is, in briefest abstract, the ~~theistic~~ concept of God in Lev. R. — human, merciful, just, good; fighting the fight of the poor & lowly; sustaining life in return for being honored & emulated through Torah, ~~abhor~~ and piety; in turn being sustained by the presence of life in the world; fighting evil and slowly painfully climbing ^{& being helped upward} toward the shining peak of all effort — the Messianic time to come. Here is a God at once strong and yet dependent — merciful yet just — far-seeing yet human. This is the God of the people of Israel, which in itself is all ^{very same} these things.

- 1,1 - / ④ Israel promised to obey first - & v. 11 / 2861
- 2,1 - / ① Israel specially loved by God
- 2,4 - / ⑤ Israel selected because she cleaved to God, was first to declare ^{his kingship, etc.}
- 2,5 - / ① Israel treated by God as son is solicitorially treated by father
NF
- 2,6 - Israel honored by language of Scripture
- 6,6 - / ⑥ Israel halted in light through acceptance of Torah
- 18,3 - ⑦ Israel removed from jurisdiction of death after acceptance of Torah.
- 23,2 - ⑧ Israel often makes it difficult for God to redeem her, because she forsakes her ^{identity}
- 23,6 - / ② Israel compared to Lily
- 27,11 - * ⑧ Israel cannot be destroyed because her roots are in God
- 29,2 - ⑩ Israel destined to be slave, for failure to trust in God. ^{redemption would come in messianic age.}
- 29,6 - ⑫ Israel will be redeemed upon repentance
- 29,10 - ⑪ Israel will eventually be redeemed by ram's horn (Shofar)
- 34,2 - / ③ Israel compared to vine

Election of Israel as
light to nations

12:6
49:6
51:4

41, 89
42, 1

~~San De~~

Just as God is an entity to be viewed from many vantage points - God the transcendent or the immanent, 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 scrutiny. The people Israel may be considered from 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 has existed for several thousand years, suffering, as the poet puts it, all the slings & arrows which fortune could possibly hurl. ~~at it~~ Of the origin of the people we have many theories - They represent an amalgamation of Semitic desert tribes; They are a union of two groups of people who invaded Canaan in the second millennium, one group from the ^(the of the Chittim) east, one from the south (Egypt); They were evolved out of the merger of Hittite tribes, forced southward from Anatolia by the pressures of Indo-European people moving westward, with Semitic tribes inhabiting the fringe of the Fertile Crescent. If these and many more

2

Theories are urged to explain the emergence on the scene of history of this dynamic people with ~~their~~ ^{its} insurgent novel 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 this point the idea of the people, in a Platonic sense, ~~that~~ ^{assumed} physical form, and 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 perennial difficulties evokes the questioning comment: why? The only answer to this is a metaphysical one. The people of Israel through its corporate life, represents what its Rabbis have termed a chosenness, what some modern proponents have called a mission. 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 Deuterio-Jewish, in the brilliant 'Servant Songs' of chapters

42: 19, 21 and 53: There Israel is designated as God's choice to bring this message to the nations. This people is ^{to be} the vehicle whereby ^{a sense of} justice ^{was to} be brought to the ^{nations} of the world. The prophet, living in the tumultuous times of the 6th B.C.E., was overawed by the figure of Cyrus, who dominated the horizons of the world, and with his conquest of the Babylonian Empire was thought to be the forerunner of messianic times. And so he wrote of Cyrus as the man waked up from the east (41:2) The man whom ^{righteousness} met at every step. But when he realized that ~~the~~ the intentions of this conqueror were not toward universalistic goals, he revoked the tribute from Cyrus ("my glory will I not give to any other" 42:8) and gave the crown to the true servant of the Lord, the people of Israel.

In passages of superlative beauty the prophet outlines the election of Israel to the role of God's instrument.

41:8-9 But Thou Israel art my servant, Jacob whom I have chosen, The seed of Abraham my friend -
Thou whom I have taken hold of from the ends of the earth, and called thee from the midst of it

chiefs and said unto thee, Thou art my servant,
I have chosen thee and not cast thee away."

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

And in the culminating poem, that masterpiece
of prophetic inspiration, the historic destiny of Israel on
this earth is indicated in words which burn like
fire - 52:13 - 53:12 -

This then is the people Israel, the
people of God, whose suffering is the ^{badge} ~~mark~~ of its
success, whose life is eternally threatened yet whose eternal
life is assured by its very ^{inner} nature. What does our Midrash
have to say of ~~the~~ this bearer of God's word? The great
themes are ^{all} echoed in Lev. R. - God's love for and election
of Israel; Israel's acceptance of the burden of God's word and the
eternal life attendant upon this acceptance, Israel's final
Redemption at the end of days - all these are to be
found ^{in the Midrash} and we shall seek them out.

The community of Israel (Kahal Yisrael) forms a sort of real, if mystical, personality. This whole community, including, but aside from its individual members, is especially beloved by God. Israel is one among ten Things designated as particularly precious, each one substantiated by a Biblical verse. The ^{whole} passage is a comment on the text-verse found in Lev. 1,2 (quote 2,1)

As a mark of this special favor and love bestowed upon Israel, we find many extravagant and ^{between Israel and certain precious objects/articles} superlative comparisons being made by the Rabbis, in order to underscore the ~~brilliance~~ supreme qualities of God's beloved. There are two passages of note, one of which draws the analogy between Israel and the lily. (quote 23:6 - note footnote ^{to first part of passage bringing out corresponding aspects.}) If the other compares Israel with the vine, which was a very important item in Palestine, both as a staple in the economy of the land and as a staple in food and drink. (quote 36,2)

It is interesting, ^{although much incidental} to note that in both these passages recognition is made of the fact that the grandiose comparisons suffer greatly at the hands of reality.

Actually at the time of writing of this Midrash the Jews were in the Diaspora, "subject people everywhere, hardly as great or glorious as the Rabbis claimed they were. The authors of these two passages ^{realized} ~~tried~~ this ^{parallel between their physical state and the actual Jewish feeling} and saw both passages pains are taken to remark that for the present, or as it were (15:2), or while Esau (Eden, Rome, Xian church) ruled the world the Jewish people might seem to be suffering & humiliated. However, there was to be an end to this, namely, in the time to come, when Esau would be relieved together with all he stood for. Then would the beliefs & practices of just really hold sway. This ^{was} ~~to~~ the promise held out, and a promise still valid in return for steadfast loyalty on the part of individual Jews. This was a bolstering of the folk-ego.

To return to the main line of thought - it has been said that Israel enjoyed God's love - but this bestowal was not altogether arbitrary. There are several clues which we have to answer the question - why was she the beloved of the Lord? There is first of all the famous phrase greatness. The Midrash says (quote 1:1 [Exodus 1:2]).

Another reason ^{given} for God's selection of Israel is the

fact that Israel alone chose to God, Israel was the first to declare the kingship of God. Therefore we are given an insight into the difficult situation. Israel was chosen because she also ^{on her part} did some choosing; ^{she chose God} and in this reciprocity ^{between God & His people} we see the basis for the mutual trust and confidence, which the Rabbin always emphasized. (quote 2:4)

Much the same feeling emerges from the passage about setting precious stones into a crown which was to be given to the King. The jewels would testify to the glory of the wearer. Similarly was Moses instructed to praise Israel, since Israel was the jewel set in the crown of God. (quote 2:5)

The final ^{passage} ~~reason~~ ^{throwing} light on our question - why was Israel selected - is one in which we are told that the acceptance of the Torah is what caused God's glory to shine on this people. (quote 6:6 - p. 8) and so the pattern is completed. Willingness ^{on their part} to obey ^{the Lord} ~~and~~ acceptance ~~elevation of the Lord to position of King over the people of God~~ as sovereign ruler over themselves, and agreement to shoulder the burden of the Law were some of the factors responsible for the ~~relationship~~, the special love shown by God to the Israelites. These may not actually have been causes, they

may have been effects of the divine stamp on this people - but at any rate they represent something of the interplay between God and Israel, ^{they represent aspects of divine election} and it is to establish ~~this latter fact that the whole point is being made.~~ and that is the main theme.

The election of Israel to carry out God's will and to suffer ^{being} in this process is something to be understood in the very highest sense - as is the secondary theme of the indestructibility of the people who constitute Israel. This collective people, we are told, was removed from the jurisdiction of death ~~upon~~ at that ^{moment} when it accepted the yoke of the Torah, God's law. Notice - the ^{factor} ~~promise~~ of eternity must be included if this people is to have power ~~upon~~ to operate in history; and so the rabbis fancifully dressed this necessity in the garb of a legend. (18, 3).

In order to further this same thought, a beautiful passage was written which established the ~~it~~ idea that Israel could not be destroyed because her roots were in God. Thus, so long as

she remained God-centered ~~she~~ was invincible.
 + Torah-centered, Israel The Third ^{part} in This Jewish ^{ninth}

(27, 11)

And yet The sages were careful to utter warnings that this eternality and indestructibility were dependent upon Israel's faithful conduct. If the people were ever tempted to leave the path of the Lord and stray in the direction of the majority groups, this temptation was present in Egypt - and we read in our Midrash, that God was reluctant to save Israel ^{from Egypt} because she had almost lost her identity there. (23, 2)

There is another passages which carries this same point along even further. For failure to trust in God, Israel would be destined to be a slave, although she would be saved in the time to come, which refers to the messianic era.

(29, 2)

So far as ^{final} eventual redemption was concerned there was never any question that this would be granted. Even in the eventuality of breaches of faith and conduct as described above,

nevertheless final and lasting redemption was always held out as a gleaming goal for all mankind. we are told how this redemption will come about - namely, through true repentance, the acceptance of which, by God, ^{will be} announced by ^{the} blowing of the shofar. This ~~last~~ ^{in the shape of} final blast, on Gabriel's trumpet, as some contemporary folk-legends have it, will bring to a close the temporal existence of mankind ~~the~~ the people Israel & all mankind and will usher in the blessed phase of messianic utopia. (29, 6.; 29, 10)

Thus does the Midrash portray ^{Israel} ~~the~~ X in a composite portrait, drawn from many passages: especially beloved by God because she promised to obey divine law; and further elected to carry the knowledge of this law to the nations of the world and to endure suffering while mankind struggled to learn this law; removed from the jurisdiction of death in order to fulfill this ^{election} ~~purpose~~; and promised redemption along with all humanity when the job is done and the goal of history, a more or less perfect world, is attained. ~~of this portrait, drawn~~ This is Israel in her relation to God and Torah.

See
M-L

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[PP 315] - page 119

- 1, 6 - ✓ ⑤ Torah more precious than gold & rubies
1, 10 - ✓ ⑥ Torah must be repeated, life transmission can take place
2, 10 - ✓ ⑦ Torah observance equates p'38 with God - same cognitive level of both.
3, 6 - ✓ ⑧ Torah knowledge means happiness
19, 1 - ✓ ⑨ Torah descends critically & practically in terms of S.S.
19, 2 - ✓ ⑩ Torah study requires diligence - an unending pursuit itself & is challenging
23, 3 - ✓ ⑪ Torah and Israel alone saved the world, which was bad.
25, 1 - ✓ ⑫ Torah is tree of life for Israel - machine M-L [315] p. 119
30, 1 - ✓ ⑬ Torah more valuable than property
35, 6 - ✓ ⑭ Torah neglect results in death by the sword

✓ (1a) Begin this section with quote from CG Montefiore - p. xxxiii

The Third great block in the structure is the corner-stone of Torah, which, in some opinions, holds together the other two, of God & Israel. (Quote C. Montefiore - p. xxxiii)

what exactly is Torah?

As Mr. M. has suggested Torah is more than just the Pentateuch, or even the whole Bible. It is law, in the broadest sense, and yet is more than law. ~~It is~~ ^{actually} It is difficult to focus the concept of Torah into one concrete definition.

Egt Etymologically, There are several theories as to the root of the word. One suggestion is that it comes from yarah, to shoot. The shooting of arrows was sometimes a means of obtaining a decision (Ex. 21:21). A 'shooting' or Torah thus became, successively, first precedent and then law. Another suggestion places it as a Hiphil of the same root, meaning to show or indicate as in Prov. 6:13. Thus a Torah would be an indication or a designation of the proper thing to do in any given instance. While a Third ^{theory,} and the one most commonly held, derives the noun Torah from another translation of the same Hiphil mood of yarah, meaning to teach, to instruct. and

in this case, a Torah would be a teaching or an instruction of a divine truth. ^{It} It is in this sense which Prof. G. F. Moore accepts the term.

His description of the meaning of Torah is very interesting. (Judaism, i, 263.) (Quote first P.)

^{Prof. Moore} He goes further, to say that Torah became identified with Chochmah. "For the Jewish conception of law in this broad sense it is fundamentally significant that it was early identified with wisdom..... Since this law, the distinctive wisdom of Israel, was revealed by God, it, like all true human wisdom, was God's wisdom, of which so much ^{is} said in the Proverbs and other parts of the Jewish sages. Prov. 8:22 ff. is the most fruitful of the passages in which this identification of divine revelation (Torah) with divine wisdom (Chochmah) is made, but many others contributed to the doctrine."

In our very Midrash, the same point is made. Bar Kappara so interprets Prov. 9:1-3 as to make 'wisdom' equivalent to 'law'; and by reckoning Num. 10:35 as a book in itself (thereby splitting Numbers

into Three books) he finds seven books of the Law instead of five, corresponding to the seven pillars with which Wisdom built her house. (11:3)

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

"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 antemundane existence of the Law is further stated in Gen. R. 1, 1 (quote 6Fmme, i, 267)

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 creative power. Let us look into our Midrash to see there the ~~elaborate~~ development of the idea Torah, and its relation to God & Israel.

Torah, first of all, is called the tree of life for Israel, serving as a supporting staff, reliance upon which

will make Israel unafraid of any nation. And yet not everyone is free to study ^{Torah} & capable of learning Torah - so ^{the} ~~same~~ opportunity for salvation is given ~~even~~ all persons by ~~making~~ ^{that financial} decreeing ^{the support} of students and colleges where Torah ^{was} studied ~~was~~ is ^{as} ~~equally~~ valuable & important as the studying itself.

(25, 1)

This ~~idea~~ Theme, of the dependence of Israel on Torah as a staff of life, is elaborated in a passage from the Pesikta de-Rav Kahana, where the metaphor of marriage is used. In this metaphor the marriage between God & Israel is held together only by the strength of the marriage covenant, which is the Torah. (quote M-L [315] p. 118).

Faithfulness and loyalty to the divine law will not only ensure the collective life of Israel, but also affords an opportunity to individuals to approach God, for we are told that God Torah observance equates p'p'3 with God, since God identified himself with all the early p'p'3 who fulfilled the Torah even before it was given. This equation assumes the form of usage of the same adjective - the p'p'3 are called p'n's and

As a corollary, it might be noted here that, just as Torah observance results in life and continued existence for Israel, so too does Torah neglect result 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. This ~~passage~~ ^{passage} might well be called the spiritual father of our adage of today - "The pen is mightier than the sword."

(35,6)



God is called p'sak. (Quote 2,10)

(Insert above) → Knowledge of Torah, in addition to being a literal and metaphysical mainstay of the people Israel, also bring with it its own reward - The reward of happiness which flows from intellectual accomplishment. (3,6)

The reward of laboring in the vineyard of the Torah is not easily achieved. Torah study requires diligence and application - and the value of such study is ^{not} apparent to the fool, but only to the one ^{ready} wise. The eternal and unchanging aspect of the Law is one of its most attractive features - and this commends it to the one seeking eternal values. (19,2).

→ Transgression of the commandments of the Torah involves punishment, and yet it is recognized that the Torah is difficult^d, does require study, and hence punishment is not meted out until the words of the Torah are repeated (i.e. studied) so that all may know their intent. Poetically, (The necessity of ^{careful + repeated} study is poetically described in the passage which

6

Much is made of The Torah in the way of comparison. Just as we analyzed above how Israel was compared to a lily, to a vine, etc., so too is the Torah made analogous to ~~the~~ objects of great worth.

states that, even though The Torah was given on Sinai, it had to be repeated in the Oral Torah, the Tabernacle in the Wilderness, before any man could be punished for transgressing it. (1, 10)

→ In another ^{one} passage of poetic beauty we are told that The Torah, as expressed through the 'speaking' of Moses, is more precious even than gold & rubies (1, 6)

Or again, it is told that The Torah is more valuable than property, for all property was created in the first six days of creation - ^{whereas} while the Torah required 40 days ^{of communion} on Mt. Sinai before it came into the world. In this simple yet striking passage, material vs. spiritual values are assessed with an insight and breadth of vision which makes this one of the greatest passages in the whole Midrash. (30, 1)

To select a final example, there is the little section wherein The Torah is described ecstatically and fancifully in terms of a verse from the Song of Songs (5:11) which says: "His head is as the most fine gold, his locks are in curls,

and black as a raven. This description refers, of course, to the young man in the love poem. Yet the verse is broken down by the Agadist and applied to the Law. 'His head' was equated to the Torah; 'most fine gold' was taken to mean the words of the Torah; and 'his locks are as curls' was referred to the ruled lines on the scroll itself. (19, 1)

Torah is given its full share of credit for being operating as a special force to strengthen goodness in world which is evil.

Israel, we saw above, was a peculiar people - ever-present in the world as a leaven and servant of God to bring his light to the world. The Torah is the indispensable instrument utilized by the people Israel to discharge its function. Thus the Torah, too, becomes a peculiar document - and these two, Israel & Torah, save the world from destruction, just as a single rose-bud can justify an orchard full of Thorns. (23, 3)

And so the triad is complete - God Israel and Torah - all working together as co-partners in the scheme of the universe - all dependent on each other - God not all-powerful but requiring the other two as vehicles for his expression. The will of God cannot be made known in a vacuum - it must manifest itself through something. For this has Israel been selected. Nor can Israel operate on the sheer plane of religious abstraction - she too is part of the concrete universe. And so the Torah completes the circle by relating ^{to} Israel, the God-inspired, to this world by the expedient of offering a goal in history toward which Israel can march. The Torah, ^{representing the divine will,} is the plan, the blueprint, whose actualization in a social, economic and political sense ~~will~~ is the function of Israel, and whose realization has ^{often} been called The Day of the Messiah.

These This is the Theology of Judaism - all this which we have discovered in our Mideash. ^{may an understanding of + illumination to these doctrines.}

Moses' Pathways & Popular Opinions

- 9,2 - X A¹ doing public service deserves great reward
- 9,3 - X C¹ manners are more basic than Torah
- 9,9 - X F³ preservation of peace in community & in heaven
- 10,5 - X F¹ prayer affects atonement
- 11,7 - X C² necessity of children for perpetuation of Torah study
- 11,8 - X C² scholars accorded highest honors
- 12,1 - X D¹ views on drunkenness
- 14,2 - X B¹ punishment makes God happy
- 16,3 - X E¹ lepers avoided even by great rabbis (cf. Jesus)
- 18,1 - X E² prohibition: - man sinning in youth becomes leper.
- 22,4 - X H¹ HISTORY HAS PURPOSE - ALL THINGS HAVE MEANING
- 23,9 - X B³ Good Rites/ordinances most of all things.
- 23,13 - X B⁴ Adultery also very heinous crime.
- 24,6 - X B² Sexual morality considered holy
- 25,5 - X A² Value of hard work - shod acts lead to punishment
- 26,3 - X F² slander considered very great evil
- 27,1 - X A⁴ Philosophy of Divine Retribution
- 30,12 - X C³ Learning & good deeds both necessary
- 31,1 - X A^{1 1/2} Consideration for the poor - both to aid them & to avoid embarrassment
- 35,11 - X G¹ Rabbinical love for agriculture herein expressed.
- 37,2 - X A³ Virtue carries its own rewards.

The Laws of Sacrifice

1. Chap. i-vi

a) i-vi, 7 (Hob. v, 26)

addressed to people

laws refer to

- 1) burnt-offerings, i
- 2) meal-offerings, ii
- 3) peace-offerings, iii
- 4) sin-offerings, iv
- 5) trespass-offerings, v, 14-vi, 7 (Hob. v, 14-26)

b) vi, 8 (Hob. vi, 1) - vii

addressed to priests

laws cover practically same ground, with addition of certain regulations as to share of priests.

Originally the two groups must have been independent for the order is different, and also in group b) the laws are regularly introduced by the formula "This is the law of"

2. Chap. viii-ix - form original sequel to Exod. xl.

a) viii - the consecration of Aaron and his sons, a seven-day ceremony

b) ix - the public worship on the eighth day, at which Aaron and his sons officiated for first time as priests

1. offerings for Aaron - vi, 8

2. " " congregation - vi, 15

3. priestly blessing (v. 22)

4. appearance of glory of Yahweh, accompanied by fire which consumes sacrifices on altar

c) x, 1-5 - account of death of Nadab and Abihu for offering strange fire. This is natural sequel to chap. ix. To this incident a number of disconnected regulations affecting the priests have been attached

1. prohibition of mourning to Aaron & his sons - v. 6, 7

2. " " use of wine & strong drink to priest when on duty, v. 8, 9

d) x, 12-15 - various regulations affecting the priests

e) x, 16-20 - explanation in narrative form of departure in ix, 15 from the rules for the sin-offering given in vi, 20.

II. The Laws of Purification - xi - xv

1. xi -

clean and unclean beasts

- a. vv. 1-23, 41-47 - directions as to clean & unclean animals in re their use as food
- b. vv. 24-40 - defilement caused by contact with carcasses of unclean animals (v. 39 contact with clean animals after death also forbidden), and certain rites of purification.

2. xii - regulations for purification of a woman after birth of male & female child This chap. would follow more suitably after chap. xv, with which it is closely allied in subject-matter.

3. xiii-xiv - regulations concerning leprosy

- a. xiii 1-46a - elaborate description of symptoms common to earlier stages of leprosy and other skin diseases
- b. xiii 47-59 - further description of different kinds of mould or fungus-growth affecting stuffs and leather
- c. xiv 1-32 - rites of purification to be employed after the healing of leprosy
- d. xiv 33-53 - regulations dealing with the appearance of mould or mildew on walls of a house

Chap. xvi - three independent elements, only 1 of which was originally connected with ceremonial Day of Atonement

- 1. vv. 1-4, 6, 12, 13, 34b (prob. 23, 24) - regulations to be observed by Aaron whenever he might enter "the holy place within the veil". This section is direct continuation of chap. x
- 2. vv. 29-34a - rules for observance of yearly fast-day, having for their object the purification of the sanctuary and the people.
- 3. vv. 5, 7-10, 14-22, 26-28 - a later expansion of the blood ritual to be performed by the high priest when he enters the Holy of Holies, with which is combined ceremony of goat being sent into wilderness to Azazel

III. The Law of Holiness xvii - xxvi

(3)

One of three independent codes (Exod. xx, 22-xxiii — Deut. xii-xxviii) all commencing with regulations as to the place of sacrifice, and closing with an exhortation. Exact relation of H to D is hard to determine: great similarity; cf. Great stress on duties of humanity and charity (compare D xiv and Lev. xix); laws affecting the poor (compare D xv and Lev. xxv).

The relation of H to Ezekiel is also remarkably close - many critics regard Ezekiel as the author of H. But this is too extreme. Main question is which preceded which. H probably earlier.

1. xvii

- a) vv. 3-7 - prohibition of slaughter of domestic animals, unless they are presented to Yahweh.
- b) vv. 8-9 - sacrifices to be offered to Yahweh alone
- c) vv. 10-12 - prohibition of eating of blood
- d) vv. 13, 14 - blood of animals not used in sacrifice to be poured on the ground.

2. xviii

- a) vv. 1-5, 24-30 - paraenetic setting for b) and c). Framework uses 2nd pers. plu. while laws are given in 2nd pers. sing.
- b) vv. 6-18 - laws on prohibited marriages
- c) vv. 19-23 - laws on various acts of unchastity

3. xix

- collection of misc. laws, partly moral, partly religious, of which fundamental principle is stated in v. 2 (Ye shall be holy)
- a) vv. 3, f - corresponds to first table of decalogue
- b) vv. 11-18 - " " " " " " " " " " " "

4. xx

- a) vv. 2-5 - prohibits Moloch worship
- b) v. 6 + v. 27 - " witchcraft
- c) vv. 10-21 - " unlawful marriage + acts of unchastity
- d) vv. 7, 8, 22-24 - paraenetic setting as in chap. xviii, differing from xviii however, in prescribing death penalty for disobedience.

5. xii, xiii - series of laws affecting priests and offerings

- a.) xii, 1-9 - regulations ensuring holiness of ordinary priests
- b.) xii, 10-15 - " " " chief priest
- c.) xii, 16-24 - list of physical defects which exclude a priest from exercising his office
- d.) xii, 1-9 - enjoyment of sacred offerings for priests if they are ceremonially ^{clean}
- e.) xii, 10-16 - " " " " members of a priestly family.
- f.) xii, 17-25 - animals offered in sacrifice must be without blemish.
- g.) xii, 26-30 - further regulations with regard to sacrifices.
- h.) xii, 31-33 - peroratic conclusion

This is body of old laws which have been subjected to more than one revision. Thus these chapters exhibit many striking points of contrast with P.

6. xiii - calendar of sacred seasons, two elements H and P

H - ~~§~~ vv. 9-20, 22, 39-44

P - fuller & more elaborate description - vv. 4-8, 21, 23-38

Characteristics of priestly calendar:

- 1.) enumeration of "holy convocations"
- 2.) prohibition of all work
- 3.) careful determination of date by day and month
- 4.) mention of the "offerings made by fire to Yahweh"
- 5.) stereotyped form of the regulations

Holiness calendar (older) knows nothing of 1) or 2) and in re 3), the time of the feasts, which are clearly connected with agriculture, is only roughly defined with reference to the harvest.

Calendar of P

- 1) vv. 4-8 - Feast of Passover and Unleavened Cakes
- 2) v. 21 - a fragment of Pentecost
- 3) vv. 23-25 - Feast of Trumpets (New Year)
- 4) vv. 26-32 - Day of Atonement
- 5) vv. 33-36, with subscription in vv. 37, 38 - Feast of Tabernacles (Succoth)

Calendar R H

- 1) vv. 9-20 - Feast of Weeks or Pentecost (cf. P v. 21)
- 2) vv. 39-44 - Feast of Tabernacles - clearly intended to supplement vv. 33-38

7. xxiv - interesting illustration of manner in which redactor of P has added later elements to original code of H

a) vv. 1-9 - derived from P

- 1) 1-4 - regulations as to The Lamps in Tabernacle, forming supplement to Exod. xxv, 31-40 and Num. viii, 1-4
- 2) 5-9 - regulations as to Shewbread, forming supplement together with Num. viii, 1-4 to Exod. xxv, 30.

b) vv. 15-22 - old laws derived from H relating to blasphemy, manslaughter, injuries to person - Eye for eye

c) vv. 10-14, 23 - historical setting and glosses added by redactor.

8. xxv

a) vv. 1-7, 19-22 - regulations for observance of Sabbatical year - H

b) vv. 8-18, 23 - " " " Jubilee " - P

c) vv. 24-34 - application of principle of redemption to land & house property

d) vv. 35-55 - " " " persons R

9. xxvi - Concluding exhortation

a) vv. 1, 2 - reiteration of commands to abstain from idolatry and observe the Sabbath

b) vv. 3-13 - rewards of obedience

c) vv. 14-46 - penalties incurred by disobedience to preceding laws

Discourse similar in character to Exod. xxiii 20-33 and especially to Deut. xxvii. Also striking parallel with Ezek. xxvi

10. xxvii - On The commutation of vows and tithes.

a) vv. 2-25 - section on vows, presupposes the Jubilee year (hence late P)

b) vv. 30-33 - on tithes, also marks a later stage of development than Num. xviii, 21 sqs. (P).