

TE'UDA

II
BIBLE STUDIES

TEL AVIV UNIVERSITY
FACULTY OF HUMANITIES
THE CHAIM ROSENBERG SCHOOL OF JEWISH STUDIES

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TE'UDA

THE CHAIM ROSENBERG SCHOOL OF JEWISH STUDIES RESEARCH SERIES

II

BIBLE STUDIES

Y.M. GRINTZ IN MEMORIAM

Edited by

BENJAMIN UFFENHEIMER

TEL AVIV UNIVERSITY 1982

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Prophecy and Sympathy

Binyamin Uffenheimer

This is a critical analysis of A.Y. Heschel's approach to prophecy, according to which the central feature of the prophetic consciousness is the personal identification with the divine pathos. Sympathy, then, is the essential mode of the prophet's response to the divine situation. It is his peculiar way of fulfilling the divine demand addressed to him in moments of revelation. The present analysis starts by outlining Heschel's underlying polemic interests as being directed against Rudolf Otto's romantic theory on the nature of holiness, on the one hand, and against the widely held assumption that prophecy is an ecstatic phenomenon on the other hand. The second question dealt with is the relationship of Heschel's theory to contemporary philosophy, which is deemed a theological reinterpretation of M. Scheler's sociological theory of sympathy combined with elements taken from Buber's dialogical philosophy.

The last chapter is a philological inquiry into Heschel's approach. The findings are that the textual foundations corroborate only the argument that there are sympathetic elements in the prophetic experience which is, however, far more complicated than admitted by Heschel. Its central feature is the prophet's consciousness of having been sent by God. The main implications this consciousness can by expounded only in terms of social and political involvement.

“They Should Bring all of Their Mind, all of Their Strength and all of Their Wealth into the Community of God” (1QS 1:12)

Moshe Weinfeld

As I have shown elsewhere (cf. *Ugarit Forschungen* 8 [1976], 379 ff., and especially *Lešonenu* 36 [1972], 88 f.), political loyalty in the ancient world was expressed by such terms as: “to love (the sovereign) with all the heart, with all the strength and with all the wealth (in military context: with all the chariots etc.)”. In the Bible, where the relation between God and Israel is described against the background of lord-vassal relationship, Israel is indeed commanded “to love thy Lord with all thy heart, with all thy soul and with all thy might” (Deut. vi:5). This has been interpreted in the different ancient versions as well as by the Sages as total devotion to God, i.e., surrendering *life* as well as *property* to the Deity.

In this article, the author tries to show that the demand presented to the initiates of the Qumran sect in the Manual of Discipline (1QS 1:12) “to bring all of their mind (דעת), all of their strength (כוח) and all of their wealth (הון) into the Community of God” is tantamount to the command of Deut. vi:5 quoted above. In the language of the Second Temple period דעת “mind” equals לב “heart” and הון (ממון) “property” (“money”) stands for מאד (cf. Damascus Covenant 9:11, 12:10).

Love of God, according to Qumran ideology, means total devotion to the Community of God יחד אל and is realistically interpreted as meaning to put at the disposition of the sect one’s mind and intellect on the one hand and one’s wealth on the other (cf. 1QS 6:19). The

demand "to love with all thy soul" of Deut. 6 vi:5 has apparently been understood as in rabbinic literature and in the political vassal treaties (cf. *Lešonenu* 36 [1972], 88 f.) to mean *surrendering life if necessary*. Josephus indeed testifies that the Essenes swore "to report none of their secrets to others, even though tortured to death" (B.J. II, 141 ; cf. II, 152-153).

‘*Em la-Miqra* (אם למקרא) and ‘*Em la-Massoret* (אם למסורת) as Normative Expressions

Noah Aminoah

The expressions *yesh 'em la-miqra* (יש אם למקרא) and *yesh 'em la-massoret* (יש אם למסורת) represent two approaches to the midrashic exegesis of biblical passages: exegesis based on the traditional reading of the text, and exegesis based on an alternate lection. Since these expressions are of a normative nature, the decision to adopt one of these guiding principles implies that only that system of exegesis is to be employed in the halakhic exegesis of the Pentateuch.

An examination of all pertinent material has revealed that the normative nature of these expressions developed in Babylonia during the saboraic (or late-amoraic) period.

While tannaim and amoraim differentiated between the written (*ketiv*) and "oral" (*keri*) version in their midrashic exegesis, although sometimes combining the two, they did not base their exegesis on the normative concepts of *yesh 'em la-miqra* and *yesh 'em la-massoret*.

These expressions do not appear in the Palestinian Talmud, whose authorities employed alternate exegetical systems. They are limited to anonymous and relatively late (saboraic) *sugyot* in the Babylonian Talmud. These *sugyot* attribute the exegesis of certain biblical passages according to the principles of *yesh 'em la-miqra* or *yesh 'em la-massoret*, or both together, to various tannaim and amoraim. There is no correlation between these *sugyot* in the application of the two approaches to biblical exegesis, nor do they always attribute the same concept to the same tanna.

