

- **AUTHORSHIP II**
- **CANONIZATION**
- **MASORETIC TEXT**
- **INTERPRETATION  
(TRANSLATIONS &  
COMMENTARIES)**

# HOW TANAKH EVOLVED

## **TORAH**

**Genesis**

**Exodus**

**Leviticus**

**Numbers**

**Deuteronomy**

## **PROPHETS**

**(early)**

**Joshua**

**Judges**

**Samuel (1-2)**

**Kings (1-2)**

**(later)**

**Isaiah**

**Jeremiah**

**Ezekiel**

**Minor Prophets**

## **WRITINGS**

**(major)**

**Psalms**

**Proverbs**

**Job**

**(minor)**

**Song of Songs**

**Ruth**

**Lamentations**

**Ecclesiastes**

**Esther**

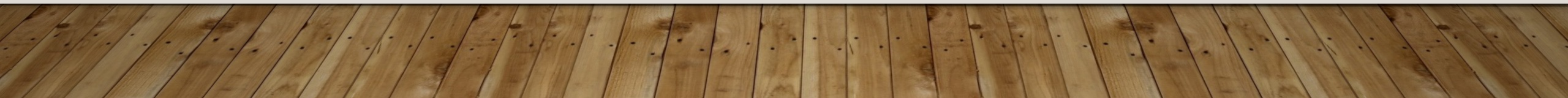
**Daniel**

**Ezra (Nehemiah)**

**Chronicles (1-2)**

Moses	His own book; the Portion ( <i>parashah</i> ) of Balaam; Job
Joshua	His own book; <sup>2</sup> eight verses in the Torah
Samuel	His own book; Judges; Ruth
David	Psalms
Jeremiah	His own book; Kings; Lamentations
Hezekiah et. al.	Isaiah; Proverbs; Song of Songs; Ecclesiastes
Men of the Great Assembly	Ezekiel; Twelve (“Minor”) Prophets; Daniel; the Scroll of Esther
Ezra	His own book; Chronicles up to his time
Nehemiah	The balance of Chronicles

## BABA BATRA 15A-B

- You say that Moses wrote his book and the section of Balaam and Job.
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- This supports the opinion of R. Joshua b. Levi b. Lahma who said that Job was contemporary with Moses —
  - Raba said that Job was in the time of the spies.
  - R. Johanan and R. Eleazar both stated that Job was among those who returned from the [Babylonian] Exile, and that his house of study was in Tiberias.
  - R. Eliezer says that Job was in the days ‘of the judging of the judges,’
  - R. Joshua b. Korhah says: Job was in the time of Ahasuerus
  - But perhaps he was in the time of David
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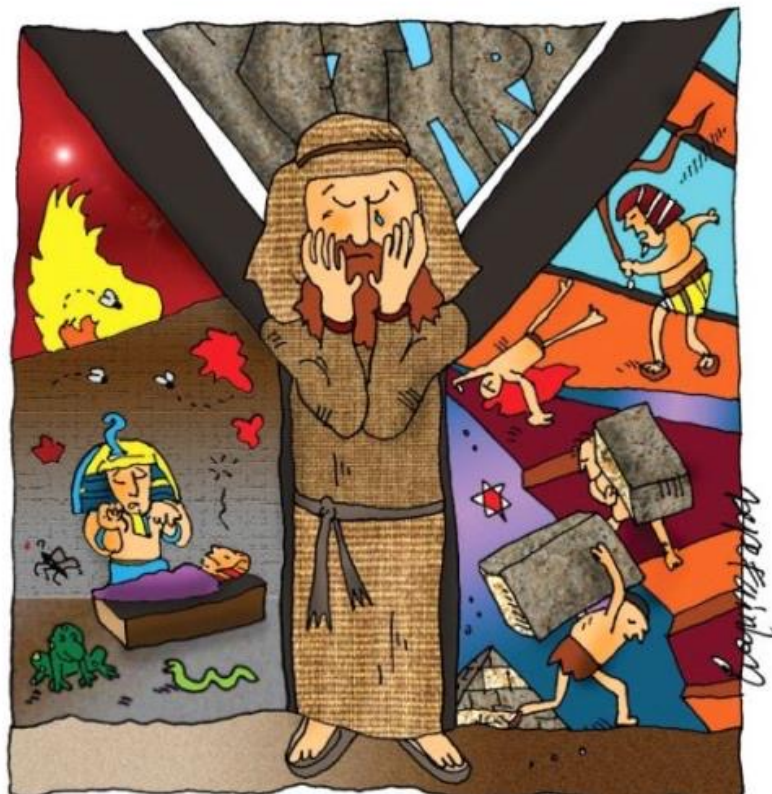


- R. Nathan says that Job was in the time of the kingdom of Sheba
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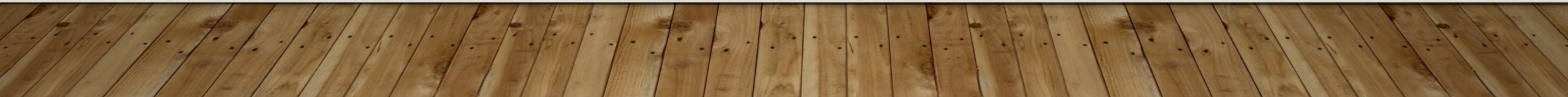
- The Sages say that he was in the time of the Chaldeans
- Some say that Job lived in the time of Jacob and married Dinah the daughter of Jacob
- All these Tannaim agree that Job was from Israel, except those who say [that he lived in the days of Jacob].
- A certain Rabbi was sitting before R. Samuel b. Nahmani and in the course of his expositions remarked, Job never was and never existed, but is only a typical figure. He replied: To confute such as you the text says, There was a man in the land of Uz, Job was his name. But, he retorted, if that is so, what of the verse, The poor man had nothing save one poor ewe lamb, which he had bought and nourished up etc. Is that anything but a parable? So this too is a parable. If so, said the other, why are his name and the name of his town mentioned?

# THE JERUSALEM POST BALAAM, JOB AND JETHRO

FEBRUARY 7, 2017



A Talmudic passage in Tractate Sotah (11a) sheds light on Jethro's personality and his political and social leanings. It tells us that when Pharaoh wanted to deal with the problem of the large and rapidly growing Jewish population, he took the counsel of three advisers: **Balaam, Job and Jethro**. Their suggestions varied greatly. **Balaam** advised the killing of Jewish babies. **Job** remained silent, in effect consenting to Balaam's plan for infanticide. **Jethro** responded by fleeing from Egypt. This piece tells us of three possible reactions for non-Jews toward Jews – blatant anti-Semitism and hatred leading to violence; ambivalence leading to acquiescence; and support for the Jewish people leading to personal, social and political exile.



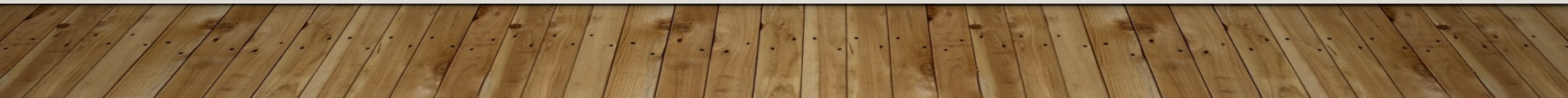


If Moses is already credited with the authorship of the entire Torah, why is the Portion of Balaam singled out for separate mention?

I believe that this exceptional mention is best understood with reference to rabbinic hermeneutics—specifically, the midrashic principle that declares:

כל דבר שהיה בכלל ויצא מן הכלל ללמד,  
לא ללמד על עצמו יצא,  
אלא ללמד על הכלל כולו יצא.

Anything that was part of a general proposition and was singled out from it for a didactic purpose was not singled out for an idiosyncratic purpose, but rather was singled out to inform us about the entire proposition





## MAIMONIDES: ARTICLE 7

7. I believe with perfect faith  
that the prophecy of Moses our teacher,  
peace be to him, was true,  
and that he was the father of the prophets –  
those who preceded him and those who followed him.

וְאֵין מֵאִמִּין בְּאִמוּנָה שְׁלֵמָה  
שֶׁנִּבְרָאת מִשָּׁה רַבְּנוּ עֲלֵינוּ הַשְּׁלוֹם הִיְתָה אֱמִתִּית  
וְשֶׁהוּא הִיָּה אָב לְנִבְיָאִים, לְקֹדְמִים לְפָנָיו וּלְבָאִים אַחֲרָיו.

This means that the other prophets did not prophesy in the same manner as our master Moses, peace be upon him, for he would prophetically receive from God not only subjects [of prophecy] but figures and words as well. Just as he would hear them, so would he write them, verbatim, in the Torah scroll.

Other prophets, however, would see in their prophecies [only] the general outlines of the subjects that God transmitted to them, and the prophets would recite and record them in their own words.

Consequently, upon witnessing the same phenomenon, they would sometimes put it in the same words and figures that they had seen and known other prophets to employ in their prophecies.

הנה הוא שהנביאים לא היו מנבאים באותו אופן שהיה מנבא משה רבינו, ע"ה, כי הוא היה מנבא מאת ה' לא לבד העניינים, אבל גם הדברים והמילות. כמו שהיה שומע אותם היה כותבם על ספר התורה, באותם המילות אשר שמע. אמנם שאר הנביאים היו רואים בנבואותיהם כללות העניינים שיודיעם הקדוש ברוך הוא, והנביאים היו מספרים וכותבים אותם בלשון עצמם. ומפני זה, בראותם ענין אחד – יליצו אותו פעמים באותם המילות והדברים שראו וידעו שניבאו אותם נביאים אחרים.

The quality of divine revelation determined its literary medium. Moses alone received divine dictation, as it were, recording a verbatim transcript of all the instructions and information that God saw fit to transmit to the Children of Israel.

Other prophets were divinely inspired to transmit a particular message or record a specific event but were left to their own literary devices.

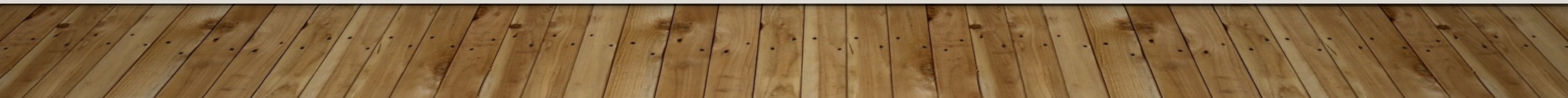
At the outset, this might appear perplexing: Why should Moses—the unequalled master of the direct and conscious prophetic experience—be limited to transcribing the verbatim word of God, while other, ostensibly lesser prophets were granted freedom of literary expression? In reality, however, it redounds to the greater glory of Moses that the Torah is entirely divine, and it is symptomatic of the lesser stature of the other prophets that their works are not.





Moses was the only prophet who was psychologically capable of taking divine dictation because he alone mastered his own nature and personality and was able whenever necessary to sublimate them entirely to the will of God. As the Torah tells us in this selfsame context (verse 3): "והאיש משה ענו מאד מכל : אדם אשר על פני האדמה" "The man Moses was truly modest, more so than any other human being on the face of the Earth."

Other prophets could not be relied upon implicitly to refrain from adulterating the divine message with their own idiosyncratic personalities; consequently, they were spared the temptation and were generally given no dictation.



# JOSHUA WROTE HIS BOOK

[AND EIGHT VERSE IN THE TORAH]

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[You say that] Joshua wrote his book.

But is it not written, “And Joshua son of Nun the servant of the Lord died?”

— It was completed by Eleazar.

But it is also written in it, “And Eleazar the son of Aaron died?”

— Phineas finished it.

(Baba Batra 15a)

# JOSHUA 24:29-31, 33

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After these events, Joshua son of Nun, the servant of the LORD, died at the age of one hundred and ten years. They buried him on his own property, at Timnath-serah in the hill country of Ephraim, north of Mount Gaash. Israel served the LORD during the lifetime of Joshua and the lifetime of **the elders who lived on after Joshua**, and who had experienced all the deeds that the LORD had wrought for Israel.

Eleazar son of Aaron also died, and they buried him on the hill of his son Phinehas, which had been assigned to him in the hill country of Ephraim.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן־נֹון  
עֶבֶד ה' בְּן־מֵאָה וָעֶשֶׂר שָׁנִים: וַיִּקְבְּרוּ אֹתוֹ  
בְּגִבּוֹל נַחֲלָתוֹ בְּתִמְנַת־סֶרַח אֲשֶׁר בְּהַר־אֶפְרַיִם  
מִצְפּוֹן לְהַר־גַּעַשׁ:

וַיַּעֲבֹד יִשְׂרָאֵל אֶת־ה' כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי  
הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ  
וְאֲשֶׁר יָדְעוּ אֵת כָּל־מַעֲשֵׂה ה' אֲשֶׁר עָשָׂה  
לְיִשְׂרָאֵל:

וְאֶלְעָזָר בֶּן־אַהֲרֹן מָת וַיִּקְבְּרוּ אֹתוֹ בְּגִבְעַת  
פִּינְחָס בְּנוֹ אֲשֶׁר נָתַן־לוֹ בְּהַר אֶפְרַיִם:



# MISHNAH AVOT 1:1

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מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסָּרָה לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים לְנָבִיאִים,  
וְנָבִיאִים מִסָּרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים, הֵווּ מִתּוֹנִים בְּדִין,  
וְהֶעֱמִידוּ תַלְמִידִים הַרְבֵּה, וְעָשׂוּ סִיג לַתּוֹרָה:

Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the **elders**, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah.

## אברבנאל יהושע הקדמה

אמר בהקמת האבנים בתוך הירדן (שם ד' ט') ויהיו שם עד היום הזה, ואמר בענין המילה ויקרא את שם המקום ההוא גלגל עד היום הזה, ואמר בעכנ (שם ז' כ"ו) על כן קרא למקום ההוא עמק עכור עד היום הזה, ובגבעונים נאמר (שם ט' כ"ז) ויתנם יהושע ביום ההוא חוטבי עצים ושואבי מים לעדה ולמזבח ה' עד היום הזה, ואמר (שם י"ד י"ד) על כן היה חברון לכלב בן יפונה הקניזי לנחלה עד היום הזה, ובנחלת בני יהודה אמר (שם ט"ו ס"ב) ואת היבوسی יושבי ירושלם לא יוכלו בני יהודה להורישם וישב היבوسی את בני יהודה בירושלם עד היום הזה, וכן נאמר בנחלת אפרים (שם ט"ז י') וישב הכנעני בקרב אפרים עד היום הזה ויהי למס עובד. ואם יהושע כתב כל זה איך יאמר בהם עד היום הזה?

והנה הכתיבה היתה סמוכה לעשיית הדברים ההמה, וכח מאמר "עד היום הזה" יורה בהכרח שנכתב זמן רב אחרי שקרו הדברים.

If Joshua wrote all these, how could he say to this very day? He wrote soon after these events, while "to this very day" necessarily implies a considerable time after the events transpired.

# SAMUEL WROTE HIS BOOK AND JUDGES AND RUTH

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[You say that] Samuel wrote the book that bears his name.  
But is it not written in it, “Now Samuel was dead?”  
— It was completed by Gad the seer and Nathan the  
prophet.

(Baba Batra 15a)



# THE DOCTRINE OF POSTERITY

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נבואה שהוצרכה לדורות נכתבה,  
ושלא הוצרכה לא נכתבה.

A prophecy (possibly: prophetic mission) that was required for posterity was recorded, and one that was not required was not recorded.

DAVID WROTE THE PSALMS  
BY MEANS OF (על ידי) TEN ELDERS

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Psalms 72:20

כָּלוּ תַפְלוֹת דָּוִד בֶּן-יֵשׁוּ׃

“End of the prayers of David son of Jesse.”



# תלמוד בבלי מסכת פסחים דף קיז עמוד א

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תניא: היה רבי מאיר אומר:

כל תושבחות האמורות בספר תהלים - כלן דוד אמרן,

שנאמר "כלו תפלות דוד בן ישי"; אל תיקרי כָּלוּ אלא כָּל אֱלוֹ:

Rabbi Meir said: All the praises recited in the Book of Psalms were recited by David... Do not read "David's prayers ended" (kalu), rather "All these" (kol eilu) [are David's prayers].



Seven of the “ten elders” have their names listed in various invocations to individual psalms, while the remaining three are identifiable only through midrashic tradition.

- Adam is credited with Psalm 92 (“A song for the Sabbath day”);
- Melchizedek with Psalm 110;23 and
- Abraham is identified as “Ethan the Ezrahite,” whose name appears in Psalm 89 (“I shall forever sing of God’s graces”).

Se`adyah Gaon, who attributed the entire book to David, noted that all those seven “co-authors” mentioned by name (Eitan, Heiman, Yedutun, Asaf and the three sons of Korach) were Levites—as was Moses (Ps. 90:1). His conclusion: David authored the psalms and then delivered them to the Levites to be sung.

