

## תוכן העניינים

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## ENGLISH ABSTRACTS

### SOJOURNERS AND LEVITES IN THE KINGDOM OF JUDAH IN THE SEVENTH CENTURY BCE

Nadav Na'aman

The present article sets out from the conclusions drawn in a previous article, namely, that Sennacherib's campaign against the Kingdom of Judah brought about far-reaching changes in the kingdom's settlement pattern and demography. In the course of the Assyrian campaign, thousands (or tens of thousands) of refugees fled from the destroyed cities and villages and found shelter in Jerusalem and other parts of Judah that were not conquered and devastated. On the basis of these conclusions, the article systematically examines the references to the sojourners (*gērîm*) and Levites that appear in the Book of Deuteronomy and other biblical texts dated to the pre-exilic period.

Since the beginning of modern biblical scholarship, the status of these two groups has been explained in the context of the early history of Israel and Judah, or the time of the United Monarchy. This article suggests that the emergence of these two low-class groups, sojourners and Levites, was a product of Sennacherib's 701 BCE campaign. Their social and economic status reveals the impact of the Assyrian campaign on the society and economy of Judah throughout the seventh century. The uprooted elements, having neither land nor property, and unable to recover from the destruction and desolation that befell them, formed the lower class in cities and villages all over the country, and were considered *gērîm* where they lived.

The article further investigates the origin of the Levites, and tries to explain their depiction as both a 'secular' and a priestly tribe, and the emergence of the biblical concept of the Levites as an uprooted people having no territory of its own among the tribes of Israel.

### THE PRAYERS OF THE SEVENTH BOOK OF THE *APOSTOLIC CONSTITUTIONS* AND THEIR IMPLICATIONS FOR THE FORMULATION OF THE SYNAGOGUE PRAYERS

Menahem Kister

It has long been recognized that Christianized Hebrew prayers, similar to the *Amidah* prayer for the Sabbath (with the exception of the last benediction, *Sim shalom*), were included in the seventh book of the *Apostolic Constitutions* (henceforth: *AC VII*).

The first section of the present article tries to distinguish the different strata of the prayers included in *AC VII* and to demonstrate the stages of their development by analyzing those prayers equivalent to the first and the fourth benedictions (*AC VII*, 33, 36). It is argued that several interpolations, elaborations and reformulations may be discerned in the original Jewish sources of the prayers, prior to Christian interpolations and adaptations. Parts of the text are similar to the Hebrew benedictions, while others are Hellenistic Jewish homilies.

This section also deals with the ‘spiritual’ nature of the Sabbath as conceived in various Jewish sources, especially Jewish Hellenistic writers of the Second Temple period, but also in rabbinic and Samaritan writings, and the metamorphosis this conception underwent in Christianity.

The second section deals with the evidence provided by some of the prayers in *AC VII* regarding the history of the Hebrew benedictions of the *Amidah* as well as other Jewish prayers. The main Jewish benedictions studied in detail are: the benediction of Jerusalem embedded in *AC VII*, 31; the Sabbath benediction; the benediction of Thanksgiving (*Modim*); as well as *Selihot*, *Nishmat*, and *Al ha-Nissim*. It is demonstrated that liturgical formulations of these benedictions that occur in late and less reliable liturgical sources existed as early as the third century CE., if not earlier, for they are included in *AC VII*. The examination of *AC VII* sheds new light on one of the most important methodological problems in the study of Jewish liturgy, namely, whether one can differentiate the earlier from the later strata, and the extent to which we may rely on medieval versions of benedictions and sporadic references to them in rabbinic literature to map the development of ancient Jewish liturgy.

The prayers in *AC VII* are much longer and more elaborate than the *Amidah* benedictions. A long Hebrew benediction on food occurs in a liturgical papyrus from Dura Europus dated to the third century CE. It is therefore conceivable that longer benedictions in Hebrew had existed in ancient times alongside shorter ones.

#### THE RIF'S HAND IN CREATING VARIOUS EDITIONS OF THE *HALAKHOT*: GOALS AND PROCESSES

Shalem Yahalom

Rabbi Isaac Alfasi (Rif) was immersed in learning and writing until the very end of his life. His ceaseless review constantly led him to reach new conclusions regarding central Talmudic discussions. As was common in the Middle Ages, the Rif conceived of his *Halakhot* as an open book, an unfinished product subject to change. Therefore, when he sent responsa to his disciples, he asked them to update the earlier versions in their possession in light of his most recent rulings.

Of course, the Rif revised his own copy of the *Halakhot*, which he kept in his home, in keeping with his later conclusions. Nahmanides states that he had access to the Rif's own edited copy, which contained both the Rif's original opinions, before he crossed them out, and his final opinions. By collecting and examining the reversals documented by Nahmanides (and others), we gain insight into the goals and processes underlying the Rif's changing positions.

We find that the Rif's link with the heritage of R. Hananel, his Master and Rabbi, weakened over the years, as he developed his own independent position. The Rif also altered his work in accordance with the custom prevailing in Andalusia, where he settled towards the end of his life. In the final edition of the *Halakhot*, he cites the Talmud extensively as opposed to the freer use of his own language earlier. Studying the changes offers a unique perspective on the Rif's methods and manner of formulating the *Halakhot*.

THE BOOK OF *KANAH* AND THE BOOK OF *PELLAH*:  
LITERAL AND ESOTERIC MEANING OF THE HALAKHAH

Hagai Pely

Scholars concur that according to the late fourteenth-century (?) author of the Book of *Kanah* and the Book of *Peliah*, the sacred texts of Judaism had no literal meaning at all, and that Halakhah should be developed and interpreted only according to the esoteric sense of the texts. I would like to refute this position and demonstrate that the author's approach, regarding the annulment of the literal meaning of the Torah, applies only to the present era, in contrast to the period of the ancient Sages, when the Halakhah developed by interpreting the sacred texts in terms of their literal meaning. If correct, my interpretation of this author's position has great significance in the present as well, for it restricts the Kabbalistic interpretation of the Halakhah and limits antinomian deviation in the name of Kabbalah.

'THE SON OF DAVID WILL NOT COME UNTIL THE SOVEREIGNTY OF ARAM  
(ALEXANDER, KING OF RUSSIA) RULES OVER THE ENTIRE WORLD FOR NINE MONTHS':  
MESSIANIC HOPES IN GUR HASIDISM

Zvi Mark

This essay brings to light for the first time a manuscript of unknown authorship copied by someone from a manuscript in the possession of R. Yehudah Aryeh Leib Alter (the *Sefat Emet*) during his lifetime. The manuscript is a commentary on the kabbalistic work, *Sefer Karnayim*. The commentary prophesies that the messiah, a son of David, will arrive at a specific time in the near future, and it also tells of the rise and fall of his eschatological opponent, Armilus. The commentary makes reference to well-known historical figures and provides other specific dates. Because it is woven of allusions and numerology it is difficult to understand, and so the present essay provides a framework of explanatory notes.

The second part of the paper speculates that the author of this eschatological commentary might be R. Yitzchak Meir Alter, the first *rebbe* of Gur Hasidism. The paper discusses R. Yitzchak Meir of Gur's messianic self-awareness, and in that context describes a sequence of confrontations of a personal nature that occurred between him and representatives of the Russian government in Poland.

THE COMPLETION OF THE *QEROVAH* 'KI EMUNA OMEN' FOR TISH'A BE'AV

Shulamit Elizur

Several years ago I published part of a fine *Qerovah* for the afternoon prayer of *Tish'a Be'Av* (S. Elizur, 'From Mourning to Comfort: On an Ancient Custom in the Afternoon Prayer of Tisha B'Av', *Tarbiz*, 73 [2003], pp. 125-138). I recently discovered the missing parts, which comprise three stanzas, and I am publishing them here.