

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
New York School

Report on "The Status of Women in the Biblical Period"  
by Arthur J. Kolatch

Mr. Kolatch undertook to examine the entire Hebrew Bible at the source in order to determine the role that the woman played during Israel's Biblical career. He explored the data insofar as they reflected the religious, social, political, and economic aspects of ancient Israel. Thus, the institution of marriage, divorce, prostitution, religious worship, and the like were examined carefully with the view to reconstructing the position that the woman enjoyed in relation to that of her male counterpart.

Mr. Kolatch did not neglect the secondary materials bearing on his subject, nor the comparative material from the other Near Eastern cultures; unfortunately, he did not have direct access to any of the works in the German language, so that he limited himself to those available in English and Hebrew.

The conclusions of this dissertation, which is thoroughly documented, appear to be soundly reasoned, and the work in general is about as much as it could achieve on the basis of the material accessible to the writer.

I recommend the acceptance of this dissertation for ordination and the degree Master of Hebrew Letters.

Dr. Harry M. Orlinsky  
Referee

THE STATUS OF WOMEN IN THE BIBLICAL PERIOD

by

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Thesis submitted in partial fulfillment of the  
requirements for graduation and degree of  
Rabbi and Master of Hebrew Literature.

New York

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

1954

To My Beloved Wife,

Helen

"A VIRTUOUS WOMAN IS  
A CROWN TO HER HUSBAND..."

(Prov. 12:4)

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#### IV

#### FOREWORD

The recent front-page controversy over the Israeli women's conscription has brought to the fore the question of the Jewish woman's place in modern society in Israel. The Orthodox claim that woman has no place in the military activities of the country while others strongly oppose this view.

We know that even in our own society Orthodox males praise the Lord daily because "... He has not made me a woman," while the Conservative thanks God "...for He made me according to His will." The Orthodox woman is relegated to the outer sphere of synagogue life. She is seated in the balcony or behind a partition; she is forbidden to appear on the pulpit and may not be called upon to share in the Torah reading. In Conservatism the trend is to modify these restrictions, and in Reform it is to grant the woman equal status. If we were to seek the historical development and/or justification for

the above positions, we must necessarily return and examine the fons et origo of Jewish culture, the Bible. In pursuing the study of women's status in biblical times, we must also examine women's status as reflected in Semitic law codes, since the Bible was influenced by surrounding cultures.

I believe it is only when we become familiar with the subject that we shall be able to see present day Judaism's treatment of women in its proper perspective. We shall then be able to determine what in women's status is biblical and what has been added since biblical times.

I am indeed grateful to Dr. Harry M. Orlinsky, Professor of Bible, Hebrew Union College - Jewish Institute of Religion, New York, for his patience, consideration, encouragement, and for the many hours of reading and correction of the manuscript; to Rabbi Kiev and his library staff for their kindness in placing the necessary literature at my disposal; to my dear friend Herbert Tarr for his careful reading

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of the manuscript and for his many helpful suggestions. I wish also to express my sincere gratitude to my wife for the many hours she spent in reading and typing this thesis.

A.J.K.

New York, January 22, 1954.

## INSTITUTION OF MARRIAGE

The historical development of the institution of marriage indicates that different types of marriages existed among the early Semites. The earliest form of social organization is the clan, sociologists claim, which revolved around the mother, known as the "matronymic system." This system gave the woman more independence than the later "patronymic system" 1/ which coexisted in early Arabia. The woman remained in her own tribe "and entertained as many suitors as she pleased, usually exclusive of her own kin." 2/ She had the greatest amount of freedom under this system because she lived in her own home among her own relatives and therefore under their protection. As a development of this type of marriage, women were privileged to choose their own husbands and they also had the power to dismiss them when they chose. These women received marriage gifts. Since they remained in their own clan, they could not inherit from the estate of their husbands. In some of these marriages a contract was entered into and the marriage was dissolved

at the end of the contractual period, with the children remaining with the mother. An extension of the contract was possible.

Coexistent with this latter form of marriage and surviving it, was the "ba'al marriage." This type was practically monogamous, and along with it the patronymic system developed. The term ba'al indicates husband ownership of a wife. He had rights over her possessions and he alone had the right of divorce. She moved and lived among his people, and this arrangement developed to a point where a contract was entered into between the husband and the parents of the woman. A compensation was paid to the parents for losing their daughter; this was known as mohar. This seems to be a step backward for the woman, because she became a mere possession. She could be lent to another man to procure children, and the sons inherited the woman after the death of her husband as part of his property.

Whereas, under the matronymic system "her moral standards tended to be lowered, woman had greater independence." 3/ This independence and freedom to act

as she pleased was taken away under the patronymic system. Although there was no certainty that the girl was allowed to choose her own husband, the girl had this privilege if she married within her tribe. 4/ Thus, in Abraham's time Rebecca was not forced to marry against her wishes. 5/

The shepherds became acquainted with each other when they went for water or when they tended their father's flocks. 6/ These associations frequently led to marriage with a girl of their own choice. However, it was customary for the father or the brother of the girl, or even the father of the bridegroom, to arrange the marriage. 7/

We find no references to a marriage ceremony, but there is mention of the betrothal, or an act which unites the couple. 8/

This seems to indicate that some formal ceremony took place. It is impossible to be specific about Old Testament forms of marriage because there was no one form confined to a particular period. Even though there was ideal monogamy by the sixth and fifth cen-

turies, 9/ the ideal of later reforms emphasized one wife. The narratives in the Pentateuch gave Noah one wife, 10/ but we find bigamy practiced in the days of Lamech 11/ and in later generations, 12/ until Lev. 18:18 prohibited bigamy with two sisters. 13/

Polygamy existed side by side with bigamy. Whereas, bigamy means the acquisition of two head wives, polygamy implies one head wife. Jacob was a bigamist for he had two hauptfrauen while Esau was a polygamist. 14/ The practice of polygamy, as it was permitted in Hittite laws where there was no restriction on numbers, but only an obligation to maintain them, included concubines and slave wives. This policy was probably possible only for the upper classes. 15/

Bigamy was not infrequent, but the people as a rule practiced monogamy. 16/ The Bible forbids even kings to take many wives. 17/

The position of the woman in married life was not that of a mere chattel, but was, on the contrary, that of an influential force. The living quarters of the married couples varied; they shared their abode with

the husband's family, 18/ or with the wife's father, 19/ or else the husband was permitted to visit his wife at her father's house; 20/ but in no case was she a man's temporal possession.

The terms ba'al and adon, 21/ and the term אִשָּׁה for the wife, 22/ may give the impression that the wife was a mere possession and property, reduced to submission and hard labor. However, "the term ba'al must be a survival from primitive times along with the other accompaniments of marriage." 23/ It is important not to forget that love was no less a factor in Hebrew marriages in those days than it is today. 24/ The influence of women was recognized by the early and late codes. 25/



## MARRIAGE CONTRACT

There is no actual mention of a marriage contract in the Bible, but since a bill of divorce is recorded in the book of Deuteronomy, 1/ there "must have been a writ of marriage." 2/ According to Louis M. Epstein it is very unlikely that there would be one without the other. In fact, if there was only one writ it was probably that of marriage. Since the book of Deuteronomy in its present form is the product of Josiah's period (late 7th Century B.C.E.), we have no references to any contracts before this period in any of the patriarchal marriages nor in the incidents related to later characters, "nor do the prophets use it in the betrothal of Israel to God." 3/

The practice seemed to be in vogue that prior to the bride being handed over to the husband, something was given to the girl's father. It seems safe to assume that a woman may be bought as a wife. This was a custom that existed among the early Hebrews. Jacob and David paid their prospective in-laws for permission to marry their daughters. 4/ It was probably the

first important step in completing the marriage arrangements. This payment was known as mohar: "the man, or his father or guardian, paid the bride price to the prospective wife's father, and bought her for a wife." 5/ This "price" was not always paid in money. It may have been paid in service rendered, 6/ or by a good deed, 7/ or even by articles in trade, such as cattle, grain, silver or gold. Gifts were also showered on the prospective bride and on members of her family. 8/ These latter gifts may have been the mattan mentioned in Gen. 34:12. Millar Burrows claims the possibility that related customs had come to exist side by side. It is conceivable that the bridegroom's gift to the father of the bride was in two instalments, one given at the time of betrothal and the other at the wedding. Since there were two different names, they may have been technical terms for each of the two instalments.

Several explanations of mohar are given by Burrows: 1) It is to pay for the girl's loss of her virginity, since her value and desirability to other men is lessened, and her father therefore incurs a

financial loss. 2) It may be to guarantee the fulfillment of the marriage contract. 3) The dowry is a fund to provide for the wife after the husband's death or in the case of divorce. 9/ The gifts given to the girl were usually slaves 10/ or property, 11/ and this was most likely her dowry.

The perpetuation of the husband's family was an important basis for Israelite marriage. This meant procuring the permission from the head of another family to give up the girl 12/ and thereby losing a source of income. The head of the family, therefore, had to be induced to give up his daughter, and this was done by a gift, a contract, and by establishing a family pact. Feasts and exchange of other gifts were undertaken to strengthen and seal the agreement.

"In Babylonia, Assyria, and the Old Testament, delivery of the bridal gift sealed the marriage covenant and established the bridegroom's right to his bride, whether or not the marriage was actually carried out at the same time." 13/ Proof that betrothal actually meant marital relationship may be found in Deut.

22:23f. where we find that the violation of a betrothed virgin is a capital offense, similar to adultery, because it seems that the law considers the betrothed woman an *ḫēk*, a wife.

Undoubtedly, the value of the price of the bride would vary, as in Hittite laws, according to the economic position of the couple and the working capacity of the woman. 14/

## VIRGINITY

Although there is no special reference or emphasis on virginity in the Hammurabi Code, nevertheless, it seems that the Babylonians respected the virtuousness and reputation of women. In the Assyrian Code there are two laws which indicate that virginity was as highly valued among the Assyrians as it was among the Hebrews. Miss E.M. MacDonald tries to make a case out of the ethical basis for virginity. 1/ Not trying to deny the fact that ethical and social pressures led to the enactment of the various severe laws, I feel that the legislation is based more on economic reasons. It seems clear that loss of virginity involved a financial loss at the time of marriage.

In the Bible, women were bought for a price, and in order to get the full value of that price, virginity was demanded. It was "a condition precedent to the final validity of the marriage." 2/ If this condition was invalidated, the seducer had to pay the woman's father, for the latter would have difficulty in marrying her off. The man who violated a girl was required

to marry her. 3/ If the father objected to the marriage, the man had to "pay a fine to the father, an amount equal to the mohar for virgins." 4/ The penalty was most severe if the immoral act was committed against a woman who was betrothed; both the man and the woman were stoned. 5/ The punishment for both the man and the girl, if the act was committed in the city where her cries could have been heard, was greater than if the act was committed in the fields where she could claim that no one heard her cries. 6/ It is interesting to note that if the illicit act was committed upon a betrothed slave, the death penalty was not imposed, 7/ perhaps because she was responsible only to her master and he had no power to kill her. 8/ If a woman were falsely accused of not being a virgin at betrothal, a fine of one-hundred silver shekels was imposed upon the husband 9/ for slandering his wife, and the husband lost the right of divorce. However, if the accusation was proven to be true, she received the death penalty. 10/

Virginity was greatly valued by the Israelites. The High Priest was allowed to marry only an Israelite

who was a virgin; no priest was allowed to marry a prostitute, widow or divorcee. 11/ In order to maintain the purity of the priestly family, a daughter of a priest found guilty of improper sexual relations, was put to death. 12/ Marriage was the ultimate attainment of life. Therefore, laws were enacted prohibiting rape and seduction. Excommunication or death were the penalties imposed on those found guilty. 13/

In counterdistinction to the Bible's concern with female virginity, we can find no biblical injunction for male virginity. No penalties are imposed upon priests who failed to keep their virginity.

The Assyrian Code grants the father permission to punish a promiscuous daughter in any way he wishes. The husband, likewise, had the power to punish a faithless wife in any way he saw fit. Adultery was a crime "considered solely against him. A theft, as it were, of his rights." In the AC, the husband determined, according to the extent of the guilt, whether she was forced, seduced, or gave her consent. He might kill her, mutilate her or do as he pleased, or



have the authorities carry out his wishes. If he wished, she could go unpunished. In the Bible, punishment was meted out and determined by the state. 14/ In two instances, however, the civil action was ignored. The irateness of the brothers of Dinah, and Absalom led them to take matters into their own hands. Dinah's brothers slew everyone in Shechen and sacked the city, 15/ and Absalom killed his brother Amnon in revenge for violating his half-sister. 16/ Even if the husband merely suspected his wife of unfaithfulness, he could have her subjected to the water ordeal. 17/ This is similar to CH 132's water ordeal imposed upon any woman suspected of infidelity. 18/

Marriage and a fine are the penalties for cohabitation with a girl unwed, 19/ but no mention is made in the Bible of any penalty for cohabiting with widows or divorcees. Epstein, quoting Philo, states: "Local tribunals exercised their authority to inflict corporal punishment or impose fines on anyone who corrupted a widow or divorcee; and that likewise in case of rape of a virgin, where a biblical fine was provided, the courts imposed additional fines and penalties. 20/



Where the Bible prescribes capital punishment for harlotry, "the offender is punished not for the sexual sin as such, but for sex liberties taken by the daughter in disregard or in defiance of parental authority. The disrespectful daughters are the female counterpart of the 'rebellious son,' for whom Deuteronomy also prescribed the death penalty." 21/

The lot of an Israelite slave girl was superior to that of a heathen slave girl because the former could become the slave wife of her master or his son or she could even be set free. 22/ The heathen slave girl was a tool used for sexual gratification. 23/ This immorality was vehemently assailed by Jeremiah, Isaiah, Ezekiel, Hosea, Amos and Joel. 24/

"... by the time of the P legislation immorality was forbidden solely because of the offense in itself... a code whose outlook was wholly religious... They reveal, however, that slowly a more exalted idea of womanhood was taking root in Semitic life, advancing beyond Babylonian conceptions, despite the economic independence which their women enjoyed." 25/

## VEILING

Since there is no biblical injunction for women to veil themselves, we can assume that the custom of veiling was never obligatory for Hebrew women. A veil was part of the woman's clothing, and we find women veiling themselves on various occasions. More specifically, however, it does seem to be a part of the girls' wedding attire during the marriage ceremonial of ancient times. In the Assyrian Code "the veiling ceremonial establishes the status of legitimacy for a wife (AC 1, 41)." 1/ In the Bible, likewise, we find the veil used as a symbol of marriage. 2/

Three interpretations are offered to explain the custom of veiling: 1) Anthropologists assert that veiling was intended to protect the bride against an evil eye or the envy of demons. 2) Women veiled themselves as a sign of modesty. 3) Veiling was intended to indicate ownership or mastery. By veiling the bride, the impression is given that she has been "taken possession of," and, as a result, she is no longer a free woman. 3/

In Babylonia, as in Israel, it was the custom for women to wear veils. In Assyria the veil was worn in the streets as a warning to all others that she belonged to a man and must not be touched. The concubine was veiled as a token of her being haram to another man. 4/ It seems that the important feature of the wedding was the donning of a veil. The prospective wife was, likewise, veiled in the presence of her future husband. 5/

The story of Jacob and Leah implies that Jacob's inability to recognize Leah at the marriage ceremony was because her face was veiled. 6/ Although Tamar veiled herself upon hearing that Judah, her father-in-law, was coming to Timna, it has been suggested that she did so in order to masquerade as a prostitute. 7/ However, Elizabeth M. MacDonald explains Tamar's action thusly: "It is most probable that Tamar covered her face so that no one would recognize her and it was the public place where she took up her position that suggested to Judah that she was an harlot." 8/

It would seem that Miss MacDonald is misinterpreting

this passage. The reason that Tamar covered her face is because she anticipated Shelah, who was her next of kin, and who was in line to marry her. She had waited for him to grow up, and now that he had become of age she awaited him, with Judah, at the entrance of Enaim. Although the custom of veiling was prevalent among prostitutes, Tamar veiled herself here in anticipation of her marriage to Shelah. When Shelah failed to marry Tamar, she sought a substitute husband in Judah. Judah could not recognize her, and coupled with the fact that she was in a public place, he thought her to be a harlot. 9/

A veil was not part of a widow's clothing, since Tamar removed the veil when she wore clothes of widowhood, and when she removed her clothes of widowhood and put on plain clothes, expecting her next of kin, she covered her face. 10/

## PILEGESH

The institution of Pilegesh is of common Semitic origin 1/ and appears in pre-biblical times in cuneiform texts antedating the patriarchal age. Although the information is scanty and uncertain, an attempt has been made to reconstruct the institution. It has been set within the family framework.

There was no record of differentiation between a wife and a concubine, and there is no restriction against concubines. 2/ Abraham, however, seems to follow the "laws and customs of the times as we know from the Nuzu and other cuneiform tablets" 3/ where the principal wife gave a handmaid as a marriage gift in order to raise legitimate sons. The term "wife" in the Bible, used in a "non-technical" sense, applied to wife and concubine. 4/

Four pertinent questions are put before us by Epstein. 1) Is she really wedded to her husband? 2/ If a man has contact with another person's concubine, is this legally considered adultery? 3) Is a

formal divorce necessary in order to dissolve the bond? 4) Does the law of incest on the basis of affinity apply to her? 5/

These are Epstein's conclusions:

1) The concubine is really wedded to the man and enjoyed the same rights in the house as did the wife. Although legitimate wives gave their maids to husbands, -- at times as atonement for their own barrenness, e.g., Sarah and Hagar, Leah and Zilpah, Rachel and Bilhah, -- the concubine commanded the same respect as a wife. 6/

2) Severe punishment was meted out to those found violating another's concubine. 7/ For example, Israel attacked the tribe of Benjamin when they mistreated their concubines; as a result, 25,000 Benjamins were lost. 8/ Abner, Saul's first general, deserted Ish-bosheth, Saul's son, when he reproached his leader for having intercourse with Rizpah, the daughter of his father's concubine, Aiah. 9/ Absalom brought the greatest dishonor on David by open cohabitation with his father's concubines. 10/ Ex-

cept for the Pentateuchal narratives there is no mention of Pilegesh, which would seem to indicate that Pilegesh was considered equal in rights to the wife. There is no differentiation between the two in the legal portions of the Bible.

3) "The concubine has the legal status of a true wife in respect to her marriage bond." 11/ In the early laws of incest a distinction is drawn between the wife and the concubine, "not because there is a difference between them as to the validity of the marriage bond, but because the original and primitive law of domestic life required the family to honor the widowed matron who was a mother to some of the children of the family and to give the heir full ownership of the concubines." 12/ We find this to be so in the early parts of the Bible, but in Deuteronomic times that law was changed. "The Pilegesh no longer went with the estate to the heir, but was put on an equal plane with the wife in respect to her being forbidden to the sons." 13/ Isaac Mendelsohn calls attention to one exception "where a slave was married to his master's daughter." 14/ The concubine does not be-



come part of the tribal group and her personal property is managed, during her lifetime, by her husband; this property is returned upon divorce.

4) With regard to the final question, Deuteronomy 27:20 and Leviticus 18:8 prohibit cohabitation with a father's wife. It does not specify wife as against concubine, as the Hammurabi Code does.

This does not necessarily "imply that the master had to respect the slave's matrimonial rights. Both parents and children were the master's property and, hence, he could dispose of them separately as he saw fit." 15/

Upon divorce or the death of her husband, a wife either could remain under the authority of the heirs, or return to her father, or she could marry whom she wished. The son of a concubine inherited his father's possessions if there were no sons of higher birth. 16/

"Custom did not favor Sarah's wish to expel Hagar and her child, as is suggested by the prohibition in the Nuzu tablets. Sarah's request that Abraham drive them out to prevent Ishmael from inheriting along with



Isaac, therefore required a divine dispensation to justify Abraham's acquiescence (Gen. 21:1 - 14)." 17/ Children of a concubine had equal rights with those of the wife. 18/ Abraham even gave gifts to the children of his concubines before sending them away. 19/ It seems that these gifts may have been the inheritance given to the children during Abraham's lifetime.

No ill feeling existed toward children of concubines. This is attested by the story of Abimelech who became king over a part of Israel, and who was the son of Gideon and his Shechemite concubine. 20/ In the time of the monarchy, the practice of taking concubines as wives was no longer due to childlessness, but to luxury. David had ten concubines. 21/ Solomon had three hundred concubines, 22/ and his son Rehoboam had sixty concubines. 23/

## LEVIRATE MARRIAGE

Levirate marriage is an "obligation put on the brother-in-law to take the place of the deceased brother in providing a 'name' for him and in caring for his widow." 1/ This practice is a development of the patriarchal concept that the head of the family and the corporate family itself had the private right over marital relations. Since the family had to pay for the woman, the family owned her. If the husband died, she was still considered to be the property of the family. "Nuzu marriage contracts sometimes specify that the woman purchased by a man for his son, shall, if later widowed, pass on to a second, and if necessary to a third, fourth, etc., son of the purchaser." 2/

The question may be raised whether marriage meant merely cohabitation. If the only purpose of the union was to have children then there was no need for marriage, and if marriage was a prerequisite, then one male child would suffice to perpetuate the family

name and all other children born in this levirate marriage would not belong to the deceased brother. It seems that the purpose of this institution was for the protection of the wife, to give her a place in the family so that she might "continue to receive care, sustenance and social status." 3/ All these are advantages of membership in the family.

There are no traces of the institution of levirate marriage in the Hammurabi Code, and it is not certain that the practice of giving of a widow to her brother-in-law existed in Assyria. "Whatever may have been the general oriental origin of levirate marriage, Hebrew law moved away gradually, but unmistakably, from the idea of mere inheritance of a brother's widow to that of perpetuating the dead brother's memory. These examples, which could readily be multiplied, show that if Israel took over legal concepts and practices from its immediate or more distant neighbors, from Canaan, Mesopotamia, or Egypt, it completely readjusted them to its own peculiar social needs and novel outlook on life." 4/ This levirate custom ap-

pears early amongst the Hebrews. 5/ In this early stage, however, the woman was given the privilege of marrying her brother-in-law or remaining "a widow in her father's house." 6/ While the P Code prohibits any sexual relationship between a man and his widowed sister-in-law, 7/ D specifically commands a widow to marry her brother-in-law. 8/ Therefore, "if brothers had been living together," a childless widow was required to marry her husband's brother. 9/ If the brother was too young, she had to wait for him to grow up, or even wait for one to be born. 10/ If the husband's family was too poor, it became the responsibility of the next of kin to take her as his wife. 11/ The brother of the deceased had a right to refuse his sister-in-law after she cast humiliation upon him, spat in his face and loosed the shoe on his foot. 12/

The woman had the right, it seems, to return to her father's house either permanently or while waiting for levirate marriage. 13/ (See further section on "Widow").

## PROHIBITED MARRIAGES

"Incestuous marriage, widespread among Egyptians and Hittites, early provoked even more violent attacks by Israel's lawgivers than it did among the Babylonians." 1/ In addition, these laws enjoining endogamy strengthened national unity by excluding foreigners. 2/ These laws were enforced, with certain exceptions, in Israel and Judah and they served to preserve the Judeans in exile. The reason that Ezra and Nehemiah took an extreme attitude toward this problem, "unparalleled in either the earlier or later laws," was because they feared that in "the reestablished community that mixed marriage would open the gates to the incursion of alien religious practices." 3/ Because intermarriage was a common occurrence, 4/ laws were made to enforce marriage within the tribe of Israel.

There were various reasons for the emphasis on endogamy. Friction and differences may have existed between the tribes, and intermarriage probably served to strengthen the relationship between them. When, for example, Israel wanted to sever relations with the

tribe of Benjamin for the evil done in Gibeah by killing a woman of a Levite after committing lewdness upon her, they forbade marriage between the children of Israel and the tribe of Benjamin. 5/ Realizing the severity of the edict, the Israelites sent four hundred virgins from Jabesh-gilead and made peace with the tribe. It seems that in order to show their enmity, the legalists prohibited intermarriage. 6/ The attempt was also made to erect an outer wall of protection for their own preservation. 7/ Prior to the Deuteronomic Code, endogamism was not only legal but was also based on social pressure to marry within one's own group. 8/

The purpose of the author of the Book of Ruth was: "To inculcate the duty of marriage on the part of the next of kin with a widow left childless." 9/ Since there was no one else who would marry Ruth, Boaz became the go'el ( גֹּאֵל ). 10/ This ge'ulah ( גְּאוּלָּה ) marriage probably superseded endogamy. 11/ However, this is not the approach of the Bible. The attitude of Ezra and Nehemia is predominant. 12/ Nationalism was very strong among the Israelites,

and therefore marriage with and among their own kind was emphasized.

## WIDOW

The position of the widow (  $\text{אלמנה}$  ) in biblical times was treated with respect and charity. Even if we say that woman was first subservient to her father, and his authority then transferred, through marriage, to the husband, she was legally free as a childless widow. Her father had no power over her. However, if she were a widow with sons, she became the mistress of the house "when the son succeeded to his father's estate." 1/ Her plight was of community interest and support. Upon the death of a woman's husband, she had the right to return home. 2/ The responsibility rested first upon her brother-in-law or next of kin to marry her if she had no children. If the man refused to take her, she had to approach the elders of the city and perform the act of halitzah (  $\text{חליצה}$  ), stating that her husband's brother refused to "build up his brother's house." 3/ The widow was a privileged person. Her movable property could not be attached as the "Bible speaks to indemnify her." 4/ The Bible emphasizes the duty of the judges to



grant full justice, because God Himself "doth execute justice for the fatherless and widow." 5/ Legally, her vows are not transferred to her father, upon her return to his home, but she assumes her own vows. 6/ If she was the daughter of a priest and returned home, she returned to her original status and, as in her youth, ate of the t'rumah. 7/ In order to maintain the purity of the high priesthood, a non-virgin was forbidden to him in marriage. 8/ However, an ordinary priest could marry a widow. 9/ It is interesting to note that in Ezekiel's plan of a hierarchy, the widow was forbidden in marriage even to the ordinary priest unless her first husband was a priest. 10/ It seems, however, that this was "never accepted as law." 11/

In case the children of the widow were small, it became her duty to maintain them in her house until they became of age. 12/ However, if the children were grown, she then resided with them. 13/ A similar text is found in Accadian where a "Babylonian son ham'umaz ( חמ'מז ) was responsible for the support" of his widowed mother. 14/ The widow received

no inheritance from her husband as there is no mention of the widow in the laws of inheritance in Numbers 27:8-14. This attitude was probably taken because the widow had recourse to several actions. She could first of all return to her father's house, or she could be supported by her children if they were of age, or she could remarry, preferably to her brother-in-law, or to a stranger. These various sources of assistance were sufficient to maintain her. 15/ In addition to the several avenues a widow could take, her raiment could not be taken as a pledge, as pointed out above. She also had complete hold on all her possessions. 16/

"The Bible is not clear as to what constitutes rechush ( רְכֻשׁ ), i.e., where it comes from. Does it come from the father as a wedding gift ( מִן הַאָּבִיב ), or was it an inheritance מִן הַאָּבִיב / מִן הַאָּבִיב ? Was it for the benefit of her small children to be used by her until they became of age, or was it for other relatives who were responsible to redeem her ( קִדְּמָהּ (כֶּלֶד)?" 17/

According to the Hammurabi Code, the widow could keep her possessions that she brought from her father, and the gifts given by her husband in the marriage contract, and she could stay in her husband's home and use the fruit of the field all the days of her life. She did not have the right to sell the property because it belonged to the children who would inherit it upon her death. In order to protect her from the children, she inherited equally with them if her husband did not bestow upon her gifts at the time of their marriage. However, if the widow remarried, everything was turned over to the children. Because the woman was considered a chattel in the Hammurabi Code, she would automatically be inherited along with other property when the children became of age. Therefore, if the children were grown, she needed the consent of the court to marry. The Babylonians sought justice for the orphan and widow and were careful lest the strong overpower the weak. 18/

"The prose as well as poetic documents from Ugarit enable us to describe the society and ideas of the times in considerable detail. The king was

considered divine by dint of being suckled by the goddesses Anath and Asherah. The king's duty was to exercise justice and benevolence in the land. His virtuous deeds include help to the widow, the fatherless and other unfortunates." 19/

The great moral responsibility toward the widow and her children, the protection of whom was the concern of most peoples in the Ancient Near East, was also present in the Assyrian Code. In this code, if a widow lived in a common-law marriage for two years, the marriage automatically became valid legally. If her husband was captured by the enemy in battle, she was fed by the state and became the servant of the court. After two years she was considered a widow. She wrote a writ of widowhood and was permitted to marry again. The widow was totally dependent upon her children who were the heirs, and she had to work for them if she remained in the household. However, her independence rested in that she could marry whom she pleased. 20/

The moral emphasis of the Bible toward widows is

marked with complete understanding. She became a community responsibility, and commanded the mercy and justice of the public. 21/ She, therefore, received community support and aid. In Ugaritic poetry Danel is pictured as a symbol of a judge of righteousness ( *ḏān ʿāle* ) who sits on his throne to judge the righteousness of the widow and the orphan. 22/ The prophet speaks in parable about Zion as a lonely widow. 23/

## DIVORCE

In the ba'al marriage, the husband had the power to divorce his wife but was compelled to return the dowry to her father. The divorced woman had the right to marry again. A divorcee, however, was less desirable than a virgin, because the mohar received from a virgin was double the amount of that received from a divorcee.

It would be pertinent to examine the divorce laws of the Hammurabi and Assyrian Codes before investigating the Hebrew code. In the Hammurabi Code, we find that the woman had no voice in divorce and the man need have no reason for such action. But the law was careful and made proper provision for her. The serigtu (dowry) was returned to her for her own and the children's support. Since she was given the income, the field, orchard and movable property, she had the right to take her children with her. In any event, whether there were children or not, she received support depending on the financial ability of the husband. 1/ Even in the case of a concubine,

the law required that if she had "children by her husband, that at divorce she be given, in addition to her 'dowry', the income of field, garden and goods, -- from whatever is given to her children, -- a portion corresponding to that of a son (C.H. 137)... Not an heir's share in the estate, but a gift equal to what her children get." 2/ The acceptable reasons for divorce are: adultery, neglect of her home duties, denegation or neglect of her husband. If her husband belittled her, she was permitted to take the dowry and return to her father's home, but if it were her fault she was drowned by the authorities. A man could not divorce his wife because of illness, unless it was her desire to leave his house. In the latter case she received her dowry and the law showed her consideration. Upon divorce the woman was free to marry whom she pleased.

In the Assyrian Code there is much less consideration for the woman than in Babylonia. Since no grounds for divorce are stated in the Assyrian Code, we can assume that the husband could divorce his wife at will. He could send her away empty-handed, if she



were living in his house, and she did not even receive her dowry. The children probably remained with the husband since the dowry was retained by him for the children's support. There appears to be no legislation to protect her from being divorced in case of illness, nor had she the right to leave her husband. "She was more at the mercy of her husband than Babylonian woman." 3/

In the Hittite legislation, divorce was not a formal act. The wife as well as the husband had the right to bring about a separation. The formal act of divorce applied "only between a free man and a female slave who became incompatible and both agree to separate." 4/

In the Hebrew Code a woman cannot divorce her husband. There are two cases, however, where a woman may leave her husband (with impunity). A slave wife who is mistreated may take her freedom. 5/ Secondly, in the case of harlotry, the marriage is considered annulled. 6/ Otherwise, the right of divorce rested with the man in all periods of the Bible, and, contrary



to C.H. and A.C., the man was not required to make provision for the divorced wife's future support. The reason for this silence in regard to her support after divorce "may be because it was customary for the divorced woman to go back to her father's house, as in the case of the priest's daughter. 7/ In the early period the wife left the home of her husband without any formalities and the husband needed no defined grounds on sending her away. His private reasons sufficed." 8/ The laws in Deuteronomy are more definite. The husband had to write a bill of divorce. 9/ This was done in order to protect the wife so that the husband should not make a hasty decision, realizing that the writ was final. In case the husband charged the girl with deceiving him as to her virginity, the case had to be proven "before the elders of the city." 10/ If there were no grounds for the case, the man was fined and the couple had to remain married their entire lifetime. 11/ This was undoubtedly enforced in order to strengthen the institution of marriage and to prevent false accusations from being made against the woman. In addition to

the above prohibition regarding divorce, there is a second instance where divorce was prohibited. A man could not "put away" a virgin he violated. He was forced to marry her and to remain married to her all his days. 12/ The reasoning behind this latter point is that since he "married her under such circumstances they could not later furnish a pretext for him to divorce her, if ervah ( ערְוָה ) (Deut. 24:1) should imply that a moral ground was necessary." 13/ It is interesting to note that if a woman received a divorce from her second husband, or if he died she could not remarry her first husband, "because it was adultery." 14/

The fact that a man had to show cause (and proof) for divorcing his wife indicates that a woman's welfare was being considered in this law. "... the movement against divorce and the extensive protection of women's rights was a strong force in the Jewish society of the Second Commonwealth. Both in the full freedom of divorce found in the Elephantine colony and in the rejection of divorce by Malachi, the woman's position in Judaism became one of a peer. The high praise of the 'Woman of

Valor', which concludes the collection of biblical proverbs, reflects the popular recognition of this improved status." 15/

## SOCIAL STATUS OF WOMEN

The obligation of the husband to the wife, as outlined in Exodus 21:10, included food, raiment, and cohabitation (  $\text{חֵן} \text{ וְכֶסֶף} \text{ וְלֶחֶם} \text{ וְכִסְיוֹ} \text{ וְחֵן} \text{ וְכֶסֶף} \dots$  ). The task of the woman, as outlined in the opening chapters of Scriptures, is twofold: 1) to fulfill the commandment "to be fruitful and to multiply," 1/ and 2) to be a "helpmeet" to man. 2/ "From the Hebrew viewpoint, childbirth required not only biological conditions, but also divine will. 3/ The Hebrews shared this attitude with their pagan neighbors... We are thus confronted with the fact that the Ugaritic legends of Aqhat and Keret reflect a pervading element of the patriarchal narratives; to wit, the divine promise of progeny." 4/ To a woman, bearing children was very important, even though she was to conceive children with pain. 5/ Barrenness was degrading and shameful to her. If the husband died without children, it was incumbent upon the brother or next of kin of the deceased to marry the widow in order to perpetuate the name of the deceased through

their posterity. She was the mother of all living. 6/  
 When she acquired a husband with the help of God, he  
 then left his father and mother and was united with  
 her. 7/

The mother was on an equal footing with the  
 father in commanding honor, reverence, obedience and  
 fear. In home life and in training, the mother was  
 equal to the father, and she could give testimony be-  
 fore a tribunal on the actions of her rebellious  
 son. 8/

We may compare the language of the Bible to the  
 every day speech of the people, even to our present  
 day English tongue. Although the Bible in almost all  
 cases places the father before the mother, as we would  
 say "Mr. and Mrs.," this does not detract from the  
 respect or obedience shown the mother. The father  
 does not take precedence over the mother; we are not  
 told to honor the father more than the mother. When  
 we are commanded, "Ye shall fear every man his mother  
 and his father," it does not imply greater reverence  
 to the mother. 9/ "There is nothing here to suggest

a primitive era of mother-right. It was simply a characteristic of the Hebrew family system that a woman assumed importance, not as the wife of her husband, but as the mother of her sons." 10/ When Jeremiah enjoins his people to respect their parents, he places "mother" before "father". 11/ In chapter 16 of Ezekiel there are two verses which are similar in content, but in each verse mother and father are interchanged. 12/

The punishment inflicted for disobedience, disrespect, cursing or striking of a mother was as severe as for striking a father, and even involved the death penalty. 13/

In the case of the wife's death, she was exceedingly mourned and respectfully interred. The "Cave of Machpelah" was purchased by Abraham from the Hittites for the purpose of burying his wife, Sarah. 14/ Rebecca and Leah were likewise buried there by and together with their husbands. 15/ Rachel was buried by Jacob in Bethlehem on their way to Canaan. 16/

The longing for a mother is pictured in the

marriage of Isaac to Rebecca. He is comforted for the loss of his mother by this marriage. Barzillai requests that he die in the city and be buried together with his father and mother. Jeremiah personifies his distressing era in the figure of mother Rachel weeping for her children, refusing to be comforted. 17/

The book of Proverbs is replete with verses indicating the high position of woman. Her teachings and inspiration were of equal weight to that of the man. She was the teacher of all virtues. 18/

With the exception of Hagar, 19/ we have no references to a mother choosing a wife for her son, although we do find Samson requesting his father and mother to take to him a Philistine girl as his wife. 20/

The advice of the mother was heeded in the case of Rebecca and later by Jacob, 21/ but this was not so in all cases. The advice of the mother and father was not always carried out, "for it was a matter of custom rather than law." 22/



The queen mother was very important in ancient Israel and the king's mother's name appears when the king is mentioned. 23/

Many incidents indicate that it was the mother who named the children. 24/

The woman's position as a mother and as a wife was respectfully considered. In the Hammurabi Code, the high value of woman was "not wholly due to the Semites' emphasis on the importance of progeny, for it is manifest that the mother herself counted." 25/ She was not only capable, but she also was required to manage her children's affairs upon the death of the father, and she, together with the father, made arrangements for their daughter's marriage.

Although the husband was recognized as the master of the house, his wife was not treated as an individual subordinated to his will. This elevated status of woman is also found among other Near Eastern cultures with which the people of Israel came in contact, and by which they were influenced. In the



early Egyptian period, even though women were basically chattels, they were looked upon as valuable property because of their ability to bear children. Ptah-hotep advises his noblemen, "If thou art prosperous, thou shouldst found thy household and love thy wife as is fitting, fill her belly; clothe her back; ointment is the prescription for her body. Make her heart glad as long as thou livest, for she is a profitable field for her lord." 26/ The queen mother played an important role as the daughter, wife or mother of a god who was recognized in the religion of the state.

"The ladies of the ruling family, in the fourth dynasty, (2650-2500 B.C.E.) were accorded considerable prominence in the royal cemetery of Gizeh... In the Middle Kingdom, (about 2050 B.C.E.) both nobles and their wives were accorded pharaonic privileges of becoming gods at death, so that age made no distinction in essence between man and his wife." 27/

Man was commanded to seek a wife, thereby obtaining favor in God's eyes, to enjoy the wife of his youth and to live joyfully with his wife all his

days. 28/

Because of woman's position as a mother and her participation in religious activities (see section "Women in Religion"), "she could not have held a greatly inferior position. She was often the stronger character and did not allow herself to be subjugated by a husband or by fear of consequences. Under subjugation, her influence would have disappeared, but it is difficult to find an O.T. reference where a wife was at a loss, while indications of her resourcefulness and instances where she had the upper hand are numerous. A cowed, slave-like race of women would have afforded none of these." 29/

## POLITICAL STATUS OF WOMEN

Most of the commandments and legal statutes not referring specifically to women must include the woman even though not actually stated. Grammatically speaking, in the Hebrew language the masculine includes the feminine. 1/ However, where the Bible wants to be emphatic, it specifically specifies "man and woman." 2/ Likewise, at the time the Israelites received the Torah, and when Ezra read the Torah before the populace, and in the command to carry out the law of God, woman assumes the equal role with man. 3/

The legal status of woman was equal to that of man in the case of a misdemeanor or a felony. The frailties of woman at the time of child-bearing were carefully considered, and severe punishment was imposed if a pregnant woman were hurt bodily. The possibility of injury to the baby in the womb and the possible loss of a life resulted in strict legislation in this matter. 4/

All the laws of a Nazirite were imposed on the woman no less than on the man. 5/ Due to the fact, however, that the woman belonged either to the father or to the husband, the law empowered the father or husband to release the daughter or wife from her vows. 6/

From a political point of view, the woman played a significant role amongst her people. Not only as a mother was she important, but as a leader and advisor. The Hebrew midwives, in the opening chapter of Exodus, refused to carry out Pharaoh's decree that every male child be killed. The edict was issued with the hope of putting an end to the Hebrew people. The Hebrew midwives, in an effort to save their people, claimed they "are delivered ere the midwife come unto them." 7/

Micha, speaking of the Hebrew leaders in Egypt, includes Miriam. 8/ She, undoubtedly, was a leader amongst the women. Upon the accomplishment of the Exodus, Miriam was considered a prophetess. 9/

Politically and militarily speaking, the woman's position was of importance. She took part in almost every phase of life's endeavors. She wielded great influence in the court of the king; she judged, ruled, led the people in battle and was considered an important factor in the nation's life. She is pictured as the wise advisor, the one who appears on the scene to save her people from destruction. Perhaps Mordecai sums it up best in the book of Esther, "... and who knoweth whether thou art not come to royal estate for such a time as this." 10/

King David was reconciled with his son, Absalom, through the shrewd acting of a wise woman at the behest of Joab. 11/ Rahab played her part well in deluding the officials of Jericho as to the whereabouts of the Israelite spies which eventually led to their victorious conquering of the land of Canaan. 12/ It was the advice of an Israelite maid, taken captive by the Arameans, which saved the leper Naaman, captain of the Aram's army. 13/ It was Bath-sheba, the mother of Solomon, who secured the kingdom for her

son from David. 14/

Woman's influence might have been used for ill, too. Delilah faithfully served her country by exacting the necessary information for the Philistines which led to the downfall of Samson. 15/

The influence of the woman of Bible times in political life went beyond good will or public relations. She was not only a prophetess, but took part in the governing affairs of the state and, if need be, went out and led the armies in battle. In one of the oldest portions of the Bible, we find a woman (Deborah) occupying the highest position of leadership, that of Judge. It was Deborah who planned the military maneuvers which proved to be successful. From the Biblical account it would seem that the Israelite victory was won by Deborah, "for the Lord will give Sisera over into the hand of a woman." 16/ Barak, the captain of the army, refused to war without her. 17/ The capable leadership of Deborah as Judge and warrior against Canaanite oppressors won for her the title, "Mother in Israel." 18/

In the above battle it was another woman, Jael, who succeeded in demoralizing the opposing army by slaying the Canaanite captain, Sisera, with a tent pin. The Israelites then easily destroyed the army of Jabin, King of Canaan. 19/

It was Abigail's good sense which saved her husband Nabal's entire household by David. Though Nabal refused to recognize David, Abigail hastened to bring him and his men food, thus soothing his ire. 20/

The influence and power of Queen Jezebel, during her husband's reign as King of Israel, seem to have been considerable. She rebuked Elijah for having slain the prophets of Baal and vowed to kill him. She instigated Ahab to kill Naboth in order to secure his vineyard. 21/

A Shunammite woman took command over her husband in spite of his disapproval, and called upon the Prophet Elisha to save her child's life. 22/

At the behest of her cousin Mordecai, Queen



Esther saved her people from utter destruction. Athalia, mother of Ahaziah, however, wrought great evil upon her people. She sought to rule at any cost. Not only did she exercise a malign influence over her son, but after he died she "destroyed all the royal seed," in order to secure the throne for herself. It was Jehosheba, daughter of King Joram and sister of Ahaziah, who, to protect the royal seed from extinction, hid her baby nephew, Joash, from Athaliah who reigned over the land. 23/

The position of women, as in the legal and political affairs mentioned above, is not overlooked in the settlement of the Land of Canaan, or in the accounting of those who fell in battle or were taken into exile, or those taken as part of "spoils." The absence of women in society was of utmost importance: for the perpetuation of the race and to increase every aspect of the population. Even those who did not fight in battle shared in the spoils, and their wives who were taken captive were returned to them. 24/



## ECONOMIC STATUS OF WOMEN

The economic value of woman may not have been equal to that of man. Neither was her physical ability to work the field and to produce equal to that of her spouse. 1/ Although she remained economically dependent upon her father or husband, without having practically any property rights of her own, she engaged in many pursuits exclusive of her domestic responsibilities. She may have been the one to engage in business transactions while her husband was engaged in warfare. She had full control over her own slaves. She worked in the home, in the field, with the flocks, and she took an active part in rebuilding the walls of Jerusalem. 2/ Women who did not contribute fully to their family's economic life were frowned upon. 3/ When the Israelites secured their freedom from the Egyptians and found themselves without any resources, the women took an active economic part in aiding their people. 4/

The ideal woman is depicted in Proverbs as one who seeks wool and flax and works with her hands, who

brings food and prepares it for her household and maidens, who works in the vineyard, whose hands are strong, who sews and weaves making and selling her fine garments, who helps the poor, and herself is not idle. 5/ Although the woman made a substantial contribution to the economy of her people, only the man could inherit. Nevertheless, if a man had no sons, his daughters could inherit their father's property. 6/

The contribution of the woman in the Pentateuch to the economic life of her society was even greater. A man had the power to sell his daughter into slavery but, enjoins the Bible, "she shall not go out as the men-servants do." In Babylonia the female slave's length of servitude was limited to three years; in Israel to six years; in Assyria "the time limit was indefinite." 7/ The Bible prohibits the master from selling a concubine when she ceases to find favor in his eyes. The master could give the female slave to his son or to a stranger in marriage which would entitle her to all the marital benefits "after the manner of daughters." If, after the sixth year, the

female slave has not been married, she is freed." 8/

In the Deuteronomic law, there is no mention of marriage between a Hebrew slave and her master. She had equal status with the bondman and is completely free after service of six years. Like the male slave, too, she could remain with her master in servitude if she so chose, but only after her ear would be pierced as a symbol of her own desire to remain in everlasting servitude. 9/ Her position was worse if she was the slave of the wife, rather than of the master. The wife had complete power over her maid; the wife could give her to her husband as a maid, or to bear children in case of the wife's barrenness. For example, when Sarah became jealous of Hagar after the birth of Ishmael, Abraham told her she could do with Hagar as she pleased.

## RELIGIOUS STATUS OF WOMEN

Women play an important role in the religious life of the Israelites. They had their prophetesses-- Miriam, Deborah, (see pages 49, 51) and Huldah to whom Hilkiah, the priest, Ahikam and Achbar went to ask God's message. It was her encouraging prophecy, as a result of Judah's repentance, that a covenant was made before God: "To keep His commandments, and His testimonies, and His statutes..." 1/ There were also false prophetesses who spoke out against the word of God. One of them was Moahiah who, among other false prophets, opposed Nehemiah. 2/ In fact, Ezekiel speaks vehemently against the daughters of Israel "that prophesy out of their own heart." 3/

Perhaps more than the men, the women sought after the customs of the surrounding nations and their cults until they were prohibited by Josiah from weaving "coverings for the Asherah." 4/ The penalty for such abominations was severe. 5/

"A recently discovered Hermopolis papyri refers to the Queen of Heaven." 6/ Ezekiel, too, cries out against the abomination of women who sit and cry for Tammuz. 7/

It is understandable why women living in agricultural societies, where the local gods or goddesses were of the heavens and of the natural phenomena, should worship the Ashera or Astarte, the goddess of fertility. The prophet Jeremiah denounces those women who "knead the dough and make cakes to the queen of heaven."

Similarly, the Bible warns against sorceresses. When Saul saw the Philistine army upon him he became alarmed because God did not respond to his "inquiry" in the accepted manner: "neither by dreams, nor by Urim, nor by prophets." He then sought a woman who "divineth by a ghost" to know what action to take with the Philistines, and was recommended to the "witch of En-dor." 8/ Sorceresses were found in Israel as in

other nations 9/ in spite of the strict biblical injunction against them. Foretelling the future through the medium of ghosts or spirits was punishable by death. 10/

## RELIGIOUS PROSTITUTION

The kedesha, harlot, was active in the life of the Israelites as in Babylonia and Assyria. Scholars seem to convey the impression that, as far as the Israelites were concerned, it was a practice, not of the Israelites, but of foreign Canaanite cults.

"... prophets, legislators, and historians unanimously condemned this institution as a foreign importation..." 1/

Nowhere can we find that the kedesha was accepted in the life pattern of the people. On the contrary, the Hebrew woman was forbidden to act in such a capacity. 2/

Nevertheless, the institution of sacred prostitution existed. Undoubtedly, the stringency against the kedesha was not primarily because of a sexual crime but because it was a form of idolatry. It was prior to the Deuteronomic injunction that priestesses thought themselves devoted to God and gave their bodies to the temple worship. Eli's sons "lay with the women that did service at the door of the tent of meeting." 3/ Another type of kedesha 4/ was the one who waited in the street or "in the



broad places" and who hired herself out to anyone. At times she even donated the money to the temple. 5/ Tamar was in this class. 6/ Judah mistook her, his daughter-in-law, for a kedesha.

The high value placed on virginity and the severe penalty for violating a virgin kept the Israelites from the practice of defloration of virgins prior to their marriage by men other than the groom. This practice, too, was a form of sacrifice to god, "of magical blessing of the womb or of superstitious fear of undoing virginity." 7/ However, Epstein contends that this practice of defloration was also prevalent in Israel. His theory is based on the interpretation of the word halala ( הלל ), the root of the word being halal ( הלל ), "a perforated one, one pierced through, deflowered." Undoubtedly, 8/ this practice existed sufficiently to warrant the enactment of legislation to combat it.



## WOMEN IN WORSHIP

Women participated in the various forms of worship and religious practices. We must understand that, although in the legal enactments women were not specifically mentioned, 1/ it is implied that they could participate. In reference to the Decalogue, there is no specific mention of women either in the introduction to or in the body of the Ten Commandments except for the prohibition of intercourse between man and woman. 2/ According to Rashi, this was invoked in order to prevent the woman from becoming impure and thereby denying her, in addition to the man, the right of receiving the Torah. This interpretation seems to follow the general context of the Decalogue and the preceeding chapter (Ex. 19, 20). Reference is not made to man alone but to the people in general: "Go to the people...and all the people answered...and thou shalt set bounds unto the people...So Moses went down unto the people... Thou shalt have no other gods...Thou shalt not murder, etc." The Deuteronomic repetition of this occurrence (Deut. 5), likewise speaks to all Israel:

"And Moses called unto all Israel, and said unto them: Hear, O Israel, the statutes and the ordinances..." More specifically in the later chapters of Deuteronomy, Joshua and Nehemiah, women are mentioned as being present at the presentation of the Covenant, and, together with all Israel, were ordered to fulfill all the commands of the Torah. 3/

Although there is no mention of their obligation to ascend to Jerusalem during the three pilgrimages (Ex. 23:17; 34:23; Deut. 16:16), women did go to Jerusalem to partake of the sacrificial meal. 4/

The actual form of worship and their participation is difficult to ascertain, even though we may infer that women participated in the religious rites of the people. "Some commentators think that the ministry consisted in performing religious dances accompanied by instruments. Most Jewish expositors, as Onkelos, conceive that the women went to the tent of meeting to pray." 5/

As we have seen above (see the "Political Status of Women"), women would often join in song and dance

to celebrate the successful completion of a national undertaking or to honor a national hero. They also rendered the musical background at festival celebrations. 6/ Women were also included in the celebrations of the Sabbath and new moon. They would attend some kind of worship, probably performed by a prophet. 7/

Women prayed freely to their God, especially to ask His help in conceiving and giving birth to a son.

The book of Samuel records the following with regard to Hannah:

"And she was in bitterness of soul -- and prayed unto the Lord, and wept sore. And she vowed a vow, and said: 'O Lord of hosts, if Thou wilt indeed look on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.' 8/

And Hannah prayed, and said:

My heart exulteth in the Lord,

"My horn is exalted in the Lord;  
 My mouth is enlarged over mine  
 enemies;  
 Because I rejoice in Thy salva-  
 tion." 9/

Although we do not know how great a part women took in the religious life of their people, we do know that they did not practice in the priesthood, i.e., sacrifice animals as they did in Mesopotamia. 10/ I cannot find any reference in the Bible to women slaughtering animals or offering sacrifices. The only reference I do find is to the "Witch of Endor" who killed "a fatted calf" for Saul and his servants (I Sam. 28:24). In all other instances, however, the man kills and dressed the animal and the woman prepares it for the table. "She was by nature unfitted for the sacrificing priesthood. The slaughtering of animals is contrary to her nature, and, in the period when sacrifice was less formal and offered at a family altar, the act was performed by the men." 11/ Although women may have been considered unfit for the act of sacrifice

due to the fact that it was "contrary to her nature," she was allowed to take part in another act which likewise seems contrary to the nature of women, namely, circumcision. Zipporah circumcised her child in the absence of Moses, 12/ and, contrary to the edict of Antiochus, women circumcised their children and were hanged if they were discovered. 13/

In spite of their non-participation in the actual rites, women were strong supporters of the Temple. They helped to equip the tabernacle, brought gifts and offerings for the practical functioning of the sanctuary and joined in David's celebration when he brought the ark to Jerusalem. Above all, they rejoiced together with the entire population in rededicating the walls of Jerusalem in the days of Nehemiah, and women played and sang with the men musicians and singers in the temple processional. 14/ To make Israel the people of the law, Ezra looked to the women and older children, as well as to the men, to strengthen the religious life of the nation. 15/

## CONCLUSION

In our examination of the Bible and related codes of the biblical period (e.g., Hammurabi and Assyrian Codes), we have found that although woman's primary value lay in her ability to bear children (thus perpetuating the race), she was also cherished and respected for her manifold contributions to the social, political, economic, and religious aspects of biblical culture.

The Bible deals only briefly with laws pertaining to marriage and divorce. Legally, there is no noticeable differentiation between a wife and a concubine. Little is found in the Bible about the custom of veiling. Yet the above and other institutions and customs were established ones but probably did not require amplification because of their common acceptance and popularity among the people.

Although the form of marriage in biblical times was not restricted to any one type, monogamy became



the norm after the sixth or fifth centuries, B.C.E. The wife was not considered a mere chattel of her husband, but exerted no little influence upon her husband, home and society. Provision for her welfare was made in the event of her husband's death. She either married her next of kin, or she returned to her father's home. The widow was a privileged person and her plight was of community interest and support. The various laws regarding divorce as stated in Deuteronomy protected the wife and strengthened the institution of marriage by imposing severe penalties upon the husband for slandering his wife.

Woman was admired and respected as the "woman of valor," and was considered his "helpmeet" and companion. Upon marrying, a man left his parent's home to "cleave unto his wife." The woman was given equal status in regard to obedience and respect, and the death penalty was imposed upon the child who cursed or struck either parent.

Politically speaking, the woman gained prominence

in certain eras as leader, prophetess, judge or advisor (e.g., Miriam and Deborah), and participated and influenced the governing affairs of the state. She even participated in the military encounters of her people.

Woman was assured of food, raiment, and co-habitation by her husband. Although the woman was dependent upon her father or husband, she was free to engage in endeavors other than the domestic. She maintained power over her own slaves and she herself worked in the fields and tended the flocks. Scorn was the lot of the woman who neglected to contribute her share of economic assistance. She could even inherit if there were no sons. The later Deuteronomic Code gives the female slaves equal status with the bondsman.

Women participated in almost all of the religious practices. They joined in religious dances, mixed choruses, and supported the Temple with contributions of money, materials and workmanship. She together with the man was the recipient of the Torah. Ob-



servance of all the commandments was as incumbent upon women as it was upon men.

There is little doubt that woman in biblical times was dependent upon man. Woman acknowledged man as her master; she had no property rights of her own; a father had power to sell his daughter into slavery for debt; a father or a husband had to release his daughter or wife from vows of Nazarite; the woman was unable to sue for divorce, etc. Nevertheless, as we have seen, woman's general status as an individual afforded her social, political, economic and religious opportunities to develop herself in her society.

## NOTES

## INSTITUTION OF MARRIAGE

1. Mace, D., Hebrew Marriage, pp. 28, 29, 77-85.
2. MacDonald, E.M., The Position of Women, p. 6.
3. Op. cit., p. 7.
4. Nu. 36:6.   
 וְהָיוּ לְבָנֵי הָאֵלֶּיךָ וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו  
 וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו
5. Gen. 24:58.   
 וְהָיוּ לְבָנֵי הָאֵלֶיךָ וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו
6. Cf. Gen. 24:15;   
 וְהָיוּ לְבָנֵי הָאֵלֶיךָ וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו  
 Ex. 2:16.   
 וְהָיוּ לְבָנֵי הָאֵלֶיךָ וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו
7. Cf. Gen. 24:4;   
 Gen. 24:7;   
 Gen. 38:6.
8. Cf. Gen. 29:21-23;   
 וְהָיוּ לְבָנֵי הָאֵלֶיךָ וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו  
 Ex. 22:15;   
 וְהָיוּ לְבָנֵי הָאֵלֶיךָ וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו וְלִבְנֵי אֶחָיו

- Deut. 20:7; ...  
...  
22:23. ...  
...  
9. Cf. II Sam. 12:11-12. ...  
...  
10. Gen. 7:13; ...  
8:16, 18. ...  
...  
11. Gen. 4:19. ...  
12. Cf. Gen. 29:25; ...  
29:28; ...  
I Sam. 1:2; ...  
Deut. 21:15. ...  
13. Lev. 18:18. ...  
14. Gen. 26:34; ...  
28:9; ...  
36:2 ff. ...  
15. Neufeld, E., The Hittite Laws, p. 122. ...  
Cf. Jud. 8:30; ...  
II Sam. 5:13; ...  
II Sam. 20:3. ...

16. Epstein, L.M., Marriage Laws in the Bible and the Talmud, p. 10-11.
17. I Kings 11:3;   
 וְיָשָׁם מִלְּכָה אֶת־יִשְׂרָאֵל וְיָשָׁם אֶת־יִשְׂרָאֵל אֶת־מִלְּכָה  
 Deut. 17:17. וְלֹא יִשְׁלַח מֶלֶךְ יִשְׂרָאֵל בְּנֵי־לֵבָיִם וְלֹא יִשְׁלַח בְּנֵי־לֵבָיִם...
18. Cf. Gen. 24:38;   
 מִשְׁתַּחֲוִי וְלֹא יִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים  
 24:55. וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים  
 אִי עָלֶיךָ אֲחֵרִים וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים.
19. Cf. Ex. 2:21. וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים
20. Cf. Jud. 15:1. וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים
21. Cf. Gen. 18:12;   
 Ex. 21:22;   
 Deut. 24:4. וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים
22. Cf., Gen. 20:3;   
 Deut. 22:22. וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים
23. MacDonald, E.M., The Position of Women, p. 57, quotes.   
 Cross, E.B., The Hebrew Family, p. 117.
24. Cf. e.g., Gen. 24:67;   
 Gen. 29:11 ff.;   
 34:3;   
 וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים וְיִשְׁתַּחֲוִי אֲנִי לְאִלֹּהִים אֲחֵרִים

$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

## NOTES

## MARRIAGE CONTRACT

1. Deut. 24:1-3.   
 פ' יקח איש אישה ויעצלה ויהיה להם לא תמנא.  
 ח' קעני' פ' מנא קדו עליו דברי כתב-לפ ספר פנייתו / ויהי קידו  
 וישלח מביתו.
2. Epstein, L.M., The Jewish Marriage Contract, p. 29.
3. Op. cit., p. 30.
4. Zeitlin, S., "The Origin of the Ketubah," J.Q.R.  
 Vol. 24, p. 3.
5. Neufeld, E., Ancient Hebrew Marriage Laws p. 94.  
 Cf. Gen. 34:12;   
 הרב' צ'י. מנא מבר ומנא / ואמר' פ'אשר  
 תאמרי אל' ותר' ע'י את הנער \* לאשה.  
 I Sam. 18:25;   
 אימר' ישאל כה תאמר' דוד אין חפץ לאמר'.  
 קמבר פ' במא' צנאות פ'שמים וקדש פ'אשרי ה'מלך.  
 II Sam. 3:14.   
 אישל' דוד מאכיס ... תר' את אשתי את  
 מ'לך אשר אכשתי ע'י במא' צנאות פ'שמים.
6. Cf. Gen. 29:20,27.   
 איצה' יצק' ברת' שבע שנים ... ותר' לך.  
 ע'ם את זאת בעבד' אשר תעבד צמדי עוד שבע שנים אחרות.
7. Cf. Josh. 15:16;   
 אימר' פ'א אשר יפ' את הנתי ספר וקדש ותר' לו את  
 ע'סב' כפי' לאשה.  
 I Sam. 17:25;   
 ... ויהי האיש אשר יפ' יצטר' ב'מלך.  
 ע'ש' פ'דור ו'ג' פ'ט' ימ' לו ...  
 18:27.   
 אימ' פ'שמים מאכיס א'ל ... אימ' לו שאל' את מ'לך ב'מל'  
 לאשה.

8. Gen. 24:22;   
 וַיֵּצֵא אֶת-הָאֵשׁ וַיִּתֵּן בְּיָדוֹ וַיֵּלֶךְ אַחֲרָיו וַיִּבְרַח אַחֲרָיו וַיִּבְרַח אַחֲרָיו...  
 24:53;   
 וַיֵּלֶךְ אַחֲרָיו וַיִּבְרַח אַחֲרָיו וַיִּבְרַח אַחֲרָיו...  
 34:12.   
 וַיֵּלֶךְ אַחֲרָיו וַיִּבְרַח אַחֲרָיו וַיִּבְרַח אַחֲרָיו...
9. Burrows, M., The Basis of Israelite Marriage,  
 p. 4 and 15.
10. Cf. e.g., Gen. 24:59;   
 וַיֵּלֶךְ אַחֲרָיו וַיִּבְרַח אַחֲרָיו וַיִּבְרַח אַחֲרָיו...  
 24:61;   
 29:24;   
 29:29.
11. Cf. Josh. 15:19;   
 Jud. 1:14;   
 I Kings 9:16.
12. Gen. 30:26.
13. Op. cit., p. 27.
14. Neufeld, E., The Hittite Laws, p. 144.



## NOTES

## VIRGINITY

1. MacDonald, E.M., The Position of Women, p. 20.
2. Neufeld, E., Ancient Hebrew Marriage Laws, p. 95.
3. Cf. Ex. 22:15;  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 Deut. 22:28;  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 22:29.  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ
4. Zeitlin, S., "The Origin of the Ketubah," p. 3.
5. Deut. 22:24.  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 אֵתָם מִדָּבָר נִימְנָה
6. Deut. 22:23-26.  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ
7. Cf. Lev. 19:20.  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ
8. Ex. 21:20.  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ  
 וְאִם הָיְתָה כַּזְנוּיָהּ לֹא אֵשֶׁת אִישׁ הָיְתָה אֵשֶׁת אִישׁ אֶלֶף שֶׁבַע צִוְּתָהּ אִמָּהּ

9. Deut. 22:13-19. כִּי יָקַח אִישׁ אִשָּׁה וְהָא אִתָּהּ וְשָׁנְאָהּ. וְשָׁם  
 לָךְ צִלְעוֹת דְּבָרִים וְהִנֵּה צִלְעֵי שָׁם דָּם... וְאִתְּכֶם אִתָּהּ וְלֹא מִצָּחִי  
 לָךְ בְּתַלְמִים. וְלִקְחָהּ אֲבִי הַצֶּלֶק וְאִתְּכֶם וְהִנֵּה אִתָּהּ בְּתַלְמֵי הַצֶּלֶק אֵל  
 בְּתַלְמֵי הַצֶּלֶק... וְלִקְחָהּ אֲבִי הַצֶּלֶק בְּתַלְמֵי הַצֶּלֶק... וְלִקְחָהּ אֲבִי הַצֶּלֶק  
 וְלִקְחָהּ אֲבִי הַצֶּלֶק... וְלִקְחָהּ אֲבִי הַצֶּלֶק... וְלִקְחָהּ אֲבִי הַצֶּלֶק...  
 10. Deut. 22:21. וְהִנֵּה אִתָּהּ אֲבִי הַצֶּלֶק אֵל בְּתַלְמֵי הַצֶּלֶק...  
 בְּתַלְמֵי הַצֶּלֶק...  
 11. Lev. 21:7; אִשָּׁה בְּתַלְמֵי הַצֶּלֶק...  
 בְּתַלְמֵי הַצֶּלֶק...  
 12. Lev. 21:9. וְהִנֵּה אִתָּהּ אֲבִי הַצֶּלֶק...  
 13. Lev. 20:10 - 16. וְהִנֵּה אִתָּהּ אֲבִי הַצֶּלֶק...  
 בְּתַלְמֵי הַצֶּלֶק...  
 בְּתַלְמֵי הַצֶּלֶק...  
 בְּתַלְמֵי הַצֶּלֶק...

21. - 20:17 ואיש אשר יבחר את אחותו בת זמנה אלא...  
 ויבחרתה לעצמו... ואמר... ואמר... ואמר...  
 תהיה... ואמר... ואמר... ואמר...  
 ויבחרתה לעצמו... ואמר... ואמר... ואמר...  
 ויבחרתה לעצמו... ואמר... ואמר... ואמר...

14. MacDonald, E.M., The Position of Women, p. 42.

Deut. 22:15 ff.; ... ואמר... ואמר... ואמר...  
 22:21. ... ואמר... ואמר... ואמר...

15. Gen. 34:25 - 27. ... ואמר... ואמר... ואמר...  
 ואמר... ואמר... ואמר...

16. II Sam. 13:28, 29. ... ואמר... ואמר... ואמר...  
 ואמר... ואמר... ואמר...

17. Nu. 5:12 - 31. ... ואמר... ואמר... ואמר...  
 ואמר... ואמר... ואמר...  
 ואמר... ואמר... ואמר...  
 ואמר... ואמר... ואמר...

18. Neufeld, E., Ancient Hebrew Marriage Laws, p. 172.

19. Deut. 22:28, 29. ... ואמר... ואמר... ואמר...

20. Epstein, L.M., Marriage Laws in the Bible and Talmud,  
p. 180, quotes Philo, le special  
leg. III, 64.

21. Epstein, L.M., Sex Laws and Customs in Judaism, p. 72.

Deut. 21:18 - 21. כִּי יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וְמוֹרֵד אִתְּנָה שִׁמְעוֹ

בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וְנִסְבֵּי אָמִי וְאִם יִשְׁמָע אֲלֵיהֶם... וְכֹפֵר אֶת  
אִמּוֹ אֶת בָּתְרֵי עֵינָיו... וְנִסְבֵּי אָמִי כֹפֵר בָּתְרֵי אִמּוֹ... וְנִסְבֵּי אָמִי...

22. Ex. 21:7 - 11; וְכִי יוֹסֵפֵךָ אִישׁ אֶת בְּתוּלָתוֹ לְאִשְׁתּוֹ עֹלָם יִהְיֶה

בְּפִי אֶת הַבְּתוּלָה... אִם כֹּחַ בְּעֵינֶיךָ אֲדוֹנֶיךָ אֵשֶׁת לֹא יִצְדָּק וְהַבְּתוּלָה  
לְעַם רַבִּי לֹא יִשְׁאָל אֶתְכֶם בְּבִטְחוֹן קֹדֶשׁ. וְאִם לֹא יִצְדָּק יִצְדָּק בְּפִי  
הַבְּתוּלָה וְעֵשֶׂת לָךְ. אִם אֲחֵרֶיךָ יִקַּח לָךְ שְׂאֵבֶךָ בְּסוֹמְרָה וְעֵרְוָה  
לֹא יִהְיֶה. וְאִם יִשְׁאָל אֶתְכֶם לֹא יִצְדָּק וְנִסְבֵּי אָמִי כֹפֵר בָּתְרֵי אִמּוֹ...

Ez. 18:6; וְאִם אִשְׁתּוֹ רַבָּה לֹא יִשְׁאָל אֶתְכֶם לֹא יִצְדָּק...

22:11; וְאִם אִשְׁתּוֹ רַבָּה לֹא יִשְׁאָל אֶתְכֶם לֹא יִצְדָּק...

23:3 ff.; וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

Joel 4:3; וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

Hosea 1:2; וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

2:4; וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

9:1. וְהַבְּתוּלָה בְּפִי אֶתְכֶם לֹא יִצְדָּק...

23. Epstein, L., Sex Laws and Customs in Judaism, p. 73.
24. Jer. 18:13; ...שְׁעָרֵי צִיּוֹן מִיָּד מִיָּד מִיָּד מִיָּד  
29:23; ...יָצָא יָדָיו מִן הַבֵּית וְיָצָא יָדָיו מִן הַבֵּית  
31:20; ...שֶׁלֹּא בְּתַלְמוֹת יִשְׂרָאֵל שָׁמָּה אֵלֶּם עָבִידוּ אֱלֹהִים.  
46:11; ...עָלִי מִצִּיּוֹן וְלֹא בְּרִי בְּתַלְמוֹת בֵּית מִצְרַיִם לְעָלְיָא  
בְּרִי בְּתַלְמוֹת בְּתַלְמוֹת בְּתַלְמוֹת בְּתַלְמוֹת.  
Is. 3:16 ff.; ...וְיִשְׂרָאֵל ה' יֵצֵא כִּי יֵצֵא בִּלְבָד לְעָלְיָא  
בְּתַלְמוֹת בְּתַלְמוֹת בְּתַלְמוֹת בְּתַלְמוֹת בְּתַלְמוֹת  
בְּתַלְמוֹת בְּתַלְמוֹת בְּתַלְמוֹת בְּתַלְמוֹת  
Amos 2:7; ...וְיִשְׂרָאֵל יֵצֵא כִּי יֵצֵא בִּלְבָד לְעָלְיָא  
7:17. ...אֶשְׁמַח בְּעַד יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְיִשְׂרָאֵל יֵצֵא כִּי יֵצֵא בִּלְבָד לְעָלְיָא
25. Day, E., The Social Life of the Hebrews, p. 131.

1. Epstein, L.M., Sex Laws and Customs in Judaism, p. 38.
2. Ez. 16:8;  
אֵלֶּיךָ יָבֹאוּ אֲנִי וְבָנִי וְעַתָּה יָבֹאוּ אֲנִי וְבָנִי  
Ruth 3:9.  
אֲנִי וְבָנִי יָבֹאוּ אֲנִי וְבָנִי יָבֹאוּ  
דְּרֹשׁתְּ עִלָּתִי מִן הַיָּמִים הַלֵּלוּ
3. Lauterbach, J., H.U.C. Annual, Vol. II, 1925, p. 356.
4. Epstein, L.M., Marriage Laws in the Bible and the Talmud, p. 45.
5. Gen. 24:65;  
אֲנִי וְבָנִי יָבֹאוּ אֲנִי וְבָנִי יָבֹאוּ  
38:14;  
אֲנִי וְבָנִי יָבֹאוּ אֲנִי וְבָנִי יָבֹאוּ  
38:19;  
Is. 47:2.  
אֲנִי וְבָנִי יָבֹאוּ אֲנִי וְבָנִי יָבֹאוּ
6. Gen. 29:25.  
אֲנִי וְבָנִי יָבֹאוּ אֲנִי וְבָנִי יָבֹאוּ
7. Gen. 38:15.
8. MacDonald, E.M., The Position of Women, p. 53.
9. Gen. 38:11;  
38:12;





## NOTES

## PILEGESH

1. ... וְכָל־אִשָּׁה וְאִישׁ־הָאָדָם... Gen. 22:24.
2. Epstein, L.M., Institution of Concubinage Among the Jews, p. 167.
3. Gordon, C., Introduction to Old Testament Times, p. 105.
4. Epstein, L.M., Institution of Concubinage Among the Jews, p. 15.  
 Gen. 25:1; אִשָּׁה אֲבִירָה לְיִצְחָק אִשָּׁה וְשֵׁמָּה הָיְתָה.  
 Ex. 21:4; אִם אֲדֹנָיָהּ יִמָּן הָאִשָּׁה... הָאִשָּׁה אֲדֹנָיָהּ גֵּבִיחַ לְאֲדֹנָיָהּ.  
 Deut. 21:11,13. וְרָאִיתָ בְּעֵצָהּ אִשָּׁה צֹרֶת מֵאֵדוּם וְחִשְׁבֹתָהּ  
 לְבָרְכָהּ לְךָ לְאִשָּׁה. וְהִסְדֵּרְתָּ אֶת שְׂמֹלֶת שְׂקֶיהָ מֵעֵינֶיהָ... וְשָׁקָהּ  
 יָבֵחַ זָמִיר וְאֶתֶר בֶּן עֲבֹהֹא אֲלֵיךָ וְעֲבֹהֹא אֵלֶיךָ וְהִיתָ לְךָ לְאִשָּׁה.  
 5. Op. cit., p. 166.
6. Cf. Gen. 16:13. בְּיָמֵי אֲמִרָה הָיָה בְּלִמְךָ רָאִיתִי צֹהֲרִי רָאִי.
7. Cf. Gen. 35:22; 49:4. וְאֵלֶיךָ רָאִי וְאֵלֶיךָ וְאֵלֶיךָ אֶת מִלְּחָמָה פְּלִיטָה אֲבִי...  
 בְּחַיִּי בְּעֵינֵי אֵל מִלְחָמָה בִּי עָלִיתָ מִשְׁפָּחָי  
 אֲבִיךָ אֲבִיךָ חֲלֹלָה יִצְחָק עָלֶיךָ.
8. Jud. 19.
9. II Sam. 3:7. וְהָיָה אֵלֶיךָ פְּלִיטָה וְשֵׁמָּה רָבִיבָה בֵּית אִיֶּה אֲבִיךָ  
 אֵלֶיךָ אֲבִיךָ מִלְחָמָה בְּאֶתֶר אֵל פְּלִיטָה אֲבִי.

10. II Sam. 16:22. ... וַיִּהְיֶה אֲבִישָׁם אֶל פִּלְגֶשֶׁי אֲבִי... .
11. Op. cit., p. 168.
12. Op. cit., p. 167.
13. Op. cit., p. 167.
14. Mendelsohn, I., Legal Aspects of Slavery, p. 52.  
I Chron. 34:35. ... וַיִּתֵּן יְשׁוּעָה אֶת בְּגָדוֹ לְיִרְמְיָהוּ עֶבֶד הַלֵּוִי... .
15. Op. cit., p. 50.  
Ex. 21:4 - 6. אִם אֲדֹנָיו יִמְכַּר אֹתוֹ אִשָּׁה וְיִלְבָּדָהּ אֵל זָרָה אִלּוּ בְּנֵי אִלָּה  
בְּנוֹת הָאִשָּׁה וְיִלְבָּדוּ תַּבְּיָהּ לְאֹדֹנֶיהָ וְהָיָא יִצְחָק בְּיָמָיו וְאֵם  
זָמִיר יֵאמֶר הַעֲבָד אֶבְדְּתִי אֶת אֲדֹנִי אֶת אִשְׁתִּי וְאֶת בְּנֵי עָמִי לֹא  
יֵצֵא חֲפְזִי... וְהָיָא אֵל הַדִּינִת... וְהָיָא אֲדֹנָיו אֶת  
אֲדֹנִי בְּמִכְרִי לְעַבְדוֹ לְעַלְמָא.
16. Epstein, L.M., The Institution of Concubinage Among the Jews, p. 167.  
Gen. 15:3; וַיֵּאמֶר אֲבִרְכָּם אֵל הַמַּלְאָכִים לֹא יִשְׁמְעוּ וְיִתְּנוּ יָדָם  
17:18. ... הֵן לִי וְהֵן לְאִשְׁתִּי וְהֵן לְבָרְכִי בְּיָמֵי חַיָּי וְהֵן לְבָרְכִי אַחֲרָי.
17. Gordon, C., Introduction to Old Testament Times, p. 110.
18. Cf. e.g., Gen. 33:1; וַיִּמְכַּר אֶת הַבְּרִיָּים אֶל לֵאָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה  
33:6. לְעַבְדֵּי לֵאָה בְּשָׂרָהּ הָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה
19. Gen. 25:6. וְהָיָה בְּשָׂרָהּ אֶת לֵאָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה
20. Jud. 8:31. וְהָיָה אֶת לֵאָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה
21. II Sam. 15:16. וְהָיָה אֶת לֵאָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה



## NOTES

## LEVIRATE MARRIAGE

1. Epstein, L.M., Marriage Laws in the Bible and the Talmud, p. 74.
2. Gordon, C., Introduction to Old Testament Times, p. 121.
3. MacDonald, E.M., The Position of Women, p. 23.
4. Baron, S.W., A Social and Religious History of the Jews, Vol. I, p. 79.
5. Cf. Gen. 38:8 ff.  
אֵתָהּ וְכִתְּבָהּ בְּסֵפֶר הַבְּתוּלִים.  
וְיָאמֶר יְהוָה לְאִמָּהּ בְּיוֹם הַהוּא בְּאֵת אֶתֶר אֶחָד וְיִשְׂרָאֵל
6. MacDonald, E.M., The Position of Women, p. 8.
7. Ruth 3:9;  
וְיָשָׁב אֶל־אֲמִתּוֹ וְיָרַד אֶל־אִמָּהּ וְיָשָׁב אֶל־אֲמִתּוֹ  
וְיָרַד אֶל־אִמָּהּ וְיָשָׁב אֶל־אֲמִתּוֹ  
Lev. 18:16;  
וְאִישׁ אֶת־אִשְׁתּוֹ אֲשֶׁר־הָיָה לְאִמָּהּ  
20:21.  
וְאִישׁ אֶת־אִשְׁתּוֹ אֲשֶׁר־הָיָה לְאִמָּהּ  
עֵצָה אֶת־אִשְׁתּוֹ אֲשֶׁר־הָיָה לְאִמָּהּ  
עֵצָה אֶת־אִשְׁתּוֹ אֲשֶׁר־הָיָה לְאִמָּהּ
8. Deut. 25:5 - 10.  
פִּי יִשְׂרָאֵל אֲתִים יִחְדּוּ וְיִתֵּן אֶת־אֶתֶר אֶחָד וְיִשְׂרָאֵל  
עַל־לֹא תִהְיֶה אִשְׁתּוֹ הַיָּתֵד בְּחַדָּה לְאִישׁ עַד יָמֶיהָ וְיָבִיא  
עֵצָה אֶת־אִשְׁתּוֹ אֲשֶׁר־הָיָה לְאִמָּהּ וְיָשָׁב אֶל־אֲמִתּוֹ  
וְיָרַד אֶל־אִמָּהּ וְיָשָׁב אֶל־אֲמִתּוֹ וְיָרַד אֶל־אִמָּהּ  
וְיָשָׁב אֶל־אֲמִתּוֹ וְיָרַד אֶל־אִמָּהּ וְיָשָׁב אֶל־אֲמִתּוֹ  
וְיָרַד אֶל־אִמָּהּ וְיָשָׁב אֶל־אֲמִתּוֹ וְיָרַד אֶל־אִמָּהּ  
וְיָשָׁב אֶל־אֲמִתּוֹ וְיָרַד אֶל־אִמָּהּ וְיָשָׁב אֶל־אֲמִתּוֹ



13. Gen. 38:11. (See above, note 10, page 88).

Lev. 22:13. אִתּוֹ בֵּיתָא פִּי תַהֲיִי אֱלֹהֵיךָ וְאִשְׁתְּךָ וְיִצְחָק

אֵין לָךְ וְאִשְׁתְּךָ אֵלֶּיךָ יָמִית אֲהִיָּהּ בְּנִשְׁלֵלֶיךָ מִיָּמִינְךָ אֲהִיָּהּ

וְהִשְׁתַּחֲוֶה לְכָל אֲשֶׁר יֵאמָר בְּאָזְנֵיךָ.

## NOTES

## PROHIBITED MARRIAGES

1. Baron, S.W., A Social and Religious History of the Jews, Vol. I, p. 146.
2. Cf. Nu. 36:6;  
לְאִמֹּת לְטָוֹב בְּצִיּוֹנָהּ בְּתִיבָהּ לְנָשִׁים אֶל כָּל מְשֻׁפְחוֹת  
מֵאִתּוֹ בְּאֵרֶס בְּתִיבָהּ לְנָשִׁים.  
Nu. 36:12.  
מִשְׁפְּחוֹת בְּתִיבָהּ לְנָשִׁים בְּתִיבָהּ לְנָשִׁים.  
לְנָשִׁים לְבָרִי וְהָיָה עַל מֵשֻׁפְחוֹת בְּתִיבָהּ.
3. Epstein, L.M., Marriage Laws in the Bible and the Talmud, p. 150.
4. Cf. e.g., Gen. 26:34,35;  
יְהוֹדִית... וְאֵת בְּתוּלָתָהּ... וְהָיָה כִּי יִשְׁתַּחֲוֶה אֶת הָאֱלֹהִים...  
Gen. 38:2;  
וְהָיָה כִּי יִשְׁתַּחֲוֶה אֶת הָאֱלֹהִים... וְהָיָה כִּי יִשְׁתַּחֲוֶה אֶת הָאֱלֹהִים...  
41:45;  
Ex. 2:21;  
Jud. 14:3.  
וְהָיָה כִּי יִשְׁתַּחֲוֶה אֶת הָאֱלֹהִים... וְהָיָה כִּי יִשְׁתַּחֲוֶה אֶת הָאֱלֹהִים...  
Jud. 21:1.
- 5.



6. Deut. 23:4 ff. לֹא יִהְיֶה עִמָּנוּ אִמְּנוּיִי בְּקִרְבִּי ה' ...
7. Gen. 11:29; וְשֵׁשׁ אִשֹּׁתַי נָחֹר מִלִּפְנֵי בֵּיתִי בְּכֵן אִבִּי מִלִּפְנֵי אֲבִי יִשְׁפָּה;  
24:15; וְהָיָה בְּהָרָה וְיִצְחָקֹת אֲשֶׁר יִלְדֶּה לְבִתְּלָא בֶן מִלִּפְנֵי  
אִשְׁתִּי נָחֹר אִתִּי אֲבָרְכֶם...  
Deut. 7:3. וְלֹא תִתְּחַתֵּן בָּם...
8. Gen. 24:3; לֹא יִתֵּן אֲבִי לְבִנִּי מִנְּעוּתֵי הַבְּרִיעוּתִי...  
27:46; ... קָרָבִי בְּחַיִּי מִפְּנֵי בְּרִית חַת אִם אֶקְרָם יִצְחָק אֲשֶׁר  
מִנְּעוּת חַת בְּיָדִי מִנְּעוּת הָאֵלֶּךְ אֲשֶׁר לִי חַיִּים.  
28:8,9; וַיֵּבֶן אֶצֶל בִּי בָּעֹלֹת בְּרִיתוֹ בְּעֵינֵי וְיִתְּנוּ אֲבִיו.  
וַיִּלְכֹּץ עָשָׂן אֶל יִשְׁמָעֵאל וַיִּבְרַח אֶת מִמְּלֶכֶת בֵּית יִשְׁמָעֵאל... אֶל נִעְמָן...  
34:14; ... לֹא יִבְדֹּל... עֲתִידָה אֶת אֲחִיתֵּל אֲבִישׁ אֲשֶׁר לֹא אֶרְכֶּה...  
46:10. וְכֵן יִשְׁמָעֵאל... וְיִשְׁמָעֵאל בֶּן הַבְּרִיעוּתִי
9. Driver, S.R., An Introduction to the Literature of the Old Testament, p. 454.
10. Ruth 4:4 ff. (See above, note 11, page 88).
11. Epstein, L.M., Marriage Laws in the Bible and the Talmud, p. 149.
12. Ezra 9:12; וְאַתָּה הִרְוִיתָם אֶל תַּחְלֵי אֲבוֹתֵינוּ וְהִנֵּהתֶם  
אֶל תַּשְׁמֵאֵי אֲבוֹתֵינוּ וְלֹא תִבְדֹּלֶם מֵאֲבוֹתֵינוּ עַד עַלְמִים...  
9:14; הִנֵּה שְׂאֵי אֲבֹתֵינוּ מִזְּמַנֵּנוּ וְהִנֵּהתֶם מִפְּנֵי הַתַּשְׁמֵאוֹת  
הָאֵלֶּכֶת הַזֶּה תִּשְׁמָרְךָ בְּרַעַד עַד פֶּלֶא לְאִין שְׂאֵינִי  
וְכִלְיָהִי.



9. Lev. 21:7. אִשָּׁה זָרָה וְתוֹלָדָהּ לֹא יִקְחוּ וְאִשָּׁה גֵּרָלֶשֶׁה  
מֵאִשְׁשָׁה לֹא יִקְחוּ...
10. Ezek. 44:22. וְאֵלֶיךָ מִלְּפָנֶיךָ לֹא יִקְחוּ לֶבֶם נְשִׂימ בִּי אִם  
בְּתוֹלָדֹת מִצְרַיִם בְּיַד יְעֻזְבָּד וְאֵלֶיךָ אִשָּׁה חֵבֶרֶת אֲמַרְתָּ וְיִקְחוּ.
11. Dembitz, L.N., "Widow," Jewish Encyclopaedia,  
Vol. 12, pp. 514-515.
12. I Kings 17:10; וְהָיָה שָׁם אִשָּׁה אֹלְמֶנֶת מְקֻשָּׁשֶׁת עֲלֵיכֶם ...  
17:12; ... וְקָאֵת וְעָשְׂתָהּ לִי וְלִבְנִי ...  
II Kings 4:1; ... עָבַדְתָּ אֱלֹהִים אֲחֵרִים ...  
4:7. לֵבִי מַכְרִי אֶת בְּשִׁמְךָ וְשָׂמְךָ אֶת נְשִׁיךָ וְאֶת בְּנִיךָ וְהָיָה בְּרָחֶם.
13. II Sam. 14:5 ff.; ... אִשָּׁה אֹלְמֶנֶת אֵין ... מְשֻׁכָּחֶתָּה שֶׁנִּי בָנִים ...  
Is. 51:18; אֵין מִיכָּל לֵב מִלִּפְנֵי מָוֶה ...  
Ruth 4:15. וְהָיָה לְךָ לְמַשִּׁיב רֹכֶשׁ וְלִבְלִיל זֶה שִׁיחִיתָ בִּי  
בְּלִוְיָהּ אִשִּׁי אֲבִיבִיתָ יִבְרָמֶל אִשִּׁי הִיא עֹלֶבֶת לְךָ מִשְׁמֹדָה בָּנִים.  
14. אברהם ח. פריימן, אֵינִי עֹלֶבֶת מִכְרָאִית, ספר א', "אֹלְמֶנֶת" דף 363.
15. Lev. 21:14; ... בִּי אִם בְּתוֹלָדָהּ מִצְרַיִם יִקְחוּ אִשָּׁה ...  
Ruth 1:9 - 13; יִמֵּן הִ' לְךָ וּמִצְרַאן מִלְּפָנֶיךָ אִשָּׁה בֵּית אִישׁ ...  
וְאֹלְמֶנֶת לֵב פִּי אֲדָמָה לְשׁוֹן לְעֵצָה ... בִּי בְּהַנְתִּי מִבְּתוֹלָתֵי אִישׁ ...  
הִלָּכְתִּי עֲשִׂיתִי עֲדָה אֲדָר וְיִצְחָק הִלָּכְתִּי עֲשִׂיתִי לְחַיִּים הִיא לְאִישׁ ...  
Deut. 25:5; ... לֹא תִהְיֶה אִשֶּׁת הָגֵת בְּתוֹלָדָהּ לְאִישׁ זָר  
וְהָיָה יָבֵן עֲלֶיהָ וְיִצְחָק עָלֶיהָ וְיִשְׂרָאֵל יִשְׂמְחֶהּ.

- I Sam. 25:39; אישׁתו דוד ויצר בראייה וקחץ או לאקד.
- Ezek. 44:22. ... כי אם בתחת מצד בית יצקאל
- למלאכה אשר תביא אליהם מבין יקח
16. Jud. 17:1 - 3; ויהי אישׁ מהר אפרים ושמעון מיכאל. ואמר לאם אלה שמעון  
הפסד אשר לקחתי... הנה הפסד אלה... אישׁ... לאשה...
- I Sam. 25:42; אסמךר אפרים אביהא אפרים אפרים אפרים אפרים אפרים  
החלית לנפשו אפרים אפרים אפרים אפרים אפרים אפרים
- II Kings 8:3 - 6; והמלך משהר אפרים אפרים אפרים אפרים אפרים אפרים  
הפסד אשר אפרים אפרים אפרים אפרים אפרים אפרים  
אפרים אפרים אפרים אפרים אפרים אפרים  
המלך אפרים אפרים אפרים אפרים אפרים אפרים  
המלך אפרים אפרים אפרים אפרים אפרים אפרים
17. Op. cit., p. 364.
18. MacDonald, E.M., The Position of Women, p. 64.
19. Gordon, C., Introduction to Old Testament Times,  
p. 82.
20. MacDonald, E.M., The Position of Women, p. 46.
21. Cf. Ex. 22:21 - 23; דן אפרים ויחם לא תעלן אם צרה תעשה אפרים  
כי אם צדק וצדק אפרים אפרים אפרים אפרים אפרים אפרים  
אפרים אפרים אפרים אפרים אפרים אפרים  
Deut. 14:29; וקא באלו... אפרים אפרים אפרים אפרים אפרים אפרים  
אפרים אפרים אפרים אפרים אפרים אפרים

24:19; כִּי תִקְרָא קְרִיאתְךָ בְּשֵׁךְךָ וְיִשְׁכַּחְךָ עַמִּי בְּזָכְרָהּ לֹא

תִּשְׁכַּח לְהַקְטִיל לֵאמֹר לֹא־יָמָא וְלֹא־יָמָרָה יִהְיֶה ...

Jer. 7:6; יָדָהּ יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה לֹא־יָמָרָה ...

22:3; ... יָדָהּ יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה לֹא־יָמָרָה ...

Is. 1:23; ... יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה לֹא־יָמָרָה ...

10:2; ... לֹא־יָמָרָה לֹא־יָמָרָה לֹא־יָמָרָה ...

לֹא־יָמָרָה לֹא־יָמָרָה לֹא־יָמָרָה ...

Ez. 22:7; ... יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה ...

Zach. 7:10; ... יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה ...

Mal. 3:5; ... יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה ...

מִיָּדָהּ יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה ...

Psalms 94:6; ... יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה ...

114:9. ה' שֹׁמֵר אֶת־יְהוּדָה יְהוָה לֹא־יָמָרָה ...

22. אֲדַרְבֵּי חַיִּים פְּרִימָן, אֲדַרְבֵּי חַיִּים פְּרִימָן, סֶבֶר אֶל־אֲדַרְבֵּי חַיִּים פְּרִימָן.

23. II Sam. 20:3; ... לֹא־יָמָרָה לֹא־יָמָרָה לֹא־יָמָרָה ...

Lament 1:1. אֶל־יָדָהּ יְהוָה לֹא־יָמָרָה לֹא־יָמָרָה ...

לֹא־יָמָרָה לֹא־יָמָרָה לֹא־יָמָרָה ...

## NOTES

## DIVORCE

1. MacDonald, E.M., The Position of Women, p. 18.
2. Epstein, L.M., The Institution of Concubinage Among the Jews, p. 162.
3. MacDonald, E.M., The Position of Women, p. 40.
4. Neufeld, E., The Hittite Laws, p. 147.
5. Ex. 21:7 - 11.   
 וְכִי יִמְכֹּר אִישׁ אֶת בְּתוּלָתוֹ לְאִשָּׁה לֹא תִשָּׂא  
 בְּרִיאת הַזָּבָתִים. וְאִם כָּדָר הָעֵרָא אֶת־הָאִשָּׁה לֹא יֵצֵא  
 יְהוֹנָתָן לְעַם נָכְרִי לֹא יִשְׁאָל לְמַעַבְדָּהּ בְּהַמָּוָה קָדָשׁ. וְאִם אֶת־הָאִשָּׁה  
 "עֲרִיצָה בְּמִשְׁפַּח הַבְּנוֹת יִשְׂרָאֵל. אִם אֶת־הָאִשָּׁה יִמְכֹּר  
 לְאִשָּׁה נָכְרִית בְּסוּדָהּ אֶת־הָאִשָּׁה לֹא יִשְׁאָל. וְאִם עֲרִיצָה  
 אֶת־הָאִשָּׁה לֹא יִשְׁאָל לְאִשָּׁה נָכְרִית בְּסוּדָהּ. אִם  
 בְּסוּדָהּ.
6. Hosea 2:4 ff.   
 רִיבֵי אִשָּׁה אֶת־אֱמִיכָם רִיבֵי כִּי הִיא עֲרִיצָה  
 אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה...
7. Lev. 22:13.   
 וְאִם אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה  
 אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה...
8. MacDonald, E.M., The Position of Women, p. 58.
9. Deut. 24:1 ff.   
 וְכִי יִשְׁאָל אִישׁ אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה  
 אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה אֶת־הָאִשָּׁה...

בְּרִית אֱלֹהִים אֲנִי מְבַרְכֶּךָ אֱלֹהֵי אֲבוֹתֵינוּ.

10. Deut. 22:15 ff. אִתְּחַלֵּה בְּכִנְיָהּ הַיְדֻשׁ \* אֲנִי וְהַלְוִיָּהּ אֶת  
בְּרִיתִי בְּכִנְיָהּ \* אֲנִי בְּכִנְיָהּ הַיְדֻשׁ.
11. Deut. 22:19. וְעַתָּה אֲחַל מִלֵּךְ כִּסֵּף... וְאִלּוּ תִּהְיֶה לְאִשְׁתּוֹ וְלֹא יִלְדָּה  
יְלִידִים כִּי יִמָּוֶה.
12. Deut. 22:29. אֲנִי הָיִיתִי בְּשִׁבְעַת אֲחֵי לִבִּי הַיְדֻשׁ \* חֲמִשָּׁה  
כִּסֵּף וְאִלּוּ תִּהְיֶה לְאִשְׁתּוֹ... וְלֹא יִלְדָּה יְלִידִים כִּי יִמָּוֶה.
13. Op. cit., p. 59.
14. Deut. 24:3 - 4. וְעַתָּה הָיִיתִי בְּכִנְיָהּ הַיְדֻשׁ וְכִנְיָהּ אֲחֵרָה  
אֲנִי מְבַרְכֶּךָ אֱלֹהֵינוּ... וְלֹא יִלְדָּה יְלִידִים כִּי יִמָּוֶה.  
יְלִידִים לְאִשְׁתּוֹ לְהַיָּדוּת לְהַיָּדוּת לְהַיָּדוּת.
15. Baron, S.W., A Social and Religious History of the Jews, Vol. I, p. 114.

1. Gen. 1:28. וַיֹּאמֶר אֱלֹהִים אֲלֵהֶם פְּרוּ וּרְבוּ מִלֵּא אֶת הָאָרֶץ.
2. Gen. 2:18. וְלֹא טוֹב הָיָה הָאָדָם לְבַדּוֹ אֲשֶׁר אֲנִי יוֹצֵר וְעָצַר בְּיָדוֹ.
3. Cf. Gen. 30:1,2; וְיָקָרָה בְּיָדָהּ... וַיֹּאמֶר אֵל וַעֲבָדָהּ יָקָרָה  
לִּי בָנִים וְאִם אֵין מִמֶּנּוּ אֶרְבֵּי. וַיֹּאמֶר בְּתוּמַת אֲלֹהִים אֲנִי יוֹצֵר  
מִצַּח מִמֶּנּוּ פֶּרִי בְּעָלָהּ.
- Jud. 13:2 ff. וַיְהִי אִישׁ אֶחָד מִפְּלִשְׁתִּים מִמִּשְׁפַּחַת דַּלְיָה וְשֵׁמוֹ  
מִנְדַּח וְאִשְׁתּוֹ עֲקִירָה וְלֹא יָלְדָהּ אֵת הָאֶלֶף  
וַיֹּאמֶר אֲלֹהִים הִנֵּה נָא אֲנִי עֹשֶׂה לָּהּ וְלֹא יִלְדָהּ וְהָיָה יָקָרָה בְּיָדָהּ.
4. Gordon, C., Introduction to Old Testament Times,  
p. 110, footnote 18 and p. 291.
5. Cf. Gen. 3:16; אֵל וְהָאֵשֶׁת אָמַר ה' בְּכֹכֶם אֶכְבֹּד וְעָצַבְתִּיךְ.  
וְהָיָה כִּי תִחַרְכִּי בְּעֵצֶיךָ וְהָיָה בְּנִיךָ...  
I Sam. 15:33; וְכִי יִשְׁפָּטֶה יְהוָה יְהוֹשִׁיָּה בֶן-חֲנָנִי מִיָּדָיו וְהָיָה  
Is. 51:2; הִנֵּה יְהוָה אֱלֹהֵינוּ אֵל עֹשֶׂה נִסִּים וּמוֹתָוִים.  
46:3. הַעֲמִים מִיָּדָיו הַנְּשִׂאִים מִיָּדָיו הַנְּשִׂאִים מִיָּדָיו.  
6. Gen. 3:20. וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה  
כִּי הִיא הַיְּתֵדָה יָמָּה בְּיָדָהּ.  
7. Gen. 2:24; וְהָיוּ בָּרֶם יֶחֶד וְאֶחָד וְאֶת אֶמְלָתוֹ יִבְרָךְ  
וְהָיוּ בָּרֶם יֶחֶד וְאֶחָד וְאֶת אֶמְלָתוֹ יִבְרָךְ.



- 4:1. ... אֶת־אִשְׁתִּי קָנִיתִי אִישׁ אֶת־הָיָה.
8. Gen. 27:5,6,8 ff.; אֶת־הַקֶּבֶד הַיְשָׁמֶצֶת בְּדָבָר יִפְתָּק אֵלָּה עֲשֵׂה אֶת־...  
אֶת־הַקֶּבֶד אֲמַרְהָ אֵלָּה יִצְקֶה... וְעֵבֶר בְּנִי יִשְׁמַע בְּקוֹלִי לֵאמֹר  
בְּאֵן מִצִּיּוֹן אֶת־הָיָה...
- Ex. 20:12; כָּבֵד אֶת־אֲבִיךָ וְאֶת־אִמְךָ אֵלֶּיךָ אֲמַרְהָ...
- Deut. 5:16; כָּבֵד אֶת־אֲבִיךָ וְאֶת־אִמְךָ אֵלֶּיךָ...
- 20: - 21:18 כִּי יִהְיֶה לְאִישׁ מִן־כָּל־דָּבָר וְאִמְרָה אִישׁ יִשְׁמַע בְּקוֹל אִמּוֹ  
וְהָיָה אִמּוֹ לִיכְדוֹ אֶת־הָיָה...
- I Sam. 22:3; וְלִיכְדוֹ אֶת־הָיָה מִשָּׁם... וְאִמְרָה אֵלָּה מִלִּפְנֵי מֶלֶךְ יִשְׂרָאֵל  
אֲבִי וְאִמִּי אֲמַרְכֶם עַד יֵאָשֶׁר אֲבִד מִהַ יִּצְעַר לִי אֶת־הָיָה.
- I Kings 2:19. וְהָיָה כִּי יִשְׁבֵּעַ אֵלָּה הַמֶּלֶךְ שְׁלֹמֹה... וְיִשְׁמַע בְּכֹל  
לִאמֹר הַמֶּלֶךְ אֶת־הָיָה לִיכְדוֹ.
9. Lev. 19:3. אִישׁ אִשֵּׁה אִמּוֹ וְאִשִּׁיו אֶת־הָיָה...
10. Mace, D., Hebrew Marriage, p. 88.
11. Jer. 16:3. וְעַתָּה אֲמַרְכֶם בִּיכְדוֹת אֱלֹהֵיכֶם וְעַתָּה אֲבִדְכֶם  
הַמֶּלֶךְ אֶת־הָיָה בְּכֹלֵיכֶם.
12. Ez. 16:3; אֲבִדְכֶם הַמֶּלֶךְ הַמֶּלֶךְ אֶת־הָיָה חֲפִיתִי.  
16:45. אֲבִדְכֶם חֲפִיתִי אֶת־הָיָה אֶת־הָיָה.
13. Cf. Ex. 21:15; וְאִמְרָה אֶת־הָיָה וְאִמְרָה מֶלֶךְ יִשְׂרָאֵל.  
21:17; וְאִמְרָה אֶת־הָיָה וְאִמְרָה מֶלֶךְ יִשְׂרָאֵל.
- Lev. 20:9; כִּי אִישׁ אִשֵּׁה אִשֵּׁה אֶת־הָיָה וְאִמְרָה אֶת־הָיָה  
וְאִמְרָה מֶלֶךְ יִשְׂרָאֵל.

- Deut. 27:16; אָרִיז מִקֶּלֶךְ אָבִיו וְאִמּוֹ ...
- Prov. 20:20; מִבְּלִי אָבִיו וְאִמּוֹ יִדְעֶךָ נָדָה בְּאִשְׁלֵךְ חֶסֶד.
- 30:17. עֲשֵׂה מִלְכָּה לְעַלְמָה וְתִהְיֶה כִּי יִהְיֶה אִם יִקְרָה  
עֲלֶיךָ יִחַל וְיִזְכָּר לְךָ יְיָ יִשְׁכַּח.
- Gen. 33:2; מִמָּוֶת פָּרָה ... וַיָּבֹא אֶתְרָם כְּסִפּוֹ לְפָנֶיהָ וְלִפְתָּהּ. 14.
- 33:4. ... פָּנָיו לִי אֶחָד הָיָה עֲלֵיךְ וְאֶתְרָם מִי מִלְכָּה.
- Gen. 49:31. יִשְׂמָה רָבִיד אֶת אֶתְרָם וְאֶת עֲדָה אֶשְׁלָה יָמָה. 15.
- רָבִיד אֶת יִשְׁמָה וְאֶת רָבִיד אֶשְׁלָה יִשְׂמָה רָבִיד אֶת אֶשְׁלָה.
- Gen. 35:19,20. וְאֶתְרָם רָבִיד וְאֶתְרָם רָבִיד אֶתְרָם רָבִיד. 16.
- יָרִי לְחֶסֶד וְיִשְׂמָה יִשְׂמָה מִלְכָּה עַל רָבִיד.
- Gen. 24:67; וַיִּבְרָךְ יִשְׁמָה רָבִיד רָבִיד שְׂדֵה אִמּוֹ וְיִשְׁמָה. 17.
- אֶת רָבִיד וְיִשְׁמָה וְיִשְׁמָה וְיִשְׁמָה וְיִשְׁמָה וְיִשְׁמָה וְיִשְׁמָה.
- II Sam. 19:38; יָשָׁב נָא עֲשֵׂה לְאִמִּי פָּנָיו עִם רָבִיד אֶתְרָם.
- Jer. 31:14; קוֹל בְּרָמָה נִשְׁמָע נָה פָּנָיו בְּמִלְכָּה רָבִיד.
- מִבְּלִי אֶתְרָם מִלְכָּה רָבִיד.
- Is. 66:13; כִּי אֵשׁ אֶשְׂרֶה אֶתְרָם פָּנָיו בְּאִשְׁלֵךְ חֶסֶד.
- Ps. 35:14; ... כִּי אֵשׁ אֶשְׂרֶה אֶתְרָם פָּנָיו בְּאִשְׁלֵךְ חֶסֶד.
- Lam. 2:12. לֹא מִלְכָּה יִשְׁמָה וְיִשְׁמָה וְיִשְׁמָה וְיִשְׁמָה.
- אֶתְרָם מִלְכָּה רָבִיד אֶתְרָם.
- Prov. 1:8; יִשְׁמָה פָּנָיו מִלְכָּה אֶתְרָם וְאֶתְרָם פָּנָיו מִלְכָּה. 18.
- 6:20; יִשְׁכַּח פָּנָיו מִלְכָּה אֶתְרָם וְאֶתְרָם פָּנָיו מִלְכָּה.
- 10:1; ... יִשְׁכַּח פָּנָיו מִלְכָּה אֶתְרָם וְאֶתְרָם פָּנָיו מִלְכָּה.

- 14:1; חכמות נשים קדוה היתה ואלה היתה תבניתה.
- 15:20; הן קדוה נשים הם וחסד אדם בלתי אלה.
- 19:26; משפחה אדם יקרים אדם הן נשים נשפחה.
- 23:22; חסדו נשפחה זה נשפחה ואלה חסדו פה חסדו אלה.
- 23:25; נשפחה אלה נשפחה ואלה נשפחה נשפחה.
- 31:1. קדוה אלה נשפחה נשפחה נשפחה נשפחה.
19. Gen. 21:21. נשפחה קדוה נשפחה נשפחה נשפחה נשפחה.
20. Jud. 14:2. נשפחה נשפחה נשפחה נשפחה נשפחה.
21. Gen. 24:55; נשפחה נשפחה נשפחה נשפחה נשפחה.
- 28:7. נשפחה נשפחה נשפחה נשפחה נשפחה.
22. MacDonald, E.M., The Position of Women, p. 63.
- Cf. Gen. 26:34,35. נשפחה נשפחה נשפחה נשפחה נשפחה.
23. Cf. e.g., I Kings 11:26; II Kings 8:26. נשפחה נשפחה נשפחה נשפחה נשפחה.
- Cf. e.g., Gen. 4:1; נשפחה נשפחה נשפחה נשפחה נשפחה.
- 29:32; נשפחה נשפחה נשפחה נשפחה נשפחה.
- 30:24. נשפחה נשפחה נשפחה נשפחה נשפחה.
25. Op. cit., p. 23.
26. Wilson, J., The Burden of Egypt, p. 63.

27. Op. cit., p. 97.

28. Prov. 5:18; ... וְאִשְׁמַח מֵאִשְׁתּוֹ נְעֻרֶיהָ.  
 18:22; מִצָּאָה אִשָּׁה מִצָּאָה שׂוֹמֵה אֶבֶן בְּעֵלָן וְהָיָה.  
 Eccl. 9:9; כִּי אֵלֶּה חַיִּים עִם אִשָּׁה יִשְׂכַּר אֶהְיֶה כִּי יִשִּׁי חַיִּי וְהִתְלַחֵם...  
 Mal. 2:14,15; ... עַל כֵּן הָיָה יְהוָה בִּינְיָמִן אִשְׁתּוֹ נְעֻרִים אֲשֶׁר  
 אֶתְּרָה בְּעֵדֶיךָ בָּרָה וְהָיָה חֲבִיבְךָ וְאִשְׁתּוֹ בְּרִיבְךָ... אֲנִי מִתְרַחֵם  
 בְּדֹלֶתְכֶם וְהָאִשְׁתּוֹ נְעֻרִים אֵלֶּי יִבְעָה.

29. MacDonald, E.M., The Position of Women, p. 57.

Cf. Gen. 16:6; וְיִצְחָק אֶתְרָם אֶל שָׂרִי אִשְׁתּוֹ הָיָה לְשָׂרָה.  
 בְּיָדְךָ עֲשֵׂי לִּי כֵּן כִּי אֵלֶּיךָ הִצֵּי יִצְחָק...  
 I Sam. 25:3 ff.; ... וְהָאִשָּׁה שׂוֹמֵת יִשְׁכָּה אִפְתִּי תִּפְּאֵר וְהָאִשָּׁה  
 הַשֵּׁבֶת אֶת מִצְרַיִם וְהָיָה בָּרָה.  
 II Kings 4:8 ff. וְהָיָה הָיָה וְיִצְחָק אֶל שָׂרָה אִשְׁתּוֹ שָׂרָה  
 וְשָׂרָה אִשָּׁה עֲבָדָה וְיִצְחָק הָיָה לָהּ כֵּן...

## NOTES

## POLITICAL STATUS OF WOMAN

1. Cf. e.g., Gen. 47:6;  
ה'שם את אביה ואת אחיה... וישמעאל שני מקנה אל אשתו.  
Josh. 20:9;  
אלה היו עמי המוצה לכל בני ישראל.  
I Kings 8:38;  
כל תפלה כל תחנה אשר תבקש לכל  
באדם לכל צורך ישראל...  
II Chron. 6:22.  
אם יחטא איש לבשרו וישא בו אשה להבלתו...
2. Cf. Nu. 5:6.  
איש אל אשה כי יעשו מכל חטאת הזאת...
3. Deut. 29:9,11;  
אתם ונשים... נשים ואנשים... וצדקת בשרי...  
31:12;  
בקהל את הדם האשים והנשים... וישא  
לעשות את כל דברי המלך המצא.  
Josh. 8:35;  
לא היה דבר... אשר לא דבא ויהושע וגד כל  
קהל ישראל והנשים והבשר...  
Neh. 8:2,3.  
ויבאו עזרא הכהן ואת המלך לפני הקהל מאיש  
ועד אשה וכל מבין לשמע... ויקראו לו... ויעדו האנשים  
הנשים והבשרים...  
Ex. 21:22,23.  
אם ינפל באנשים ונפול אשה דבר... ואלא אלא  
דנש ונש... ואם אלא ונפול אשה דבר... ונפול אשה דבר...  
Nu. 6:22 ff.  
איש אל אשה כי יפלא ונפול אשה דבר... ונפול אשה דבר...  
Nu. 30:4 ff.  
אשה כי תבד ונפול אשה דבר... ונפול אשה דבר...

- אָהִיבֶךָ מִן־עֲדִיבֶךָ... אֶהְיֶה לְפָנֶיךָ אֶהֱיֶה לְפָנֶיךָ...  
 וְאִם הֵינִי אֶהֱיֶה אֵלֶיךָ... כֹּל נִדְבִיבֶךָ לֹא יִקְדָּם... וְאִם  
 הִיָּה תִּפְיָה לְאִישׁ אֶדְבִיבֶךָ עֲלֵיָהּ... וְשֹׁמֵר אִישׁוֹ אֶבְחִיבֶךָ  
 לֵב וְקֹמֶל נִדְבִיבֶךָ. וְאִם מִיָּאֵם שֹׁמֵר אִישׁוֹ מִיָּאֵם אֶהֱיֶה  
 אֶת נִדְבֶךָ... אֵלֶיךָ הַמִּקְוִים... בְּזֶה אִישׁ לֹאֲשֶׁל מִן אֵב לִבָּהּ...  
 7. Ex. 1:15 ff. וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמִּיִּדְוָנוֹת הַעֲבָדִים...  
 אִם מִן הַדָּל וְהַמִּיִּתֵן אֵלֶיךָ וְאִם מִן הַדָּל וְהַמִּיִּתֵן...  
 וְהַמִּיִּתֵן... מִיִּתֵן תִּבְרָא אֶלֶיךָ וְיִקְדָּל.  
 8. Micha 6:4. וְאֵשְׁלֶנּוּ לְפָנֶיךָ אֶת מֹשֶׁה אֲבִיךָ וְהַרְיָנוּ.  
 9. Ex. 15:20. וְהִנֵּה מִיָּדֶיךָ בְּנֵי־יָם אֶתְּיָבִים אֶתְּיָבִים וְהַמִּיִּתֵן.  
 10. Esther 4:14. ... וְאִם יִדְבַּר עִם לֵבָב פְּנֵיךָ הַצֹּדֵק וְהַמִּיִּתֵן...  
 11. II Sam. 11:19,21. כִּי עָדְדֶךָ יֵאָדָה הוּא פִּלְטִי וְהוּא שָׂם מִיָּדֶי  
 וְהַמִּיִּתֵן אֶת כָּל הַבְּעִדִים הַבְּעִדִים. וַיֹּאמֶר הַמִּיִּתֵן אֶל יֵאָדָה  
 הַיָּהוָה לֹא עָשִׂיתִי אֶת הַבְּעִדִים הַבְּעִדִים אֶלֶּכֶּה הַשֶּׁמֶת אֶת הַמִּיִּתֵן אֶת אֶתְּיָבִים.  
 12. Josh. 2:4,5. וְהִנֵּה הַבְּעִדִים הַבְּעִדִים אֶת יֵשׁוּעַ הַבְּעִדִים  
 וְהַמִּיִּתֵן וְהַמִּיִּתֵן כֹּן מִיָּאֵם אֶלֶּיךָ הַבְּעִדִים וְלֹא יִדְבַּר  
 מִיָּאֵם הַמִּיִּתֵן... לֹא יִדְבַּר אֶלֶּיךָ הַבְּעִדִים...  
 13. II Kings 5:3,14. וַיֹּאמֶר אֶל שִׁמְשֵׁי אֶתְּיָבִים  
 אֶתְּיָבִים הַמִּיִּתֵן יֵאָדָה מִשְׁמִיִּתֵן אֶתְּיָבִים אֶתְּיָבִים.  
 וְהַמִּיִּתֵן הַמִּיִּתֵן... וְהַמִּיִּתֵן הַמִּיִּתֵן... וְהַמִּיִּתֵן...

14. I Kings 1:30. כִּי פֶאֶשֶׁר נִשְׁמָעְתָּ לְךָ בַּה' אֱלֹהֵי  
יִשְׂרָאֵל לֵאמֹר כִּי שְׁמוֹנֶה חֲנֹךְ יִמְשֶׁךְ אַחֲרִי וְהִלַּאשָׁה  
עַל כִּסְאִי וְתִחַת כִּי כֵן אֶשְׁעֶה הַיּוֹם הַזֶּה.
15. Jud. 16:17, 18. אִם אֶלְחֹחַתִּי וְסָר מִמֶּנִּי כְחִי וְקוֹלִי  
יִהְיֶה כְּכֹל הַדָּבָר. וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ  
אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...
16. Jud. 4:9. וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים... כִּי הִיבִיד אִשָּׁה מִמֶּנֶּה הִיא  
אֵת סִיכְרָא... Jud. 4:4 - 8. וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים... כִּי הִיבִיד אִשָּׁה מִמֶּנֶּה הִיא
17. יִשְׂרָאֵל אֶשְׁעֶה הַיּוֹם הַזֶּה. וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ  
אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...  
וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...
18. Jud. 5:8. יִשְׂרָאֵל אֶשְׁעֶה הַיּוֹם הַזֶּה. וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ  
אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...
19. Jud. 4:21, 24; אֶת הַיָּתִיד בְּבִקְרָתָא... וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ  
אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...  
5:24, 26, 29. וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...  
וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...  
סִיכְרָא... חֲכָמֹת שְׂרָאִתִּיהָ תַּעַצ וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...
20. I Sam. 25:32 - 35. וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...  
אֶשְׁעֶה הַיּוֹם הַזֶּה מִגִּיל הַדָּמִים וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...  
מִהֲבִיר אֶת הָאֵת \* לְהִתְקַדָּא כִּי אִם נִתְּרָה לְהִתְקַדָּא אֵל  
בְּיָדֵי מִשְׁפָּחָא דְהִי... וְהִנֵּה דִלְיָהּ כִּי הִשִּׁיד לָהּ אֶת כָּל לֶבָן וְהִשְׁלַח וְהִתְקַדָּא לְסִכְרֵי פִלִּשְׁתִּים...

I Kings 19:2; וַתִּשְׁלַח אֵיזֶהוּ מַלְאָךְ אֶל אֵלִיזָבֵת לֵאמֹר...

בְּיַד מַלְאָךְ אֲנִי שֵׁם לְפָנֶיךָ כְּאִתְּךָ מִיָּמָּה.

21:5; בֶּקֶד לֹא הָיָה כְּאִתְּךָ... אֲשֶׁר הִסְתַּר אֹתוֹ

אֵיזֶהוּ אֲשֶׁל.

Cf. II Kings 9:7; וַיִּפְּסֵהוּ אֶת פִּיט אֶלְאָב אֶלְיָזָר

וַיִּבְרַח מִיָּדוֹ הַיְּהוּדִים וַיִּזְעַק עַד דָּוִד מִיָּד אֵיזֶהוּ.

9:10; וְאֶת אֵיזֶהוּ יִבְדְּלוּ בְּכֹתֵימִים... וְאֵין קִדְר...

9:22. ... וַיֵּאמֶר מֶה הִשְׁלֹם עַד בְּרַחֲנִי אֵיזֶהוּ אֲמַר אֲנִי עֹשֶׂה בְּרִימִים.

22. II Kings 4:22 - 23. וַתִּבְרָא אֶל אֵיזֶהוּ וַיֵּאמֶר שְׂמֵרָה הֲלֹא לִי

אֲחֵר מִן הַנְּעָרִים וְאִתּוֹ הָיְתָה לִי אֲרָצָה עַד אִשׁ הָאֲדֹמִים

וְאֵשֶׁת לִי וַיֵּאמֶר מִיָּעַץ אֲפִלּוּ הַיְּהוּדִים אֵלֶּיךָ הַיּוֹם לֹא חֹדֶשׁ

וְלֹא שְׁמֵרָה אֲחֵר שְׂלֹמֶה.

23. II Kings 11:1 - 3; וַתִּבְרָא וַתִּשְׁלַח אֶת כָּל זֶרַע הַמַּלְכֻת.

וַתִּבְרָא וַיְהִי שֶׁשֶׁשׁ בֵּית הַמִּלְכָּה... אֶת יוֹאָשׁ בֶּן אֲחִזְיָה...

וַיִּשְׁתַּחֲוֶה אֶת מִלְכָּה וַיִּזְעַק וַיִּבְרָא וַיִּשְׁלַח אֶת מִלְכָּה לַהֲרֹק.

II Chron. 22: 2,3; בֶּן אֲנָחָזִים שְׂמֵרָה אֲחִזְיָה בְּמִלְכָּה... וְשֵׁם אֹתוֹ

עֲתָנִיָּה בֵּית עֲמֹרִי... אֹתוֹ הִתְרָה וַעֲתָנִיָּה לְהַכְשִׁיעַ.

12. - 22:10; וַיִּשְׁלַח בֵּית הַמִּלְכָּה אֶת יוֹאָשׁ... מִפְּנֵי עֲתָנִיָּה.

וְלֹא בְּמִתְרָבָה. וַיְהִי אֲשֶׁר בְּבֵית הַמִּלְכָּה מִתְרָבָה

שֵׁשׁ שָׁנִים וַעֲתָנִיָּה מִלְכָּה עַל הַמִּלְכָּה.



24.

Cf. Josh. 1:13,14;

אֲנִיכֶם מֵשֶׁה עֲבָד ה' עֹמֵד ה' אִתְּכֶם  
 מִיְּמֵיכֶם וְעַתָּה לָכֵן אֶת-בְּאֶרֶץ כְּנָעַן  
 נְשִׂיכֶם לַפִּסְכֶם מִמִּלְחָמָה יִשְׁבּוּ בְּאֶרֶץ אֲשֶׁר  
 נָתַן לָכֵם מֵשֶׁה עֲבָד ה' בְּיַדָּאֵל...

Josh. 8:24,25;

אֶת-כָּל יִשְׁרָאֵל הֲצִי... וְיָרִי כָּל הַנִּבְלָאִים  
 בְּיָמָם הַהוּא מֵאִישׁ אֶחָד אֶלֶף שְׁמֹנֶה עָצָר אֲנִי...  
 I Sam. 30:2,3,5,18,22; ;  
 עָא הַמִּיתָא אִישׁ...

וְיָרִי אֶת-כָּל הַנִּבְלָאִים  
 וְיָרִי אֶת-כָּל הַנִּבְלָאִים...

וְיָרִי אֶת-כָּל הַנִּבְלָאִים...

וְיָרִי אֶת-כָּל הַנִּבְלָאִים...

וְיָרִי אֶת-כָּל הַנִּבְלָאִים...

... וְיָרִי אֶת-כָּל הַנִּבְלָאִים...

לָכֵן מֵהַיּוֹם... כִּי אִם אִישׁ אֶחָד אֶלֶף...

II Kings 24:15;

הַיְּהוּדִים וְאֶת-נְשֵׁי הַמֶּלֶךְ וְאֶת-כָּל הַנִּבְלָאִים... מִיְּהוּדָה  
 בְּכָל-כָּל...

II Chron. 13:19. איך ב'ף באב'ד באב'ד זב'ב'ד

איב'ד אב'ד אב'ד אב'ד אב'ד אב'ד אב'ד  
אב'ד אב'ד אב'ד אב'ד אב'ד אב'ד אב'ד

## NOTES

## ECONOMIC STATUS OF WOMEN

1. Cf. Lev. 27:3-5.   
 חמשים שקל כסף... ואם נקבה הלא... שלשים שקל...  
 1. Cf. Lev. 27:3-5. חמשים שקל כסף... ואם נקבה הלא... שלשים שקל...
2. Baron, S.W., A Social and Religious History of the Jews, Vol. I, p. 113.  
 Cf. Gen. 16:6;   
 ויבן יצחק עשירי לך באלה מצותיך ופענך שבי ומהניח מפניך.  
 27:14; ... ומהניח מפניך ומהניח מפניך...  
 29:9; ... ומהניח מפניך ומהניח מפניך...  
 I Sam. 8:13;   
 ומהניח מפניך ומהניח מפניך...  
 Ruth 2:3;   
 ומהניח מפניך ומהניח מפניך...  
 Neh. 3:12.  
 3. Cf. Deut. 28:56;   
 ומהניח מפניך ומהניח מפניך...  
 Is. 47:1.   
 ומהניח מפניך ומהניח מפניך...  
 4. Cf. Ex. 3:22;   
 ומהניח מפניך ומהניח מפניך...

11:2. וְשָׂאֵלָה אֵלֶּיהָ מִשְׁכַּבְתָּהּ וּמִצֵּיתָהּ ...  
וְיִשְׁכַּבְתָּ אִתָּהּ מִתְּבִיאָה.

5. Cf. Prov. 31:10-27. אִשְׁתִּי חֵיל מִי וְיִמְצָאָהּ ... בְּדָלָהּ

בְּמִנְהָ אִשְׁשֵׁתִּים וְהָיָה כְּחֹפֶיךָ כְּפִיךָ ...  
מִמֶּנֶּה תִּבְרָא תִּבְרִיא לְחֻמָּהּ ... לִפְתֵּן לְכָרְךָ  
לְהִיטָהּ / מִן הַלְּעֹדֶתֶיךָ ... וְיִדְרֶךָ  
לְשֹׁמֶרֶת לְאֶהֱיוֹן ... סָבִין עֲשֵׂתֶךָ אֶתְּמַכֵּר ...  
וְאִתָּם עֲצֵלוֹת לֹא תִּהְיֶה.

6. Nu. 27:7,8; נָתַן ה' לָהֶם בְּאֻחֲזֵת נְחֹלָה בְּתֹאכֶם

אֲחֵי בָּאֵהֶם ... וְאֵלֶּיךָ בְּנִי וְיִשְׁרָאֵל הַדָּבָר לְאִמֶּךָ אִישׁ כִּי יִמָּוֶת  
וְהָיָה אֵין לָהּ וְהַעֲבִדְתָּם אֶת נְחֹלָתָהּ לְבָרָהּ.

Josh. 17:6. כִּי בָּרָאת מִנְשֵׁכָה נְחֹלָה נְחֹלָה בְּתֹאכֶם ...

7. MacDonald, E.M., The Position of Women, p. 72.

8. Cf. Ex. 2:7-11.. (See above, note 22, page 80).

9. Cf. Deut. 15:12,17. ... וְהָיָה כִּי יִשְׁלַחְתָּהּ וְהָיָה כִּי יִשְׁלַחְתָּהּ ...

וְהָיָה כִּי יִשְׁלַחְתָּהּ וְהָיָה כִּי יִשְׁלַחְתָּהּ ... וְהָיָה כִּי יִשְׁלַחְתָּהּ ...

10. Cf. Gen. 16:1 ff. וְשָׂרָה אִשְׁתִּי אֵלֶּיךָ לֹא יִלְדָּה לִּי וְאֵלֶּיךָ

לְשֹׁמֶרֶת מִתְּבִיאָה ... הִיא נָא אֵלַי לְשֹׁמֶרֶת ... וְהָיָה כִּי

וְהָיָה כִּי יִשְׁלַחְתָּהּ וְהָיָה כִּי יִשְׁלַחְתָּהּ ... וְהָיָה כִּי יִשְׁלַחְתָּהּ ...

לְשֹׁמֶרֶת מִתְּבִיאָה ... וְהָיָה כִּי יִשְׁלַחְתָּהּ ... וְהָיָה כִּי יִשְׁלַחְתָּהּ ...

1. II Kings 22:14 ff.   
 וַיִּלְכְּ וַתִּקְרָא הַכֹּהֵן וַיֹּאחֲזֶקם וַעֲבָדוּהָ  
 וַיִּשְׁכְּנוּ וַעֲבָדוּהָ אֵלֶּה הַחֲזָקִים הַגְּבוּיָהּ אֲשֶׁת שָׁלֹם  
 בֶּן חֲזָקִים בֶּן חֲזָקִים שֶׁמֶר בְּמִצְרַיִם וְהִיא יִשְׁמֶת  
 בְּיָרֵאֲתָם בַּמִּשְׁכָּן וַיִּבְרָחֵהּ אִלְיָהּ.
2. Neh. 6:14.   
 וַחֲבֵרָה אֵלֶיךָ עֲלֹמֶיךָ וְאֶסְרֶינִי בַּמִּצְדָּה  
 אֲדָה וְאִם אֶנְצִיבֶךָ בַּגְּבוּיָהּ וְהִיא יִשְׁמֶת  
 בְּיָרֵאֲתָם אֹתִי.
3. Ez. 13:17 ff.   
 וְאֲתֶרֶךְ בֶּן אָדָם שִׁים בְּתִיקָא אֶל הַקִּוִּי  
 וְהִתְרַבְּאוּ מִלְּפָנָיו וְהִרְבָּא עֲלֵהוּ.
4. Cf. I Kings 15:13;   
 אֲשֶׁר עָשְׂתָה מִפְּאֻצֵּי לֵאשֶׁכָּה...  
 II Kings 23:7;   
 וְאֲשֶׁר בְּנִשְׂיֹא אֲרִיָּאֹת שָׁם בְּתִים לֵאשֶׁכָּה.
5. Cf. Jer. 7:18;   
 29 - 44   
 כִּי עָשָׂה וַעֲשֶׂה אֹת כֹּל הַדָּבָר אֲשֶׁר יִצְאָ מִפִּי  
 לְקַדֵּשׁ אֶת־הַבָּיִת הַזֶּה... אֲתֶם שֹׁמְרֵי ה' וְעֹבְדֵי  
 אֱלֹהֵי אֲבוֹתֵי אֲבוֹתֵיכֶם לְקַדֵּשׁ אֶת־הַבָּיִת הַזֶּה...

7. Ex. 8:14. *לֹא־אֶלֶּם אֶת־כָּל־מִצְרַיִם בְּיָמָיו*
8. I Sam. 28:7. *וְלֹא־יָדָע אֶת־הַיָּמִים הַהֵם*
9. *וְלֹא־יָדָע אֶת־הַיָּמִים הַהֵם* 753.
10. Cf. Ex. 22:17; Lev. 20:27. *וְלֹא־יָדָע אֶת־הַיָּמִים הַהֵם*

## NOTES

## RELIGIOUS PROSTITUTION

1. Baron, S.W., A Social and Religious History of the Jews, Vol. I, p. 146.
2. Cf. Deut. 23:18. לא תהיה קדשה מעלות ישקאל...
3. I Sam. 2:22; ואלי זבן מאד ושמא את כל אשר יעשן קניו לך יקאל ואת אשר יזבן את הנשים בצדק אל פתח אהל מועד.
4. Is. 23:18; ויהי סחרה ואתה קדש לא לא יאמר ולא יחסן פי לישבים לפני ה' ויהי סחרה לאכל ולשתה ואמבשה עמיה.  
Pr. 7:10 - 14. וקנה אשה לנקבא שיתזנה מפתותיה. הלא וסדרת... פצם פחם פצם קדחת...! והמזנה בל ונשקרה על...  
הלא שלמה נבדל.
5. Epstein, L.M., Sex Laws and Customs in Judaism, p. 152.
6. Gen. 38:21-22. וינשא את איש מזנה לאיזוהי בקדשה. הלא קדשים על בדק ונאמר לא קדשה קדשה וישב אל יהודה ויאמר לא מנא אתי...

7. Op. cit., p. 156.

8. ...חַיִּים: כִּי אֵלֶּיךָ יָשׁוּבִים אֲנִי Cf. Lev. 21:7.



## NOTES

## WOMEN IN WORSHIP

1. See pp. 48 f., above.
2. ... הָיָה נָכוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ אֵל תְּפִלָּה אֵל אֱלֹהֵינוּ. Ex. 19:15.
3. See pp. 48 f., above.
4. ... אַחֲרָם הָיָה אֶחָד מֵעַמְּךָ אֲחֵי אֲבִיךָ הַשֵּׁלִי. Cf. I Sam. 1:9;  
 2:19. ... בְּעֶלְמוֹתָהּ אֵת אִישׁוֹ לְכַבֵּד אֵת זָבִחַ  
 הַיָּמִין.
5. Schechter, S., Studies in Judaism, Vol. III,  
 p. 315.
6. I Sam. 18:6 - 7;  
 אֵת הַפִּלִּשְׁתִּי אֲבִיכָה הַנָּשִׁים מִלִּפְנֵי יִשְׂרָאֵל  
 וְשָׂרָה\*! הַמַּחְלֹת לְקִבְלָתָהּ יִשְׂרָאֵל הַמִּלֵּךְ הַתְּשִׁיב  
 בְּשִׁמְחָה וּבְשִׂשְׁיִים. וְהַצִּינָה הַנָּשִׁים הַמַּשְׁמִיכוֹת  
 וְהַמִּלֵּךְ הַכֹּהֵן שָׂאוֹ בְּאַלְכָּו\* וְדָוִד  
 הָרִבִּי הַתִּי.
- Jer. 31:3.  
 עֹד אֶבְרָךְ אֲנִי וְנִתְּנָה בְּתוֹלָתִי יִשְׂרָאֵל  
 עֹד תִּצְדֵּק רַבִּיךָ וְיִצְאָתָה בְּמַחֲלֵי מַשְׁמִיכִים.
7. Cf. II Kings 4:23.  
 וַיֹּאמֶר מַדּוּעַ אַתָּה הֹלֶכֶת אַחֲלָיִה  
 הַיָּמִים עָלָה חֲדָשׁ וְלֹא שָׁבִית...

- [illegible]

10. א.ל. סוקניק, ומ.ד.ק. אסולט, א.ל. פרקלפדיה מבראית, מבראית, א.ל.ש.ה. ק"ל 7357.

11. MacDonald, E.M., The Position of Women, p. 67.

12. ...אתה צוהר צדקת אלהים Ex. 4:25.

13. I Mac. 1:58, 59; והנשיים אישר עמו את דניהו הנאמן

על פי המחקר. את המאמרים תוא הכתובים ואג  
המאמרים אתם הראו בחירה...

... II Mac. 6:11; אֵלֶּיךָ יְיָ נְשִׂים כְּשֶׁר מֵאֵלֶּיךָ בְּתוֹרָה...

14. הַלְלֵה אֱלֹהֵינוּ הַיּוֹם הַזֶּה בְּיָמֵינוּ Cf. Ex. 35:22 - 29;

[illegible]

אֵל עַיִשׁ נָחֶמְדָּה כְּאַבְרָהָם וְנֹחַ

שני ימים וצפית ארזת אילן מנחם יוסף וארת

לְחַשִּׁים הֵבִיא. כֹּל מַדְמֵי הַבְּרִיאוֹת נִסְּקוּ אֵינֶנּוּ...

[illegible]

חַכְמָא לֵב שִׁיבִיהָ לְאִלּוּ... וְהַיְשׁוּבִי אֶשֶׁר נִפְאֵל

לשון אמתה בחכמה טלל את דעתי... כל איש ואשה...  
בפיאול קני ישראל נבדה לה.  
38:8; ויבש את הפאר נחשת זאת פני נחשת  
במנאל הפקאות אשר פקאלי פתח אהל מועד.  
I Sam. 1:24; וסגלהו עמד כאלו שאלו הפנים  
ששה ואיפה אחת קמח ויבש יין וסגלהו  
בית ה' שמו...  
Neh. 12:43; ויבשחו. ביום ההוא נבחים גדולים  
וישמחו כי היללום שמחם שמחה גדולה ואם  
הנשים והילדים שמחו ויבשחו שמחת  
ירושלם עד מחנה.  
Ps. 68:26. הדמי שרים אמר נאנים קולך  
עלאת מלכות.

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