

Religion vs. Spirituality:
Were Our Ancestors Similarly Divided?

1. Letter of Aristeas 92

92. The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service. For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him. The service is carried on without interruption - some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful degree of strength.

95. **The most complete silence reigns** so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices. **Everything is carried out with reverence and in a way worthy of the great God.**

2. Josephus, Against Apion 2:23

There ought also to be but one temple for one God; for likeness is the constant foundation of agreement. This temple ought to be common to all men, because he is the common God of all men. High priests are to be continually about his worship, over whom he that is the first by his birth is to be their ruler perpetually. **His business must be to offer sacrifices to God, together with those priests that are joined with him...** When we offer sacrifices to him, we do it not in order to surfeit ourselves, or to be drunken; for such excesses are against the will of God, and would be an occasion of injuries and of luxury; **but by keeping ourselves sober, orderly, and ready for our other occupations, and being more temperate than others.** And for our duty at the sacrifices themselves, we ought, in the first place, to pray for the common welfare of all, and after that for our own; for we are made for fellowship one with another, and he who prefers the common good before what is peculiar to himself is above all acceptable to God. **And let our prayers and supplications be made humbly to God,** not [so much] that he would give us what is good, (for he hath already

given that of his own accord, and hath proposed the same publicly to all,) as that we may duly receive it, and when we have received it, may preserve it...

3. The Northern Kingdom (Amos 5)

(22) If you offer Me burnt offerings and your meal offerings I will not accept them; I will not look at your gifts of fatlings. (23) Spare Me the sound of your hymns, and the playing of your lutes I will not hear. (24) But let justice well up like water, Righteousness like an unfailing stream.

(כב) כִּי אִם-תַּעֲלוּ-לִי עֹלוֹת וּמִנְחֹתֵיכֶם
 לֹא אֶרְצֶה וְשִׁלְמִים מִרְיָאֵיכֶם לֹא אֶבִּיט: (כג)
 הִסֵּר מֵעָלַי הַמִּזְמוֹן שִׁירֶיךָ וְזִמְרַת נְבִלֶיךָ לֹא
 אֶשְׁמָע: (כד) וַיִּגַּל כְּמִים מִשְׁפָּט וַיְצַדֵּקָה
 כְּנָחַל אֵיתָן:

4. The Southern Kingdom (Isaiah 38)

(20) Hashem [is ready] to save me. We will play songs all the days of our lives at the House of Hashem.

(כ) ה' לְהוֹשִׁיעַנִי וּנְגִנֹתַי נִגְנְנָן כָּל-יְמֵי
 חַיֵּינוּ עַל-בֵּית ה':

5. Vision of a Restored Temple (Jeremiah 33)

(10) Thus said Hashem: Again there will be heard in this place, which you say is ruined, without man or beast—in the towns of Judah and the streets of Jerusalem that are desolate, without man, without inhabitants, without beast— (11) the voice of mirth and gladness, the voice of groom and bride, the voice of those who say, **“Give thanks to Hashem of Hosts, for Hashem is good, for His kindness is eternal!”** as they bring thanksgiving offerings to the House of

(י) כֹּה אָמַר ה' עוֹד יִשְׁמָע בַּמָּקוֹם-הַזֶּה
 אֲשֶׁר אַתֶּם אֹמְרִים חָרֵב הוּא מֵאִן אָדָם
 וּמֵאִן בְּהֵמָה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת
 יְרוּשָׁלַם הַנְּשֻׁמוֹת מֵאִן אָדָם וּמֵאִן יוֹשֵׁב
 וּמֵאִן בְּהֵמָה: (יא) קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה
 קוֹל חֲתָן וְקוֹל כַּלָּה קוֹל אֹמְרִים הוֹדוּ
 אֶת-ה' צְבָאוֹת כִּי-טוֹב ה' כִּי-לֵעוֹלָם חֶסֶדּוֹ
 מִבָּאִים תוֹדָה בֵּית ה' כִּי-אֶשְׁיֵב
 אֶת-שְׁבוֹת-הָאָרֶץ כְּבִרְאשֶׁנָּה אָמַר ה':

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Hashem. For I will restore the fortunes of the land as of old—said Hashem.	
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6. Musical Instruments (I Chronicles 23)	
(5) 4,000 gatekeepers, and 4,000 “praisers”/players for Hashem on instruments I devised for singing praises.	(ה) וְאַרְבַּעַת אֲלָפִים שְׁעָרִים וְאַרְבַּעַת אֲלָפִים מְהַלְלִים לַה' בְּכֵלִים אֲשֶׁר עָשִׂיתִי לְהַלֵּל:

7. The Ensemble (Psalm 150)	
(1) Hallelujah. Praise God in His sanctuary; Praise Him in the sky, His stronghold. (2) Praise Him for His mighty acts; Praise Him for His exceeding greatness. (3) Praise Him with blasts of the horn; Praise Him with harp and lyre. (4) Praise Him with drum and dance; Praise Him with lute and pipe. (5) Praise Him with resounding cymbals; Praise Him with loud-clashing cymbals. (6) Let all that breathes praise Hashem. Hallelujah!	(א) הַלְלוּ יְהוָה הַלְלוּ-אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרָקִיעַ עֲזֹו: (ב) הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֹב גְּדֻלוֹ: (ג) הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶגְל וּכְנֹר: (ד) הַלְלוּהוּ בְּתֹף וּמִחּוֹל הַלְלוּהוּ בְּמִנִּים וְעוּגָב: (ה) הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: (ו) כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ-יְהוָה:

14. A Musical Tradition (Chronicles 25)	
(1) David and the officers of the army set apart for service the sons of Asaph, of Heman, and of Jeduthun, who prophesied to the accompaniment of lyres, harps, and	(א) וַיִּבְדֵּל דָּוִיד וְשָׂרֵי הָצָבָא לַעֲבֹדָה לְבָנֵי אָסָף וְהִימָן וִידוּתוֹן הַנְּבָאִים בְּכִנּוֹת בְּנִבְלִים וּבַמְצִלְתִּים וַיְהִי מִסְפָּרָם אַנְשֵׁי מִלֵּאכָה לַעֲבֹדָתָם: (ב) לְבָנֵי אָסָף זָכוּר

cymbals. The list of men who performed this work, according to their service, was: (2) Sons of Asaph: Zaccur, Joseph, Nethaniah, and Asarelah—sons of Asaph under the charge of Asaph, **who prophesied by order of the king.** (3) Jeduthun—the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Hashabiah, Mattithiah—6, under the charge of their father Jeduthun, **who, accompanied on the harp, prophesied, praising and extolling Hashem.** (4) Heman—the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth; (5) all these were sons of Heman, the seer of the king, [who uttered] prophecies of God for His greater glory. God gave Heman fourteen sons and three daughters; (6) **all these were under the charge of their father for the singing in the House of Hashem, to the accompaniment of cymbals, harps, and lyres, for the service of the House of God by order of the king.** Asaph, Jeduthun, and Heman—(7) their total number with their kinsmen, **trained singers of Hashem—all the masters, 288.**

וַיִּזְכֹּר וַיִּתְּנֶנָּה וַאֲשֶׁר־אֵלֶּה בְּנֵי אָסָף עַל
 יְד־אָסָף הַנֶּבֶא עַל־יְדֵי הַמֶּלֶךְ: (ג)
 לִידוּתָן בְּנֵי יְדוּתָן גְּדַלְיָהוּ וְצִרִי וְיִשְׁעִיָּהוּ
 חֲשַׁבְיָהוּ וַמַּתִּיתָהוּ שֵׁשׁ עַל יְדֵי אֲבִיהֶם
 יְדוּתָן בֶּכְנֹר הַנֶּבֶא עַל־הַדּוֹת וְהַלֵּל
 לַה': (ד) לְהִימָן בְּנֵי הִימָן בְּקִיָּהוּ מַתִּיתָהוּ
 עֲזִיָּאֵל שְׁבוּאֵל וִירִימוֹת חֲנַנְיָה חֲנָנִי
 אֶלְיָאֲתָה גְּדַלְתִּי וְרֹמַמְתִּי עֶזֶר יִשְׁבְּקָשָׁה
 מַלּוּתִי הוֹתִיר מַחֲזִיאֵת: (ה) כָּל־אֵלֶּה
 בָּנִים לְהִימָן חֲזָה הַמֶּלֶךְ בְּדַבְּרֵי הָאֱלֹקִים
 לְהַרְיֵם קָרֵן וַיִּתֵּן הָאֱלֹקִים לְהִימָן בָּנִים
 אַרְבָּעָה עָשָׂר וּבָנוֹת שְׁלוֹשׁ: (ו) כָּל־אֵלֶּה
 עַל־יְדֵי אֲבִיהֶם בַּשִּׁיר בֵּית ה' בַּמַּצִּלְתִּים
 נְבָלִים וְכַנּוֹת לַעֲבֹדֶת בֵּית הָאֱלֹקִים עַל
 יְדֵי הַמֶּלֶךְ אָסָף וַיְדוּתָן וְהִימָן: (ז) וַיְהִי
 מִסְפָּרָם עִם־אֲחֵיהֶם מִלְמַדֵּי־שִׁיר לַה'
 כָּל־הַמְבִּין מֵאֲתֵי שְׁמוֹנִים וּשְׁמוֹנָה: