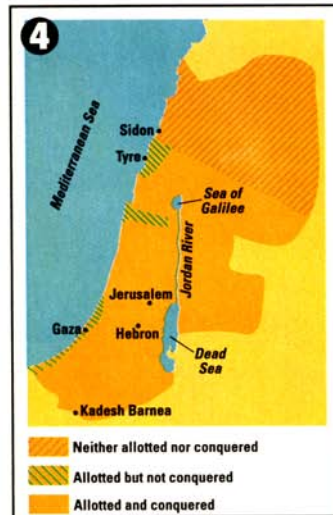
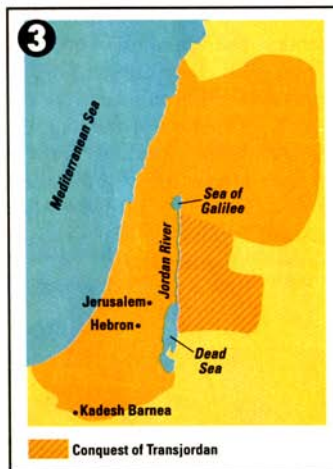
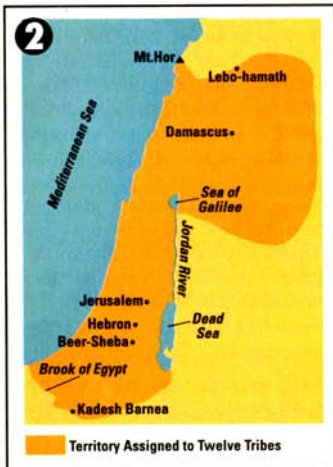


SHIFTING



Now that Binyamin Netanyahu will be leading the peace negotiations backed by a parliamentary coalition that includes religious and ultrareligious parties, it is more important than ever to consider right-wing claims based on the "whole land of Israel," or *Eretz Yisrael Hashlemah*. It is not so clear as might be imagined.

The concept is ostensibly derived from the Bible.¹ The fact is, however, that there is in the Bible no single delineation of "the whole land of Israel." The Torah describes three different sets of boundaries for the land of Israel; Prophets describes

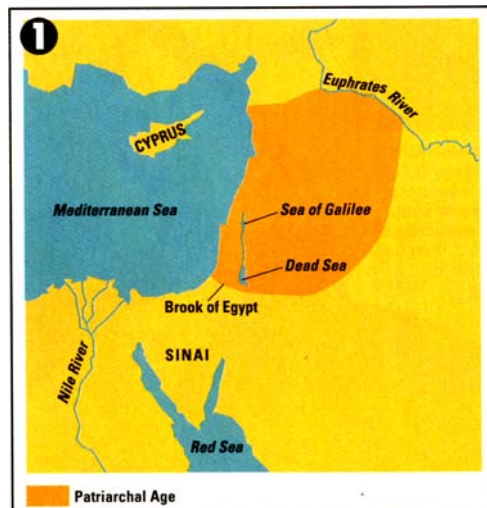
three more; and the rabbinic authorities contributed a seventh.

1 In Genesis 15:18, which defines the land during the age of the Patriarchs, Israel extends from the Brook of Egypt (thought to be the Wadi el-Arish, just south of the Gaza strip) to the Euphrates.

2 According to Numbers 34, the territory assigned to the 12 tribes extends from the Jordan River to the Mediterranean Sea and from Lebo-Hamath in the north (Lebo, in what is now Lebanon) to Kadesh-Barnea in the south (just below Beer-Sheba).

3 In Deuteronomy 2:24-3:17, Jordan is conquered and its territory is added to that of the 12 tribes.

4 The territory after the conquest of Canaan (Joshua 1 to Judges 3) comprises three subdivisions: (a) land neither allotted nor conquered, i.e., Lebanon; (b) land allotted but not conquered, i.e., the coastal strip (Joshua 13:2-4), the Jezreel Valley (Joshua 17:11-12; Judges 1:27), most of Dan (Joshua 19:47; Judges 1:34-35, 18:1-2),² Jerusalem, Gezer, and other cities (Joshua 15:63, 16:10; Judges 1:21, 29-33); (c)



BORDERS

The Whole Land of Israel

JACOB MILGROM

land allotted and conquered, i.e., the rest of the land designated in no. 2.³

5 Judges 20:1 and Kings 5:3. describe the settled lands, i.e., from Dan to Beer-Sheba.

6 The imperial map of David and Solomon includes territory outside the ethnic and ideal land of Israel, such as Edom, Moab, Ammon, and Aram, but not Lebanon (2 Samuel:8, 10-11).

7 The rabbinic map, as described in Mishnah *Shevi'it* 6.1 and Mishnah *Hallah* 4:8, extends from Kezib (north of Acco) to Kadesh-Barnea.

These seven maps make it clear that the borders of both the real (that is, occupied) land of Israel and the ideal land of Israel were constantly changing to fit historical circumstances. Maps 1, 2, and 3 include Lebanon, for example, but Lebanon is missing in nos. 4 and 6. In no. 4, Joshua neither conquers Lebanon nor assigns it as a tribal inheritance and no. 6 does not even include Lebanon as a national legacy. On the contrary, both David and Solomon abandon the Phoenician coast and sign a parity treaty with Hiram, King of Tyre (1 Kings 5:15), even ceding to him tribal territory in the Galilee (1 Kings 9:11-13).

The rabbinic authorities were fully aware of these shifting borders. They resolved the discrepancies by refer-

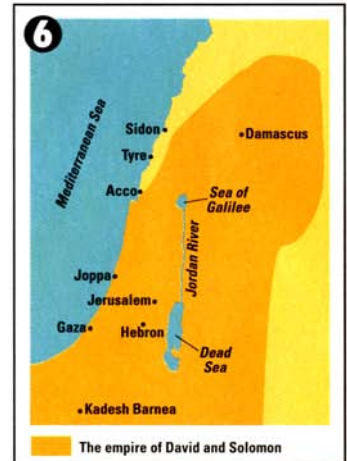
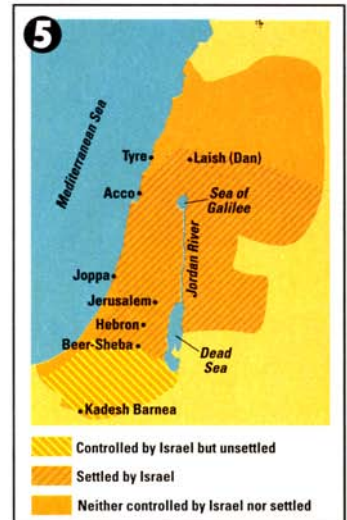
ring to the principle of *ki yarithu*, that is, the phrase in the Bible that says, "When the Lord enlarges your territory" (Deuteronomy 12:20). In other words, they relegated the unoccupied territories to messianic times.⁴

On one point, however, the maps all agree. The southern boundary has never changed. This boundary begins at Wadi el-Arish (just south of the Gaza Strip), passes by Kadesh-Barnea, and terminates at the Dead Sea (Numbers 34:3-5; Joshua 15:2-4). As a result, the southern half of Israel—including the entire Negev, Arava, and Eilat—is not part of the Promised Land.

Recognizing the agreed-upon southern boundary in all the maps, the rabbis exempted the agricultural yield of the sabbatical year in the southern territories from the prohibition mandated by the laws of *shevi'it*.⁵ Produce from the Arava, Israel's main source of winter crops, could be eaten even when it was forbidden to harvest crops in the Land of Israel.

In short, "the whole land of Israel" is a varying composite of territories delineated by realities on the ground and messianic dreams. It cannot be used to guide today's peace negotiations, unless Israelis are likewise prepared to yield the Negev. ❷

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Reaction

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Woody Allen and Mel Brooks, in stand-up comedy.

The new independent Hollywood auteurs, like Allen, Brooks, and Paul Mazursky, tell any story they like. More important, the studio system's collapse has left the studio executives powerless to stop them.

What followed was a sort of Jewish culture war: a continuing clash between the organized Jews of New York and the assimilated Jews of Hollywood. The 1968 premiere of Mel Brooks's first feature, *The Producers*, a burlesque about Jewish Broadway con artists in league with a Nazi, produced a massive outcry from offended Jewish activists. The 1972 debut of the popular CBS television sitcom *Bridget Loves Bernie*, the story of a happily intermarried couple, led to a national protest campaign.

The culture war has largely wound down, but only because the organized Jews gave up. Jewish characters have become commonplace in prime-time television. The latest twist is the wave of sitcoms that focus on the lives of young Jewish singles.

The combined weight of so many Jews in one of America's most lucrative and important industries gives the Jews of Hollywood a great deal of political power. They are a major source of money for Democratic candidates. The industry's informal patriarch, MCA chairman Lew Wasserman, wields tremendous personal clout in state and national politics. So do Barbra Streisand, Norman Lear, and several others. A few—very few—individual Jews in Hollywood have gotten involved directly in Jewish political issues, such as recording industry executive Danny Goldberg, in religious rights and civil liberties.

But the same could be said, and to a greater degree, of other industries with significant concentrations of Jews: Wall Street, New York real estate, and the garment industry. In each of those industries Jews make up a significant bloc with a visible presence on the political scene.

The common image of Jews in Hollywood—that they constitute a group who create a particular image by controlling the medium—has never been the case. The Jews who went to Hollywood have simply not been interested. ●

Shifting Borders

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ENDNOTES

¹See the comprehensive treatment by M. Weinfeld, *Social Justice in Ancient Israel and the Ancient Near East* (Jerusalem: Magnes Press, 1995).

²The ultimate northern but unassigned territory of Dan is missing (cf. Judges, chap. 18).

³For greater details, cf. Y. Kaufmann, *The Biblical Account of the Conquest of Palestine* (Jerusalem: Magnes Press, 1953), pp. 52-53.

⁴cf. Maimonides, Law of Homicide 8:4. The rabbis also found a basis for their messianic map by noting that only seven of the 10 nations whose lands were promised to Abraham (Genesis 15:19-21) were actually assigned for conquest (Deuteronomy 7:1). Thus the patriarchal "whole land of Israel," which includes all 10 nations, is relegated to messianic times (*Sifre*, on Deuteronomy 12:20; *Yerushalmi Qiddushin* 1.8; *Genesis Rabbah* 33:23).

⁵The rabbinic map, based on the

settlement pattern of Jews in the Second Temple period, draws the southern boundary from Ashkelon (north of the Gaza strip) through Kadesh-Barnea and from there to Petra (in modern Jordan). In this case, the southern half of the Arava would be outside the borders of Israel (cf. the *beraita delehumin* in Y. Feliks, *The Jerusalem Talmud*, vol. 2 (Jerusalem: Rubin Mass, 1986), pp. 31-50, maps, pp. 36-37; *Tosefta Shevi'it* 4:11; *Sifre*, end of par. Ekev.)

According to Dr. Jack Shechter, the rabbis declare that the sanctity of the land conquered by Joshua was abrogated by the Babylonian exile, so that later only the land resettled by the returnees retains a permanent sanctity (*Bavli Hagiga* 3b, and codified by Maimonides in *Mishnah Torah*, Law of Voluntary Offerings 1:5). This land was much more restricted. It leaves out the entire Galilee, most of what is today called Samaria, and the entire coast (including Haifa, Tel Aviv, Ashdod, and Ashkelon). These, according to halachah, are not holy.

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