Това е откъс от книгата.

Цялата книга може да намерите в Библио.bg

www.biblio.bg
MONY ALMALECH

BIBLICAL DONKEY
MONY ALMALECH is a professor at the New Bulgarian University and a guest professor at the Institute for Bulgarian Language with Bulgarian Academy of Sciences. Over the years, taught at Sofia University “St. Kliment Ohriski”, Bulgarian Evangelical Theological Institute, Sofia Technical University. His development was influenced by a two-year specialization with Professor Dimitri Segal at the Hebrew University in Jerusalem (1993-94).

His scientific interests are in the field of the Bulgarian language, Theoretical Linguistics, Hebraic studies and Semiotics. He created the first Hebrew-Bulgarian Dictionary (2004; 2-d ed. 2011). His knowledge of Hebrew has allowed him to analyse the original text of the Bible in comparison with various translations, applying the tools of traditional and modern linguistics. The first volume of his Biblical Hermeneutic project, Color in the Torah, was published in 2006 and the second one appeared in 2010 – The Light in the Old Testament. The interdisciplinary analysis of color is a distinctive feature of his works on color in folklore, literature, Bible and advertising: Balkan Folk Color Language (1996); Color and Word: Psycholinguistic and Pragmatic Aspects (2001); Roots: The Semiotics of Color (2006); The Language of Color (2007); Advertisements: Signs of femininity and their corresponding color meanings (2011). His first monograph back in 1993 was on Bulgarian grammar, and he has never abandoned the subject: Language and Idiolect: The Language of Bulgarian Jews in Israel (2006), Companion to General Linguistics (2000, 2-d ed. 2012).

Biblical donkey was published first in Bulgarian in 2011.
The abundant literature dedicated to the donkey and used by the compilers of BibleWorks 98, indicates biblical facts regarding this animal: the donkey is forbidden food; the donkey and the ox have to rest on Saturday; the first donkey is not subject to destruction in the Egyptian punishments. In addition to these general data, the donkey is charged with a rich, important biblical symbolism.

Usually the kings choose a strong and combatant animal for ceremonies – a thoroughbred horse, an imposing elephant or even a camel. Christ enters Jerusalem on “the foal of a she-ass”, as the king of the Jews. This is to fulfil the tradition – David has a “royal she-ass” and Solomon is anointed as king on a “wild donkey”. It is either wisdom or stupidity for a king to ride an animal symbolizing love of peace and sexuality. According to other interpretations, the male donkey is related to the material domain with its flesh and strength whereas those who ride it in ceremonies have mastered this aspect of the human being and society... However, how do we account for the fact that in Hebrew the ass’s foal is not a diminutive of the word ‘donkey’, as well as the fact that the she-ass signifies ‘slow pace’ and has nothing in common with the jackass? And what does Solomon’s wild donkey signify?

The book replies to these curious questions and to the riddle as to why the king of the Jews rides “the foal of a she-ass” and the king is of the tribe of Judah, of whom Jacob/Israel prophesies that he will untie his donkey, just as the apostles set free the ass’s foal for which Jesus Christ sent them...
MONY ALMALECH
BIBLICAL DONKEY
All rights reserved.
No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publisher.

KIBEA PUBLISHING COMPANY

Sofia 1000, Central post station, box 161
www.kibea.net
E-mail: office@kibea.net

KIBEA'S BOOKS & HEALTH CENTRE

Sofia, Dr D. Valkovich Street 2A

Bookstore: Tel.: +3592 988 01 93

Cover
After Marc Chagall, Stained glass windows for the synagogue of Hebrew University’s Hadassah Medical Center in Jerusalem.

Mony Almalech

BIBLICAL DONKEY

© Kibea Publishing House, 2012
© Mony Almalech, text, 2012
© Krassimira Despotova, design, 2012

... it is a mystery why David and Solomon choose asses, “children of ass” for the royal animal but not a horse, an elephant ...

... to ride donkey or ass expresses wealth, power, influence ...

... and a tradition in monotheistic Israelite culture.

... and we came to the entry of Jesus in Jerusalem.
Biblical facts regarding this animal:
The donkey is forbidden food;
The donkey and the ox have to rest on Saturday;
The firstborn donkey is not subject to destruction in the Egyptian punishments.
In addition to these general data, the donkey is charged with a rich, important biblical symbolism.

... The Messiah is gentle, peaceful, and for the people remains a personal choice behavior:

“...if they are meritorious, he will come with the clouds of heaven;
if not, lowly and riding upon an ass.”

[R. Alexandri. Babylonian Talmud: Sanhedrin 98a]
CONTENTS

THE OLD TESTAMENT PROPHECY ABOUT THE ASS’S FOAL OF THE MESSIAH AND DONKEY-TERMINOLOGY................................. 15

THE MESSIAH’S DONKEY IN THE NEW TESTAMENT................................. 19

THE PROTOTYPE OF THE MESSIAH’S WHITE DONKEY .................................................. 21

WHITE SHE-DONKEYS, THE ROOT TZADI-HET-REISH וְתַאֵדְיָת הֵאֵז-רֵו הָאִיָּדְיָת הֵאֵז-רֵו
AND THE CLOSELY RELATED ROOT TZADI-HE-REISH וְתַאֵדְיָת הֵאֵז-רֵו .................................................. 25

WHITE WOOL ................................................................................................. 26

THE MALE DONKEY וּמֵר [hamôr]........................................................................ 29

THE PARADIGM OF HET-MEM-REISH וּמֵר ACCORDING TO BIBLEWORKS98 ...... 29

THE DIVINE COMMANDMENTS AND THE MALE DONKEY.......................... 31
THE OTHER MEANINGS OF THE ROOT *HET-MEM-REISH* \( \text{hèmer} \)  

- *wine* \( \text{hèmer} \) ................................................................. 33
- *bitumen/ asphalt* \( \text{hemàr} \) and *mortar* \( \text{hòmer} \) .......................................................................................................................... 33
- *clay* \( \text{hòmer} \) ....................................................................................... 35

THE LEXICAL SEMANTIZATION OF THE MALE DONKEY IS ‘A SYMBOL OF THE MATERIAL’ ......................................................................................................................... 36

TEXTUAL SEMANTIZATIONS OF THE MALE DONKEY IN THE OLD TESTAMENT ...... 38

Abraham’s donkey ................................................................................................. 38

- The opposition ‘cloud – male donkey’ ........................................................................ 38
- Ishmael, Abraham’s son by the Egyptian Hagar, is called *wild donkey* (Genesis 16:11-12) ............................................................... 40
- ‘Peace’, ‘peace-loving’ .......................................................................................... 41

The donkey and the twelve tribes ........................................................................ 41

Moses and the male donkey ................................................................................... 42

David’s life abounds with different donkeys .......................................................... 45

- David is anointed as king by the high priest and rides on a donkey to Saul. ......................................................................................... 46
- David’s marriage to Abigail/Abigeah ................................................................... 47
- Amnon rapes his sister, Tamar, and her brother Absalom kills Amnon. Absalom in exile. Absalom in a conspiration against David. Absalom is killed. ......................................................................................... 49
<table>
<thead>
<tr>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Solomon fulfills David’s request to kill Shimei .......................................................... 52</td>
</tr>
<tr>
<td>2. Moral and historical lessons from King Saul ................................................................. 53</td>
</tr>
<tr>
<td>3. Uses of the male donkey outside the Pentateuch ............................................................. 53</td>
</tr>
<tr>
<td>4. After the significant conquest of Jericho with God’s help ............................................. 53</td>
</tr>
<tr>
<td>5. The conquest of the territories of the Holy Land by the tribe of Judah ............................ 54</td>
</tr>
<tr>
<td>6. One of the first punishments for non-observance of the Torah in the Holy Land ............... 54</td>
</tr>
<tr>
<td>7. Marking the mythical Israelite heroes Gideon and Samson ............................................. 55</td>
</tr>
<tr>
<td>8. The beginning of the end of the epoch of the Judges ....................................................... 57</td>
</tr>
<tr>
<td>9. The beginning of the monarchy ......................................................................................... 58</td>
</tr>
<tr>
<td>10. An enigmatic prophecy by Isaiah ...................................................................................... 58</td>
</tr>
<tr>
<td>11. The death of the unnamed prophet ................................................................................... 58</td>
</tr>
<tr>
<td>12. The deeds of Prophet Elijah .............................................................................................. 59</td>
</tr>
<tr>
<td>13. The terrible famine in Samaria ......................................................................................... 59</td>
</tr>
<tr>
<td>14. God punishes the Israelites ............................................................................................... 59</td>
</tr>
<tr>
<td>15. “A donkey’s burial” is a sign of the end of the First monarchy and the Babylonian captivity ........................................................................................................................................ 59</td>
</tr>
<tr>
<td>16. The return to Jerusalem from fifty years of captivity in Mesopotamia ............................. 62</td>
</tr>
<tr>
<td>17. The male donkey according to situations ......................................................................... 64</td>
</tr>
</tbody>
</table>

**THE FEMALE DONKEY יָשֶׁם [ATON]** ............................................................................... 69
foals of a donkey, lit. sons of his female donkey [bnèi atonò];

binding his foal [osri irò]; binding his ass’s colt [osri bnèi atonò]................................................................. 70

Balaam’s she-ass ................................................................................................................................. 73

THE COLT יָרֵם [ayr] ......................................................................................................................... 75

The colt, the Messiah and Moses ......................................................................................................... 79

The colt and the judges......................................................................................................................... 80

The play with numbers – the symbolism of 30 .................................................................................. 82

THE WILD DONKEY IS A ROYAL ANIMAL יָרֵם/פֶּרֶד [pèred]/[pirdà]

ןָרְדָּר [père]/פֶּרֶד [père] ....................................................................................................................... 85

THE ARAMAIC WILD DONKEY יָרֵד [aròd] ...................................................................................... 93

LIGHT AS COLOR ................................................................................................................................. 97

LOST AND FOUND DONKEYS – THE WHITE DONKEY, THE BIBLE,
MACRO-WHITE AND ‘RITUAL PURITY’ .......................................................................................... 99

BIBLIOGRAPHY ................................................................................................................................. 102

Biblical dictionaries and encyclopedias ............................................................................................ 104

Cited editions of the Bible ................................................................................................................. 105
THE OLD TESTAMENT PROPHECY
ABOUT THE ASS’S FOAL OF THE MESSIAH
AND DONKEY-TERMINOLOGY

The prophet Zechariah foresees that the Messiah is a Jewish king who arrives, riding a donkey, “the ass’s foal”. In Christianity this is the standard explanation why Jesus Christ enters Jerusalem on a donkey which, in Judaism, is the king’s ritual animal for ceremonial events.

Zechariah 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (KJV)

Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. (NKJ)

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. (NAS)

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. (NAU)

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. (NRS)
Zechariah 9:9 Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, Meek, and riding on an ass, on a colt, the foal of an ass. (NAB)

Радвай се много синова дъщерьо; Възклицавай, ерусалимска дъщерьо; Ето, твоят цар иде при тебе; Той е праведен, и спасява, Кротък, и възседнал на осел, Да! На осле, рожба на ослица. (Библия, 1940)

Ликувай от радост, дъще Сионова, тържествувай, дъще Иерусалимова: ето, твоят Цар иде при тебе, праведен и спасяващ, кротък, възседнал на ослица и на младо осле, син на подяремница. (Библия, 1992)

In Zechariah 9:9 the terms are:

- **male donkey/male ass** [hamôr]
- **colt** [air]
- **pl. female donkey/female ass** [atonòt]
- **donkey’s foal, lit. son of female donkey** [ben atonòt]

The Messiah’s foal is situated in the context of the particularly well-developed terminology in the Old Testament:

- **male donkey** [hamôr]
- **female donkey** [atôn]
- **colt/foal** [air]
- **male mule/he-wild ass/wild donkey** [pèred]
- **(female form) mule/she-wild ass/wild donkey** [pirdà]
- **king’s she-mule** [pirdât mèleh]
- **wild ass/wild donkey** [père]
- **wild ass/wild donkey** [aròd]
In this perfectly developed terminology, every denotation has its specificities in terms of word formation history, as well as associations and suggestions of colors. Some of these denotations go beyond the paradigm of the macro-white, i.e. light and are part of conscious and sub-conscious suggestions of the color red. Consider the example of the denotation male donkey רָּם הָמוֹר [hamòr], from the root of which the following words are formed: be red רָּם הָמוֹר [hamár]; smear with asphalt; ferment, boil, foam רָּם הָמוֹר [hamár]; roebuck רָּמָה יִאַמּוֹר [iahmûr]; bitumen, asphalt רָּמָה [hemát]; cement, mortar, clay רָּמָה [hòmer]; wine רָּמָה [hèmer].

This chain is macro-red which is macro-dark.

On the other hand, the word colt, wild ass רָּיר [air] is an element of the paradigm of macro-red which is macro-light. According to Gesenius, 1996 to be hot, ardent, rouse oneself, awake, incite רָּר [ur]; to make hot, to heat רָּר [heir]; excitement רָּר [ir]. A wild ass, so called from its rapid unrestrained running.

Besides the additional meanings derived from the common root, each of these denotations receives a separate semantization from the context in which it is used. For example male donkey רָּם הָמוֹר [hamòr] is an immutable element of the divine commandments, as well as a marker of significant historical events. The king’s mule פָּרָדָה מְלֶה [pirdàt mèleh] is not only a curious historical fact, but is unequivocally associated with King David – the founder of this tradition.

The donkey’s signs for the first time enter the biblical text in Jacob’s legacy to the tribe of Judah (Genesis, 49:11). Here key-words are used which are inherited by the New Testament:
his foal/his ass’s colt [bnêi atonô];
ties his foal/binding his foal [osrî atonô];
ties his donkey’s colt/binding his ass’s colt [osrî bnêi atonô]

Besides the semantization through kindred words formed by one root, there is a semantization from context. Contextual use of different terms presents different structures in the fabric of the entire Bible – they are cognitive and mnemonic.

All denotations of the donkey’s kin in the Old Testament (with the complete semantization ‘peace’ and ‘peace-loving’) form a particularly complex structure – from a lexical, textual, cognitive and mnemonic viewpoint – in the framework of which the Messiah’s white foal has a special significance. The entirety formed by the lexical, textual and cognitive structures allows for the Bible to be considered not only as a “library”, i.e. different books written by different people at different times, but as a remarkable scientific proof of the Bible’s wholeness. This case has a bearing on the polemic about the originality of the text, as well as on the question as to whether the Bible is “dictated” to prophets and apostles and is the divine word, or whether it is a compilation of clumsy human interventions – authors’ and editors’.
Библио.бг - платформа за електронни книги и списания

Чети каквото обичаш!

www.biblio.bg