
PUGIO FIDEL: Texts, Translations and Notes

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**LOST MIDRASHIC PASSAGES ON GENESIS
FROM THE *PUGIO FIDELI*:
Texts, Translations, and Notes**

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Thesis Submitted in Partial Fulfillment of the Requirements
of Ordination

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לכל בני משפחתי החסידים והישרים והתמימים שמסרו
נפשם על קדושת השם הנאמנים והנעימים בחייהם.
ובמותם לא נפרדו. מנשרים קלו ומאריות גברו לעשות
רצון קונם וחפץ צורם. יזכרם אלהים לטובה עם שאר
צדיקי עולם.

To all the members of my family, those loving,
upright, and blameless ones, who laid down their
lives for the sanctification of the Divine name,
who were lovely and pleasant in their lives, and
in their deaths were not divided; swifter than eagles,
stronger than lions to do the will of their Master and
the desire of their Rock. May God remember them for
good with the other righteous of the world.

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ורבו שלמדו חכמה מביאו לחיי העולם הבא

(בבא מציע משנה ב' י"א)

(and his teacher, who has taught him wisdom,
has brought him into the world to come.

-Baba Metzia, Mishna 2:12)

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DIGEST

During the thirteenth century, and for hundreds of years afterwards, the Church frequently required Jews to publicly defend their faith. It developed many tactics to either persuade, or coerce Jews to adopt the Christian faith. One innovative method, developed in the thirteenth century, was the use of Rabbinic texts which refer to the Messiah, or the Messianic era. According to this school, such texts demonstrated that the early Rabbis believed in the trinitarian Christian faith, but that their perversity caused them to continue to adhere to the Jewish faith.

The classic textbook for those of the Church who adopted this position was the *Pugio Fidei*. Completed by Raymond Martini around the year 1280, it was the culmination of 30 years of study of Rabbinic texts. In it, Martini collected nearly one thousand passages, some of them very lengthy, to bring proof for his thesis. Ever since its completion, the book supplied the groundwork for public disputations, and polemical tracts against Judaism.

The *Pugio* is of value to the modern scholar of Rabbinic texts. It contains significant variant readings among its nine hundred and sixty pages. In addition, we find in it passages from works which no longer exist. I have collected within this thesis those twenty *midrashim* which are cited to a work variously called *Bereishit Rabba major*, *Bereishit Rabba ha-Gadol*, *Bereishit Rabba antiqua*. I have included an

English translation, reference to parallels in the classical literature, and an index of references to Scriptural passages. My introduction presents a synopsis of the controversy over the authenticity of Martini's textual citations.

PREFACE

This book consists of twenty lost passages on Genesis, gleaned from Raymond Martini's *Pugio Fidei adversus Judaeos et Mauros* (ca. 1280). Martini ascribes these passages to Midrashic compendia now lost: *Bereishit Rabba major*, *Bereishit Rabba ha-Gadol*, *Bereishit Rabba antiqua*. The *Bereishit Rabbati* of Rabbi Moshe ha-Darshan (11th century), first published by Chanoch Albeck in 1940, contains many of these citations. From Martini's system of citing these *midrashim*, and the number of times that parallels are found in the *Bereishit Rabbati*, it appears that these various names refer to one Midrashic *Yalkut*, a *Bereishit Rabba* by Rabbi Moshe ha-Darshan of Narbonne. Martini cites such a text more than sixty times, and both Rashi and Yehuda Gedalia refer to it as well, under various titles. Furthermore, both the *Bereishit Rabbati* and the *Midrash Aggadah* are the work, or part of a larger work, of the school of Rabbi Moshe ha-Darshan. Thus, these texts are all excerpts from a huge compendium of homilies by Moshe ha-Darshan.

The *Pugio Fidei* ("Dagger of Faith") contains nearly one thousand citations from all branches of Talmudic and Midrashic classics. Martini believed that he had found in these texts proofs of the trinitarian Christian faith. Except for the twenty passages reproduced here, Martini's citations are extant in the published editions. Although

extant, the citations in the *Pugio Fidei* remain valuable since they sometimes supply more authoritative readings than are found in the classical editions. Because of Martini's motives, some scholars have suspected that Martini altered or fabricated Midrashic texts to suit his missionary purpose. This suspicion is groundless. In spite of his misuse of these passages, the texts themselves are absolutely authentic.

This thesis is the first effort to collect those passages. I have added an English translation, and references to classical works. My introduction presents a synopsis of the controversy over Martini's veracity. It is hoped that editors of Rabbinic texts will make fuller use of the citations found in Martini's volume than has hitherto been the case.

Finally, I call attention to the fact that most of the lost passages collected here deal with messianism and eschatology.

INTRODUCTION

I. MARTINI AND THE *PUGIO FIDEI*

Raymond Martini devoted his life to the conversion of Jews and Moslems to Christianity. Born between 1210 and 1215, Martini joined the Dominicans after 1237 and before 1240. Ten years later -- in 1250 -- he was selected to be in the company of the first group of friars sent to Tunis to study Arabic. Martini returned to Barcelona in 1262, was appointed a censor of Jewish manuscripts in 1264, and in 1281 he became the director of the "studium hebraicum." He died sometime during the five years following 1285.(1)

Through his studies Martini became accomplished in Arabic, Hebrew, and Aramaic. Eventually he composed polemic works in Arabic, Latin, and Hebrew. Quetif detailed his literary career in *Scriptores Ordinis Praedicatorum*:

He first composed several treatises against the Saracens. It was known as *Contra Alcoranum legem Saracenorum* ("Against the Koran, law of the Saracens"), as Lusitanus translated it. It...was written in Arabic, and has been completely ignored.

Afterwards, he wrote -- entirely in Latin -- a work which was brief, and was called *Capistrum* ("Bridle"). Lusitanus added *Judaeorum* ("of the Jews"). It is also completely neglected, for no one mentions it.

Finally, because the Jews, in their evil perfidy, considered that work of small weight, since it was published in Latin, he published a work which he titled *pugionem* ("Dagger"). It was well written in Hebrew and Latin.(2)

Thus, Martini demonstrated facility with several languages:

Arabic in the *Contra*, Latin in the *Capistrum*, and Hebrew and Aramaic in the *Pugio*. Furthermore, in the *Pugio*, he proved himself to be not only adept at translating the Hebrew and Aramaic languages, but conversant with the *corpus* of Rabbinic literature as well. Martini believed that he could show that the sacred texts of the Moslems and Jews proved that Christianity was the one true faith, and that their own revered texts would affirm and recognize this truth. If they were blind to this, it was his task to show them how this was so. It was for this purpose that he studied these languages.

The *Pugio* is the embodiment of all that to which Martini devoted his life. In the *Pugio* Martini demonstrated his mastery of Rabbinic texts as well as polemic. Even today his work is still studied for its philosophical content and structure.(3) It contains more than one thousand citations -- many of them quite lengthy -- from Rabbinic texts. He displayed his erudition by selecting texts from every area, among them the Talmud, Midrash, and such medieval scholars as Rashi, Ibn Ezra, Maimonides, Radak, and the Targum literature. Furthermore, Martini translated all of these Rabbinic texts into Latin. To be sure, here and there his translations are erroneous, but these errors are insignificant compared to the amount of material he translated, and the overall quality of his translations.

In the *Pugio* Martini states his purpose:(4)

It has been enjoined upon me, that from those books of the Old Testament which the Jews accept and even from the Talmud and the rest of their writing authoritative among them I compose such a work as might be available like a dagger (*pugio*) for preachers and guardians of the Christian faith -- at times for feeding to the Jews the bread of the divine word in sermons; at other times for confronting their impiety and perfidy, and for destroying their pertinacity against Christ and their impudent insanity.(5)

This work is written for the members of the preaching orders. Their activities were divided into two areas: delivering sermons to Jews, and holding public disputations with representatives of the Jewish communities. Their sermons were attempts to convert the Jews by entering the synagogue and delivering proofs of Christianity from the pulpit. Such a sermon was given by Raymond de Penaforte and King James I of Aragon on the Sabbath following the disputation of Barcelona in 1263. The disputations on the other hand were public spectacles organized and sponsored by the Church. The Jews were ordered to provide their eminent scholars and leaders. Once there, they had to defend the Jewish religion against "proofs" adduced by representatives of the church. A loss meant conversion for the Jews. Martini wrote the *Pugio* at the request, presumably, of his order, or perhaps even of Raymond de Penaforte(6) as a "yalkut" (an anthology) of Messianic texts, to be used by Christians in these debates for convincing Jews of the truth of Christianity.

II. SIGNIFICANCE AND INFLUENCE OF THE *Pugio* IN CHRISTIAN DISPUTATION AND MISSIONARY WORK

Martini's hopes for the *Pugio* were indeed realized. Following its composition, the *Pugio* became a *de facto* standard outline for use in Christian polemics. Pacios Lopez (7), in his introduction to the protocol of the disputation of Tortosa, describes the importance of the *Pugio*:

But that which had the greatest influence of those proofs used by Hieronymous [Joshua ha-Lorki ibn Vives] in the Disputation of Tortosa was Raymond Martini, whose *Pugio Fidei*, was probably the most important of the materials of the Jewish-Christian Polemic, which almost all later Christian polemicists followed. All, or nearly all of the Talmudic and Midrashic texts used by Hieronymous in Tortosa were taken, more or less literally, from the *Pugio*. (8)

Indeed, the list of those Christian scholars who rely upon or quote from Martini is quite extensive: Nicholaus de Lyra, Abner of Burgos, Pablo de Santa Maria, Arnold of Villanova, Hieronymous de Sancta Fide (Joshua ha-Lorki ibn Vives), and Peter Galatianus. (9) Thus Martini's work achieved the goal which he set for it; it did indeed become a standard text with which later disputants were conversant and upon which they relied.

Williams, too, gives a brief summary of the better known writers and works which relied on the *Pugio*.⁽¹⁰⁾ He includes several authors who neglected to cite Martini as a source, as well as some who did not realize that texts to which they referred were originally taken from Martini. In fact, Joseph Scaliger, in 1604, did not know that Martini was a major source for Galatiani's *De arcanis catholicae veritatis*. It remained for Bosquet to "discover" Martini's work in a manuscript in Toulouse. He recognized it as the work from which Galatiani's texts were taken, and so described it to Voisin, who later published it in Paris in 1651. Indeed, it took some effort for Bosquet to identify Martini as the author of the *Pugio*.

III. HA-LORKI, ABRAVANEL, AND THE DISPUTATION OF TORTOSA

One of the most famous medieval debates occurred in Tortosa, from February 7, 1413 until well into 1414. A convert, Joshua ha-Lorki ibn Vives, argued on behalf of the Church against such reknowned Rabbis as Astruch ha-Levi; de Alcaniz; Joseph Albo (author of the *Sefer ha-ikkarim*); Matityahu de Saragossa; Ferrer; Bonastruch Desmaestre; and Moshe Abenhavec.⁽¹¹⁾ The protocols for this exhibition cover more than 600 pages recording the 69 sessions held.

Ha-Lorki's role in the disputation was grounded in the *Pugio*. He relied upon it to provide the outline and agenda for those 69 sessions. Furthermore, he depended almost completely on it as a sourcebook of proof-texts. In fact, in the first 45 sessions, ha-Lorki referred to only one text which is not found in the *Pugio*. His purpose, like that of the *Pugio* itself, was to demonstrate that Rabbinic literature contained within it proof of Christian dogmas.

On several occasions the Rabbis objected to citations of ha-Lorki which are found only in the *Pugio*. However, their objections were limited to glosses ascribed to a Rabbi Rachmon. In session seven, on page 49 of Pacios Lopez's edition of the protocols, the following comment appears: "Indeed that authority, Rabbi Rachmon, who is recorded in the *Genesis Rabba* of Rabbi M. ha-Darshan, mentioned in public, whom the Jews denied, saying 'we have no such person in our texts.'" (12) Again in session 18 (page 128) ha-Lorki refers to Rabbi Rachmon, and in session 19 (page 133) the Rabbis responded, "Auctoritatem vero rabi 'Hamon <E. Rahamon> non habemus" -- "We don't have any such authority as a 'Rabbi Rachmon'." Thus, Pacios Lopez notes: (13)

In the Disputation it was claimed, wrongly, that the words of Rabbi Rachmon belonged to the work of [Rabbi Moshe ha-] Darshan, and, naturally, neither the Jews found it there, nor could Hieronymous show them when he had received the books. This explains why, although the authority of Rabbi Rachmon is cited many times in the *Pugio*, Hieronymous could not bring it into the Disputation, because he had no book of "Rabbi Rachmon," and the *Pugio*, from which he knew his comments, was not an authoritative

source for the Jews with whom he was debating.

Following the Disputation and the publication of the official protocols of the sessions (which were examined by the participants -- including the Jewish participants -- prior to publication (14)), a number of polemic tracts were written. Ha-Lorki first edited a text in Hebrew, the *Sefer ha-Pikkurim*, and later completed a work in Latin, the *Hebreomastix*, in which he recorded many of the Rabbinic texts which he had cited in Tortosa. Jews, too, wrote apologies on the Rabbinic texts which had been used by Christians. Rabbi Astruch and others referred to these damaging passages from the Midrash and Talmud, explaining their context and true meaning. One late apologist was Rabbi Isaac Abravanel. (15)

Don Abravanel composed the *Yeshuot Meshiho*. This text, like the other Jewish apologies, explains the meanings of the texts cited by ha-Lorki in the *Sefer ha-Pikkurim*. For the most part Abravanel cites them with commentary. However, Abravanel uses another argument as well. In the *Yeshuot Meshiho* he makes the claim that ha-Lorki resorted to forged texts; indeed, he charges that ha-Lorki had forged an entire work: the *Bereishit Rabba D'Rabbi Moshe ha-Darshan*. (16) This accusation became the basis for a great deal of speculation concerning Martini's sources in later centuries.

IV. DID MARTINI SOMETIMES FORGE TEXTS?

In 1887, Dr. Schiller-Szinessy (17) repeated the accusations made by Abravanel. But he went much further. He not only claimed that no such work as a *Bereishit Rabba d'Rabbi Moshe ha-Darshan* existed; he alleged that Martini was not the author of the *Pugio*. In his article, Schiller-Szinessy classifies his evidence and his proofs into several "types": Midrashim which are proof of outright forgery, translations which are proof of the ignorance of the translator, texts which are proof of a combination of both forgery and ignorance, and finally citations which are proof of the "irreverence" of the forger.

Schiller-Szinessy draws several conclusions from the material he discovered in the *Pugio*. Based on the mistakes in translation, he concludes that Martini was completely unlettered in Hebrew:

We shall trace some of the forgeries [of the *Pugio*], bringing proof positive that they are such. We will then show that Raymundus Martin, owing to his ignorance of Rabbinic and even Biblical Hebrew, could not have been himself the inventor of these forgeries, and we shall finally show that the perpetrator of these forgeries was not merely a rogue but a buffoon. (18)

It is difficult to determine whether, by this comment, Schiller-Szinessy means to say that Martini was actually the author of the *Pugio* and the translations. However, it is

clear that he thinks that Martini himself could not have composed or forged the texts which fall under suspicion.

Next, Schiller-Szinessy deduces that someone else more learned and less "reverent" must have authored those suspicious texts. This person, according to Schiller-Szinessy, must have been a "rogue and a buffoon." From these and other facts he concludes that the author of those passages, and perhaps even the entire *Pugio*, was Pablo Christiani, the apostate who argued on behalf of the Church in the Disputation of Barcelona of 1263, in which Rabbi Moses ben Nachmon defended Judaism. As evidence of roguery Schiller-Szinessy directs attention to "Rabbi Rachmon." This, he claims, is the "signature" of the forger of the texts: "This enigmatic Rachmon is no rabbi, but is none less than Rachmon, i.e. Ramon or Raymund, in full, Raymundus Martin himself, the supposed author of the *Pugio Fidei* in its totality.!" (19)

Finally, based on the character of the author of the texts and the number of outright forgeries which he believes exist within the *Pugio*, Schiller-Szinessy determines that those sources cited as coming from the hand of Rabbi Moses ha-Darshan of Narbonne are forgeries. This book, he feels, did not exist: he denies the speculation circulating at that time that recently discovered manuscripts which were being attributed to ha-Darshan were not actually from his hand. As he writes:

Through the kindness of Mr. S. Buber of Lemberg, we have before us a copy of the so-called *Bereishit rabbathi* of Rabbi Moses Haddarshan. We can positively assure the reader that the late learned Rabbi S. L. Rapoport, in this respect, first deceived himself, and then deceived Zunz, who in his turn deceived many others in declaring the contents of this MS. to be Rabbi Moshe Haddarshan's, although it is no doubt an early Midrashic commentary on the book of Genesis. In a general way we must caution the reader against the conjectures into which Rapoport's genius led him, against the notices of Zunz founded on these conjectures, and against the buildings reared by the idle on their idol's foundation. At all events, this so-called *Bereishit rabbathi* does not throw the least light on the Pugio; the only piece it has in common with it is on the death of Moses...(20)

Thus according to Schiller-Szinessy there was no such collection as a *Bereishit Rabba d'Rabbi Moshe ha-Darshan*; those texts which are alleged to be from it are forgeries, and the forger who authored those texts was Pablo Christiani.

Yitzhak Baer attempted to reinforce the conclusions of Schiller-Szinessy.(21) Unlike Schiller-Szinessy, who based his study on his own independent investigations, Baer reaffirmed the arguments found in the *Yeshuot Meshiho*. His discussion is an attempt to substantiate the allegations of forgery in a "scientific" fashion. He concludes: "After further examination, I arrived at the conclusion that in almost every instance that they [the Rabbis] made a charge of forgery, it is possible to strengthen their opinion through a modern scientific approach." (22) Baer repeats Abravanel's conclusions about the use of the *Bereishit Rabba d'Rabbi Moshe ha-Darshan*. Baer contends that texts ascribed

to such a collection were obviously so Christological that no Jewish scholar could ever have authored them. Finally, Baer turns his attention to the mysterious Rabbi Rachmon. Building on Schiller-Szinessy's arguments, he too contends that this "Rabbi" was none other than Martini himself and was the "signature" of the forger.

Besides repeating the arguments of Abravanel, and modifying Schiller-Szinessy's theory on the authorship of the texts, Baer confronts the problem of Rabbi Moshe ha-Darshan, since the publication of the *Bereishit Rabbati* confirmed the authenticity of the citations in the *Pugio*. He still maintains that Abravanel was correct in his charges against Martini. Thus, Baer tries to account for Jewish texts which are identical to those ascribed to the *Bereishit Rabba D'Rabbi Moshe ha-Darshan* in the *Pugio*. Baer explains this in two ways. To begin with, he acknowledges that not all of the texts currently found in the *Rabbathi* are authentic: certain texts, obviously Christian in origin, must have been inserted by Jewish copyists who had heard of them or had seen them in Christian polemical literature and did not know that they were forgeries. (23) Thus Baer accepts that some collection of homilies ascribed to Rabbi Moshe ha-Darshan of Narbonne had indeed existed. It was known to the Rabbis of Tortosa, although it was subsequently lost and so was not available to Abravanel. However, according to Baer, it did not contain many of the texts which Martini claimed he found in it; as he writes:

...and it only remains to add, that in every instance in which the disputants raised the objection "we have not seen," or the objection of forgery, ha-Lorki answered them that it appears in their books, and that they must bring their manuscripts. But, truly, he did on no occasion try even to show them the locus of the citations which were protested from which they were taken. And the reason is simple indeed: every one of these citations was written only in the book *Pugio Fidei*, and in no other place. (24)

V. THE AUTHENTICITY OF MARTINI'S TEXTS

In spite of these arguments, quite a few modern scholars regard Martini's textual citations as authentic. In 1888 two works appeared by Abraham Epstein (25) and Adolf Neubauer (26) examining the question of the authenticity of citations in the *Pugio*. A re-examination of the evidence led Neubauer, a competent scholar who served as the librarian of Judaica at the Bodleian library at Oxford, to reject the charges levelled by Schiller-Szinessy against the *Pugio*. After a thorough examination of each of the arguments, he concludes that the charges are totally baseless. To the charge that Christiani authored all or even part of the *Pugio*, Neubauer counters that Pablo Christiani died in 1274, while the *Pugio* dates itself at no earlier than 1278 (27), and was probably completed around 1280 (28). Therefore, according to Neubauer, it is simply

impossible to contend that Pablo Christiani was the author of all or even part of the Pugio, since it was written well after Christiani's death.

As to the charge of Martini's supposed ignorance, Neubauer finds Martini to have been quite learned. He shows that it is impossible to build a case against the Pugio based on claims that Martini has no skills in Hebrew or Aramaic. He emphasizes that Martini had stayed in Tunis. He had been sent there along with seven other monks specifically selected to study Arabic, Hebrew, and Aramaic in the new school of Oriental languages established by Raymond de Penaforte. (29) Neubauer also cites the *Cronicae* of Peter Marsilio, who wrote at the end of the thirteenth century, and who was a contemporary of Martini. (30) Based on these facts, Neubauer contends that, far from being ignorant of Hebrew, Martini was well educated in Hebrew, Aramaic, and Rabbinic literature.

Finally, to the charge that R. Rachmon was a "nom de plum," Neubauer counters that "Rabbi Rachmon" was a Kabbalist well known among 13th century Jews in Catalonia. So, for instance, Rabbi Azriel, the author of the *Bahir*, often quoted "Rachumai," as did the *Zohar*. (31) Furthermore, those comments of Rachmon "are really of so little importance for Martini's purposes, that he would not have cared to invent them if they had not been there." (32)

Of all Neubauer's arguments, the most convincing, particularly in light of modern manuscript evidence, is his

question to those who impugned Martini's texts: how is it, he asks, that Martini should have known which text would not be preserved, in order to insert into it all of his forgeries? For had Martini ascribed his forgeries to a well-known and widely used work, Jews would have immediately known that no such text existed: "it is curious that most of his forgeries are reported to have been in this Midrash. Why did he forge on this and not elsewhere? Did he by chance know that this Midrash would be inaccessible to the Jews of the future in consequence of its loss?" (33)

Epstein's article is a detailed discussion of the *Bereishit Rabbati*. Newly discovered, there was a great deal of speculation concerning the identity, nature, and author of this manuscript. Epstein identifies it conclusively as the product of Moshe ha-Darshan. He further connects it with a number of literary references to various collections of homilies of Genesis: the *Rabba d'Rabba* of Yehuda Gedalia (9 citations of a *Bereishit Rabba d'Rabba*), a fragment of a text, *Rabba D'Rabba* which is found in the Bodleian collection (34), and citations in the *Pugio to Ber. Rabba d'R. Moshe ha-Darshan*, *Ber. Rabba major*, etc. Through an examination of similar texts occurring in these different citations and manuscripts, he concludes:

Our *Bereishit Rabbati* is the abbreviated version of a longer...Midrash on Genesis, which was called *Rabba Rabbati*, and took much from the work of Moses ha-Darshan. Martini and other authors cite this Midrash. (35)

Epstein lists seventeen instances in which texts mentioned in the *Pugio* appear in the manuscript of the *Bereishit Rabbati*. From this evidence, Epstein concludes that the work mentioned by Martini had in fact existed, and that he had it, or a version of it, in his hands. Thus, Epstein demonstrates that Martini had not manufactured an entire book. Next, Epstein examines the argument that certain of the texts are simply too Christological to have been written by a Jew. He shows that such texts could be found in the manuscript of the *Ber. Rabbati*. (36)

Finally, Epstein examines the problem of Rabbi Rachmon. Like ha-Lorki, Epstein misunderstands Martini's citations, and believes that Martini had claimed that Rachmon was cited in the *Bereishit Rabba d'R. Moshe ha-Darshan*. He looks for some mention of a Rabbi Rachmon in the *Ber. Rabbati*, and notes that he is unable to find any such Rabbi cited.

Saul Lieberman likewise defends the authenticity of Martini's citations in the *Pugio*. (37) In his book, *Sheki'in*, he examines the claims of forgery which were brought against Martini. He notes the number of charges brought against the *Pugio*, and finds that as time increased, so did the suspicions against him. He discusses the claims that Martini had forged texts, and states that while Martini was certainly far from illiterate in Hebrew, nevertheless he was not nearly educated enough to forge texts in a variety of styles in both Hebrew and Aramaic. Leiberman also outlines the problems in Martini's citations at length. He finds

that the references to the *Bereishit Rabba*, and the *Bereishit Rabba d'Rabbi Moshe ha-Darshan* fall neatly into two patterns: at times, the *Bereishit Rabba* is called the *Bereishit Rabba minor* or *k'tanna*, and at other times it is called simply the *Bereishit Rabba*. Similarly, Moshe ha-Darshan's work is variously called either *Bereishit Rabba d'Rabbi Moshe ha-Darshan*, *Bereishit Rabba major*, *Bereishit Rabba antiqua*, or *Bereishit Rabba ha-Gadol*; at other times however, it is simply called *Bereishit Rabba*.

Lieberman goes to great lengths to show the many errors Martini made in translating selections from Rabbinic literature into Latin. According to Lieberman, Martini made numerous errors: some of them "simple" mistakes, and all of them errors which Jewish-born scholars were not apt to make. Based on this, Lieberman concludes that Martini's Hebrew could certainly never have been good enough to forge whole texts. Next, he shows quite a few instances in which Martini's readings are clearer than those found in the printed editions, demonstrating that deviations from printed texts are not forgeries, but superior readings based on manuscripts available to Martini. From this, Lieberman concludes that the *Fugio* is a valuable document for lost Rabbinic sources, serving as a witness for Rabbinic texts as they appeared in Spain in the thirteenth century.

Lieberman also contends that because of the volume of material cited by Martini and the mediocre quality of his Hebrew, he could not have gathered all of the texts himself.

Instead he argues that he must have had the help of several apostate Jews. These Jews gathered the texts, at times appending notes of their own to the texts. Martini then received these, translated them, and inserted them into his work. Based on the two patterns of citation of the standard *Bereishit Rabba* and the work of Moshe ha-Darshan, Lieberman concludes that there must have been two converts working with Martini. One referred to the *Bereishit Rabba* and the *Bereishit Rabba d'Rabbi Moshe ha-Darshan*, the *Ber. Rabba major*, *Gadol*, etc. distinguishing the larger work of Moshe ha-Darshan from the standard collection on Genesis. The second convert referred to the *Bereishit Rabba minor* and *k'tanna*, and the *Bereishit Rabba*. The prior reference was to the standard collection, called the "small" because of its brevity in contrast with the greater work of Moses ha-Darshan.(38)

After this conclusion, Lieberman turns his attention to the problem of "Rabbi Rachmon." Lieberman determines that, based on the way in which certain citations were made and instances in which glosses crept into the body of the text, Rabbi Rachmon must have been one of the converts working with Martini. Rachmon inserts glosses in his own name, to explain texts for Martini. Martini mistakenly translated these texts along with the authentic material.

The most recent author to examine Martini and defend his texts was Pacios Lopez.(39) In his work, he examines the claims of Baer extensively. While his discussion is too

lengthy to cite here, it is worthwhile to note several of the points which he raises. To begin with, Pacios Lopez demonstrates that at no time had the Rabbis claimed that they had no such work as the Midrash ascribed to Rabbi Moshe ha-Darshan. He cites several occasions on which the Rabbis accepted a text brought from the work of Moshe ha-Darshan, and even corrected it:

In the Disputation, the *Bereishit Rabba* or *Genesis Rabba* of Rabbi Moshe ha-Darshan is cited some 18 times. And the Rabbis, in their responses, neither deny the existence of this book even once, nor [do they question] its authenticity. Is it possible, as Baer says, that such a book never existed, but was a mere creation of Raymond Martini? Is it possible that it did not occur to even one of the Rabbis there to say, "we do not know of any such book, nor do we recall that Ha-Darshan wrote it?" It seems obvious to us that the conduct of the Rabbis, who deny with frequency (not always) the misquoted texts from this book, saying that such a text is not so in our books, but who never placed in doubt the existence of this same book, is good proof that its existence was recognized by all, and that its authenticity was also recognized by all. (40)

Furthermore, Pacios Lopez answers Baer's charge that one reason that no objections are recorded is that the people whom the Church appointed to transcribe the protocols lied. To this he replies:

In opposition to Baer, we know that the one who copied the protocols did not lie. Baer appears to forget that this protocol was revised by a mixed commission of Jews and Christians, and never did the Rabbis bring against the protocols any accusation either of lying, or even of error. Not one insinuation in this respect can be found in the memoirs of Matityahu, Ferrer, or Astruch, who used the protocols liberally in order to carry on the

controversy. (41)

Pacios Lopez also notes that in fact the Rabbis did voice objections, and that these objections were recorded. However, their objections were to the citations of material of "Rabbi Rachmon." His commentaries, and not the work of Moshe ha-Darshan, were unknown to the Rabbis of Tortosa. Pacios Lopez refers to several such instances, and shows that ha-Lorki mistakenly referred to Rachmon as an authority in the *Bereishit Rabba d'Moshe ha-Darshan*, and not Martini.

In the Disputation it was claimed, wrongly, that the words of Rabbi Rachmon belonged to the work of [Rabbi Moshe ha-] Darshan, and, naturally, neither the Jews found it there, nor could Hieronymous show them when he had received the books. This explains why, although the authority of Rabbi Rachmon is cited many times in the Pugio, Hieronymous could not bring it into the Disputation, because he had no book of "Rabbi Rachmon," and the Pugio, from which he knew he knew his comments, was not an authoritative source for the Jews with whom he was debating. (42)

Thus Pacios Lopez determines that the Rabbis never had any doubts concerning the existence of the writings of Moshe ha-Darshan. Furthermore, he explains that had there been any suspicions, there would have been ample opportunity to voice them both during the disputations and following.

Pacios Lopez also speculates on the disappearance of the *Bereishit Rabba* of Moshe ha-Darshan. Precisely because its texts were so alien to the Jewish tradition, it was deemed a liability; in time, it became lost to the corpus of Rabbinic literature entirely:

We are in accord with Dr. Baer when he affirms that the cause of this disappearance could not have been the Church, since it would have no interest in causing the disappearance of a book with which it could demonstrate many of truths of its faith to the Jews. But as to the suspicion of Baer that this book never existed, and therefore, was never lost, is false, as we have seen; we need no other explanation for its loss than to say that this book contributed to the embarrassment or discomfort of those same Jews. But why did they allow it to become lost? No better explanation occurs to us than that which the *Jewish Encyclopedia* give (vol. ix, pp. 64-65)... "probably, the failure to preserve this work was a result of an excess of extraneous elements in its make-up, because of which it was viewed with disfavor." (43)

Thus Pacios Lopez concludes that it made absolute sense for this book to disappear. Given the number of times that Martini cited it, and the very unusual content of its homilies, it was a most likely candidate to be lost with the passage of time.

Jeremy Cohen in his book *The Friars and the Jews* presents summaries of Baer's arguments that the *Pugio* contains Christological forgeries, and of Lieberman's defense. He is confident that Lieberman and those other scholars who defend the authenticity of Martini's texts are correct. (44) In conclusion, it seems that the arguments of Adolf Neubauer and Saul Lieberman are decisive. Many of the texts that seem suspicious have been authenticated. A single example will suffice: Martini cites a passage on the reign of the ten kings, beginning with God, and returning to the Messiah at the time of the eschaton. Baer cites this as proof of Martini's forgeries. In fact, however, the passage

can be found in this form in a manuscript in Prague. Martini, moreover, could not have been both ignorant in Hebrew and at the same time a forger of Rabbinic texts.

CONCLUSION

The evidence weighs heavily in favor of the scholars who defend the authenticity of Martini's citations in the *Pugio Fidei*. There is nothing to substantiate the charges of Abravanel, Schiller-Szinessy and Baer that Martini ever manufactured Rabbinic texts. Indeed, Martini was too clever a missionary to resort to such tactics. Forgeries might have misfired, and a lifetime of work would have been wasted. From his own point of view, he had no need to forge texts. Many of the authentic texts demonstrated, from his perspective, that the Midrash and the Talmud -- properly understood -- affirm the divinity of Jesus. Martini's knowledge of Hebrew, as Lieberman notes, sufficed to copy and translate Talmudic and Midrashic writings adequately, most of the time. However, he did not possess the ability to make up such texts himself. Indeed, in the seven centuries since the publication of the *Pugio Fidei*, there is not a single instance of proven forgery.

The *Pugio Fidei* is an important source for the study of rabbinics during the Middle Ages. Christian Spain contained

a prosperous Jewry in the thirteenth century in contrast to the impoverishment of Franco-German Jewry of that time. The Rabbinic manuscripts of the Talmudic and Midrashic texts produced in Spain were famous for their technical superiority and literary accuracy. Beginning in the thirteenth century, the Church declared war against Jews and Judaism. The systematic confiscation and burning of Talmudic texts and rabbinic manuscripts account for the relative paucity of Rabbinic texts. Martini wrote at a time when this process had barely begun. He had acquired all of his manuscripts from Jews who had studied these texts. The citations in the *Pugio* give us, indirectly, a key to the education and culture of Spanish Jewry during its zenith.

As a result, Martini's excerpts from this rich tradition represent an important resource for the students and editors of Midrashic texts. In numerous instances the readings given in the *Pugio* are superior to those found in the printed editions. Martini's citations deserve greater attention than they have received so far.

On the other hand, Martini's compendium of texts was very much biased. His understanding was completely prejudicial. Any Rabbinic allusion to the Messiah or to the Messianic age proved to him that the Sages and the Medieval Rabbis were aware of the truths of the Christian faith, and of the falsity of Judaism. By making these texts, inadequately recognized for their importance, available, Martini forged new weapons for the medieval preacher in his

war against Judaism. The fact that Martini never wittingly misrepresented Rabbinic texts served to confirm to him his own bias, and to convince him of the truth of his misrepresentations of the Midrashic texts.

ENDNOTES

1. Jeremy Cohen, *The Friars and the Jews*, (Ithaca: Cornell University Press, 1982), p. 29. See also his note 2.

2. Quetif, *Scriptores Ordinis Praedicatorum*, vol. 1:397: "Primo composuit diversas summas Saracenorum. Intellige "contra Alcoranum legem Saracenorum," ut interpretatur Lusitanus. Has forte Arabice scripsit, & ideo neglectae alicubi jacent.

Postea composuit solo Latino opus quoddam compendiosum quod appellatur "capistrum." Lusitanus addit "Judaeorum." Hoc & alicubi jacet neglectum, nam se vidisse nullus nomenclator afferit.

Tandem considerans Judaeorum astutam malitiam, qui parvipendunt quicquid illis Latine profertur. Editit opus quod PUGIONEM vocavit, & hoc Latine & Hebraice totum manu propria scripsit."

3. Cohen, op. cit., p. 134.

4. Raymond Martini, *Pugio Fidei adversus Judaeos et Mauros*, (Leipzig, 1687), ed. I.B. Carpzov, "Proem." p. 2.

5. Translation is from Cohen, op. cit., p. 132: "Injunctum est mihi, ut de illis Veteris Testamenti, quos Judaei recipiant, libris, vel etiam de Talmud ac reliquis scriptis suis apud eos authenticis opus tale componam, quod quasi Pugio quidam praedicatoribus Christianae fidei atque cultoribus esse possit in promptu, ad scindendum quandoq; Judeais in sermonibus panem verbi divini; quandoque vero ad eorum impietatem atque perfidiam jugulandam, eorumque contra Christum pertinaciam, & impudentem infaniam perimendam."

6. Penaforte also commissioned the writing of Thomas Aquinas' *Summa contra Gentiles*. See A.L. Williams, *Adversus Judaeos* (Cambridge: Cambridge University Press, 1935), p. 250 n. 2. See also pages 249-255 for an excellent summary of Martini's introduction, and the entire schema of the *Pugio*.

7. Pacios Lopez, *La Disputa de Tortosa*, (Madrid: Consensio Superior de investigaciones Cientifica - Instituto "Arias Montano," 1957).

8. Ibid. p. 28: "Pero el que mas influjo tuvo en la argumentacion usada por Jeronimo en la Controversia de Tortosa fue Ramon Marti, con su *Pugio Fidei*, probablemente la mejor obra en materia de Controversia judeo-christiana, a la que saqueraron casi todos los polemistas christianas posteriores. Todos o casi todos los textos talmudicos y midraschicos usados por Jeronimo en Tortosa estan tomados, mas o menos literalmente, del *Pugio Fidei*."

9. Quetif, op. cit., p. 397: "Hujus operis alias meminerunt Nicolaus de Lyra ad illud Osea cap. 9, 'vae eis cum recessero ab eis:' & Porchettus de Selvaticus seu *Selvago Genuensis* Cartusianus Lyrano Superior in sua *Victoria contra hebraeos*, quam denu praelo commisit Augustinus Justiani noster Parisiis apud Aegidium de Gourmont 1520 fol. Jamdiu est cum eruditi annotaverunt Petrum Falatinum or. Minor anno MDXV clarum magnam parte & potissimam *Pugioni fidei* deflorasse, & in suum *de arcanis catholicae* intulisse."

10. Williams, op. cit., p. 248.

11. Pacios Lopez, op. cit., p. 51.

12. "Verum quandam auctoritatem rabi Rahamon, in libro *Genesis magni* rabi Moysi Darsan scriptam, cum prefata concordante, in publicum adduxit, quam iudei negavere dicentes nullibi suis in codicibus eam posse reperiri."

13. Pacios Lopez, op. cit., p. 192: "En la Disputa se alegaron, erroneamente, las palabras de R. Rahamon como pertenecientes a la obra del Darshan, y, naturalmente, ni los judios las encontraron alli, ni Jeronimo se las pudo mostrar cuando hubieron recibido los libros. Esto explica el que, a pesar de aducirse tantas veces en el Pugio la autoridad de R. Rahamon, Jeronimo no la vuelve a aducir en la Disputa, pues el no tenia libro alguno de R. Rahamon, y el *Pugio*, por donde conocia las opiniones de este, no era fuente autorizada para los judios con quienes disutia."

14. Ibid., p. 37: "A mayor abundamiento, acaba la discusion de las condiciones del Mesias, el miercoles 30 de agosto de 1413, y suspendidas las sesiones hasta el 29 de noviembre, se hizo en ese intervalo, por orden del Papa, la revision de toda la Disputa habida hasta entonces, que abarca de la sesion primera a la 45 inclusive. Las precauciones tomadas no podian ser mayores: tres notarios apostolicos (Nicolas Cunill, Antonio de Campos y Pedro Cormano) hicieron la revision en presencia del Maestro del Sacro Palacio, Sancho Porta, de Jeronimo y de ocho judios, no designados al efecto por sus correligionarios. La correccion fue hecha delante de todos ellos y testificada luego publicamente por los notarios ante toda la Curia romana," and his not 12 there: "Asi lo dice Jeronimo, sin que nadie le contradiga, en el resumen que del Proceso hizo en la ses. 62 (19 de abril 1414): 'Post hec autem, dominus noster Papa sub precepto iniunxit quatenus totus processus per mudum quo processerat per tres notarios Curie eiusdem corrigretur. Inter quos nominati fuerunt multum honorabiles dominus Nicolaus Conill, dominus Antonius de Campis, et dominus Petrus Cormano, qui dictam fecerunt correccionem in presencia reverendi magistri Sancii Porta, sacri Pacii magistri, et mei Ieronimi, cum eo assistentis, et octo iudeis presentibus per iudeorum

congregacione ad hoc deputatis. In quorum presencia fuit facta dicta correccio et per dictos notarios in conspectu tocius Curie romane publice testificata' (ses. 62, p. 556)."

15. For a brief history of the polemic texts from before and after the Disputation of Tortosa, see Adolf Neubauer, "Jewish Controversy and the 'Pugio Fidei'," in *Expositor*, (London, 1888) vol. 7, pp. 81-100, and 190-197.

16. See Abravanel, *Yeshuot Meshiho* (Koenigsberg: H. Gruber and Langrien, 1861), pp. 44b, 54b, 62a, 65a, etc. Also, Baer, "ha-Midrashim ha-mezzuyafim shel Raymundo Martini," in *Sefer Zikaron I'Asher Gulak*, (Jerusalem: Hebrew University Press, 1942), which describes Abravanel's arguments in detail.

17. Schiller-Szinessy, in the *Journal of Philology*, vol. xvi., No. 31, p. 130 ff., as cited by Adolf Neubauer, op. cit., pp. 179-189.

18. A. Neubauer, op. cit., p. 102, citing Schiller-Szinessy.

19. Ibid., p. 187, citing Schiller-Szinessy.

20. Ibid., p. 104.

21. Baer, op. cit.

22. Ibid., p. 29.

23. Ibid., p. 32: "Moreover, ha-Lorki brought a homily from the *Bereishit Rabba*: 'Rabbi Shmuel bar Nahmani said: Once, when Elijah was walking on the road...' as it is found on the *Pugio* on page 150, and the quote is now published in the *Bereishit Rabbati* edited by Albeck, on page 131. The Jews answered that they did not find the last Midrash cited by ha-Lorki to the *Bereishit Rabba* in their texts, although they had searched... from this it is necessary to add that the citation [in question] was added to the *Bereishit Rabbati* at a later date, by chance, since the Rabbis at Tortosa had the Midrash, *Bereishit Rabbati*, as we shall see below." Baer also cites another texts, which appears in the *Midrash Tehillim* (edited by Buber) on page 535. Buber's own note on this texts mentions his own response to Reifmann's claim that the passage in question was a forgery.

24. Ibid., p. 40.

25. Abraham Epstein, "*Bereishit Rabbati*, Moses ha-Darshan und *Pugio Fidei*," from *Magazin fur die Wissenschaft des Judentums*, (Berlin, 1888), pp. 1-35.

26. Ibid.

27. Raymond Martini, op. cit., p. 395: "Ad hoc est hic sciendum quod Christianis computantibus nunc ab incarnatione Domini annos mille ducentos septuagente octo, computant Judaei ab initio mundi quinque millia trigina octo."

28. S. Lieberman, *Sheki'in*, (Jerusalem: Wahrmann, 1940), p. 43.

29. Neubauer, op. cit., p. 188.

30. Peter Marsilio, *Cronicae*, as cited in Neubauer, op. cit.: "Erat frater iste dignus memoria fr. Raymundus Martini persona multum dotata, clericus multum sufficiens in Latino, philosophus in arabico, magnus rabinus et magister in hebraico, et in lingua chaldaica multum doctus, qui de Sobiratis oriundus nedum regi, verum S. Ludovico regi francorum et illi bono regi Tunicensi carissimus et familiarissimus habebatur [qui talentum sue scientie non abscondens duo opera fecit ad convincendam perfidiam Judeorum, in quibus excellenter relucet sua sapientia. Fecit et diversa opera contra sectum Sarracenorum, eloquentia plena et veritate fundata, ut merito corpore mortuus, deo vivus ejus memoria no deficiat..." Neubauer's note reads: "The words in [] were communicated to us by Pater Denifle."

31. Neubauer, op. cit., p. 186.

32. Ibid., p. 187. Also note 1 on the same page.

33. Ibid., p. 189.

34. Listed by Neubauer in his catalogue of the manuscripts of the Bodleian library as MS 2339.

35. A. Epstein, op. cit., p. 2: "Unser *Bereishit=rabbati* ist die gekurzte Version eines breit angelegt gewesen Midrasch zur Genesis, welcher den Namen *Rabba Rabbati* fuhrt und Vieles aus dem Werke des Moses ha=Darschan aufgenommen hatte. Dieser Midrasch lag Martini und anderen Autoren vor."

36. Ibid., pp. 21-22.

37. S. Lieberman, op. cit.

38. Ibid., p. 60.

39. Pacios Lopez, op. cit.

40. Ibid., p. 183: "En la Contraversia se cita unas 18 veces el *Bereishit Rabba* o *Genesis Rabba* de Moses ha-Darshan. Y los rabinos judios, en sus respuestas, ni una sola vez niegan la existencia de este libro ni su autenticidad. Sera

esto posible si, como dice Baer, tal libro no existio nunca, sino que fue mera creacion de Raimundo Marti? Es posible que a ninguno de los rabinos alli presentes se la ocurriera decir: no conocemos tal libro, ni reconocemos que haya sido escrito por Ha-Darshan? Nos parece evidente que la conducta de los rabinos, que niegan con frecuencia (no siempre) los textos sacados de ese libro, diciendo que tal texto no lo hallan en sus libros, pero que nunca ponen en duda a las claras que esa existencia de ese mismo libro, prueba bien a las claras que esa esa existencia era reconocida por todos, y que por todos era tambien reconocida la autoridad de la obra."

41. Ibid., pp. 188-189: "Contra lo que dice Baer, *sabemos* que el que redactó el Protocolo no miente. Baer parece olvidar que ese Protocolo fue revisado por una comision mixta judeo-cristiana, y que jamas los rabinos hicieron a las Actas una acusacion no ya de mentira sino ni siquiera de error. Ni una sola insinuacion podra hallar a este respecto en las memorias de Matatias, Ferrer, o Astruch, que usaron libremente de los Protocolos para continuar la Controversia." Also see note 12, above.

42. Ibid., p. 192. For text, see note 11 above.

43. Ibid., p. 185: "Estemos de acuerdo con el Dr. Baer cuando afirma que la caosa de esa desaparicion no pudo ser la Iglesia, ya que a ella no le interesaba hacer desaparecer un libro con el que podia demostrar a los judios muchas de la verdades de su fe. Pero como la suposicion de Baer de que ese libro nunca existio y, por consiguiente, tampoco se perdio, es falsa, segun hemos visto, no queda otro remedio que decir que la perdida de ese libro se debio a la incuria o descuido de los mismos judios. Pero por que estos lo dejaron perderse? No se nos ocurre explicacion mejor que la que da *The Jewish Encyclopedia*, (ix, pp. 64-65)... 'Probablemente, la no conservacion de la obra fue debida a un exceso de elementos exstranos en su composition, siendo ello ausa de que fuera mirado con disfavor'."

44. Jeremy Cohen, op. cit., p. 135.

TEXTS**TEXT 1**

P.F. 609
GEN. 1:22

The Seas as Hell - Gen. 1:22

[And God blessed them, and said, "be fruitful and multiply,] and fill the waters in the seas, [and let birds multiply on the earth]. (Gen. 1:22)

The word "yamim" means nothing but Hell, since "sea" ("yam") is equivalent to "abyss" ("emek"), for it says, "and the depths of the waters He called seas" (Gen 1:10), and Hell is also called abyss, for it says, "in the abysses of Hell are those who are bidden" (Prov. 9:18).

בראשית א' כ"ב

ומלאו את המים בימים... (בר' א' כ"ב)

1 אין ימים אלא גיהנם לפי שים זה עמק שנ' ולמקוה המים קרא

2 ימים (בר' א' י') וגיהנם נקרא עמק שנ' בעמוקי שאול

3 קרואיה (מש' ט' י"ח)

TEXT 2

PF 381

Gen. 9:26

The Second Temple - Gen. 9:26

Blessed be the LORD, the God of Shem; [and let Canaan be his slave. God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his slave] (Gen 9:26).

"Many(1) of the Priest and the Levites and the chiefs of the families, the old men who had seen the first Temple, wept loudly at the sight of the founding of this sanctuary. Many others shouted joyously at the top of their voice (Ezra 3:12). Why were the old folk weeping? Because they realized that the *Shekhina* did not dwell in the second Temple. And since the *Shekhina* did not dwell in it, why then does Scripture state: "the glory of this latter Temple shall be greater than that of the former one" (Hag. 2:8)? Rabbi Jonathan and Rabbi Elazar [both offered an explanation]. One says "in years" (that the second Temple lasted longer in years) (2) and the other says, "in size of the structure."

בראשית ט' כ"ו

ברוך יהוה אלהי שם (בר' ט' כ"ו)

- 1 רבים מהכהנים והלויים וראשי האבות הזכנים אשר ראו את הבית הראשון
- 2 ביוסודו זה הבית בעיניהם בוכים בקול גדול ורבים בתרועה בשמחה
- 3 להרים קול (עז' ג' י"ב) למה היו בוכים הזכנים לפי שראו שלא שרתה
- 4 שכינה בבית האחרון והואיל שלא שרתה בו שכינה למה נאמר גדול
- 5 יהיה כבוד הבית הזה האחרון מן הראשון (חג' ב' ח') ר' יונתן ור'
- 6 אלעזר חר אמר בשנים וחד אמר בבנין

TEXT 3

PF 378

GEN. 13:15

Jacob alone is Abraham's seed-Gen 13:15

"Unto you shall I give it, and to your seed." (Gen 13:15).

"And to your seed" -- your seed which resembles you, for it says, "and Israel dwells in safety, the fountain of Jacob alone." (Deut. 33:28). And Amos asked for mercy on this [seed] when he said, "who will stand for Jacob, for he is small? The Lord repented it." (Amos 7:2).

בראשית י"ג ט"ו

לך אתננה ולזרעך

1 זרעך הדומים לך שנ' וישכן ישראל בטח בדד עין יעקב (דב' ל"ג כ"ח)

2 ועל זה היה עמוס מבקש רחמים שנ' יהוה סלח נא מי יקום יעקב כי

3 קטון הוא ניחם יהוה על זאת (עמ' ז' ב')

TEXT 4

PF 285
Gen. 14:18

The Sobriquet "Malchizeddeq" - Gen. 14:18

In *Genesis Rabba* on the passage, "Malchizeddeq, the King of Salem, brought out bread and wine; he was a priest to the God of the Heavens" (Gen 14:18), this is what is written: "Thus said the Lord: observe what is right (*mishpat*), and do what is just (*tzedaka*)..." (Is. 56:1). Rabbi Brachya said, 'commandments (*mishpat* is made equivalent to *mitzvot*) and good deeds (*tzedakah* refers to *ma'asim tovim*). '...for my salvation shall come soon, and my deliverance (*tzidkati*) will be revealed..." (Ibid); the Anointed king, for it is written, 'and bring eternal truth (*tzedek olamim*) (Dan 9:24).

בראשית י"ד י"ח

- 1 בבראשית רבא על ומלכיצדק מלך שלם (בר' י"ד י"ח) ה"ד
- 2 כה אמר יהוה שמרו משפט ועשו צדקה (יש' נ"ו א') א"ר ברכיה
- 3 זה מצות ומעשים טובים כי קרובה ישועתי לבא וצדקתי להגלות
- 4 (שם שם שם) מלך המשיח שכתוב ולהביא צדק עולמים (דנ' ט' כ"ד)

TEXT 5

PF 377

Gen. 15:17

Abraham's Eschatological Vision - Gen. 15:17

"The sun had set, and darkness enveloped the earth..." (Gen 15:17).

[This will happen again] when(3) the Anointed king will come, for it is written: "His throne shines as the sun before me" (Ps 89:37). At that same time darkness will envelope the nations, for thus it is written: "Behold! darkness shall cover the earth, and thick clouds the nations, but the Lord will shine upon you, and his Glory will be visible to you" (Is 60:2).

בראשית ט"ו י"ז

ויהי השמש באה ועלטה היה (בר' ט"ו י"ז)

- 1 בשעה שיבא משיח שכתוב בו כסאו כשמש נגדי (תה' פ"ט ל"ז) אותה
- 2 שעה תהיה עלטה לאומות שכן כתוב כי הנה החשך יכסה ארץ וערפל
- 3 לאמים ועליך יזרח יהוה וכבודו עליך יראה (יש' ס' ב')

TEXT 6

PF 714

Gen. 19:34

The Incestuous Pedigree of the Messiah - Gen. 19:24

"...The older one said to the younger, 'see, I lay with Father last night; let us make him drink wine tonight also, and you go and lie with him, that we may conceive a son (zera) through our father" (Gen. 19:34).

Zera: son(4) is not written here (*ben*), but zera. This is the Anointed king, who will be a descendant of both of Lot's daughters. David descended from Ruth, the Moabite, and Rechavam from Na'amah the Ammonite. And the Anointed king is from their descendants. That is what Zopher meant when he said to Job, "can you fathom the mystery of God? Would you discover the limit of the Almighty?" (Job 11:7). "Are you going to object to Divine mysteries? If a case of a man who had a child with his daughter-in-law came before you, what would decree for him?" He said to him, "burning." He said to him, "And if a case of a man who had a child with his daughter came before you, what would you decree for him?" He said to him, "stoning." He [Zopher] said to him [Job], "these two cases came before the Holy One Blessed Be He; Lot and his daughters, as well as Judah with his daughter-in-law (Tamar). The Blessed be He took from these and these, and appointed them kings in this world, and the Redeemer for the future; this is the Anointed king."

בראשית י"ט ל"ד

ותאמר הבכירה אל הצעירה הן שכבתי אמש את אבי נשקנו יין גם הלילה
ובואי שכבי עמו ונחיה מאבינו זרע (בר' י"ט ל"ד)

- 1 א"ר תנחומא נחיה זרע בן אין כתוב אלא זרע זה מלך המשיח שבא
- 2 משתיהן דוד בא מרות המואבית ורחבעם מנעמה העמונית ומלך המשיח
- 3 מבני בניהם וזהי שאמ' צופר לאיוב החקר אלוה תמצא אם עד תכלית
- 4 שדי [תמצא] (אי' י"א ז') העל חקירותיו של הקב"ה אתה מבקש לעמוד
- 5 אלו בא לפניך דין אדם ששכב עם [כלתו] מה היית גוזר עליו א"ל
- 6 שריפה ואלו בא לפניך דין אדם ששכב עם [בתו] מה היית ג[ו]זר
- 7 עליו א"ל סקילה א"ל שני דינין הללו באין לפני הב"ה לוט עם בנותיו
- 8 ויהודה עם כלתו נטל הב"ה מאלו ומאלו והעמיד מהם מלכים בעולם
- 9 הזה וגואל לעתיד לבא זה מלך המשיח

TEXT 7

PF 379

Gen. 21:12

The Future World - Gen. 21:12

"Thy seed shall be called Isaac" (Gen 21:12)

Rabbi Yudan(5), son of Rabbi Shalom, said: "it is written, 'Remember the wonders which He has done, the miracles, seed of Abraham His servant, sons of Jacob His chosen one'." (Ps 105:5) The Holy One Blessed Be He said, 'I have given a sign to those from whose mouth comes the acknowledgement of two worlds (this world, and the world to come); '...Thy seed shall be called...' and all those who do not acknowledge two worlds shall not be called "Thy seed."

בראשית כ"א י"ב

כי ביצחק יקרא לך זרע (בר' כ"א י"ב)

- 1 א"ר יודן ב"ר שלום כתיב זכרו נפלאותיו אשר עשה מופתיו משפטי
- 2 פיו זרע אברהם עבדו בני יעקב בחיריו (תה' ק"ה ה') אמר הקב"ה
- 3 מופת נתתי למי שמוציא מתוך פיו כל מי שהוא מודה בשני עולמות
- 4 יקרא לך זרע (בר' כ"א י"ב) וכל מי שאינו מודה בשני עולמות לא
- 5 יקרא לך זרע

TEXT 8

PF 398

Gen. 25:28

The reward of Esau for feeding his father - Gen. 25:28

"And Isaac loved Esau, because he brought venison to his mouth" (Gen 25:28).

This(6) is what is written: "Thus says the LORD of hosts, 'after honor he has sent me.'" (Zech. 2:12) (7). Great is the honoring of parents, since as a reward for Esau's honoring his father, Israel was unable to conquer them (Edom), and it gives them lengthening of time in this world(8) as well as postponing the time of salvation which shall take place by the Anointed King. And whence do you learn that Israel did not inherit their land because of the honor which Esau accorded his father? It is written: "You have gone around this mountain long enough; [now turn north...]" (Deut. 2:3).

Why did God command Israel to go around this mountain? Because Esau went around this mountain as he was hunting, while Jacob showed no concern, sitting in the academies, as it is written: "but Jacob was a mild man, sitting in tents" (Gen. 25:27). But Esau repeatedly became weary going around and around the hills and high places, searching and hunting venison to make tasty dishes to place in his father's mouth.

Therefore, "You have gone around this mountain long enough; [now turn north...]" (Deut. 2:3); because Esau went around this mountain.

And whence do you learn that this honor (Esau's honor) delays the time of salvation which will come through the Anointed King? As it states: "Thus says the LORD of Hosts: 'after honor he has sent me' (Zech. 2:12) -- "after the Holy One Blessed Be He will repay to Esau the reward for the reverence which he showed his father, He sent me (to redeem you)." And thus David says in reference to the Anointed: "You guide me by your counsel, and after honor you take me" (Ps. 73:24).

Whence do you learn that Esau honored his father? For it says, "Isaac loved Esau, because he brought venison to his mouth" (Gen. 25:28). A good piece of meat for his mouth, a good cup of wine for his mouth.

בראשית כ"ה כ"ח

ויהב יצחק את עשו כי ציד בפיו (בר' כ"ה כ"ח)

1. הה"ד כה אמר יהוה צבאות אחר כבוד שלחני (זכ' ב' ח') גדול כבוד
2. אבות שבשכר כבוד שכבד עשו את אביו לא יכלו ישראל להורישם ונותן
3. להם אריכות בעולם הזה ומעכבין קץ הישועה העתידה להיות במלך
4. המשיח ומניין אתה למד שבזכות שכבד עשו אביו לא ירשו ישראל ארצם
5. דכתיב רב לכם סב את ההר הזה (דב' ב' ג') למה סב שסבב את הרו ומה
6. אכפת ליה ליעקב שהיה יושב בבתי מדרשות דכתיב ויעקב איש תם יושב
7. אהלים (בר' כ"ה כ"ז) ועשו חוזר ומתיגע בהרים ובגבעות מבקש לצוד
8. ציד לעשות מטעמים ליתן של אביו הוי רב לכם סב (דב' ב' ג') שסבב את
9. הרו ומניין אתה למד שאותו כבוד מעכב את הישועה העתידה להיות
10. במלך המשיח שנ' כה אמר יהוה צבאות אחר כבוד שלחני (זכ' ב' ח')
11. אחר שישלם הקב"ה לעשו שכר כבוד שכבד אביו שלחני וכך דוד אומר
12. כנגד המשיח בעצתך תנחני ואחר כבוד תקחני (תה' ע"ג כ"ד) ומניין
13. למדת שעשו כבוד אביו שנ' ויהב יצחק את עשו כי ציד בפיו (בר' כ"ה כ"ח)
14. קופרא טבא לפומיה כסא טבא לפומיה

TEXT 9

PF 383
GEN 27:27

Isaac's Vision of the Messianic Temple - Gen. 27:27

"See, the smell of my son is as the smell of the field which the LORD has blessed..." (Gen. 27:27).

This(9) teaches that the Holy One Blessed Be He showed Isaac the Holy Sanctuary built, destroyed, and rebuilt.

"See, the smell of the offerings of my son": Built, for it is written, "take care in offering the offerings pleasing in odor" (Num. 28:2).

"As the smell of the field": This refers to the sanctuary destroyed, for it is written, "therefore, because of you, Zion will be plowed as a field" (Mic. 3:12).(10)

"Which the Lord has blessed": Rebuilt and perfected for the future, as it is written, "[Behold how good and how pleasant it is, for brothers to dwell together. It is like fine oil on the head, running down over the beard, the beard of Aaron, that comes down over the collar of his robe. Like the dew of Hermon, which falls upon the mountains of Zion; there the LORD has commanded blessing, life everlasting" (Ps. 133:3).

בראשית כ"ז כ"ז

ראה ריח בני (בר' כ"ז כ"ז)

- 1 מלמד שהראה לו הקב"ה בית המקדש בנוי וחרב ובנוי רא[ה] ריח בני
- 2 (שם שם שם) בנוי כדכתיב ריח ניחוחי תשמרו (במ' כ"ח ב') כריח שדה
- 3 (בר' כ"ז כ"ז) חרב שנ' לכן בגללכם ציון שדה תחרש (מי' ג' י"ב) אשר
- 4 ברכו יהוה (בר' כ"ז כ"ז) בנוי ומשכלל לעתיד לבא כדכתיב כי שם צוה
- 5 יהוה את הברכה חיים עד העולם (תה' קל"ג ג')

TEXT 10A

PF 287

Gen. 28:10

Jacob's Rock as the Rock of Zerubabel-Gen. 28:10

"In the days of those Kings, The God of Heaven will establish an eternal Kingdom which shall never fall...it shall shatter and make an end of all the other kingdoms, but it shall exist for all eternity. This is the meaning of your vision, in which you saw a stone, not dislodged by human hands...grinding the iron..." (Dan. 2:44 ff).

It (the rock) is the Anointed King(11), as it is said in *Genesis Rabba*: "After punishing Esau, the Anointed will become a great king, as it says, 'and the stone which struck the idol shall become a lofty mountain, covering the whole earth' (Dan. 2:35)," etc.

בראשית כ"ח י'

- 1 וביום־ההוא די מלכיא אנון יקים אלהא שמיא מלכו די לעלמין לא
- 2 תתחבל וגו' תדק ותספ כל אלין מלכותה והיא תקום לעלמיא כל קביל
- 3 די תזית די מסורא אתגזרת אבן די לא בירין והדקת פרזלא וגו'
- 4 (דנ' ב' מ"ד) זו מלך המשיח כמה דתימ' בב"ר ואחר שהמשיח פורע
- 5 מן עשו הוא נעשה מלך גדול הה"ד ואבנה די מחת לצלמה הות לסור
- 6 רב ומלאת כל ארעא וגו' (שם שם ל"ה)

TEXT 10B

PF 341

Gen. 28:10

Jacob's Rock as the Rock of Zerubavel - Gen. 28:10

Jacob went out from Be'er Sheva..." (Gen. 28:10)

After the Anointed departs from Esau, he will become a great king, as it says, "and the stone which struck the idol shall become a lofty mountain, and shall fill the whole earth" (Dan. 2:35). And what do the words "a lofty mountain?" mean? As it says (Zech. 4:7) "Who art thou, O lofty mountain?"

בראשית כ"ח י'

ויצא יעקב מבאר שבע (בר' כ"ח י')

- 1 אחר שמלך המשיח פורע מן עשו הוא נעשה מלך גדול שנ' ואבנא די
- 2 מחת לצלמא הות לטור ומלאת כל ארעא (רנ' ב' ל"ה) ומה הוא לטור
- 3 רב כדכתיב מי אתה הר הגדול (זכ' ד' ז')

TEXT 10C

PF 389

Gen. 28:10

Jacob's Rock as the Rock of Zerubabel - Gen. 28:10

"Jacob went forth out of Be'er Sheva..." (Gen. 28:10).

Who art thou, O lofty mountain..." (Zech. 4:7). "Lofty mountain" means the Anointed King. And why does it call him "Lofty mountain?" Because he is higher than the patriarchs. For it says (Is. 52:13), "Behold my servant will become wise, [lifted up and carried aloft and towering exceedingly high]."

["my servant"] refers to the Anointed King. "Lifted up" -- higher than Abraham, about whom it says, "I lift high my hand before God" (Gen. 14:22). "Lifted up" -- higher than Moses, for it says (Num. 11:12), "Shall I carry them in my bosom, like a nurse carries a suckling?" "And towering" -- higher than the ministering angels, for it says, "V'GAVEYHEM" (Ez. 1:17) - their height. This is what it means when it says, "Who art thou, O lofty mountain."

Another interpretation. Why does it call the Anointed one "Mountain"? Because he will come through a mountainous road. As it says (Is. 52:7) "Behold the feet of the bringer of good news, the announcer of peace, upon the mountains." At that time, Israel will turn to the mountains, for it says, "I lift my eyes to the mountains, whence will come my

helper? [My helper comes from the Lord, maker of heaven and earth]" (Ps. 121:1). This refers to the Anointed, who is called "helper," as it says, "He will send your helper from the Sanctuary [and your supporter from Zion]" (Ps. 20:3). And whence does he come? From the Holy One Blessed Be He, for it says, "My helper comes from the Lord, maker of heaven and earth" (Ps. 121:1). And scripture also says about him, "Fortunate is the one whose helper is from the God of Jacob [whose help is in the Lord his God] (Ps. 146:5). And it says further, "the LORD will bring my helper, and I shall look upon my enemies (in victory)" (Ps. 118:7).

This may be stated in a parable. Some people came to judgment, and they were afraid of the verdict. People said to them, "Do not fear the judgment, because the judge is your friend." So likewise Israel will stand in judgment before the Holy One Blessed Be He, and they will be afraid. The ministering angels will say to them, "Do not fear the judgment; He is your townsman, for it says, 'he will build my city, and set my exiles free' (Is. 45:13). Don't you recognize Him? He is your relation, as it says, 'for the children of Israel, who are his relatives, Hallelujah' (Ps. 148:14)." And they will say it to them again, "Do not fear the judgment; He is your brother, for it says, 'for the sake of my brothers and companions I will say, Peace be within you (Ps. 122:8). Furthermore, he is your father: 'Is he not your father, who created you...'" (Deut. 32:6).

This is what Shlomo said concerning the congregation of

Israel, "O that you were like a brother to me..." (Song 8:1). Like what type of a brother? Not like Cain was to Abel, nor Ishmael to Isaac, nor like Esau to Jacob, nor the brothers of Joseph to Joseph. No; rather, "like one who suckled at the breasts along with me" (Ibid). It must be like the brotherhood of Benjamin, whom he loved in his heart. That is what it means, "like one who suckled at the breasts along with me. I shall find you outside" -- this refers to the wilderness, which is outside of the settled area -- "I will kiss you, and they will not despise me" (Ibid).

בראשית כ"ח י'

ויצא יעקב מבאר שבע (בר' כ"ח י')

- 1 מי אתה הר הגדול (זכ' ד' ז') זה משיח ולמה הוא קורא אותו הר
- 2 הגדול שהוא גדול מן האבות שנ' הנה ישכיל עבדי (יש' נ"ב י"ג)
- 3 זה משיח ירום (שם שם שם) מן אברהם שכתוב בו הרימותי ידי אל
- 4 יהוה (בר' י"ד כ"ב) ונשא (יש' נ"ב י"ג) מן משה שנ' בו כי תאמר
- 5 אלי שאתה בחיקך כאשר ישא האומן את היונק (במ' י"א י"ב) וגבה
- 6 ממלאכי השרת שנ' וגביהם (יח' א' י"ח) וגבה להם לכך נאמר מי
- 7 אתה הר הגדול וגו' (זכ' ד' ז') ד"א למה קורא למשיח הר שהוא
- 8 בא דרך הרים כמו דאתאמר הנה על ההרים רגלי מבשר משמיע שלום
- 9 (יש' נ"ב ז') באותו שעה ישראל מסתכלים אל ההרים הה"ד אשא עיני
- 10 אל ההרים מאין יבא עזרי (תה' קכ"א א') זה משיח שנקרא עזר כמה
- 11 דכתיב ישלח עזרך מקדש (שם כ' ג') ומאיכן הוא בא מן הקב"ה הה"ד
- 12 עזרי מעם יהוה עשה שמים וארץ (שם קכ"א א') ועליו אמר הכתוב
- 13 אשרי שאל יעקב בעזרו (שם קמ"ו ה') וכן הוא אומר יהוה לי בעזרי
- 14 ואני אראה בשנאי (שם קי"ח ז') משל לבי אדם שהן באין לדין והיו
- 15 מתיראין מן הדין אמרו להם אל תיראו צן הדין כי השפט רעכם הוא
- 16 כן ישראל עתידין לעמד בדין לפני הקב"ה והם מתיראים ומלאכי
- 17 השרת אומרים להם אל תיראו צן הדין בן עירכם הן שנ' יבנה עירי
- 18 וגלותי הוא ישלח (יש' מ"ה י"ג) אין אתם מכירים אותו קרובכם
- 19 הוא שנ' לבני ישראל עם קרובו הללויה (תה' קמ"ח י"ד) ושב וואמרו
- 20 להם אל תיראו מן הדין אחיכם הוא שנ' למען אחי ורעי אדברה נא
- 21 שלום בך (שם קכ"ב ח') וביותר שהוא אביכם שנ' הלא הוא אביך קנך
- 22 (דב' ל"ב ו') על כן אמר שלמה כנגד כנסת ישראל מי יתנך כאח לי
- 23 (ש"ה ח' א') כאיזה אח לא כקין להבל ולא כישמעאל ליצחק ולא כעשו
- 24 ליעקב ולא כאחי יוסף ליוסף אלא כיונק שדי אמי (שם שם שם) הוי
- 25 אומר כיוסף לבנימין שאהבו בלבו הה"ד יונק שדי אמי אמצאך בחוץ
- 26 (שם שם שם) זה מדבר שהוא חוץ לישוב אשקך גם לא יבוזו לי (שם שם

TEXT 10D

PF 413-414
Gen. 28:10

Jacob's Rock as the Rock of Zerubavel - Gen. 28:10

"Jacob went forth out of Be'er Sheva..." (Gen. 28:10).

As it says, "I lift my eyes to the mountains, whence comes my help?..." (Ps. 121:1). And it says, "Who art thou, O lofty mountain..." (Zech. 4:7). "Lofty mountain" means the Anointed King. And why does it call him "Lofty mountain?" Because he is higher than the patriarchs. For it says (Is. 52:13), "Behold my servant will become wise, [lifted up and carried aloft and towering exceedingly high]."

["my servant"] refers to the Anointed King. "Lifted up" -- higher than Abraham, about whom it says, "I lift high my hand before God" (Gen. 14:22). "Lifted up" -- higher than Moses, for it says (Num. 11:12), "Shall I carry them in my bosom, like a nurse carries a suckling?" "And towering" -- higher than the ministering angels, for it says, "V'GAVEYHEM" (Ez. 1:17) - their height. This is what it means when it says, "Who art thou, O lofty mountain." And from whom does the Anointed descend? From Zerubavel, who is himself a descendant of David. For it says, "the sons of Jeconiah, the captive: Shealtiel his son, Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah; and the sons of Pedaiah: Zerubavel and Shimei. And the sons of

Zerubabel [: Meshullam and Hananiah...and the sons of Hananiah: Pelatiah and Jeshaiah, his son Annan, his son Obadiah, his son Shecaniah. And the sons of Shechaniah: Shemaiah. And the sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and Shaphat, six. The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and] Anani seven" (I Chron. 3:17-24).

Up until this point scripture has given the geneological line, up to "And Anani, seven." And who is Anani? He is the Anointed One, as it says: "I saw in the night visions, and behold with Anani of heaven there came one like a son of man, and he came to the Ancient of Days, and was presented before him. [And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed]" (Dan. 7:13).

And why "seven?" Because it is written about the Anointed (Zech 4:10): "For whosoever has despised the day of small things, shall rejoice when they see the plumb line in the hand of Zerubabel; and these seven [are the eyes of the LORD which range through the whole earth]."(1)

This explains why it says, "...before Zerubabel..." (Zech. 4:7). Because the Anointed King will descend from Zerubabel. [It says,] "...level..." (Ibid) because in the future he will execute judgment with equity, as it says, "he

will judge the poor with righteousness, and he will judge the destitute of the earth with equity" (Is. 11:4). "And he shall bring forth the the head-stone..." (Zech. 4:7). This is the stone of Jacob, for it says, "and he took the stone which he had placed beneath his head [and erected as a pillar, and poured oil on top of it]" (Gen. 28:18).

"Teshuot" -- because in the future, the Holy One Blessed Be He will wreak destruction upon Esau the wicked with this stone. And so Daniel says, "As you watched, a stone, dislodged by no human hand smashed the idol on the feet which were of iron..." (Dan. 2:45)

"Hen, hen la" -- because He grants grace and supplications to Israel, as it is written: "And I will pour out upon the house of David and the inhabitants of Jerusalem, a spirit of compassion and supplication [so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born]" (Zech. 12:10). After the Anointed departs from Esau, he will become a great king, as it says, 'and the stone which struck the idol shall become a lofty mountain, and shall fill the whole earth' (Dan. 2:35). And what do the words "a lofty mountain?" mean? As it says (Zech. 4:7) "Who art thou, O lofty mountain?"

ויצא יעקב מבאר שבע

- 1 הה"ד אשא עיני אל ההרים מאין יבא עזרי (תה' קכ"א א') מי אתה הר
- 2 הגדול לפני זרובבל (זכ' ד' ז') הר הגדול זה משיח בן דוד ולמה הוא
- 3 קורא אותו הר הגדול שהוא גדול מן האבות שנ' הנה ישכיל עבדי (יש')
- 4 נ"ב י"ג) זה משיח ירום (שם שם שם) מן אברהם שכתוב בו הרימותי
- 5 ידי אל יהוה (בר' י"ד כ"ב) ונשא (יש' נ"ב י"ג) מן משה שנ' בו כי
- 6 תאמר אלי שאתה בחיקך כאשר ישא האומן את היונק (במ' י"א י"ב) וגבה
- 7 מאד (יש' נ"ב י"ג) ממלאכי השרת שנ' וגביהם (יח' א' י"ח) וגובה להם
- 8 לכך נאמר מי אתה הר הגדול (זכ' ד' ז') וממי הוא מזרובבל שהוא מזרעו
- 9 של דוד שנ' ובני יכניה אסיר שאלתיאל בנו ומלכירם ופדיה ובני פדיה
- 10 זרובבל זרובבל עד ענני שבעה (ד"ה א' ג' י"ז) עד כאן פרט הכתוב
- 11 עד ענני שבעה ומי הוא ענני זה משיח שנ' חזה הוית בחזוי ליליא וארו
- 12 עם ענני שמיא כבר אנש אתי הוה ועד עתיק יומיא מטא וגו' (דנ' ז' י"ג)
- 13 ומה שבעה שכתוב במשיח כמה [דתימא] כי מי בז ליום קטנות ושמחו
- 14 וראו את האבן הבדיל ביד זרובבל שבעה אלה (זכ' ד' י') לכך נאמר לפני
- 15 זרובבל (שם שם ז') לפי שהוא יוצא מזרובבל למישור (שם שם שם) שהוא
- 16 עתיד להוכיח במישור כמה דתימא ושפט בצדק דלים והוכיח במישור לענוי
- 17 ארץ (יש' י"א ד') והוציא את האבן הראשה (זכ' ד' ז') זו אבן של יעקב
- 18 כמה דתימ' ויקח את האבן אשר שם מראשתיו (בר' כ"ח י"ח) תשואות (זכ'
- 19 ד' ז') שמשם עתיד הקב"ה לעשות שואה לעשו הרשע וכן דניאל אומר חזי
- 20 הוית עד די התגזרת אבן די לא בידין ומחת לצלמא על רגלוהי די פרזלא
- 21 וחספא והדקת המון (דנ' ב' ל"ד) חן חן לה (זכ' ד' ז') שהוא נותן חן
- 22 ותחנונים לישראל כמה דתימ' ושפכתי על בית דוד ועל יושב ירושלם רוח
- 23 חן ותחנונים (שם י"ב י') ואחר שמשיח פורע מן עשו הוא נעשה מלך
- 24 גדול הה"ד ואבנא די מחת לצלמא הות לסוד רב ומלאת כל ארעא (דנ' ב' ל"ח)
- 25 ומה לסוד רב כדכתיב מי אתה הר הגדול וגו' (זכ' ד' ז')

TEXT 10E

PF 428
Gen. 28:10

Jacob's Rock as the Rock of Zerubavel - Gen. 28:10

"Jacob went forth out of Be'er Sheva..." (Gen. 28:10).

Who art thou, O lofty mountain..." (Zech. 4:7). "Lofty mountain" means the Anointed King. And why does it call him "Lofty mountain?" Because he is higher than the patriarchs. For it says (Is. 52:13), "Behold my servant will become wise, [lifted up and carried aloft and towering exceedingly high]."

["my servant"] refers to the Anointed King. "Lifted up" -- higher than Abraham, about whom it says, "I lift high my hand before God" (Gen. 14:22). "Lifted up" -- higher than Moses, for it says (Num. 11:12), "Shall I carry them in my bosom, like a nurse carries a suckling?" "And towering" -- higher than the ministering angels, for it says, "V'GAVEYHEM" (Ez. 1:17) -- their height. This is what it means when it says, "Who art thou, O lofty mountain." And why does it say, "...before Zerubavel..." (Zech. 4:7)? Because he will descend from Zerubavel. Why does it say, "...level..." (Ibid)? Because in the future he will execute judgment with equity, as it says, "he will judge the poor with righteousness, and he will judge the destitute of the earth with equity" (Is. 11:4).

Another interpretation. "I lift up my eyes to the mountains, [whence will come my help?]" (Ps. 121:1). On the day on which the Holy One Blessed Be He will judge Israel, they shall look to the patriarchs to plead on their behalf. wouldn't a father save his son? Wouldn't a man save his brother? It follows that the verse, "I lift up my eyes to the mountain, whence comes my help" (Ibid) refers to the patriarchs, as it says (Micah 6:2) "Hear, mountains (patriarchs) the judgment of the LORD, [and you enduring foundations of the earth; for the LORD has a controversy with his people, and he will contend with Israel]."

בראשית כ"ח י'

ויצא יעקב מבאר שבע (בר' כ"ח י')

- 1 אשא עיני אל ההרים מאין יבא לי עזרי (תה' קכ"א א') זה שאמר
- 2 הכתוב מי אתה הר הגדול (זכ' ד' ז') זה משיח ולמה הוא קורא אותו
- 3 הר הגדול שהוא גדול מן האבות שנ' הנה ישכיל עבדי (יש' נ"ב י"ג)
- 4 זה משיח ירום (שם שם שם) מן אברהם שכתוב בו הרימותי ירי אל יהוה
- 5 (בר' י"ד כ"ב) ונשא (יש' נ"ב י"ג) מן משה שנ' בו כי תאמר אלי
- 6 שאהו בחיקך כאשר ישא האומן את היונק (במ' י"א י"ב) וגבה ממלאכי
- 7 השרת שנ' בהם וגבהם (יח' א' י"ח) גובה להם לכן נאמר מי אתה הר
- 8 הגדול (זכ' ד' ז') ולמה נאמר לפני זרובבל (שם שם שם) לפי שהוא
- 9 יוצא מזרובבל למה נאמר למישור (שם שם שם) שהוא עתיד להוכיח
- 10 במישור כמה דאמר ושפט בצדק דלים והוכיח במישור לענוי ארץ
- 11 וכו' (יש' י"א ד') ד"א אשא עיני אל ההרים (תה' קכ"א א') ביום
- 12 שיושב הקב"ה עם ישראל ברין הם מסתכלים באבות שידברו עליהם ואין
- 13 אב שימלט את בנו ואין איש ימלט את אחיו הוי אומ' אשא עיני
- 14 אל ההרים (שם שם שם) אלו האבות כדכתיב שמעו הרים את ריב יהוה
- 15 (מי' ו' ב')

TEXT 10F

PF 637

Gen. 28:10

Jacob's Rock as the Rock of Zerubavel - Gen. 28:10

"Jacob went forth out of Be'er Sheva..." (Gen. 28:10).

As it says, "I lift my eyes to the mountains, whence comes my help?..." (Ps. 121:1). And it says, "Who art thou, O lofty mountain..." (Zech. 4:7). "Lofty mountain" means the Anointed King. And why does it call him "Lofty mountain?" Because he is higher than the patriarchs. For it says (Is. 52:13), "Behold my servant will become wise, [lifted up and carried aloft and towering exceedingly high]."

["my servant"] refers to the Anointed King. "Lifted up" -- higher than Abraham, about whom it says, "I lift high my hand before God" (Gen. 14:22). "Lifted up" -- higher than Moses, for it says (Num. 11:12), "Shall I carry them in my bosom, like a nurse carries a suckling?" "And towering" -- higher than the ministering angels, for it says, "V'GAVEYHEM" (Ez. 1:17) -- their height. This is what it means when it says, "Who art thou, O lofty mountain." And why does it say, "...before Zerubavel..." (Zech. 4:7)? Because he will descend from Zerubavel. Why does it say, "...level..." (Ibid)? Because in the future he will execute judgment with equity, as it says, "he will judge the poor with righteousness, and he will judge the destitute of the

earth with equity" (Is. 11:4). "And he shall bring forth the the head-stone..." (Zech. 4:7). This refers to the stone which Jacob used as a pillow, for it says, "and he took the stone which he had placed beneath his head" (Gen. 28:18).

בראשית כ"ח י'

ויצא יעקב מבאר שבע

- 1 זה שאמר הכתוב אשא עיני אל ההרים מאין יבא עזרי וגו' (תה' קכ"א א')
- 2 ואומר מי אתה הר הגדול (זכ' ד' ז') הר הגדול זה משיח ולמה הוא
- 3 קורא אותו הר הגדול שהוא גדול מן האבות שנ' הנה ישכיל עבדי
- 4 (יש' נ"ב י"ג) זה משיח ירום (שם שם שם) מן אברהם שכתוב בו הרימותי
- 5 ידי אל יהוה (בר' י"ד כ"ב) ונשא (יש' נ"ב י"ג) ממשה שנ' בו שאהו
- 6 בחיקך כאשר ישא האומן את היונק (במ' י"א י"ב) וגבה ממלאכי השרת
- 7 שנ' בהם וגביהם (יח' א' י"ז) וגובה להם לכך נאמ' מי אתה הר
- 8 הגדול לפני זרובבל (זכ' ד' ז') נאמר לפי שהוא יוצא ממנו למישור
- 9 (שם שם שם) שהוא עתיד להוכיח במישור כמו דאתאמר ושפט בצדק דלים
- 10 והוכיח במישור לענוי ארץ (יש' י"א ד') והוציא את האבן הראשה (זכ'
- 11 ד' ז') זו אבן של יעקב כמא דאתאמר ויקח את האבן אשר שם מראשתיו
- 12 (בר' כ"ח י"ח)

TEXT 106

PF 769
Gen 28:10

Jacob's Rock as the Rock of Zerubavel - Gen. 28:10

"Jacob went forth out of Be'er Sheva..." (Gen. 28:10).

As it says, "I lift my eyes to the mountains, whence comes my help..." (Ps. 121:1). And it says, "Who art thou, O lofty mountain..." (Zech. 4:7). "Lofty mountain" means the Anointed King. And why does it call him "Lofty mountain?" Because he is higher than the patriarchs. For it says (Is. 52:13), "Behold my servant will become wise, [lifted up and carried aloft and towering exceedingly high]." Jacob went out from Be'er Sheva..." (Gen. 28:10). This is what it means when it says, "Who art thou, O lofty mountain." And from whom does the Anointed descend? From Zerubavel, who is himself a descendant of David. For it says, "the sons of Jeconiah, the captive: Shealtiel his son, Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah; and the sons of Pedaiah: Zerubavel and Shimei. And the sons of Zerubavel: Meshullam and Hananiah...and the sons of Hananiah: Pelatiah and Jeshaiah, his son Arnan, his son Obadiah, his son Shecaniah. And the sons of Shechaniah: Shemaiah. And the sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and Shaphat, six. The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. The sons of Elioenai:

Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani seven" (I Chron. 3:17-24).

Up until this point scripture has given the geneological line, up to "And Anani, seven." And who is Anani? He is the Anointed One, as it says: "I saw in the night visions, and behold with Anani of heaven there came one like a son of man, and he came to the Ancient of Days, and was presented before him. [And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed]" (Dan. 7:13).

And why "seven?" Because it is written about the Anointed (Zech 4:10): "For whosoever has despised the day of small things, shall rejoice when they see the plumb line in the hand of Zerubabel; and these seven [are the eyes of the LORD which range through the whole earth]." (1)

This explains why it says, "...before Zerubabel..." (Zech. 4:7). Because the Anointed King will descend from Zerubabel. [It says,] "...level..." (Ibid) because in the future he will execute judgment with equity, as it says, "he will judge the poor with righteousness, and he will judge the destitute of the earth with equity" (Is. 11:4). "And he shall bring forth the the head-stone..." (Zech. 4:7). This is the stone of Jacob, for it says, "and he took the stone which he had placed beneath his head [and erected as a Pillar, and pured oil on top of it]" (Gen. 28:18).

"Teshuot" -- because in the future, the Holy One Blessed Be He will wreak destruction upon Esau the wicked with this stone. And so Daniel says, "As you watched, a stone, dislodged by no human hand smashed the idol on the feet which were of iron..." (Dan. 2:45).

"Hen, hen la" -- because He grants grace and supplications to Israel, as it is written: "And I will pour out upon the house of David and the inhabitants of Jerusalem, a spirit of compassion and supplication [so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born]" (Zech. 12:10). After the Anointed departs from Esau, he will become a great king, as it says, "and the stone which struck the idol shall become a lofty mountain, and shall fill the whole earth" (Dan. 2:35). And what do the words "a lofty mountain?" mean? As it says (Zech. 4:7) "Who art thou, O lofty mountain?"

Another interpretation. Why does it call the Anointed one "Mountain"? Because he will come through a mountainous road. As it says (Is. 52:7) "Behold the feet of the bringer of good news, the announcer of peace, upon the mountains." At that time, Israel will turn to the mountains, for it says, "I lift my eyes to the mountains, whence will come my helper? [My helper comes from the Lord, maker of heaven and earth]" (Ps. 121:1). This refers to the Anointed, who is called "helper," as it says, "He will send your helper from

the Sanctuary [and your supporter from Zion]" (Ps. 20:3).

And whence does he come? From the Holy One Blessed Be He, for it says, "My helper comes from the Lord, maker of heaven and earth" (Ps. 121:1). And scripture also says about him, "Fortunate is the one whose helper is from the God of Jacob [whose help is in the Lord his God] (Ps. 146:5).

בראשית כ"ח י'

ויצא יעקב מבאר שבע

- 1 הה"ר אשא עיני אל ההרים מאין יבא עזרי (תה' קכ"א א') ומי אתה
- 2 הר הגדול (זכ' ד' ז') הר הגדול זה משיח ולמה הוא קורא אותו הר
- 3 הגדול שהוא גדול מן האבות שנ' הנה ישכיל עבדי (יש' נ"ב י"ג)
- 4 לכך נאמר מי אתה הר הגדול (זכ' ד' ז') וממי הוא מזרובבל שהוא
- 5 מזרעו של דוד שנ' ובני יכניה אסיר שאלתיאל בנו ומלכירם ופדיה
- 6 ובני פדיה זרובבל שמעי ובני זרובבל משלם וחנוניה ובני חנוניה
- 7 פלטיה וישעיה בנו ופיה בנו ארנון בנו עובדיה בנו שכניה ובני
- 8 שכניה שמעיה ובני שמעיה חטוש ויגאל ובריה ונעריה ובני נעריה
- 9 אליועני ובני אליועני הודיוהו ואלישיב ופליה ועקוב ויוחנן
- 10 ודליה וענני שבעה (ד"ה א' ג' י"ז) עד כאן פרט הכתוב עד ענני
- 11 שבעה ומי הוא ענני זה משיח שנ' חזי הוית בחזוי ליליא וארו עם
- 12 ענני שמיא כבר אנש הוה ועד עתיק יומיא מטא וקדמוהי הקרבוהו
- 13 וגו' (דנ' ז' י"ב) ומהו שבעה שכתוב במשיח כמה דאיתמר כי מי בז
- 14 ליום קטנות ושמחו וראו את האבן הבדיל ביד זרובבל שבעה אלה (זכ'
- 15 ד' י') לכך נאמ' לפני זרובבל (זכ' ד' ז') לפי שהוא יוצא מזרובבל
- 16 למישור (שם שם שם) שהוא עתיד להוכיח במישור כמה דתימר ושפט
- 17 בצדק דלים והוכיח במישור לענוי ארץ (יש' י"א ד') והוציא את
- 18 האבן הראשה (זכ' ד' ז') זו אבן של יעקב כמה דתימר ויקח את
- 19 האבן אשר שם מראשתיו (בר' כ"ח י"ח) תשואות (זכ' ד' ז') שמשם עתיד הב'
- 20 שואה לעשו הרשע וכן דניאל אומר חזי הוית עד די אתגזרת אבן די
- 21 לא בידין ומחת לצלמא על רגלוהי די פרזלא וגו' (דנ' ב' מ"ה) חן
- 22 חן לה (זכ' ד' ז') שהוא נותן חן ותחנונים לישראל כמה דצימר ושפכתי
- 23 על בית דוד ועל יושבי ירושלם רוח חן ותחנונים (שם י"ב י')

- 24 ואחר שמשיח פורע מן עשו הוא נעשה מלך גדול הה"ד ואבנא די
 25 מחת לצלמא הות לסור רב (דנ' ב' ל"ה) ומהו לסור רב כדכציב מי
 26 אתה הר הגדול ד"א למה קורא למשיח הר שהוא בא דרך הרים כמה
 27 דתימ' נאוו על ההרים רגלי מבשר (יש' נ"ב ז') באותו שעה ישראל
 28 מסתכלים אל ההרים הה"ד אשא עיני אל ההרים מאין יבא עזרי (תה'
 29 קכ"א א') זה משיח שנקרא עזר שנ' ישלח עזרך מקדש (שם כ' ג')
 30 ומהיכן הוא בא מן הב"ה הה"ד עזרי מעם יהוה וגו' (שם קכ"א א')
 31 אשרי שאל יעקב בעזרו- (שם קמ"ו ה')

TEXT 11

PF 385

Gen. 28:17

Moses' Ascent to Heaven - Gen. 28:17

"And he was afraid, and he said, 'how awesome is this place; it is none other than the House of God, and this is the gate of Heaven' (Gen. 28:17).

Our Rabbi Joshua ben Nun taught(12): When the death of Moses approached, the Holy One, Blessed be He, brought him up to the heights of heaven, and showed him rewards which were coming to him, and that which was to be in the future.

The Middat-ha-Rahamim (the Attribute of Mercy) rose before Moses and said: "I will share good news with you; rejoice in it. Turn your face towards the Throne of Mercy, and look."

Moses [turned] toward the Throne of Mercy, and saw the Holy One Blessed Be He Himself, building the Holy Sanctuary with His own hands, with precious stones, and pearls. And between each and every stone the Glory of the *Shekhina* shone through, more beautiful than pearls. The anointed King was seated upon the throne within, and Aaron, Moses' brother, was standing at his feet, his sacred mantle upon him.

Aaron spoke to Moses: "Do not come into the Sanctuary yet, for I am afraid for you because of the *Shekhina*. For no man can enter here unless he has tasted death, and has

given his soul to the Angel of Death."

When Moses heard Aaron's words, he fell on his face before the Holy One Blessed Be He and said: "Master of all the universe, grant me permission to speak with your Anointed before I die."

The Holy One Blessed Be He answered him and said: "Go in," and He taught him [the ineffable name, so that the sword of the Shekhina should not devour him.

When the Anointed seed of David, and Aaron, Moses' brother saw Moses, they understood that the Holy One Blessed Be He had taught Moses His great, ineffable name. [The Anointed One, and Aaron said to him] "Blessed be he who comes by means of the ineffable name" (Ps. 118:26), for were it not that Holy One Blessed Be He had taught him His name, he would not have been able to enter with them.

Moses asked the Anointed seed of David: "I thought that God's sanctuary will be on Earth; why does God build it in heaven?" (13)

The Anointed One said to Moses: "Your ancestor Jacob saw the Sanctuary which will be built on earth, and he saw that the Holy One, Blessed Be He, [would build it] by His own hands in the Heavens. And he understood with all his might that the Temple which the Holy One Blessed Be He would construct in Heaven of precious stones and pearl, and the glory of the *Shekhina*, will be the same Sanctuary which will be for Israel forever, until the end of all generations. (14)

And so he said on the night when he slept upon the

stone, and saw the Jerusalem built upon the earth, and the Jerusalem built in the heavens. And when Jacob your ancestor saw one Jerusalem built upon the earth, and another in the Heavens, Jacob said: "this one which is on earth is nothing (in comparison)." For it says, "and was afraid, and he said, how awesome is this place. This is none other than the House of God" which will stand for ever, that very same Temple which He Himself constructs."

And so you should not say, that just as the Holy One Blessed Be He will build a Holy Sanctuary Himself in the Heavens, so He will build it Himself on earth, for it says "You will bring them in, and plant them on your own mountain, the place which you made your dwelling, the Sanctuary which your hands have established" (Ex. 15:17)."

When Moses heard these things from the mouth of the Anointed seed of David, he rejoiced greatly, for it is said, "I rejoiced when they said to me, "let us go to the House of the Lord...Jerusalem is built as a city which is firmly bound together" (Ps. 122:1-3).

בראשית כ"ח י"ז

ויירא ויאמר מה נורא המקום הזה אין זה כי אם בית אלהים וזה שער

השמים (בר' כ"ח י"ז)

- 1 אמר רבינו יהושוע בן נון אותו היום שנתקרבה מיתת משה העלהו הקב"ה
- 2 לשמי מרומים והראה לו מתן שכרו ומה שעתיד להיות עמו[ה] מדת רחמים
- 3 לפני משה ואמרה משה אבשרך בשורה טובה תשמח בה הפנה נגד כסא רחמים
- 4 פניך וראה [הפנה] משה נגד כסא רחמים וראה הקב"ה בונה בית המקדש
- 5 בידו באבנים טובות ומרגליות ובין אבן לאבן זיו השכינה טוב מן
- 6 המרגליות ומשיח בן דוד יושב בתוכה ואהרן אחיו עומד על רגליו ומעילו
- 7 עליו דבר אהרן למשה בזאת העת משה אל תגיע כי השכינה אני מתירא
- 8 עליך ממנה כי לא יכנס אדם לכאן עד שיטעום טעם המות ויתן נשמתו
- 9 למלאך המות נפל משה על פניו לפני הקב"ה כאשר שמע דברי אהרן ואמר
- 10 רבון של עולם תן לי רשות לדבר עם משיחך טרם אמות א"ל הקב"ה לך
- 11 ולמד [אותו שמו הגדול כדי שלא יאכלנו להט השכינה כי ראה אותו]
- 12 משיח בן דוד ואהרן אחיו הבינו כי הקב"ה למדו שמו הגדול [אמרו
- 13 לו משיח ואהרן] ברוך הבא בשם יהוה (תה' קי"ח כ"ו) כי לולי שהקב"ה
- 14 למד לו את שמו לא היה יכול ליכנס [לשכינה] עמהם שאל משה למשיח בן
- 15 דוד [דבר לי הקב"ה יבנה] בית המקדש בארץ לישראל והן אני אראהו שיבנה
- 16 בית המקדש בידו בשמים אמר המשיח למשה אביך יעקב ראה הבית שיבנה
- 17 בארץ ורא [הבית שיבנה] הקב"ה בידיו בשמים והבין בכל מאדו כי הבית
- 18 שיבנה הקב"ה בידיו בשמים באבנים טובות ומרגליות וזיו השכינה הוא
- 19 הבית אשר יעמד לישראל לעולם ולעולמי עולמים עד סוף כל הדורות וכן
- 20 דבר בלילה אשר ישן על האבן וראה ירושלם בנויה בארץ וירושלם בנויה
- 21 בשמים וכי ראה יעקב אביך ירושלם אחת בארץ ואחת בשמים אמר יעקב אין
- 22 זה אשר בארץ כלום שנ' ויירא ויאמר מה נורא המקום הזה אין זה כי
- 23 אם בית אלהים (בר' כ"ח י"ז) שיעמד לדורי דורות כי אותו בית אלהים

- 24 שהוא בונה בידיו ואי אתה אומר הקב"ה יבנה בית המקדש בידיו בשמים
25 כך יבנה בידיו אותו בארץ שנ' מקדש יהוה כוננו ידיך (שמ' ט"ו י"ז)
26 כאשר שמע משה הדברים האלה מפי המשיח בן דוד שמח שמחה גדולה שנ'
27 שמחתי באומרים לי בית יהוה נלך וגו' עד ירושלם הבנויה כעיר שחברה
28 לה יחדיו וגו' (תה' קכ"ב א')

TEXT 12 A

PF 349

Gen 30:41

Messiah Born on the Day of the Destruction of the Temple
Gen. 30:41

"As for the goats, whenever the more vigorous were in heat, he put rods in front of them at their trough, so that they would long for the rods." (Gen. 30:41)

Rabbi Samuel, son of Nahman, said: "From where do you claim that the day on which the Anointed [king] was born, on that day the Temple was destroyed? It says, 'Before she has labor, shall a woman deliver; before she has travail give birth to a son? Who has heard of such a thing; who has seen such a thing?' (Is. 66:7). When the Sanctuary was destroyed, they cried out like a woman in labor, for it says: 'For I have a voice like a woman birthing; in pain as one with her first child.' (Jer. 4:31)".

בראשית ל' מ"א

בכל יחם הצאן (בר' ל' מ"א)

- 1 א"ר שמואל בר נחמן מניין אתה אומר בו ביום שנולד משיח בו ביום
- 2 חריב בית המקדש שנ' בטרם תחיל ילדת בטרם יבא חבל לה והמליטה זכר
- 3 מי שמע כזאת מי ראה כאלה (יש' ס"ו ז') בשעה [שחרב] בית המקדש
- 4 צעקו כיולדה שנ' כי קול כחולה שמעתי צרה כמבכירה (יר' ד' ל"א)

TEXT 12 B

PF 350

Gen. 30:41

The Destruction, and the Birth of the Messiah, revealed to
Elijah-Gen. 30:41

"As for the goats, whenever the more vigorous were in heat, he put rods in front of them at their trough, so that they would long for the rods." (Gen. 30:41)

It happened that Elijah(15), of blessed memory, was walking on a road on the very day on which the Temple was destroyed, and he heard a voice cry out from Heaven, saying: "The Holy Sanctuary is destroyed!" When Elijah of blessed memory heard this, he became intent on destroying the entire world.

He continued on his way, and saw several people who were plowing and sowing. He said to them: "The Holy One Blessed Be He became angered at the world, and sought to destroy his Temple, and to exile His children among the nations of the earth; and you are taking care of earthly pursuits?"

A Heavenly Voice went out and said to him: "Leave them alone, for the Redeemer of Israel is already born." Elijah said to the voice, "then where is he?" It said to him "in Bethlehem, in Judea."

He went there, and found a woman sitting at the entrance of her house, and her son filthy with blood [of the afterbirth], and lying on the ground before her. He said to her: "My daughter, have you delivered a son?" She answered

him, "yes." He said to her, "For what reason is he filthy, and lying in blood?" She said, "it is a great evil that on the day on which he was born, on that same day the Sacred Temple was destroyed." Elijah said to her, "My daughter, stand up, and take hold of him. For already there will be a great redemption for you through him." Instantly she stood up, and took the child.

[Elijah] left them, and went. Five years later, he said, "I will go, and see the Redeemer of Israel; if he grows as kings do, or as the ministering angels." He went, and found the woman standing at the entrance to her house. He said to her, "How is that boy?" She said to him, "Rabbi, didn't I tell you that his lot was bad(16), since the day on which he was born was the day on which the Holy Sanctuary was destroyed. Furthermore, although he has feet, he does not walk; he has eyes, yet he doesn't see; he has ears, and he cannot hear. He has a mouth, yet he doesn't speak. Behold, he lies there like a rock."

Even as she spoke, a wind sprang up from the four corners of the earth and threw him into the great sea. [Elijah] tore his clothes, and pulled his hair, and cried out, and said, "Woe! the Redeemer of Israel is lost!"

A Voice came out of Heaven and said to him, "Elijah, it is not as you think. Rather, 400 years he will dwell in the great sea. 80 years he will dwell in the realm of smoke with the Korahites. 80 years he will be in the entrance to Rome, and the remaining years he will wander among all the

great nations, until the final era."

בראשית ל' מ"א

והיה בכל יחם הצאן (בר' ל' מ"א)

- 1 א"ר שמואל בר נחמן פעם אחת היה אליהו זכור לטוב מהלך בדרך באותו
- 2 היום שחרב בית המקדש ושמע בת קול צועקת ואומרת בית מקדשא קדישא
- 3 לחורבא וכו' [כיון ששמע] אליהו ז"ל [כיוון] דעתו להחירב את כל
- 4 העולם הלך ומצא בני אדם שחורשין וזורעין אמר להם הקב"ה קצף על עולמו
- 5 ורצה להחריב את ביתו ולהגלות בניו לבין אומות העולם ואתם עוסקים
- 6 בחיי שעה יצתה בת קול ואמרה לו הנח להם [כבר] נולד להם לישראל
- 7 מושיע אמר לה והיכן הוא אמרה לו בבית-לחם יהודה הלך ומצא אשה אחת
- 8 שהיתה יושבת על פתח ביתה ובנה מלכלך בדם ומוטל לפניו אמר לה בתי
- 9 בן ילדת אמרה לו הן אמר לה מה סיבו שמלוכלך ומוטל בדם אמרה לו
- 10 רעה גדולה שבו ביום שנולד בו נחרב בית המקדש אמר לה בתי עמרי
- 11 והחזיקי בו כבר תהא להם ישועה גדולה על ידו מיד עמדה והחזיקה בו
- 12 הניחו והלך לו חמש שנים לאחר חמש שנים אמר אלך ואראה מושיע של
- 13 ישראל אם בדמות מלכים הוא מתגדל או בדמות מלאכי השרת הלך
- 14 ומצא האשה עומדת על פתח ביתה אמר לה בתי מה סיבו של אותו נער
- 15 אמרה לו רבי לא אמרתי לך שרע גדלו [מזלו] שבו ביום שנולד בו נחרב
- 16 בית המקדש ולא עוד אפילו רגלים יש לו ואינו מהלך ועינים יש לו
- 17 ואינו רואה אזנים יש לו ואינו שומע פה יש לו ואינו מדבר והרי
- 18 הוא מוטל כאבן עוד שהוא מדבר נשבה עליו רוח מארבע פנות העולם
- 19 והטילהו לים הגדול קרע בגדיו ותלש [בשעריו] וצעק ואמר ווי אבדה
- 20 ישועת ישראל יצתה בת קול ואמרה לו אליהו לא [כשאתה] סבור אלא
- 21 ארבע מאות שנה יגור בים הגדול ושמונים שנה במעלה עשן אצל בני קורח
- 22 ושמונים שנה בפתחא של רומי ושאר השנים מחזיר על כל מדינות גדולות
- 23 עד עת קץ

TEXT 13

PF 388

Gen. 36:31

God's Reaction to This World - Gen. 36:31

"These are the kings who ruled over Edom before there were kings in Israel: Bela, the son of Beor became king in Edom..." (Gen. 36:31)

As it is written(17), "So spoke the LORD: you have heard the sound of terror, of fear without respite. Ask, and see whether a boy is born. Why have I seen *kal gever* with his hands gripping his sides like a woman in labor?" (Jer. 30:6). This *kal gever* is the Holy One Blessed Be He, if it were possible, the source of all power, who is anguished over this world with all His might.

בראשית ל"ו ל"א

וימלך באדום בלע בן בעור (בר' ל"ו ל"א)

1 הה"ר כי כה אמר יהוה קול חררה שמענו פחד ואין שלום שאלו נא וראו

2 אם יולד זכר מדוע ראיתי כל גבר ידיו על חלציו כיולדה (יר' ל' ו')

3 כביכל זה הקב"ה שכל הגבורה שלו מצטער על עולמו וכו'

TEXT 14

PF 802-803

Gen. 37:24

The Trials of Joseph and Daniel - Gen. 37:24

"...And they cast him into the pit (Gen. 37:24)":

As it is written concerning Daniel(18): "And the Babylonians assembled against the king, and they complained against him, saying to one another; "the king is a Jew. He destroyed Bel, and he killed the dragon, and he has put all of the priests to death." And they came before the king, and they said to him: "either surrender Daniel to us, or if you don't, we will kill you, and all of your house."

And the king saw that all were against him as one, and his hand was forced, and it was necessary that he give Daniel over to them. They led him off, that is Daniel, and brought him and threw him into the pit of the seven lions (and they usually gave them 2 human corpses every day, and 2 lambs per day; but on those days they did not give them anything, so that they might eat him and consume him, that is Daniel).

And there was a prophet, Habakuk, in Judea; and he had boiled up a stew, and he had put bread in the bowl. And he got up and went out to carry it to the field for the harvestors.

And an Angel of the LORD said to him, go carry this food

which you have to Daniel, who was thrown into the lion pit in Babylon. And Habakuk said, "sir, I never saw Babylon, and I do not know where that pit is." So the angel put his hand on the head of Habbakuk, and took him by the hair of his head, and put him in Babylon, above the pit, by the power of the Holy Spirit. Habbakuk called out and said, "Daniel! Daniel! Arise, take these foodstuffs which God has sent you." And Daniel said, "God has remembered me, and in His mercy he has not abandoned me, and I know that You do not abandon those who love you." So Daniel got up, and took, and ate.

The angel took Habakuk at that same time, and took him back to the place from which he initially took him.

And now the king came on the seventh day, to weep for Daniel, because he was like a son to him. And he came to the pit, and he looked into the pit, and he saw Daniel sitting around, and he gave a loud cry, and said, "Great is the God of Daniel!" And he raised him from the pit. And with regard to the enemies of Daniel, those who had eaten his crumbs [who had plotted against him] and sought to kill him, he threw them into the pit. And immediately, the lions ate them in the presence of the king, and in the presence of Daniel.

בראשית ל"ז כ"ב

וישליחו אותו הבורה (בר ל"ז כ"ב)

- 1 הה"ד בדניאל ואיתכנשו בבלאי על מלכא ואתהפכו עליו ואמרינן חד
- 2 לחד יהודאה הוא ליה מלכא לביל חבר ולחנינא קטל ולכמריא קטל
- 3 קטלינון ואיתון גב מלכא ואמרינן ליה או אשלם לך דניאל ואי לא
- 4 קטלינן לך ולביתך וחזא מלכא דקמו עלוי כולהון אכחרא ואתאלץ
- 5 ליה ואלצאית אשלמיה להון לדניאל וחנינון דברוניו לדניאל ואזל
- 6 כאמוניו בגובא דאריותא שבעה ויהבין להון תרין פגרינן ביומא ותרין
- 7 דכרינן ובהנין יומיא לא יהבי להון מדס דנאכלין אך דני דניכפנון
- 8 ונאכלוניו לדניאל ואיתא חבקוק נביא ביהודה ובשיל ביטאלא ופת פתי
- 9 בערבא וארמי ביה ואזל דיובל לחלקא לחצארי וא"ל מלאכא דיהוה
- 10 זיל אוביל מיוכלתא הדא די עלך לדניאל דרמי בגובא דארייותא בבבל
- 11 לעיל מן גובא בעוזא דרוחא דקורשא וקרא חבקוק ואמ' דניאל דניאל
- 12 קום שקול שאדותא הוא דשדר לך אלהא ואמ' דניאל אתדכרן אלהא ולא
- 13 שבוק רחמיו מיני וידענא דלא שאבקת לאילין דרחמין לך וקם דניאל
- 14 ושקל ואכל ושקליה מלאכא לחבקוק בה בשעתא ואקיימיה באתרא דשקליה
- 15 היך דהוא מן קדם ואתא לוות גובא ואדיק בגובא וחזיה לדניאל
- 16 כדיתייב ויהב קלא רמא ואמ' רב הוא אלהיה דדניאל ואסקיה מן גובא
- 17 ולבעלי דבבין דדניאל הדין דאכלו קרציו ובעין למקטליה אשרי אנון
- 18 כגובא ובה בשעתא אכלו אינון אריותא קרמיו דמלכא וקדם דניאל

TEXT 15

PF 802-803
Gen. 41:1

Torah in the Messianic Era - Gen. 41:1

"Two years later, Pharaoh had a dream..." (Gen. 41:1)

As it says (Ps 146:7), "God will release the assurim..." (Reading *Issurim* -- "forbidden things") All those animals which are unclean in this world(19), the Blessed Be He will declare clean, as they used to be clean for the sons of Noah, as it says (Gen. 9:3): "[Every creature that moves shall be food for you; I give you them all] as once I gave you all green plants." Just as the the green plants are all clean, so also were the wild and domestic animals clean for them, and in the future God will permit all that had been forbidden. And why did He forbid them in this world? To see who would accept His words, and who would not.

What is the meaning of "God will release the assurim...?" There is no more stringent prohibition than that against the woman in mensus; for she sees [her menstrual blood] and is forbidden [to her husband.] But in the future The Blessed Be He will make her permissible, for it says, "I will also remove the prophets (of the idols) and the spirit of defilement I will cause to be dispersed from the earth" (Zech. 13:2). The only "defilement" is

menstruation, for it says (Lev. 18:19): "You shall not approach a woman who is in the defilement of her menstruation."

There are those who say that sexual relations shall be forbidden [?] in the future, just as He prohibited them sexual relations for the three days prior to that day on which the Blessed Be He revealed Himself on Sinai. For it says (Ex 19:15): "Be ready by the third day; do not approach a woman." Why? Because on the third day, God will descend on Mt. Sinai. And if He prohibited them three days for an appearance of one day, in the future, in the days of the Anointed, when the *Shekhina* will dwell among them, how much more so would it be prohibited.

Rather, to what does "God will release the assurim" refer? Those restrained in Sheol, those restrained in death.

בראשית מ"א א'

ויהי מקץ שנתים ימים ופרעה חולם

- 1 זה שאמ' הכתוב יהוה מתיר אסורים (תה' קמ"ו ז') כל הבהמה שנטמאת
- 2 בעולם הזה הב"ה מטהר אותה לעתיד לבא כשם שהיו טהורים תחלה לבני
- 3 נח שנ' כירק עשב נתתי לכם את כל (בר' ט' ג') מה הירק עשב טהור
- 4 לכל אף החיה והבהמה היו טהורים להם ואף לעתיד לבא הוא מתיר את
- 5 כל מה שאסר ולמה אסרם בעולם הזה לראות מי מקבל דבריו ומי לא
- 6 מקבל ומהו יהוה מתיר אסורים אין אסור גדול מנדה שהאשה [רואה
- 7 דם] ואסרה הב"ה [לבעלה] ולעתיד לבא הוא מתירה וכן הוא אומ' וגם
- 8 את הנביאים ואת רוח הטומאה אעביר מן הארץ (זכ' י"ג ב') ואין
- 9 טומאה אלא נדה וכן הוא אומ' ואל אשה בנדת טומאתה לא תקרב (וי'
- 10 י"ח י"ט) ויש אומ' אף תשמיש המטה הוא יהיה אסור בפעמים לעתיד
- 11 תדע לך שכן יום שנגלה הב"ה על הר סיני אסרם בתשמיש המטה שלשה
- 12 ימים שנ' היו נכונים לשלשת ימים אל תגשו אל אשה (שמ' י"ט ט"ו)
- 13 למה כי ביום השלישי ירד יהוה על הר סיני ואם יום אחד שנגלה הב"ה
- 14 אסר עליהם שלשה ימים לעתיד לבא בימות המשיח שהשכינה ביניהם לא
- 15 כל שכן אלא מהו מתיר אסורים (תה' קמ"ו ז') אסירי שאול אסיאי המות

TEXT 16

PF 397

Gen. 42:6

The Messiah as the Tenth King - Gen. 42:6

"Joseph held dominion over the earth..."

It is taught(20) that there are 10 kings who ruled over the entire world; they are these: The first king is the Holy One Blessed Be He, "who spoke and the world came into being." Rabbi Eliezer says that the world was created exclusively through the speech of the Holy One Blessed Be He, for it says, "by the word of God were the heavens made." (Ps. 33:6) Rabbi Shimon says that God blew the breath of his mouth and created the world, for it says, "and by the breath of his mouth all the hosts" (Ibid).

The second king is Nimrod, the wicked, etc. The third king is Joseph, etc. The fourth king is Solomon, the king of Israel, etc. The fifth king is Nebuchadnezzar, king of Babylon, etc. The sixth king is Darius, who ruled over the Chaldees.

The seventh king is Cyrus, whose rule extended over the whole earth, for it says, "so says Cyrus, king of Persia: The LORD has given over to me all the kingdoms of the earth" etc. (Ez. 1:2). And Ahasuerus his son ruled over half of [the world]. Why? Rabbi Nehunia says, The Holy One Blessed Be He said to him, "I said to him that 'he will build my

city, and return the exiles' (Is. 45:13) and he said, 'every one among his people, God be with him; let him go up to Jerusalem in Judea, and rebuild the Temple of the LORD' (Ezra 1:3). Therefore I am dividing the kingdom in the hands of your son;" for it says, "Ahasuerus, who was king from India to Ethipia..." (Esther 1:1).

The eighth king is Alexander the Macedonian, who ruled over the entire world; for it is written, "As I was considering, behold, a he-goat came from the west across the whole earth, without touching the ground [and the goat had a conspicuous horn between his eyes]" (Dan 8:5). The ninth king is Caesar Augustus, the king of Rome, for it is written "there shall be a 4th kingdom, strong as iron, because iron breaks to pieces, and shatters all things; and like iron which crushes, it shall break, and crush all these" (Dan. 2:40).

The tenth king is the Anointed King, who is destined to rule over all the earth. For it says, "May he have dominion from sea to sea [and from the River to the ends of the earth]" (Ps. 77:8). And in another place it is written, "and the stone which struck the statue became a lofty mountain and filled the whole earth" (Dan 2:35), and it says, "in the time of those kings, the God of heaven will establish a kingdom which will never be destroyed, neither shall its rule be given to another nation. It will break and bring to an end all those kingdoms, and it will be established forever" (Ibid 2:45). And the sovereignty

shall return to the one who owns it, this, the tenth king. The one who was first king, He will be the final king, for it says, "So says the LORD, the king of Israel, and its redeemer, the LORD of hosts: 'I am first, and I am last,' etc. (Is. 44:6), "and the LORD will be king over all the earth, [on that day, the LORD shall be one, and His name shall be one]. (Zech 14:9)

בראשית מ"ב ו'

ויוסף הוא השליט על הארץ (בר' מ"ב ו')

- 1 תני עשרה מלכים משלו מסוף העולם ועד סופו ואלו הן מלך הראשון
- 2 זה הקב"ה מי שאמר והיה העולם ר' אליעזר אומר העולם לא נברא אלא
- 3 בדבריו של הקב"ה שנ' בדבר יהוה שמים נעשו (תה' ל"ג ז') ר' שמעון
- 4 אומר נפח הקב"ה ברוח פיו ונברא העולם שנ' וברוח פיו כל צבאם (שם)
- 5 שם שם) המלך השני נמרוד הרשע וכו' המלך השלישי זה יוסף וכו' המלך
- 6 הרביעי זה שלמה מלך ישראל וכו' המלך החמישי זה נבוכדנאצר מלך בבל
- 7 וכו' המלך הששי זה דריוש אשר המלך על מלכות כשדים המלך השביעי זה
- 8 כורש שמשל מסוף העולם ועד סופו שנ' כה אמר כורש מלך פרס כל ממלכות
- 9 הארץ נתן לי יהוה וגו' (עז' א' ב') ואחשורש בנו שלט בו בחציו למה
- 10 ר' נחוניא אומר אמר לו הקב"ה אני אמרתי הוא יבנה עירי וגלותי
- 11 ישלח (יש' מ"ה י"ג) והוא אמר מי בכס מכל עמו יהי אלהיו עמי ויעל
- 12 וגו' ויבן את בית יהוה וגו' (עז' א' ג') לפיכך אני חולק את המלכות
- 13 מיד בנך שנ' הוא אחשורש המלך מהדו ועד כוש וגו' (אש' א' א') המלך
- 14 השמיני הוא אלכסנדרוס מקדון שמשל מסוף העולם ועד סופו שנ' ואני
- 15 הייתי מבין והנה צפיר העזים בא מן המערב על פני כל הארץ וגו' (דנ'
- 16 ח' ה') המלך התשיעי הוא קיסר אגוסטא מלך דרומי שיתפשט בכל העולם
- 17 כלו שנ' ומלכות רביעיה תהא תקיפא כפרזלא כל קבל די פרזל מהרק
- 18 וחשל כלא וכפרזלא די מרעע כל אלין תדיק ותרע (דנ' ב' מ') המלך העשירי
- 19 מלך המשיח שהוא עתיד למשול מסוף העולם ועד סופו שנאמר וירד מים
- 20 עד ים וגו' (תה' ע"ז ח') וכתיב אחר אומר ואבנא די מחת לצלמא הות
- 21 לסור רב ומלאת כל ארעא (דנ' ב' ל"ה) ואומר וביומיהון די מלכיא אנון
- 22 יקים אלה שמיא מלכו די לעלמין לא תתחבל ומלכותה לעם אחרן לא
- 23 תשתבק תדיק ותסף כל אלין מלכותא והוא תקום לעלמא (דנ' ב' מ"ה)
- 24 ובמלך הזה העשירי חוזרת המלוכה לבעלה מי שהיה ראשון מלך הוא יהיה
- 25 אחרון מלך שנ' כה אמר יהוה מלך ישראל וגאלו יהוה צבאות אני ראשון

26 ואני אחרון וגו' (יש' מ"ד ו') והיה יהוה למלך על כל הארץ וגו'

27 (זכ' י"ד ס')

TEXT 17

PF 767
Gen 49:10

Judah's Blessing in the End of Days - Gen. 49:10

"The scepter shall not depart from Judah [nor the ruler's staff from between his feet, until SHILO comes, and to him shall be the obedience of the peoples]" (Gen. 49:10).

This(21) is what Bilaam meant: "A star went forth from Jacob, [a scepter from Israel]" (Num 24:17). When will this prophecy be realized? "...When he comes to Shilo..." -- when the Anointed king comes.

בראשית מ"ט י'

לא יסור שבט מיהודה (בר' מ"ט י')

1 זה שאמר בלעם דרך כוכב מיעקוב (במ' כ"ד י"ז) ומתי מתקיים נבואה

2 זו כי יבא שילה (בר' מ"ט י') כשיבא מלך המשיח

TEXT 18

PF 346

Gen. 49:10

Judah's Blessing in the End of Days - Gen. 49:10

"The scepter shall not depart from Judah, [nor the ruler's staff from between his feet, until he comes to Shilo, and the obedience of the peoples will be to him.]" (Gen 49:10)

This is the Anointed King. "And the obedience of the peoples will be to him," for he will judge the entire world, for it is written, "and he will judge among many nations, and decide between strong nations far off" (Mic 4:3), and it says, "but with righteousness He will judge the poor, and He will decide with equity for the meek of the earth; and he will strike the earth with his rod-like mouth, and with the blast of his lips he will kill the wicked" (Is. 11:4).

בראשית מ"ט י'

עד כי יבא שילה (בר' מ"ט י')

- 1 זה המשיח ולו יקהת עמים (שם שם שם) שהוא דן את כל העולם הה"ד
- 2 ושפט בין הגוים והוכיח לעמים רבים (מי' ד' ג') ואומר ושפט בצדק דלים
- 3 והוכיח במישור לענוי ארץ והכה ארץ בשבט פיו וברוח שפתיו ימית
- 4 רשע (יש' י"א ד')

TEXT 19

PF 413

Gen. 49:14

Issachar's Blessing in the End of Days - Gen. 49:14

"Issachar, a gelded ass, lying down in the cattle-pens..."

(Gen. 49:14)

As it is written, "Happy are all you who sow by many waters..." (Is. 32:20). And sowing refers to nothing but charity and doing good, for it is written, "All who are thirsty, go to water..." (Is. 55:1), and if one does so, he will merit Elijah and the two Anointed Ones. This is why it is written: *Mishalchey regel hashor v'hachamor* (Is. 32:20). *Mishalchey* is Elijah, since it says, "behold, I will send (sholeach) you the prophet Elijah [before the great and terrible day of the LORD comes]" (Mal. 4:5). *Regel hashor*, this is the Anointed of the line of Joseph, for it says, "A first born ox (*shor*) is his splendor, [...such will be the myriads of Ephraim, and such the thousands of Manasseh]" (Deut. 33:17). And *Chamor* is the Anointed of the line of David, for it says, "rejoice, rejoice, daughter of Zion, shout aloud, daughter of Jerusalem; for see, your king is coming to you, his cause won, his victory gained, humble and mounted on an ass (*chamor*)..." (Zech. 9:9).

בראשית מ"ט י"ד

יששכר חמור גרם (בר' מ"ט י"ד)

- 1 הה"ד אשריכם זורעי על כל מים (יש' ל"ב כ') ואין זריעה אלא צדקה
- 2 וגמילות חסדים שנאמר הוי כל צמא לכו למים (יש' נ"ה א') ואם עשה
- 3 כן זוכה לאליהו ולשני משיחים הה"ד משלחי רגל השור והחמור (יש' ל"ב כ')
- 4 משלחי (שם) זה אליהו כמה דתימא הנה אנכי שלח לכם את אליהו הנביא
- 5 וגו' (מלא' ד' ה') רגל השור (יש' ל"ב כ') זה המשיח בן יוסף כמה
- 6 דתימא בכור שורו הדר לו (דב' ל"ג י"ז) והחמור זה משיח בן דוד
- 7 כמה דתימא עני ורוכב על חמור וגו' (זכ' ט' ט')

TEXT 20

FF 346
Gen. 49:16

Dan's Blessing in the End of Days - Gen. 49:16

"Dan shall judge his people as one of the tribes of Israel"
(Gen 49:16)

This(22) is the Anointed, who will judge just as the Holy One Blessed Be He. For it says, "one": just as the Holy One Blessed Be He judges without hearing, so also the Anointed one, for it says, "he will not judge according to that which his eyes see, nor will he decide according to what his ears hear" (Is 11:3). "There is no judge between us, who can lay his hand on both of us..." (Job 9:33), "the great God has made known to the king what will be after the judgment [in the hereafter]" (Dan 9:45).

בראשית מ"ט ט"ז

דן ידין עמו כאחד שבטי ישראל (בר' מ"ט ט"ז)

1 זה המשיח שעתיד לדרון כהקב"ה שנקרא אחד מה הקב"ה דן בלא ראייה ובלא

2 שמיעה כן המשיח שנ' לא למראה עיניו ישפט ולא למשמע אזניו יוכיח

3 (יש' י"א ג') לו יש בינינו מוכיח ישת ידו על שנינו (אי' ט' ל"ג)

4 אלהא רב הודע למלכא מה די להוא אחרי דנה (דנ' ב' מ"ה)

ENDOTES

1. 1-4 Meier Friedman, *Pesikta Rabbati* (Vienna: Kaiser Press, 1880), Piska 35:1, p. 160. 4-6 bBaba Batra 3a (bottom).
2. According to the Bavli, *Baba Batra*, on this passage, the first Temple stood 410 years, and the second stood 420.
3. 1-3 Chanoch Albeck, *Bereishit Rabbati* (Jerusalem: Mossad ha-Rav Kook, 1940), p. 71, ll. 5-7.
4. 1-9 *Bereishit Rabbati*, p. 93 ll. 1-9. Also l. 1 appears in *Bereishit Rabba*, p. 537 l. 10.
5. 1-5 Judah Theador and Chanoch Albeck, *Bereishit Rabba*, 3 vols. (Jerusalem: Wahrmann books, 1965), Par. 53:12.
6. 13-14 *Bereishit Rabba*, p. 694 l. 1.
7. See Rashi on Zech. 2:12
8. See Num. 20; the kingdom of Edom was destroyed later than it would have otherwise been.
9. 1-5 *Bereishit Rabbati*, p. 109 l. 28 - 110 l. 2. Compare also *Bereishit Rabba* p. 744 l. 16.
10. This is a reference to the Temple mount, which was used as a field. Zion, i.e. its Temple.
11. The following 6 texts are all selections from the same original text, which appears in the *Yalkut Shimoni*, Zech. 4:7, and Shlomo Buber, *Tanhuma ha-Kadum* (Vilna: Romm press, 1885), p. 70.
12. 1-28 Abraham Epstein, *Eldad ha-Dani* (Pressberg: Adolf Alkalay, 1891), p. 69, *Bereishit Rabbati* p. 136 ll. 3-20.
13. Meaning of text uncertain here.
14. I.e. God will bring this sanctuary to earth; there will not be two separate Temples, one in heaven, and one on Zion.
15. *Bereishit Rabbati*, p. 130 l. 25 - p. 131 l. 25.
16. Read *Goralo* for *Gadlo*. *Bereishit Rabbati* reads *Mazalo*.
17. 1-4 According to Epstein ("*Bereishit Rabbati*," p. 11), this passage is in the *Rabba d'Rabba* fragment, folio 32a, of the Bodleiana manuscript which Neubauer catalogued as number 2339. Compare also bSanhedrin 98b.
18. 1-18 According to Neubauer (*Tobit*, p. viii), this text

is cited as *Raba d'Raba* in the fragment of that work which is found in the Bodleiana, number 2339. Neubauer has reproduced the entire text in his *Tobit*. Also, the *Peshita*. The *Chronicle of Jerachmiel* (Gaster) contains a similar text.

19. 1-15 Shlomo Buber, *Midrash Tehillim* (Vilna: Romm Press, 1889), p. 535 (146 4).

20. 1-27 *Pirke d'Rabbi Eliezer*, Ferek 11. Also *Targum Sheni* on Esther 1:1. See Neubauer's comment on this passage in "Jewish Controversy and the Fugio Fidei," 180.

21. 1-2 *Bereishit Rabbati* p. 239, ll. 5-9.

22. 1-2 *Bereishit Rabbati* p. 244, ll. 7-9

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