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Report on the Rabbinic Dissertation Submitted by

Loraine Heller

in Partial Fulfillment of the Requirements for Ordination

Eschatology in Targum Pseudo-Jonathan to the Torah

The Targumim, particularly the so-called Palestinian Targumim, are eclectic documents that are at times barely distinguishable from midrashim. How and precisely where they evolved is largely unknown and yet because of the injunction to read the weekly portion twice in Hebrew and once in the Targum they ought to have had considerable importance in Jewish life. Likewise the institution of reciting an Aramaic translation after the reading from Scripture during the synagogue service indicates that the contents of the Targumim were what all Jews were presented with as the 'meaning' of the Bible.

Pseudo-Jonathan is the most recent of the Targumim to the Pentateuch. It draws on the other Targumim and apparently on the Talmudim and Midrashim.

One of the interesting questions that can be posed of the Targumim is: do they have a coherent and distinctive theology? It is one aspect of this area of inquiry that Loraine Heller comes to grips with in her thesis -- the nature of after-life in the Targumim.

The introduction lists the Targumim that have been preserved and discusses their alleged dates. It then describes the rationale behind the research, viz., to find out what can be said about the disparate character of Pseudo-Jonathan in terms of 'eschatological' phrases. A great deal of reading has been summarized clearly and concisely.

Of considerable importance in such an undertaking is the nature of the relationship between the Targumim and rabbinic literature generally for, amongst other things, it is not known whether the Targumists took over a particular interpretation because it was standard or because it happened to contain something germane to their purposes. In any given passage it has first to be established whether there is a parallel in Midrash or Talmud and that is not a particularly easy task for the existing reference works are either incomplete or misleading. Much of Loraine's effort went into finding out whether there are or are not parallels to the passages she wanted to look. Since she avoids carping on the limitations of the tools available this aspect of her work is not reflected in her thesis.

Thesis Report - Loraine Heller

She found seven passages where she could confidently pass judgement on the question of Pseudo-Jonathan's relationship with classical rabbinic literature. These represent a microcosm of the nature of Pseudo-Jonathan: at times there is verbal identity with the other Targumim to the Torah; at times with one or more rabbinic texts and at times no connection whatsoever. In four of the seven passages Pseudo-Jonathan contains virtually the same material as the other Palestinian Targumim and two actually run counter to the Talmud.

In the course of her discussion Loraine has some very important new details which might shed light on the editorial procedure that produced Pseudo-Jonathan.

In the first passage she discusses there is a remarkable and suggestive similarity in form between the Targumim and Pirgei Avot with Pseudo-Jonathan being the closest in wording to the Mishnah. Since it is difficult to account for this phenomenon with conventional theories further investigation is called for. I hope she can be persuaded to dig a little more and ultimately publish something.

The careful sifting of material that Loraine has done contrasts sharply with a lot of published work and is very practical groundwork for a future analysis of this topic. No formal conclusions are offered for this is very much a preliminary study. While this may be frustrating for the reader, it should be borne in mind that the study of the Targumim has suffered a great deal from premature conclusions. But within her presentation there are many suggestions which would be well worth following up.

Respectfully submitted,  
Dr. Richard White  
Referee

April 16, 1990

ESCHATOLOGY IN TARGUM PSEUDO-JONATHAN TO THE TORAH

Lorraine C. Heller

Thesis Submitted in Partial Fulfillment of  
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## Chapter 1

### Introduction

#### Definition of Targum

The word "Targum" (plural: "Targumim") refers to an Aramaic translation of the Hebrew Bible. There are Targumim for every book of the Bible, except Ezra, Nehemiah, and Daniel, as substantial portions of these books are already in Aramaic.

#### Description of Extant Targumim

To date, the main extant Targumim to the Torah are Targum Onkelos (O), Pseudo-Jonathan (PsJ),<sup>1</sup> Neofiti (N), Fragment-Targums (FT)<sup>2</sup> and Targum fragments discovered in the Cairo Genizah (CG). O and N are translations of the whole Torah. PsJ is nearly complete, with 15 verses missing. FT contains 1,067 verses, or parts of verses.<sup>3</sup> CG fragments also contain both complete and partial verses from nearly 40 manuscripts; each manuscript is designated by a letter or double letter of the alphabet.<sup>4</sup> For the purposes of this study, N, FT, and CG will be categorized under the label "Palestinian Targumim" (PT), while O and PsJ will retain their separate distinction.

Just as no two English translations of the Torah are alike, so too, no two Targumim are exactly alike. The

Targumim differ in their choices of words, and most notably, in the extent to which they interpret and add material over and above rendering the Hebrew text into Aramaic. Most of Targum Onkelos is a nearly literal translation of the Hebrew; it is so close to the original in parts, as to mimic Hebrew word order and full and defective Hebrew spellings.<sup>5</sup> PsJ and PT are less literal translations, containing halakhic and aggadic material that does not simply translate, but interprets, the Hebrew text. Such material may make the Targum substantially longer than the original, and may deviate considerably from the plain meaning of the Hebrew. Material added to the Hebrew text is also seen in Onkelos, although it is far more characteristic of PsJ and PT.

#### Study of the Targumim

The Targumim have been the subject of scholarly investigation for over one hundred years; they have been studied by Abraham Geiger and Leopold Zunz, among others. Of interest to scholars are the dates and locales in which the Targumim were written, the identities of their authors or editors, the purpose for which they were composed, their relationship to one another, and their relationship to works of rabbinic literature, such as the Mishnah, Midrash, Babylonian and Palestinian Talmuds, and piyyutim. The



Targumim are also studied in relation to the New Testament and Dead Sea Scrolls, and intertestamental literature such as the Apocrypha and Pseudepigrapha. All of these works of literature, as well as other writings, are considered to be important tools in answering the questions surrounding the Targumim.

#### Dating and Locale of the Targumim

Assigning dates and locales to the Targumim has been done on the basis of linguistic evidence as well as the information conveyed in these texts. The PT's, as their name indicates, are generally considered to have originated in Palestine. This is based primarily on linguistic evidence; Diez Macho describes the dialect of the PT's as "colloquial Palestinian Aramaic."<sup>6</sup>

Because of the mention of certain geographical names, the occurrence of Greek and Latin words, and other factors, Diez Macho has determined that N dates from the first or second century.<sup>7</sup> Bowker dates N in the third century, noting that this Targum reflects a strong Greek influence, and may even be based on a Greek version of the Torah.<sup>8</sup> Klein dates the PT's, which include N and FT, after 70 C.E., following the destruction of the Second Temple. Cited as support for this date is Leviticus 22:27, which mentions the discontinuance of the sacrificial cult.<sup>9</sup>

The text of Targum Onkelos in its present form is usually dated from the fifth century in Babylonia.<sup>10</sup> Kahle points out that Onkelos is associated with Babylonia, as it contains the interpretation of the Torah according to the halakha that developed in Babylonia.<sup>11</sup> Tal, however, dates Targum Onkelos no later than the Bar Kokhba rebellion, which occurred in 70 C.E. This date is assigned to Onkelos on the basis of its linguistic similarity to Targum Jonathan to the Prophets, which Tal also dates no later than the Bar Kokhba revolt.<sup>12</sup>

Although many questions remain regarding the dating of all of the Targumim, the dating of PsJ is perhaps the most difficult to assess, due to the highly complex nature of the text. Because PsJ contains a significant amount of PT material, parts of PsJ can be dated early along with PT. But because PsJ also contains some of the same material as Onkelos, its date may be contemporary with Onkelos, which Kahle dates in the fifth century. Still another possibility that has been suggested is that Onkelos and the Onkelos-type material in PsJ both originated in an earlier Targum, a proto-Onkelos text.<sup>13</sup>

It is also possible that PsJ was compiled or edited over a period of time, which would account for its inclusion of very early and very late material. A date as late as the eighth to tenth century, in fact, has been assigned to PsJ as the time of its final redaction, on the basis of several

pieces of clearly datable information. The evidence that strongly suggests such a late date is as follows:

- (1) In Genesis 21:21 are mentioned the names of the wife and daughter of the Muslim prophet Mohammed. (2) The names Constantinople and Rome occur in Numbers 24:19 and 24.
- (3) The B'nei Ishmael, referring to the Arabs, are mentioned in Numbers 7:87.<sup>14</sup> (4) The six orders of the Mishnah are mentioned in Exodus 26:9. (5) Edom and Ishmael are mentioned as world powers in Genesis 49:26 and Deuteronomy 33:2. The status of these two nations as world powers was only known as early as the seventh century.<sup>15</sup>

#### Purpose of the Targumim

In general, the Targumim are thought to have been developed as a translation to accompany the reading of the Torah and Prophets in the synagogue service. Various passages from the Mishnah and Babylonian Talmud attest to this, as they prescribe the rules to be followed in translating the Hebrew text. These passages include Mishnah Megillah 4:4-10, Babylonian Talmud Megillah 23b-25b, and Tosephta Megillah 4:20-41.

The translation of the Torah and Prophets was carried out by the meturgeman, or 'translator,' who, according to Shinan, stood beside the reader and translated the Hebrew verses from memory.<sup>16</sup> Klein expresses the view that the

Fragment-Targums provided the meturgeman with supplementary or alternate material to the base-Targum he was using.<sup>17</sup> This would imply that the meturgeman's translation was not spontaneous, as Shinan suggests, but rather was read from a prepared Targum and supplemented by what has come to be known as a Fragment-Targum. Shinan describes the meturgemanim as a class between the elite, learned rabbis and the congregation.<sup>18</sup> However, Hastings points out that the meturgemanim were not regarded as official or authorized functionaries of the synagogue.<sup>19</sup>

According to Kahle, the PT's were used in Palestine as long as Aramaic remained a spoken language there. However, when Aramaic was replaced by Arabic in about 1000 C.E., the PT's also ceased to be used. They were replaced by Targum Onkelos, which had previously been regarded as authoritative only in Babylonia. Because Onkelos contained an official interpretation of the Torah according to halakha that was developed in Babylonia, Kahle asserts that the object of using Onkelos in Palestine was to guarantee that the "official interpretation of the Torah" be used in Palestine as well.<sup>20</sup> Thus, Onkelos attained a quasi-canonical status in much of the Jewish world. As further indication of its status, it is printed in rabbinic Bibles (Mikraot Gedolot) alongside the Hebrew text, and it also continues to be read in Yemenite synagogues with the weekly Torah portion.

### Purpose of This Thesis

As enumerated above, there are many unanswered questions surrounding the Targumim. One of these questions concerns the development of PsJ. It is commonly assumed that PsJ was adapted from one of the PT's, as PsJ and the PT's show many similarities of language and aggadic material. Yet PsJ also differs markedly from PT in some passages, showing significant alterations, additions, or deletions from PT. The question arises, therefore, as to how such differences came about.

The purpose of this thesis is to analyze selected passages in PsJ, so as to determine the texts to which PsJ might be related, in addition to one or more of the PT's. The focus will be on passages in PsJ that contain eschatological terms, particularly יוֹם דִּינָא רַבָּא 'the day of great judgment,' גֵּיהֶנֶם 'Gehenna,' and עֲלָמָא דְאַתִּי 'the world to come.' These passages were chosen, as eschatological matters are thought to represent significant concepts in a text, such that their presence or absence would represent a deliberate choice or viewpoint on the part of the author or editor.

### Methodology

PsJ was compared to PT, so as to isolate eschatological words or phrases unique to PsJ. Passages from rabbinic literature were then examined, to determine whether they were similar to the term or phrase in PsJ. Using this information, an analysis was made as to whether PsJ was related to a passage or passages from rabbinic literature; rabbinic passages that were similar to PsJ were designated "parallel passages." That is, where eschatological terminology and general phraseology were similar between PsJ and a passage from rabbinic literature, it was hypothesized that either the rabbinic passage was a source for PsJ, or that PsJ was a source for the passage in rabbinic literature.

1. Targum Pseudo-Jonathan was at one time ascribed to Jonathan ben Uzziel, the author of the Targum to Prophets. The Targum to the Torah was also thought to be by the same author, because the Hebrew abbreviation taf-yod, which once labeled this Targum, was interpreted to mean "Targum Yonatan." However, the yod was later believed to have been misinterpreted as Yonatan, and the Targum subsequently became known as "Pseudo-Jonathan," indicating a false attribution to Jonathan ben Uzziel. This Targum is referred to in the literature by various names, including Jonathan ben Uzziel, Pseudo-Jonathan, and Jerusalem Targum I.
2. FT is also referred to in the literature as Jerusalem Targum II.
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9. Klein, Michael L. The Fragment-Targums of the Pentateuch. Rome, Biblical Institute Press (1980), vol. 1, pp. 24-25.



10. Kahle, The Cairo Geniza, p. 120.
11. Kahle, The Cairo Geniza, p. 126.
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17. Klein, The Fragment-Targums of the Pentateuch, vol. 1, p. 19.
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19. Walker (Hastings, ed.), A Dictionary of the Bible, vol. 4, p. 678.
20. Kahle, The Cairo Geniza, pp. 126-127.



## Chapter 2

## Presentation of Research Findings

Explanatory Notes

One of the most striking aspects of the Hebrew Bible is the absence of eschatological language. While belief in life after death, divine judgment, and reward and punishment are found in post-Biblical Judaism, these concepts are not explicitly expressed in the Hebrew Bible. In contrast to the Hebrew text, all of the Targumim contain some eschatological language, clearly indicating a belief in human existence after earthly life has ended.

The eschatological terms that are the focus of this thesis are גֵּיהֶנֶם 'Gehenna,' יוֹם דִּינָא רַבָּא 'the day of great judgment,' and עֲלְמָא דְאַתִּי 'the world to come.' A table summarizing the occurrence of these terms in PsJ is presented on pages 15 and 16. It is perhaps noteworthy that none of these terms occurs in the book of Leviticus.

Some generalizations can be noted regarding MT and the occurrence of eschatological language in PsJ, although consistent patterns between the two texts is lacking. In some MT verses, there is a word in the text that clearly suggests an eschatological interpretation. In other verses, however, there is no word, and therefore no apparent reason, why the Targumist would have chosen an eschatological term with which to render the Hebrew text.

For example, גִּיהֶנֶם is used in PsJ Genesis 3:24 to elaborate on MT להש החרב המתהפכת 'the fiery ever-turning sword.' The term גִּיהֶנֶם is also used in Genesis 15:17 with respect to MT תנור עשן ולפיד אש 'a smoking oven and a flaming torch.' However, MT Genesis 27:33 makes no explicit mention of fire, although the smell of food is implicit in the text, and in PsJ the smell of the food is likened to the smell of the burning of Gehenna. The fourth and last occurrence of גִּיהֶנֶם in PsJ is in Exodus 40:8, where the term does not appear to be suggested by any word or idea in MT.

As with גִּיהֶנֶם, יוֹם דִּינָא רבָּא sometimes appears to be closely related to MT, while in other passages it seems entirely unrelated. The term is used in some passages that impart instruction or commandments regarding moral behavior; in this context, יוֹם דִּינָא רבָּא is used to convey the message that human beings will need to account for their sinful deeds even after death. Examples of such passages are Genesis 3:18-19, Genesis 9:6, Exodus 20:7 Numbers 15:31, and Deuteronomy 5:11. However, in Genesis 49:22, there appears to be no word or concept in MT that suggests the use of יוֹם דִּינָא רבָּא in PsJ. Of the 11 occurrences of יוֹם דִּינָא רבָּא five of them are used in renderings of poetic passages in MT: Genesis 3:18-19; Genesis 4:7-8; Genesis 9:6; Genesis 49:22; and Exodus 15:12.

The term **עלמא דאתי** generally does not appear to be directly related to MT. However, there are some passages in which a word or phrase in MT does suggest the use of **עלמא דאתי**. For example, the word **שכרך** 'your reward' in Genesis 15:1 is interpreted in PsJ as reward in the world to come. Both Deuteronomy 22:7 and 30:19-20 mention that one's life will be lengthened as a reward for observing the commandments; this is interpreted in PsJ to mean that one's days will be prolonged in the world to come. The phrase **וצדקה תהיה לנו** 'It will be to our merit' in Deuteronomy 6:25 carries the implication that one will be rewarded for observing the commandments; the interpretation of PsJ is that reward will be given in the world to come.

In the section that follows, seven verses containing eschatological terms will be discussed in detail. The analysis of each verse in PsJ will include the following:

(1) The relationship between the verse(s) in PsJ and the verse(s) in MT. This section will discuss the word(s) or concept(s) in MT for which PsJ contains an eschatological term.

(2) The PT's which contain the verse(s) under consideration. Because FT and CG are not translations of the whole Torah, this section will indicate those manuscripts that do contain the passage under discussion.

(3) The relationship between PsJ and PT. This section notes similarities and differences in eschatological terminology and phrasing between PsJ and the PT's.

(4) The relationship between PsJ and rabbinic literature. This section presents passages in rabbinic literature that closely resemble or contrast with PsJ, with respect to eschatological terms and concepts.

The analysis of each verse is followed by notes, which further elaborate on the points under discussion, and indicate sources in which related information may be found.

The texts of MT, PsJ, and PT's are provided at the end of this chapter; see Targumic Texts.

OCCURRENCE OF ESCHATOLOGICAL TERMS  
IN PSEUDO-JONATHAN

Verse	ג'הנם	יום דינא רבא	עלמא דאתי
Genesis 3:18-19		x	
Genesis 3:24	x		x
Genesis 4:7-8		x	
Genesis 9:6		x	
Genesis 15:1			x
Genesis 15:17	x		
Genesis 25:29-34			x
Genesis 27:33	x		
Genesis 38:25			x
Genesis 39:10		x	x
Genesis 49:15			x
Genesis 49:22		x	
Exodus 15:12		x	x
Exodus 15:18			x
Exodus 17:16			x
Exodus 20:7		x	
Exodus 34:7		x	
Exodus 40:8	x		
Numbers 12:16			x
Numbers 15:31		x	x
Numbers 22:30			x
Numbers 31:50		x	x

## OCCURRENCE OF ESCHATOLOGICAL TERMS IN PSEUDO-JONATHAN (cont'd)

Verse	עלמא דאתי	יום דינא רבא	ג'הבם
Deuteronomy 5:11		x	
Deuteronomy 6:25	x		
Deuteronomy 7:10	x		
Deuteronomy 22:7	x		
Deuteronomy 30:19-20	x		
Deuteronomy 32:1	x		
Deuteronomy 33:6	x		
Deuteronomy 33:21	x		

### Sources Used in Research

The main source used in researching passages related to PsJ was Targum Yonatan ben Uzziel al Ha-Torah, a critical edition of PsJ by David Rieder. The text of PsJ is from Targum Pseudo-Jonathan of the Pentateuch: Text and Concordance by E.G. Clarke. Translations of PsJ are based on J.W. Etheridge's The Targums of Onkelos and Jonathan ben Uzziel of the Pentateuch. The text of Neofiti is found in Neophyti I by Alejandro Diez Macho. The texts of FT's and CG's are in volumes by Michael L. Klein: The Fragment-Targums of the Pentateuch and Genizah Manuscripts of Palestinian Targum to the Pentateuch. Full references are given in the Bibliography.

The following editions were used in researching passages related to PsJ. Page numbers in parentheses throughout the discussion refer to these editions.

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Publishers, 1937.

Abbreviations

MT	Masoretic Text
PsJ	Pseudo-Jonathan
N	Neofiti
FT(P)	Fragment-Targum, Paris manuscript
FT(V)	Fragment-Targum, Vatican manuscript
CT(-)	Cairo Genizah fragments; the letter or double letter in parentheses indicates the manuscript in which the passage is found; see Klein, <u>Genizah Manuscripts of Palestinian Targum to the Pentateuch</u> (1986), vol. 1, xliv-xlix.

### Analysis of Verses

Genesis 3:18-19

Relationship to MT: PsJ (verse 19) expands on MT

ארום עפרָא אַנט ולעפּרא תתוב ומן עפּרא  
אַנט עתיד למיקום למיתן דינא וחושבנא  
על כל מה דעבד כיום דינא רבא

'for dust you are and to dust you shall return,' first, by translating the MT phrase into Aramaic, and then adding further material:

'for dust you are and to dust you will return, and from the dust you will arise, to give an accounting and reckoning for all that you have done, on the day of great judgment.'

In the context of MT, the text is imparting moral instruction; PsJ adds to the teaching by specifying that sins will be accounted for at the resurrection on the day of judgment.<sup>1</sup>

PT's in which the passage occurs: N, FT(P), and FT(V).

FT(V) contains verse 18 only.

Relationship to PT: PsJ shows some material in common with PT, as well as some Babylonian elements. The common material between PsJ and PT is termed Aggadat Ha-Meturgemanim by Shinan.<sup>2</sup> One of the phrases PsJ shares with PT is כף ירך. This phrase occurs in only one other passage in PsJ, at Exodus 20:2, yet occurs with greater frequency in PT. Thus, it is likely that this phrase was taken from PT for

inclusion in PsJ. PsJ also contains the Babylonian form תִּיהוּר 'return' from the root הוּר, where PT employs a form of the root חזר.

Another common element between PsJ and PT is a form of the phrase לְמִיתָן דִּינָא וְחוּשְׁבָנָא עַל כָּל מַה דְּעֵבְרַת. This segment of Aggadat Ha-Meturgemanim is further evidence that PT provided one of the sources for PsJ in this passage. However, PsJ differs from PT in that only PsJ contains the phrase בְּיוֹם דִּינָא רַבָּא, which occurs at the end of verse 19. The position of the phrase, as well as its occurrence as a discrete unit in rabbinic literature (see discussion below), makes it likely that the phrase was added in PsJ to the material from PT.

Relationship to rabbinic literature: Genesis 3:19 is given an eschatological interpretation in Genesis Rabbah 20:10. Here, the Biblical verse is interpreted as evidence that the concept of resurrection is contained in the Torah. While thematically similar to PsJ and PT, however, Genesis Rabbah does not contain any phrasing in common with them. Genesis Rabbah, therefore, cannot be regarded as having adapted material from these Targumim, or as being a source for them.

PsJ and PT do show some phrasing in common with the Mishnah, Mekhilta de Rabbi Ishmael, and Sifrei to Numbers. The phrase 'to give an accounting and reckoning' occurs as

its Hebrew equivalent, לִיתֵן דִּין וְחִשְׁבוֹן, in Pirkei Avot 3:1 and 4:22. In 3:1, the phrase occurs near the words עֵפֶר לְמָקוֹם 'to a place of dust,' reminiscent of MT, PsJ, and PT, all of which contain the word עֵפֶר. In addition, the Hebrew noun מָקוֹם 'place' of Avot resembles the Aramaic infinitive לְמִיָּקוֹם 'to arise' of PsJ. The Avot passages, PsJ, and N also have the word עָתִיד in common, as well as the grammatical construction in which this word occurs: Subject + עָתִיד + Infinitive.<sup>3</sup> Where PsJ and the Avot passages contain עָתִיד 'from the root עָתָר 'stand,' FT(P) contains קָאִים, also meaning 'stand.' Thus, although PsJ and PT do not show the same word here, they nonetheless contain words with the same meaning.

In addition to their similar phraseology, Avot 3:1, PT, and PsJ also show a similar structure, in that all of these passages are composed of three parts:

1-דַּע מֵאֵין בָּאת Avot 3:1  
 2-וּלֹאן אַתָּה הוּלָךְ  
 3-וּלְפָנַי מִי אַתָּה עָתִיד לִיתֵן דִּין וְחִשְׁבוֹן

	1-עֵפֶר אַתָּה	PsJ
	עֵפֶר אַתָּה	N
	עֵפֶר אַתָּה	FT(P)
תְּתוּב	2-וּלְעֵפֶר	PsJ
	וּלְעֵפֶר אַתָּה עָתִיד חֹזֵר	N
תְּתוּב	וּלְעֵפֶר	FT(P)

למיקום	3- ומן עפרא אנת עתיד	PsJ
	ומן עפרא את עתיד חזר וקאים	N
קאים	ומן עפרא את	FT(P)

למיתן דינא וחושבנא על כל מה דעבדת	PsJ
ויהב דין וחושבן על כל מה דעבדת	N
למיתן דין וחשבון על מא דעבדת	FT(P)

ביום דינא רבא	PsJ
---	N
---	FT(P)

It is possible that PT added its third part to MT, and that Avot adapted the three parts from PT.<sup>4</sup>

The material in Avot 3:1 is attributed to Akabiah ben Mahalalel, who is considered to have been among the earliest Tannaim.<sup>5</sup> The early date of Akabiah indicates an early date for this Avot passage. If Avot adapted its material from PT, then the latter can be dated very early as well.

As noted above, the PsJ phrase **ביום דינא רבא** occurs as a separate phrase in rabbinic literature. The Hebrew equivalent of the phrase, **יום דין גדול**, occurs in the Mekhilta de Rabbi Ishmael, Beshallah piska 4 and 5 (Horowitz, pp. 169-170) in an interpretation of Exodus 16:25. In these passages, R. Eliezer interprets the Exodus verse to mean that if the Israelites keep the Sabbath, they will be saved from three punishments: the day of Gog, the suffering that will precede the Messiah, and the day of great judgment. Thus, it is possible that

the latter phrase was taken from an existing source and added to PsJ along with Aggadat Ha-Meturgemanim from PT.

It has been shown that three segments from PsJ have parallels in rabbinic literature:

אנת עתיד למיקום  
למיתן דינא וחושבנא  
ביום דינא רבא

In addition, the three segments also occur in one long phrase in Sifrei to Numbers piska 112 (p. 122): **שעתידה** **למיתן דינא וחושבנא** (an alternative manuscript reads **למיתן דינא וחושבנא** instead of **למיתן דינא וחושבנא**). The Sifrei passage is an interpretation of Numbers 15:31; PsJ at Numbers 15:31 contains **למיתן דינא וחושבנא** 'he shall give accounting for his sin on the day of great judgment.' PsJ Numbers 15:31 does not contain Aggadat Ha-Meturgemanim, however, indicating that this passage was not adapted from PT, and may be original to PsJ.



1. In addition to the content of the passage, the poetic nature of MT also appears to be preserved in PsJ. PsJ verse 19 can be divided into four lines of five words each, followed by three lines of three words each, showing a poetic structure:

בליעות כף ירך תיכול מזונא  
 ער דתיהדר לעפרא דמינא איתבראת  
 ארום עפרא אנת ולעפרא תתוב  
 ומן עפרא אנת עתיד למיקום  
 למיתן דינא וחושבנא  
 על כל מה דעבדת  
 ביום דינא רבא

(Note: The word כל, being unstressed, is counted as part of the next word.)

2. Shinan, Avigdor. The Aggadah in the Aramaic Targums to the Pentateuch. Jerusalem, Makor Publishing Ltd. (1979), v.
3. For additional examples of this grammatical construction in the Bible, Mishnah, and Targumim, see Segal, M.H. A Grammar of Mishnaic Hebrew. Oxford, The Clarendon Press (1927), p. 167.
4. Avot 2:1 also contains a three-fold message, the last of which reads וכל מעשיך בספר נכתבין 'and all your deeds [will be] recorded in a book,' reminiscent of the notion of accounting for sins as seen in Avot 3:1, PT, and PsJ.

5. Akabiah ben Mahalalel is dated around 60 C.E. Further information concerning Akabiah can be found in Herford, R. Travers. The Ethics of the Talmud: Sayings of the Fathers. New York, Schocken Books (1962), p. 64; Danby, Herbert. The Mishnah. Oxford, Oxford University Press (1933), p. 449; Encyclopedia Judaica. Jerusalem, Keter Publishing Ltd. (1971), vol. 2, cols. 478-479; Strack, Hermann L. Introduction to the Talmud and Midrash. Philadelphia, Jewish Publication Society of America (1931), p. 303, note 8, and literature cited there, especially Revue des Etudes Juives, XL-XLI (1900); and Hoenig, Sidney B. New Light on the Epoch of Akabiah b. Mahalalel. In: Studies and Essays in Honor of Abraham A. Neuman (Meir Ben-Horin, Bernard D. Weinryb, and Solomon Zeitlin, eds.). Leiden, E.J. Brill (1962), pp. 291-298.

Genesis 9:6

Relationship to MT: PsJ expands on MT שפך דם האדם

'Whoever sheds the blood of man, By man shall his blood be shed.' PsJ elaborates on MT by bringing information from Numbers 35:30, which stipulates that a person tried for murder can be put to death only on the evidence of עדים, at least two witnesses.<sup>1</sup>

דִּישׁוּר דָּמָא דְּאִינְשָׁא בְּסִהְדִּין דִּינִיָּא מַחֲיִיבִין  
לִיה קְשׁוּל וְדִישׁוּר בְּלֹא סִהְדִּין מְרִי עֲלֵמָא עֲתִיד  
לְאַתְפָּרְעָא מִינֵיהּ לְיוֹם דִּינָא רַבָּא

'One who sheds the blood of man, the judges, on the evidence of witnesses, shall condemn him to death; but one who sheds [blood] without witnesses, the Lord of the world will bring punishment on him in the day of great judgment.'

MT is interpreted in the Midrash as a Noahide law, according to which only one witness or judge is required to condemn an accused killer to death (see discussion below). PsJ amends the MT verse so that it conforms to the Mosaic law in Numbers 35:30.

PT's in which the passage occurs: N and CG(E).

Relationship to PT: The expansion in PsJ is not in either of the PT's. Both N and CG(E) are fairly literal translations of MT, although both render the first two occurrences of MT אדם as בֶּר נֶשׁ, literally, 'son of man.' CG(E) also renders the third occurrence of MT אדם

as ברנשה; N reads אדם. PsJ does not contain בר נש in this passage, but instead uses אינשא 'man.' Yet PsJ does use the phrase בר נש or בר נשא 62 times in the Torah. Thus, the question arises as to why בר נש is not used in PsJ at Genesis 9:6.<sup>2</sup>

Relationship to rabbinic literature: Several passages from rabbinic literature appear to have some bearing on PsJ. Genesis Rabbah 34:14 both agrees and disagrees with PsJ. In Genesis Rabbah, R. Hanina interprets Genesis 9:6 as a Noahide law, which disagrees with the interpretation of PsJ. However, Genesis Rabbah also contains the interpretation of R. Levi, who adds that if a person murdered someone, yet was not condemned to death, he will be slain לכשיבוא אדם. This phrase is interpreted by the commentator חדושי הרש"ש as 'when the Messiah comes.' The phrase is also clarified in a parallel passage in Deuteronomy Rabbah 2:25:

מהו באדם דמו ישפך כשיבואו כל בני אדם  
לע"ל. אותה שעה דמו ישפך.

'The meaning of "By man shall his blood be shed," is that when man shall be brought [to judgment] in the Messianic era, then his blood shall be shed.'

Thus, R. Levi's interpretation agrees in concept with PsJ, in that those not condemned to death during life on earth will be punished at some other time, when the Messiah comes, or on the day of great judgment.

A passage in Sanhedrin 57b agrees with R. Hanina's statement in Genesis Rabbah, stating the Noahide law that only one witness is necessary to condemn an accused killer to death:

ר' יעקוב בר אבא דהוה כתיב בספר אגדתא  
דבי רב בן נח נהרג בדיין א'

'R. Jacob b. Aha found it written in the scholars' Book of Aggadah: A heathen is executed on the ruling of one judge.'<sup>3</sup>

Here, Genesis 9:5 is cited as the proof-text; the MT verb אדרש 'I will require a reckoning,' in the first person singular, is interpreted to mean one witness or judge. PsJ at Genesis 9:5 also shows a translation using the first person singular, conforming to Sanhedrin and R. Hanina that one witness is sufficient. However, at verse 6, PsJ is clearly departing from this notion, by using the plurals 'witnesses' and 'judges.'<sup>4</sup>

1. This phenomenon, in which a legal statement from elsewhere in the Torah is used in translating another passage, is also seen in the Genesis Apocryphon, column 11; see Fitzmyer, Joseph A. The Genesis Apocryphon of Qumran Cave I. Rome, Pontifical Biblical Institute (1966), p. 49.
2. The meaning of וְהָיָה is discussed in Mowinckel, Sigmund (translated by G.W. Anderson). He That Cometh. Oxford, Basil Blackwell (1956), p. 347.
3. The אגדתא דגמרא referred to in this passage is thought to be a collection of laws that apply to Gentiles, i.e., Noahide laws. For further discussion, see Soncino Talmud, Sanhedrin 57b, and literature cited there.
4. Targum Onkelos is parallel to PsJ in this passage: verse 5 contains a first person singular verb, whereas verse 6 contains plural forms for 'witnesses' and 'judges.' In both of these Targumim, verses 5 and 6 are not consistent with one another, possibly indicating that each verse was the work of a different editor.

Genesis 27:33

Relationship to MT: PsJ is a translation of MT and adds a phrase that mentions Gehenna:

ורִיחַ תַּבְשִׁילֶיהָ עָלָה בְּאַנְפוּי הָיִךְ  
רִיחָא דִּיקִידָת גֵּהִינָם

'and the smell of his food rose in his nostrils  
as the smell of the burning of Gehenna.'

This material in PsJ does not appear to be suggested by any words or ideas in MT. Whereas other expansions in PsJ appear to be related to MT (e.g., Genesis 3:18-19; 39:10), this one does not.

PT's in which the passage occurs: N.

Relationship to PT: PsJ and N are worded quite differently at this verse. In addition, N does not contain the eschatological material of PsJ, as quoted above. Thus, N does not appear to be a source for PsJ here.

Relationship to rabbinic literature: The segment of PsJ cited above is similar to Genesis Rabbah 65:22 (p. 741) and Genesis Rabbah 67:2 (p. 753)<sup>1</sup>:

בְּשַׁעָה שֶׁנִּכְנַס עֶשָׂו נִכְנַס גֵּי הִינָם עִמּוֹ      Gen. R. 67:2

'when Esau went in, Gehenna went in with him.'

A passage in Tanhuma (Toldot 11) also mentions Gehenna:

כשנכנס עשו נפתח לו גיהנם

'when Esau entered, Gehenna was opened up for him.'

Although Gehenna is mentioned in these Midrashic passages, however, it is not used in the same way as it is in PsJ. In PsJ, the smell of Gehenna is compared to the smell of the food that Esau brought Isaac. In the Midrashim, however, Gehenna is seen as an aspect of Esau himself.

Nor is the language similar between PsJ and the Midrashim. Aside from the word גיהנם in PsJ and the Midrashim, only PsJ and Tanhuma have the word ריח in common. Thus, it is questionable whether these Midrashim provided a source for PsJ at this verse, or whether PsJ provided a source for the Midrashim.<sup>2</sup>



1. The main manuscript of Genesis Rabbah 65:22 does not mention Gehenna, although the Venice edition does contain the phrase ובשעה שנכנס עשו אצל אביו נכנסה עמו גיהנם.
2. See Genesis Rabbah 65:22 (p. 741) for other possible parallels to PsJ Genesis 27:33.

Genesis 39:10

Relationship to MT: This verse in MT ends with the superfluous phrase *להיות עמה*, which is expanded in PsJ as follows:

למיהוי מתחייב עמה ביום דינא רבא  
לעלמא דאתי

'lest he [Joseph] be condemned with her in the day of judgment in the world to come.'

PT's in which the passage occurs: N, FT(P), and CG(E).

Relationship to PT: PsJ shows some wording in common with PT, although insofar as the eschatological term is concerned, PsJ is different from the other three texts. Where PsJ contains *יום דינא רבא*,<sup>1</sup> N and CG do not show any eschatological term; FT(P) contains *גיהנם*.<sup>2</sup> All, however, do mention the world to come,<sup>3</sup> although of all these Targumim, only PsJ does not distinguish between this world and the world to come.

All four passages also show a different Aramaic word for MT *לשכב*. PsJ contains *למשכוכ* 'to lie'; N contains *למשמשה* 'to have intercourse (euphemism)'; FT(P) contains *למדמוך* 'to lie, to sleep'; and CG contains *למזמנה* 'to have relations with, to make a liaison with.' Because PsJ is so distinct from PT, it is questionable whether PT

was its source at this verse. If PT was the source of PsJ, then the editor of the latter made some very significant changes in this passage.

Relationship to rabbinic literature: Two passages from the Babylonian Talmud show a strong similarity to PsJ, in that the day of judgment is mentioned near an interpretation of Genesis 39:10. The two passages, which are virtually identical, are in Sotah 3b and Avodah Zarah 5a. In both, the interpretation of MT **ולא שמע אליה לשכב אצלה להיות עמה** is the Hebrew equivalent of the interpretation in N, FT(P), and CG:

לשכב אצלה בעולם הזה  
להיות עמה בעולם הבא

'to lie with her in this world, or to be with her in the world to come.'

Both of these Talmudic passages are attributed to R. Jonathan, raising the possibility that this was the same R. Jonathan who was originally thought to be the Targumist, Jonathan ben Uzziel.

1. The concept of being judged for the sin of fornication is also seen in the Book of Jubilees, as pointed out by Niehoff:

More importantly, PsJ introduces the notion of the day of judgment, which links this tradition to earlier apocalyptic interpretations. The Book of Jubilees 39:6-7 mentions that for fornication "a judgment of death has been ordained in the heavens above before the Lord the Most High and the sin will be recorded against him in the eternal books for ever before the Lord. And Joseph remembered these words and did not want to lie with her."

See Niehoff, Maren. The Figure of Joseph in the Targums. Journal of Jewish Studies 39 (1988), pp. 237-238. For an idea similar to the recording of sins in a book, see the discussion of Genesis 3:18-19, note 4.

2. The phrasing in FT(P) is **דלא למיהוי שותף עמה בגיהנם** 'lest he be her partner in Gehenna in the world to come.' A nearly identical phrase is seen in FT(P) and FT(V) in Numbers 31:50. The phrasing in N at Numbers 31:50 is also the same, although the word **שותף** is lacking.
3. The words **עלמא דאתי** are not in the text of CG(E), but they are supplied by Klein in the translation; see Klein, Genizah Manuscripts of Palestinian Targum to the Pentateuch, vol. 1, p. 101.

Exodus 17:16

Relationship to MT: PsJ contains a paraphrase of the MT verse and expands on the repetitive phrase מִדֶּרֶךְ דָּר in the following way:

וְיִשְׁחָדוּ יִתְהוּן לְתִלְתֵּי דְרֵי א  
מִדֶּרֶךְ דְּעֵלְמָא הָרִין וּמִדֶּרֶךְ דְּמִשְׁיָחָא  
וּמִדֶּרֶךְ דְּעֵלְמָא דְּאַתִּי

'and destroy them [Amalek] unto three generations: from the generation of this world, from the generation of the Messiah, and from the generation of the world to come.'

PT's in which the passage occurs: N, FT(P), FT(V), and CG (J, AA, and FF).

Relationship to PT: PsJ is quite different from PT at this verse, such that PT does not appear to be a source for PsJ. The PT's mention King Saul, Mordecai, and Esther as those who will destroy Amalek, whereas PsJ does not. Another striking difference between PsJ and PT is the way מִדֶּרֶךְ דָּר is rendered. Only PsJ contains the three-part interpretation, as quoted above, indicating a belief in three distinct periods or realms of existence. All of the PT's render the MT phrase as לִדְרֵי דְרֵין.<sup>1</sup>

Relationship to rabbinic literature: Parallels to the PsJ rendering of MT **מדר דר** are seen in the Mekhilta de Rabbi Ishmael (Lauterbach, vol. 2, p. 161), Mekhilta de Rabbi Shimon (p. 127), and Yalkut Shimoni (vol. 2, part 1, p. 391). The passage from the Mekhilta de Rabbi Ishmael is quoted below, although all three passages cited are virtually the same.

מדר דר רבי יהושע אומר מדר אלו  
חיי העולם הזה דר אלו חיי העולם  
הבא

רבי אלעזר המודעי אומר מדורו של  
משה ומדורו של שמואל

רבי אליעזר אומר מדורו של משיח  
שהם שלשה דורות ומנין לדורו של  
משיח שהם שלשה דורות שנאמר יראוך  
עם שמש ולפני ירח דור דורים.

"From Generation to Generation." R. Joshua says: "From generation," that is, from the life of this world; "to generation," that is, from the life of the world to come. R. Eleazar of Modi'im says: From the generation of Moses and from the generation of Samuel. R. Eliezer says: From the generation of the Messiah which really consists of three generations. And whence do we know that the generation of the Messiah consists of three generations? It is said: "They shall fear Thee while the sun endureth and so long as the moon, a generation and two generations." (Psalm 72:5)

All three texts cited show the same three-part interpretation of **מדר דר** although there are small differences in wording and attributions among them. The first and third of these interpretations are reflected in the PsJ rendering of Exodus 17:16.<sup>2</sup> In all three of the Midrashic passages, Psalm 72:5 is cited as a proof-text that the generation of the Messiah is three generations.

A passage in Zevachim 118b, commenting on Deuteronomy 33:12, shows a three-part interpretation similar to what is seen in PsJ:

חופף עליו זה העולם הזה  
כל היום אלו ימות המשיח  
ובין כתיפיו זה העולם הבא

'Rabbi said, "He covereth him," alludes to this world; "all the day," to the days of the Messiah; "and He dwelleth between his shoulders," to the World to Come.'

Sifrei to Deuteronomy piska 352 (p. 410) contains a passage similar to Zevachim:

חופף עליו בעולם הזה  
כל היום לימות המשיח  
ובין כתיפיו שכן בנוי ומשוכלל  
לעתיד לבוא

'"He covereth him"--in this world--"all the day"--in the days of the Messiah--"and He dwelleth between his shoulders"--built and beautified in the future.' (p. 365)

An alternative manuscript of Sifrei to Deuteronomy contains לעתיד לבוא in place of לעולם הבא.

The three-part division in PsJ is also seen in Tosephta Arakhin 2:7 (p. 544):

רבי יהודה אומר שבע נימין בכנור בזמן  
הזה שנ' שובע שמחות את פניך לימות המשיח  
שמונה שנ' למנצח על השמינית על נימא  
שמינית לעתיד לבוא בעשרה שנ' הודו לי"י  
בכנור בנבל עשור זמרו לו

'R. Judah says, "There are seven strings in the harp of the present age, as it is said, 'In thy presence is fulness of joy' (Psalm 16:11). "But in the time of the Messiah, there will be eight, as it is said, 'To the choirmaster: according to the Sheminith' (Psalm 12:1)--on the eighth string. "[And] in the future which is coming, [there will be] ten, as it is said, 'Praise the Lord with the lyre,

make melody to him with the harp of ten strings"  
(Psalm 33:2) (vol. 5, p. 193).

Although the language is similar to PsJ, however, the Tosephta passage does not refer to Exodus 17:16.

One of the differences between PsJ and the parallel passages cited is that PsJ refers to the period of the Messiah as דור דמשיחא 'the generation of the Messiah,' while the rabbinic texts use the term ימות המשיח 'days of the Messiah.' In Sanhedrin 99a, there is a discussion concerning the duration of ימות המשיח, in which R. Eliezer is quoted as saying that the days of the Messiah will last 40 years. The prooftext cited is Psalm 95:10, in which 40 years is identified as one generation. Thus, the writer of PsJ could have used the word דור on the basis of Psalm 95:10.<sup>3</sup>



1. Although CG(FF) does not contain the closing words of the verse, Klein has supplied the missing words in translation; see Klein, Genizah Manuscripts of Palestinian Targum to the Pentateuch, vol. 1, pp. 254-255.
2. The one interpretation omitted in PsJ is the second interpretation, which is attributed in both Mekhiltas and Yalkut Shimoni to R. Eleazar Ha-Moda'i. In the discussion of Numbers 15:31, it is brought out that some of the phrasing in that PsJ verse appears to be in direct opposition to passages in Sanhedrin 99a, Avot 3:11, and Sifrei to Numbers piska 112. In particular, PsJ disagreed with and was lacking material attributed to R. Eleazar Ha-Moda'i. This raises the question as to whether material in PsJ consistently disagrees with or omits material attributed to R. Eleazar Ha-Moda'i.
3. For further discussion regarding the term "days of the Messiah," see Silver, Abba Hillel. A History of Messianic Speculation in Israel. New York, The Macmillan Company (1927), p. 15; and Drummond, James. The Jewish Messiah. London, Longmans, Green, and Co. (1877), p. 278.

Numbers 15:31

Relationship to MT: The repetitive phrase in MT  
הכרת תכרת הנפש ההוא 'that person shall be cut off' is  
interpreted in PsJ as meaning that the person will be  
punished both in this world and in the world to come:

אִישְׁתִּיּוֹצִיָּאָה בְּעֵלְמָא הָדִין יִשְׁתַּצִּי בְּרִנְשָׁא  
הָהוּא בְּעֵלְמָא דְּאַתִּי דְּעִתִּיד לְמִיתָן חוֹשְׁבָן  
חוֹבְתִּיהָ לְיוֹם דִּינָא רַבָּא

'with destruction in this world shall that man be  
destroyed; in the world to come shall he give account  
of his sin at the great day of judgment.'

The last part of this PsJ passage closely resembles  
PsJ at Genesis 3:19:

עִתִּיד לְמִיָּקוּם לְמִיתָן דִּינָא וְחוֹשְׁבָנָא  
עַל כָּל מַה דְּעִבְדַּת בְּיוֹם דִּינָא רַבָּא

'[you] will arise, to give an accounting and reckoning  
for all that you have done, on the day of great  
judgment.'

The similarity between the phrases in Numbers 15:31 and  
Genesis 3:19 suggests that the same writer or editor was  
responsible for both passages. Both phrases also occur  
at the end of the verse, suggesting that they were added  
to other material. In MT Genesis 3:19 and Numbers 15:31,  
the text is imparting moral instruction, which is made more  
explicit by the addition of eschatological ideas in PsJ.  
However, the two ~~M~~ verses do not show any other common  
elements that would indicate why they were rendered with  
such similar language, or with eschatological terminology,  
in PsJ.<sup>1</sup>

PT's in which the passage occurs: N and FT(V).

Relationship to PT: PsJ shows some wording in common with PT, although it is very different from PT in the ideas it conveys. Only PsJ conveys an explicitly eschatological interpretation of MT, by mentioning that punishment will be inflicted in this world, and sin will be accounted for in the world to come, on the day of great judgment. In addition, only PsJ specifies that a person will be punished for violating the commandment of circumcision; PT simply mentions that one will be punished for violating the commandments, without mentioning circumcision. Considering the significant differences between these Targumim, PT does not appear to be a source for PsJ at this verse.

PsJ also does not agree with PT in translating the word for 'man.' This is similar to the discrepancies noted in Genesis 9:6, where PsJ used אִינְשָׁא and PT used בֶּר נֶשָׂא. In Numbers 15:31, however, PsJ uses בֶּר נֶשָׂא where PT shows אִנְשָׁא. Yet the word אִנְשָׁא (and its derivatives) occurs 182 times in PsJ. Thus, the question arises as to why אִנְשָׁא does not occur in PsJ Numbers 15:31, yet בֶּר נֶשָׂא does occur.<sup>2</sup>

Relationship to rabbinic literature: Parallels for three of the phrases in PsJ appear in rabbinic literature. In Sanhedrin 90b and 99a, and Sifrei to Numbers piska 112

(p. 122), MT הכרת תכרת is interpreted as follows:

הכרת בעולם הזה

'to be cut off in this world'

תכרת לעולם הבא

'to be cut off in the next world.'

In all of the rabbinic passages, the division into this world and the world to come is given as an interpretation of Numbers 15:31.

The second PsJ phrase for which there is a parallel in rabbinic literature is דעתיד למיתן חושבן ליום דינא רבא. The parallel is in Sifrei to Numbers piska 112, which is also an interpretation of Numbers 15:31.<sup>1</sup>

The third PsJ phrase with parallels in rabbinic literature is וית תפקידת מהולתא בטילא 'and renounced the commandment of circumcision.' Parallel passages occur in Sanhedrin 99a, Sifrei to Numbers piska 112, and Avot 3:11.<sup>3</sup> Despite the similarities between PsJ and these passages, all three of the rabbinic passages share two concepts that differ significantly from PsJ. First, all of the rabbinic parallels express the idea that a person who renounces the covenant of circumcision will have no share in the world to come. PsJ, however, contains a less emphatic statement, expressing rather that the person will have to give account of his sin in the world to come; renouncing circumcision does not in itself disqualify a person from a share in the world to come. Second, the rabbinic parallels mention that

the world to come will also be withheld from someone who gives an interpretation of the Torah contrary to halakha. However, this idea is not expressed in PsJ. Both of the ideas that differ from PsJ are attributed to R. Eleazar Ha-Moda'i in all of the rabbinic passages cited.<sup>4</sup>

1. See also the discussion of Genesis 3:18-19.
2. In addition to verse 31, all occurrences of נפש in MT Numbers 15 are rendered as נש נר or נש נר in PsJ; see Numbers 15:27, 28, and 30.
3. Another parallel between PsJ and Avot is presented in the discussion of Genesis 3:18-19.
4. Opposition between PsJ and material attributed to R. Eleazar Ha-Moda'i is also brought out in the discussion of Exodus 17:16.

Numbers 31:50

Relationship to MT: PsJ expands considerably on MT; much of the material in PsJ discusses the offerings of jewelry mentioned in MT. Specifically, the Targum explains how the Israelites obtained the offerings that they brought before the Lord:

והוינן עיילין לסריקליניהון וחסיין  
 בנתייהון ייאתא חסייתא מפרנקתא וכל  
 גבר דהוה משכח עליהן מנין דהב הוי  
 שרי קורווה מן רישיהון קדשיא מן אדניהן  
 קסליא מן צווריהן שיריא מן אדרעהן  
 עזקתא מן עצבעתהן מחוכייתא מבית תרייהן

'And we entered into their chambers, and there saw their daughters, fair, tender, and delicate; and every man who found on them jewels of gold, loosened the crowns from their heads, the earrings from their ears, the necklaces from their necks, the bracelets from their arms, the rings from their fingers, and the brooches from their bosoms.'

PT's in which the passage occurs: N, FT(P), and FT(V).

Relationship to PT: PsJ and PT contain the same basic story, which relates that as the Israelite men took the jewels of the Midianite women, they abstained from looking at the women, out of fear of punishment in the world to come.

PsJ and PT differ mainly with respect to the specific punishment that the Israelites feared. PsJ relates that the Israelites feared *במיתותא דמייתן בה רשיעיא לעלמא דאחי* 'the death that the wicked die in the world to come' (see Excursus). In the PT's, the Israelites feared Gehenna.<sup>1</sup>

PsJ and PT end in a similar way, with an expression of hope that the Israelites' respect for the Midianite women will be remembered on the day of judgment. Thus, these Targumim differ only in the eschatological term that pertains to the punishment that the Israelites feared.

Relationship to rabbinic literature: A passage from Shabbat 64a-b, in which Numbers 31:50 is discussed, expresses an idea that is antithetical to what is found in PsJ. PsJ stresses that the Israelite men did not look at the Midianite women when they took their jewels, lest they be punished in the world to come:

ובכל דא חס לן למיתלי עינינן ולא אסתכלנן  
 בחדא מנהן דלא למתחייבא בחדא מנהין ולא  
 נמות במיתותא דמיתין בה רשיעיא לעלמא  
 דאתי

'but in all this we abstained from lifting our eyes upon them or gazing on one of them, lest we should sin with any one of them, and die the death which the wicked die in the world to come.'

However, the passage in Shabbat expresses the opposite situation:

תנא דבי רבי ישמעאל מפני מה  
 הוצרכו ישראל שבאותו הדור כפרה  
 מפני שזנו עיניהם מן הערוה

'The School of R. Ishmael taught: Why were the Israelites of that generation in need of atonement? Because they gratified their eyes with lewdness.'<sup>2</sup>



1. The wording of the phrase in FT(P) and FT(V) is  
נָהוּי שׁוֹתֵף עִמָּה בְּנִי הַנֶּחֱסֵה לְעֵלְמָא דְאַתִּי  
lest he be her partner in Gehenna in the world to come.' FT(P) at  
Genesis 39:10 is nearly identical in its wording;  
נָהוּי לְמִי הוּי occurs in place of נָהוּי.  
נָהוּי
2. According to Yebamot 61a, the Israelites did not sin;  
see Rieder commentary on Numbers 31:50.

Excursus

The word מִיתוּתָא is an unusual form; the usual word for 'death' in Aramaic is מוּתָא.

In addition to Numbers 31:50, the word מִיתוּתָא occurs in PsJ at Genesis 46:30, Exodus 21:29, Numbers 11:15, Numbers 16:29 and 30, Numbers 17:5, Deuteronomy 32:1, and Deuteronomy 33:6. In eight of the nine passages in PsJ in which מִיתוּתָא occurs, the word is followed by a modifying phrase:

בְּמִיתוּתָא דְּמִיִּיתָן בְּה צְדִיקִיָּא      Genesis 46:30

'the death that the righteous die'

בְּמִיתוּתָא דְּמִשְׁתַּלַּחַא עֲלוּי מִן שָׁמַיָּא      Exodus 21:29

'death sent upon him from heaven'

בְּמִיתוּתָא דְּנִיִּיחִין בְּה צְדִיקִיָּא      Numbers 11:15

'the death in which the just have repose'

אִין כְּמִיתוּתָא דְּמִיִּיתִין בְּה כָּל בְּנֵי  
נֶשָׂא יָמוּתוֹן אִילִיִּין      Numbers 16:29

'if these men die in the manner of dying  
in which all men die'

וְאִין לֹא אִיתְבְּרִית מִיתוּתָא לְהוֹן  
מִן יָמוּת עֲלְמָא תְּתַבְּרִי לְהוֹן      Numbers 16:30

'if a death which had not been created since  
the days of the world were created for them'

כמיתות דקרח וככנישתיה ביקידת      Numbers 17:5  
אישא ובליעת ארעא

'like a death like that of Korach and his  
company, by being burned by fire and being  
swallowed up by the earth'

במיתותא דמייתן בה רשיעיא      Numbers 31:50  
לעלמא דאתי

'the death which the wicked die in the world  
to come'

במיתותא דמייתון בה רשיעיא      Deuteronomy 33:6  
לעלמא דאתי

'the death of the wicked in the world to come'

In his translation of PsJ, Etheridge translated  
Deuteronomy 33:6 as 'the second death which the wicked die  
in the world to come' (p. 659). The word 'second' may have  
been added on the basis of Targum Onkelos, which reads  
מִוְתָּא תַּנִּינָא 'second death' (see פְּרוֹשׁ יוֹנָתָן on  
Deuteronomy 33:6).

In seven of the passages cited above, מִיתוּתָא appears  
to have a special meaning, as it is described in a specific  
way in the modifying phrase. The meaning of the word,  
however, is not consistent from one context to another.  
In Numbers 16:29, the modifying phrase does not convey that  
the word refers to an unusual type of death. Rather, the  
phrase is a fairly literal translation of MT; the wording  
in PsJ is also seen in N. In addition, the phrasing in  
PsJ Numbers 17:5, referring to the unusual way in which

Korach died, refers to MT and PsJ Numbers 16:33, which describes Korach's unusual death.

In only one occurrence of מִיתוּתָא in PsJ is there no modifying phrase:

מִיתוּתָא בְּעֵלְמָא הָרִין Deuteronomy 32:1

'death in this world.'

As the various occurrences of מִיתוּתָא do not show a consistent meaning, the word may be synonymous with מוּתָא 'death,' while the modifying phrase is used to add a special meaning.

The word מִיתוּתָא also occurs in three passages in the Babylonian Talmud: Yoma 78b, Ta'anit 23a, and Baba Batra 16b. In the latter two passages, the word מִיתוּתָא occurs in a statement attributed to Rabbah, who is said to be quoting a popular saying:

אָמַר רַבָּא הֵיִינוּ דְאִמְרֵי אִינְשִׁי Ta'anit 23b  
או חֲבֵרוֹתָא או מִיתוּתָא

'Rabbah said: Hence the saying, Either companionship or death.'

אָמַר רַבָּא הֵיִינוּ דְאִמְרֵי אִינְשִׁי Baba Batra 16b  
או חֲבֵרָא כַחֲבֵרֵי דְאִיּוֹב או  
מִיתוּתָא

'Rabbah said: This bears out the popular saying: Either a friend like the friends or Job or death.'

In Yoma, the word is in a statement attributed to Shmuel:

דאמר שמואל האי מאן דבעי      Yoma 78b  
 למישעם שעמא דמיתותא ליסיים  
 מסאני וליגני

'Shmuel said: Let one who would experience a  
 taste of death put on shoes and sleep in them!'

From these passages, the meaning of מיתותא is not readily discernible. However, its occurrence in two popular sayings suggests that it is a special form, perhaps a word used in poetry or an archaic word. Popular sayings often contain unusual forms in a language; while the language in general shows regular patterns of change, sayings often preserve forms that dropped out of a language during the course of its change.

Targumic Texts

## Genesis 3:18-19

v. 18

MT	וקוץ	וידרר	תצמיח	לך
PsJ	וכובין	ואטטין	תצמח	ותרבי בדילך
N	וכובין	וידררין	תרבי	לך
FT(P)	וקוצין	וידררין	תרבי	לך
FT(V)	וכובין	וידררין	תרבי	לך

MT	ואכלת את	עשב	השדה
PsJ	ותיכול ית	עיסבא	דעל אפי ברא
N	ותיכל ית	עשבא	דבאפי ברא
FT(P)	ותיכול ית ירוק	עיסבא	דבאפי ברא
FT(V)	ותיכול ית	עיסבא	דבאפי ברא

MT	עני אדם ואמר בבעו ברחמין מן קדמך יי
PsJ	עני אדם ואמר בבעו ברחמין מן קדמך יי
N	עני אדם ואמר בבעו ברחמין מן קדמך יי
FT(P)	עני אדם ואמר בבעו רחמין מן קומך יי
FT(V)	עני אדם ואמר בבעו ברחמין מן קדמך יי

MT	דלא נתחשב קדמך כבעירא דניכול	עיסבא דאפי ברא
PsJ	לא נתחשב	עשבא דבאפי ברא
N	לא נתחשב	עשבא דבאפי ברא
FT(P)	לא נתחשב	עיסבא דבאפי ברא
FT(V)	לא נתחשב קדמך מבעירא למיכול ית	עיסבא דבאפי ברא

MT	נקום כען
PsJ	נקום כען
N	נקום כען
FT(P)	נקום כען
FT(V)	נקום כען

MT	ונלעי	בליעות	ידיי	וניכול	מזון	מן	מזונא	דארעא
PsJ	ונלעי	ומן	לעות	ידי	נאכל	מזון	מן	פירי דארעא
N	ונלעי	ומן	לעות	ידיי	נאכל	מזון		
FT (P)	ונלעי	מן	לעות	ידיי	וניכול	מזון	מן	פירי דארעא
FT (V)	ונלעי	מן	לעות	ידיי	וניכול	מזון	מן	פירי דארעא

MT	ובכן	יתאפרש כען קדמך בין בני אינשא
PsJ	בגין כן יהוי מפרש	בין בני אנשא
N	הא בכין יהא מפרש	בין בנוי דאינשא
FT(P)	ובדין יהווי מפרש	קודמך בין בני אינשא
FT(V)		

MT	ובין בני בעירא
PsJ	לבין
N	בעירא
FT(P)	ובין
FT(V)	לבין

v. 19

בזעת	אפיך	תאכל	לחם	MT
בליעות	כף ירך	תיכול	מזונא	PsJ
בדעתה מן	אפיך	תאכל	לחם	N
בזעת	אפיך	תאכל	מזון	FT(P)
עד שובך	אל האדמה	כי	ממנה	MT
עד דתיהדור	לעפרא	דמינא	איתבראת	PsJ
עד מחזורך	לארעא	ארום מנה	אתברית	N
עד זמן די תחזור	לארעא	ארום מינה	איתבריתא	FT(P)
כי	עפר אתה	ואל עפר	תשוב	MT
ארום עפרא	אנת	ולעפרא	תתוב	PsJ
ארום עפר	את	ולעפרא	את עתיד חזר	N
ארום עפרא	את	ולעפרא	תתוב	FT(P)
וּמִן עֶפְרָא אַנְתָּ עֵתִיד	לְמִיקוּם			MT
וּמִן עֶפְרָא אַתָּ עֵתִיד חֲזָר וְקָאֻם				PsJ
וּמִן עֶפְרָא אַתָּ עֵתִיד חֲזָר וְקָאֻם				N
וּמִן עֶפְרָא אַתָּ עֵתִיד חֲזָר וְקָאֻם				FT(P)
לְמִיתָן דִּינָא וְחוּשְׁבָנָא	עַל כָּל מָה דְעֵבְדַת			MT
וְיָהֵב דִּין וְחוּשְׁבָן	עַל כָּל מָה דְעֵבְדַת			PsJ
לְמִיתָן דִּין וְחוּשְׁבָן	עַל מָה דְעֵבְדַת			N
לְמִיתָן דִּין וְחוּשְׁבָן	עַל מָה דְעֵבְדַת			FT(P)
בְּיוֹם דִּינָא רַבָּא				MT
בְּיוֹם דִּינָא רַבָּא				PsJ
בְּיוֹם דִּינָא רַבָּא				N
בְּיוֹם דִּינָא רַבָּא				FT(P)



## Genesis 9:6

האדם	דם	שפך	MT
דאינשא	דמא	דישוד	PsJ
מן דבר נש	אדמיה	דשפך	N
אדמיה דברנש		דשפך	CG(E)
<hr/>			
דמו ישפך	באדם		MT
דייניא מחייבין ליה קטול	בסהדין		PsJ
ישתפך אדמיה	על ידי בר נש		N
אדמיה משתפך	על ידי ברנש		CG(E)
<hr/>			
	ודישוד בלא סהדין		MT
			PsJ
			N
			CG(E)
<hr/>			
מרי עלמא עתיד לאיתפרעא מיניה ליום דינא רבא			MT
			PsJ
			N
			CG(E)
<hr/>			
אלהים עשה את האדם	כי בצלם		MT
אלקים עבד ית אינשא	ארום בדיוקנא		PsJ
ברא ית אדם	ארום בדמו	מן קדם	N
ברא ית ברנשה	ארום בדמו	מן קודם	CG(E)

## Genesis 27:33

ויחרד	יצחק חרדה	גדלה עד מאד	MT
ואזדעזע	יצחק זעזוע	סגי	PsJ
ואזדעזע	יצחק זעוע	רב	N
	לחרדה		

MT	וריח תבשיליה עלת באנפוי היך ריחא דיקידת גהינם
PsJ	
N	

MT	ויאמר מי אפוא הוא	הצד ציד
PsJ	ואמר מאן	הוא דיכי דצד צידא
N	ואמר מן	כדון הוא דצד ציד

MT	ויבא לי ואכל מכל
PsJ	ואעיל לי ואכלית מכל דאייתי
N	ואייתי לי ואכלת מן כולה

MT	בטרם	תבוא	ואברכהו
PsJ	עד דלא עלת	ובריכתיה	
N	קדם	עד לא תייתי	וברכת יתה

MT	גם	ברוך יהיה
PsJ	ואפילו הכי	ברוך יהי
N	וברת קול נפקת מן שמיא ואמרת לחוד	ברוך יהוי

## Genesis 39:10

יום	אל יוסף יום	כדברה	ויהי	MT
ויומחרא	יוםא דין	עם יוסף	והוה כד מלילת	PsJ
בטר יום	יום	עם יוסף	והוה כד מללת	N
-----				FT(P)
בטר יום	עם יוסף יום	והוה במללותה		CG(E)
-----				MT
		ולא שמע אליה		PsJ
		ולא קביל מיניה		N
		ולא שמע אליה		FT(P)
		ולא שמע לה יוסף		CG(E)
-----				MT
עמה	להיות	לשכב	אצלה	PsJ
עמה	למיהוי מתחייב	למשכוב	גבה	N
עמה	למהוי	למשמשה	עמה	FT(P)
עמה	למיהוי שותף	למדמוך	עמה	CG(E)
	דלא	בעלמא הדין		
	דלא	בעלמא הדין		
	כמסת דלא	בעלמה הדין		
-----				MT
		ביום דינא רבא לעלמא דאתי		PsJ
		לעלמא דאתי		N
		לעלמא דאתי		FT(P)
		בגיהנם		CG(E)

## Exodus 17:16

MT	ויאמר כי יד	על כס יה	
PsJ	ואמר ארום קיים מימרא דיי	בכורסיה יקריה	
N	ואמר	שבועה נפקת מן תחות כורסי	איקרי
FT (P)	ואמר	שבועה נפקת מן תחות כורסי	איקריה
FT (V)	ואמר	שבועה נפקת מן תחות כורסי	יקרא
CG (AA)	ואמר	שבועה נפקת מן תחות כורסי	איקרה
CG (FF)			
CG (J)	ואמר	שבועה נפקת מן תחות כורסי	איקריה

MT	
PsJ	
N	דרבון כל עלמא
FT (P)	דרבון כל עלמא
FT (V)	דריבון כל עלמא יי
CG (AA)	רבון כל עלמיה יי
CG (FF)	
CG (J)	דרבון כל עלמא אדני

MT	מלחמה ליהוה	בעמלק	
PsJ	דהוא במימריה יגיא קרבא בדבית עמלק		
N	קדמיה [מלכה]	דעתיד למיקם מן שבטא	דבנימין
FT (P)	מלכא	קמאה דעתיד למיקום מן דבית	ישראל
FT (V)	מלכא	קדמאה דעתיד למיתב על כורסיהון דמלכותא	דישר'
CG (AA)	מלכה	קדמיה דעתיד למקום מן דלבית	ישראל
CG (FF)			
CG (J)	מלכא	קדמייא דעתיד למתב על כורסא	מלכותהון דישראל
CG (J)		מן שבטא דבנוי דבנימין	

MT	
PsJ	
N	הוא יהוי שאול בר קיש
FT (P)	הוא שאול בר קיש
FT (V)	הוא שאול בר קיש
CG (AA)	הוא שאול בן קיש
CG (FF)	
CG (J)	הוא שאול בר קיש

MT	
PsJ	
N	הוא יסדר קרבא עם בית עמלק
FT (P)	הוא יסדר סידרי קרבא עם דבית עמלק
FT (V)	והוא יסדר סידרי קרבא [כלוקבל] דבית עמלק
CG (AA)	הוא יסדר סדרי קרבה עם דלביית עמלק
CG (FF)	יסדר [סדרי קרבה עם דבית עמלק
CG (J)	הוא יסדר סדרי קרבא עם דית עמלק

MT	
PsJ	
N	ויקטול מלכין עם שלטונין
FT (P)	ויקטול מנהון מלכין עם שלטונין
FT (V)	
CG (AA)	ויקטול מנהון מלכין עם שולטנין
CG (FF)	יתהון
CG (J)	ויקטול מנהון מלכין עם שלטנין

MT	
PsJ	
N	ומה דמשתיר בהון
FT (P)	ומה דמשתיר מנהון
FT (V)	ומה דמשתיר מינהון
CG (AA)	ומה דמשתיר מנהון
CG (FF)	ומה דמשתיר מנהון
CG (J)	ומה דמשתיר מנהון טוב

MT	
PsJ	
N	ישיצון יתהון מרדכי ואסתר
FT (P)	ישיצון יתהון מרדכי ואסתר בשושן הבירה
FT (V)	ישיצון יתהון מרדכי ואסתר
CG (AA)	ישיצון יתהון מרדכי ואסתר
CG (FF)	ישיצון יתהון מרדכי ואסתר
CG (J)	ישיצון יתהון מרדכי ואסתר

MT	
PsJ	
N	וישיצי יתהון
FT (P)	ויי אמר במימריה למשיציא ית דוכרנא דעמלק
FT (V)	ויי אמר במימריה למשיציא ית דוכרניה דעמלק
CG (AA)	ויי אמר במימריה למשיציא ית דוכרניה דעמלק
CG (FF)	ויי אמר במימריה למשיציא ית דוכרנה דעמלק
CG (J)	ואדני במימריה אמר למשיציא [ית] דוכרנהון דבית עמלק

MT	
PsJ	
N	מדר דר
FT (P)	לתלתי דריא
FT (V)	לדרי דרין
CG (AA)	לדרי דרין
CG (FF)	לדרי דרין
CG (J)	לדרי דרין

MT	
PsJ	
N	מדרא דעלמא הדין ומדרא דמשיחא ומדרא דעלמא דאתי
FT (P)	
FT (V)	
CG (AA)	
CG (FF)	
CG (J)	

## Numbers 15:31

MT	כי	דבר	יהוה	בזה
PsJ	ארום על פיתגמא	קדמאה דפקיד	י יי	בסיני בסר
N	ארום	פתגמא	דיי	בזי
FT(V)	ארום	פיתגמא	דיי	בזי
MT	ואת מצותו	הפר		
PsJ	וית תפקידת מהולתא	בטיל		
N	וית מצוותה	אפס		
FT(V)	וית פקודוי	אפס		
MT	הכרת	תכרת	הנפש	ההוא
PsJ	אישתיציאה בעלמא	הדין	ישחצי	בר נשא ההוא
N	משתיצי	תישחצי	נפשה	
FT(V)	משתיצי	תשתיצי	נפשא	ההיא
MT			עונה	בה
PsJ	בעלמא דאתי דעתיד למיתן	חושבן	חובתיה	ליום דינא רבא
N			חובא	תקבל
FT(V)			חוביה	תקבל

## Numbers 31:50

יהוה	ונקרב	MT
לשוא דיי	וקריבנא	PsJ
דיי גבר	וקרבנן	N
דיי	וקריבנן	FT(P)
דיי	וקריבנן	FT(V)

כיון דמסר יי	MT
ית מדינאי בידינן	PsJ
	N
	FT(P)
	FT(V)

עילין	MT
עללין	PsJ
עללין	N
עללין	FT(P)
עללין	FT(V)

לטרקליניהון	MT
בבתייהון דמדייני	PsJ
בבתייהון דמלכיא מדינאי	N
בבתייהון דמלכיא מדינאי	FT(P)
בבתייהון דמלכיא מדינאי	FT(V)

בנתייהון	MT
בנתייהון	PsJ
בנתייהון	N
בנתייהון	FT(P)
בנתייהון	FT(V)

חסייתא מפרנקתא	MT
חסייתא מפרנקתא	PsJ
חסייתא מפרנקתא	N
חסייתא מפרנקתא	FT(P)
חסייתא מפרנקתא	FT(V)

איש	MT
אשר מצא	PsJ
אשר מצא	N
אשר מצא	FT(P)
אשר מצא	FT(V)

אצעה	MT
קוריה	PsJ
קוריה	N
קוריה	FT(P)
קוריה	FT(V)

MT	וצמיד	מנ	אדניהן	קטליא	מנ	צווריהן	טבעת
PsJ	קדשיא	מנ	אדניהן	שישלין	מנ	צואריהן	
N	קדשין	מנ	אדניהן	ועזקיא	מנ	אצבעתהן	
FT(P)	וקדשיא	מנ	אדניהן	ועזקיא	מנ	אצבעתהן	
FT(V)	וקדשיא	מנ	אדניהן	ועזקיא	מנ	אצבעתהן	

MT	עגיל	מנ	אדרעיהן	עזקתא	מנ	עצבעתהן	
PsJ	שיריא	מנ	אדרעיהן	שירין	מנ	ידיהן	
N	קטלין	מנ	אדרעיהן				
FT(P)	ועיקריא	מנ	אדרעיהן				
FT(V)	ועקיליא	מנ	אדרעיהן				

MT	וכומז	מנ	אצבעתהן	מעזקין	מנ	בית תדיהן	
PsJ	מחוכיא	מנ	אצבעתהן	מעזקין	מנ	בית תדיהן	
N	עזקין	מנ	אצבעתהן	מעזקין	מנ	בית תדיהן	
FT(P)	ומעוכיא	מנ	אצבעתהן	מעזקין	מנ	בית תדיהן	
FT(V)	ומעוכי'	מנ	אצבעתהן	מעזקין	מנ	בית תדיהן	

MT	ובכל דא	חס	לן	למיתלי	עינינן		
PsJ	כל כדן	חס	לן	למיתלי	עינינן		
N		חס	לן	למיתלי	עינינן		
FT(P)		חס	לן	למיתלי	עינינן		
FT(V)		חס	לן	למיתלי	עינינן		

MT	ולא אסתכלנן	בחדא	מנהן				
PsJ	לא	הסתכל	חד מינן	בחדא	מינהן		
N	לא	איסתכל	חד מינן	בחדא	מינהן		
FT(P)							
FT(V)							

MT	דלא למתחייבא	בחדא	מנהן	בעלמא	הדין		
PsJ	לא	אתאחד	חד מינן	בחדא	מינהן		
N	לא	יתיחד	חד מינן	בחדא	מינהן		
FT(P)							
FT(V)							

MT	ולא						
PsJ	דלא מהוי	עמה					
N	דלא נהוי	שותף עמה					
FT(P)							
FT(V)							

MT	נמות במיתותא	דמייתין	בה	רשיעיא			
PsJ							
N							
FT(P)							
FT(V)							

MT	לעלמא דאתי	ודא	יידכר	לן	ליום דינא	רבא	
PsJ	בגיהנם	לעלמא דאתי	דא	תיקום	לן	ביום דינא	רבה
N	בגיהנם	לעלמא דאתי	היא	תקום	לן	ביום דינא	רבה
FT(P)							
FT(V)							



לכפר	על	נפשתו	לפני	יהוה	MT
למכפרא	על	נפשתו	קדם	י	PsJ
למכפרה	על	נפשתו	קדם	י	N
למכפרא	על	נפשו	קדם	י	FT (P)
למכפרא	על	נפשתו	קדם	י	FT (V)

### Chapter 3

#### Closing Remarks

Targum Pseudo-Jonathan has been analyzed in contrast to the Palestinian Targumim and works of rabbinic literature, to determine which texts might have been sources for PsJ, or for which PsJ itself was a source. The focus of study were PsJ passages containing eschatological terms, specifically, ג'הנא 'Gehenna,' יום ד'ינא רבא 'the day of great judgment,' and עולם דאתי 'the world to come.' The passages in which these terms occur in PsJ are summarized in the table on pages 15 and 16. General findings regarding the occurrence of eschatological terms and phrases in PsJ are noted below.

(1) In some verses, the eschatological terms and phrases in PsJ and all of the PT's are the same and occur in the same context. It may therefore be hypothesized that the material in PsJ in these verses was taken from one of the PT's. Examples of this are Genesis 3:24, Genesis 15:1, Genesis 15:17, Genesis 25:29-34, Exodus 34:7, Numbers 22:30, Numbers 23:10, Deuteronomy 5:11, Deuteronomy 7:10, Deuteronomy 22:7, Deuteronomy 32:1, Deuteronomy 33:6, and Deuteronomy 34:21.

(2) In other passages, the material in PsJ appears to be adapted from PT, although PsJ contains an eschatological term or phrase where the PT's do not. Of the seven

passages examined in depth, four of them show this pattern: Genesis 3:18-19, Genesis 9:6, Genesis 27:33, and Numbers 15:31. For example, in Genesis 3:19, the phrase **וְיָנָא רַבָּא** in PsJ appears to have been added to material from PT; in Genesis 27:33, a phrase mentioning **וְיָנָא** appears to have been added to PT material also. In each case, the eschatological material in PsJ was found in a passage from rabbinic literature.

(3) Another way in which PsJ differs from PT is that the eschatological term itself is different, although the passages in general are similar. This occurs in Genesis 39:10, where PsJ reads **וְיָנָא רַבָּא** and FT(P) reads **וְיָנָא**.

It is evident on the basis of this study that PsJ incorporates a range of material. As brought out in the discussion of Genesis 3:18-19, PsJ contains both Palestinian and Babylonian vocabulary. It is also clear that parts of PsJ parallel the PT's, both in general content as well as specific phraseology. It is also apparent that PsJ contains material seen in rabbinic literature. Thus, PsJ appears to have been compiled from many sources, or could itself have given rise to the various sources which it resembles.

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