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THE CONTRA JUDAEORUM PERFIDIAM OF JOSHUA LORKI:
AN ANNOTATED TRANSLATION OF THE FIRST SIX CHAPTERS

JAN CARYL KAUFMAN

Thesis Submitted in Partial Fulfillment of
Requirements for Ordination

Hebrew Union College--Jewish Institute of Religion
New York, NY

1979

Referee: Professor Martin A. Cohen

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
New York School

Report on the Rabbinic Dissertation Submitted by Jan Caryl Kaufman
in Partial Fulfillment of the Requirements for Ordination

THE CONTRA JUDAEORUM PERFIDIAM OF JOSHUA LORKI:
AN ANNOTATED TRANSLATION OF THE FIRST SIX CHAPTERS

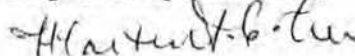
Ms. Kaufman has undertaken the first serious work in English on this major anti-Jewish work of the apostate known acronymically in Jewish circles as MEGADEF. The purpose of Lorki's work was ostensibly to demonstrate the Messiaship of Jesus. In this endeavor he had the advantage of a good knowledge of Hebrew literature, though he was by no means the first Spanish Christian polemic to utilize such knowledge. His treatise obviously possessed a political dimension as well.

Ms. Kaufman has not only rendered the often convoluted and at times confusing Latin original into a clear and readable English; she has also tracked down almost all of Lorki's sources, some of which are cited erroneously in the body of the text, while others, correctly cited, turn out to possess deliberately distorted texts. Ms. Kaufman's ability to identify the sources is always impressive and at times little short of amazing. Her extensive notes to these translated chapters therefore represent a contribution to scholarship far beyond the ordinary requirements of a rabbinic dissertation.

Ms. Kaufman's study thus displays a command not only of the Latin and Hebrew idioms, but a fine and sensitive grasp of rabbinic literature as well. It reveals as well a dedication to research and scholarship which promises to bear rich fruit for Jewish learning. Everything possible should be done to encourage its further development.

It is with great pleasure that I recommend the acceptance of this thesis.

Respectfully submitted,



Martin A. Cohen
Rabbi

April 1979

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PREFACE

The 1413 Disputation of Tortosa represents perhaps one of the longest and most intense debates to which the Jews were subject in the middle ages in order to defend their faith. Joshua Lorki was the chief protagonist defending Christianity. His Contrā Judaeorum Perfidiam and Erroribus Ex Talmuth served as the basis for proving the errors of Judaism in the Disputation of Tortosa. Since Lorki's work had never been translated and it was part of a very important moment in Jewish history, I decided to embark upon this thesis with the advice of my adviser, Dr. Martin A. Cohen.

In this thesis, I translated and annotated the first six chapters of Contrā Judaeorum Perfidiam. The edition of Lorki's manuscript which I used is found in volume 26 of the Maxima Bibliotheca Patrum Veterum, pages 528-554 published in 1677 in Lyons. This edition contains both Contrā Judaeorum Perfidiam and Erroribus Ex Talmuth.

I tried to preserve the literalness of the Latin text while also rendering a comprehensible English translation. I have indicated by footnote places where I think the text is corrupt or simply mistaken. Square brackets indicate my insertion into the text to make it more readable and parentheses in the text are places where the manuscript has parentheses.

Lorki uses many Biblical verses and rabbinic references. All rabbinic references, if they could be located, are discussed in footnotes. The Hebrew or Aramaic of the rabbinic sources have been included in cases where I felt it important to see the original text. There is no footnote

if I could not locate the rabbinic source. In some cases the rabbinic sources were forged by the author and the other rabbinic sources could likely be found with more serious searching. The following are the only rabbinic sources I used in searching for Lorki's references: Mishnah, Babylonian and Jerusalem Talmuds, halachic midrashim (Mekilta, Sifra, Sifrei, and Sifrei Devarim), all the Midrashei Rabbah, Midrash on Psalms, Midrash Tanhuma, and the Mishneh Torah.

In addition to my brief historical introduction of Joshua Lorki, there are two other introductions which I have labelled respectively Editor's Introduction and Author's Introduction. While it is clear that the first is the introduction of the editor of this manuscript, it is not clear the second introduction was written by Lorki, but it is a logical assumption.

I hope one day to complete the translation of both of Lorki's works but I consider myself fortunate to have been able to do as much as I have done. I could not have completed this thesis without the help of several very important people. I would like to thank Susan Michael for her patience in typing numerous rough drafts and the final copy. I would like to acknowledge the gracious assistance of Dr. Rut Waxman who edited the translation and helped render it into readable English prose. To Nina Wacholder I am greatly indebted for all her help in going over the Latin translation with me.

My inspiration for entering the rabbinate came from Dr. Leivy Smolar, President of the Baltimore Hebrew College, and to him I owe much thanks. Dr. Kenneth R. Stow who now teaches Jewish history at the University of Haifa was my first medieval Jewish history professor and encouraged me to enter the field of medieval Jewish history with an emphasis on Latin texts. To Dr. Martin A. Cohen, professor of history at the Hebrew Union College-Jewish Institute of Religion, I give more thanks than words can describe. He has not only served as a patient and most helpful adviser but he is my "rebbe" as well.

Lastly, I thank my parents, Stanley and Joyce J. Kaufman, for raising me in the spirit of the Jewish tradition and for their love and devotion always.

Translator's Introduction

It is said that apostates are more viciously anti-Jewish than born Christians. If this is true then Joshua Lorki reaffirms this position. He was born in the late fourteenth century in Alcaniz in northern Spain as Joshua Ibn Vives al-Lorqui, Lorca or Lorka.¹ The Jews called Lorki "HaMegadef," The Blasphemer, from the Hebrew letters of his Christian name, Magister Gieronimo de Santa Fe. Nothing is known about Lorki's life before he converted to Christianity. The lack of knowledge about his Jewish life makes it difficult for us to assess how well versed Lorki was in traditional Jewish sources. This, in turn, makes it difficult for us to know whether or not Lorki quoted rabbinic writings in the original form or from secondary works.

In 1391, Lorki wrote a letter to Solomon Halevi who had recently converted to Christianity and adopted the name Pablo de Santa Maria who became the Archbishop of Burgos. Lorki's letter to Halevi expressed the former's doubts about his Jewish faith. Lorki, however, remained a Jew until 1412 when he converted to Christianity with the direct prodding of Vincente Ferrer, a prominent Dominican friar. Even though Lorki converted with the encouragement of Ferrer, Pablo de Santa Maria was Lorki's teacher. Pablo remained in close contact with Lorki and versed him in Christian theology.

When Lorki converted, he converted with a vengeance. Lorki quickly became the personal physician of Pope Benedict XIII (he was actually an anti-Pope who ruled from Avignon) because Ferrer was close to the Pope. Lorki took advantage of his relationship with Peter de Luna (Benedict's original name) and wrote two polemical tracts against the Jews. The first was "On the Perfidy of the Jews" and the second, "On the Jewish errors from the Talmud." "On the Perfidy of the Jews" deals with the mistaken notions of the Jews about the Messiah. Lorki tries to prove by using rabbinic texts that Jesus was the Messiah. Even the Talmud and Midrash show the errors of the Jews in denying Jesus as the Messiah. "On the Jewish Errors from the Talmud" is a more scathing work than the first. It deals with the worst parts of rabbinic literature.²

Lorki wrote these works shortly after his conversion in 1412. This further serves to prove that Lorki had doubts about his Jewish faith for some time and that, probably, he and Pablo had spent much time together studying Christian theology. Writing these works prompted Lorki to ask Benedict XIII for a disputation.

This disputation occurred at Tortosa in 1413. It lasted for about eighteen months. It is not the intention here to chronicle the history of the disputation at Tortosa.³ Suffice it to say that Lorki used his previously mentioned writings during the Disputation of Tortosa to show the errors of Judaism. Baer claims that the Jews were doing a credible job in maintaining their side of the disputation but ultimately Lorki's arguments triumphed.⁴ Lorki used midrashim out of context as well as forging midrashim. The Jews pressed Lorki to verify his sources, which, of course, he could not do. Lorki's forged midrashim were most likely drawn from Raymond Martini's Pugio Fidei and the Jews knew that he could not prove all of his sources. The Jews at Tortosa knew that they could not win so at one point they tried to bribe certain Papal officials to stop the disputation but Lorki would not yield. This incident serves to prove how Lorki had the need to wreak vengeance upon the people of which he was once part.

After the Disputation was concluded in August 1414, there is nothing else known about Lorki's life. He probably died in 1419.

Notes to Translator's Introduction

¹ Yitzchaĕ Baer (A History of Jews in Christian Spain, 2 vols. (Philadelphia: Jewish Publication Society, 1971) vol. II, p. 171) says that Lorki was in Alcaniz but A. Lukyn Williams (Adversos Judaeos (London: Cambridge University Press, 1935) p. 261.) says he was born in Murcia which borders the Mediterranean in southeastern Spain.

Lorki, indeed, is called by several names and it is uncertain which was the correct one. The name "Lorki" derives from Lorka which is near Murcia in Spain. (Encyclopaedia Judaica 1972 ed. vol. 11, p. 499 s.v. "Lorki, Joshua" by Haim Beinart.)

² Williams, p. 262.

³ Baer, vol. II, pp. 171-229. Baer gives a detailed history of what happened at the disputation.

⁴ Baer, p. 183.

Editor's Introduction

From Gieronimo de Santa Fe, a Christian who was a Jew--
Against the Perfidy of the Jews and Talmud: A Tractate or
Two Books, Reported in Spain in the Month of August in the
Year of Our Lord 1412, By Order of His Holiness, Pope
Benedict XIII.

A younger scholar who could be seen in the Patristic collection of this library even perhaps if he could not hear good things about Peter de Luna whose doctor he was and was not even known to the librarians by name and the works he needed were not necessarily at hand, yet if he were versed in the argument, that is the writings and disputations against the Jews beginning with Julian of Toledo and Rabbi Samuel, the Israelite, and Gregory, Archbishop of Tephrensis could hardly be expected to wait anything more.¹

Nevertheless these ancient fathers did not argue against the Jews except from Scripture. From this source, from the writings of the Talmudic Rabbis (that is, the wise men of the Jews), this proves to us not only are the Jews to be laughed at but that indeed it proves that they act without priest and altar, thus without any religion. This is easily seen from Pablo de Santa Maria, the Archbishop of Burgos, Galatin and is clear from other, later sources about this sort of thing.² Not unwillingly I have yielded to those prior moments of reason and in this library (developed and corrected in many places), I have placed the innumerable follies, heresies and blasphemies of the work of the Talmud

against Moses, the natural law, the majesty of God, Christ, the Angel Gabriel and the saint of the Old Testament. When Sixtus Senesis indexed this holy book with a very detailed index and in Tractate II this faithful, learned and pious author faithfully collected from the Rabbinic Talmud of the Jews many things very shocking and abominable that there is nothing left out.

(Book II)

Concerning the bestiality of the first parent, and the extremes of the turpitude in its plain meaning. I consider these things not only as superfluous but even forced by an urgent conscience I have expurgated them lest they offend Christian minds and ears.)

With respect to this, although the Jews it seems here acted not intelligently according to their established codes, although even today many of that race remain steadfast in these laws, by the just judgement of God concerning them who when they turned to Christ (the truth, itself,) for those horrid dogmas, they do not shudder that they must be damned even by the laws of Maimonides. For this reason and more easily with you, (O, Reader,) the Jew will find the Christian faith the praise of which is found in this work.

More than five thousand Jews by public reading of this book have come to Christ. I have not censored in the entire following Tractate many things of that sort which are most bestial and horrible beliefs (which the author does not deny no Christian can bear to hear.)

Notes to Editor's Introduction

¹ Julian was the bishop of Toledo at the time of the Council of Toledo in 681. He put heavy penalties on Jews who refused to be baptized even though he is suspected of being of Jewish ancestry. He wrote a book entitled "On the Verification of the Sixth Age" dealing with the misguided ways of the Jews in not accepting the Messiah.

Rabbi Samuel the Israelite was an apostate Jew who lived in the 11th century in Fez, Morocco. R. Samuel wrote a letter in 1072 decrying the errors of the Jews.

Tephrensis cannot be identified, therefore neither can the Archbishop Gregory be identified.

² See Translator's Introduction for Pablo de Santa Maria.

Author's Introduction

GIÉRONIMO DE SANTA FE

First Tractate for Proving the Perfidy of the Jews

These are the reasons, which were posited and proved by that remarkable man, Magister Giéronimo de Santa Fe, the doctor of our Lord the Pope, against the Jews of whose people he was, who deny the advent of Jesus Christ as the Messiah openly before our most Holy Father Christ, our Lord and before our Lord Peter de Luna in his service, with divine providence he is called Pope Benedict XIII in the presence of his lords, the Cardinals, and other notable persons and teachers outstanding in holy things in the month of August in 1412 in the sixteenth year of his pontificate. He indeed intended to prove to them both through the sayings of the holy prophets and the authorities or the teachers or authentic rabbis that the coming of the Messiah was predicted and announced in the sayings of the prophets that it [the coming of the Messiah] should be at that time and under those conditions, acts and circumstances in which the coming of our Lord Jesus Christ without a doubt occurred. Since neither in sacred Scripture nor in any other writings can anyone be found who is suitable and honored fulfilling the conditions of all those tokens except Christ. It was inevitably concluded in the foretold presence of the Apostles that he our Lord Jesus Christ, would be the Messiah and the true Saviour of the human race. This was announced and prophesied in the law of God and in all the Prophets. And although that which is decreed by

the Rabbinic teachings in an erroneous doctrine called the Talmud which is observed by the Jews until the present. How many vanities, heresies and abominations are inserted not only against the Gospel but even against natural and Scriptural law, divine beneficence, essence and omnipotence. On account of these things the laws of the Talmud and those who observe them will come, without a doubt, to be punished harshly. Notwithstanding all this, the only intention of our Lord the Pope, for now, is not to punish the Jew but in order that through the authorities of their own teachers it should be proven to them that this is stated conclusion is true, which is that Jesus Christ our Lord was and is the true Messiah as was predicted in the law whom they themselves await.

The following, indeed, are the reasons contained summarily and pointedly in the following twelve articles.

The first chapter proves and shows that there are those things in which the Jews agree and are in harmony with us Christians and in those things which they are in discord with us. This discord depends upon their opinion and doubt as to whether the Messiah has come or not.

The second chapter shows that the time of the coming of the Messiah was fixed at the end of the Second Temple and a little before its destruction.

The third chapter shows that the Messiah was born in the land of Judea in the city called Bethlehem.

The fourth chapter shows that the aforementioned Messiah and Saviour would be born of a virgin.

The fifth chapter shows that the aforementioned Messiah should be the son of God not born of a human father and that he is one God with the same divine essence as the father and that he is the true God because of his divinity and the true man because of his humanity.

The sixth chapter shows how it was prophesied from the time of Abraham that the Kings of the orient from the tribe of Sheba would come to adore him and would bring him as gifts gold, frankincense and myrrh.

The seventh chapter shows that before the coming of the Messiah all human being descended into hell on account of the sin of the first parent. However on account of the passion and death of the aforementioned Messiah, the spirits of the just who were before him were redeemed from hell and were placed in eternal spiritual glory.

The eighth chapter shows that the Messiah was revived after three days of suffering and afterwards he ascended to heaven and sat to the right of God the Father.

The ninth chapter shows that the Messiah would give a new law and doctrine. He had to annul all of the sacrifices which occurred in the Temple of old except the sacrifice of the bread and the wine. All those things which were ritually prohibited in Mosaic law, for example dietary laws and things of this sort, he made permissible.

The ninth chapter shows that after the coming of the Messiah idolatry was to be annihilated in the entire world, so that God would be recognized by all peoples and that all people would be saved from the beginning by Him. From them He will create a new people. And he will lead priests to the holy service of God. After his coming salvation will occur through the baptismal font and spirit.

The eleventh chapter shows that the conversation of the Messiah with us will occur in humility and poverty. And so he will arrive on a donkey at the Temple dressed as a pauper and will suffer very many wounds and evils.

The twelfth chapter shows that the prediction of his coming had first been announced in the desert by John. Since the captivity of the Jews was on account of the suspicion which the Jews had against the Messiah which was announced by the grace of God. From then on God closed the heavens so that he would not accept any other prayer of the Jews. * Nevertheless he will open the gates of conversion to the penitent and to those who wish to be baptized. To them the gates have been opened.

Now however we will try to explain the intention of each article with the help of God.

* The Latin text reads *exandiat* which I have rendered as *accept*. There is no verb which could have the form *exandiat* in either the indicative or subjunctive. Therefore the text is probably corrupt and *exandiat* should read *exaudiat*.

Chapter I

The Jews meet Christianity and carry on a discussion in which the entire controversy centers around whether the Messiah for whom they are waiting has come or not.

It is clear from the Philosopher, like Galen claims in the eleventh chapter of his De Ingenio and the first chapter of De Morbo Accidente on the advent of illness, that it is necessary for those who have a dispute over any cause, that some principle be granted by both parties as the basis for the dispute.¹ For example, if two physicians disagree whether or not a phlebotomy is required in the case of poison in a person suffering from a tertian fever, it is necessary that there be a general agreement on the following points:

What is the illness called "tertian fever?"

What forms either an internal or external infection in the human body?

What fluid is so infectious that it must be removed from the body?

The obvious question arises: Must a phlebotomy be performed or not? Then each will be able to assert his reasons in defense of his opinion. Similarly, questions and various differences exist in Hebrew views and teachings given about the Messiah in the New Testament. Those upon which we all agree and base our faith, are principally three.

First: to recognize the authority and strict accuracy of all the prophets of the Five Books of Moses and the rest

of the Prophets, to such an extent that any Christian or Jew who presumes to deny anything in this connection is automatically considered a heretic.

Second: to believe that God had to send the Messiah to bring salvation. This is one of the thirteen articles that a Jew is required to believe, just as the master Moses of Egypt and many other Doctors of the Jews proclaim. The followers of Christ cannot doubt or question that the entire Catholic belief is founded upon this.

Third: that this Messiah ought to be from the stock and line of David. It is not necessary to belabor this point which both sides accept.

But, from these matters on which we clearly agree and those on which we disagree, let us see the source of such disharmony and division. If we specifically consider the various aspects of this disagreement it can be discovered not only in the messages of the teachers of the Old Testament, the words of the Prophets and in the ceremonies observed by the Jews but also in the statements in the New Testament, especially in the Holy Gospels. It can also be seen in all the actions which the Holy Catholic faith attributes to God and to our Saviour, Jesus Christ. If we wish to make a choice in that category it seems likely that all points can be reduced to two: 1) The Jew observes the Mosaic law literally, according to the prescriptions ordained by Talmudic masters. The Christian does not observe the law but rather understands it according to the

doctrine of the true Messiah Jesus Christ as set forth in the Gospel and taught by his Apostles.² 2) This Messiah is expected to be Davidic on both sides. The Jew says that the Messiah has yet to come, but the Christian attests that he has already come, that he was Jesus of Nazareth who was born in the city of Bethlehem at the time of King Herod and the Second Temple. Within these two points are contained both general questions and disagreements as well as specific controversies between Christian and Jew.

Furthermore, if we decide to rephrase the last definition, we will discover that the two points turn into one. The question of observing the Mosaic law--whether, according to the Jew, it should be observed literally or, according to the Christian, it should be observed spiritually--depends on whether or not the Messiah has come. If the Messiah has not yet come, as the Jew holds, then the Jew properly observes the Mosaic law literally, just as it was observed by his forebearers and leaders. According to his view, no one has yet come who will spiritually reveal the secret of that understanding to the Jew. But since the Messiah (as the Christian believes and affirms as true) has already come, this law and its teaching, as it were, which were given by him must be observed spiritually. One of the conditions of the Messiah is that he will declare how the precepts of the law ought to be understood and observed. And for this a definite authority is posited by the masters of the Talmud. In the prologue of the book

known as Lamentations Rabbah it is stated: "It will happen that God will sit and publically declare the intention and the mysteries of the Just Law and will disclose it through the King Messiah." Therefore, it follows as true that our controversy with the Jews is to question and investigate diligently whether he was the true Messiah or not. That is the crux of all variances and differences between us and the Jews. We should, therefore, first discuss and examine its basis: as if it were logically the basis of all discernable differences between Christian and Jew. In relation to our disputation, I say that, regarding the man who was born in Bethlehem in the State of Judea in King Herod's day and was crucified, who died and was buried thirty-three years after his birth and forty years before the destruction of the Temple, who descended into the netherworld but on the third day rose from the dead and ascended to heaven, our Catholic faith believes that he was the true Messiah promised by God in the Torah and the Prophets. For this conclusion to be demonstrated fully and conclusively, it is necessary to observe a procedure similar to that of a surgeon when he cures a wound. For the patient to recover the surgeon must necessarily open and examine him with an instrument, indeed, it is likely that he examines all parts of the wound so that all infection and disease can be removed. Because of this, he takes the clotting medicines for the wound and he places upon it a wounded limb so that the patient can be brought back

to former health. That is the intention of the prophet Hosea (7:1) where he says, "When I would heal Israel, then is the iniquity of Ephraim and the wickedness of Samaria uncovered for they commit falsehood." For that reason and so that this rule and the verification of the aforesaid conclusion may follow, it is necessary that one state all of the arguments which the Jew might use and that refer to the causes which force one into this error. For the Jew will be able to argue against this conclusion, saying, "Are you unaware, Christian, that the Messiah has already brought salvation to the people of Israel? And for them salvation is close, as it is written in many of the Prophets, but, man is motivated by this, he does the contrary, for immediately after his coming, the Romans came and they destroyed Jewish rule, state and Temple and they enslaved a great part of the Jewish people by the sword, indeed, they placed the rest of them in captivity. Therefore, it is not true that the Messiah was heralded in the Torah." Secondly, he shall argue: "One of the conditions, as the Prophets prophesied (very wisely in different places of Sacred Scripture) was that the Messiah ought to gather together the People of Israel and bring the people back into Israel, just as the Lord did. According to this, it would be expedient for at the time of his coming for the Jews to be in captivity, so that the Messiah himself could carry them back to Jerusalem. But you yourself say that he was the Messiah, although he did the opposite,

because when he came at that time the Jews were in Judea and Jerusalem in great tranquility with their king, Herod. And a little while after his coming, the Jews were conquered, destroyed and captured by their enemies, expelled from their homeland and dispersed through different parts of the world." Thirdly, the Jew may also argue that the Messiah should have built the Temple, as it says in the sixth chapter of Zechariah (v. 12) when he was speaking about the Messiah, "Behold," he said, "His name is the shoot and shall shoot out of his place and build the Temple of God."³ According to this, at the time of his coming, the Temple ought to have been destroyed, just as it is today, so that upon his coming he could have rebuilt it. But just the opposite occurred; when he came as the Messiah, the Temple was flourishing in a peaceful position and soon thereafter, forty years after his passion, it was burned and entirely destroyed: therefore he was not the Messiah. Fourthly, the Jew may argue: "He, who you say, was the Messiah suffered so that he could assert the New Testament, by which, indeed, most of Mosaic law, His law and mandate which they should observe forever, as Malachai attests in the final chapter of his prophecy, at the end, (3:22, Vulgate 4:4), "Remember the law of Moses, my servant which I commanded to him in Horeb for all Israel, even statutes and ordinances." From these words, it is clear that the Law ought to be changed very little, but he who you say was the Messiah changed the Law: therefore, he was not the Messiah. These

are the arguments which the Jew has been able to present against Christianity. Nevertheless, we are able to resolve all of these arguments very clearly through words, texts and authorities which I shall forsooth propose by the grace of God. Yet, I shall tell you the following in general.

The reason these and many other errors arise for the Jew is that the Jews accept the words of Sacred Scripture literally. They do not direct themselves to its spiritual significance. Though the authorities were searching thoroughly through the books of the Talmud and of their masters until they would clearly find the letter, because there appear words such as these: Zion, Israel, Jerusalem, the mountain of the Lord, the Temple of God, the city of Jerusalem and others like them; although according to the literal meaning these words signify physical and terrestrial entities, yet, according to the moral sense, they have a higher, spiritual significance which is more elevated and they taste sweeter than honey or a honeycomb to a spiritual man. As to those moral meanings, Rabbi Moses of Egypt described them in the first book [of the משנה תורה] which has the name Ma'dah in the longest part of the book concerning repentance, where it says:

There is no good reward on high, beyond which there is no other good, which is indeed what all the Prophets desired. Sacred Scripture calls this by many names, such as: the Mountain of God, the Tabernacle of God, the Will of God, the Temple of God, the House of God, the Door of God, etc. The teachers, however, call this, indeed, the world to come.

So it is. So it is held in the Talmud in different places:

Jerusalem is lower by comparison with Jerusalem on high. And Rabbi Solomon, in his comment on the chapter of Sanhedrin which begins, "All Israel" it says that when the Prophet Ezekiel built Jerusalem with his prophetic spirit, at the end of his prophecy, the reference is to the heavenly Jerusalem. So, too, it says in Genesis (that is, Genesis Rabbah), where further authentication is expressed in chapter eight, wherein Rabbi Hosea says that its name is Zion which is called Tsyara, which means paradise, as he says, "The redeemed ones are brought back to God, and they come to Zion with praise and eternal joy above their head."⁴ From this statement it is clear that it means eternal glory, according to the teaching which is at the beginning of the 1st chapter of Sanhedrin where it is held that:

All Israel has a share in the world to come, as is proven to us in chapter forty of the prophet Isaiah, which says, "Also your people, all of them just, shall inherit the Land forever."⁵

So, the name Israel, used spiritually, to include the Gentiles who are coming to the faith of God, as is clear from the teaching which is in the book called "Mekilta" (chapter 18) and in the book called "Avot of Rabbi Nathan", concerning that which is in chapter 44(v.5) of Isaiah:

One shall say, "I am the Lord's" and another shall call himself by the name "Jacob," and another shall subscribe to himself with his hand to the Lord and he shall be called by the name, "Israel."

And Rabbi Solomon:

"One shall say 'I am the Lord's' --refers to the most just people; "Another shall call himself by

the name, 'Jacob'--refers to the young children of sinners; and "another shall subscribe with his hand to the Lord"--refers to the sinners who repent; and "he shall be called by the name 'Israel'"--refers to⁶ the Gentiles who embraced the faith and knew God.

Therefore, it is clear by that teaching that all who accept, or will accept, the holy Catholic name, shall be called "Israel". And so, at last, there is little doubt that when the Jew will have wished to consider the texts of the prophets in the spiritual significance of their statements, he will immediately see the resolution of his arguments do not let them impede anything beyond the aforesaid conclusion. To prove formally this conclusion, let me state one such argument into a syllogism: (1) They agree that the man about whom all the prophetic actions and requirements about are in accord is the True Messiah (2) So, with respect to our Lord Saviour Jesus Christ, all agree and concur without a doubt. Therefore, (3) he is our Lord and Saviour Jesus Christ, he is the true Messiah. That is rather clear and conceded by all. Indeed, I will prove something less. But before it is necessary to see everything, we shall present as many facts as possible which are taken seriously by Sacred Scripture. I see twenty-four points, which are:

- I. First the proper time when the Messiah ought to come.
- II. He was born in the city of Bethlehem.
- III. He was born of a virgin maiden.
- IV. He is the son of God and not a mortal being.
- V. He is true God according to his divinity and true man

according to his humanity.

VI. That the kings of the Orient, of the stock of Sheba, came to him with gifts to adore him and they announced his coming to the city of Jerusalem.

VII. That his coming was announced by a certain messenger at the appropriate time.

VIII. That all of the human race, from Adam up to him, descended into hell because of the sin of the first parent.

IX. That the main purpose of his coming was to bring salvation to people in their eternal and spiritual life, not in their bodily existence in this temporal life.

X. That he accepted death and passion so that he might save the just people who were before him and so that those who come after him might believe everything, as one can see that this was the son of God, Jesus Christ.

XI. That he was resurrected on the third day after his death, ascended to heaven and sat by the right hand of God.

XII. That soon after his coming, there was the destruction of the Temple and the captivity of the Jews.

XIII. That the captivity of the Jews occurred because they had no knowledge and even denied him, as it is said, on account of their treachery.

XIV. That he gave the Law and New Testament.

XV. That after his coming, sacrifice (except bread and wine) was done away with.

XVI. That after his coming, all which had been prohibited by the Law (such as food and other ceremonial objects of

that type) were made legal for the benefit of man.

XVII. That after his coming, idolatry was tolerated in the world and all people believed in God.

XVIII. That his salvation was given to the greater part of the nations from whom he created a new people, one with Israel.

XIX. That from those who embraced the faith, the Church ordained priests for the cultivation of the faith.

XX. That he performed many miracles and wonders.

XXI. That his conversion was humble, peaceful and in the greatest poverty.

XXII. That the salvation of all of the peoples after his coming was by baptismal water and the Holy Spirit.

XXIII. That after his death, God would not hear the pleas of the Jews, that he closed the heavens, which was not to be wondered at since they were hateful.

XXIV. That although the gates of the heavens were closed so that the pleas of the Jews might not enter, nevertheless, the gates of conversion are open to all.

Those twenty-four facts are revealed in the coming of this man who, indeed, was called Jesus Christ. If one adheres to all these points, he ought to have been saved by the Messiah. He stands firm, which indeed we find that no one had it except him, it follows, that I correctly concluded that the aforementioned Lord Jesus Christ was the Messiah as promised in the Torah. A proof of this kind ought to be made through the statements of the prophets. However,

the prophecies are in many places very short and obscure, so that although their true sense and expositions are given, the Jew who is lacking in truth, denies our true teachings (just as he is frequently accustomed to doing). He devises other false commentaries and interpretations of these prophets according to his perverted cunning. By the help of divine grace, I intend to prove that the twenty-four facts cited above ought to be held about the true Messiah who is promised by the Torah: and no less by the authorities and the commentaries, by the Masters of the Jews and the Masters of the Talmudists, whose words no one of the Jews can deny in any way. So, too, through the Aramaic translations which were made by Onkeles and Jonathan, the son of Uzziel, who lived at the time of the destruction of the Second Temple, and these two Jews have an authority which is in the greatest esteem. So, too, their modern commentators who are: Rabbi Moses of Egypt, Rabbi Abraham Ibn Ezra, Rabbi Solomon the Frenchman, the Master of Gerondi, by whose ordinances and teachings all Jews are guided today in their observance. I intend to show by the teachings of the New Testament and the Sacred Doctrines of the Church that the prolonged arguments about to be made by the Jews will have no effect at the present. I know that they will not admit to a proof of this type, since they suspect everything, but I intend to deduce exactly the testaments and proofs of the Jews by their teachers whose intention I shall completely prove in the following chapters.

Notes to Chapter I

¹ Galen was a second century physician born in Turkey. He studied not only medicine but philosophy as well. He wrote many philosophical works and was critical of the impact of Judaism and Christianity on Roman life. He claimed the Jews used unreasoned assertions for their argument. The Jews, for Galen, were worse than the Christians because while the Christians were not philosopher, they could approximate philosophical ideals.

² Moses of Egypt is Maimonides.

³ The Hebrew text reads:

. . . הנה איש צמח שמר ומתחתיו יצמח וכנה היכל ה'.

Lorki's rendition is faithful to the Vulgate but צמח, the Hebrew used for "oriens" means a physical sprout as opposed to "oriens" which means rising up and fits into a picture of the coming of a Messiah.

⁴ Although this midrash is not in Genesis Rabbah, it is clear that the Biblical passage referred to is Psalm 126 with the return from the Babylonian Captivity.

⁵ This is a direct quotation from Mishnah 10:1 of Sanhedrin except that the Biblical quotation is from Isaiah 60:21 and not chapter 40.

⁶ Mekilta, chapter 18 on Exodus 22:22:
 יאמר ליי אני כולי ליי ואל ותערר בי חטא וזה יקרא בשם יעקב
 אלו גרי צדק וזה יכתוב ידו ליי אלו בעלי תשובה ובשם ישראל
 יכנה אלו יראי שמים.

Avot de Rabbi Natan 36:1:

ואחרים אומרים באים הם, ועליהם הכתוב הוא אומר זה יאמר לה' אני וזה יקרא בשם יעקב; וזה יכתוב ידו לה' ובשם ישראל יכנה. "זה יאמר לה' אני" אלו צדיקים גמורים. "וזה יקרא בשם יעקב" אלו קטנים בני רשע. "וזה יכתוב ידו לה'" אלו רשעים שפידשו מדרכיהם וחזרו בהם ועשו תשובה. "ובשם ישראל יכנה" אלו גרי אומות העולם.

Rashi on 44:5:

זה יאמר לה' אני; אלו צדיקים גמורים. וזה יקרא בשם יעקב; אלו קטנים בני רשעים. זה יכתוב ידו לה'; אלו בערי תשובה. ובשם ישראל יכנה; אלו הזהם מעכריים, כך שנייה באבות דרבי נתן.

The reason all three passages have been given in full in the Hebrew is so that one may see the difference between them.

The ARN and Rashi passage are similar except that in the last phrase ARN uses גרי אומות העולם and Rashi אלו גרי מעכריים

The difference is probably only a political one since the author of ARN would have been putting himself in a precarious position by using the term עכריים.

Lorki assumes the Mekilta passage is the same as those in ARN and Rashi on "One shall say 'I am the Lord's,'" the Mekilta reads: "All of me belongs to God and there is no sin in me," which has a different connotation from

On "And another shall call himself by the name Jacob," the Mekilta says, "righteous converts-- גרי צדק" which is completely different from "the children of the wicked." On "And another shall subscribe with his hand to the Lord," the Mekilta reads

בעלי תשובה which is the same as Rashi and has the same meaning as ARN. On the last part of the verse, "And he shall be called by the name Israel," the Mekilta reads: "these are

the God fearing-*Q'EW 'X7'*, probably refering to Gentiles. This is quite different from Rashi and ARN which say that this refers to the Gentiles who converted from idol worship.

Perhaps it would have served Lorki better to have quoted the Mekilta passage instead of the Rashi. The Mekilta passage lends itself much more easily to the coming of the Messiah. Instead, Lorki manipulates the Rashi text by saying that the last part of the Isaiah verse refers to the Gentiles who embraced the faith and knew God. This is a departure, however slight, from the Rashi text which refers from the Rashi text which says that this refers to the Gentiles who abandoned idol worship. "Embraced the faith" for Lorki refers to people like himself who left Judaism to join the ranks of the faithful Christians.

Lorki does not complete the Rashi quotation because he does not say that Rashi quotes the Avot of Rabbi Nathan. There is no ideological reason for leaving out this passage. Perhaps Lorki did not see the reason to quote this part of the passage or had a different Rashi text.

Chapter II

That the time of the Coming of the Messiah had been determined at the end of the Second Temple of Jerusalem, shortly before the destruction of the Temple of God.

This is clear from Malachi (3:1):

Behold, I send my angel and he shall prepare the way before Me, and the Lord whom you seek will suddenly come to His Temple, and as for the messenger of the covenant, whom you desire, behold, he comes, says the Lord of Hosts.

In this prophecy there are three expressions which signify the imminence of his coming. The first is "behold"--this connotes things which are imminent and even present. The second is "suddenly"--which means a short time. The third is "behold, he comes"--which confirms the speed of his coming. The words "to His Temple" show that at the time of his coming the Temple would be peacefully standing. This contradicts the Jews who say that the Temple had been forsaken and that its people were carried into captivity before the Messiah came. As Isaiah (56:1) says: "Thus says the Lord, 'Keep justice and do right since My salvation is close to coming and My justice is to be revealed.'" There is also the prediction by Rabbi Moses in B'reshit where this is said about the King Messiah.¹ In fact, Daniel (9:24) says of him, "everlasting righteousness is brought in." So Zechariah (9:9): "Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. Behold your king comes to you. Righteousness and your saviour and lowly he ascended upon an ass, a colt, the fool of an ass." As for the

the word "behold," it refers to his imminent coming. Certain other things contained in that prophecy point, as with a finger, to the fact that the true Messiah is our Lord Jesus Christ, for in such a state he, the son of God, has entered the city of Jerusalem. It is also truly amazing that all of these prophets should have prophesied harmoniously, unequivocally and unanimously about the speed of his coming, since such a long period of time would have passed before the coming of this Messiah; since, certainly from the last of the statements of the three prophets even until today, more than 1700 years have passed. But if it should be said that the rest of the prophets used to speak in a contrary way concerning his coming, as we see Baalam says in the Book of Numbers (24:17): "I see him, but not now, I look upon him, but not nearby."² Since, indeed, (according to the Jews) who prophesy about King David [the Messiah] that until his coming at least four hundred years will have passed, it follows from these prophecies, that, after a given period from the time of these prophets, it is established that the true Messiah will have come. Indeed, even the Jew, would concede from these prophetic statements that the imminent coming of the Messiah is referred to. How shall I be able to prove that such an advent happened at the time of the Second Temple, at the very time when our Lord Jesus Christ came? I answer, indeed, rather strongly, by the grace of God, with many authentic prophecies and reasons. First by Isaiah (9:5-6) who says,

A child is born to us, and is given to us, the rule of people is upon his shoulder and he will be called wonderful, advisor, strong, the father of the future and the prince of peace; that the government may be increased and there shall not be an end of peace.

No one doubts that this prophecy speaks about the true Messiah.

It is impossible to believe that mortal man, who does not possess a divine nature, should be called by such superlative titles, above all because of the statement by Rabbi Jose the Galilean and other in the prologue to Lamentations Rabbah and other places: "The name of the Messiah is 'Peace' as it is written, 'The father of future generations, the prince of peace.'"³ So it is taught in Sanhedrin, in the chapter "All Israel" where it says:

Rabbi Tanhum: "What is the reason that every 'מ' in the middle of a word is open but this 'מ' in the words 'his government may be increased' is closed?" He responds, "Because God wished to make Hezekiah become the Messiah, but Justice מִיָּד הָיָה has come and he said to God, 'Master of the Universe, David who sang so many songs and praises to you, you did not make the Messiah and you are making the Messiah Hezekiah for whom I made so many miracles and he did not sing one song to you.' Therefore, God closed the 'מ' (to 'ס'). At that time a certain voice went forth saying, 'My secret is mine, my secret is mine.'"

Rabbi Solomon says:

This secret is the coming of the Messiah. God said, "It is mine." and the prophet responded. "Woe to me!"⁴ That is referring to the time the Messiah will come.

Therefore I say, that we can conclude three things from this evidence. First, that the Messiah is God, because of the aforementioned names (Isa. 9:5-6) cannot be justified except

in God.⁵ Second, that the Messiah was born of the Blessed Virgin Mary and that she remained a virgin. Even the letter 'מ' points to her name both in Arabic where one says "Miria" or in Latin "Maria". Either way her name begins with 'מ'. Indeed, according to the correct spelling, both "למריה" and "multiplicabitur" were formerly written with an open 'מ' ; therefore, the closed 'ם' was extraordinarily placed in the middle of the word in order that the virginity of the Virgin Mary might be foretold. Third, and more to the point, that this closed 'ם' shows precisely the time of his coming. This is because that prophecy was uttered in the fourth year of King Ahaz, and from that year until the year of the destruction of the Temple, which was in the eleventh year of the reign of Zedekiah, one hundred fifty years had passed. Then the Babylonian Captivity lasted seventy years and the Temple which Nehemiah built lasted four hundred fifty years. The total number of years involved was six hundred seventy. Therefore, if you subtract the approximately thirty years in which Christ lived and again the forty years during which the passion of Christ had taken place before the destruction of the Temple, six hundred years remain. This was the number of years from the time when the aforementioned prophecy was uttered until the Passion of Christ. That is what is designated by the value of the letter and the closed 'ם' in the ordinal alphabet. Therefore, it follows that at the closure of this 'ם' the time of the redemption and the coming of the Messiah has been foretold to us. So it is

proved through a teaching contained in the commentary on the Psalms where it says:

Johanan said, "For three and a half years the Glory of God stood on the Mount of Olives, declaring publically: 'Seek God while he is to be found, call upon Him while He is near.'"⁵

And so it is taught in Genesis Rabbah, by the preacher Rabbi Moses, and also in Song of Songs Rabbah:

"We will exult and be joyous in you." When will this happen? When the feet of God shall stand on the Mount of Olives; then we will be joyous.

I maintain, since it is patently obvious, that those three and half years were in the middle of those critical seven, as Daniel says of the Messiah: "That he will establish peace in many ways."⁷

Thus we find it happened, for our Saviour was baptized when he was thirty and from then until the time of his Passion was approximately three and half years. He prophesied throughout the Galilee and the Mount of Olives, calling together men to repent, just as Isaiah had prophesied in those words which Rabbi Johanan had expressed which are "seek the Lord, etc."

Thus one can clearly prove that the coming of the Messiah should have been at that time in which it actually did occur⁷ according to an authority as is in Sanhedrin, in the chapter entitled, "All Israel". And in the first chapter of Avodah Zarah it is said that the Tanna Elijah taught: "The world is six thousand years (old)-- two thousand of vanity, two thousand of law and two thousand of the days

of the Messiah. And so said Elijah to Rabbi Judah, "The world is not less than eighty five Jubilees ~~61~~⁶¹₇. In the last Jubilee the son of David will come." And Rabbi Solomon comments, that the last year in which the Messiah can come is 4250 years, since any Jubilee is fifty years. The son of David will come in the last of these years.⁸

It is known that the Passion of Christ occurred about the time when four thousand years has lapsed from the creation of the world. And although the Messiah did not exactly come at the end of those four thousand which passed since the creation of the world, that is not surprising since in the smaller numbers a greater variety is found in the law. God even predicted to Abraham that his seed would be held in Egypt for four hundred years, while in Exodus the habitation of the children of Israel in Egypt lasted four hundred thirty years.⁹ When we look closely at this number we find that from the time when the Patriarch Jacob went down into Egypt with his sons until the day when their children were freed by the hand of Moses did not exceed two hundred thirty. And if we investigate further, we will find that the people of Israel were as free as could be in Egypt until the death of Joseph, when they began to be coerced and subjected to enslavement by the Egyptians. From the time of their subjugation until the time of the redemption was not over one hundred years. It is no surprise, therefore, if that doctor of authority divided six thousand years into three equal parts during which the

narrated deeds occurred a little bit earlier or a little bit later at the end of any given part.¹⁰ If someone should say, according to the aforementioned authority, the advent of such great redemption was to have come at the end of four thousand years: which indeed were terminated one hundred seventy years after the destruction of the Temple and according to this was salvation anticipated two hundred years before the time which the doctor designated? I respond, "How is it amazing?" For Isaiah said in prophesying (60:22) about the resurrection of Christ, "I the Lord will hasten it in its time." And those who have eyes capable of seeing are able to understand that this is more reasonable, that by the grace of God, the designated time of the Messiah would precede itself by two hundred years, which designated time had been postponed by twelve hundred years.

So for a stronger proof of this conclusion, we find in the Jerusalem Talmud in the tractate Berachot, in the chapter "Hayah Kore" and borrowed by Lamentations Rabbah where it says the following:

A certain Jew was about to go to work in his field when his cow started to bellow. This bellowing cow announced the coming of the Lord. A certain Arab was passing by when he heard the bellowing of the cow and he said to the Jew, "Jew, untie your cow, remove your tools, since your sanctuary has been destroyed." And again the cow bellowed. And the Arab said to the Jew, "Tie up your cow, prepare your tools, for your Messiah has been born." And the Jew said, "What is his name?" He responded, "The Comforter, Menahem." And again the Jew said, "What is the name of his father?" The Arab said, "Hezekiah, which is to say the strength of God." And the Jew, "Where was he born?" He said, "In Bethlehem in Judea." Rabbi Aboni said, "What can you learn from the Arab?"

The text is clear in Isaiah who said that Lebanon would die with distinction and said further that 'There shall come forth a twig from the stock of¹¹ Jesse, a twig shall go forth out of his root.'

From this very teaching we can elicit four conclusions. The first is that the coming of the Messiah was approximately at the time of the destruction of the Temple. The second, that the name of the Messiah is "Comforter," and rightly so, since through him the human race is comforted for the sin of the first parent.¹² The third, that he is the son of God, which is noted by the statement that "the name of the father which is Hezekiah" which is interpreted as: God is strong. The fourth, that he was born in Bethlehem in Judea. Thus it is taught in Genesis Rabbah which is very ancient:

Rabbi Samuel bar Nahman said, "How will you prove that the Messiah was born on the day that the Temple was destroyed?" He responded, "By that which is taught at the end of Isaiah (66:7), 'Before she was in labor, she brought forth; before birth pangs, she bore a son.' At the same time that the destruction of the Temple took place Israel exclaimed as if giving birth."

And Jonathan in his Aramaic translation said, "Before pain came to Israel, salvation occurred, before the pangs of birth came to Israel the Messiah was revealed."¹³

And so it is taught in the same book Genesis Rabbah

Rabbi Samuel bar Nahman said, "It happened that Elijah was going along his way on the day when the destruction of the Temple occurred and he heard a certain voice crying out saying, 'The holy Temple is destroyed.' When he heard the voice, he imagined that it could destroy the world. However, proceeding, he found men ploughing and carrying, and to them he said, 'God is angry with the world, and He wishes to destroy His House and send His children into captivity to the Gentiles, yet you work for wordly sustenance.' And another voice was heard saying,

'Leave them alone to work, since the Saviour of the Jews has been born.' And Elijah said, 'Where is he?' And the voice responded, 'In Bethlehem in Judea.' So Elijah went there and he found a certain woman sitting at the door of her house and her son was lying on the ground openly and in his own blood. He said to her, 'My child, you have borne a son.' And she said, 'So it is.' 'What ails him that he is lying prostrate on the ground in a pool of blood?' And she said, 'A great evil occurred, since on the day of his birth the Temple of God was destroyed.' And he said, 'My child, rise, pick him up, because a great salvation will occur by his hand.' At that time his mother rose and picked him up and Elijah went away. After five years he said, 'I will go and visit the Saviour of Israel to see whether he is being raised in a regal manner of whether he has become an angel.' He found the woman at the door of her house to whom he said, 'O daughter, what about the boy?' 'Rabbi, did I not say to you that with pain and travail he would be brought up, for on that day on which he was born, the Temple of God was destroyed. Indeed, it is worse, he has ears but does not hear, he has a mouth but does not speak, he only lies as if he were a stone.' While still speaking to her, behold a wind blew forth from the four corners of the earth and threw the boy into the Great Sea i.e. Mediterraeear . At the same time Elijah tore his clothes and he shaved the hairs of his head, saying, 'Alas, for the Saviour of Israel is destroyed, etc.' Then a certain voice wnet forth saying, 'Elijah, it is not as you think, but he will remain in the Great Sea Mediterraeaan for four hundred years and in eight hundred years when he ascends we will be nigh to the children of Chore and also in eight hundred years, we will be at the gate of Rome, and in whatever remains of the years, we will be near the great states, even unto the end.'"14

Therefore, you see how clearly it appears from the aforesaid authorities that the advent of the Messiah came before the destruction of the Temple. The Jew can also argue, saying, that the quoted authority said that the coming of the Messiah and the destruction of the Temple happened on the same day, but in truth it is not such, because from the day of the Passion of Christ until the destruction of the Temple more

than forty years passed. To this we can respond in two ways: First, that very word, 'dies' [day] can be interpreted loosely or strictly as it is used for the time when the sun is over the horizon, and indeed when it is used for the twenty-four hours of the natural day, as it is used in the beginning of the creation of the world. And when it is interpreted more broadly to mean 'time' as we find in Isaiah where mention is made of this word 'dies' where it must be assumed that it means a period of more than one hundred years.¹⁵

The second response is that, although the Temple walls stood for sixty years after the Passion of Christ, nevertheless, the truth is that the sanctuary of the Temple, whose [curtain] was torn from top to bottom at the time of the Passion of Christ, lost all of its sanctity.¹⁶ For whatever miracles happened there, they ceased, and that rending of the veil was greater than the destruction of the walls. That proof is contained in Tractate Yoma in the chapter entitled "Seven Days":

For the Masters understand that ten miracles happened in the Temple. 1) No woman miscarried because of the smell of sacrificed animals; 2) The flesh of the sacrifices did not become putrid at any time; 3) In the place where the animals were killed a fly was never seen; 4) It never happened that the High Priest saw a fly on the Day of Atonement; 5) A blemish was never found in the shewbread; 6) And although, while they were standing they were crowded and squeezed, they had enough room when their knees were bent or when they were prostrated to the ground; 7) Neither a snake nor a scorpion harmed anyone in Jerusalem; 8) And no one said to his neighbor, "Go away, go away from me because you are crowding me in," 9) When they went up to Jerusalem, the rains never put out the fire of the altar; 10) The wind did not impede the pillar of fire so that it could not ascend. And Rabbi Sama' said "Lo, this is a proof, since fragments of the vessels, when broken in the Temple there

they were taken away." And Rabbi Abaye said, "Lo, this is also a proof, that the entrails are in place."¹⁷

All of which ceased forty years before the destruction of the Temple, as it is written. (Psalms 74:9, Vulgate 73:9), "We have not seen our signs, there is not yet a prophet nor anyone among us who knows until, etc." It is also contained in the previously mentioned Tractate Yoma:

The Masters teach that Simon ruled for forty years (that is, Simon the Just). Originally, the lot of God came into his right hand, then furthermore, it came into his left. Also, the white ball was turned into red wool; previously it was so and then it was not so. Likewise, the lamp of the west was always burning; previously it was burning and then it was extinguished. Also, the fire of the altar was always set by itself nor was it necessary for the priests to place any wood near there, unless it was at least two handfuls, so that they might fulfill the commandment which they used to have of placing the wood. Previously, they were burned and then they were not burned. And so the ¹⁸priests did not cease to put on the wood all day.

Likewise it is contained in the Jerusalem Talmud in the Tractate Yoma in the chapter "Two Days:"

The Rabbis understand that forty years before the destruction of the Temple, the candle of the west was extinguished and the ball of wool was continually red and the lot of God came into His left hand and the gate of the Temple was closed in the evening and in the morning was found open. As Rabbi Johanan ben Zakkai says, Temple, Temple, why do you frighten us? Now we know that your end will be destruction: For Zechariah (11:1) prophesied about you, 'Lebanon, will open your doors, and fire will consume your cedar trees.'¹⁹

From all of these things it is clearly understood that from the time of the Passion of Christ, which was forty years before the destruction of the Temple, all of the previously mentioned miracles ceased, but, at the same time, the true word disappeared from Judah, according to that which had

already been prophesied.

Likewise, it says in the Tractate Sanhedrin in the chapter "Ein Bodkin" [sic] and in Avodah Zarah, chapter 1:

The Master says that forty years before the destruction of the Temple the Sanhedrin, that is, the seventy judges, were moved from the Gazit chamber and were placed in the market.

Rabbi Solomon comments that 'Hanot' was a certain place that was so called in Jerusalem.

Rabbi Abudimi said, "And previously they never judged a very serious case unless it was in the Gazit chamber; later, it was allowed to judge in the Gazit."²⁰

And Rabbi Moses "the preacher" says in his comment,

"There shall not depart the sceptre from Judah, etc. (Genesis 49:10)"--That is, the Gazit chamber in the land of Judea and "The ruler's staff from between his feet"--These are the men of the Sanhedrin who used to sit in the Gazit chamber. And criminal cases will never be judged in the land of Judah, until Shilo will come, who is the Messiah.

And Rabbi Rami said:

When they of the Sanhedrin were removed from the Gazit chamber and the power of judging criminal cases was taken from them, they were covered with sackcloth and they shaved off their hair, saying, "Woe, the sceptre of Judah was taken from us and the son of David has come into the world."

Whoever is not blind in his judgement, will be able to see clearly enough, that it follows from the aforementioned authorities that the coming of the Messiah was at the time when it was predicted.

Nevertheless, as concerns the greater problem, it is obvious that this was true, because of the very great announcement which was publicly heralded at that time in the mouth of all the people concerning the coming of the

Messiah. Inasmuch as at that very time they saw who ruled in the region called Betar and he was a man of great strength, a warrior and a conqueror, whose name was Bar-Kochba. They immediately reputed him to be the Messiah, knowing that that was the time designated for a "Messiah," concerning which it says in Sanhedrin, in the chapter "All Israel:"

Because Bar-Kochba ruled for three and a half years and had said, "My teachers, I am the Messiah."
Even Rabbi Akiba, when he saw him said, "This is the King-Messiah!"²¹

Also Rabbi Moses of Egypt in the Book of Judges concerning the selection of kings, says this:

Rabbi Akiba, knowing that he was great and more learned in Talmud and was the armour-bearer of Bar-Kochba, attested about him that he was the King-Messiah, in which he was certainly not alone, but all of the teachers of this time believed it, until because of his sins, King Hadrian killed him."²²

Likewise we can verify that very conclusion through the prophecies of Daniel who, in his book, mentioned those seventy periods of seven years which can not be understood as other than the time of the coming of the Messiah King. And so it is explained by our master Moses of Gerondi in his commentary which he wrote on the book of Daniel where he says: "'And let the Holy of Holies be annointed.'--He is the Messiah from the line blessed David." However, Rabbi Moses, the preacher, says, "'And let eternal justice be brought forth, etc'--That very one is the King Messiah." And so it is taught at the end of the book, The Order of the World: "Rabbi Jose said: 'Seventy periods of seven years are counted from the destruction of the first Temple to the

final destruction of the Second." I maintain that the Babylonian Captivity lasted 70 years; that it was 420 years until the destruction of of the Second Temple and the total 490, which equals seventy periods of seven years, at the end of which time the Messiah was supposed to come.

And in the same way it is proved from Rabbi Sa'adya Gaon and Rabbi Abraham Ibn Ezra. Nevertheless, whiever wishes to say that the division of the previously mentioned seventy periods of seven years more widely, clearly the prophet divided those same things unequally in seven and ninety-two in one way and in another way in two ways. However, search out Nicholas de Lyra and his commentary where you will find everything set forth clearly, openly and satisfactorily.²³ This suffices for the subject.

Notes to Chapter II

¹ This is probably a reference to Genesis Rabbati by Rabbi Moses Ha-Darshan, an 11th century scholar from Narbonne. The existence of Genesis Rabbati is problematic. Raymond Martini quotes from it in his Pugio Fidei but no medieval seems to know of the work. As close to Rabbi Moses' time as Isaac Abravanel was, he states that he had never seen Genesis Rabbati. Recent scholarship has discovered that there is a source called Genesis Rabbati based on the work of Rabbi Moses. In 1940, Albeck published a version of Genesis Rabbati. However, since Lorki's references are most likely based on the Pugio Fidei, it is unclear how authentic they are. Therefore, in this work, the references to Genesis Rabbati will not be cited but note that all further references to the preacher Rabbi Moses refer to Rabbi Moses Ha-Darshan and his alleged Genesis Rabbati.

² See the text quoted in note #22. In both the Talmud and Midrash, Rabbi Akiba uses this verse to apply to Bar Kochba, whom Akiba heralded as the Messiah. This means that Lorki had a solid rabbinic basis for using this verse to apply to the coming of the Messiah, even though his Messiah is different from Rabbi Akiba's.

³ This comment is not in Lamentations Rabbah but probably refers to the Midrash on Psalms 4:2. It is interesting to note that the name of the Messiah is "Shalom" because in chapter V (cf. chapter V, notes 3 and 5), Lorki manipulates a Midrash to show that it proves Solomon is the Messiah.

He will be the Messiah not only by virtue of being the son of David but also because the Messiah's name will be Shalom.

⁴ Sanhedrin 94a:

אמר ר' תנחום דרש ברק פרא בציפורי מפני מה כל מים שבאמצע היבנה פתוח וזה סתום ביקש הקב"ה לעשות חזקיהו משיח. וסנחריד גוג ומגוג אמר מדת הדין לפני הקב"ה, רבש"ע ומה דוד מלך ישראל שאמר כמה שירות ותשבחות לפניך לא עשיתו משיח, חזקיהו שעשחת לו כל הנסים הללו, ולא אמר שריה לפניך תעשהו משיח? לכך נסתתם. מיד פתוחה הארץ ואמרה לפניו, רבונו ש"ע, אני אומרת לפניך שירה תחת צדיק זה ועשהו משיח. פתוחה ואמרה שידה לפניו שנאמר (יש. כו"ט) "מכנף הארץ זמירות שמענו צבי לצדיק וגו' [נאמר רזי-רזי-לי רזי-לי רזי-לי, בזדים כזור וכגד כוגדים כגדו]. אמר שר השלום לפניו, רבש"ע צביונו עשה לצדיק. זה יצאה בה קול רזי-רזי-לי.

The difference between the Talmudic quotation and Lorki's version is that Lorki leaves out the sentence about Sencherib, which is insignificant, and he also leaves out the comment attributed to the Prince of Peace which is important because Lorki intimates that the voice which broke forth was the Messiah's not that of the Prince of Peace, an angel, as the Talmud indicates.

An interesting note is something that appears on the same page of the Talmud as this quotation but which Lorki does not cite. The Talmud gives another commentary on Isaiah 9:5-6 and applies very concretely to Hezekiah and Sancherib in a non-Messianic sense.

Rashi's text:

נסתרות שלי הן ואני יודע עלמה מעכב. אמר נביא, "אוי לי" עד מתי? ובא המשיח.

instead of being a gloss on the Talmud for Lorki becomes a stronger proof for the advent of the Messiah.

The point that Lorki is trying to make with the idea of the closed □ is to prove that Mary was a virgin because she was closed and had never been punctured.

⁵ These names refer to those quoted in Isaiah 9:6.

⁶ Although it is unclear this citation probably comes from the Midrash on Psalms 1012 which says:

אמר ר' יונתן שלוש שנים ומחצה עשתה השכנה יושבת על הר-זתים
סבורה שמה יעשו ישראל תשובה ולא עשו.

This comment is also found at the end of section XXV of the Prologue to Lamentations Rabbah and in both Lamentations Rabbah and the Midrash on Psalms the attribution is to Jonathan and not Johanan. Note also that in neither of the two midrashim is there a messianic reference. Lorki seems to be using the text for his own purpose.

⁷ The citation is probably a paraphrase of Daniel 10:19.

⁸ Sanhedrin 97a and Avodah Zara 9a:

תנא דבי אליהו שש אלפים שנה הוי עלמא שני אלפים תורה שני אלפים תורה שני אלפים ימות המשיח ובעונותינו שברו יצאו מהם שברו יצאו מהם משיצאו. אמר ליה אליהו לרב יהודה אחיה דרב סלא חסידא אין העולם פחות משמונים וחמשה יובלות וביוכל האחרון בן דוד בא. אמר ליה בתחילתו או סופו? אמר ליה, איני יודע. רב אשי אמר הכי אמר עד הכא לא תיסתכי ליה; מכאן ואילך איסתכי ליה.

The Avodah Zarah passage ends after the explanation of each set of two thousand years but the Sanhedrin passage continues to include the statement of the eighty five Jubilees and goes further by asking at what point in the last Jubilees will the Messiah come.

⁹ Note that Lorki uses four hundred for the number of years the Israelites spent in Egypt as is found in Genesis and not the more common four hundred and thirty which we find in Exodus.

¹⁰ This six thousand years is a reference to the Talmudic references (San. 97a and A.Z. 9a) found in note 7. This is Lorki's interpretation of what Tanna Elijah says.

¹¹ The Latin text has "Zachor" for "Haya Kore" which one can assume is a printer's corruption. The only way to make the transition from "Zachor" to "Haya Kore" is by equating "Chor" with "Kore."

This refers to the T.J. Berachot, chapter 2, Halacha 5 and to Lamentations Rabbah 1.57 on verse 1:10. Lorki omits much of the Lamentations Rabbah and Talmudic passage. He skips from "In Bethlehem in Judea" to R. Aboni. This is probably insignificant except that further on (see note 13), the source is unclear but is probably a vague allusion to what Lorki omits here.

ר' יודן בש"ר איכו אמר מנחם שמו שנא' כי רחק ממני מנחם.
 א"ר חנינא ללא פליגי חושבנא דדין כחובנא דין הוא מנחם הוא
 צמח. והוא מסייע להוא דר' יודן בש"ר איכו עובדא הוא בחד בר
 נש דהוה קא רדי געת חדא תורתיה עבר עלוי חד ערבי א"ל מה את א"ל
 יהודאי אנא א"ל שרי תורך ושרי פדנך א"ל למה א"ל דבית מקדשון
 דיהודאי חרב א"ל מנא ידעת א"ל ידעית מן געייתא דתורך. עד
 דהוה עסיק עמיה געת זיטנא אחריית. א"ל אסר תורך אסר פדנך
 דאתייליד פריקהון דיהודאי. א"ל מה שמיה. א"ל מנחם שמיה.
 ואבוי מה שמיה. א"ל חזקיה. א"ל והיכן שריין. א"ל בכרית
 ערבא בדבית לחם יהודה. זבין ההוא גברא תורוי זבין פדניה והוה
 מזבין לכידין דינוקין עלל לקרתא ונפק לקרתא עלל למדינה ונפק
 למדינה. עד דמטא לתמן. אתיין כל כפריא למזין מיניה וההיא

איתתא אימיה דההוא ינוקא לא זכנת מיניה. א"ל למה לית את זכנת לכידין דינוקין. אמרה ליה דחשייה קשיי לינוקי. א"ל למה. אמרה ליה דעל ריגלוי חרב בית מקדשא. א"ל רחיצין אנן במריה עלמא דעל ריגלוי חרב ועל ריגלוי מיתבני. א"ל את הוי נספא לך מן אילין לכידין דינוקין ולבתר יומין אנא אתי לביתך ונסב פריעך. נסבה ואזלה. לבתר יומין אמר האי גברא איזיל ואיחמי ההוא ינוקא מאי קא עכיד. אתא לגבה א"ל ההוא ינוקא מאי קא עכיד. אמרה ליה לא אמרית לך דחשייה קשיי אפי' על רגילה נחשיה. דמן ההיא שעתא אתיין רוחין ועלעולין שענוניה ואזלין להון. א"ל ולא כך אמרית לך דעל ריגלוי חרב ועל ריגלוי מתבני. א"ר אבון למה לי ללמוד מן עדבני ולא מקרא מלא הוא כתיב (ישעיה י') והלכנון באור יפול וכתוב בתייה (שם י"א) ויצא חסר מגזע ישי ונצל משרשיו יפיה.

¹²See note #3 on the name of the Messiah. One who is called "Shalom" is a Comforter. Also notice the obvious reference to the Christian concept of original sin. Probably this is a reference to Lamentations Rabbah 1.57 where it says that the name of the Messiah is **מנחם**.

¹³The reference is probably an illusion to Genesis Rabbah 85.1 but it is not clear. Genesis Rabbah 85.1 reads:
 ר' שמואל בר נחמן פתח: "כי אנכי את מחשבותי וגו' (ירמיה כס"י)
 שבטים עומקים במכירתו של יוסף ויקוב היה עוסק בשקי ובתעניתו
 ויהודה עוסק לקחה אשה והקב"ה בורא אורו של מלך המשיח "ויהי
 בעת ההיא" וגו'. כעם תחיל ולדה (ישעיה א:ז) "קודם עד שנולד"
 משעבר האחרון נולד גואל ראשון ויהי בעת ההיא וגו'.

Lorki is using this Midrash to prove the date of the birth of the Messiah but the point of the above citation is not what Lorki is trying to show. If Lorki's quotation is indeed a reference to this Midrash in Genesis Rabbah, Lorki is manipulating the original text to prove his point. It is possible that Lorki had another manuscript of Genesis Rabbah

if he even used Hebrew texts but Albeck does not indicate such a reading. (H. Albeck, J. Theodor, editors, Genesis Rabbah, 3 vols. (Jerusalem: Wahrman Books, 1965) p. 1030.

Even though the Lorki text, or at least this edition of it, includes the Targum Jonathan citation, the Midrash does not. Targum Jonathan reads:

עד לא מייתי עקה לה תתפריק עד לא יתה לה זיע
בחכלין על ילידה יתגלי מלכה.

and Lorki does not quote the Targum faithfully, but out of context. Lorki equates the pain which came to Israel with the destruction of the Temple and salvation with the birth of Jesus. Therefore, according to Lorki Jesus was, in fact, born before the Temple was destroyed.

¹⁴ Lamentations Rabbah 1.57. This is probably a reference to the same midrashic paassage as in note 11 and includes what Lorki omits in 11. However, this Lorki citation is much longer than what is in Lamentations Rabbah. There are several differences between the Midrash and the Lorki citation: 1) Lorki's main character is Elijah. There is no mention of Elijah in the Midrash. Since Elijah is the precursor of the Messiah it makes sense for Lorki to use Elijah to prove the heralding of the Messiah. 2) Both Lorki and the Midrash recall a "voice which could destroy the world" but the Midrash reads, "Did I not tell you at his coming the Temple was destroyed and at his coming it would be rebuilt." Lorki uses the voice more as conscience and the voice has a dialogue with Elijah. In Lorki's text the voice says to Elijah that God is angry with

the world and wants to destroy His Temple (not rebuild it as in the Midrash) and send His children to the Gentiles. In this way, the children of Israel could no longer have their land nor observe their laws. 3) Lorki calls the child the Saviour of the Jews but the Midrash indicates merely that he is a special child, not the Messiah. 4) Lorki says the child was lying in a pool of blood but the Midrash simply says the child had bad luck. 5) The end of the passage in the Lorki text about Elijah tearing off his clothes and the Saviour remaining in the sea for four hundred years does not appear at all in the Midrash.

It is clear that as in the case with the Midrash above, Lorki is manipulating a text for his own purpose.

- ¹⁵ The reference is probably to Isaiah 19:23-25:
 כיום ההוא תהיה מסלה ממצרים אשורה ובא-אשור כמצרים
 ומצרים כאשור ועבדו מצרים את-אשור. כיום ההוא יהיה
 ישראל שלישיה למצרים ולאשור ברכב בקרב הארץ: אשר ברכו
 ה' צבאות לאמר ברוך עמי מצרים ומעשי ידי אשור ונחלתי
 ישראל.

but it is not clear.

- ¹⁶ The tearing of the curtain (פרכת) is equivalent to the breakdown of Jewish law. The fact that the death of Jesus and the tearing of the פרכת of the Sanctuary happened at the same time shows the treachery of what the Temple stood for.

- ¹⁷ Yoma 21a. The same list is also found in the Ethics of the Fathers 5:5 and a similar list in the Ethics According to Rabbi Nathan, chapter 35. Lorki quotes the Yoma text

fairly accurately. The glaring discrepancy between the Yoma and Ethics of the Fathers texts and the Lorki text is in the fourth miracle. In both Hebrew versions the text reads:

"לא אירע קרי לכהן גדול ביום הכפורים."

which means that the High Priest did not have a seminal emission the Day of Atonement. The Hebrew makes more sense than Lorki because there would be a problem of ritual purity after a seminal emission which would cause difficulty to the High Priest on the Day of Atonement. There is an halachic discussion concerning whether a priest can ritually purify himself on the Day of Atonement if he had a seminal emission on the Eve of the Day of Atonement (Tosefta Yoma 5:5).

The only way to account for the difference in the Lorki and the Hebrew versions is to look at the Hebrew words for a fly and one who had a seminal emission. The former is זבוב and the latter זכר and although our Hebrew says קרי, Lorki could have had a different version.

After the list, the Rabbi Sama is Rabbi Shemaya whom Lorki quotes accurately. The Talmud has the response from Abaye which Lorki also quotes:

רב שמעיה בקלנכו שבירי כל חרס נבעלו במקומו ואמר אביי מראה וננצה ודישן מזברה ודישון המנורה נכל עין במקומו פאלי.

The force of the Hebrew is certainly different from the force of Lorki even though Lorki is fairly accurate in his quotation. Lorki wants to prove without a doubt that since the Temple was destroyed and the entrails (ritual objects) were removed, Judaism was no longer valid.

¹⁸ Yoma 39b

תנו רבנן: ארבעים שנה קודם חורבן הבית לא היה גורל עליו
 [שמעון הצדיק] בימין ולא היה לשון של זהירות מלדין ולא היה
 הנר המערבי דולק והיו דלהרה ההיכל נפתחה מאליהן עד שגער.
 רבן יוחנן בן זכאי אמר לו היכל, היכל מפני מה אתה מפעית
 עצמך. יודע אני כך שאפך עתיד ליחכד וכבר נתבנא עליך זכריה
 בן עדוא "פתח לבנון דלתיך ותוכל אש בארזיך"

While the reference is obvious, it is clear that Lorki has either a different text or is manipulating the Talmudic citation. The Talmud says not that Simon ruled for forty years but that forty years before Simon died. Lorki's point would be better proved if he had quoted the Talmud accurately because he is always mentioning what happened forty years before Jesus died and it is clear that in this quotation he is equating Simon the Just with Jesus.

The Talmud says the fate of God did not come into Simon's right hand and Lorki says that it did. Also, in the Talmud the ball did not change color nor did the western light shine nor did the doors open by themselves until Johanan ben Zakkai said something. The Lorki text indicates that after the forty years of Simon's rule there was a turning point where no priest was needed. Lorki is proving that after Jesus died there was no need for a priest.

Aside from the differences in content between the Lorki and the Talmud passages, the Talmud is not talking about the Messiah and Lorki is.

¹⁹ T.J. Yoma 6:3. The Rabbi Johanan passage is the same one found at the end of T.B. 39b quoted above. In this case, Lorki quotes the Talmud accurately, if out of context.

²⁰ Sanhedrin 41a and Avodah Zarah 8b. Lorki is faithful to the Talmudic text except in R. Abudini's quotation where Lorki says that the Sanhedrin did not judge a very serious case except in the Gazit chamber because the Hebrew has **קנס** which while more serious than a civil penalty is certainly not a very serious category of crime.

ותניא "ארבעים שנה קודם חורבן הבית גלתה סנהדרין וישבה לה בחנות. ואמר ר' יצחק אבודיני לומר אלא דנו דיני קנסות. דיני קנסות ס"ד אלא שלא דנו דיני נ' פאת. רש"י--בחות--"מקום היה בירושלים וכן שמו."

²¹ Lamentations Rabbah 2.4 and T.J. Ta'anit 4.7:
 בו כוזיבה מלך תרתין שנין ופלגא אמר להו לרבנן אנא משיח אמרו ליה במשיח כתיב דמורת ודאין נהזי אנן אי מורח ודאין כיון דחזירוהו פלא מורא ודאין קטלוהו.

Note the Hebrew has Bar-Kochba ruling for two and half years and orki three and a half. This is an excellent quotation for Lorki to use because it indeed proves that one of the greatest rabbis of the Jews proclaimed him the Messiah. The Midrash continues to say that Hadrian slew Bar-Kochba because of his sins. This fits perfectly with the image of Jesus dying on the cross for the sins of the people.

²² Mishneh Torah, Book 14--Judges or Kings, chapter 11.3. The point of the Mishneh Torah passage is to show that when the Messiah comes he will be able to perform a miracle.

. . . שהרי רבי עקיבא חכם גדול מחכמי המשנה היה והוא היה נושא כליו של בן כוזיבא המלך והוא אומר עליו שהוא מלך המשיח, ודמה הוא וכל חכמי דורו שהוא מלך המשיח עד שהרג בעונות, כן שנהרג נודע שאינו . . .

Note that the last line of the Mishneh Torah ends, "it became known to him that he was not the Messiah." Lorki does not include this because he wants to draw a parallel between Bar Kochba and Jesus.

²³ Nicholas de Lyra was a Franciscan priest born in Lure in Normandy in 1270. He was a professor of theology at the Sorbonne and then became Franciscan provincial of Burgandy in 1325. He wrote a commentary on the entire Bible as well as anti-Jewish works. He was considered a seminal thinker in Western theology. (Encyclopaedia Judaica, 1972 ed., vol. 14, s.v. "Nicholas de Lyre," by Raphael Loewe.)

Chapter III

That Messiah was to be born in the city called Bethlehem in the land of Judea.

It is proven and obvious through the prophecy of the prophet Micah (5:1, Vulgate 5:2):

But you, Bethlehem Ephrata, you are not at all the least among the thousands of Judah, from you shall come forth he who will be the ruler in Israel, whose goings forth are established from old, from ancient days.¹

Rashi comments on this prophecy in this way:

"But you Bethlehem"--that means whence David set out, just as it is written (I Samuel 17:58): "the son of your servant Jesse, the Bethlehemite." Scripture called it "Ephrata, small among the thousands of Judah"--it was fitting to be considered the youngest of the thousands of generations of Judah, and this because of the blemish of Ruth, the Moabitess, which is in you, "from you one shall come forth to Me,"--the Messiah, the son of David, shall come from you to Me as Scripture says, (Psalms 118:22) "The stone which the builders rejected has become the chief corner stone."²

And thus it is interpreted in Aramaic, "From you will the Messiah come forth in My Presence, and his going forth from eternity, from the days of eternity." This is what the Aramaic translation says, "And his name was pronounced from the days of old, foretold from previous generations." Thus, Rabbi Solomon.³ Therefore, from this prophecy and the abovementioned comment, with the Aramaic interpretation, two conclusions are necessarily derived. The first is that the birth of the Messiah was as a human and by no means by a divine being. Second, indeed, the text and comment state that he is eternal and before the sun.

If, nevertheless, an opponent might say, that from these premises, it is very clear that the Messiah should be born in Bethlehem, but that I cannot prove to him in reality and in fact that he really has been born, but, indeed, it follows from this fact that he already has been born. It is patently obvious from this that he was born in Bethlehem, close to the time of the destruction of the Temple, on the basis of those authorities mentioned in the first chapter in the name of Rabbi Samuel bar Nahman, from which indeed, our conclusion is verified without any other contradiction.⁴

Notes to Chapter III

¹ Compare the Vulgate:

Et tu Bethlehem Ephrata parvulus es in milibus Iuda,
ex te mihi egredietur qui sit dominator in Israel et
egressus eius ab initio a diebus aeternitatis.

with the Latin of the Lorki text:

Et tu Bethlehem Ephrata, nequaquam minima es in
millibus Iuda, ex te etiam egreditur qui sit domin-
ator in Israel et egressus eius ab initio in diebus
aeternitatis.

Notice that the Vulgate has "mihi" which is absent in the Lorki text. (The Hebrew reads לִי.) The significance is that the "mihi" refers to God and Lorki wants the sentence to be understood as the person who will be the ruler will rule the world. More importantly the Vulgate has "parvulus" and the Lorki text "minima." The Hebrew has צעיר. "Parvulus" is a faithful translation of צעיר but "minima" has a different meaning. צעיר refers to a person who is young but not necessarily of little importance. Lorki probably uses "minima" to prove that Jesus, who was such an underdog, would be the ruler.

Lorki is not without foundation in using "minima" for "parvulus" because Matthew 2:6 paraphrases the verse from Micah. In the Vulgate it reads:

Et tu Bethlehem terra Iuda nequaquam minima es
in pricipibus Iuda: Ex te enim exiet dux qui
regat populum meum Israel.

It is clear that Lorki gets his version os Micah 5:1 from the Vulgate of Matthew 2:6.

² What is incredible is that Lorki quotes the Rashi faithfully:

ראתה בית לחם אפרתה: שיצא דוד משם שנאמר (שמואל א' יז:נח) כן-
 עודך ישי בית הלחמי. ובית לחם קרוי אפרתה שנאמר (בראשית מה)
 בדרך אפרתה היא בית לחם.
צעיר להיות באלפי יהודה: ראוי הייתי להיות צעיר במשפחות
 יהודה מפני פאלת רות המואביה שכן.
ממך יצא לי: משיח בן דוד וכה"א (תהילים קיח) אכן מאשר הבונים.
ומצאתיו מקום: לפני שמש ינון שמו.

but he has manipulated the text above so much that it seems
 Rashi is serving Lorki's purposes. Lorki picks up on Rashi's
 comment about Ruth in chapter V (see note 6). See Chapter
 IV, note 6.

³ The Targum reads:

ואת בית לחם אפרתה כצעיר הויתא לאתמנאה באלפיא דבית
 יהודה מנך קדמי יפוק משיחא למהוי עביד שוטן על ישראל
 די שמיה אמיר מלק דמיט מירמי עלמא.

Lorki translates the Targum accurately but he includes the
 Targum citation in Rashi's comment. Rashi does not refer
 to the Targum.

⁴ The first chapter does not mention Samuel bar Nahman
 so Lorki must be referring to Chapter II (p.46, note 14)
 where Samuel bar Nahman was telling the story about Elijah
 who asked where the Messiah was and the response was "In
 Bethlehem in Judea."

Chapter IV

That our Messiah and Saviour would be born of a virgin

This is obvious from Jeremiah (31:21-22): he says,

Return, O virgin of Israel, return to your cities.
How long will you turn away shyly, O wandering
daughter? For God has created something new in
the earth: The woman shall surround the man.

It also says in Bereshit Rabbah:

Rabbi Joshua bar Levi: "I came and you will see,
I came and you will see that it is not the way of
God, it is the way of mortal men. For mortal man
strikes with a lance and heals with a plaster bark
of tree but with our Lord God it is not so, for when
He strikes an object with a certain thing, He heals
it with the same thing: Which, indeed, we find with
respect to Joseph and Israel. Joseph was struck through
sleep and he was cured through sleep. And Israel sin-
ned with a virgin, as it is taught in Ezekiel, 'And
they were fornicating in Egypt and they were fornicating
in their youth, and their bosoms were squeezed together
and their youthful breasts were hurt.' (Ezek. 23:3)
And they were punished as young women as it is taught
in Lamentations (5:11): 'The women of Zion have been
damned, the maidens in the cities of Judah.' They were
comforted by the virgin, so Jeremiah (31:22) said, 'God
has created a new thing on earth, the woman will sur-
round the man.'"
Rabbi Hanina says in the name of Rabbi Judah: "Because
this is the Messiah-King about whom David prophesied:
'This day I have begotten you.' (Psalms 2:7) Isaiah
said (62:1), 'For the sake of Zion, I will not hold
my peace and for the sake of Jerusalem I will not
be silent, until her rightful splendor goes forth and
her salvation burns as a torch.'¹

It is extremely clear by the words of the aforementioned
authorities and their allegations that our conclusion is
well proven. So the aforementioned conclusion is clear
by what we declared in the previous chapter about the closed
"□" which is in the statement, "The government should be
increased."² Since it should be open, the name of the
blessed virgin is contained and her virginity miraculously

foreshadowed. This very conclusion is verifiable by that which is taught in Ezekiel 44 (vv. 1-2):

And he brought me back by way of the outer gate of the sanctuary, which looks towards the east and it was closed and God said to me, "This gate shall be shut, it shall not be opened and man shall not go through it since the Lord God enters through it, so it shall be closed to the Prince."

This prophecy can not really be understood, for we do not find in the Second Temple, which was built after Ezekiel, that there was in it another such door through which the Priests and Levites did not enter; let alone the eastern gate, through which not only the Priests but even the Levites and all people would normally go. On account of this, all these things must necessarily be understood mystically. In chapter forty, Ezekiel begins to speak about these structures; he says that just as he was at work, the hand of God led Ezekiel in his vision to the land of Israel and made him ascend the mountain which is high, on whose summit Jerusalem and the Temple were laid out according to the measurements of a city. We find that if, according to the aforementioned proportions, another Temple were to be built, it would have been very large and the city of Jerusalem would have greater prominence in the world. Indeed, in another sense, it ought to be understood mystically, just as it is contained more fully in the commentary of Nicholas de Lyra. Concerning this we have a teaching in two places in the Talmud. The first is in Sanhedrin in the chapter "All Israel" and in Sukkah "Lulav and Aravah" where it is taught:

Rabbi Abba said: "The building of the Temple which is publicly to our Lord God, measures eight thousand cubits [a league or Roman mile] for it is written in the end of Ezekiel, 'by eight thousand cubits, the name of the city from that day shall be "The Lord is There" (48:35)'."

Rabbi Solomon in his commentary:

Because everything written in Ezekiel is there, concerning the holy celestial city of Jerusalem about which it must be understood without a doubt.³

Therefore, it is obvious from the prefatory comment in the aforementioned authority that the previously mentioned prophecy had an inner meaning, which was that, through Jerusalem, the congregation of the Gentiles would come with understanding to the faith of the Messiah, which, without a doubt, is the world of the Christians. Indeed, the Temple is a symbol for the Holy Mother Catholic Church and its priests are the congregation; the closed door refers to the virginity of the Virgin Mary, through which no human, only the Lord, the God of Israel, passes.⁴ For to believe otherwise would be heresy, that the divinity of God occupies a specific place [Second Temple]. Therefore, these words about the glorious virginity of Mary are to be understood in the following way:

"This door will be closed"--in conception;

"it will not be opened"--in giving birth;

"a man will not pass through her, "--after birth;

"since the Lord, God of Israel, "--the son of God, coeternal with the father;

"entered through her, and it will be closed."--even to the end of days.

All of these things are clear enough to intelligent people and can be harshly and blindly denied only by the feeble-hearted.

This point can also be proven by Isaiah (7:14), "Behold, a virgin shall conceive and give birth to a son, and his name shall be called Emmanuel." The Jew tries to say that this prophecy can not be proven to be about the Blessed Virgin. In addition, he thinks that he can present many more arguments, but especially these three:

Firstly, as far as the word "virgin" is concerned, in Hebrew it means *בתולה* and not *עלמה*. Here the word *עלמה* is put in. Secondly, this prophecy brought no sign to King Ahaz. As a matter of fact, the birth of Christ happened at least five hundred years after him. Thirdly, the son of the Blessed Mary was called Christ and not Emmanuel. If it were asked of a Jew why that prophecy was proffered, he would respond, on account of the wife of Ahaz who bore Hezekiah to him, for God was with her. The meaning of the word "Emmanuel" is "God is with us."

But the third is certain, that none of these arguments can hold their own. I respond to the first that, in Hebrew, there are three words that have the same meaning, they are:

עלמה, *בתולה*, *ונערה*. Nevertheless, there is some difference among these words. *נערה* means a girl, whether or not she is a virgin, *בתולה* is a woman who has never had relations with a man, whether she is adolescent or old, but *עלמה* in no way means anything but a girl who is a virgin, just

as the Blessed Mary was a glorious virgin at the time of conception.⁴ This is the best and most correct meaning of those three words. And although Sacred Scripture, whenever it expands on itself uses one of these words for the rest, nevertheless, very properly and all-wisely, Scripture uses this name alone as is appropriate for the virginity of the blessed mother of God.

There is, however, another extraordinary mystery in the word הַלְמָה since, according to Hebrew, this idiom is derived from the expression, " $\sqrt{\text{לִמְה}}$ in the hiphil construction."⁵ the significance or meaning of which is, "I hide, you hide, I have hidden." Therefore הַלְמָה means "hidden" or "hiding". I say "Hidden" since she never had relations with a man; "hiding" since the mystery of the incarnation of Christ was hidden from all human being except the Blessed Virgin.⁶

Against the second argument, I say that this sign was not directed to Ahaz. Afterwards, the prophet summoned him saying, "Seek a sign of the Lord" (Isa. 7:11), so that turning back from a belief in idols, he might turn to the Lord his God. However, Ahaz, because of the hardness of his heart, neglected to ask for a sign, responding, "I shall not seek nor test God" (v. 12).

Therefore, after the king was exiled, the prophet turned to the House of David so that he might indicate that the highest good would come to them. Because, previously, many trials had befallen this House, לְעוֹלָם would console it by the infinite good about to come. It is patently obvious

from this that it is true that He exiled King Ahaz for the purpose of speaking with the House of David, to whom, in general, He promised a miraculous sign, saying, "On account of this God Himself will give a sign to you."

Against the third argument, which says that the name of the son of the virgin was not Emmanuel but Jesus, I say that we find and we have many different prophecies and Scriptures and we have different names for the Messiah, the son of God. For the Patriarch Jacob called him "Shilo,"⁷ that is "He who is sent to him." David, in Psalm 7, calls him, "Iion," that is, "Eternal."⁸ Jeremiah calls him, "Adonai," which is "our just God." Isaiah calls him by eight names in chapter 8, such as, "wonderful, advisor of God, strong, etc." Therefore, he was given those names on account of the virtues which pass from him to us. And, so, this name "Emmanuel" rightly belongs to him, since it signifies humanity where it says, "with us," and also divinity where it says, "God." With respect to this matter, the Jew also says that this prophecy was made about Hezekiah. This is false. For these words were related to King Ahaz in the fourth year of his reign, when Pekah, the King of Samaria, and King Rezin of Syria allied so that they might attack Jerusalem, as it says in chapter 7 of Isaiah. Ahaz ruled for sixteen years, as is obvious from the sixteenth chapter of II Kings. Therefore, when Ahaz died, his son, Hezekiah, ruled in his place when he was twenty-five years old, as is clear from chapter 18 of the same book (II Kings 8:1-2). Therefore,

twelve years remaining of the reign of Ahaz, Hezekiah's father, after the prophecy of Amos was spoken, it follows that at the time when the aforementioned prophecy was enunciated Hezekiah was thirteen years old. Therefore, the aforementioned prophecy was not promulgated about Hezekiah.

If the Jew were to say that the prophecy was made about someone other than Ahaz, perhaps about the son of Isaiah, it would be quite amazing that afterwards no other reference would be made in the text about such a man, whose miraculous birth had prophesied. Likewise, that sign which he wished to give was obvious from the words of this prophet, who said what a wonderful and miraculous thing would occur. He even said, (Isa. 7:11) "Ask for a sign from the Lord God, either down in the depths of hell or in the heavens above." Rabbi Solomon says in his commentary that even if he were [to be asked] to revive the dead, or if the sun were to stand still in the middle of the heavens, just as occurred in the prayers of Joshua, the Messiah would accomplish it.⁹ Because, if by means of these miraculous events a promised sign were to occur, would it not be simpler that some maiden would conceive a son, when that might occur in any case on a given day? That is to say, it happened, through a miracle, as the prophet predicted, that a maiden would give birth to a male child. I say that this is not a miracle, since a good doctor or astrologer could know this same thing through natural signs. Therefore, of this it is necessary to say that this miracle was remarkable because this virgin

could conceive without having known a man. She bore the son of God without sin and will always remain a virgin. This is confirmed by what the prophet said: "On account of this God Himself will give a sign to you." That would be superfluous, the Jews say, except that it is known from this very work, that he will be God. Likewise, there is a certain natural rationale which the Master Moses of Egypt sets forth by which we can help in this case. For he says thus:

If we find a certain compound consisting of individual elements and then afterwards we find one of those individual elements by itself, we are then able to define it separately, outside of the compound. It is also possible to find that other individual which is forming the compound separately, by itself. For example, we find a drink called "oximel," composed of sugar and vinegar. Then, when we find vinegar separated by itself, it is necessary to believe that we are able to find sugar by itself.

The main point is that we find individuals of the human species born from the combination of a man and a woman. Further, it must be believed without contradiction that a certain individual was born without a man and a woman, and this is Eve. Therefore, it should appear in human nature, that at least one man might be born of a woman without a man. This is the King Messiah, the savior of the world, who is blessed in eternity, amen.

Notes to Chapter IV

¹ The source for this citation cannot be located. It is not in Genesis Rabbah, in any of the Midrashei Rabbah, the Midrash on Psalms or the Jerusalem or Babylonian Talmud. Therefore, it is unclear where Lorki ends his citation of this midrashic passage so the fact that it ends with Isaiah 62:1 in this work reflects a guess.

² The reference is to the discussion in Chapter II based on the Talmudic quotation from Sanhedrin 94a which uses Isaiah 9:6 to refer to the Messiah and then goes on to prove that the closed ם in **לסרנה** proves Mary was a virgin. (cf. pp. 29-30.)

³ There is a passage found in "All Israel" of Sanhedrin and "Lulav and Aravah" of Sukkah which contains the Biblical verse Exekiel 48:55. The first problem is that the part of the Biblical verse cited in Lorki and in the Talmud are different. The second problem is that the content of the Talmudic passages which are the same:

. . . והאמר בבא דרא דקמי קודשא בריך הוא תמני סרי אלפי
הוא שנאמר סביב שמונה עשר אלף . . . (סנהדרין צ"א)

אמר רבא תמני סרי אלפי דרא הוא דקמיה קודשא בריך הוא הוא
שנאמר סביב שמונה עשר אלף. (סוכה מה"ב)
and have nothing to do with Lorki's passage.

Furthermore, in neither case does the Rashi comment:
סביב י"א אלף: כירושלים של מעלה משתעי קרא בסוף יחזקאל. (סנהדרין
(סנהדרין צ"א)

סביב שמונה עשר אלף: דאע"ז דבירושלים של מעלה יד לא כתיב
קרא דרשינן ליה נמי להכי דמקור ששכינה שמה סובבין אותו
שמונה עשר אלף והם הצדיקים הנותנים לישראל מה בעל ואל אומר.

ליושבים לפני היהיה סהורה ואמר והיו עיניך רואות את מוריכ.
(סוכה מה"כ)

match what Lorki claims Rashi states.

⁴ Looking at the uses of עלמה in the Bible, nowhere does it prove that עלמה means a virgin. עלמה is the feminine form of עלם which means a lad and a עלמה a young girl, not a virgin.

⁵ What is contained in this expression "עלם" in the Hiphil construction" is probably a marginal gloss. It is unclear whether this was in the original Lorki text or whether it is an editorial note which appears in this edition.

There is a problem about what to do with the word "notās" which is in the accusative plural but most likely "notās" refers to the fact that this is a marginal note.

What Lorki is trying to prove is that עלמה comes from the hiphil of עלם --hidden. A virgin is a woman hidden from a man.

⁶ See note 4 on the etymology of עלמה. It is not related to the עלם which means "hidden." (Brown, Driver, Briggs, Hebrew and English Lexicon of the Old Testament, (Oxford: Clarendon Press, 1952) s.v. "עלמה" and "עלם".)

⁷ cf. Genesis 49:10.

⁸ This refers to Psalm 72:17:

ויהי שמו לעולם לפני שמש ינין שמו ויתברכו בו כל-גויים
יאשרהו.

"May his name be eternal; while the sun lasts, may his name endure; let men invoke blessedness upon themselves, let all nations be happy."

The first interesting feature about the word **יְנִי** is that the **כת"ב** reads **יְנִי** and the Massoretic **קרא** reads **יְנִי**. This is a clue that there could be some difficulty in understanding this word and, indeed, the new JPS translation of Psalms notes that the Hebrew is uncertain. (The Book of Psalms, (Philadelphia: Jewish Publication Society, 1972) p. 73).

Note that in the final part of Rashi's comment on Micah 5:1 (see Chapter III, note 2) which Lorki does not quote in Chapter III, Rashi refers to this verse of Psalms. This verse of Psalms is also quoted in Lamentations Rabbah 1.57 used in Chapter II (see notes 11 and 14) and in the Midrash on Psalms on Psalm 93.

The root of **יְנִי** and words from this root appear only in several other place in the Bible (Genesis 21:23; Isaiah 14:22; Proverbs 29:21; Job 18:19). In three of the verses

יְנִי is parallel to **נֶכֶד** and means "offspring." In Proverbs 29:21 the word is **מֶנֶךְ** and is in opposition to **עֶבֶד** so it means "master." Therefore in the Psalms verse it does make sense that **יְנִי** means "eternal."

Lorki's point is simply that the son of Mary had many names and not just Jesus as the Jews claim.

⁹ It is unclear how much Lorki attributes to Rashi but the Rashi simply reads:

העמק ושאל שאלה כמו שמעה סלתה שאל אודת בעמקי תהום
להיות אודת בשמים.

Lorki is probably correcting in assuming that Rashi is referring to Joshua (10:12). However Rashi's comment does not refer to the Messiah as Lorki states it does. Again, Lorki is manipulating a text for his own purpose, to give rabbinic authority to the veracity of Jesus as Messiah.

Chapter V

That the aforementioned Messiah had to be the son of God and not of a human father, that he is one with the Father, of the same essence and had to be the true God on account of his divinity, and true man on account of his humanity.

This is clear from the teaching in Bereshit Rabbah by Rabbi Moses the preacher on the last chapter of Lamentations:

"We have become orphans and fatherless"(Lam. 5:3)-- says Rabbi Berekiah, "The God of Israel thus said, 'You say that you are orphans without a father-- such a person will be the redeemer of the world whom I will make arise from you.'"¹

Since he does not have a father, just as it is written, "Behold one called Oriens shall arise from his place." And Isaiah (53:2), "For he has grown, just as a bush, just as a tree trunk standing out of ground," About him David said, "Before the day I bore you" (Ps. 2:7) and also "God said to me, 'You are my son.'"

It must be stated and considered diligently that this statement proves our purposes clearly just as Rabbi Berekiah proved with the statements of such very elevated prophets.²

Likewise, there is a statement in the book called Midrash Shir Hashirim which is the commentary on the Book of Canticles on that [verse]:

"Go out and gaze, O daughter of Zion, at King Solomon, at the crown with which his mother crowned him on the day of his espousals and in the day of the gladness of his heart." Rabbi Hannina said, "We searched the whole Scripture and we have not found that Bathsheba made a crown for her son Solomon, therefore one must wonder: 'What does that diadem mean?' Rabbi Johanan said, "R. Simeon asked R. Eliezer the son of R. Jose saying, 'Have you ever heard from your father what the meaning is of "that crown with which Solomon was crowned by his mother?"' He answered, 'Yes.' So he ^R. Simeon said,

'How?' R. Eliezer (responded), 'Solomon is God who loved Israel from the beginning. He called them "daughter" as it says in Psalm 43 (verse 11; Vulgate 44:11): "Listen, O daughter and consider." Then, because of His greater love, He called them "sister." [As it says, (Song of Songs 5:2)] "Open to Me, My sister." Afterwards, loving them most highly, He called them "mother." [As it says, (Isa. 51:4)] "O listen to Me, My people and My nation: She is My mother."' Then at this time R. Simeon rose and kissed him on the head, saying, 'It would have been enough for me to hear nothing but this message.'"

From this message it is clear that the Solomon named in this text in none other than the Lord God. And already that word is common knowledge in the Talmud because wherever the name Solomon appears in Canticles, it is speaking about the Lord God.

And so "the crown" with which is united his divinity. And he suffered for the safety of the whole world and for that reason was crowned eternally, about whom the Apostle [Paul, says,] "We see Jesus crowned with glory and honor on account of the passion of his death."⁴

It is also stated in Midrash Tehillim, that commentary on the Psalm quoted above (4:2)

"Answer me, when I call God, etc. Have compassion on me, etc." refers to David who was very troubled because of the sin which he had committed with the wife of Uriah. The people spoke against him saying, "How will he who stole someone's sheep and killed the shepherd be able to be saved?" God assured the people, as it is written, (II Sam. 12:13) "Nathan said to David, 'God also put away your sin, you shall not die.'" And it says in I Chronicles (2:29), "The son who shall be born to you will be a man of rest for I shall give him respite from all his enemies around him and on account of this he will be called Peaceful [Solomon]. And I will bring peace and rest unto Israel all his days.

It can be adduced in the Talmud that there are other children not born of their fathers. Why is it said here, "He will be born?" Clearly it wishes to say

that "he will be born" so that he may heal you of your sin by his hand, as it is written about Nathan, God sent him into the hand of the prophet Nathan and he called his name "beloved of the Lord" because the Lord loved him.⁵

It is obvious to him who knows anything that this son of God who was named in the above teaching and was attested to by those witnesses was not King Solomon. For David did not exonerate himself from his sin. It is worse because the one who serves idols in the latest statement is brought down. Therefore, concerning the King Messiah, the son of David must be understood, who indeed, since he was the son of God, freed his father David from damnation of sin.

Likewise the Masters of the Talmud tell us about the birth of the Messiah. Just as it was shown that our first parent, Adam, and to the daughter of Lot that it says that he was the son of God.

In Midrash Ruth, in the commentary of that book on:

"And Ram begot Aminadab" (4:19)--Rabbi Huna and Rabbi Jacob the son of Abi said: "It is written in Genesis (4:25), 'He named him Seth saying, 'God has placed in me another seed in the place of Abel.'" "Another seed" means that seed will come from another place, referring to the King Messiah.⁶

Likewise it says in Bereshit Rabbah chapter 6:

Rabbi Tanhum says about the above quotation from Genesis 4:25 that we are able to preserve the seed of our father. It says not 'son' but 'seed' and that was the seed which has come from another place and this is the Messiah King."⁷

It is clear from this that when the daughters of Lot first became pregnant, the birth of the Messiah was revealed just as it would be proven from this same authority. In the case of Moab and Ammon their children labored and toiled so that they might obtain seed from their father. And so it

happened because our Lord Jesus Christ came from Ruth the Moabite and Naama, the Amorite, the wife of Solomon who, in truth, was the mother of Rehoboam. Likewise it is contained in Bereshit Rabbah about the prophecy of Rabbi Moses about the above passage in Genesis:

"I saw a vine in front of me" (Gen. 40:9) these were Israel, about whom the Psalmist says (80:9; Vulgate 79:9): "You brought a vine out of Egypt, you have expelled the peoples and planted it." Also I saw a vine in my presence. This is the King Messiah about whom a prediction is written in the Psalm (80:16; Vulgate 79:16), "Bring to fruition that which your right hand planted and about the son of man whom you set up for yourself." There is terrestrial planting and planting which is both terrestrial and celestial.⁸

This one is Abraham who is above and below and the other is the King Messiah. It is patently obvious, as it signifies that the King Messiah should be both human and divine.

Likewise, it says in Midrash Tehillim about the above quoted Psalm and declaring its statement:

The Messiah was publicly announced in the Law, in the Prophets and in the Sacred Writings. In the Law, as it says (Ex. 4:22): "Israel is my first born son." In the Prophets (Isa. 52:13): "Indeed, my servant that is enlightened will be lifted up, exalted and raised to great heights." And later it says: "Behold my servant, I will lift him up." In Psalms it says (2:7): "I bore you from the womb this day." In Daniel (7:13-14): "I saw in the night a vision and behold one like a son of man will come in the clouds of heaven and came at the earliest of days and brought him in His sight. And there was to him dominion and glory and a Kingdom, that all the people and nations shall serve him, his power is an eternal power and will not disappear and his Kingdom will not be destroyed."⁹

It is very clear from the aforementioned authority that the whole Torah, Prophets and Sacred Writings speak about the Messiah. But the Jews are not embarrassed to dispute these and many other things. But it must be noted for this purpose

that it says "one like a son of man" showing that the Messiah is God and man.

Likewise it says in the same book:

Rabbi said that that Psalm means "Embrace the students." This is like a certain king, who gets angry at the people of his state. The people go to the son of the king so that he may intervene on their behalf with his father, the king. Humbly they beg and by this tactic the king was touched. However when the people wished to do acts of thanksgiving to the king, he says to them, "Are you giving thanks to me? Do not do that, but better thank my son, for if it were not for him, the whole state would have been destroyed," And so God says, "Embrace the pupil . . ."10

In all the aforementioned authorities, it is clearly proven that the son of God is the Messiah, And it is even proven that he himself is God, by a teaching in Bereshit Rabbah This is how it goes:

The Masters say that ten kings ruled from the beginning of the world until its end. They were: The first was Our Lord God who created the world; the second, Nimrod; third, Joseph; fourth, Solomon; fifth, Nebuchadnezzar; sixth, Darius; seventh, Cyrus; eighth, Alexander (the Great); ninth, Augustus Caesar the Roman Emperor; and the tenth, the King Messiah about whom it is said in the Psalm (72: 8-11; Vulgate 71:8-11): "And he will rule from sea to sea and from the rivers to the ends of the earth." And about him it says in Daniel (2:35): "But the stone which struck the image became a great mountain and it filled the whole earth."

Also in the same chapter, (v. 44) "And in the days of those kingdoms, the God of heaven will establish a kingdom which shall never be destroyed." And with the tenth king the kingdom will be returned to its first God and, so, whoever was first will be the last, just as it is written in Isaiah (44:6), "thus says the Lord, the King of Israel, their Redeemer the Lord of Hosts. I am the first and the last." Also in the last chapter of Zechariah (14:9) it says, "And

the Lord shall be King over all the earth."

It says in the book of Sanhedrin:

The son of David shall not come until the two paternal houses of Israel perish which are the heads of the Babylonian captivity and the ruler of the land of Israel, for it is written, "For he will be a justification for us." Rabbi Solomon explains, "There will be a saviour for Israel in the Sanctuary for a stone of misfortune and a rock of stumbling for the two houses of Israel."

Therefore it is patently clear that when the Messiah comes, the two houses of Israel will be destroyed. Deservedly, it is he who is called the Lord of Hosts.

Likewise it says in Midrah Tehillim about the above mentioned Psalm:

"Because with you is the fountain of Life" (Ps. 36:10)-- Rabbi Johanan said, "This is like a man who, with the help of a lamp, proceeded in the night, when it was extinguished by a wind, he lit it again. Again it was extinguished and again he lit it. This happened often. Finally he said, 'Why all this work? I wish to wait until the sun comes out, by whose light I will make my journey.' In the same way the children of Israel were enslaved in Egypt. When Moses and Aaron came, they liberated the children of Israel. Later they were enslaved in the time of Sisera, when Barak and Deborah came and liberated them. And in that time they said, 'We are very tired of freedom since it happened by mortal men, therefore we are afraid, just as before. But then after this, it is not pleasing unless they are freed through God. And this is what David said in the Psalm (118:27), 'The Lord is God and He gave us light.'" Rabbi Hanniah said, "Moses glorified Israel saying, (Dt. 33:29) 'O blessed Israel, who is like you a people saved by God?'" Because God said that in this world you are saved by the hand of men but in the world to come I, indeed, will be your redeemer such that you will never be judged or enslaved by another."¹¹

So, in this way it is proven that the Messiah is the true God. But how shall we prove that as he is the true God, so also he is true man? This is proven by a teaching which is

in the book called Torat Cohanim which is Priestly Law where it is thus written about that verse in Leviticus which says (26:11):

"I will walk among you, I will be your God and you will be My people"--This is like a king who used to walk through his garden in order to have pleasure and enjoyment and when the gardener saw him, hid himself. So the king said to him, "Do not be afraid nor hide from me for I will be equal to you in the world to come." God will walk among the Just so he can receive comfort and delight in them. However the just will see Him and quiver before Him. God will tell them, "Do not be afraid of Me since I am like you. Nevertheless, although it is permitted that I have a being like you lest you believe that my fear is not above you, know that I am your God and you are My people." 12

Likewise it says in the book of Fasts in the chapter

"In Three Times":

Rabbi Eliezer said in the name of Rabbi Hanna, "It came to pass that the Lord our God shall make a great chorus with the Just in Paradise. He will be in the middle of them, so that every one will be able to make Him known ~~by~~/pointing with his finger, as it says in Isaiah (25:9) "In that day they shall say, 'This is my God, we awaited Him and He saved us. This is the Lord, we trusted in Him. We shall rejoice and be glad in His salvation.'" 13

Inasmuch as it is said twice, it is shown that it is reasonable and sensible that He has to appear among the Just who are Apostles. See how well the purpose of the Chapter has been proven and verified.

Notes to Chapter V

¹ Lamentations Rabbah 5.4

יתומים היינו ואין אב. ר' ברכיה בשם ר' לוי אמר, אמר להם
הקב"ה לישראל אתם בכיתם ואמרים לפני יתומים היינו ואין
אב. חייכם אף הגורל שאני עתיד לה עמיד מכם במדי לא והיה
לו אב נאם ה' היד (אסתר ב) ויהי אומן את הדסה היא אסתר
בת דודר כי אין לה אב ואם.

The part of the Midrash which Lorki quotes, he quotes accurately but he leaves out a significant part of the Midrash. The reason the Lamentations verse says both יתום and אין אב, expressing the same idea twice, is to show that the Messiah will be both fatherless and motherless, according to the Midrash. This would, however, defeat Lorki's purpose which is to prove that the Messiah was only not of a human father but he did have a human mother, Mary.

If one were to read the Lamentations as יתום being a gloss on אין אב then one could interpret the verse to mean merely fatherless.

² This refers to the above quotation from Lamentations Rabbah.

³ Midrash Sing of Songs Rabbah 3.2 on verse 3:11:
בעטרה שעטרה לו אמו. א"ר יוחנן שאל ר' שמעון בן יוחאי את
ר' אליעזר בר' אשי אמר לו, א דשר ששמעת מאביך מהו העטרה
שעטרה לו אמו. אמר לו הן. אמר לו האין. אמר לו, למלך
שהיתה לו בת יהודה והיה מחבבה יותר מדאי. והיה קורא אותה

בתי. ולא זו מחבבה עד שקרא אותה אחרת: ולא זו מחבבה עד שקרא אותה אמי. כך היה מחבב יותר מדאי הקב"ה ולישראל וקראן בתי. ה'יד שמעי בת וראי. ולא זו מחבבן עד שקרא אחותי שנאמר פתחי לי אחותי רעיתי. ולא זו מחבבן עד שקרא אמי שנאמר הקשיבו אלי עמי ולאומי אלי האזינה, ולאמי כתיב. עמד ר' שמעון בן יוחאי ונשקו על ראשו. אלו לא חזרנו על כל המקרא כולה ולא מציאנו שעטרה בתשבע עטרה לשלמה הנה ואת אמרת בעטרה שעטרה לו אמו.

There are a couple of differences between the Hebrew text and Lorki's version. 1) R. Hanina's statement appears at the beginning of the Latin and at the end of the Hebrew. This insignificant and could be due to a difference in manuscripts. 2) The Hebrew tells of a parable to a king and the Lorki text does not. This is important because it shows that Lorki wanted to remove human allusions and place this Midrash in the realm of the divine. 3) The most important difference between Lorki's text and the Hebrew is that the Hebrew says it was God who loved Israel very much, but Lorki claims it was Solomon. This is a clear case of Lorki's forging a text to prove his point--that the son of David, Solomon, would be the Messiah. (See Chapter II, note 3.)

⁴ This is a paraphrase of Hebrews 2:9:

Eum autem qui modico quam angeli minoratus est

videmus Iesum propter passionem mortis gloria et
honore coronatum ut gratia Dei pro omnibus
gustoret mortem. (Vulgate)

This verse fits in well with the Midrash of Solomon being crowned and serves to reinforce Lorki's notion that Solomon is another name for Jesus, the Messiah.

⁵ Midrash on Psalms 4.2 or 4:26:

אמר ר' יוחנן שלשה דברים היה דוד מצטער עליהם, והרחיבו הקב"ה
דעתו בהן, ואלו הן, בית המקדש, ומעשה בת שבע, ועסק מלכות
שלמה. בית המקדש מניין, שכן כתיב זכור ה' לדוד את כל ענותו,
אם אתן שנת לעיני וגו' עד אמצא מקום (תהילים קלב: א-ה),
והרחיבו לו הקב"ה ומצא, שנאמר ויאמר דוד זה בית האלוהים
(וה"א כב: א), ואחת מעשה בת שבע, לפי שישראל היו מליזין עליו,
ואמרו אי אפשר ששבה את הכבשה, והרג את הרועה, והפיל ישראל
בחרב, יש לו תשובה עלמית, והרחיבו לו הקב"ה, ואמר לו גם ה'
העביר חטאך ולא תמות (ש"ב יג). שלישית ישראל אמרו מה דוד
סבר שתשתל מלכותו על בנה של בת שבע, והרחיבו לו הקב"ה,
ואמר לו בנה בן נולד לך שלמה יהי שמו (וה"א כב: ס), אמר
ר' יהודה הלוי וכי שאר כל הבנים אנשים נולדים, ומה נולד
לך, לרסואתך מן חטא שלך, ע"י נתן הנביא, שנאמר וישלח ביד
נתן הנביא ויקרא את שמו ידידיה (ש"ב יב: כה).

The Midrash says that there were three things about which
was distressed: 1) where the House of God would be; 2) the
taking of Bathsheba; and 3) Solomon's succession to the kingship.
Lorki leaves out the beginning of the Midrash because it does
not serve his purpose in proving who the Messiah was.

Lorki goes on to say that King Solomon could not possibly
have been the Messiah himself because David would not exonerate
himself from his sin with Bathsheba. This is not the rabbinic
view of David's "sin."

The end of the Midrash where Nathan calls Solomon "beloved
of the Lord--ידידיה" proves for Lorki that this is none other
than the Messiah.

⁶ Midrash Ruth 8.3:

ורם הוליד את עמינדב וגו' ושלמון /הוליד את בועז/ עזבאן עשו סולמות לנשיאים מכאן ואליך עשו סולמות למלכים. . . . ר' הונא אומר כתיב (בראשית ו:כה) "כי שת-לי אלהים זרע אחר." זרע הבא ממקום אחר ואי זה, זה מלך המשיח.

Lorki leaves out a lot of the Midrash but nothing significant.

The reason that Lorki uses a Midrash from Ruth is that she was a non-Israelite but the ancestor of the Messiah. (See Chapter III; note 2.) This midrash discusses the "sin" of the first parents which allowed them to have children.

⁷ Genesis Rabbah 23.5:

ותקרא את שמו שת כי שת-לי אלוהים זרע אחר תחת הכל וגו'. ר' הונא בשם שמואל כוזית אותו זרע שקם ממקום אחר, אי זה הוא זה מלך המשיח.

The midrash has nothing about preserving "the seed of our father" as does the Lorki version. Lorki adds the distinction between son and seed to prove his point about the daughters of Lot.

The point of this midrash and the reason that Lorki quotes it is that it shows that the ancestor of the Messiah was not an Israelite (i.e. Ruth). This Midrash is also a portent of an extraordinary birth.

It is interesting that the Theodor-Albeck version of Genesis Rabbah mentions that Lorki uses this midrash to prove that the Messiah was not of human descent but was born of extra-human circumstances. Theodor-Albeck also mentions the Midrash in connection with the Midrash in Ruth Rabbah, quoted above, so Lorki was probably not alone in using both the Genesis

Rabbah and Ruth Rabbah midrashim together to prove his point. (J. Theodor and H. Albeck, Midrash Bereshit Rabbah, Jerusalem: Wahrman Books, 1965) p. 225.

⁸ Genesis Rabbah 88.5:

ויספר שר השקים וגו' והנה גפן לפני אילו ישראל, גפן מצרים
תסיע (תהילים פ:ט), ובגפן שלשה שדיגים משה אהרון ומרים,
והיא כסרחת הפריחה גאולתן של ישראל, עלתה נצה הנציחה
שלישראל, השבילר אשכולותיה עגיבם גפן שהפריחה מיד הנצח,
ענבים שהניצו מיד בשלו אשכולותיה:

It is clear that the first part of Lorki's quotation through Psalm 80:9 comes from Genesis Rabbah but that the last part of the quotation which refers to the Messiah and upper and lower planting of the vines could not be located. The Genesis Rabbah midrash does not refer to the Messiah but discusses the Patriarchs.

⁹ Midrash on Psalms 2.9:

אספרה על חוק ה' אמר אלי בני אתה. ממוכרין הן נחיקה של
תורה, ובחוקה של נביאים, ובחוקה של כתובים, כתוב בחוקה
של תורה בני בכורי ישראל (שמות ו:כב), וכתוב בחוקה של נביאים
הנה ישכיל עבדי (ישעיה נב:יג), וכתוב בתורה הן עבדי אתמך
בן־בְּחִירִי רצתה נפשי (שם מג:א), וכתוב בחוקה של כתובים נאם
ה' לאדוני שב לימיני (תהילים קי:א), וכתוב ה' אמר אלי
בני אתה, וכתוב אחר אומר וארן עם ענני שמיא כבר אנש אתה
הוא (וניהל ז:יג). ה' אמר אלי בני אתה. אמר ר' יודן
כל הנחמות הללו בחוקו של מלך מלכ־המלכים הן לעשות למלך
משיח, וכל כך למה, לפי שהוא עוסק בתורה. דבר אחר בני
אתה. אין אומר בן לי, אלא בני אתה, כעבד שרבו עושה לו
קורת רוח, ואומר מחבב את לי כבני: [אני היום יולדתך].
ר' הונא אומר שלשה חלקים נחלקו היסורין, אחת נטלו אבות העולם
וכל הדורות, ואתה דודו של שמד, ואתה דודו של מלך המשיח,

וכך תייתי שעתא, אמר להם הקב"ה עלי לכראותו בריאת חדשה,
וכן היא אומר אני היום יולדתיך, הא שעתא ברייה ליה.

The striking difference between the Lorki text and the Midrash is that Midrash says that the children of Israel are declared to be beloved of God in the Torah, Prophets and Writings. The Lorki text says that it is the Messiah which is declared publicly. Interestingly enough the Buber edition of Midrash on Psalms notes that are manuscripts which indicate that the Torah, Prophets and Writings declare the greatness of the Messiah. (Solomon Buber, Midrash on Psalms, New York: Ohm Publishing, Co. 1947, p. 28.) Therefore this is one case where perhaps Lorki is not manipulating the words of a text but merely using them for his own purpose.

Lorki omits Isaiah 52:13 through Psalm 2:7. His statement "a little later it says" could refer to his omitting part of the midrash or he could be saying, "a little later (in the Bible) it says" The problem is that Lorki quotes Daniel 7:13-14 which, in the Midrash, comes after Psalm 2:7.

Lorki not only omits part of the Midrash between Isaiah 52:13 and Psalm 2:7 but he omits what comes after the Psalms quotation. That omission is important because the Midrash discusses the birth of the Messiah which Lorki could have used to buttress his argument. Either Lorki was not quoting the Midrash directly but was using a second hand source or had a different manuscript which did not contain the discussion of the Messiah.

¹⁰ Psalm 2:12:

נשקו-בר פן-יאנף ותאכדו דרך כי-יבער כמעט אפו אשרי כל-חוסי בו.

Midrash on Psalms 2.17:

דבר אחר נשקו בר פן יאנף ותאכדו דרך. רב ור' חייא, רב
אמר נשקו ברה של תורה, שנאמר לכו לחמו בלחמי (משלי ע:ה),
עד שלא תזדקף עליכם מדת הדין ותאכדו דרכה של תורה, ר' חייא
אמר נשקו ברה של תשובה, עד שלא תזדקף עליכם מדת הדין,
ותאכדו דרכה של תשובה, ולא תהיו סבורין שמא אהלות ובצוריות
אני צריך, ניצוץ אני מבעיר, ומאכד את העולם שאני בראתיו,
שנאמר כי יבער כמעט אפו, משל למה הדבר דומה, למלך שכעס
על בני המדינה, והלכו בני המדינה ופייסו את בן המלך שיפייס
את המלך, הלך ופייס את אביו, כיון שנתפייס לבנו, הלכו בצי
המדינה לומר הימננו למלך, אמר להם המלך, לי אתם אומרים
הימננו, לכוואמרו הימננו לבני, שאילולי הוא כבר הייתי
מאכד את בני המדינה, כך אומות העולם אומרים להקביה הימננו.

Lorki uses the word "disciplinam" for בר. In this Lorki
agrees with the Vulgate: Apprehendite disciplinam, nequanquando
irascatur Dominus, et pereatis de via iusta." The reason
is that in rabbinic times ones students were considered as ones
children. The Vulgate, written during the period of
Rabbinic Judaism, also recognized this equiv lency. However,
the meaning of בר Biblically is a son not a student. The
midrash in its comment reads בר as as son and not student.

Lorki omits the beginning of the Midrash which was to
his benefit for the beginning of the Midrash has nothing to
do with the coming of the Messiah and Lorki is trying to
prove that the son of the king in this idrash is the
Messiah, the son of God. According to Lorki the idrash is
telling us that if it were not for Jesus, the world would

would have been destroyed.

Lorki does not cite the midrash verbatim but the meaning of both passages is the same except that Lorki said the "king was touched" and the midrash does not. The implication of this, for Lorki, is that God was touched by what Jesus did. Lorki is trying to remove the parable from the terrestrial world to a divine place.

¹¹ Midrash on Psalms 36.6:

כי עמך מקר חיים באורך נראה אור. אמר ר' יוחנן עובדא הוה
 בחד דהוה מדליק שרגא והוה טפי, הוה אדלקא והוה טפי, אמר
 עד אימת אנא משתלהי בהא שרגא, מוריד אנא לנחורא דשמשא ואנא
 אזיל לנהורא, כך ישראל נשתעבדו במצרים, ועמד משה וגאלם,
 וחזרו ונשתעבדו / בכבל, ועמדו דניאל חנניה מישאל ועזריה
 וגאלום, וחזרו ונשתעבדו / בעלים ובמדי ופרס, עמדו מרדכי
 ואסתר וגאלום, וחזרו ונשתעבדו כיון, ועמדו חשמונאי ובניו
 וגאלום, חזרו ונשתעבדו באדום הרשעה, אמרו ישראל הרינו
 נתיגענו מחיותנו משתעבדין ונגאלין, וחזרנו ונשתעבדנו,
 עכשו אין אנו מבקשין לגאולת בשר ודם, אלא גואלנו
 ה' צבאות שמו קדוש ישראל, ואין אנו מבקשיבין (מעתה) שיאיר
 לנו בשר ודם מעתה, אלא שיאיר לנו הקב"ה, שנאמר כי עמך מקור
 חיים באורך נראה אור, וכתוב אל ה' ויאר לנו (תהילים קיח: כז).

Lorki quotes the text faithfully through "When Moses and Aaron came, they liberated the children of Israel." Then Lorki skips to when the children of Israel said they were tired of freedom. What is interesting is that Lorki omits the specifics of how the children of Israel were redeemed and enslaved and inserts how the children of Israel were enslaved by Sisera and redeemed by Deborah. There is no mention of Sisera, Barak or Deborah in this midrash but note that 36.1 does mention Deborah and Barak after discussing the wonders Moses performs. However

36.1 does not mention Moses' liberation of the children of Israel. Perhaps Lorki confused the two midrashim. It is significant that Lorki omits all of the specific examples of how the children of Israel were enslaved and redeemed because Lorki wants to show that only the son of God can redeem Israel. If Lorki had quoted the entire list, it would have shown that humans, indeed, redeemed mortal men. However, the purpose of listing all the human redeemers and enslavers is to show that the people were of mortal redeemers and wanted to be redeemed by the Messiah. Perhaps Lorki's argument would have been strengthened if he had not omitted the list of human redeemers and enslavers.

From the manuscript it is clear that Lorki's citation of the Midrash ends with Rabbi Hanninah's comment of Deuteronomy 33:29 but the Midrash ends with Psalm 118:27. The source of the rest of the Midrash could not be located.

¹² Sifra Bechukotai 1.3:

והתהלכתי בתוכם. משלך משל למה הדבר דומה: למלך שיצא לטייל ארסו בפרדס והיה אותו ארס מיטמר מלפניו. אמר לו המלך לאותו ארס: מה לך מיטמר מלפני? הריני כיוצא בך והקב"ה אמר הקב"ה מטייל עם הצדיקים בגן עדן לעתיד לבוא. וצדיקים רואים אותו ומזדעזעים מלפניו הריני כיוצא בכם. יכול לא יהיה מוראי עלכם ת"ל והייתי לכם לאלהים ואתם תהיו לי לעם.

Both the Lorki and the Midrash versions have the same content. The major difference in meaning is the sentence in Lorki about God's having a being. This could be an allusion to Jesus' having been mortal and is possibly an insertion to Lorki's advantage.

¹³ Ta'anit 31a:

אמר רבי אלעזר אפילה מקופלין ומונחין בקופסא: בנות ישראל
 יוצאות וחולות ככרמים: תנא מי שאין לא אשה נפנה לשם:
 מיוחסות שבהן היו אומרות בחור וכו': תנו רבנן יפפיות
 שבהן מה היו אומרות תנו עיניכם למשפחה לפי שאין האשה
 אלא לבנים מכוערות שבהם מה היו אומרות קחו מקחכם לשום
 שמים ובלבד שתעטרונו בזהרבים אמר עולא בירא אמר רבי
 אלעזר עתיד הקדוש ברוך הוא לעשות מחול לצדיקים והוא
 יושב ביניהם בגן עדן וכל אחד ואחד מראה באצבעו שנאמר
 ביום הוא הנה אלהינו זה קרינו לו ויושיענו זה ה'
 נגילה ונשמחה בישועתו:

Except for the attribution, Lorki cites the Talmud accurately.

Chapter VI

It proves how at the time of the Patriarch Abraham it was prophesied that the Kings of the East and the people of Sheba will come to the King Messiah to adore him and they will offer gifts of gold and frankincense as is obvious from the following authorities.

First it says in Bereshit Zuta:

One said to Rabbi Hoshea: "If I shall say to you one good word, will you tell it my name?" And he said, "What is it?" And he said, "We know that all those gifts which your father Jacob gave Esau, the Gentiles have to give back to the King-Messiah in time, for it is written (Ps. 72:10; Vulgate 71:10) the kings of Tarshish and the islands will offer gifts and the kings of Arabia and Sabba will bring forth tribute." Rabbi Hoshea said to him, "You told me a good word in your life, I will say it your name."¹

It also says in Bereshit Rabbah according to the preacher, Rabbi Moses:

The children of Sheba are Abraham's, just as it is written in Genesis (25:3) and when King Solomon was made to succeed in his kingdom, they said, "Perhaps he is the Messiah." Then they came to him, as it is written in I Kings (10:1) that 'the Queen of Sheba heard of Solomon's fame, in the name of God, and she came to test him.' So, on account of this it says, "in the name of God," it is obvious that he had prophets that used to prophesy to him in the name of God, just as they were commanded to do by Abraham, but it is proven clearly that they are about to come in the time of the Messiah so that they might serve him. On account of this it says in Isaiah (60:6) ". . . All shall come from Sheba, carrying gold and frankincense announcing the glory of the Lord." That man is the Messiah.²

Behold the purpose of this chapter is clearly demonstrated by this great authority.

Nevertheless, if an adversary will be contradictory and say that the intention of Isaiah in this prophecy was that when Messiah shall sit on his throne in Jerusalem, then,

every king shall send gifts and come so that they might visit and glorify him because of the greatness of his fame, just as they used to do for Solomon on account of the greatness of his wisdom.

I respond that he is not in place, since the text says (Isa. 60:6), "Let them praise, heralding the Lord." For it is said in Hebrew "יְבַשְׂרֵהוּ" which word is used exclusively when someone knows some things which the other does not yet know.³

And in the way that the adversary [Jew] explains the text, it would not be thus, since the citizens of Jerusalem already knew that, but by the way in which the coming of the Lord Jesus Christ did appear thus indeed, agrees with this word, "annunciare."

And for the kings who came to Jerusalem at the birth of Christ, they asked King Herod and the inhabitants of the city where it was that the king of the Jews was born. Just as they already knew from the Prophets, just as it was said in the above mentioned authority. Indeed, concerning which the children of Jerusalem were amazed since that was unknown to them.

Therefore, King Herod and the people of the city were asking the Priests and the Scribes where the Messiah would be born (Mt. 2:4)⁴ And in this way the word of the Prophet [Isaiah] was verified correctly, which says, "Announcing the praise of the Lord." which is not according to what the Jews posit.

Notes to Chapter VI

¹ Genesis Rabbah 78.12:

חד עם דארע אמר ליה יהושיעה: "איך לך חדא מילה טבא,
את אמרת לה משטי כציבורא," אמר ליה: "מה היא?" אמר ליה:
"כף הדוריות [דורונות] שנתן אבינו יעקב לעשיו עתידים
אנמות העולם להחזירן למלך המשיח לעתיד לבוא." "מה טעם?"
מלכי תרשיש ואיים מנחה ישיבו מלכי שבא ויסבא אשר יקריבו
(תהילים עז:י) יביאו אין כהוד אלא ישיבו. אמר ליה:
"חיך מילה מבא אמרא, משמך אנא אמר לה."

Lorki is faithful to the Midrash except in the phrase:

יביאו אין כהוד אלא ישיבו which is not significant.

Lorki interprets the Midrash as referring to Jesus. For Lorki,
the heathens are the Jews who must bring gifts to Esau (i.e. Jesus).
It is incredible that Lorki uses the classic rabbinic image
of Esau as Jesus but manipulates the text for his own purpose.

² The source of the Midrash could not be located and
it is not clear from the text where the passage ends.

³ Isaiah 60:6:

שפעת גמלים תכסך ברכי מדין ועיפה כלם משבא יבאר
זהב ולכונה ישאו ותהילות ה' יבשרו.

⁴ Matthew 2:4-6:

And assembling all the chief priests and scribes of
the people, he inquired of them where the Christ was
to be born. They told him, "In Bethlehem of Judah;
for so it is written by the prophet: 'And you, O Beth-
lehem, in the land of Judah, are by no means least among
the rulers of Judah; for from you shall come a ruler
who will govern my people Israel.'" (RSV)

The context of the chapter concerns the question of where
the Messiah would be born. Matthew quotes Micah 5:1 to
prove that the Messiah would come from Bethlehem.