INSTRUCTIONS FROM AUTHOR TO LIBRARY FOR THESES AND PRIZE ESSAYS

| | | RESTRICTION REMOVED | 3/4/81 |
|--|---|--|--|
| AUTHOR | David Abraham Mersky | And the state of t | es Initials |
| TITLE | "Yom Tobh Lipmann Muhl | lhausen: The Rabbi as Pole | micist" |
| TYPE OF THESIS: | Ph.D. [] D.H.L. Master's [] Prize | | |
| May circulate Is restricted | te [] ed [] for years. |) Not necessary) for Ph.D.) thesis | |
| | | restrictions placed on thes od of no more than ten year | |
| | i that the Library may ity purposes. | make a photocopy of my the | sis |
| 3. The Library 16 MARCH 1 Date | | of my thesis. ves no ce of Author | All . |
| Library Record | Microfilmed Date | July, 1970 | open an Migrat America, and America and Am |

Date

YOM TOBH LIPMANN MÜHLHAUSEN: THE RABBI AS POLEMICIST

DAVID ABRAHAM MERSKY

A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts in Hebrew Letters and Ordination

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

1970

REFEREE, PROFESSOR JAKOB J. PETUCHOWSKI

If, as Grayzel maintains, the thirteenth century was a period of relative well-being for the Jews in their relations with Christendom, then the fourteenth century was one of complete upheaval. Once again the Jew was uprooted from a temporary home and forced to flee from the oppression of religious and economic persecution. Now he moved eastward into Central and Eastern Europe, but he would not find any peace in his new home. Hatred, born of ages of ignorance, created an atmosphere which, at best, permitted only the most tenuous of existences. As the fourteenth century closed, the Jew, having been thoroughly devastated and degraded, turned inward, and, thus, initiated the never-ending cycle of a self-imposed exile from a world which tormented him.

Against this milieu, Rabbi Yom Tobh Lipmann Mühlhausen confronted his world and challenged his co-religionists to take up the gauntlet which had been cast down by all who opposed Rabbinic Judaism. As the fourteenth century gave way to the fifteenth, R. Lipmann found himself the sole survivor of those who had been arrested for heresy in Prague. Out of his experience in the prison, and in the public disputation which ensued, and out of the wealth of his knowledge and wisdom of not only Judaic sources, from every stratum, from Moses to Moses, but also from Christian

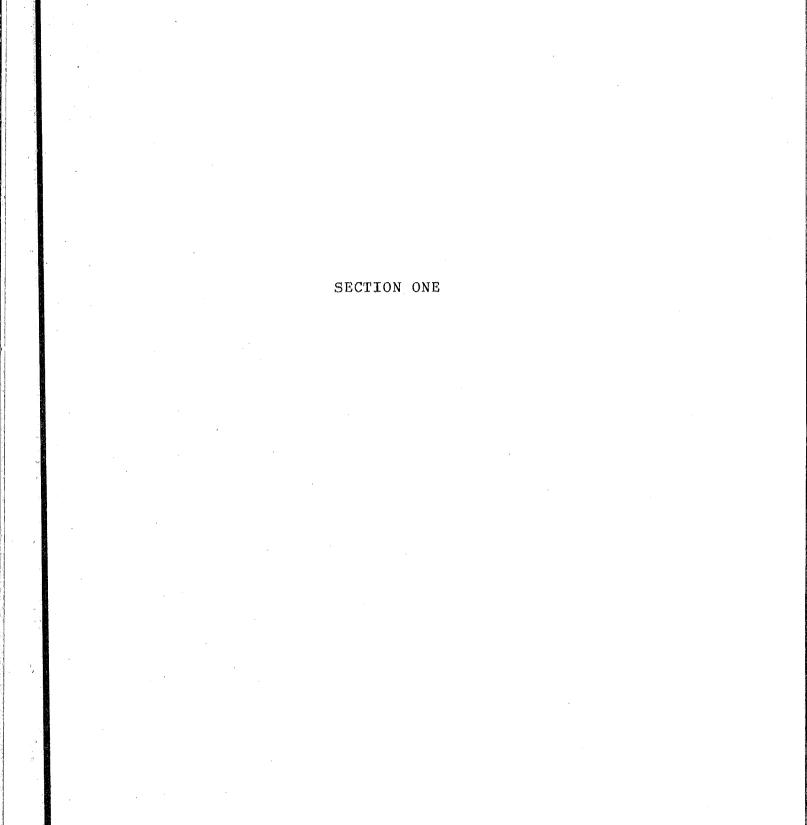
literature, from the New Testament to the Church Fathers,
R. Lipmann wrote the <u>Sefer ha-Nitzahon</u>. This work, while
certainly neither unique nor original in its structure or
content, is, nonetheless, one of the most thorough-going
logical polemics against Christianity ever compiled. But
to say that it is simply an anti-Christian polemic does
not indicate the scope of this work, for in addition, R.
Lipmann lashes out against Karaism, apostates, and all who
are far from the true faith. As such, the <u>Sefer ha-Nitzahon</u>
is a comprehensive apologetic for Rabbinic Judaism.

In the first section of this thesis, I have endeavored to present a critical biography of R. Yom Tobh Lipmann Mühlhausen and an analysis of the <u>Sefer ha-Nitzahon</u>. In the second section, I have provided annotated translations of representative selections from the <u>Sefer ha-Nitzahon</u>. Through these two elements, the image of R. Yom Tobh Lipmann Mühlhausen which is manifest is that of a giant, noble character, an individual of great integrity who spurred his people to "increased mental and moral effort."

TABLE OF CONTENTS

| Section One | | | 1- 82 |
|-------------|-------------|--|-------------|
| Chapter | 0ne | The World of Rabbi Yom Tobh Lipmann Mühlhausen | 1- 8 |
| Chapter | Two | The Life of Rabbi Yom Tobh Lipmann Mühlhausen | 9- 20 |
| Chapter | Three | Rabbi Yom Tobh Lipmann Mühl- hausen: An Intellectual Profile | 21 200 43 |
| Chapter | Four | Yom Tobh Lipmann Mühlhausen: The Rabbi as Polemicist | 44- 62 |
| Chapter | Five | The Sefer ham Nitzahon | 63-82 |
| Section Two | | | 83-201 |
| Chapter | One | The Introduction to the <u>Sefer</u> ha-Nitzahon | 83-142 |
| Chapter | Two | The Refutation of Christianity | 143-158 |
| Chapter | Three | How Jeremiah and Job Cursed the Day | 159-162 |
| Chapter | Four | The Book of Ruth | 163-167 |
| Chapter | Five | The Reason for Dwelling in the Land of Israel | 168-171 |
| Chapter | Six | The Sin of the Generation of the Tower of Babel | 172 *** 175 |
| Chapter | Seven | "thou shalt not add thereto nor diminish" A Polemic against the Karaites | 176-179 |
| Ola 1 | 70 1 mln 4n | The Elements of Faith | 180-184 |
| Chapter | | | 100-104 |
| Chapter | Nine | The Disputation with the Apostate Pesah-Peter | 185-201 |
| Appendices | | , | 202-238 |
| Appendia | к A | The System of Transliteration | 202-206 |
| Appendi | к В | Title Page of the Hackspan Edition | 207-208 |
| Appendia | x C | The Seven-Fold Division | 209-223 |
| | | | |

| Appendix D | Paragraphs not listed in the Introduction | 224-231 |
|--------------|--|---------|
| Appendix E | R. Yom Tobh Lipmann Mühl- hausen's Bible | 232-236 |
| Appendix F | A Comparison of the Sixteen Principles of Mühlhausen and the Maimonidean Creed | 237-238 |
| Footnotes | | 239-272 |
| Bibliography | | 273-274 |



CHAPTER ONE

THE WORLD OF RABBI YOM TOBH LIPMANN MÜHLHAUSEN

In the Late Middle Ages there was a steady deterioration of Jewish status. The political and economic relationships that existed between the Jews and the peoples amongst whom they dwelled were highly variable. In addition to this social insecurity, there developed a strengthening of national feelings among the European peoples. Europe had been "united by the over-all Catholic Weltanschauung, long theoretically adhering to the idea of a universal corpus Christianum."1 But the "imposing and monolithic structure of medieval Christendom slowly began to crumble."2 The old social framework weakened and there was felt the rumbling force "National feeling inescapably came to the of the people. Nationalism, in both its political and its cultural manifestations, is almost as old as humanity."3

The ongoing struggle between the Papacy and the Empire continued to grow so that by the "beginning of the twelfth century, European nationalism has a continuous history."⁴

The rise of nationalism had a double meaning. First, national sovereignty becomes a realistic concept. Second, as a corollary, ethnic-cultural identity develops. Politically, the "Hundred Years' War had exhausted France and England, while Germany remained in a state of permanent anarchy."⁵

Throughout Europe, urban agitation "set the ambitious professional guilds against the patricians, exhausted by power."⁶

The fourteenth century, which Poliakov charac-

terizes as the "tormented century," saw the rise of increasingly "homogeneous national states in parts of Europe," which "served as an evil augury for the future of Jewry." Many massacres and expulsions occurred during these politically tenuous times. "Ultimately only a few handfuls of impecunious and vagabond Jews remained in northern Europe, while at the same time, anti-Semitism in the strict sense of the term was established among the Gentile populations."

Unlike England and France, medieval Germany was impeded by what Baron has called "supranational and subnational forces at work." As far as the Jews were concerned, medieval Germany

never became a full-fledged national state; its various, more or less sovereign, constituents were at most part-of-a-nationality states, subject to the pulls and stresses of both universalism and tribalism. The result was the enormous, almost anarchical, variety of actions and counteractions, often dictated by purely local or temporary exigencies, which made the story of medieval Jewry in Germany such a hodge-podge of positive and negative attitudes. 11

There were dramatic expressions of intolerance in riots and massacres, local and regional expulsions. However, there was never total banishment as in England, France, or, as there would be in Spain. For the Empire was too diverse and decentralized to allow for any simultaneity of anti-Jewish action extending beyond certain regions. "Only in the Black Death era was there a psychological, similar to the physical, contagion which spread from region to region and gave the superficial appearance of almost concerted action." But, the period of 1347-1349, studded

with countless tragedies bordering on genocide, was the result of mass hysteria, and not some preconceived plan. According to Baron's calculations, some three hundred Jewish communities were annihilated including some of the most venerable seats of Jewish learning.

In addition to the Black Death, there was the famine of 1315-1317 and the subsequent "Shepherd's Crusade" which left in its wake one hundred forty Jewish communities devastated. 13 The second half of the century was characterized by witch hunts and rumors that Jews were poisoning the wells. And always, there were the Flagellants whipping the collective frustrations of the populace into a frenzy. Underscoring all of these isolated events was the claim that here were "concrete charges that Jewry is plotting the destruction of all Christendom." 14 Moreover, a formula became apparent in all of these tragic events. "To massacre first, and then from fear of revenge, to accuse afterward; to attribute to the victims one's own aggressive intentions; to impute to them one's own cruelty." 15 While it is true that only in a country subject to a single, central authority could simultaneous and total expulsion be brought about, "with secular and ecclesiastical authorities rivaling one another in fervor, a Jew's every act, every step in his relationships with Christians, was marked by degradation. "16

The times were fraught with evil. Lurking everywhere were "predators who stripped great and small of their wealth and whose wicked activities marred the whole social life of the period." The Jewish quarter became transformed

into a ghetto. During the fourteenth century, we find

the final withdrawal of the Jews into themselves, leading to the formation of a hermetically closed society within which the complex of manners and customs finds its definitive expression. Of prime importance is the reverence for money, source of all life. Increasingly, each action in the Jew's daily life was subjected to the payment of a tax. He must pay to come and go, to buy and sell, pay for the right to pray with his co-religionists, pay to marry, pay for the birth of his child, even pay for taking a corpse to the cemetery. Without money. Jewry was inevitably doomed to extinction. Thus the rabbis henceforth, view financial oppressions (for example, the moratorium on repayment of debts to Jews, ordered by one prince) as on a par with massacres and expulsions, seeing in them a 18 divine curse, a merited punishment from on high.

Thus, there grew up a close community of misfortune in a climate of penitence and austerity. They led "frugal and pious lives, scrupulously regulated in the smallest details." 19

In this milieu, apostates were the "object of unparalleled revulsion and hatred." From St. Paul to Marx, they
played an historical role disproportionate to their numbers.
These renegades were, according to some, the chief architects of Western history. This revulsion was set against
the fact that the Jews

could endure every harassment except forced conversion. They invested all their dignity as men, all their virility, in their fidelity to the Law, in their total readiness for martyrdom. To give into apostasy, the renunciation of their faith, would be for the Jews an acknowledgement of inferiority and impotence. They faced the ordeal, when obliged to with a kind of enthusiasm, as a veritable consecration.... They went to die dancing and singing, 21 as gaily as if they were on their way to a wedding.

In responding to a query with regard to the penalties for an apostate seeking to return to Judaism, Isserlein asserted that we "must remember that he who returns to Judaism imposes upon himself a continual penitence, for he turns his back upon the advantages and felicities from which he benefitted as a Christian, and assumes the sufferings and persecutions which the Jews needs must endure. He did not have to bear this burden while he was a Christian, and in truth his fault is expiated when he assumes it of his own free will, with the sole purpose of again becoming a member of the Jewish community."

For Poliakov, then, the "Ashkenazim of the end of the Middle Ages were the first authentic Jews. Not that they accepted their fate lightheartedly, but they regarded it as enviable. They consciously applied to themselves the famous Talmudic maxim: "The Jewish people is not in a position to rejoice like other peoples.'"²³

* *

Meyer Waxman, the chronicler of the history of Jewish literature, has pointed out that

as persecution increased, and as oppression became more burdensome and suffering more acute, the isolation of Jewish life became more pronounced. More and more did the Jews withdraw into their own shell and out of its confines created their spiritual home. In the center of that home was the study of the Talmud. In the solving of the intricate problems, the oppressed Jewish soul found the much desired consolation, and in the unravelling of the difficult knotty passages, the keen Jewish mind, clamoring for expression, found the joy and comfort sought for. 24

This Talmudic study was not mere mental dialectic, rather it had intense practical value. For as piety was intensified by persecution and suffering, a feverish activity of

code making developed. Almost every great scholar found it necessary to compile his own code. In the area of synagogue ritual alone, there was great diversity. "To remedy this situation and to standardize the practice of the ritual, three scholars wrote codes dealing primarily with this subject, where all the customs of Germanic communities were collected and given legal authority. These were Rabbi Abraham Klausner of Vienna (d. 1408), his disciple Rabbi Jacob ha-Levi Mölin (1365-1427), known as Maharil, and Rabbi Isaac of Tyrnau."²⁵

With these new directions in halakhic literature, mystic literature "attains classic height and splendor." 26 Numerous messianic stirrings were fermented by this develop-Mysticism, like Jewish religious philosophy, grappled with two problems. First, assuming that God is exalted above all being and that His essence is beyond all conception, how can we reconcile His relation with such a material world? And, secondly, whence did matter come? The general character of the solution is to be found in the concept of mediation, that is the relation between God and the world can only be understood to exist through mediators. The various examples of mystical literature of this period all agree on this point. Where they differ is in the nature of those mediators. For example, are mediators created beings or are they emanations? In the German type of kabbalah, we also find mystic power attached to the names of God and to the letters of the alphabet. Furthermore, a highly developed angelology is apparent in terms of the creation of the world and its conduct. The kabbalists and mystics of this era in the Ashkenazic world also indulged themselves in all forms of alphabetical gymnastics, most notably, gematria, notarikon, and substitution, as in the at-bash system.

Near the end of the fourteenth century, a great spiritual fermentation began among the Jews of Eastern Europe.

Along with the new developments and direction in the halakhic literature and kabbalah, there was an increase in educational facilities and in the quantity and quality of students.

This spiritual development was greatly affected by the migrations of Jews from the West who were fleeing persecutions and expulsions. Rabbi Yom Tobh Lipmann Mühlhausen

lived and worked in this milieu, subject to the intellectual and spiritual influences of this new center, greatly zealous for his people, contending with those who hated them, fighting against the despondency and the doubt which then nestled in the hearts of many, a man who raised his voice against the superstitious beliefs and the false vanities which clung to the people, a man who pleaded with his generation to temper their beliefs according to the teachings of Maimonides and all the sages of philosophy, and to hallow and purify themselves 27 according to the secrets of the "wisdom of truth." 27

CHAPTER TWO

THE LIFE OF RABBI YOM TOBH LIPMANN MÜHLHAUSEN

The nineteenth century Scottish essayist and historian, Thomas Carlyle wrote that "histories are as perfect as the Historian is wise, and is gifted with an eye and a soul." In a later work, the "sage of Chelsea," noted that "in a certain sense all men are historians." Echoing a Carlylian notion, Ralph Waldo Emerson would write, "There is properly no history, only biography." With these sentiments in mind, we turn to the biographical details of Rabbi Yom Tobh Lipmann Mühlhausen.

For a man as prolific⁴ and as multi-faceted as Rabbi Lipmann, there is a dearth of information regarding his The first thing that comes to our attention is his In the Sefer ha-Nitzahon, the author signs many names. , which is a notarikon for the five his name as Biblical verses with which he prefaces the work. 5 This is also the name by which he is quoted by R. Zalman ha-Cohen in his question to the Maharil, by Isserlein in Terumath ha-Deshen, by R. Naphtali Hertz of Treves in his prayerbook, and by R. Moses ben R. Abraham. He is known by this name in the Christian world, where an entire body of literature grew up, called "anti-Lipmanniana," to correct the errors and, generally, to disprove the contentions of the Sefer <u>ha-Nitzahon.</u>

In the Sefer ha-Eshkol, he signed the work with

the name 'D1' 20 , and similarly in <u>Sefer Alpha Beta</u>, in his commentary to the <u>Shir ha-Yihud</u>, and in his essay <u>Kavanath ha-Tephilah</u>. Apparently, it was his intention to call himself 'D1' 20 in all of his kabbalistic writings, and as a result all subsequent kabbalists refer to him as such.

by another jurist, he is always accorded the title "Rabbi."

It is interesting to note that Bishop Bodeker and the apostate Friederich Di Vielli both called him (DI). The error made by these contemporaries, however, was not repeated by his fellow Jews. They called him

קרוון , the name which, apparently, he himself preferred when he dealt with matters pertaining to the "wisdom of Israel."

From where did R. Lipmann come, where did he live, and work? Zunz, ⁸ Geiger, ⁹ and Graetz¹⁰ all agree that he came from Mülhausen. Yet according to Kaufman, ¹¹ there is no evidence for this supposition in any of the sources or from Lipmann himself. There was indeed a Lipmann family in Mühlhausen in the Alsatian region. But there is absolutely no evidence to show that Rabbi Yom Tobh Lipmann was ever in Mühlhausen himself.

There is general scholarly agreement that R. Lipmann lived and worked in Prague. Zunz, Jost, Graetz, Weiss,

Fuenn, and others maintain this position. 12 Geiger 13 points out that such an assumption is doubtful. There are, however, a number of sources contemporary with R. Lipmann placing him in Prague and often citing him as 1875 7877 , or the like. 14 There is some evidence that Lipmann lived and worked in Cracow in the year 1420. Bodeker wrote in 1435 that Lipmann wrote and published his blasphemies in Cracow in the year 1420 or thereabouts. 15 Further we know from Wagenseil 16 and from R. Lipmann 17 himself that Lipmann disputed with the chief priest of Lindau, a Bavarian town. Finally, Isserlein, according to Graetz, places him at the Council of Erfurt. 18

Kaufman reconciles these problems by pointing out that, in the first place, Lipmann's good reputation preceded him, and, secondly, community after community offered him rabbinic positions. While these two factors have some degree of truth, what is most convincing is the evidence of

ספר הערכאות של ניישטאט הפראנית

of 1407. This book, which is nothing more than a list of the citizens of the community of the Prague-Neustadt lists R. Lipmann as the <u>Judex Judaeorum</u>. This position, according to Dubnow, ¹⁹ was usually held by a Christian nobleman who would hear cases between Jew and Jew. On the basis of this Kaufman hypothesizes that it is "possible after his victory over the apostate Pesah-Peter that the government favored him with this exalted position." While there is no reason to doubt Dubnow, it is possible, contrary to

Kaufman's assertion, that the title of <u>Judex Judaeorum</u>, in this context, may refer to the fact that Lipmann was the ... Nonetheless, this piece of evidence does establish that the bulk of R. Lipmann's significant work was done in the environs of Prague.

R. Lipmann came to Prague prior to 1389, 22 the year of the "Prague decree," 23 and lived there many years. He officiated in the manner of the Vienna Rabbinate. He learned the pin 170 from R. Meir ha-Levi, who was responsible for reinstituting the practice of simikha and the innovation of the honorific morenu harabh. R. Lipmann turned to R. Shalom of Neustadt with matters of responsa. He was given the title himman him by R. Shimshon ben R. Eliezer Barukh She-amar. But perhaps the greatest single influence on R. Lipmann was the Kara brothers, 24 R. Menahem and R. Abigdor, with whom R. Lipmann served as dayyan in Prague, and from whom, particularly R. Abigdor, he learned kabbalah.

We have already mentioned that R. Lipmann was considered by some scholars as the head of the <u>Bet Din</u>. He has also been recognized as the <u>niver war</u>. Kaufman points to this and other factors, such as those mentioned above, to accord to R. Lipmann a place of honor amongst the sages of his day. But Kaufman also seems to feel, or at least imply, that R. Lipmann spent upwards of eleven years in jail. It is worthwhile investigating and clarifying this question and to it we now turn.

R. Lipmann's colleague on the Bet Din of Prague, R. Abigdor ben Isaac Kara composed a dirge which is still recited in some rituals during the afternoon service for the Day of Atonement. Entitled, Et Kol ha-tela-ah, "The Whole Catastrophe which Befell Us," this piyyut was written in response to the terrible events which followed the alleged "host desecration" in Prague in 1389.25 Prague, practically alone in all of Europe, escaped the destruction which surrounded the Black Plague. But, now in 1389, it experienced its own 7773 . These persecutions began on the last day of Pesah and R. Lipmann was in Prague at the time. 26 Kaufman maintains that it was at this time that there were mass arrests, based on the false accusations of the apostate Pesah-Peter. Kaufman bases this notion on the reading from a single manuscript found in the Bodleian Collection of the Sefer ha-Nitzahon, paragraph 347.27 of the printed editions and, apparently, all of the other manuscripts extant give the date as 1399. Kaufman claims to have found no other reference to persecutions in 1399 that would have led to such an arrest. Indeed, those scholars, such as Graetz and Zunz, who tell of persecutions in 1399 base it solely on the testimony of the "incorrect" editions of the Sefer ha-Nitzahon. 28 As we shall see the matter did not come to any conclusion until 1400. According to the chronology in Kaufman, eleven years would have elapsed. The very nature of the incidents surrounding the entire affair seem to militate against our accepting

Kaufman's contention, then, that the manuscript in the Bodleian Collection contains the correct date. But we shall return to this matter presently.

R. Lipmann, besides being a <u>dayyan</u> and a scholar of great repute, soon became well known as a great polemicist and apologete for Judaism. Many of his disputations were with the Bishop of Lindau, who was a learned man and who disputed with Lipmann in an innovative manner, that is, not solely on the basis of traditional matters of contention. The relationship between the two men was apparently based on mutual intellectual respect. There seems to have been no animosity at all. Of course, we only have R. Lipmann's accounts of these confrontations, if indeed they were such.

In the <u>Sefer ha-Nitzahon</u>, there are three examples of what must have been fairly typical confrontations between the Bishop of Lindau and R. Lipmann. One such, found in paragraph 225, deals with a discussion of Taby of Isaiah 7:14. In paragraph 290, the two disputants get embroiled in a controversy centering about the issue of anthropomorphism and ascribing corporeality to God in Rabbinic Literature. Finally, in paragraph 180, we find an explanation on the part of R. Lipmann as to why there is an absence of joyous music in Jewish liturgy. In this context, Lipmann also manages to chide the Christians' custom of "rejoicing" before a depiction of the crucifixion.

It appears, as presented in these three instances, that the Bishop always initiated these discussions. Kaufman

"never for the sake of reproaching him, but rather for the sake of attaining the truth." In a rabbinic thesis written in 1931, David Max Eichhorn posits that there are a number of ways that such confrontations may have occurred. If it is possible that the Bavarian priest wrote to Lipmann. Another possibility is that this bishop travelled to Prague and actually met with Lipmann. Yet it is also within the realm of possibility that Lipmann met the Bishop of Lindau while he himself travelled through Germany. "Any of these conjectures is plausible."

The Sefer ha-Nitzahon is full of other examples of dis-In paragraph 260 there is the record of R. putations. Lipmann disputing with other priests. In one place, we find R. Lipmann dealing with a single Christian layman, 33 while in another, he is confronted by a group of Christians. 34 Kaufman maintains that these may be stylized descriptions of actual public disputations in which R. Lipmann was in-He dismisses Bishop Bodeker's contention that Lipmann based all of his anti-Christian statements on the errors of the sermons which he heard preached. 35 Kaufman asserts that every place in the Sefer ha-Nitzahon where Lipmann mentions the Christians and their erroneous interpretations of Biblical verses or Rabbinic traditions, he is alluding to public disputations, for he adds words such Even in places where as ומתוך כך הוכחתי he does not add such words, "we may assume that the Christians of his generation asked him many questions, which are mentioned in the <u>Sefer ha-Nitzahon</u>, and he gave them all the answers which are found there, and he wrote that which he did out of his experience."

The greatest public disputation in which R. Lipmann was involved was that with the aforementioned apostate Pesah-Peter. According to Kaufman, it is perhaps one of the most important disputations ever, ³⁷ yet, the only record of it is in the <u>Sefer ha-Nitzahon</u>. Kaufman maintains that the mass arrests which Lipmann refers to in paragraph 347 took place in 1389, though he points out that the matter seemed to drag on until 1400. It would seem that Kaufman's contention loses its force in the face of these eleven intervening years. According to Eichhorn, ³⁸ Graetz³⁹ and Margolis and Marx⁴⁰ maintain that the disputation took place in 1394. Yet, as Eichhorn so succinctly states,

It certainly seems logical to suppose that if the year 1400 is the correct date of the martyrdom of Lipmann's fellow prisoners, 1399 is also the correct date for their incarceration. The authorities would not have kept these men in prison for either six or eleven years after the disputation and then executed some and set free the remainder.⁴¹

In R. Lipmann's own words, "on the fourteenth day of Elul, of the year 5159, we were seized for heresy." According to Kaufman, those arrested were offered a choice. Either they were to refute and nullify the accusations which had been made against them, or they could convert to Christianity. The Jews chose R. Lipmann to be "their shield, that he would argue their case, "43 as he himself states,

"and to pacify the Gentile, I was required to answer him concerning his heresy." All in all, eighty Jews were martyred as a result of the false accusations of the apostate. R. Lipmann alone was spared, 45 and, apparently, Pesaḥ-Peter, "the evil one was banished from this world and the world to come. "46 The martyrdom of the last three, who were killed separately from the previous seventy-seven, and the "banishment" of the apostate occurred on Rosh Hodesh, Elul, 5160, which corresponds to the twenty-second of August, 1400, according to Graetz. 47

The details of the disputation itself will be dealt with in a more appropriate place. It is enough to point out that in the eight paragraphs which describe this event, Lipmann does not seem to answer the apostate Pesah-Peter as directly as he did another of his adversaries, the Bishop of Lindau. Here he is evasive and devious, he mocks Christianity and submits his opponent to subtle ridicule. is difficult to comprehend how this appeared the "sage of the nations." Kaufman offers a reasonable hypothesis.48 These eight paragraphs, he surmises, are not the complete record of the disputation, for "only in this way is it possible to explain certain passages in the Nitzahon, which allude to this heretic and famous evil-one who made interpretations after his own manner and who would mock the words of the Torah and the Sages."49 For example, in paragraphs 2 and 26, Kaufman thinks that בלעם , a substituted name for Pesah-Peter. R. Lipmann's

anger was "exceedingly great" against the apostate. Throughout the <u>Sefer ha-Nitzahon</u>, Lipmann cursed him with every manner of opprobrium. This wrath is characteristic of the times. ⁵⁰ Kaufman thinks that during his incarceration, R. Lipmann "vowed to write his disputation in book form. But only when he was released, and, perhaps, after the government elevated him to the status of <u>Judex Judaeorum</u>, did he write his first and greatest book, the <u>Sefer ha-Nitzahon</u>." ⁵¹

From that point on in his career, R. Lipmann experienced a "time of uninterrupted creative fervor." He wrote prolifically in kabbalah, liturgy, legal reformation, mysteries of the alphabet, and the secret meanings of signs. Other rabbis, his contemporaries, "turned to him, learned from him, listened to him." He continued his work until the day of his death. We do not know when he died, other than that he died at a ripe old age. He was certainly still alive in 1439, and, perhaps, he lived as late as 1458. We know nothing about his family. Apparently, he had a son whose name was R. Eliezer. Isserlein mentions him in Terumath ha-Deshen. In 1611, in Prague, we find a R. Azriel Mühlhausen, perhaps one of R. Lipmann's descendants.

In his biographical chapter of R. Yom Tobh Lipmann Mühlhausen, Kaufman concludes that

just as we did not know whence he came, so we do not know where R. Lipmann went. But his name and his books are ours. Myriads of thousands of Jews learned from his books to speak to their enemies in public, thousands of men learned from his writings the secrets of kabbalah, many prayed his

prayers and meditated on his devotions. And, also, as for ourselves, even today, as we read the Torah in our synagogues, and the letters enlighten us with their adornment and their arrangement, with their regalness and their holiness, we see the Alpha Beta of "Tav Yomi," wherein the scribes learned to do as they were intended, and, perhaps, also, to direct their holy intentions as all whom that elder has exalted."57

In subsequent chapters we shall deal with the heritage which "that elder" has bequeathed us.

CHAPTER THREE

RABBI YOM TOBH LIPMANN MÜHLHAUSEN: AN INTELLECTUAL PROFILE

We have placed Rabbi Yom Tobh Lipmann Muhlhausen in time and space, as it were, to the best of our ability. The documents about his life are few and the picture that others have of him is incomplete. However, much can be learned about a man by what he himself may have said or written. And in this realm, we are rich indeed, for R. Lipmann has left us a full heritage from which we can begin to fill in the outline of the image of this great man. Herein, we will consider the style of his writing, the writings themselves, and then, proceed to drafting an intellectual profile of Rabbi Yom Tobh Lipmann Muhlhausen.

*

"The style of R. Lipmann is distinguished by its simplicity, its lightness, its precision, its lucidity, and above all, by its integrity." When he committed something to writing, he wrote for the masses, for all who could understand the "holy tongue," and who desired to learn the truth. He was in the real sense of the word a popularist. His greatest aspiration was to be understood by all. Even when he wrote of mysticism, he did not forget who would be listening to him or reading his works. He would clarify and repeat and illustrate that which he was saying in a language that most men could comprehend. Thus, the most complex mystical allusions were thoroughly spelled out.²

R. Lipmann wrote as a teacher would speak to his tenderest pupils. He chose the language of the people to bring them to the "portals of the loftiest and most profound thoughts of the greatest sages." Yet, Lipmann's interpretations of even the most complex of philosophical systems never gave the impression of artificiality nor were they written in a condescending manner. Quite the contrary, R. Lipmann's exposition was free and natural. He chose his language with great care as if he were involved in a constant dialogue on a one-to-one basis. Thus, we find, in the Sefer ha-Nitzahon, the author speaking as if to an individual:

And now, my son, open your eyes and see, incline your ears and hear. 4

At other times, we see him as if he were standing in the pulpit, before a congregation, giving a sermon.

words upon your hearts. 5
In either case, the author displays a great concern for his audience; he addresses them with tenderness, to be sure, but always to enlighten them and bring them nearer to the truth.

And now, children of the living God, place these

Despite R. Lipmann's concern and implied tenderness, there is present throughout his writings a passionate self-awareness. This "egotism is laid bare in vehement expression and the reader is not free even for a moment's contemplation." But this mode of expression is not at all a matter of conceit.

on the contrary, the humility of this man is well known. Rather, we are able to recognize in all of R. Lipmann's words that this is a vital man speaking to us, a man who is secure in his own mind, one who is excited about his opinions, a man whose views are dear to him, and whose desire to make them precious to all who hear him and read him, a man who spreads over the multitude the light of his knowledge and the warmth of his heart.

And this last factor is the key to understanding his style. This warmth is clearly manifest when he begins to speak of the principles of faith:

And as for you, 0 son of man, hear that which I speak to you, and place these, my words, upon your heart, for he who recognizes the King knows whom he serves.

But when he argues against the Christians, he displays not the warmth of love, but the heat of anger:

And was it not with insolence that they spoke falsely and when they erred—they have eyes, but they have not seen.

This last, and there are many examples similar to it, is characteristic of one who is accustomed to "fighting for his point-of-view, one whose heart is hot when he speaks, and whose enthusiasm cannot be pent up, but bursts forth." Nonetheless, these are like brief interruptions of the straight-forward, simple, forthright style which distinguishes R. Lipmann's writings.

It would, however, be a mistake to characterize R.

Lipmann's style as devoid of literary device. He is frequently fond of employing simple rhymes:

בא להפוך התורה ולהשים לחושך אורה or:

ועוד מלים&-תלי תלים והיו לאורך---לא צורך

12

In some situations, he has recourse to strikingly bold analogies:

Indeed as high as the highest heavens are over the highest point of the earth, that is how elevated over them is he who knows the truth. 13

For the most part, he takes his figures of speech from that which already exists in the Bible or Aggadic literature. But, on occasion, he is quite able to create his own, and these novel interpretations are extremely innovative.

Judah Kaufman maintains that

If "the style is the man," then the style of Rabbi Yom Tobh Lipmann Mühlhausen, the alterego of Tay Yomi, indicates about him that he was one of the people, a lover of the people, one who spoke to their heart always. This is not the style of a reproving prophet, but of a comforter of his people, on the one hand, and a fighter for the cause of his people, on the other. A man does not gratuitously adopt such a style as this unless he abandons all of his personal needs, after his bodily ones, and dedicates all of his strength to his people and Torah. We needs must wait until the era of Hasidism, in order that we merit to hear from the mouth of R. Levi Yitzhok of Berditchev a style as popular as this again, vital and fluent, clear and light, full of warmth 14 and feeling-the style of lovers of their people.

* *

We move now, from a consideration of the style of R.

Lipmann, to that which he bequeathed to us. Despite the

ravages of time, we have been left a rich heritage of what

must have been the totality of this most prolific of authors. Yet, none of the major Hebrew bibliographical studies list all or even a majority of the output of this genius. 15 Hayyim Joseph David Azulay, an eighteenth-century Rabbinic scholar and early chronicler of Jewish literary history, neither mentions the man nor his works. The not mainly of R. Yehiel b. R. Solomon Halperin, another eighteenth-century bibliographer, mentions only ha-Nitzahon, Sefer ha-Brith, and the commentary of "" """

to the Shir ha-Yihud. Kaufman asserts that Halperin has confused R. Lipmann's Sefer ha-Nitzahon with

רשן הישן. Fürst recognizes ha-Nitzahon,

nntin , which was published by Wagenseil and attributed by him to R. Lipmann, and the aforementioned commentary to the Shir ha-Yihud. Steinschneider in his catalogue of the Bodleian collection mentions seven works by Lipmann. Zunz gave recognition to eight in his Nachtrag.

Many of the books by R. Lipmann were probably lost in the conflagration that consigned all Hebrew books to the flames in Prague during the lifetime of R. Gedaliah the Healer, who died in 1486. Yet, there are many of R. Lipmann's works which remain. They can be divided into two categories: those which are unquestionably from his pen, the majority of which we have, according to Kaufman, and those which are only attributed to him.

It is beyond the scope of this present work to delve into each work in any but the most superficial manner.

Only one such work can be treated with any degree of depth, and that is the first and most distinguished work of this multi-talented man, the <u>Sefer ha-Nitzahon</u> itself. A subsequent chapter and the second section of this thesis will be devoted exclusively to that work.

Judah Kaufman has compiled the most complete list of Lipmann's work. His well-annotated analysis, and in some cases simple discovery of these works, provide a thorough profile of R. Lipmann the author. We, here, can but list them, and briefly mention the nature of each of these works. All in all, including the Sefer ha-Nitzahon, Kaufman recognizes seventeen distinct works by R. Lipmann as actually having been written by him. After the Sefer ha-Nitzahon, which is considered the first and foremost of R. Lipmann's works, Kaufman lists the ספר האשכול This treatise is a thorough exposition of R. Lipmann's kabbalistic system. Kaufman found a unique manuscript of it in the collection of the Jewish Theological Seminary of America in New York, and, in the second part of his doctoral dissertation, he publishes it. It is replete with a scholarly introduction and is fully annotated. 16

The next work which Kaufman brings to our attention is
the KAND XDX 150 . This mystical treatment
of the forms and significance of the Hebrew alphabet is
published in the second half of the volume entitled

רון שאמן. The work itself is divided into four chapters and is followed in all the manuscripts by a fifth,

which is nothing more than a commentary on the first four. The one innovation in the fifth chapter is a calculation of the end of days. 17

The next work is a collection of notes to the <u>Sefer</u>

<u>Barukh She-amar</u>. They are kabbalistic in nature and address themselves primarily to those involved in the process of copying the Torah. ¹⁸

Distinct from the aforementioned **5 ** 150

**** Kaufman brings to light a work entitled 11pm

**** The Cohen Type The work is referred to by R. Zalman

in a question to the Maharil

regarding the lines which may be used in copying a Torah.

The next work was discovered by Steinschneider in Sheinblum's Bookstore in 1867. There he found an old manuscript entitled:

תקון תפילין ומזוזות אשר חבר ותיקן המושכל והמקובל מה"ר ליפמן מולהוזן ע"ה החתום בכל ספרין שחיבר שב יומי

This work, also found in the Offenbach Collection in Hamburg, contains the Sefer Alpha Beta and concludes with a section on the laws regarding both tephilin and mezuzoth. 20

Briefly treated are three works. First, noted by Neubauer in his Catalogue of Manuscripts in the Bodleian, is a

items by R. Jacob Margolis of Worms. We should note that R. Lipmann was widely respected by his contemporaries for

his expertise in this area. Second is a question found in a compendium of responsa of the Maharil. From this tiny shred Kaufman deduces that R. Lipmann probably "asked many questions, and also, possibly, responded to many he was asked by others." Thirdly, we have a document comparable to a power of attorney or legal authorization from the Beth Din of Prague, signed:

יום סוב בר שלמה הנקרא ליפמן מילהוזן דיין and dated 1413.

The next item which Kaufman brings to light is a document which had been widely published and had a far-reaching effect. This is the Thirm by Min . From a multitude of sources, Lipmann lays down the principle of the commandment to use a ram's horn. He then launches into a scathing denunciation of those Gentiles who take advantage of the Jews by selling them instruments other than fit rams' horns. He concludes by urging his colleagues to be zealous in the pursuance of this commandment and to instruct many in the production, care, maintenance, and proper usage of the ram's horn. 22

Kaufman points out that R. Lipmann was accustomed to conclude all of his works with a prayer. He provides us with an example of such a prayer based on the secret of the thirteen attributes of the Creator, and which was published in the 1816 edition of the ethical treatise by Horowitz,

אורת הזרית . In a similar liturgical vein, R. Lipmann composed a piyyut based on the form of

the Adon Olam, full of kabbalistic allusions, and entitled

The next two items may be categorized as commentaries. The first is a commentary to the Shir ha-Yihud, and the second is a commentary to the מפד יצירה end of R. Naphtali Treves prayerbook, which was published with the in 1559, there is printed the סיר מיחור commentary of R. Lipmann. The commentary is not at all kabbalistic in nature, but, rather, a straightforward commentary. Occasionally, Lipmann employs the exegetical de-The second, the commentary vices gematria and notarikon. is mentioned by Lipmann in his ספר יצירת on the Sefer Alpha Beta, but this is the only record of it, despite the fact that R. Lipmann refers to the Sefer Yetzirah itself in many of his other works. 24

There is reference to a work entitled """ once in the Yalkut Reubeni. Apparently, this is a mystical commentary to the Torah. But there is no other information concerning it. 25

Based on a manuscript from the Bodleian Collection,

Kaufman publishes in the second section of his dissertation

a work entitled מלפה המלח המלח . Like the

scientific text with an introduction for the first time.

In this treatise, R. Lipmann expounds on the subjects of prayer, sacrifices, and certain minhagim. He makes occasional references to some of his other writings. Kaufman

dates the composition of this work between 1412 and 1425. 26

We now turn to the second category in this bibliographical chronicle, that of the works which have been attributed by others to R. Lipmann. Foremost amongst these is the

which is found in the <u>Tela Ignea Satanae</u> of Wagenseil. 28

0. S. Rankin has written at length concerning this poem and has translated it into English. But, on the basis of a comparative study with the <u>Sefer ha-Nitzahon</u>, itself, both Kaufman and later Rankin deny the validity of Wagenseil's attribution of this poem to R. Lipmann. 29

Kaufman then devotes his attention to a series of commentaries allegedly written by R. Lipmann. Based on a manuscript in the Oppenheim Collection, Zunz attributes a commentary to the Torah to R. Lipmann, even though the list of the manuscripts attribute it to R. Joseph Kimhi. Zunz finds it necessary to retract his original assertion in a later work. ³⁰ Fuenn attributes a commentary to

to R. Lipmann, but he has apparently

Zunz attributes a commentary on the Haftaroth to R. Lipmann which he dates in 1388. Kaufman says that this is possibly the section on the prophets from the Sefer ha-Nitzahon, but if this is the case then the date is incorrect. However, Zunz, later in the Nachtrag, retracts this claim as well. The last in this series is an alleged commentary to nick 'pib . Kaufman points out, though, that this contention is based on a misreading of the text of paragraph 197 of the Sefer ha-Nitzahon. In the Hackspan and Amsterdam editions, we find:

כמו שאפרש בפרקי אבות

On the basis of this reading, Hackspan and Zunz attribute such a commentary to R. Lipmann. But Steinschneider says that it should read:

כמו שמפוש בפוקי אבות

And thus does it read in the manuscript of the <u>Sefer hamiltzahon</u> in the collection of the Jewish Theological Seminary of America in New York. Again, in the <u>Nachtrag</u>, Zunz retracts his earlier statement. In addition to these commentaries, the Timen 1990 itself is falsely attributed to R. Lipmann. 31

In another case, a misprint is again responsible for falsely attributing something to R. Lipmann. In paragraph 124 in the <u>Sefer ha-Nitzahon</u> of the Hackspan edition, Lipmann apparently refers to a work on the "Commandments for

the Sabbath Day." But again, with the aid of the New York manuscript, Kaufman has us read for:

תבורני בצרוי יום שבת

the following:

כחבדרינו בציוני יום שבת

Kaufman maintains that this then refers to the notes for the Sabbath found in the introduction to the <u>Sefer ham</u>
Nitzahon. 32

The last work brought forward for consideration by

Kaufman is an ethical treatise entitled ning

prof. Kaufman indicates a number of similarities, but

then shows twice as many factors which are inconsistent

with R. Lipmann, and dismisses the work. 32*

We have examined the style and writings of R. Lipmann. It is now incumbent upon us to delve somewhat deeper into the intellectual background and nature of this complex man. So, we turn now to an examination of Rabbi Yom Tobh Lipmann Mühlhausen as a philosopher, a kabbalist, a halakhist, and an exegete.

According to Graetz, Weiss, and Steinschneider, R. Lipmann excelled in speculative knowledge and religious philosophy. He was foremost in popularizing the teachings of Maimonides for the masses. Like Maimonides, he saw the essence of the <u>mitzvah</u>-system in the commandment, "Know the God of your fathers," 33 and he taught this to all who

would listen to him and read him.³⁴ Kaufman observed that R. Lipmann felt that one who was not "alert to the truth or who did not search for knowledge of the essence of his Creator, his faith was lacking."³⁵

In the <u>Sefer ha-Nitzahon</u>, R. Lipman mentions most of the "philosophic sages" who preceded him. ³⁶ In addition to this general citation, he specifically mentions R. Saadiah Gaon, ³⁷ R. Bahya, ³⁸ R. Nissim b. Jacob the African, ³⁹ R. Solomon ibn Gabirol, ⁴⁰ R. Abraham ibn Ezra, ⁴¹ and Maimonides. ⁴² Further, in connection with Maimonides, he cites the following works by the <u>RaMBaM</u>:

which is the same as order note and 43

45

הלכות קרוש החודש 46 אגרת תימו

R. Lipmann also makes frequent reference to the following commentaries to Maimonides: R. Moses Narbonne, 47 R. Solomon 48 "| "| "| "| "| "| "| "| "| "| 49 a commentary on the Chariot, 50 and R. Shemarian of Negroponts. 52 Second only to Maimonides in frequency and significance is Naḥmanides. 52 Lipmann also mentions the 53 "| "| "| "| "| "| "| 53

קסי המחקד 56 , הכמי המרכונה 56 ממרי התכונה 57 , הכמי התכונה 58 Pythagoras, 59 and Ptolemy and his cosmology. 60

It is more than apparent, then, that R. Lipmann was thoroughly familiar with his philosophical forebears and

and those more contemporary with him, as well. Above all, he was a thorough-going Maimonidean. He refers to Maimonides many times with every honorific appellation he can manage. מעטה בראשית Lipmann's interpretation of the מעשה מרכבה are rooted in the Maimonidean the מורה הנבוכים Without mentioning the or system. by name, he refers to them and quotes re untau the from them frequently in the Sefer ha-Nitzahon, and they are the foundation of all his researches. Weiss tries to make a case for the fact that R. Lipmann did not quote the Guide for the Perplexed by name because it was not an acceptable work in the Ashkenazic world. Kaufman points out that this is nonsense. R. Lipmann quoted works by the names of their authors. For example, he quotes in the name of R. Saadiah Gaon but never in the name of any of his works. Similarly, with Maimondies, he quotes him by name and not by any of his works. When he does mention the name of a particular book it is because he either did not know the author's name or the title of the book was more well-known than its author. In the one case he cites the אגדת תימן but he does so because the work itself is not well known and he desires to make people aware of its existence.

As to the general question of citation, it is readily apparent that R. Lipmann was not subject to any of the present-day international conventions of copyright. In fact, many times he nearly plagiarizes. Perhaps, it would be more accurate to say that he offers interpretations without

citing his sources. 61 Oftentimes, R. Lipmann will ascribe to one author that which rightfully should be ascribed to another. 62 This most often occurs when R. Lipmann wishes to ascribe to Maimonides that which is clearly another's.

It should not be stated that R. Lipmann was so thoroughly a Maimonidean that he never disagreed with him. On the contrary, there are some instances where such disagreements do indeed occur in an explicit fashion. Implicitly, there are certainly many more divergencies between the two, for R. Lipmann shows the influence of R. Saadiah Gaon, Abraham ibn Ezra, and R. Moses b. Naḥman.

Like Rambam, Crescas, and Albo, R. Lipmann sought to place a number on the essential elements of faith. He does not explain philosophically why he chose the particular principles that he did, only that they are rooted in the Torah, and that that is sufficient. His principles are systematic, but what is surprising is that there are two versions. One is completely his and is found in paragraph 127 of the Sefer ha-Nitzahon; the other, which is found in the introduction to the same book, is essentially Maimonides' with some additions. This entire question will be taken up in the second section of this thesis. 67

Like Maimonides and all of the great Jewish philosophers,
R. Lipmann occupied himself with explaining the reasons for
the commandments. These are found in the introduction as
that which is appropriate for study on Wednesday. Most of
these passages are taken directly from Maimonides and the

rest reflect the Maimonidean influence and style.

Furthermore, with respect to the questions of free will and knowledge, R. Lipmann reviews these issues frequently. 68 He adds nothing new in this matter, rather, he accepts the agnostic position of Maimonides. The next significant philosophical issue which R. Lipmann deals with is the question of theodicy. However, it is as a polemicist and public disputant and not as a philosopher that R. Lipmann comes to this matter, "for had not only fifty years passed since the apostate Abner of Burgos wrote his book,

rather everything depends on fate."⁷⁰ The question of theodicy becomes pre-eminent in Lipmann's work, insofar as the
Gentiles "consider the Jews by it."⁷¹ In this situation
R. Lipmann adopts the answer of R. Saadiah that "God furnishes the wicked with good in this world so as to fulfill for them their reward for their deeds which are respectable, in order to collect their indebtedness from
them after their deaths...."⁷² R. Lipmann cites a similar
reason in the name of Nahmanides.⁷³ In another context,
he postulates that the righteous are punished and made to
suffer by the very arrangement of the world.⁷⁴ He even
expresses the opinion that it is in the very nature of God
that the pious and the righteous among the Gentiles have
a portion in the world to come.⁷⁵

In another context, we see the full passion of this man. With all of his strength, R. Lipmann struggles against

those who would ascribe corporeality to God. ⁷⁶ He cites Saadiah, Maimonides, Nahmanides, and the Rokeah. In terms of Biblical anthropomorphisms, he explains them according to the psychological needs which are inherent in man's very nature. ⁷⁷ Indeed, these anthropomorphisms are allegorical. In fact, "any verse in the Torah or statement of Rabbinic literature or kabbalistic belief or tradition which does not coincide with his opinion, R. Lipmann explains by means of allegory." ⁷⁸

Kaufman concludes his survey of the philosophical foundations and tendencies of R. Lipmann's works by noting that

In all of these places, we have seen before us us a great rationalist, who lived in the beginning of the fifteenth century. But his words sound like those of one of the enlightened masters of refined faith of the eighteenth or nineteenth centuries. We marvel at the wondrous harmony in this man's soul: a faith strengthened by the Tradition on one side and dominated by reason on the other. The Torah and philosophy...and even philosophy and mysticism, all blended in a marvelous mixture in R. Lipmann, and all refined to a single perfection the likes of which there has never been. 79

Kaufman maintains that it is impossible to understand R. Lipmann without seeing him as a kabbalist. In all of his writings he reveals many different aspects of kabbalistic mysticism, but most nineteenth century scholarship is apparently unaware of Lipmann's thoroughgoing familiarity with kabbalism. 80 In the Sefer ha-Nitzahon, he frequently mentions the maintain ,81 the ,81 the

ספר 89 , אלפא ביתא דר" עקיבא 90 , ייחיכלותיי פירושי 91 , ספר יימערכתיי 91 , הרמביין 93 , הרמביין 93 , ספר ייהרוקחיי 94 , ספר ייהרוקחיי

פירוש ר' אשר 95 , האמתי ר' שמואל 96 and פירוש 96 , בן דוד על יייג מדות

אפרא על הקדיש" . 97 R. Lipmann does not mention the Zohar by name, but it is likely that it that to which he is referring whenever he uses the phrase 98

For R. Lipmann, <u>kabbalah</u> was only a "single rung above speculation, just as speculation stands as only a rung above Torah," on the ladder of the quest for the knowledge of God and how to serve Him. The greatest influences on R. Lipmann in this respect were Naḥmanides, Baḥya, and R. Eleazar ha-Rokeah. But in the <u>Sefer ha-Nitzaḥon</u>, R. Lipmann's kabbalistic tendencies are at best only in a pre-pubescent stage of development. The reasons for this are twofold: first, the <u>Sefer ha-Nitzaḥon</u> is a popular work, meant for the people, and "it is sufficient for them (that R. Lipmann manifest) the <u>peshat</u> of Scripture and speculative

Tav Yomi, the great kabbalist, who reveals little by little the world of mysticism, who understands the complete workings of the all all of his spirit and who tells all which he sees. 101

From kabbalism, R. Lipmann turned to an examination of kavanoth, the intention of prayer. In his work, when him him he deals with some of the elements of Jewish synagogal worship. Kaufman maintains that this aspect of R. Lipmann's work is just as unknown to modern scholarship as were his kabbalistic works. But, according to Kaufman, R. Lipmann's contemporaries were well aware of these activities and preserved them and "transmitted them to us." 102

We move now to a brief consideration of R. Lipmann as a legalist. "R. Lipmann's philosophic and kabbalistic inclinations did not divert him from the halakhah." 103 He studied Talmud and Rabbinic responsa and this is reflected in his writing. In his confrontation with the "Sadducees" in paragraphs 62-71 of the Sefer ha-Nitzahon, he admirably

works he cites many others, 115 and on some occasions, he even propounds his own decisions. 116

In addition to these matters from the Sefer ha-Nitzahon

We turn now to a consideration of R. Lipmann as an exegete. When he is not involved in polemical discussions, per se, or philosophical or mystical interpretations, R. Lipmann manifests "his abundant love for peshat." In

his introduction to the Sefer ha-Nitzahon, he indicates, however, that many of his interpretations do not conform to the traditional ones of the Sages. He justifies his deviations from the Rabbinic traditions on the basis that the Torah may be expounded in many ways. True to his eclectic nature, however, the majority of his interpretations come from traditional sources. He frequently cites Rashi, ibn Ezra, R. David Kimhi, and Nahmanides. Nonetheless, some of his interpretations are inventive and novel. 118 Some of them are rationalistic in nature, in the same vein as Maimonides. 119 Typical of his generation, many of R. Lipmann's explanations of Scripture are rooted in grammatical exegesis. This is especially so in those passages where he is refuting Christian interpretations of Biblical Nothing seems to delight him more than to show how his opponents have grossly misunderstood one verse or another because they are ignorant of the most basic linguistic principles. 120 Similarly, he employs etymology and morphology to refute incorrect interpretations of Scriptural vocabulary. 121 The highly developed grammatical sense of R. Lipmann is clearly recognizable in his style, where he is exact and lucid, in complete contradistinction to the majority of authors of that time.

R. Lipmann had a thoroughgoing sense of historiography, and, especially, a "great love for the history of his people." He utilized his historical knowledge to refute many Christian interpretations of prophetic passages which

allegedly allude to the Messiah. Similarly, he corrects mistaken chronolgy many times. ¹²³ In a somewhat different vein, by using history creatively, he refutes the Karaitic contention that the Oral Tradition is the unique heritage of a series of controversies between individuals of each succeeding generation. In paragraph 62, he asserts that

the forty men who accepted the Oral Law from Moses to R. Ashi were not the only individuals involved. Rather, we mention only the most important of each generation, and that individual and his <u>Beth Din</u>, his colleagues, and his disciples, received the tradition with him, and they numbered in the thousands and tens of thousands.... 124

In addition, R. Lipmann had a fine geographical sense. This is clearly demonstrated in his interpretation of the

וואס מרכונל in his איז מרכונל and in his description of the riches of the land of Israel in paragraph 130 of the Sefer ha-Nitzahon.

* *

In summary, then, it can be said that

the teaching of R. Lipmann is, in truth, that of a great scholar. A man may come and take from it that which attracts him emotionally and intellectually. Every type of person, every class of study, all kinds of philosophers or kabbalists, can come to his 777 772 and take out from there that which is spiritually closest to them. And again one is increasingly amazed at the remarkable harmony which is manifest in this most diverse and knowledgeable of men. 120

CHAPTER FOUR

YOM TOBH LIPMANN MÜHLHAUSEN: THE RABBI AS POLEMICIST

To appreciate fully the range and depth of R. Yom Tobh Lipmann Mühlhausen, it is not sufficient to survey his multi-faceted life. One can point to his philosophical or mystical writings, to his liturgical and legalistic treatises, and, yet, come away with only a silhouette of this man's greatness. To comprehend the scope of this man, how he harmonized the most diverse disciplines against the chaotic conditions of his milieu, we must now turn to a consideration of that to which he most passionately de-That is to say, we must now turn our attenvoted himself. tion to the rabbi as polemicist. In this chapter we shall concentrate on an intellectual consideration of his polemicism. We shall leave to a subsequent chapter a more specific consideration of the Sefer ha-Nitzahon itself and the Christian reactions which followed therefrom.

* *

"Armed with every strategy of battle, R. Lipmann came to vanquish his enemies." His forceful, systematic arguments are at once variegated and straight-forward. With unaffected honesty, he goes about disproving his opponents' errors. When these errors are

vulgar, he angrily begins to bring evidence that this error is evilly intended, that it was born of a wicked heart; and, then, he unmasks his opponent's ignorance and wickedness and reveals their disgracefulness; at that time he rains down upon the heads of the haters of Israel his strongest arguments and his severest accusations; on occasion, instead of anger he employs lethal humor, mockery, scorn, and contempt. In all of these strategies, we constantly see the complete confidence of this master of disputation. We know, that without hesitation, R. Lipmann is confident not only in the truth of his faith in general, but also the strength of his evidence, over and against the evidence of his opponents, and that he has the true answers to all who differ with him.²

R. Lipmann's essential arguments are that "the Christians err in the plain understanding of Biblical verses."3 The source of their errors is in that they "take hold of a single letter but they omit a complete portion."4 Theirs is a "foolish" system, in that they choose a single verse "and they do not understand that which preceded nor that which follows." 5 Because of this lack of understanding, they are ensnared in contradictions: they forget "that which is written in their books," and what they say in one place refutes that which they say in another, 7 and they disgrace their belief and their faith. 8 However, their characteristic lack of understanding did not always lead them astray. There were those who "will speak with malicious falseness."9 "who will join verses whose subjects are not comparable and read them hurriedly, and add to them and subtract from This approach, this wanton, conscious misrepresentation angered R. Lipmann and he disputed against them, that they were "defiled by deceit," 12 and that they "falsified their words."13

Understandably, his arguments are bold, filled with courage and intensity. Why would the Christians say that

Jesus is the glory of the Temple? "Did he not come to overturn all the laws of the Temple and its commandments and statutes?" And why do they call him King of Zion? "When did the Nazarene rule over Zion?" On the contrary, the Nazarene was killed on Zion and his strength was shattered there. "And why do they describe him as the "Prince of Peace?" "Since the coming of the Nazarene, has not the bow of war remained as before?" Especially, with regard to Israel, there is no peace, "for the Nazarene and his faithful followers have destroyed the House of David and Judah. "And how do they come to boast that their god rules over the world, since the prophecy of eternal dominion of the Kingdom of God "has not been fulfilled through this faithful followers, and, even over his [Jesus'] grave, they do not rule?" 19

R. Lipmann asserts that the Christians have chosen for themselves a 11.2% 170 , 20 that they profess falsehood, thus deceiving themselves and all of the world. They are led astray by their own falseness and believe in the "vanity of vanities." The curse of David will be fulfilled in them—'eyes have they but they see not. "22" They speak words which are impossible to understand and ultimately will not be accepted, because they are beyond human reason." How then can the Christians be so audacious as to denigrate Israel in their faith?

Surely they cannot cause us to transgress our Torah, but they say: Why do you not believe in Jesus: We must answer them: Does it not say concerning the people of Israel--"a wise and under-

standing people." (Deuteronomy 4:6) If they were crazy when they bowed down to the Golden Calf, it was only that the Satan misled them saying that the Holy Spirit was in it...and for this they were punished...how much the more that we will not believe that the Holy Spirit would be in a woman.... Let them leave us alone. If Satan has misled them, let them not mislead us. And if they do not listen to us and they continue to pursue us concerning our faith, let them know that they are shedding innocent blood. We are unable to oppose them: the power of war has been taken from our One thing remains to us: our faith in our hands. truth and with its power we come and declare against our pursuers that they are murderers. 24

However, R. Lipmann was not always satisfied with this declaration. In terrible anguish born of centuries of despair, he would say, "And since the Christians come from Esau, that is Edom, what Obadiah said shall be fulfilled in them, and the rest of the punishments which were said concerning Edom." 25

From time to time, R. Lipmann employs a most efficacious weapon and directs it against his enemies. With mockery, he belittles his opponents whom he despises and regards as the dust of the earth. We hear in him the echo of Isaiah's mockery of the idol worshippers. "What is this god that they make, from whom one must pray for one's salvation and he was unable to save himself?" In other instances, R. Lipmann employs the subtle mockery which developed among the Jews of the Diaspora. Kaufman observes that this is a "popular, vulgar humor at which refined people were disgusted." In still other situations, R. Lipmann indulges himself in puns. " """ this is not the name of the Nazarene, in truth,

nive, this is the Nazarene."²⁹ In addition to these plays-on-words, he plays with verses:

The Christians expound the verse, "And there shall come forth out of the stock of Jesse, and a twig shall go forth out of his roots," (Isaiah 11:1) as referring to the Nazarene, but from that which is near their purpose is corrupted, that it is written, "But thou are cast forth away from thy grave like an abhorred offshoot..." (Isaiah 14:19)

R. Lipmann especially enjoyed the opportunity to mock the sacraments and symbols of the Church, the Cross and the Euckarist, for example. "Moreover, the Christians believe that he [Jesus] stands above constantly, bodily, as on the cross, for no good reason, naked, and he descends once every day in thousands of pieces of bread." 31

It is quite apparent by the very nature of most of these mocking, sarcastic statements, that R. Lipmann did not utter them in the presence of his enemies. Yet, in one situation, we can detect under a layer of courteous respect, the subtle mockery which so often characterized R. Lipmann's writings. In one of the responses which R. Lipmann made to the Bishop of Lindau, he says:

Truthfully, it is humorous to us that you erect in front of yourselves images, and you call in loud voice and they do not hear; for most of the masses direct their prayers towards them, and even those who say that you make it for symbolic purpose and as a token of rememberance, in any event, it causes error. 32

Most often, however, in the presence of Christians, R. Lipmann limited himself to evasions and flimsy excuses.

The Christians annoy the Jews that their ancestors had images and likenesses in the Temple, as it is said, "and you shall make two golden cherubim," (Exodus 25:18) and in the explanation

In a similar vein, "the Christians are pedantic in every place where they found three names of holiness, that this is an allusion to their belief in the Trinity." ³⁴ To these contentions, R. Lipmann responded in a most deprecating fashion.

Since none of them are sufficiently knowledgeable to comprehend these answers, I shall continue to answer them according to their knowledge. That indeed there is a trinitarian allusion in all of these places, but they are mistaken that they are with reference to the Trinity; the true trinity is that God is, was, and will be 35

Further, the Christians believe that the tree which God showed to Moses by the bitter waters and which Moses cast into the well and which sweetened the waters, was the Cross. The apostates reinforced their opinion in this, that . But, R. Lipmann states, "according in gematria is zro to their manner, thus shall I explain to them. Because the Cross stood over the water, the water was cursed."36 This answer is shrewd and it makes a strong impression in its sarcasm and its suddenness. Such a tactic is especially efficacious in public disputation, and R. Lipmann sees in it one of his most proven strategies, particularly, as it places the demonic apostate in the middle. But from his brother Jews, who know that there is no substance in any

of these answers, he seeks forgiveness when he says in his introduction, "and it should not be difficult for one to understand if I put off from time to time my enemies with a vague reply," 37 as the situation demands. But perhaps R. Lipmann was himself saddened, "and it was difficult for him to understand" this evasion, but whereas he speaks to "fools who do not understand the truth, "38 he is forced to answer them "according to their understanding." 39 And if his answer is incorrect, "have not the sages of the world already permitted one to answer a fool according to his folly." 40

R. Lipmann's great advantage over most disputants was his expertise in Christian literature. He was well-versed in the New Testament, in "Scripture which they call Bible or New Testament,"41 or, as he called it, " | 1171 | 119 the Evangelion."42 In paragraph eight, which is his essential polemic against the Christians, he mentions the geneology of Jesus according to Matthew 1:16, the matter of Jesus! birth according to Luke 2:7, the purification of Mary according to the prescriptions of Leviticus 12:2-8, as mentioned in Luke 2:22-24, and the story of Lazarus according to Luke 16:17-28. In other places in the Sefer ha-Nitzahon, 43 he mentions the words of Jesus who said that he did not come to abrogate the Law, but to fulfill it.44 He is so confident in his expertise in the New Testament that, in the matter of Jesus' alleged ability to prophesy and perform miracles, he is emboldened to say that "it is

not to be found in any of their books. "45

It is entirely conceivable that, occasionally, R. Lip-mann was found to be under the influence of this literature. When he disputed with the Christians in the matter of circumcision, he says:

And they do not know that the faith does not depend on circumcision, except in the heart; and whosoever does not believe properly, his circumcision is not comparable to that of a Jew; also he who believes properly, behold, he is a Jew even if he were not circumcised, only that he has committed a single transgression.⁴⁶

The Paulinian influence is readily evident. In Romans 2:25-29, we find a parallel to the argument which R. Lipmann presents. In the last verse of the second chapter, Paul says, "He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God." 47

Besides the books of the New Testament, R. Lipmann was cognizant also of the literature of the Church Fathers and the works of later Christian authorities. He mentions by name, however, only Gregorius, "and thus he wrote for them in the Book of Gregorius: he who is not circumcised like Abraham, Isaac, and Jacob, is unable to enter the Garden of Eden."

But his expertise in Christian literature was very great. "He was aware of all the verses which every preacher used at the appropriate time, but also the extraordinary sermons of their scholars."

In paragraph eight, for example, he says:

And behold their sages say that Mary was the fiancee of Joseph, and from this they know that she was also from the family of David, for in the former generations, a woman was married into the family of her father, as it is said concerning the daughters of Zelophehad, (Numbers 36:11) who were "married unto their father's brothers' sons." 50

The "sages" here mentioned are Ambrosius ⁵¹ and Damascinus ⁵² Similarly, in paragraph twenty-three, R. Lipmann writes, "The Christians mocked and said: the women who are not circumcised are not legally Jewish." ⁵³ The source of this assertion is Justin Martyr in his disputation with Trypho. ⁵⁴

Kaufman asserts that

this expertise made a strong impression on all who disputed with him and on all who argued against him, who were unable to nullify his persistent arguments, and prove that the Jews were illiterate and did not know the truth concerning the Christian faith. 55

Moreover, R. Lipmann's thorough knowledge of Christian sources was most useful for the multitude of his readers who were now aware of their antagonists' claims and prepared for all of their arguments. Thus, "the answer to the most difficult questions which came from the most important sources would be correct in their mouths." 56

It is apparent that R. Lipmann was completely familiar with Latin, which he called "the language of the Christians." ⁵⁷ He was accustomed to reading the books of the Christians, and also their translations of Jewish works, in Latin. He frequently quoted complete sentences from Christian literature in their original. He would transliterate the Latin into Hebrew according to the classical Church Latin. ⁵⁸ His translations, for the most part, were close to the original. ⁵⁹ In some cases, he translates word for word, ⁶⁰ and, in yet

others, he translates Christian concepts into Hebrew idioms. R. Lipmann knew not only how to translate literally but also how to evaluate all the Latin synonyms and how to explain the special nuance of each of them.

* * *

It is customary to compare R. Lipmann's <u>Sefer ha-Nitzahon</u> with the <u>Hizzuk Emunah</u> by Isaac Troki, and to demonstrate, in every respect, the superiority of the latter. Troki was a Karaite. It is apparent from such a comparison that Troki knew Christian theology better than the Rabbanite Lipmann, that he was more well-versed in Christian scholarly literature, and that his arguments, themselves, were more logical and scholarly and less mundane than those of R. Lipmann. But, as Kaufman has pointed out, "we must not forget the social and political conditions of the ages in which these two giant disputants lived. And the conditions were different, extremely different."

Isaac Troki was part of a free generation when he disputed. He lived surrounded by Christians who denied, for the most part, the essential principles of their Church, even the belief in the Trinity. He associated with different groups of these heretics who opposed one another and who all together opposed the Catholic Church. By means of these associations, Troki was able to pit one group's arguments against another. Also, when he fought against Christianity in general, he had much support among these dissident Christians, "who were filled with doubt and

arguments and who rebelled against a strange faith which their fathers accepted under duress centuries earlier."⁶³ Moreover, the spirit of rationalism had already begun to cross Europe and affect the enlightened. Troki relied on this new spirit in his battles with the Church.

In the case of R. Lipmann, however, he battled alone, as a "recluse; alone he stood against the full force of mighty, united enemies. Every daring word of his, every magniloquent speech falls like an arrow to the battlefield." A. Lipmann's struggle is the "first in the chronicle of the Church of all important heretical works," for he precedes Jan Huss by twenty-five years.

In terms of apologetics, as a Karaite, Troki needed merely to defend the Bible, which was holy for the Christians as well. But, R. Lipmann had to defend the Talmud and the explanations of all of Rabbinic literature of Scripture. The Church hardly knew this literature as it did Scripture, yet, it was hated and contemptible to them, a target of unparalleled enmity.

Finally, Isaac Troki disputed with truly intelligent people, with the Czechowics 66 and the Budnians, 67 articulators of free knowledge, original thinkers, and profound critics. The opponents with whom R. Lipmann had to contend were the uncultivated Christian preachers, or the priests who were learned in Christian literature but who were far from intelligent, or the haughty, but basically unschooled, apostates, men who knew no philosophy, who

constantly repeated the common arguments, which "had already been repeated one hundred and one times, "68 men who could only be answered in their own idiom, with common, but clever answers. R. Lipmann was not at all required to delve deeply into the dialectic of Christian theology. It was sufficient for him to know the most important verses of the New Testament and the dicta of the Church Fathers, the Christian customs which aroused the mockery of the laity, the proofs which the Christians brought from the In addition, R. Lipmann was thoroughly familiar with all of the arguments with which the scholars who preceded him answered the Christians. He knew how to please his Jewish audience, how to insult his opponents, how to embarrass them, and how to silence them. Above all, R. Lipmann knew what strengthened his readers' impression of their superiority, thus fulfilling one of their psychological needs. His knowledge of all of this he brought to bear at every opportunity.

* * *

In addition to his disputations with the Christians, and somewhat similar to them, R. Lipmann also had numerous confrontations with apostates. He uses many terms to refer to them: ,69 ,70 ,70 ,71

מלגלגים ומלעיגים ,72 מלגלגים מלגלגים ,73 and sometimes by their true name, אפיקודסיס .74 He claimed that these apostates were the ones responsible for teaching the Talmud to the Christians, "for they have translated

for them from the Talmud only the astonishing exaggerations."⁷⁵ R. Lipmann maintains that most of the evidence which the Christians used against the Jews was that which they received from the apostates. "These heretics are the ones who gave the power to 'the other side.'"⁷⁶ "They discovered on behalf of the Christians the verses which they use to explain, according to their manner, concerning their faith."⁷⁷ They showed them the grammatical differences in the language. They strengthened them in their arguments, ⁷⁸ and they discovered support for Christian doctrine in "many different ways, and even in gematria."⁷⁹

However, R. Lipmann was angry with the apostates not so much for that which they preached, which he characterized as "faulty expositions," 80 but, especially for their mocking derision. "Are they not the ones who mock at the substance of the stated exaggerations in the Talmud, "81 and also concerning some Jews who are recognizable by their demeanor and dress as Jews."82 R. Lipmann poured out all of his wrath upon the apostates, and with derision and mockery he battled against them. 83 He unmasks them for what they truly are when he recounts to Jew and Gentile together, what brings "these transgressing brethren under the wings of the Church: neither faith nor doubt has confused them, rather the desire for profit, avarice, for what profit is it to cleave to Israel who are laid low? It would be better for me to join with them for they have the strong hand."84

We now turn to another group against whom R. Lipmann discoursed at length, the "Sadducees who are called in our time Karaites." It is entirely possible that R. Lipmann never saw a Karaite nor that he had ever read one of their books. Whenever he speaks about their practices, the prohibition of a niece, 86 the permission of a sister-in-law prior to halitzah, 87 he says, "I have heard." Kaufman has observed that "what he knows concerning their teachings is only those matters which are common knowledge and the oldest of controversies, that they are in truth the controversies of the Sadducees." He knows but little of the mockery which the Karaites direct against the Rabbanites, "that they [the Rabbanites] slaughter the beast while she is pregnant," and "that they observe two days of a Festival, but not two days of Yom Kippur."

Actually, R. Lipmann never became involved in any of the particulars of Karaism, but rather, he argued against their relationship to and personal view of the Jewish tradition. In the proves that much he proves that much of civil law and the people who are mentioned in the Book of the Covenant are cases whose reason must be revealed to every intelligent individual, for they have no significance nor right if they are not reconciled according to the tradition of the Oral Law. He brings together many verses which have been understood as contradictory and explains them in the manner of the Oral Law. He proves to the Karaites that without the Oral Law even the practices which

they observe are not possible:

Who prohibits them from slaughtering a mother and her son and her daughter on a single day, does not the Torah only say "him and his son?" (Leviticus 22:28)92

Further, R. Lipmann demonstrates to them that the Jews had an Oral Law even in the time of Moses, that Moses himself explained the Torah, and made new interpretations, based upon the foundations of the Oral Law, that this is the essential nature of the Book of Deuteronomy,

that all of it is the law of Moses and his novel interpretations, for if they say that Deuteronomy is also by God, if so they have already falsified our Torah, for none of these things is understandable in their literal meaning in any place. 93

In his disputations with the Karaites, R. Lipmann mentions a R. Meshullam ben Kalonymos, who disputed against the Karaites, "that their way was to explain everything according to the literal meaning of Scripture which is contradicted in another place in the Bible." This R. Meshullam was the chief rabbi of Narbonne who aided al-Fakir in his controversy against the Maimunists. It is understandable that R. Lipmann did not agree with him in anti-Maimunism, "but where he responded honestly, his words should be heard and remembered." 95

More notable, for the influence which he exerted over R. Lipmann in this area, is R. Shemariah of Negropont. When R. Lipmann begins his major polemic against the Karaites he does so in R. Shemariah's name. "Their father sinned and they did not--should the children bear their iniquity?" ⁹⁶ Their fathers refused to accept the Oral Law, and in this

connection, R. Lipmann reaches the following conclusion—a conclusion which is in the mainstream of historic Rabbinic Judaism—

Indeed, the Sadducees of our day are somewhat similar to a child who was a captive amongst the Gentiles, that behold they were unable themselves to revolt, they only had the custom of their fathers, and thus did Maimonides write. And since they are of the seed of Israel and they cleave to much of the religion it is a good deed to draw them and to lead them on the right path. 97

*

To this point we have seen R. Lipmann disputing with those who are outside of the camp of Rabbinic Judaism, Christians, apostates, and Karaites. We now move to a consideration of those who were well within the camp but against whom he struggled nonetheless. He called them

מיחחת , critical Jews

whose spirit is flaccid and whose faith is weak, who are full of terrible doubts and bitter questions, difficult thoughts, and strong protests, and who see the world reversed in their eyes, and to whom the conduct of the Creator is totally unintelligible, and to whom the deeds of the righteous are not correct, and to whom many verses appear as a contradiction to all who accept them, who undermine the very foundation.

They are the ones who ask, "With regard to what did David sin, if God seduced him?" And "with regard to what did Balaam sin if God said to him, 'Go with the men.'?" They question the justice of divine providence or "think that afflictions only happen to them." They doubt the reward of the world to come, because "it is not mentioned explicitly that the reward of the good in the world to come is for the fulfillment of the commandments, as the reward of the good

is mentioned with respect to this world." 102 The tribulations of Israel are especially difficult for them. They have no faith in the "end of days." The Diaspora has confused them about themselves and their God. They are filled with remorse when the Bible chastises:

"And they shall be upon thee for a sign and for a wonder and upon thy seed forever," (Deuteronomy 28:46) that they understand that there is no hope for the Jewish people. 103

And they ask with the Psalmist: "But Thou hast cast off and rejected...where are Thy former mercies?" They suffer from self-hatred:

Why are the people of the world penalized for the difficulties of Israel, is it not because of the iniquity of Israel that exile and difficulties and decrees come upon them, and is it the divine mission that the nations which surround us are of our enemies? 105

When they see the length of the current exile relative to preceding exiles, they despair of the redemption and say, "How many righteous generations have passed since the destruction until now, and nevertheless, the Messiah has not come." 106

R. Lipmann was angry with them and with the heresy that was in their hearts, and sometimes he compared them to the apostates. But, for the most part, he refrained from vilifying them, rather he admonished them with Biblical verses and with reason to show them their mistakes, and to prove to them that they only have to accept the traditional perspective, and then their "hearts will be at rest from its difficult anxiety, and then they will be re-

stored to believing and the hoping according to their people's hope and belief." 107

* *

Having considered the times which and the man who produced the <u>Sefer ha-Nitzahon</u>, we now turn to the work itself and what it produced. In the subsequent chapter, we shall direct our attentions to a thorough analysis of the primary nature of this work as well as the historical and structural problems which face the scholar as he confronts it.

CHAPTER FIVE

THE SEFER HA-NITZAHON

As we have amply shown, and as Meyer Waxman has succinctly stated, R. Lipmann

was thoroughly equipped for the writing of such a book as the <u>Sefer ha-Nitzahon</u>, for besides his great erudition in Jewish subjects, he also mastered the Latin language and was well-versed in the New Testament and other authoritative Christian writings.... His view of Judaism...is a fine combination of moderate rationalism and deep piety. 1

Having considered the man, we now turn to the book, R. Yom Tobh Lipmann Mühlhausen's <u>Sefer ha-Nitzahon</u>. We will move from some particular historical and structural considerations of this work to some more general ones. We shall conclude with a brief section devoted to the Christian reactions to this seminal work, which are known as "anti-Lipmanniana."

* *

Since Zunz, it has been customary to call R. Lipmann's book | 1882 --Kaufman maintains that this appellation is incorrect. R. Lipmann, himself, only refers to it as | 1882 in every place. Kaufman supports his contention on the basis of R. Lipmann's interest in gematria, for | 1882 and | 1882 in are almost identical, two hundred ten and two hundred nine, respectively, in their numerical values. Kaufman further points out in this connection that it was de rigeur for an author to choose a title for at least one of his works that would serve as

a numerical mnemonic for his name. As support, Kaufman cites the dictum of R. Eleazar of Worms, the $\pi p \tau$, "Every man must record his name by his book."

We have already alluded to the problem of dating the Sefer ha-Nitzahon in Chapter II of this thesis. This question requires a more detailed scrutiny than we have afforded it thus far, and to it we now turn. In the first published edition of the Sefer ha-Nitzahon, the editor, Theodoricus Hackspan, says on the title page, and again in his commentary, De Usu, that R. Lipmann wrote the Sefer ha-Nitzahon in 1399. Based on this, both Graetz⁵ and Fuenn⁶ assign a similar date. However, in the last paragraph of his work, R. Lipmann tells us of the martyrdom of three of his fellow-prisoners in August, 1400. Kaufman points out that "since R. Lipmann did not write

This is at the beginning of the month of Elul of last year, but rather wrote,

of Elul, 5160, it is apparent that the year is already distant from us, and we find that the book could not have preceded the year 5162, which is 1401-1402." Further, we know that R. Lipmann wrote 7130% 150 in 1413, and, insofar as he refers to the Sefer ha-Nitzahon in this work, 1413 is the outside date for the composition of the latter. Steinschneider claims that the book could not have been written later than 1410. He based his contention on his reading of paragraph 335 wherein R. Lipmann says that

"many of the multitude are in agreement that at most the coming of our Messiah and the rebuilding of the Temple will not be delayed any later than 5170." However, Steinschneider failed to understand the context which is clearly delineated in paragraph 330. Israel's redemption would occur after one thousand three hundred thirty-five years, according to R. Lipmann, but he queries, "who knows when this counting began?" If, as Kaufman maintains, this is clearly meant to be a reference to the destruction of the Second Temple, then "the book could not have been written any later than 1403 or 1405." Kaufman's hypothesis seems completely logical and there is no evidence nor reason to dispute it.

Structurally, there are three distinctive principles of organization which may be applied to the <u>Sefer ha-Nitzahon</u>. First the book may be divided according to the portions of the Pentateuch and the names of the books of the Prophets and the Hagiographa, verses from which R. Lipmann chose to interpret, and to which he added his disputation with the apostate Pesah-Peter. It is significant to mention in this context, R. Lipmann did not at all intend to write a Biblical commentary, for "only a very few of the chapters of the Prophets and Hagiographa are explained, and many of the portions from the Pentateuch are lacking." The various verses which R. Lipmann utilizes serve only as points of departure for his essays. They are organized, at least externally, in the order in which they appear in the Bible. The order of the books of the Bible after the Pentateuch

and the Former Prophets is: Jeremiah, Ezekiel, Isaiah, the Twelve Minor Prophets, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra, and Chronicles. This order conforms to that found in the baraitha in b. Baba Bathra 14b.

The second manner of dividing the Sefer ha-Nitzahon is according to paragraphs. There are three hundred fiftyfour paragraphs in the book, corresponding to the number of days of the lunar calendar, as the author himself states in his introduction. However, in both Amsterdam editions and the Königsberg edition, the book is divided into three hundred fifty-five paragraphs. This discrepancy developed, according to Kaufman, due to the omission of paragraph 81. However, this is incorrect. The additional paragraph is a result of the fact that the Amsterdam and Konigsberg editions number as paragraph 347 the introductory paragraph to the disputation with the apostate Pesah-Peter. In the Hackspan edition, paragraph 347 corresponds to paragraph 348 in the various Hebrew editions. R. Israel Isserlein, the author of Terumath Ha-Deshen, was influenced by R. Lipmann's methodology of dividing his work into three hundred fifty-four paragraphs or chapters.

The third division, unlike the first two, is not in the body of the work, but was imposed upon the book, as it were by the author after having completed the writing. This division is the seven-fold topical or thematic one of which R. Lipmann wrote in his introduction: "And behold I shall

divide the Sefer ha-Nitzahon into seven sections for the seven days of the week, corresponding to the seven days of Creation." Thus, for Sunday he devotes sixty-six paragraphs to "responses and contradictions to the claims of the Christians; " for Monday, there are thirty-nine paragraphs which are "explanations of the popular misunderstand-צדיקים ;" for Tuesday, ing of the acts of the Biblical we find forty-one paragraphs which interpret "enigmatic verses; "Wednesday yields thirty-four paragraphs which con-; for Thursday cern themselves with טעסי המדרת there are forty-two paragraphs for those "who criticize the Bible" and thirteen paragraphs for those "who mock the words of our honored Sages; " Friday finds thirty-three paragraphs devoted to heretics and fourteen to the Karaites, both of whom "deny the Oral Law;" and, finally, for the Sabbath, R. Lipmann delineates his sixteen principles of faith in forty-eight paragraphs. The total of this listing is only three hundred thirty. 12 Thus, while this particular list is not absolutely accurate, it is probably the only one of its kind in medieval Jewish literature, one which does not indicate the contents of the subjects in order but topically. Each one of the sections is linked to a phrase taken from the chronicle of Creation found in Genesis. The primary function of this index is to "facilitate for him who searches to find in it that which he But in no case are the contents of a paragraph wishes."13 compromised so as to place any one of them in a particular

section. The table of contents which R. Lipmann provides is an honest one and not in the least bit artificial or tendentious.

* * *

The history of the publication of the Sefer ha-Nitzahon and its aftermath is a fascinating subject in its own right and to it we now turn. The first printed edition of R. Lipmann's work was published by a priest, Theodoricus Hackspan, originally of Vienna and professor of Hebrew at the University of Altdorf. Until Hackspan came along, there were a number of copies of the Sefer ha-Nitzahon in manuscript form, but only Jews had possession of these manuscripts. Moreover, they concealed them in such a manner so that they would not fall into the wrong hands. One such manuscript belonged to the Rabbi of Schneittach, a town near Altdorf. Hackspan went to him, ostensibly to borrow some of his books in order to use them to "ensnare the Jews in disputations." In a letter to the Protector of the University, as quoted by Kaufman, Hackspan wrote, "I engaged in a disputation with the rabbi on the subject of Psalm 22, the disputation of the rabbi was full of bitterness, then, suddenly, he brought forth this Lipmann."15 It is apparent that the rabbi did this somewhat reluctantly, but so as to vindicate his interpretation of the particular passage to which the two of them were addressing themselves. Hackspan "snatched the book from the hand of the Jew...and hurried home to copy it." 16 With the aid of

some of his students, most notably, Snellius and Blendiger, of whom we shall have more to say later, he prepared the manuscript for publication. In 1644, first at Altdorf and then at Nürenberg, he issued the <u>Sefer ha-Nitzahon</u>, accompanied by his own lengthy commentary, <u>De Usu</u>. The book was in the form of an octavo totalling five hundred twelve pages, the first two hundred fourteen of which consisted of the <u>Sefer ha-Nitzahon</u>.

The volume itself is an excellent example of seventeenth-century publishing, clearly printed with wide margins in which Hackspan provides notes and references to the text. The book has a beautiful, engraved Hebrew title-page, which is appended to this thesis. In addition, it has a second title-page in Latin, whose text reads:

The "Sefer Nitzahon" (sic) of Rabbi Lipmann which was written in the year 1399 of the birth of the Christ, and it has been sought many days, and not long ago, by unique good fortune (!), it was taken from the Jews, and he [R. Lipmann] disputes with the Christians, the Sadducees, and others. It is published in a scholarly edition by the priest Theodoricus Hackspan, of Vienna, Professor of Holy Language at Altdorf. And there is added to it an essay on the importance of Rabbinic literature, as a defense for the Christians against Lipmann who praises himself victorious. Each of these two [sections are presented] with the necessary critical apparatus by the effort of Wolfgang Endter. after this it was published in Nürenberg in the year 1644.

According to Kaufman, Hackspan prepared his edition very faithfully, "without tendentiousness, without notes and corrections, without adding or subtracting, but also without a thorough knowledge of the language and the

Thus, the volume is deficient, "full of many gross errors, full of many typographical errors." 18 errors were sufficient to prompt Wagenseil to issue a volume wherein, in part, he compared the Hackspan edition to two manuscripts to show that Hackspan did not change the essential meaning of the text. But Kaufman maintains, apparently many of the errors slipped by Wagenseil as well. Therefore, to comprehend fully the nature of these errors, Kaufman presents a comparison between the Hackspan edition and the various Hebrew editions. 19 In his comparison, Kaufman finds that there are examples of metathesis of individual letters as well as words in the Hackspan edition; that in some cases, Hackspan is missing a letter or whole word: in other cases that Hackspan has a superfluous letter or a word. Hackspan often confuses one letter for another. There are numerous grammatical errors in the Hackspan edition, as well as misquoted Biblical verses. To Hackspan's credit, however, Kaufman indicates a number of examples of superior readings -- superior to those found in the various printed Hebrew editions.

The first Hebrew edition, Amsterdam, 1709, appeared only sixty-five years after Hackspan. Two years later, in 1711, a second edition appeared, but the only difference between the two Amsterdam editions is to be found in the title pages. In 1826, an edition published in Königsberg, based on the Amsterdam editions, was issued. The first Amsterdam edition is based on the Christian publication. The title-page of this edition claims:

"Sefer Nitzahon" (sic) which R. Lipmann wrote and which was previously published in Altdorf by Mr. John Christopher Wagenseil, and now is newly printed to fulfill the desire of those who request... And when we examined it and found many errors in that old edition, therefore it was incumbent upon us to add and subtract in many places, in order to make it according to a corrected order with a strict inspection according to our perception.

It is possible, on the one hand, that the Hebrew editor had the Hackspan edition and also the corrections by Wagenseil. But many of the errors which are found in the Hackspan found their way into the Hebrew editions as well. On the other hand, it is possible that the corrections made by the Hebrew editor were resultant from several of the many manuscripts which were then extant and which "passed from hand to hand in the Jewish quarter." What is evident, however, is that many of those very corrections resulted from the editors' knowledge of Hebrew and Jewish literature. Kaufman concludes that, with respect to the many additions of the Hebrew editions, the editors correlated the Hackspan edition, without the benefit of Wagenseil, and one, or many, of the extant manuscripts. 21

As to the question of manuscripts, as distinguished from printed editions, Kaufman presents a summary of all of the scholarly information on them in a lengthy footnote. 22 Manuscripts of the <u>Sefer ha-Nitzahon</u> are found, presently, in the Bodleian Library of Oxford University, the Harley Collection of the British Museum, and the Library of the Jewish Theological Seminary of America in New York.

At first glance, from all outward appearances, the Sefer ha-Nitzahon seems to be a rather random, rambling commentary to the Bible. Quite to the contrary, it is a "systematic collection of notes, comments, and discussion, on selected passages from the Scriptures, which either present difficulty or afford a basis for interpretation to the Christians or Karaites, or contain any basic teaching of Judaism which is to be unfolded." As a disciple of Maimonides, R. Lipmann aims to show that there is little in Judaism which does not agree with reason. Generally, speaking, R. Lipmann maintains that "it is not enough for a righteous Jew merely to know the Law and observe it, but that it is his prime duty to understand God philosophicallv."24 Thus, one "who speaks of God in corporeal terms commits the sin of heresy."25 Along these lines, but more specifically, in the realm of reward and punishment, R. Lipmann closely parallels the reasoning of the RamBam, that is to say, that the reward and punishment are of a spiritual nature and not of a physical one. 26 This point of view is set against his attempted reconciliation of the belief and , Paradise and Hell. Waxman has stated:

The first he considers as a symbol for the spiritual pleasure that the soul will enjoy, and the second disagreeing with Nahmanides, who places the <u>Gehinom</u> in the bowels of the earth, he locates somewhere in the lower part of the zone of the element of fire which is above the earth. He says that when the soul of the wicked attempts to ascend to heaven, it is weighed down by its sins and is caught up by the element of fire, and is, thus,

brought to Hell. He admits, however, that the fire of Hell is not purely corporeal, for even the soul of a sinner retains its primary spiritual quality. 27

Anistotelian approach. He posits the existence of a number of intermediaries between God and the earth; these are the separate intelligences and spheres through which the lower world evolved. In the realm of the latter, the rationale for the commandments, it is sufficient to point out that he relies primarily on Maimonides.

From all of the foregoing, it is possible to come to an erroneous conclusion about the primary nature of the Sefer ha-Nitzahon. David Max Eichhorn, in his Rabbinic thesis, the only secondary work in any language devoted solely to the Sefer ha-Nitzahon, makes just such an error. While Eichhorn is fully cognizant of the polemical character of this book, he maintains that "it is not true that Lipmann wrote the book with this intent. He wrote it in order to present to his own Jewish brethren and to the Gentile world a clear picture of the Jewish religion and to remove from the minds of both Jew and non-Jew many errors which were lodged there." 28 As evidence for this assertion, Eichhorn quotes R. Lipmann's introduction at length, and then concludes, "This clearly shows that the 'Nitsachon' (sic) was not written as a disputation textbook but it 'presents in shortened form our religion which we received from Moses who had received it from God' and its purpose is not to attack the beliefs of others but to strengthen the faith of our own co-religionists."²⁹ As further support for his conclusion, Eichhorn notes that "one proof of the truth of this statement is the fact that the disputation with Peter is mentioned nowhere in the first 346 paragraphs of the 'Nitsachon' but seems to be tacked on as a sort of appendix. This fact shows us that disputations with Christians were not uppermost in Lipmann's mind when he wrote the book."³⁰

That the Sefer ha-Nitzahon presents a "clear picture" and seeks to dislodge "many errors" is readily apparent. Indeed, R. Lipmann devotes an entire section of the work to reconciling the dubious actions of the righteous. incident of the Golden Calf is such an example. struction resulted not so much from disobedience but from human error. Waxman observes that while R. Lipmann was "not very original,...he used his derived knowledge to great effect and made his work practical and useful."31 For example, R. Lipmann's explanation of the incident of the Golden Calf closely parallels the interpretation given to it in the <u>Kuzari</u> by Judah ha-Levi. 32 Surveying this aspect of R. Lipmann's work Waxman concludes that the Sefer ha-Nitzahon is "among the best apologetic works on behalf of Judaism. "33 But, neither a single sentence taken out of context, nor an entire section of apologetic material can sustain Eichhorn's contentions as to the primary nature

or major motivation underlying the Sefer ha-Nitzahon.

Further, as to Eichhorn's notion concerning the role and the significance of the disputation with the apostate Pesah-Peter, we have dealt with this above, to a certain degree. 34 But it is worth a moment to refute Eichhorn's contention that these eight paragraphs are no more than a mere appendix. It is much more likely that the very disputation was the chief motivating factor in the composition of the book. Moreover, the allusions to that disputation abound throughout the work. If anything is an appendix, it is much more likely that it is the introduction itself, from which Eichhorn drew the ameliorating sentence cited Interestingly, Hackspan prints the "introductory" material at the end of the work. Kaufman maintains that the introduction was written after the book had been written and that it ought to be considered more as an afterthought and an index. 35

Finally, with regard to the significance of disputations with the Christians, even a cursory survey of the Sefer ha-Nitzahon shows that it is this above all else which is preteminent. Nearly a third of the book is devoted to "answers and contradictions to the claims of the Christians." Invariably, the language and the style of these sections reveal the author's contempt for Christianity and the disputative, polemical nature of the Sefer ha-Nitzahon.

We have seen, at length, the nature of the man as a polemicist. But, here, a few words as to the nature of the polemics found in <u>Sefer ha-Nitzahon</u> are in order. Waxman has observed that R. Lipmann, "in his polemics against the Christians is more thorough than many of his predecessors. He hardly omits a single passage in the Bible which any one of the Christian theologians utilized in one way or another, without interpreting it in the proper manner." R. Lipmann, however, was not satisfied with mere refutation, rather he presents a thorough analysis of the fundamental dogmas of Christianity and shows their baselessness. In paragraph eight of the <u>Sefer ha-Nitzahon</u>, commenting upon the words in Genesis 2:17, "for in the day thou eatest thereof thou shalt surely die,"

from which the Christian theologians derive the doctrine of Original Sin and Jesus' redemption of humanity, Lipmann launches upon a complete refutation of these doctrines together with those of incarnation, miraculous birth, the Eucharist, and others. 38

This paragraph is R. Lipmann's principal polemic against the dogmas of Christianity. But throughout the <u>Sefer ha-Nitzahon</u>, R. Lipmann's "tone in his arguments with the Christians is extremely polemical. He uses very acrid language in his refutations and calls his opponents by opprobrious names." When he employs humor, it frequently is undignified. His bitterness is especially vehement against the apostates of his own faith. At times he is "so zealous...in his polemics that...he even adopts an argument of his opponents and uses it against them without

detecting its dangerous tendency."⁴⁰ Thus, when dealing with the question of circumcision and women, R. Lipmann uses a Paulinian argument, "They do not know that faith does not depend on circumcision, but on the conviction of the heart."⁴¹

Anyone who anaylzes this work in depth will see that the author intended that it be used as a handbook for all who engaged in disputations. It is a "disputation textbook, a book which is meant to instruct the Jewish people in the wisdom of polemics, 'which teaches the Jews the use of arms. 11142 There are occasional examples of the author's pedagogic intent, such as when he advises, "and further you should tell them. "43 On other occasions, he arranges the claims of his opponents for purely didactic purposes. 44 In still other contexts, he abstracts general principles and strengthens his disciples! hand by demonstrating their applicability. 45 In all of this, R. Lipmann is not necessarily originial. Many times he cites his sources, but just as often, he provides no references at all. Thus, he cites in paragraph 348, R. Yehiel and his colleagues who participated in the Disputation of Paris.

Frequently, R. Lipmann warns his readers not to reveal certain matters to the Christians. In this context, he is not referring to any 1977,000, but rather to those matters which would strengthen the claims of his opponents. 46 Indeed, R. Lipmann wished to silence all who denounced the Talmud. Thus, he advised the Talmud be explained to the

Christians in a manner which would reveal "our wisdom and discernment to the eyes of the nations, for then, they would retract and praise the Talmud since they had deprecated it." Also, "we should point out to them how they require the Talmud when they come to establish the lineage of Jesus." 48

Certainly, neither the didactic nor the eclectic nor the polemic character of the <u>Sefer ha-Nitzahon</u> is unique. But nowhere in any of the literature is there to be found a work quite so forceful or comprehensive. As Kaufman states, "The Christians—Hackspan, Wagenseil, and their colleagues—did not mourn gratuitously when the Jews shot all the arrows in the armory of the <u>Sefer ha-Nitzahon</u> at the camp of the Church."

In a general way, the <u>Sefer ha-Nitzahon</u> may be characterized as a popularization. Much of what is in it is not scholarly, "rather the responses are popular, responses which are spoken in the spirit of the people, responses which all the Jews whether they are scholars or not would be able to give to the Christians and the apostates." ⁵⁰ Furthermore, much of the polemical and apologetic material is derived from many sources, R. Yehiel, Nahmanides, the Talmud itself, and even Justin Martyr⁵¹ and Origen. ⁵² Those responses which cannot be so clearly identified, most assuredly were widespread amongst R. Lipmann's contemporaties and those who preceded him. "All of these," according to Kaufman, "R. Lipmann gathered in his book, and they

became unified in his hand."⁵³ The <u>Sefer ha-Nitzahon</u> served as an encouragement to those who read it, "providing hope for each and every Jew, that from that day onward they need never be embarrassed when they would speak with their enemies in the gate."⁵⁴

* *

As widespread and popular as the <u>Sefer ha-Nitzahon</u> was among the Jewish community, "it was not without danger that the people kept it; for all who retained a copy in his home knew that he was transgressing a papal ban, and, therefore, the number of editions extant diminished." The persistent existence of this work, however, produced an uncommon reaction from the Christian community. Waxman states that

the storm around the <u>Sefer ha-Nitzahon</u> continued to rage through the first half of the eighteenth century, but from that time on it waned and subsided. Thus, one Jewish book created almost an entire library of Christian theological literature. 56

This "storm" has been aptly called "anti-Lipmanniana," and to a brief consideration of it we now turn.

The Christian reaction to R. Lipmann's <u>Sefer ha-Nitzahon</u> began not with Hackspan's publication, as might be expected, but rather almost from the day it was written. This reaction extended over a period of nearly three and a half centuries. It is beyond the scope of this present work to go into excessive detail concerning this literature. Judah Kaufman has included a thorough study of "anti-Lipmanniana" in his dissertation. ⁵⁷ Here, it is only possible to indicate the major works and personalities who were involved in this area.

The first work appeared while R. Lipmann was still living. It is the <u>Contra Judaeos</u> of Bishop Stephanus Bodeker, written in 1449. While Bodeker's work is the first major reaction, it should be pointed out that already in 1415, Pope Benedict XIII issued a ban against all Jewish polemical works. In 1454, Johannes Capistranus of Cracow sent a collection of "heretical works" to Pope Nicholas V. Capistranus was mainly concerned with Host desecrations, and it is not unlikely then that the <u>Sefer ha-Nitzahon</u> was included in his collection.

"Anti-Lipmanniana" was not limited to Christians, for there are cases when apostates participated in its vilification. Among the most notable of these apostates is Kalman of Regensburg, Victor Karvin, and Pfefferkorn.

During the Reformation, both Reuchlin and Luther were known to have read Jewish polemical literature and the works of Jewish apostates. Sebastian Münster published a work refuting amongst others, R. Abraham ibn Ezra, R. David Kimhi, and R. Lipmann. Munster's colleague, Paul Fagius published two works in 1542 endeavoring to prove the truth of Christianity from R. Lipmann's Sefer ha-Nitzahon.

The seventeenth century yielded a considerable portion of "anti-Lipmanniana." Chief amongst the architects of this era were Johannes Buxtorf I and Johannes Buxtorf II, Constantine L'Empereur, Theodoricus Hackspan, Sebaldus Snellius, Johannes Heinrich Blendinger, Christian Schotan,

Stephen Gerlow, Friedrich Ragstat de Weile, and most significantly, John Christophorus Wagenseil. Following this period of great productivity, there were but few additional works to appear, and none of these are very significant.

*

With this we conclude our considerations of R. Lipmann and his work, the <u>Sefer ha-Nitzahon</u>. In the subsequent chapters examples of the various types of material found in this work will be presented. At this juncture, however, it is fitting to note, as did Schleiden in <u>Jews in the Revival of Learning</u>,

The whole of Europe had its Middle Ages, a period of brutality and decadence in the worst imaginable sense. The Jews alone constituted a distinct exception. In spite of dispersion and oppression, which deprived them often of the simplest human rights...they continued, throughout that period, to cultivate their spiritual life.... Trouble and misery only tended to ennoble their character and to spur them to increased mental and moral effort. 50

Without doubt, R. Yom Tobh Lipmann Mühlhausen was a man of his times, a giant, noble character who spurred his people to "increased mental and moral effort."

SECTION TWO

Introduction to Section Two

In the following chapters, I have endeavored to present in intelligible translation, representative selections from the <u>Sefer ha-Nitzahon</u> of R. Yom Tobh Lipmann Mühlhausen. I have translated all of the introductory material that is found in the work, one section from each of the seven divsions, and, finally, R. Lipmann's diputation with the apostate Pesah-Peter. In preparing these translations, I have relied on the two Amsterdam editions and the Hackspan. The translations represent an amalgam of the various texts. Where there are divergencies in these editions, they are so noted. All quotations from the Bible are given in full as in the Holy Scriptures of the Jewish Publication Society, 1917, in the body of the text. Other sources are cited in the footnotes.

In terms of format, chapters two through nine are presented in the manner of individual essays. In chapter one, however, due to its structure a special form has been adopted. A great proportion of the material is in the form of an index or table of contents. As such the original form of this listing is preserved. However, immediately following each reference, there is an explanatory paragraph, where necessary, detailing the nature of the material to be found in the paragraph to which the citation refers.

CHAPTER ONE

THE AUTHOR'S INTRODUCTION

"Lord, how many are mine adversaries become, many are they that rise against me.... (Psalm 3:2) "For, dogs have encompassed me, a company of evildoers have inclosed me...." (Psalm 22:17a) The kinds of heretics are believers and unbelievers, Sadducees [Karaites] and Christians; in addition, there are those perfect in deed but deficient in intelligence, and those who make unauthorized additions to Scripture or Tradition and those who detract; there are those who argue and those who mock. Though my ways they block with hewn stones though they build against me great fortresses, yet I shall instruct the people; but behold they are walking in darkness² and ignorance prevents them from engaging in religious disputation. And behold I bestirred myself and I said to them, "Fear not neither be dismayed of this great multitude because the struggle is not for them but for God and I shall put my trust in God for He stands at the right hand of the destitute. fight the Lord's battles; I shall break down the wall and infiltrate their ways, and, as the morning light, the sun will rise upon the mountains and I shall make perfect those who are lacking [in knowledge and faith.] I shall reveal the secrets and I shall make known that those who add are detracting and those who mock, err. I shall overcome the enemies who respond without knowledge, and I will raise

the sound of battle in the camps to vanquish [them] with afflictions."

And now to repair the breach of our true faith: the Torah speaks distinctly of four children - one is wise, one a simpleton; one is wicked, and one who knows not how Indeed there are amongst us those who deem themto ask. selves very wise but who do not have a sufficiently intellectual approach in matters of faith. And there are wicked men, apikorsim both circumcised and uncircumcised who criticize the law of God and His prophets and His And similarly, the Sadducees [Karaites] who pay no heed to the Rabbis. And there are simpletons the extent of whose knowledge is to the letter of God's commandments and who take [God's commandments] to be an arbitrary decree, but do not endeavor to find a rational basis. all of the words of the Rabbis they understand literally. And the impossible they understand for the possible. there are the Christians who know not how to ask as shall be made clear in this treatise in many places.

Therefore, hearken to me, my people and my brethren; have faith in the Lord your God and you will be established; have confidence in the Prophets and prosper. For to the aid of all, I shall explain the sixteen principles which comprise the totality of our faith, and are they not written in the book of Divine Law which was given to us on Mt. Sinai through Moses, our teacher, may he rest in peace [master]³ of all the prophets. And I shall remove the

hesitation of those far from the faith, who criticize and err in the twenty-four books [the Bible]. And I shall give a reason for some of the commandments and statutes and verses and stories which seem astonishing. And I shall explain some of the words of the Rabbi's wherein many err; for all of them are reasonable to enlightened people. is indeed an ancient and customary error to think that it would be difficult to remove the nonsense of [the theological] systems of those who are either uncircumcised in the flesh or uncircumcised in the heart, and, certainly of the Minim who are adversaries, not amenable to rational argu-My intention, however is to vanquish them forever, therefore, let not him who finds in this Sefer Ha Nitzahon explanations, which the Rabbis explain in somewhat other ways, declare me guilty. Even the Torah may be interpreted in many manners as it is said, "Is not my word like as fire, saith the Lord; And like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29)4

The Merciful One required the heart. As for myself, would that I could command that the copyists not change the words for I know that they will jump on me because of their lack of understanding. But it is not so, i.e., the way they would understand me, in a hurried reading. Any man who disagrees with me should instruct me accordingly and if I cannot refute him in his presence, I shall praise him, and from my book which I have written I shall erase it [the error.]

And behold, I shall divide the <u>Sefer ha-Nitzahon</u> into seven sections for the seven days of the week, corresponding to the seven days of Creation, and in order to facilitate for him who searches to find in it [that which] he wishes. And the [first] six of them are to direct the heart of those far from the faith according to the Rabbinic dictum, "Be diligent to study Torah in order that you know [how] to answer the <u>Apikoros</u>," and similarly, all who are far from faith. And these six are included in the seventh which deals briefly with our faith which we received from Moses as he received [it] from the Mighty One.

For Sunday, I have designated responses and contradictions to the claims of the Christians and it should not be difficult for one to understand, if, from time to time, I put off my enemies with a vague reply when I speak in their place. And I have designated for Sunday according to that which is said in "now the earth was unformed and void." (Genesis 1:2) And in these paragraphs you will find the following:

8 My refutation of the Christian belief in the birth of Jesus and [the dogma] that all prior to Jesus' birth have gone to Hell.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17)

See Section Two: Chapter Two of this thesis.

This teaches that he cohabited with every domestic animal or wild beast.

"And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'" (Genesis 2:23)

This section deals with Adam's behavior prior to the creation of Eve.

21 That women are not circumcised.

"...every male among you shall be circumcised." (Genesis 17:10)

R. Lipmann's Paulinian argument vis à vis cir-

The chairs that they prepare at the time of circumcision.

A continuation of the discussion of the various customs connected with circumcision.

23 "...and, lo, three men..."

"And he lifted up his eyes and looked, and lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth." (Genesis 18:2)

A refutation of the Christian contention that Abraham had a vision of the Trinity.

39 "...Nay, but I will go down to the grave to my son mourning...."

"And all his sons and all his daughters rose up to comfort him; but he refused to be comforted' and he said: 'Nay, but I will go down to the grave to my son mourning.' And his father wept for him." (Genesis 37:35)

A refutation of the Christian notion that all the generations who preceded Jesus were in Hell and remained there until he came to redeem them.

"...And Israel bowed down upon the bed's head."

"And he said: 'Swear unto me.' And he swore unto him. And Israel bowed down upon the bed's head." (Genesis 47:31)

The Christians maintained that Jacob had an idol - like a depiction of the crucifixion at the head of his bed - to which he prostrated himself and R. Lipmann denies this.

45 "...guiding his hands wittingly...."

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born." (Genesis 48:14)

A refutation that Jacob made the sign of the *cross in this context.

56 "...and the Lord showed him a tree...."

"And he cried unto the Lord; and the Lord showed him a tree, and he cast it unto the waters, and

the waters were made sweet. There He made for them a statute and an ordinance, there He proved them." (Exodus 15:25)

A refutation that the tree, in this context, was the Cross.

- 61 A prohibition against making an idol.
- 73 The form of the cherubim.
- "...and smote the rock...twice...."

"And Moses lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle." (Numbers 20:11)

A refutation of the Christian contention that Moses' rod was in the form of the Cross.

"...The Lord our God, The Lord is One...." Holy, Holy, Holy.

"Hear, O Israel: The Lord our God, The Lord is One." (Deuteronomy 6:4)

A refutation that this verse is an allusion to the Trinity.

"A prophet [He] will raise up unto thee...like unto me..."

"A prophet will the Lord thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." (Deuteronomy 18:15)

- A treatise on the various levels of prophecy.
- "And the sun stood still...."

"And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Is not this written in the Book of Tashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day." (Joshua 10:13)

A refutation of the Christian notion that Sunday is the Sabbath Day.

- 179 We do not have a song like theirs. 8
- 207 "...a woman shall court a man."

"How long wilt thou turn away coyly, 0 thou backsliding daughter? For the Lord hath created a new thing in the earth: a woman shall court a man." (Jeremiah 31:22)

A refutation of the Christian contention that is derived from this verse, that a virgin shall give birth.

"...and have made the dry tree to flourish...."

"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken and done it." (Ezekiel 17:24)

A refutation of the Christian interpretation of this verse that it refers to "their god."

"...as the soul of the father, so also the soul of the son..."

"Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine; the soul that sinneth, it shall die." (Ezekiel 18:4)

A refutation of the Christian interpretation of this verse that it refers to the Trinity and its saving grace.

215 "He that hath not given forth upon interest...."

"He that hath not given forth upon interest, neither hath taken away increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man." (Ezekiel 18:8)

See paragraph 272.

"...for they are all delivered unto death, to the nether parts of the earth...."

"To the end that none of all the trees by the waters exalt themselves in their stature, neither set their top among the thick boughs, nor that their mighty one stand up in their height, even all that drink water; for they are all delivered unto death, to the nether parts

of the earth, in the midst of the children of men, with them that go down to the pit." (Ezekiel 31:14)

A refutation of the Christian interpretation of this verse that all are damned to Hell until Jesus comes to redeem them.

"...Behold, the young woman shall conceive and bear a son...."

"Therefore, the Lord, Himself, shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14)

A record of a disputation with the Bishop of of Lindau relating to this verse and the Christian dogma of the virgin birth.

"For a child is born unto us...."

"For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-abi-sar-shalom."

A refutation of the Christian interpretation of this verse that it refers to Jesus.

239 "And their seed shall be known among the nations...."

"And their seed shall be known among the nations and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." (Isaiah 61:9)

A refutation of those who mock the Jews because of their alleged distinctive habits or mode of dress.

"...Say ye to the daughter of Zion: 'Behold, thy salvation cometh....'"

"Behold, the Lord hath proclaimed unto the end of the earth: say ye to the daughter of Zion: Behold, thy salvation cometh; behold, His reward is with Him, and His recompense before Him. " (Isaiah 62:11)

A refutation of the Christian contention that this verse refers to Jesus.

"...eating swine's flesh, and the detestable thing...."

"They that sanctify themselves and purify themselves to go unto the gardens, behold one in the midst, eating swine's flesh, and the detestable thing, and the mouse, shall be consumed together, saith the Lord." (Isaiah 66:17)

R. Lipmann interprets this verse as an indication of the nature of the punishment of the nations.

- 246 The punishment of Edom. 9
- "...for three transgressions of Israel...."

"Thus saith the Lord: 'For three transgressions of Israel yea for four, I will not reverse it: because they sell the righteous for silver, and the needy for a pair of shoes.'" (Amos 2:6)

A refutation of the Christian interpretation of this verse as referring to the betrayal of Jesus by Judas, and that there is no hope for divine forgiveness for Israel.

"Shall I not...destroy the wise men out of Edom...."

"Shall I not in that day, saith the Lord, destroy the wise men out of Edom, and discernment out of the mount of Esau?" (Obadiah 1:8)

According to R. Lipmann this is a prophecy which will be fulfilled in the days of the Messiah.

"...until the time that she who travaileth hath brought forth..."

"Therefore will He give them up, until the time that she who travaileth hath brought forth; then the residue of his brethren shall return with the children of Israel." (Micah 5:2)

A refutation of the Christian interpretation that this verse in context refers to Jesus.

"...that deviseth...against the Lord...wickedness."

"Out of thee he came forth, that deviseth evil against the Lord, that counselleth wickedness." (Nahum 1:11)

A refutation of the Christian interpretation that

this verse refers to Jesus and Judas.

258 "...for the deliverance of Thine anointed...."

"Thou art come forth for the deliverance of Thy people, for the deliverance of Thine anointed; Thou woundest the head out of the house of the wicked, uncovering the foundation even unto the neck. Selah." (Habakkuk 3:13)

An extended pun on the word "Christ" as a name for Jesus.

"...will I turn to the peoples a...language...."

"For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:9)

A refutation of the Christian contention that their faith will remain as the true religion until the end of days.

261 "...that ten men shall take hold...." 10

"Thus saith the Lord of hosts: 'In those days it shall come to pass that ten men shall take hold, out of all the languages of the nation, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that God is with you.'" (Zechariah 8:23)

This is a Messianic prophecy and does not refer to the days of the Second Temple, according to R. Lipmann.

262 "...lowly, and riding upon an ass...."

"Rejoice greatly, 0 daughter of Zion, shout, 0 daughter of Jerusalem; behold thy king cometh unto thee, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass." (Zechariah 9:9)

A refutation of the Christian interpretation of this verse that it refers to Jesus.

"...and they shall look unto Me because they have thrust him through...."

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit

of grace and of supplication; and they shall look unto Me because they have thrust him through; and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zechariah 12:10)

A refutation of the Christian accusation of deicide against the Jews, an accusation which the Christians make on the basis of this verse.

"...will suddenly come to His temple...."

"Behold, I send My messenger, and he shall clear the way before Me; and the Lord, whom ye seek, will suddenly come to His temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts." (Malachi 3:1)

A refutation of the Christian interpretation of this verse that it refers to Jesus.

269 "...Thou art my son, this day have I begotten thee."

"I will tell of the decree: the Lord said unto me: 'Thou art My son, this day have I begotten thee.'" (Psalm 2:7)

A refutation of the Christian contention that God, the Father, sired a son, who is divine.

272 "He that putteth not out his money on interest...."

"He that putteth not out his money on interest, nor taketh a bribe against the innocent. He that doeth things shall never be moved." (Psalm 15:5)

An attack against the Christians who vilify the Jews for their economic practices.

273 "...my flesh also dwelleth in safety."

"Therefore my heart is glad, and my glory rejoiceth; my flesh also dwelleth in safety." (Psalm 16:9)

A refutation of the Christian interpretation of this verse that it refers to Jesus.

275 "My God, my God, why hast Thou forsaken me..."

"My God, my God, why hast Thou forsaken me, and art far from my help at the words of my cry?" (Psalm 22:2)

Various difficulties with the Christian contention that Jesus said these words while on the Cross.

276 "O consider and see...."

"O consider and see the Lord is good; happy is the man that taketh refuge in Him." (Psalm 34:9)

Certain impossibilities which the Christians derive from this verse and their refutation.

Thou art fairer than the children of men..."

"Thou art fairer than the children of men; grace is poured upon thy lips; therefore God hath blessed thee forever." (Psalm 45:3)

A refutation of the Christian interpretation that all of Psalm 45 is a paean of praise to Mary, the mother of Jesus, because it is written in the feminine.

"But Thou...wilt bring them down into the nethermost pit...."

"But Thou, O God, wilt bring them down into the nethermost pit; men of blood and deceit shall not live out half their days; but as for me, I will trust in Thee." (Psalm 55:24)

A refutation of the Christian contention that prior to the birth of the Nazarene all who died were condemned to Hell.

"...of Solomon. Give the king Thy judgements,
O God..."

"[A Psalm] of Solomon. Give the king Thy judgements, 0 God, and Thy righteousness unto the king's son." (Psalm 72:1)

A refutation of the Christian interpretation of this verse that the "king" and the "king's son" refer to the Father and Son.

"...Thou hast delivered my soul from the lowest nether-world."

"For great is Thy mercy toward me; and Thou hast delivered my soul from the lowest netherworld." (Psalm 86:13)

A refutation of the Christian contention that all who died before the birth of Jesus were condemned to Hell to await his redemption of them.

285 "But of Zion it shall be said: 'This man and that was born in her....'"

"But of Zion it shall be said: 'This man and that was born in her, and the Most High Himself doth establish her.'" (Psalm 87:5)

A refutation of the Christian interpretation of this verse as referring to Jesus' birth.

- 289 Their Baptismal Water
- "...the Lord saith unto my lord: 'Sit thou at My right hand....'"

"A Psalm of David. The Lord saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'" (Psalm 110:1)

A refutation of the Christian interpretation of all of Psalm 110 as referring to the Nazarene, Jesus.

"Their idols are silver and gold...."

"Their idols are silver and gold, the work of men's hands." (Psalm 115:4)

How the Christians have abrogated and violated many of the commandments of the Torah.

"...what is his name, and what is his son's name..."

"Who hath ascended up into heaven and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?" (Proverbs 30:4)

A refutation of the Christian interpretation that this verse alludes to the Nazarene.

"...upon the crown wherewith his mother hath crowned him..."

"Go forth, O ye daughters of Zion, and gaze upon king Solomon, even upon the crown where-with his mother hath crowned him in the day of his espousals, and in the day of gladness of his heart." (Song of Songs 3:11)

A refutation of the Christian interpretation that "his mother" refers to Mary, the mother of Jesus.

328 "...is like a son of the gods."

"He answered and said: 'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth is like a son of the gods.'" (Daniel 3:25)

A refutation of the Christian interpretation of this verse as referring to Jesus.

329 "...with the clouds of heaven one like unto a son of man..."

"I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before Him."
(Daniel 7:13)

A refutation of the Christian interpretation of this verse as referring to Jesus.

331 "...like the similitude of the sons of men...." 11

"And behold, one like the similitude of the sons of men touched my lips; then I opened my mouth, and spoke and said unto him that stood before me: 'O my lord, by reason of the vision my pains are come upon me, and I retain no strength.!" (Daniel 10:16)

A refutation of the Christian contention that this is a prophecy concerning Jesus.

"...shall an anointed one be cut off...."

"Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place. Know therefore and

discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince shall be seven weeks; and for three-score and two weeks, it shall be built again, with broad place and moat, but in troublous times. And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined."

(Daniel 9:24-26)

A refutation of the Christian interpretation of these verses that the Messiah of Israel, is an anti-Christ, who must precede Jesus, will be destroyed.

- 339 That we turn from the sun. 12
- "Now for long seasons Israel was without...God...."

"Now for long seasons Israel was without the true God, and without a teaching priest, and without law; but when in their distress they turned unto the Lord, the God of Israel, and sought Him, He was found of them." (II Chronicles 15:3-4)

A refutation of the Christian interpretation that this verse refers to the future, rather, it refers to the past.

- 347 That they bow down to vanity and emptiness. 13
- 348 And to the apostates let their be no hope.
- On the identification of the Christians with the 'Emim and Zamzumim.
- 350 On the words אלויה and מלויה
- "Defiled bread" as a supposed Jewish term for the eucharistic wafer.
- "Unclean excrement" as a Jewish opprobrium.
- 353 Polluted bread.
- The burning of the hallah and the leaven.

For Monday, I have designated explanations of the actions of the popular misunderstanding of the acts of Biblical

[the Bible], are according to the understanding of the multitude; with the "plain meaning" of the Biblical texts they increased sinning and, God forbid, to entertain it.

And I have designated them corresponding to the second day for that which is said, "And God made the firmament,"

(Genesis 1:7) and it is written, "and they that are wise shall shine as the brightness of the firmament." (Daniel 12:3) And in these paragraphs you will find the following:

"...then began men to call upon the name of the Lord."

"And to Seth, to him also there was born a son; and he called his name Enosh; then began men to call upon the name of the Lord." (Genesis 4:26)

A polemic against idolatry.

"...whereby shall I know that I shall inherit it?"

"And he said: 'O Lord God, whereby shall I know that I shall inherit it?'" (Genesis 15:8)

That Abraham believed in the Lord concerning this and did not ask for a sign, according to Rashi.

- 31 How Eliezer, the servant of Abraham divined.
- "...for he hath supplanted me these two times...."

"And he said: 'Is he not rightly named Jacob" for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my blessing.' And he said: 'Hath thou not reserved a blessing for me?'" (Genesis 27:36)

A record of a disputation with a Christian concerning the relative merits of Jacob and Esau. 33 "...if God will be with me...."

"And Jacob vowed a vow, saying: 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give the tenth unto thee.'" (Genesis 28:20-22)

On the nature of Jacob's vow.

- 34 How Jacob married two sisters.
- 35 How he peeled streaks. 14
- 38 "...and slew all the males."

"And it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city unawares, and slew all the males." (Genesis 34:25)

- R. Lipmann justifies the murders.
- 39 "...and lay with Bilhah...."

"And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine; and Israel heard of it." (Genesis 35:22)

That Reuben did not sin nor did he really have intercourse with Bilhah.

41 "...bring her forth, and let her be burnt."

"And it came to pass about three months after, that it was told Judah, saying: 'Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child by harlotry.' And Judah said: 'Bring her forth, and let her be burnt.'" (Genesis 38:24)

A justification of Judah's actions.

How Simeon could have married Dinah according to the view of him who asserts that he did.

48 "...he smote the Egyptian..."

"And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand." (Exodus 2:12)

That this was not murder in violation of one of the Seven Noahitic Precepts.

52 "...wherefore hast Thou dealt ill with this people?..."

"And Moses returned unto the Lord, and said:
'Lord, wherefore hast Thou dealt ill with this
people? Why is it that Thou hast sent me?'"
(Exodus 5:22)

That Moses did not dispute with God.

- 75 How Aaron made the calf.
- "...because ye believed not in Me...."

"And the Lord said unto Moses and Aaron: 'Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.'" (Numbers 20:12)

The sin of Moses.

"If flocks and herds be slain for them...." 15

"'If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?'" (Numbers 11:22)

An explanation to remove the heresy of those who criticize the Balaam narrative.

"At her feet he sunk, he fell,..."

"At her feet he sunk, he fell, he lay; at her feet he sunk, he fell; Where he sunk, there he fell down dead." (Judges 5:27)

Jael saved all of Israel.

"...let me make trial, I pray Thee, but this once...."

"And Gideon said unto God: 'Let not Thine anger be kindled against me, and I will speak but this

once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.'" (Judges 6:39)

Gideon is not asking for a miracle only that God indicate that He is with him.

- How Israel fought amongst themselves and how the tribes sought to kill Joseph.
- 165 How Samson and Solomon married Gentile women.
- 169 Hophni and Pinhas did not sin.
- 173 How Jonathan divined.
- 174 How Israel swore to overturn Saul's oath.
- 178 How Saul sought to kill David.
- 180 How Saul said, "Draw thy sword and thrust me through..." (I Samuel 31:4)
- David did not sin with Bathsheba and how he caused the death of Uriah.
- 185 David did not accept slander.
- 187 How Solomon ordered the killing of Adonijah.
- 190 Solomon did not sin.
- 191 How Solomon sought to kill Jereboam.
- "...let fire come down from the heaven..."

"And Elijah answered and said to the captain of fifty: 'If I be a man of God, let fire come down from heaven, and consume thee and thy fifty.' And there came down fire from heaven, and consumed him and his fifty." (II Kings 1:10)

Elijah acted in self-defense.

- 195 How Elisha cursed the youths.
- 198 Zedekiah was righteous.
- How Jeremiah cursed Israel.

- How Jeremiah cursed the day and how he cursed the man who brought tidings to his father. 16
- "But Jonah rose up to flee..."

"But Jonah rose up to flee unto Tarshish from the presence of the Lord; and he went down to Joppa, and found a ship going to Tarshish; so he paid the fare thereof, and went down into it to go with them unto Tarshish from the presence of the Lord." (Jonah 1:3)

Jonah was acting for Israel's welfare.

- How David the King, peace unto him, cursed.
- 297 How Job cursed the day. 17
- 336 Why Esther risked her life.

For Tuesday I have designated explanations of the enigmatic verses which are in the twenty-four lest from them they [people] learn to act falsely and they stray from the path of life. And I have designated corresponding to the third day according to that which was said, "Let the waters...be gathered...and let the dry land appear." (Genesis 1:9) For when one occupied himself with Torah which is called water, he reveals to himself their interpretations. And in these paragraphs you will find the following:

7 "And the Lord...planted a garden...in Eden...."

"And the Lord God planted a garden eastward, in Eden, and there He put the man whom He had formed." (Genesis 2;8)

See paragraph 77.

"...knowing good and evil."

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." (Genesis 3:5)

By eating the fruit of the tree of knowledge, man became aware of his natural impulses.

"...and knew what his youngest son had done unto him."

"And Noah awoke from his wine, and knew what his youngest son had done unto him." (Genesis 9:24)

This verse is an allusion to both Ham and Canaan.

"...and they shall afflict them four hundred years."

"And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.'" (Genesis 15:13) An explanation of the chronology of the enslavement.

36 "This heap be witness, and the pillar be witness..."

"This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm." (Genesis 31:52)

This verse is an allusion to the covenant between Laban and Jacob.

"...thou shalt carry me out of Egypt...."

"'But when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place.' And he said, 'I will do as thou hast said.'" (Genesis 47:30)

Jacob was seeking to avoid the difficulties of the future resurrection that he would have to experience if he were buried outside the Land of Israel.

49 "But every woman shall ask of her neighbor..."

"But every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and rainment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." (Exodus 3:22)

These jewels were not to be loans but gifts.

"...dwelt in Egypt was four hundred thirty years."

"Now the time that the children of Israel dwelt in Egypt was four hundred thirty years." (Exodus 12:40)

A grammatical explanation of this verse and an interpretation of the specific chronology.

- The Ten Commandments were written on the tablets as they are in parashat Yitro.
- [80-]
 81 How they consume the fat of the fat-tail. 18
- 97 He who causes <u>all</u> of his seed to pass through the fires of Molech. 19

"...out of whose hills thou mayest dig brass."

"A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (Deuteronomy 8:9)

The natural resources of the Land of Israel.

"Give ear, ye heavens...."

"Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth." (Deuteronomy 32:1)

Personification as a literary device.

"Yet the children of Manasseh could not drive out..." 20

"Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites were resolved to dwell in that land." (Joshua 17:12)

The sin of Manasseh and the subsequent punishment.

"...this stone shall be a witness against us...."

"And Joshua said unto all the people: 'Behold, this stone shall be a witness against us; for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness against you, lest ye deny your God.'" (Joshua 24:27)

The stone was a witness because the words "the word of the Lord which He spoke with them" were written upon it.

"...'Alas my daughter...for I have opened....'"

"And it came to pass, when he saw her, that he rent his clothes, and said: 'Alas my daughter! thou hast brought me very low, and thou art become my troubler; for I have opened my mouth unto the Lord, and I cannot go back.'" (Judges 11:35)

Jepthah's vow.

"...and Saul came following the oxen..."21

"And, behold, Saul came following the oxen out of the field; and Saul said: 'What aileth the

people that they weep?' And they told him the words of the men of Jabesh." (I Samuel 11:5)

Saul was not a shepherd, but he did assist the people in times of need.

"...if Saul hear it, he will kill me...."

"And Samuel said: 'How can I go? if Saul hear it, he will kill me.' And the Lord said: 'Take a heifer with thee, and say: I am come to sacrifice to the Lord.'" (I Samuel 16:2)

Samuel feared that Saul would suspect him of rebellion.

"...to seek out a man who is a skillful player...."

"Let our lord now command thy servants, that are before thee, to seek out a man who is a skillful player on the harp; and it shall be when the evil spirit from God cometh upon thee, that he shall play with his hand, and thou shalt be well." (I Samuel 16:16)

The evil spirit is fear and trembling.

188 "... Divide the...child...."

"And the king said: 'Divide the living child in two, and give half to one, and half to the other.'" (I KIngs 3:25)

The wisdom of Solomon.

"...'I have found the book of the Law....'"²²

"And Hilkiah the high priest said unto Shaphan the scribe: "I have found the book of the Law in the House of the Lord.' And Hilkiah delivered the book to Shaphan and he read it." (II Kings 22:8)

The chronology of the reformation of Josiah.

"...and with the burnings of his fathers...."23

"Thou shalt die in peace; and with the burnings of thy fathers, the former kings that were before thee, so shall they make a burning for thee; and they shall lament thee: 'Ah lord!' for I have spoken the word, saith the Lord. (Jeremiah 34:5)

This is the concluding passage of the Book of Kings and discounts the theory that royalty were cremated.

"Can the Ethiopian change his skin...?"

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." (Jeremiah 13:23)

A Maimonidean discourse on human nature and the significance of repentance.

- 206 Why the eschatological end was not revealed.
- 220 When will Gog come.
- 221 "...from that day and forward." 24

"So the house of Israel shall know I am the Lord their God, from that day and forward." (Ezekiel 39:22)

"From that day and forward" without interruption.

222 "Hear, 0 heavens...."

"Hear, 0 heavens and give ear, 0 earth, for the Lord hath spoken: Children I have reared, and brought up, and they have rebelled against Me." (Isaiah 1:2)

See paragraph 149.

231 "...thou shalt die and not live."

"In those days was Hezekiah sick unto death.
And Isaiah the prophet the son of Amoz came to him, and said unto him: 'Thus saith the Lord: Set thy house in order, for thou shalt die, and not live.'" (Isaiah 38:1)

Hezekiah would not "live" in the world to come.

"...the nether-world cannot praise Thee...."

"For the nether-world cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth." (Isaiah 38:18)

At death man is exempted from the performance of the precepts and his body retains neither praise nor glory.

257 "...the stone shall cry out of the wall...."

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it." (Habakkuk 2:11)

This verse is an allegorical parable.

"...would ye shut yourselves off for them..."

"Would ye tarry for them till they were grown? Would ye shut yourselves off for them and have no husbands? Nay, my daughters, for it grieveth me much for your sakes, for the hand of the Lord is gone forth against me." (Ruth 1:13)

See Section Two: Chapter Four of this thesis.

"...to raise up the name of the dead...."

"Then said Boaz: 'What day thou buyest the field of the hand of Naomi - hast thou also bought of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.'" (Ruth 4:5)

See Section Two: Chapter Four of this thesis.

271 "...I will tell of all Thy marvellous works."

"I will give thanks unto the Lord with my whole heart; I will tell of all Thy marvellous works." (Psalm 9:2)

Man can only relate that which it is possible for him to relate when it concerns God, but not all.

"Remember not against us the iniquities of our forefathers..."

"Remember not against us the iniquities of our forefathers; let Thy compassion speedily come to meet us; for we are brought very low." (Psalm 79:8)

R. Lipmann understood the verse to be "our first iniquities" and goes about explaining the process of divine judgement.

314 "...it is good...to eat and to drink...."

"Behold that which I have seen: it is good, yea, it is comely for one to eat and to drink, and to enjoy pleasure for all his labor, wherein

he laboreth under the sun, all the days of his life which God hath given him; for this is his portion." (Ecclesiastes 5:17)

This is a parable referring to the Torah.

- 337 Why a miracle was not wrought for Esther.
- 338 Of what Israel was found guilty in the days of Haman.
- 340 "...they had...singing men...."

"Beside their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred singing men and singing women." (Ezra 2:65)

There were no singing women in the Temple.

341 "...and enlarge my border..."

"And Jabez called on the God of Israel, saying:
'Oh that Thou wouldest bless me indeed, and enlarge my border, and that Thy hand might be with
me, and that Thou wouldest work deliverance from
evil, that it may not pain me!' And God granted
him that which he requested." (I Chronicles 4:10)

This is a prayer, and the context teaches that all men should have faith in God.

"...he sought not the Lord, but to the physicians." 25

"And in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great; yet in his disease he sought not the Lord, but to the physicians." (II Chronicles 16:12)

Man cannot heal or be healed without the aid of God.

345 "...they ate the passover otherwise than it is written..."

"For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying: 'The good Lord pardon.'" (II Chronicles 30:18)

As it is explained in the Talmud, that it was impossible for those generations.

For Wednesday, I have designated the reasons for the commandments because for each of them there is a reason as it is in the discourse of our sages, "Why are the reasons for the commandments not written? In order that they not For behold there are two commandments whose err in them. reason was revealed and the outstanding personality of his generation erred in them, et cetera," as I shall explain with the help of God, with respect to Proverbs in paragraph 310. Therefore the commandments which do not have a simple reason have been transmitted by legislation and decree and that which the Rabbis have said, "you don't have permission to criticize and to say they have no reason," that is, to say, if the reason is not known to you, you do not have permission to criticize and to say they have no reason. And what benefit is there in them? For certainly they have a reason known to the sages as it is said, "The counsel of the Lord is with them that fear Him." (Psalm And I am compelled to reveal and to make known to the modest ones the roof of whose mouth they [the

larly, Maimonides gave reasons for the commandments, and I have come to add to what he has done. Indeed, although we are prepared to give reasons, we may not depend upon them respecting practice, for it is possible that there are yet reasons hidden. And I have designated them corresponding to the fourth day according to that which was said concerning it, "for signs, and for seasons," (Gene-

- sis 1:14) that is to say, that since the Torah was given, we have been commanded about the seasons. And in these paragraphs you will find the following:
- 17 The reason for the commandment of procreation.
- The reason for the commandment of circumcision.
- Prohibitions against marriage with the Canaanites.
- 69 Prohibitions against bestiality.
- 70 Prohibition of eating meat with milk.
- 72 The building of the tabernacle and its vessels.
- 74 The reason for the lamps and the candlestick.
- 80 The reason for the sacrifices.
- The prohibition of eating fat.
- The prohibition of eating unclean beasts, wild beasts, fowls, fish, and swarming things.
- If a woman bears a maid child, her uncleanness is increased.
- Plagues, in connection with garments and houses.
- The prohibition of blood.
- The reason for the covering of the blood.
- The prohibition of illicit sexual relations.
- A bastard shall not enter the congregation.
- An Ammonite and a Moabite shall not enter the congregation.
- A divorced woman, a harlot, and the daughter of a disqualified priest may not marry with an ordinary priest.
- 94 A widow may not marry with the High Priest.

- 95 The prohibition regarding menstruation.
- The prohibition regarding homosexuality.
- 97 "...thou shalt not let thy cattle gender...thou shalt not sow thy field...." 26

"Ye shall keep My statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with two kinds of seed; neither shall there come upon thee a garment of two kinds of stuff mingled together." (Leviticus 19:19)

The reason for the separation of the species.

98 "Thou shalt not plow with an ox and an ass together."

"Thou shalt not plow with an ox and an ass together." (Deuteronomy 22:10)

A deuteronomic extension of the levitical proscription.

99 "Thou shalt not wear a mingled stuff...."

"Thou shalt not wear a mingled stuff, wool and linen together." (Deuteronomy 22:11)

Continued interpretation of the specifics.

"...forbidden...it shall not be eaten."

"And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten." (Leviticus 19:23)

It is forbidden because it will defile the eater.

"...neither shall ye practice divination nor sooth-saying."

"Ye shall not eat with the blood; neither shall ye practice divination nor soothsaying." (Leviticus 19:26)

Prohibitions against all manner of sorcery.

Prohibitions against haircutting, beard-trimming, and flesh-cutting, et cetera.

| _ | | | | | | | | | | 27 |
|-----|-----|--------|-----|----------|----|-----|------|---------------|---------|-------|
| 108 | The | reason | for | dwelling | in | the | Land | \mathbf{of} | Israel. | , - , |

- 114 Withdrawing from the portion of uncleanness, and laws of purification.
- The reason for the dissolution of vows.
- The reason for the heiffer whose neck was broken. 28
- 140 The two kinds of seed. 29
- 141 The prohibition against admission into the assembly of the Lord of one who is crushed or maimed in his privy parts.
- "...her former husband...may not take her again...."

"Her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for this is abomination before the Lord; and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance." (Deuteronomy 24:4)

The prohibition against remarrying your divorced wife.

For Thursday, I have designated the "abhorrent swarms" who criticize the Bible and mock the words of our honored Sages. And I have designated them corresponding to the fifth day according to that which was said concerning it, "swarms of living creatures," (Genesis 1:20) for the soul of their life if similar to them. And in these paragraphs you will find the following:

- The meaning of the dimension of the world and its time.
- "...and said unto him: 'Where art thou?'"

"And the Lord God called unto the man and said unto him: 'Where art thou?'" (Genesis 3:9)

God's question as an opening conversational gambit.

"And it repented the Lord...."

"And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." (Genesis 6:6)

The nature of divine repentance.

- 16 The sin of the generation of the Tower of Babel. 30
- 25 "...that God did prove Abraham...."

"And it came to pass after these things that God did prove Abraham, and said unto him: 'Abraham' and he said 'Here am I.'" (Genesis 22:1)

God tested Abraham only to manifest his righteousness.

26 "...lay not thy hand upon the lad...."

"And he said: 'Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.'" (Genesis 22:12)

A refutation of those who claim Isaac was already sacrificed.

"...for now I know that thou art a God-fearing man..."

(Genesis 22:12) See paragraph 26.

The words "for now I know" are not to be understood literally, but rather as a literary device.

"And it shall come to pass if they will not believe..."

"And it shall come to pass if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." (Exodus 4:8)

God is merely encouraging Moses.

51 "...let us go, we pray thee, three day's journey...."

"And they said: 'The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword.'" (Exodus 5:3)

The situation reveals Pharaoh's wickedness, in that he wouldn't even grant this minor request.

"And the Lord hardened the heart of Pharaoh...."

"And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord has spoken unto Moses." (Exodus 9:12)

The nature of Pharaoh's transgression.

- 87 The offering of Azazel. 31
- "Then I will set My face against that man and against his family..." 32

"Then I will set My face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people." (Leviticus 20:5)

- R. Solomon Yarti explains the family's sin.
- "...to know what was in thy heart...."

"And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that He might afflict thee, to prove thee, to know what was in thy heart, whether thou wouldest keep His commandments, or no." (Deuteronomy 8:2)

See paragraph 25.

"...and will return and gather thee...."

"That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the Lord thy God scattered thee." (Deuteronomy 30:3)

This section deals with the coming of the Messiah.

158 "...for it repented...."

"And when the Lord raised them up judges, then the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it repented the Lord because of their groaning by reason of them that oppressed them and crushed them." (Judges 2:18)

See paragraph 136.

159 "That by them I may prove...."

"That by them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." (Judges 2:22)

This test ensued from the failure of the Israelites to dispossess the Canaanites.

166 "...because the Lord would slay them."

"If one man sin against another; God shall judge him; but if a man sin against the Lord, who shall entreat for him? But they hearkened not unto the voice of their father, because the Lord would slay them." (I Samuel 2:25)

Because of the greatness of their sin.

"...and all the increase of your house shall die young men."

"Yet will I not cut off every man of thine from Mine altar, to make thine eyes to fail, and thy heart to languish; and all the increase of thy house shall die young men." (I Samuel 2:23)

The extensiveness of divine retribution.

"...then shall the hand of the Lord be against you, and against your fathers."

"But if ye will not hearken unto the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, and against your fathers." (I Samuel 12:15)

Further discussion of divine retribution.

"...and the Lord repented...."

"And Samuel never beheld Saul again until the day of his death; for Samuel mourned for Saul; and the Lord repented that He had made Saul king over Israel." (I Samuel 15:35)

See paragraph 136.

181 "And thy house...shall be made sure for ever...."

"And thy house and thy kingdom shall be made sure for ever before thee; thy throne shall be established for ever." (II Samuel 7:16)

See paragraph 185.

183 "...the sword shall never depart from thy house...."

"Now therefore, the sword shall never depart from thy house; because thou hast despised Me, and taken the wife of Uriah the Hittite to be thy wife." (II Samuel 12:10)

The sword shall never depart until the days of the Messiah.

184 "...and I will take thy wives...."

"Thus saith the Lord: 'Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall be with thy wives in the sight of this sun.'" (II Samuel 12:11)

This is to be understood allegorically.

186 "...and He moved David...."

"And again the anger of the Lord was kindled against Israel, and He moved David against them, saying: 'Go, number Israel and Judah.'" (II Samuel 24:1)

It was David's evil inclination that motivated him.

"And the Lord said: 'Who shall entice Ahab...."

"And the Lord said: 'Who shall entice Ahab, that he may go up and fall at Ramoth-Gilead?' And one said: 'On this manner;' and another said: 'On that manner.'" (I Kings 22:20)

God and false prophecy.

212 "...committed half of thy sins...."

"Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and has justified thy sisters by all thine abominations which thou hast done." (Ezekiel 16:51)

God's attribute of justice.

216 "...but they shall not enter into the land of Israel...."

"And I will purge out from among you the rebels, and them that transgress against Me; I will bring forth out of the land where they sojourn, but they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezekiel 20:38)

That God will not redeem the wicked with the good.

217 "...and will cut off from thee the righteous...."

"And say to the land of Israel: 'Thus saith the Lord: Behold, I am against thee, and will draw forth My sword out of its sheath, and will cut off from thee the righteous and the wicked.'" (Ezekiel 21:8)

The righteous will not be punished with the wicked.

237 "...and though they be hid from My sight...."33

"And though they hide themselves in the top of Carmel, I will search and take them out thence; And though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." (Amos 9:3)

There is no hiding from before God.

- 248 Why the coming of the Messiah is delayed.
- 249 "...thy wife shall be a harlot in the city...."

"Therefore thus saith the Lord: 'Thy wife shall be a harlot in the city, and thy sons and daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shall die in an unclean land, and Israel shall surely be led away captive out of his land." (Amos 7:17)

The sins of a man portend a bleak future.

260 The account of 410 and 420 and "...that which they offer there is unclean."

"Then answered Haggai and said: 'So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands: and that which they offer there is unclean." (Haggai 2:14)

The record of a disputation with a Christian priest on the relative merits and chronologies of the two Temples.

288 "When the wicked spring up as the grass...."

"When the wicked spring up as the grass, and when all the workers of iniquity do flourish; it is that they may be destroyed for ever." (Psalm 92:8)

The nations of the world should not boast.

296 "...although thou didst move Me against him to destroy without cause."

"And the Lord said unto Satan: 'Hast thou considered My servant Job, that there is none like him in the earth, a whole-hearted and an upright

man, one that feareth God, and shunneth evil: and he still holdeth fast his integrity, although thou didst move Me against him to destroy him without cause.'" (Job 2:3)

God did not deliver Job over to Satan, rather He is exceedingly exacting with the righteous.

304 "...that I do not unto you aught unseemly...."

"Now therefore, take unto you seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt-offering; and My servant Job shall pray for you; for him will I accept, that I do not unto you aught unseemly; for ye have not spoken of Me the thing that is right, as My servant Job hath." (Job 42:8)

Heaven forfend that God would do anything unseemly.

"Vanity of vanities, saith Koheleth;..."

"Vanities of vanities, saith Koheleth; vanity of vanities, all is vanity." (Ecclesiastes 1:2)

All which man does is vanity.

316 "...there is a righteous man that perisheth in his righteousness..."

"All things have I seen in the days of my vanity; there is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing." (Ecclesiastes 7:15)

See paragraph 150.

319 "...but one sinner destroyeth much good."

"Wisdom is better than weapons of war; but one sinner destroyeth much good." (Ecclesiastes 9:18)

Each individual must view his own life as if it will determine the fate of the world which hangs in the balance.

"To subvert a man in his cause...."

"To subvert a man in his cause, the Lord approveth not." (Lamentations 3:36)

Do not do that which is improper before God.

327 "Thou hast covered thyself with a cloud...."34

"Thou hast covered thyself with a cloud, so that no prayer can pass through." (Lamentations 3:44)

The cloud represents the destruction of Jerusalem and is viewed by R. Saadiah Gaon as an evil omen, an inappropriate time for prayers.

342 "...and He dwelleth in Jerusalem for ever."

"For David said: 'The Lord, the God of Israel, hath given rest unto His people, and He dwel-leth in Jerusalem for ever.'" (I Chronicles 23:25)

That all promises of this nature are totally dependent on faithful observance of the Torah by all.

346 "...God left him, to try him...."35

"Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that He might know all that was in his heart." (II Chronicles 32:31)

God tests the righteous to manifest their righteousness to all the world and to double their reward.

And from the words of our Rabbis, may their memories be for blessing, you will find in these paragraphs:

- 7 It occurred to Him to create two human beings, but He only created one. 36
- There is no value in saying "Woe, ... " towards heaven.
- 112 With respect to hyperbole in the Talmud.
- The he-goat of the new moon shall be an atonement for Me. 37
- 147 He shed two tears. 38
- 148 It stands by your life.
- 255 Seven shepherds. 39

| 290 | "there is leviathan, whom Thou hast formed to | | | | | | | |
|-----|--|--|--|--|--|--|--|--|
| | sport therein." (Psalm 104:26) | | | | | | | |
| 306 | An explanation of all of the Aggadah. | | | | | | | |
| 307 | The four cubits of halakhah and the Holy One blessed | | | | | | | |
| | be He is accessible through the House of Assembly. | | | | | | | |
| 308 | That the Holy One blessed be He puts on phylacteries | | | | | | | |
| | and prays. | | | | | | | |
| 309 | Pierced angels, pearls, and cures in the Talmud. | | | | | | | |
| 321 | These and these are the words of the living God. | | | | | | | |

For Friday, I have designated an answer for the heretics and an answer for the Sadducees [the Karaites] whose father inclined [them] to heresy so that they deny the Oral Law. And I have designated them corresponding to the sixth day according to that which was said concerning it, "And God created man," (Genesis 1:27) and it is written," for the imagination of man's heart is evil from his youth." And in these paragraphs you will find the following:

1 "In the beginning God created..."

"In the beginning God created the heaven and the earth." (Genesis 1:1)

God is the creator and governor of the world.

- 5 Mastery and lordship are expressed in the plural.
- 6 "...let us make man in our image...."

"And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fist of the sea, and over the fowl of of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" (Genesis 1:26)

The nature of the creation of man.

14 "...and it grieved Him at His heart." 40

"And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." (Genesis 6:6)

That is that it grieved man's heart.

"...let us go down and there confound their language...."

"Come, let us go down, and there confound their language, that they may not understand one another's speech." (Genesis 11:7)

See Section Two: Chapter Six of this thesis.

"Then the Lord caused to rain upon Sodom...."

"Then the Lord caused to rain upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." (Genesis 19:24)

The literary style of Biblical discourse and the distinction between the two divine attributes - the attribute of justice and the attribute of mercy.

46 "The sceptre shall not depart from Judah...."

"The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come the Shilo: and unto him shall the obedience of the peoples be." (Genesis 49:10)

A refutation of those "Samaritans" who seek to apply this verse to the Jews' present status.

"And ye shall perish among the nations..."42

"And ye shall perish among the nations, and the land of your enemies shall eat you up.: (Leviticus 26:38)

This will not be a complete destruction.

"And God's anger was kindled because he went..."

"And God's anger was kindled because he went; and the angel of the Lord placed himself in the way for an adversary against him. - Now he was riding upon his ass, and his two servants were with him." (Numbers 22:22)

The tale of Balaam and his ass, retold.

"...and overtake thee, till thou be destroyed...."

"And all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou didst not hearken unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee." (Deuteronomy 28:45)

A refutation of the critics who believe that there is no hope for Israel.

"...0 foolish people...."

"Do ye thus require the Lord, O foolish people and unwise? Is not He thy father that hath gotten thee? Hath He not made thee, and established thee?" (Deuteronomy 32:6)

An explanation of the <u>Targum</u> translation of this verse.

- The punishment of Jeremiah.
- The punishment of Ezekiel.
- "For the Lord hath indignation against all the nations..."

"For the Lord hath indignation against all the nations, and fury against all their host; He hath utterly destroyed them, He hath delivered them to the slaughter." (Isaiah 34:2)

This does not include Israel.

"...by fire will the Lord contend...."

"For by fire will the Lord contend, and by His sword with all flesh; and the slain of the Lord shall be many." (Isaiah 66:16)

This is the sentence of the wicked in Hell.

243 "...I will no more have compassion...."44

"And she conceived again and bore a daughter. And He said unto him: 'Call her name Lo- ruhamah; for I will no more have compassion upon the House of Israel, that I should in any wise pardon them.'" (Hosea 1:6)

This only refers to that generation.

244 "...He hath withdrawn Himself from them."

"With their flocks and with their herds they shall go to seek the Lord, but they shall not find Him: He hath withdrawn Himself from them." (Hosea 5:6)

This only refers to that generation.

248 "...is fallen, she shall no more rise...."

"The virgin of Israel is fallen, she shall no more rise; she is cast down upon her land, there is none to raise her up." (Amos 5:2)

This refers to the kingdom of the House of Israel, the northern kingdom.

268 "...the wicked shall not stand in judgement...."

"Therefore the wicked shall not stand in judgement, nor sinners in the congregation of the righteous." (Psalm 1:5)

This verse refers to the generation of the flood and the men of Sodom.

280 "Surely in vain have I cleansed my heart...."

"Surely in vain have I cleansed my heart, and washed my hands in innocency." (Psalm 73:13)

The problem of theodicy.

281 "...refused to walk in His law."

"They kept not the covenant of God, and refused to walk in His law." (Psalm 78:10)

Each man's reward is according to his actions.

286 "Maschil of Ethan the Ezrahite."

"Maschil of Ethan the Ezrahite." (Superscription to Psalm 89)

An exegetical interpretation of Psalm 89.

"...vanity hast Thou created all the children of men!"

"O remember how short my time is; for what vanity hast Thou created all the children of men!" (Psalm 89:48)

The critics and the Christians misunderstand the psalmist's intent. They claim that this psalm proves that all men are condemned to Hell, but R. Lipmann asserts that the psalmist is praying for the restoration of the House of David.

291 "...and He abhorred His inheritance."46

"Therefore was the wrath of the Lord kindled against His people, and He abhorred His inheritance." (Psalm 106:40)

Efficacious confession requires enumeration of sins.

"And He will redeem Israel from all his iniquities."

"And He will redeem Israel from all his iniquities." (Psalm 130:8)

Following repentance and true contrition, God will forgive Israel for all transgressions.

295 "...in the presence of the mighty will I sing praises unto Thee."

"I will give Thee thanks with my whole heart, and in the presence of the mighty will I sing praises unto Thee." (Psalm 138:1)

A clarification of the attribute of justice and the attribute of mercy in connection with Psalm 138.

There the wicked cease from troubling..."

"There the wicked cease from troubling; and there the weary are at rest." (Job 3:17)

That is the wicked will not be the cause for any further disturbance, but they shall have no rest.

- The hyperbole concerning the wild ox and the Leviathan.
- "For that which befalleth the...men befalleth beasts; even one thing befalleth..."

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no preeminence above a beast; for all all is vanity." (Ecclesiastes 3:19)

There is a distinction to be drawn, nevertheless, between man and beast in respect of their spirits.

313 "...so that man hath...pre-eminence above a beast...."47

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath, so that man hath no pre-

eminence above a beast; for all is vanity." (Ecclesiastes 3:19)

There is no corporeal difference, only an intellectual and spiritual one.

318 "...to all; there is one event...."

"All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath." (Ecclesiastes 9:2)

Death is the great equalizer, however, what occurs after death is different for each individual.

- 320 That which is not explained is that one will be rewarded in the world to come.
- "Out of the mouth of the Most High proceedeth not evil and good?"

"Out of the mouth of the Most High proceedeth not evil and good?" (Lamentations 3:38)

An interpretation of this verse in connection with Deuteronomy 30:15-20.

And responses to the Sadducees [Karaites], you will find in these paragraphs:

"...and they shall divide the live ox...."

This is actually a paraphrase of Exodus 21:35 which reads, "And if one man's ox hurt another's, so that it dieth; then they shall sell the live ox, and divide the price of it; and the dead also they shall divide."

Herein, and through paragraph 68, R. Lipmann presents his major attack against Karaism. This polemic is based on those verses which the Karaites use to mock Rabbinic Judaism. It is beyond the scope of this thesis to go into any lengthy delineation of the Karaite movement or its relationship with Rabbinic Judaism during

the Middle Ages. For a more complete analysis of this aspect of R. Lipmann's polemics than can be presented here, see Section One: Chapter Four, pp. 54-60, of this thesis. The remaining paragraphs of this section complement these seven which are rooted in parashat mishpatim, Exodus 21:1-24:18. At this point we shall only present the citations as they are listed in the Table of Contents, with their respective Biblical references.

"For every matter of trespass...." (Exodus 22:8) 63 "...take unto thee sweet spices...." (Exodus 30:34) 64 "When a man shall have in the skin of his flesh...." 65 (Leviticus 13:2)⁴⁸ "The nakedness of thy son's daughter..." (Levi-66 ticus 18:10) "At the mouth of two witnesses or three witnesses...." 67 (Deuteronomy 17:6) "Thou shalt not deliver unto his master a bondman...." 68 (Deuteronomy 23:16) "...it and its young...." (Leviticus 22:28) 105 "From the morrow after the day of rest..." this is 106 not one day, and a man does not go forth from his place on the Sabbath Day. (See Leviticus 23:15) "...thou shalt not add thereto nor diminish...." 134 (Deuteronomy 13:1)⁴⁹ "...took Moses upon him to expound...Torah...." 123 (Deuteronomy 1:5)⁵⁰ That we do not observe two Days of Atonement. 135 "And...took Achan...his son...." (Joshua 7:24) 154 "...and gathered the prophets together unto Mount 192

Carmel." (I Kings 18:20)

For the Sabbath Day, I have designated the sixteen principles which comprise the totality of our religion. all of them are written in the Torah and repeated in the Prophets and stated a third time in the Hagiographa and also stated in the Gemara, corresponding with the knowledge of our enlightened Sages in rational thought and in tradition which they expounded from the Book of the Lord and Scripture verses; not one of them is lacking. And furthermore, the more than ordinary knowledge of the enlightened which are scattered in many books and their great secrets. And behold, I shall include great and profound matters without preface or introduction according to the statement "One should always teach his Disciples of the Rabbis. the shortest way. "51 Therefore, a man will not fulfill his obligation by reading hastily, but only after having become accustomed to careful reflection with regards to all of them; and he who believes and does as it was mentioned with regard to the matters of this day will merit a world which is "Holy Sabbath." 52 "And let mine end be like his." (Numbers 23:10)

And I have designated them corresponding to the Sabbath Day, that it was said concerning it, "And God blessed the seventh day, and hallowed it." (Genesis 2:3) And thus will you find the following:

- 1) To believe that there is a Governor and that He is God, and by implication,
- 2) To believe that God created everything there

is from nothing, and by implication,

- 3) To believe that God will resurrect the dead.
- 4) To believe that God who brought us out of Egypt gave us the Torah which is now in our possession.
- 5) To believe that God watches over each individual man, whether good or evil.
- 6) To believe that God rewards and punishes after death according to the judgement.
- 7) To believe that God has no corporeality, neither shape nor materiality, and this implies [that]
- 8) To believe He has no limit, rather God is the the place of all the worlds.
- 9) That His Torah which is now in our possession exists forever and shall never be changed.
- 10) To believe that God is unique in every way and that there are no other unities like Him.
- 11) To believe that God is One Everlasting and does not change.
- 12) To believe that it is not fitting to worship and to pray but

Amsterdam edition: to God who is alone. Hackspan edition: to the Unique Being alone.

- 13) To believe that prophesy comes from God.
- 14) To believe that God in the future will bring our Messiah.
- 15) To believe that God is the Absolute First.
- 16) To believe that the prophesy of Moses is above all the prophets.

And the knowledge of the enlightened, you will find in these paragraphs:

"...seeing thou hast not withheld thy son, thine only son from Me."

"And he said: 'Lay not thy hand upon the lad neither do thou any thing unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son from Me.'" (Genesis 22:12)

Everything is revealed and known to God.

47 "...the land which He swore to Abraham...."

"And Joseph said unto his brethren: 'I die; but God will surely remember you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob.'" (Genesis 50:24)

The redemption from Egypt and the messianic redemption from the long exile.

- No man is compelled concerning his deeds.
- 59 "And the Lord came down upon mount Sinai..."

"And the Lord came down upon mount Sinai, to the top of the mount; and the Lord called Moses to the top of the mount; and Moses went up." (Exodus 19:20)

An explanation of the divine descents.

71 "And they saw the God of Israel...."

"And they saw the God of Israel; and there was under his feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness." (Exodus 24:10)

This was a prophetic vision.

- 76 The Garden of Eden and Gehinnom.
- 78 To comprehend God from the point of view of His ways.

Mr. B. W. William & Harrison & Land Control

79 "...Show me, I pray Thee, Thy glory."

"And he said: 'Show me, I pray Thee, Thy glory.'" (Exodus 33:18)

That is, "let me comprehend."

- 107 Rosh Hashanah is the Day of Judgement.
- 113 An explanation of the <u>Kaddish</u>. 53
- 126 An explanation of "Hear, O Israel...." (Deuteronomy 6:4)
- 133 An explanation of kavanah in prayer.
- 134 An explanation of the verse "...all this word...."

 (Deuteronomy 13:1)⁵⁴
- 145 What is dependent on luck.
- 150 The problem of theodicy. 55
- "...and said: 'Here am I; for thou didst call me....'"

"And he ran unto Eli, and said: 'Here am I; for thou didst call me." And he said: 'I called not; lie down again.' And he went and lay down."
(I Samuel 3:5)

Samuel was unaware that he had received a prophetic calling.

"...that thou shalt meet a band of prophets...."

"After that thou shalt come to the hill of God where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp, before them; and they will be prophesying."
(I Samuel 10:5)

One must actively engage in the pursuit of a prophetic experience in order to receive prophecy.

"...in heaven Thy dwelling-place...."56

"And hearken to the supplications of Thy servant, and of Thy people Israel, when they shall pray toward this place; yea, hear Thou in heaven Thy dwelling-place; and when Thou hearest, forgive." (I Kings 8:30)

The shekhinah is revealed in the Land of Israel.

196 "...bring me a minstrel...."

"But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." (II Kings 3:15)

See paragraph 170.

200 "...before thou camest out of the womb I sanctified thee..."

"Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, I have appointed thee a prophet unto the nations." (Jeremiah 1:5)

God does not decree what a man will become, but He does enable the man to fulfill his destiny.

- 201 In what manner God knows the future events.
- 202 "Do they provoke Me?..."

"Do they provoke Me? saith the Lord; do they not provoke themselves to the confusion of their own faces?" (Jeremiah 7:19)

God does not experience human emotions.

- 209 Visions [of God] which are in Ezekiel.
- 210 An explanation of "the glory of God from His place."
 (Ezekiel 3:12)
- 223 "...I saw the Lord...."

"In the year that king Uzziah died I saw the Lord sitting upon a throne high and lifted up and His train filled the temple." (Isaiah 6:1)

Isaiah had a real vision.

- An explanation of "Holy, Holy, Holy...." (Isaiah 6:3)
- "...that the mountain of the Lord's house shall be established...."

"And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and

shall be exalted above the hills; and all the nations shall flow unto it." (Isaiah 2:2)

A proof that the Messiah had not yet come.

229 "Thy dead shall live, my dead bodies shall arise..."

"Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust—for thy dew is as the dew of light, and the earth shall bring to life the shades." (Isaiah 26:19)

The righteous shall be resurrected.

"Ye are My witnesses, saith the Lord...."

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there is no God formed, neither shall any be after Me." (Isaiah 43:10)

An exegetical interpretation of this verse in which many of the essential elements of faith are found.

235 And Thou didst show them no mercy "...in sitting still and rest...."

"For thus saith the Lord, God, the Holy One of Israel: 'In sitting still and rest shall ye be saved, in quietness, and in confidence shall be your strength; and ye would not." (Isaiah 30:15)

Man is punished for his own wickedness.

245 "...and your sons and your daughters shall prophesy...."

"And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 3:1)

This is further proof that the Messiah has not yet come.

250 "I saw the Lord...."

"I saw the Lord standing beside the altar; and He said: 'Smite the capitals, that the posts may shake; and break them in pieces on the head of all of them; and I will slay the residue of them with the sword; there shall not one of them flee away, and there shall not one of them escape. '" (Amos 9:1)

This proves that Amos really had a prophetic vision of God.

"...before the coming of the great...day of the Lord."

"Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord." (Malachi 3:23)

Certain messianic speculations.

274 "The heavens declare...."

"The heavens declare the glory of God, and the firmament showeth His handiwork." (Psalm 19:2)

An allegory indicating that a day doesn't pass without a divine manifestation in nature.

- The judgement which occurs on Rosh Hashanah. 57
- 299 "But his flesh grieveth for him...."

"But his flesh grieveth for him, and his soul mourneth over him." (Job 14:22)

This is a poetic allegory.

300 "But wisdom, where shall it be found?..."

"But wisdom, where shall it be found? And where is the place of understanding?" (Job 28:12)

What is the source of wisdom and the limits of understanding.

- The knowledge of Job and his friends.
- 303 The eating of the wild bull 58 and the Leviathan.
- 305 "To understand a proverb, and a figure..."

"To understand a proverb, and a figure; the words of the wise, and their dark sayings." (Proverbs 1:6)

A guide to understanding various modes of literary expression.

315 "...and to rejoice in his labor...."

"Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor—this is the gift of God." (Ecclesiastes 5:18)

Who is rich? He who is happy with his lot.

317 "Be not righteous overmuch..."

"Be not righteous overmuch; neither make thyself overwise; why shouldest thou destroy thyself?" (Ecclesiastes 7:16)

Moderation in all things.

323 "My beloved is white and ruddy...."

"My beloved is white and ruddy, pre-eminent above ten thousand." (Song of Songs 5:10)

See paragraph 80

"His head is as the most fine gold...."

"His head is as the most fine gold, his locks are curled, and black as a raven." (Song of Songs 5:11)

This is an extended allegory.

330 "...the kingdoms...the whole heaven shall be given

to the people of the saints...."

"And the kingdom and the dominion, and the greatness of kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; their kingdom is an everlasting kingdom and all dominions shall serve and obey them." (Daniel 7:27)

This refers to Israel.

"And they that are wise shall shine as the bright-ness..."

"And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever." (Daniel 12:3)

This section deals with the establishment of the righteous unto eternity. "...and swore by Him that liveth for ever...."

"And I heard the man clothed in linen, who was above the waters of the river, when he lifted up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people; all these things shall be finished." (Daniel 12:7)

God and His life are co-extensive.

335 "...the words are shut up and sealed...."

"And he said: 'Go thy way, Daniel; for the words are shut up and sealed till the time of the end.'" (Daniel 12:9)

This section deals with the chronology of the various exiles and their ends, and the ultimate or eschatological end.

All the paragraphs of this <u>Sefer ha-Nitzahon</u> are 354, like the number of the days of the lunar year by which Israel counts, to imply that every day of the year, every Jew is obligated to scrutinize their faith and to remove the stumbling-block from those far from the faith. And from here, I shall begin.

The Conclusion of the Table of Contents of <u>Ha-Nitzahon</u>
May He bestow upon us everything with grace.

CHAPTER TWO

THE REFUTATION OF CHRISTIANITY

Paragraph 8 "...for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17)

Concerning this the Christians said, hib refers to this world, high to the world to come in Hell. And they further said concerning this that he [Adam] and his descendants and the descendants of his descendants all of them went to Hell until Jesus the Nazarene redeemed them. And they spoke perversely and they twisted the Torah; for this matter is refuted by the Pentateuch, Prophets, Hagiographa, and by logic, by nature, by their own books, and by reason in many ways. And some of them I shall mention, "that the wise man may hear and increase in learning...." (Proverbs 1:5)

From the Pentateuch, that, behold, God said to Abraham, in Genesis 15:15, "But thou shall go to thy fathers in peace..." Did God promise Abraham that he would go to Hell? And wherein, in His promise did He mention that this would be in Hell. But this is the passage on the basis of which our sages said that Abraham's father Terah repented.

And further, as it is said in Exodus 20:5, "...visiting the iniquity of the fathers upon the children unto the
third and fourth generation..." And how can they say that

Adam's iniquity was visited upon his latter descendants to the thousandth generation and beyond? And do not respond to me by quoting what our Rabbis said that through him the whole world was condemned to death, 1 for from the eating of the fruit of the tree the body received the characteristic of its fundamental particles, and that characteristic entered through the semen until the end of all the generations. But prior to the eating, man's nature was superior to the nature of the beast, and it was suitable for eternal existence, for when the pure soul exists it would be possible for his body to remain in existence that it would be its [the soul's] vessel all the days of the world. [There is also proof from all which was created, from the beasts and the wild beasts and fowl which ate everything, seeing that they died and did not descend to Hell.]2 And thus by the curse that "in pain thou shalt bring forth children" in Genesis 3:16, her womb was closed. And similarly by the curse of "thorns also and thistles" (Genesis 3:18) that the earth received its evil nature. But the judgement of Hell to the soul which has no corporeality, it would be impossible to receive in a natural way.

And from the Prophets as it is said in Ezekiel 18:20
"...the soul that sinneth, it shall die; the son shall not bear
the iniquity of the father with him, neither shall the
father bear the iniquity of the son with him; [the righteousness of the righteous shall be upon him, and the wickedness
of the wicked shall be upon him."] And the matter there is

exceedingly clear, explicitly, that the son is not to be punished for the iniquity of the father. And if a man should reply, is it not written, "visiting the iniquity of the fathers upon the children to the third and fourth generation," (Exodus 20:5) it should be said that this is with respect to those who tread the paths of the evil fathers, but even so unto four generations and no more.

And further, as it is said in I Samuel 28:13-15, When the necromancer raised him [Samuel] that she said, "'I see a godlike being coming up out of the earth. ' And he said unto her: 'What form is he of?' And she said: 'An old man cometh up; and he is covered with a robe. 1 And Saul perceived that it was Samuel and [he bowed with his face to the ground, and prostrated himself. And Samuel said to Saul:] 'Why hast thou disquieted me, to bring me up?'" If it were according to their [the Christians'] opinion, are the dead in Hell like angels in adorned garments and why was Samuel angry that he [Saul] brought him forth from Hell? And if the Gentile should say, did the sorceress have the power by means of a demon to bring him forth from paradise? This is the explanation of our Rabbis that during the twelve months immediately following a man's death the soul returns and dwells near the body and mourns for it, as it is said in Job 14:22, "...and his soul mourneth over him."

And further it is said in the Twelve Minor Prophets,

Jonah 4:3, that Jonah said, "it is better for me to die
than to live." Did he want to go to Hell? [But he was a

prophet;]³ and even Moses said in Numbers 11:15, "And if Thou deal thus with me, kill me, I pray thee...." [Did he want to go to Hell, he who was the Lord of the prophets and greater than all of the prophets? And without doubt, know from all this, if there is truth according to their words.]⁴

And from the Hagiographa, as it is said in Psalm 16:10, "For Thou wilt not abandon my soul to the nether-world; neither wilt Thou suffer Thy godly one to see the pit."

And they desire to explain it as referring to the Nazarene. And it is an error because it mentions at least two -"my soul" and also "Thy godly one". And further, that it begins "Mitcham of David," and he said before it, 5 "I have no good but in Thee," (Psalm 16:2) and this they are unable to interpret as referring to the Nazarene. And further that it said, "For Thou wilt not abandon my soul to the nether-world, "that is to go there, and to go astray into the nether-world, he had to write; and see the discussion of it in its proper place, paragraphs 273 and 275.

And further it is written in Psalm 86:13, "For great is Thy mercy toward me; And thou hast delivered my soul from the lowest nether-world." And this is HeII. And they are unable to invert it [so that it] refers to the Nazarene, because the Psalm begins, "A Prayer of David," that for himself he prayed and said it. And further it is written in it, "Teach me, O Lord, Thy way, [that I may walk in Thy truth;] Make one my heart to fear Thy name." (Psalm 86:11) And see the discussion of it in its proper place,

paragraph 283.

And further, it is said in Job 3:16-18, "Or as a hidden untimely birth I had not been; as infants that never saw light. There the wicked cease from troubling; And there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster." Behold that Job said that if he were to die, he would have rest. [But according to their words there is no rest only punishment.]⁶

And further, "So He redeemeth his soul from going into the pit, and his life beholdeth the light." (Job 33:28)

Behold, it is clear there that repentants do not go to Hell.

And further in Ecclesiastes 4:2, Solomon said, "Wherefore I praised the dead that are already dead." And in Ecclesiastes 7:1, "...and the day of death [is better] than the day of one's birth." And what do praise and goodness have to do with Hell? And all which I have mentioned were [written] during the First Temple, and this was a long time prior to the Nazarene who lived at the end of the Second Temple.

And from reason it is known to the intelligent that the Creator of all and even the angels and even the soul have nothing to do with a body as I shall explain with God's help in the portion () , paragraph 124, also I shall explain there that God has no limits. And if the Gentile should say that only part of his god was of earthly

stuff, we shall reply to him, is this not the way of every man whose soul is from God, as it is said in Genesis 2:7, "and [the Lord, God] breathed into his nostrils the breath of life." And what distinguishes between him [Jesus] and another man? And if he should say that his [Jesus'] soul was greater than any other's do we not find, thusly, in the case of a man in whom the spirit of God is greater than another, that it is said in Genesis 41:38, "Can we find such a one as this, a man in whom the spirit of God is?" And is there not the spirit of God in every man, only that it was greater? And, moreover, they believe that he stands up above continually in his physical form on the cross without need, naked, and he descends once a day in a thousand-thousand pieces of bread and he is in each one of them, completely. How utterly impossible this is from a rational point of view.

And from nature it is known that it is impossible for a person to be born without the seed of a man being put in the womb of a woman, and it is impossible for a virgin to give birth without the reception of the seed. And if they should say that with God everything is possible, we shall answer them that it is true that God is able to do anything and that greatness and glory are His; yet, God forbid, that one should speak of the disgrace of birth and torments and death in connection with God. And on the contrary, they cannot believe that God is able to do anything, when they say that it was necessary for their god to undergo

torments and a terrible death, and that he was not able to redeem them in another manner. And further, concerning what they say, that it was a miracle that she gave birth without receiving the seed of man, indeed God would not have performed the half-miracle of having Jesus born in the womb of a woman without the seed of a man, and with regard to this let me say that her womb certainly did contain the seed of a man, but He should have performed a complete miracle, without a seed or alwomb, he Lesus . should have been born from her mouth and this should have been done without stuttering. And since they believe that the womb was necessary, then similarly the seed was required. Further, they say that she did not become pregnant through the womb, rather the spirit entered her by way of the brain. And whoever is listening to me would laugh because they [the Christians] must say that it descended from the brain to the body and from the body to the belly until it entered her genitalia and according to their way of thinking, why did he [Jesus] not, at the hour of birth, go back the same That would have been a complete miracle. Yet, we way. have never heard anyone say that his [Jesus] birth was different from any other birth. On the contrary, do they not say that she was in a bad way when the time came for her to give birth so that she was in great difficulty until Joseph brought Shulamith for her and she delivered her and she wrapped her in rags and laid him [Jesus] in a manger?

And from their books, in the beginning of the Gospels,

they describe the lineage of the Nazarene and he is considered [to be a descendant] of King David. So-and-so begat so-and-so until so-and-so "begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." (Matthew 1:16) In Latin, Josepha virum Maria de qua natus est Jesus, qui vocatur Christus. And behold in their language vir means "husband", and virum means "her husband"; and custos which means "guardian" or procurator which means "servant" is not written there but it explicitly says virum which means "her husband". And furthermore what is an even more convincing argument: if Joseph were hot his father, of what relevance is his geneology to the Nazarene? And behold their sholars say that she was Joseph's fiancee, and from this they know that she was also of David's descent. For, in those former generations a women was married into the family of her father, as it is written concerning the daughter of Zelophehad, in Numbers 36:11, "They were married unto their father's brothers' sons." But this is idle talk, for this is only true of a daughter who inherits property, in order that her inheritance should not become the property of another tribe, and in all their books it is not written that she inherited property. Further, even if it could be proven from this that she was from the tribe of Judah, yet, how could they prove that she was from the family of David? And furthermore, was it fitting to develop a geneology for the Nazarene indirectly, from a relative of his mother, when one is unable to determine

the essence of the pedigree? Would it not have been more fitting to develop his geneology from his mother's father and to determine Mary's geneology? But, it is certain that Joseph was his father.

And also it is written for them and they are accustomed to say concerning the corpse whom they call filli how the Nazarene himself told his disciples a parable concerning a certain rich man whose name was Dives, 9 and his poor brother whose name was Lazarus. And he [Lazarus] asked his brother for a scrap of bread. He [Dives] refused and when they died, the rich man went to Hell and the poor man entered the bosom of Abraham. And the rich man looked up and said: Father Abraham, allow my brother to dip his little finger in cold water and to place a drop of water on my tongue. 10 And Abraham answered: My son remember that you had many good things in your lifetime and Lazarus your brother suffered torments. From now on it is he who shall have repose and you shall be in affliction. 11 [The passage reads] in Latin, "Pater Abraham misere," etc." 12 and behold the Nazarene was not yet dead, and Abraham and the poor man were not in Hell.

And from reason it is revealed and known that there is not among all the things which God created anything which is as polluted as the genitalia of a woman, the passageway of urine and blood. Her vagina is full continually of stinking slime. And they greatly insult their god when they say that he developed in such filth for nine months

The _

in the midst of the polluting placenta; and they themselves say that she was impure like any other woman, for, behold, they say that she brought two doves as a purification offering. 13 Also above, I explained that she gave birth in the usual manner; for, behold, even in the giving of the Torah, it is written in Exodus 19:15, "be ready against the third day; come not near a woman." And when they say that the world was cursed because of a woman, therefore, He also desired to reform it by means of a woman, raise the argument that He should have reformed the world through a serpent because it started the business. It was the first cause. And if they say that the sin of the serpent was not so great because he was not commanded, then answer that the world should have been reformed by means of a man for his sin was the greatest, for he was commanded, and she was not, as it says in Genesis 2:16-17, "And the Lord God commanded the man saying: Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat it; for the day that thou eatest thereof thou shalt surely die. " And Eve was not yet created. And furthermore, she sinned with her mouth; therefore he [Jesus] should have been born from there to reform the world and not from the polluted place. And furthermore, why did he [Jesus] wait until his mother was thirteen years old. He should have been born when she was two or three years old and this would have been a real miracle. And if they say that this would have been contrary to nature, ask whether her conceiving via

the brain without a man's seed was not also contrary to nature? But the truth is that she was a mature woman and gave birth just like everybody else.

And they have no empirical evidence for their religion. Is it not written concerning the giving of the Torah in Deuteronomy 4:11, "...and the mountain burned with fire into the heart of heaven with darkness, cloud, and thick darkness," and "all the people perceived the thunderings, and lightnings, and the voice of the horn, and the mountain smoking." (Exodus 20:15) And it is written, there, "Ye, yourselves have seen that I have talked with you from heaven." (Exodus 20:19) And concerning this, [it is said that 14 there were six hundred thousand witnesses, and a mixed multitude, and children and women, and that this religion was worthy to be received and believed. they themselves acknowledge that our upright faith is the original and true faith, and it [our religion] shall remain unto the end, as is proved by the fact that they call [him who denies] the Father, anti-Christ, 15 which means that there is a future for the belief in Messiah. 16

And furthermore, how can it enter their minds to speak impudently concerning Abraham, Isaac, Jacob, Moses, Aaron, David, and the rest? Do they not acknowledge their right-eousness? Granting their presuppositions, for argument's sake, according to their own opinion, it should be problematical for them as to why God killed them? He should have kept them alive until after the birth of Jesus as He kept

alive Enoch and Elijah, as it said concerning Enoch, in Genesis 5:24, "And Enoch walked with God, and he was not; for God took him." And if they say that He [God] caused him to die, if this is so, He should also have had to take unto Himself the rest of the righteous. And it is explained concerning Elijah that he is alive, as it is said in II Kings 2:11, "and Elijah went up by a whirlwind into heaven." 18 And it is written in Malachi 3:23, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord." And so, it is problematical for them why He [God] delayed his [Jesus] birth so long and allowed those who loved Him so much time in Hell, gratuitously, for no fault of theirs. And if they say: it was necessary to wait until Mary, his mother, was born, were there not many righteous women before her, like Sarah, Miriam, Deborah, Abigail, and Huldah, all of whom were prophetesses: Or why did He not create Mary in the former generations, since according to their words [he [Jesus] is God? 119

And they have another difficulty, that they themselves say that Mary died just like any another person. And according to their words, why did he [Jesus] cause his mother to die and not cause her to live as He [God] caused Enoch and Elijah to live? And is it not written in the Torah, in Exodus 21:15, "And he that smiteth his father, or his mother, shall be surely put to death." And even though he caused her to die, how [could he observe that] which is

written in Deuteronomy 28:9, "[The Lord will establish thee for a holy people unto Himself, as He hath sworn unto thee; if thou shalt keep the commandments of the Lord thy God,] and walk in His ways."

And they have a further difficulty, that they say that everybody went to Hell until the Nazarene redeemed them and pardoned the Original Sin. And do we not see just the opposite? For all those curses, as in Genesis 3:16, "in pain thou shalt bring forth children," and "thorns also and thistles shall it bring forth to thee," (Genesis 3:18) and to the serpent, "upon thy belly shalt thou go," (Genesis 3:14) have [maintained themselves] since the Nazarene as before the Nazarene, and nothing has changed. Is it fitting to say that he [Jesus] abolished that which cannot be seen and left the obvious in tact?

And furthermore, we do not find Hell mentioned anywhere and even according to their interpretation of ninn nin, that nin refers to this world, that ninn refers to the world to come in Hell, surely this is only written with reference to Adam alone who sinned, but his seed is not mentioned, neither by allusion, nor overtly, nor covertly. On the contrary it is written in Ezekiel 18:20, "the son shall not bear the iniquity of the father." And furthermore, that children who have not sinned should go to Hell, this is impossible to conceive of in connection with the Judge of all the earth.

And there is a further difficulty: they say that it

was necessary for him [Jesus] to die so that Satan could take his soul to Hell as all other souls, for when a man sins then he gives his whole soul to Satan. And now Satan erred and took the Nazarene's soul by mistake to Hell, and he [Jesus] brought forth all the souls there. And on that basis it should be problematical for them just in what did Satan sin by taking the soul of the Nazarene? Are not all souls of the seed of man given to him [Satan], and what difference is there to me between one or another? But if they say concerning him [Jesus] that he was a righteous man, are there not many righteous men and suckling babes which they [the Christians] say are in Hell?

And furthermore, it should be problematical for them as to why it was necessary [for Jesus] to receive harsh torments and a horrible and a shameful death and to die in the middle of his days as the wicked die, as it is said in Psalm 55:24, "men of blood and deceit shall not live out half their days." But, alas, for the guilty ones that they should confer divinity on the slain and upon the dead. And at the time of his death who was to become "god" in his stead: Is it not impossible to confer divinity upon the dead? But not upon the slain and not upon one who was a man, as it is said in Ezekiel 28:9, "Wilt thou yet say before him who slayeth thee: I am God? But thou art man, and not God, in the hand of them that defile thee."

And they have a further difficulty, as it is said in Isaiah 40:19, "The image perchance, which the craftsman

hath melted, and the goldsmith spread over with gold, the silversmith casting silver chains?" And it is said, there, "To whom then will ye liken God: Or what likeness will ye compare unto Him?" (Isaiah 40:18) And how could they possibly say that he [Jesus] was really a man, and how could they possibly say that even today he stands above in the form of a man on the cross?

And there is a further difficulty for them, that prior to the birth of the Nazarene, of necessity they [the Christians] are compelled to say that there was only the Father and the Holy Spirit. But afterwards He changed to become a man, and the Son was added. But behold, it is written in the Twelve Minor Prophets, Malachi 3:6, "For I the Lord change not; and ye, 0 sons of Jacob, are not consumed." Did not Balaam prophesy concerning the Nazarene in Numbers 24:23, "Alas, who shall live after God hath appointed him?" That is to say, alas for all those who would be of those who appoint themselves God. But alas for all those who do not believe in him are persecuted and those who do believe in him have lost the world to come, as it [Balaam's parable] concludes, "But ships shall come from the coast of Kittim, and they sahll afflict Asshur, and shall afflict Eber, and he also shall come to destruction." (Numbers 24:24) it is known that Kittim are the Romans and it was prophesied that they would afflict Asshur and they would afflict the Hebrews and that they themselves would lose the world to come.

And further words are piles on piles unnecessary length.

CHAPTER THREE

HOW JEREMIAH AND JOB CURSED THE DAY

How Jeremiah cursed the day and how he cursed the man who brought tidings to his father.

Paragraph 205: "Cursed be the day wherein I was born; the day wherein my mother bore me, let it not be blessed."

(Jeremiah 20:14)

He only cursed it since according to the thoughts which he thought proper for that day, wherein Jeremiah the prophet who was the chastiser of Israel was born, that there would be on it success and goodness because of his merit. was not thus and for this Jeremiah mourns that also that day, generally, was to be [the date of] the accursed evil days which came upon Israel; and thus it is written nearby, "Cursed be the man who brought tidings to my father, saying: 'A man-child is born to thee;' making him very glad. let that man be as the cities which the Lord overthrew...." (Jeremiah 20:15-16a.) He only cursed "that man" for what he had transgressed because also that "that man" was, generally, [symbolic] of the generation whose suffering he prophesied, and, according to the thoughts which "that man" thought proper, that Jeremiah's merit would stand him in good stead, but it was not thus, and for this Jeremiah mourns that he has no merit for [glad] tidings because Jeremiah's chastisement had no effect in leading them to repentance.

How Job cursed the day

Paragraph 297: "Let the day perish wherein I was born...."
(Job 3:3)

There is no point in offering the explanation which I gave in Jeremiah, paragraph 205, in this connection, because it is explicit here that he [Job] cursed it [the day that it would be inferior to another day. the explanation which Maimonides offers, since Job was completely righteous in his [own] eyes, and, by his opinion, the tribulations came upon him without his having sinned, according to all the chastisements which are the plain sense of the text, seems to be correct. By virtue of this, he [Job] goes astray on the path of the astrologers who remove their knowledge of the Lord of all and give dominion to the constellations and to the stars, and therefore he cursed the moment of conception and birth and the stars and he went astray to think that because of the greatness of God He does not pay attention to the particular acts of mankind, as I have explained in the portion 'Alpha in paragraph 109. The opinion of him who goes astray is [manifest in] that he said God has forsaken the earth. For behold even Job said thusly, as it is said in Job 9:22:24, "It is all one - therefore I say: He destroyeth the innocent and the wicked. If the scourge slay suddenly, He will mock at the calamity of the guiltless the earth is given into the hand of the wicked " But afterwards

when he heard the words of God and the words of Elihu, he regretted and said "Once have I spoken, but I will proceed no further." That is that the innocent and the wicked are one, you destroy [but] "I shall not answer again." (Job 40:5) And that I said there "do not two things unto me, then will I not hide myself from Thee: Withdraw thy hand far from me; and let not thy terror make me afraid." (Job 13:20-21) And I wanted to argue this [but] "I shall proceed no further." And he accepted the rightness of God's Judgement, [as it is said there, "I lay my hand upon my mouth." (Job 40:4)¹] Then God accepted his repentance.

CHAPTER FOUR

THE BOOK OF RUTH

Paragraph 266: "Would you shut yourselves off for them..." (Ruth 1:13).

Because they [the girls] would not be forbidden to them [other sons] on account of the prohibition against marrying one's brother's wife, because the marriages of Mahlon and Chilion are not considered as legally valid marriages, but they [Ruth and Orpah] were mere Gentile women according to all which I have explained in [the Book of] Judges in paragraph 164, but now they came [to be] proper proselytes.

Paragraph 267: "...To raise up the name of the dead...."
(Ruth 4:5, 10).

Even though the levirate marriage only concerns his brothers by the father [i.e., the dead husband's brothers] and not the other's relatives, in any event, Naomi and Ruth would not consent to sell the field unless the purchaser would marry Ruth, as Rashi has explained. But we have to solve the problem whence did Naomi have a portion in the field, as it is said, "What day thou buyest the field of the hand of Naomi - hast thou also bought of Ruth the Moabitess.... (Ruth 4:5) And even if you wish to say that Naomi collected the field with her marriage contract, did she not return and sell it to others, as it is said, "Naomi, ... selleth the parcel of land, which was our brother's Elimelech's; " (Ruth 4:3) And furthermore whence did she have a portion of her sons! property, as it is said, "I have bought all that was Elimelech's, and all that was Mahlon's and Chilion's, of the hand of Naomi." (Ruth 4:9)3 And similarly whence did Ruth have a portion of the property, as it is said, "of Ruth...." (Ruth 4:5). Surely, she had no marriage contract for she had not converted while Mahlon lived, as I explained above. And even if it should be said that she acquired it in her Gentile state as though it were the purchase price of a wife which he gave her, at any rate, whence do we know that both of them had a portion of Chilion's property? And further, it is said, "What day thou buyest the field...[of the hand of Naomi - hast

thou bought of Ruth the Moabitess, the wife of the dead...] " (Ruth 4:5) And why would he be obligated to marry her and why would he not redeem the sale from the purchaser with money according to the number of years until the jubilee year since he was closer to Boaz? Therefore, it would seem possible that Naomi was one of Elimelech's heirs, as if she were the daughter of his brother or, in the manner, as it is said, "Is there not Boaz our kinsman...?" (Ruth 3:2) And when Elimelech died, his heirs were Mahlon and Chilion, and when they died without sons, the inheritance fell before Naomi and she gave the field by means of a sale to Ruth from that day [of the sale] through and beyond the death of Naomi so that it would remain to Ruth if she [Naomi] were to die without the ground falling to [the other] Know that this is so for of first it only said heirs. "Naomi...selleth the parcel of land, which was our brother Elimelech's" (Ruth 4:3) but Mahlon's and Chilion's property was not mentioned. But at the conclusion, it is said, "all which was Mahlon's and Chilion's...." (Ruth 4:9) But all of it was a single field as I have explained, that it was first Elimelech's and it fell to his sons afterwards; and after that Naomi sold it to Ruth, therefore, it was impossible for the other relatives to redeem the field against Naomi's wish and therefore it is written, "the hand of Naomi," (Ruth 4:5)4 but regarding Ruth, Scripture records differently, "of Ruth" (Ruth 4:5), 5 since the goel would have to marry Ruth. The field went forth from

"the hand of Naomi" but not from the hand of Ruth, for, behold, it remained to her husband, yet, still it is considered as if it were in her [Ruth's] hand. But "of Ruth" is correct, for behold from now the husband would acquire the substance of the land.

CHAPTER FIVE

THE REASON FOR DWELLING IN THE LAND OF ISRAEL

Paragraph 108: "To give them the Land of Canaan to be their God."

We read at the end of Ketuboth, 2 "Our Rabbis taught: For whoever lives in the Land of Israel has a God, but whoever lives outside the Land [of Israel] has no God. whoever lives outside the Land is as if he were one who worships idols. Similarly, it was said in Scripture with respect to David the King in I Samuel 26:19, "for they have driven me out this day that I should not cleave unto the inheritance of the Lord, saying: Go serve other gods." And to refute the critics, I shall explain these words. And now see that it does not say that he who lives outside the Land behold he is a worshipper of idols, rather, it is as if he were a worshipper of idols. And its general interpretation is that which our Rabbis said, "The air of the Land of Israel makes one wise."3 Behold, it is clear that he who lives outside of the Land is unable to attain the truth as [he could] if he were to live in the Land of From this we may conclude that neither his worship nor his reward are complete as [they would be] if he were to live in the Land of Israel. And since his worship is incomplete, it said, as if he were a worshipper of idols, that is, his worksip is strange, without completeness. And

in a similar vein, Rashi explained: " אלהים אחרים (Exodus 20:3) OTHER GODS [they are called so because] they are other (i.e., strange) to those who worship them; these cry to them but they do not answer them, and it is just as though it [the god] is another [a stranger] to him [the worshipper]." And further, I shall explain with the help of God in the Book of Kings, paragraph 189, and in the Book of Jonah, paragraph 253, that in the Land of Israel, the Shekhinah is more constantly revealed than outside the Land, as it is said in Deuteronomy 11:12, "the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year." It is irrelevant to relate to this passage the statement, "whoever works outside the Land [of Israel] is like [he who works] in the Land of Israel." And therefore, he compares him to an idol worshipper, for his worship is incomplete, as I have explained. [And this was the opinion of Moses, to beseech God that He allow him to enter the Land of Israel in order to fulfill the commandments which are dependent upon it [the Land] and to add completeness to his perfection and to guarantee his immortality as it has been similarly explained by the author of Sefer 'Ikkarim [Joseph Albo] in chapter 42 of the fourth section]4. And they asked R. Meir of Rothenberg, "Why did not all of the Amoraim go there, to the Land of Israel?" And he responded, "Because it would have been necessary for them to desist from their studies and to rove after their sustenance." And we have said in Chapter

IV of <u>'Erubin</u>⁵that it is permitted to go forth from the Land of Israel to outside the Land, after one's master to study Torah, all the more so that he should not go from his master from outside the Land to the Land of Israel; all the more so that he should not desist from his study and rove after his sustenance. And behold this is generally that which I explained above, the reason for living in the Land of Israel is in order to study, to understand, and to become wise, however he should not live there when it damages him in his study.

CHAPTER SIX

"THE SIN OF THE GENERATION OF THE TOWER OF BABEL"

Paragraph 16: "Come let us go down and there confound their language...." (Genesis 11:7)

Although it is impossible for the critics to accept what Rashi explains concerning "Let us make man..." (Genesis 1:26) that He consulted his heavenly council [that we learn] proper conduct, that the greater should consult with the lesser. Here, there is no difficulty in their eyes, that a king leads the population to judgement, as it is said in II Chronicles 18:18, "...and all the host of heaven standing on His right hand and on His left." And our Rabbis said, "Is there a right and a left before Him? But these were striving for the right of acquittal and those had the sinister aim of condemning," and thus it says in Daniel 4:14, "The matter is by the decree of the watchers, and the sentence by the word of the holy ones..." And it says in Job 33:23, "If there be for him an angel, an intercessor, one among thousand... " as I shall explain with the help of God in the Book of Job, paragraph 296. However, when God acts, in every place the verb is written in the singular, as it is said in Genesis 3:21, "And the Lord God made for Adam..." and it is said in Genesis 11:8, "So the Lord scattered them abroad from thence...."3 the meaning of God's descending I shall explain with the

help of God in the portion 1757, paragraph 56.

And if the critic should say how did they sin when they built the tower, we shall be able to say that their sin was that it was intended by them for idolatry, as it is explicit from the context of the portion. That it is written in Genesis 10:8, "And Cush begot Nimrod; he began to be a mighty one in the earth," that he did not accept the yoke of the kingdom of heaven. As Rashi explained

TYPE TIES —A MIGHT HUNTER—that he enshared the people to rebel against the Holy One blessed be He. And his name proves this concerning him. The name was given because he instigated the people and said to them, "come and we shall rebel Ties [against the Holy One blessed be He], for this is the manner of the verse, to acquire a plural form in connection with the instigator, as it is said in Deuteronomy 13:7, 14: "Let us go and serve other gods..." and it was the beginning of this transgression. For this idolatry was rebellion and was not like this in the days of the generation of Enoch as I have explained in the portion APPRIS , paragraph 12.

And Nimrod was the king of the generation of the "Tower of Babel" in Shinar, that is Babel, where they made the tower, as it is said, in Genesis 10:10, "And the beginning of his kingdom was Babel and Erech, and Accad, and Calneh, in the land of Shinar." And it is written in Genesis 11:2, "And it came to pass, as they journeyed east, that they found a plain in the land of Shinar...." And it says in

Proverbs 29:12, "If a ruler hearkeneth to falsehood, all his servants are wicked." And thus our Rabbis explained, when they journeyed east, that they journeyed from God, that they said, "let us make us a name," (Genesis 11:4) that is, a God, for name - DV - is a metonym - "113 - for divinity. And in Sanhedrin chapter 11, "It has been taught: R. Nathan said: they were all bent on idolatry. [For] here it is written, 'Let us make us a name...' (Genesis 11:4) whilst elsewhere it is written, Exodus 23:13, and make no mention of the name of other gods....! Just as there [i.e., in Exodus] idolatry is meant so here too."9 And do not be astonished concerning that which they said, "...with its top in heaven..." (Genesis 11:4) for it is a hyperbole, as it is in Deuteronomy 1:28, "...the cities are great and fortified up to heaven.... And thus did Onkelos translate, "Whose head may reach unto heaven..."

רריסה מטי עד צית שמיצ

CHAPTER SEVEN

"...THOU SHALT NOT ADD THERETO NOR DIMINISH...."

Paragraph 134: "All this word which I command you, that ye shall observe to do; thou shalt not add thereto, nor diminish from it." (Deuteronomy 13:1)

With respect to this, the Sadducees [Karaites] err to bring evidence that one cannot add to the literal meaning But they did not see the beginning of the of the Torah. verse which said, "which I command you." But it did not say, "which the Lord thy God commanded you," as it said in the next portion. 1 Rather this proves that it (Deuteronomy 13:1) is not concerned with the Written Law but rather with the Oral Law, for example, the thirteen hermeneutic rules which God transmitted to Moses to expound the Torah And concerning this it is said that one should by them. not decrease from them nor should one add other hermeneutic rules of one's own accord. And with respect to this general principle, one should not make three of five portions in the tephillin, 3 or anything similar to this.

And this is what Scripture says in Deuteronomy 17:11,
"According to the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor the

left." All of this is concerned with the Oral Law as is understandable from the literal meaning of מלי התודה ים - [according] to the law. And also, "If there arise a matter too hard for thee in judgement between blood and blood, between plea and plea, and between stroke and stroke, even matters of controversy within thy gates..." (Deuteronomy 17:8) And "which they shall teach you," does not refer to the Written Law, because according to its literal meaning it is revealed and self-evident. And thus it is written in Job 11:9, "The measure thereof is longer than the earth, and broader than the sea." It is impossible to explain [this as referring to anything] but the Oral Law. And further refutations I have written in the portion 1777, paragraph 58.

and precautionary measures, for example Rabbinic extensions of biblical degrees of consanguineity and !erubin.4 That on the contrary, we find in Jeremiah 17:27 that he cautioned concerning the commandment of the boundary that he said, "neither carry forth a burden out of your houses on the Sabbath day...." And on the contrary, this is difficult for them, [because they say] "What is the difference to me between carrying something out of the house to the alleyway, which is forbidden and carrying something from one room to another, [which is permitted]. Is there not as much exertion in one as in the other? Rather because Jerusalem was an area which was neither public nor private

as it is stated in <u>'Erubin</u>, did he [Jeremiah] warn against it. And thus Scripture says in Ecclesiastes 10:8, "...and whoso breaketh through a fence, a serpent shall bite him." And this is not a vain or trifling matter, but it is concerned with the fence of the Torah. Also they bring evidence from Johanan, the High Priest, who served in the high priesthood for eighty years, and in the end he became a Sadducee⁶. But they cannot bring evidence from those who err, because Elisha who was named for the great and wise was of that same priest, and he erred with respect to the commandments and he went forth for evil ways as it is stated in Hagigah. And further, behold, Hananniah the son of Azzur was a true prophet and in the end he became a false prophet. And thus the verses prove in Jeremiah 28:1-17.

CHAPTER EIGHT

"THE ELEMENTS OF FAITH"

Paragraph 127: Further, it has been taught in <u>Berak</u>-hoth, ¹ "Hear O Israel, The Lord Our God, the Lord is One."

of R. Judah the This is the recitation of the yby Prince and it is clear to us in agreement with him that we were commanded to say it twice each day, as it is said in Deuteronomy 6:7, "...and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up. " And the reason is that this verse is the root of the foundations of our faith concerning God. And these are the seven elements: The first is that there is a God who exists. The second The third is that is that God is the first and the last. He who is blessed created the world and from Him [flows] the existence of everything which exists. [The fourth is that He who is mentioned, we accept as divine.] 2 The fifth is that we worship Him alone and we do not associate anything with Him and we reject dualism and intermediaries. sixth is that it is inappropriate to say concerning Him, [that He has] a body or physical properties or a limit. seventh is that it is inappropriate to say concerning Him that He changes His will, that He experiences anger, mirth, joy and sadness. And this is as it is said in Exodus 22:10, "The oath of the Lord shall be between them both...." That

the word "oath" - 77127 - is related to the word "seven" - 7727, because [the word oath] is written without the vav throughout the Torah to tell you that whosoever swears falsely denies these seven principles.

And now, my son, open your eyes and see, incline your ears and hear how the Torah is totally included in four words with these seven principles. Behold, with the word nin, it says that He exists. The way it is pronounced, is an expression of Lordship, that is, i.e., Lord of all and their cause and it teaches that the existence of everything is from Him and that He who is blessed created them and preceded all of them as I have explained , paragraph 1. And its [the word in the portion] written form is of the expression "being", and without the first yod it would be read "He is" [ATR], and with an additional yod its meaning is "He will be"], according to the grammatical usage of the pre-אית"ן, that is to say that He is eternal. formatives And similar to this midrash, our Rabbis expounded [explicitly] He will be when He is He will be, because it says that He was and He is and He will be, that is to say, the first and the last as I shall explain with God's help in , paragraph 152. the portion 7772

And by the word "our God" [אלהינו] it is clear that He is divine. And if it is written אלוה it is to inform us that there is reason to accept Him as divine because this is what the Sh'ma is concerned with. And its

meaning is, "Accept upon yourself, O Israel and believe in Him that He is divine," as I have explained in paragraph 124. And when it is written 1377 its meaning is that He is our God. It teaches that He alone will be our God and we should reject dualism and intermediaries as I shall explain with God's help in the portion 279, paragraph 132.

יהרה אחד And the words "the Lord is One" [T have explained above in paragraph 124, that He is One and that He is not like one who is divided into several. 3 We conclude that He is One with respect to all six directions infinitely. And it is inappropriate to attach to Him limitation or physical property as I have explained above in יהרה אחד paragraph 124. And if is written with aleph-daleth4 it informs us of this. But when is written with <u>yod-he</u>5 that is to say, His existence is eternal, as I have explained that it refers to but the meaning of His eternity is always He has unity, that is that He does not change from unity to unity as I shall explain with the help of God in Jeremiah, paragraph 202.

And these are the seven pillars of the Torah, and thus, Scripture says in Proverbs 9:1, "...She hath hewn out her seven pillars" and upon them the world stands. For all deeds follow after the faith, as I have explained above in paragraph 124. And happy and good is he who reads this verse with due "3112" in its time. And we accept the

Jacob our father when he asked them before his death concerning the unity. And He [Jacob] answered them, "Blessed be the name of His Glorious Kingdom forever and ever."

And I shall explain it with the help of God in the portion py, paragraph 131. And I have already explained. "And thou shalt love..." (Deuteronomy 6:5) in the portion, paragraph 57.

CHAPTER NINE

THE DISPUTATION WITH THE APOSTATE PESAH-PETER

Introduction; The name 100 of God, King of all Kings, may He be exalted, assisted me in completing the twenty-four books [the Bible] so as to strengthen our faith and to close up the mouth of the opponents, and their paragraphs are arranged according to the number of his name [100 = 346.] And may the words of my lips be gifts instead of sacrifices, thanksgiving instead of sacrifice, praiseworthy instead of sacrifice. 3

Concerning the evil event which befell us, on the fourteenth day of the month of Elul, 5159, [when] we were siezed for heresy: And thereby, the apikoros Pesah, the apostate called Peter came upon us and he made false claims against us and he did not care that his end would be destruction. And of him it is said, "Transgression ["""] speaketh to the wicked, me thinks - there is no fear of God before his eyes." (Psalm 36:2) And to pacify the Gentiles, I was compelled to respond to him concerning his heresy. O God of my fathers, help me, deliver me from his avenging sword.

Paragraph 347: These are the words of "transgression"], he [Peter] who has removed himself from the community and denied the existence of God and said, "You עלינו לשבח that they bow down to vanity and emptiness, and this [p"',] in gematria is Jesus. , that is both words equal 316.] And you say and pray "to a God who does not save." And you say, "to remove the abominations from the earth, and idols will be utterly destroyed." And I answered and said, "Do you not acknowledge that those forms of wood and stone to which you bow down, you have only made for a likeness and there is no divine reality in them, and do you not acknowledge that there are women, children, and peasants who do not know that they are likenesses and who believe that there is reality to their divinity? And you must say, yes." I said to him, "You have already acknowledged all which we עלינו אשבח , that, behold, we do not say in the say simply, 'since He hath not made us like the Gentiles' rather we say, 'since He hath not made us like the nations of other lands, and hath not placed us like other families of the earth.' And these are the peasants who do not live in the cities but upon the face of the earth without a And they are the families who worship the earth, and wall. as for themselves they know no religion, but they only believe that those images of yours are really divine, and this is a great evil, just as it is said in Isaiah 45:20, [Assemble yourselves and come, draw near together, ye that

are the escaped of the nations; they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. And those are the forms which cause the errors, as I have explained above. Therefore, the Torah, in the Ten Commandments, warns, Thou shalt not make unto thee a graven image, nor any manner of likeness.... (Exodus 20:4) And, thus, we say as it is proper, as it is said in the Pentateuch and the Prophets.

"And concerning that which you said, Yeshu [in gematria is "vanity and emptiness." I said to him, "The Christians do not call their God '", but in their language he is called Jesus [""];], and in our language he is called Yeshua [""" ." He answered and said, "It is true that some of you call Him Yeshua, and thus is His name since He saved them from Hell." Then I answered, "Your words testify to the fact that you have not the slightare the same, est knowledge, that and מגרחה לטועה grammatically. And just as you cannot say מנרח with a seghol and without a he, so that it meaning would be with a seghol and without a he, so 7103 so you cannot say that its meaning would be And in I Chronicles 24:11 y is written without a he and it is vocalized with a tzere, 5 but this is a proper noun like other names without meaning." And this answer applied to all they say about the disgracefulness which is said in the Talmud concerning Jesus. And I said to them, this is not Jesus. Also the Sages of Paris [R. Yehiel] proved to them that there were two "Yeshus," that behold, the Yeshu in whom they believed existed during

the days of Helena that queen whom they call Ilana, as I have explained in Daniel, paragraph 332. And she lived during the days of Hillel as we have been taught in Nazir and they include her in the first chapter of Shabbath. And the Yeshu who is mentioned in the Talmud existed during the days of R. Joshua ben Perahya as it is in the eleventh chapter of Sanhedrin and in the Tractate Sukkah. And Hillel lived many generations after R. Joshua ben Perahya as it is in the Tractate Aboth.

And further I said to him, "Since you came to expound his name, do you not know that he is called the Nazarene ['73137]. And his name proves that he was formed [7313] and was created, and God forbid, to say this [that God is created] towards heaven. And the yod of '73137 is not superfluous, because just as you say of the Jews, '7177', so do you say of the created ones, and formed ones, '7177' And his name is further explained in Habakkuk, paragraph 256.

From the above-mentioned matters, I said to him "Is it not written for you in the Gospels, that Jesus came not to abolish the Law but to fulfill it?" (Matthew 5:17) And thus I explained in Psalms, paragraph 193. "And with those images you transgress the Ten Commandments," as I have explained, and thus is it explicit, in paragraph 58. "Moreover, those likenesses which you make are a likeness of a false god, for no man is capable of making His likeness, as it is said in Isaiah 40:18-19, "To whom then will ye

liken God? Or what likeness will ye compare unto Him?

The image perchance, which the craftsman hath melted, and the goldsmith spread over with gold.... And there was no answer in his mouth.

Paragraph 348: And this asinine Peter 11 spoke, "You pray, 'And for all the apostates, 12 let there be no hope, and let all heretics 13 perish as in a moment. And these are the priests. And more concerning this, that you pray, 'Let all the enemies of your people be speedily cut off, and the dominion of arrogance do Thou uproot and crush speedily.'" And I answered the former, first and the latter 'For the apostates, let there be no hope...,' this second. is what all the Christians say together, that whoever apostasizes is unable to return afterwards to be a Jew. fore those who love him and are near to him are able to expect and to hope for him that after he has apostasized that he will yet return to them to be a Jew, but he has no hope that he will yet return to those near to him, and this is what we say, 'and for the apostates, let there be no hope. '

And that which we say, 'and let all heretics...' if it were our opinion that this referred to the priests,], then we would have said priests, [ממרים as it is said in II Kings 23:5, 'And he put down the idola-]...,' or we would have said the trous priests [pana as it is said in Genesis 47:22 priests] had a portion....' י...[for] the priests [מולים has the significance of "species of" seeds המינים of "species of" trees. And it is known that]"D singular expression and that D'1'D is a plural expression, that is 'two species.' And thus it is explained that there are two kinds of individuals, that is to say, that they are in doubt between the faith of the Jews and the faith of the nations and they vacillate, but these will be destroyed for they are not of the category of the Sons of Noah nor are they of the category of Jews. [But those are called in another language Verzwefelte Ketzer, (perplexed heretics).] 14 And that which we say, "And let all the enemies of your people... " I said, "do you not acknowledge that everyone exists, his soul lives until he is included in עם ה? Behold we say of the whole world, who are the Sons of Noah, i.e., whoever among them fulfills the Seven Commandments he has a portion in the world to come. And these are the Seven Commandments of the Sons of Noah: [Prohibitions against] robbery, sexually offensive behavior, murder, idolatry, profanation of the Name, flesh torn from a living body, and [the positive commandment] to establish justice between a man and his fellow. And whoever fulfills [them] 15 properly, behold he is included in

[And when we say, 'And let all the enemies of Your people be speedily cut off...' if, thereby, we pray for the destruction of the enemies of God's people, we would, according to your opinion, merely be cursing ourselves, whereas you would be blessed in our prayers by our saying that your enemies shall be cut off.]¹⁶ And behold we do not say, 'and let all of our enemies...' rather, 'and let all the enemies of your people,' thus, we say towards Heaven. And they are those very transgressors and doubters who hate

those who are righteous who are the "" by . Whether they are Jews or Gentiles, concerning them we say that they should be cut off, but even concerning them we do not say that they should die, rather that they should be cut off. That is to say, that the hatred which is in their hearts should be removed, and this is the cutting off of enemies, that their enmity is cut off.

"And that which we say, "...and the dominion of arrogance..." think, behold, we say in Pirke Aboth 3:2 that our Rabbis taught, since the Destruction, and therein commanded us 'to pray for the peace of the ruling power, since but for the fear of it, men would have swallowed up each other alive.' And it is written in Jeremiah 29:7, 'And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace. ' How then could the men of the Great Assembly ordain a prayer to curse the kings? Also see that we do not say, 'and the kings of the nations do thou uproot...' or 'the kings of the Christians,' rather the 'dominion of arrogance.' And these are those very ones who are not of royal descent and, yet, rule of their own accord and stand in their arrogance in the stead of the true monarchs so as to nullify them and curse the dominion and the state and this is called 'dominion of arrogance, ' and it is proper to pray concerning them that they be abolished."

Paragraph 349: And the "transgression" added to his sin and said, "On Yom Kippur you say:

And behold, I said that he did not understand the plain meaning, "For this is not a prayer, for we do not say, 'We beseech, O Lord, Swallow them and torture them....'
Rather it is a traditional outcry against Heaven, for the end of the piyyut which was before it concludes:

אנקתם אתן דופקי דלתותיך

And we beg that God will understand and hear our groans. But he does not explain the outcry or what was done to us. Concerning this the <u>payyetan</u> concludes and explains the outcry in this <u>piyyut</u> and complains that the nations, the <u>Emim</u> and <u>Zamzumin</u> say concerning us one to another, "Swallow them, torture them." Therefore, we beg from God deliverance before this, and this <u>piyyut</u> was ordained according to the words of Jeremiah, as it is said, in Lamentations 3:63, 'Behold Thou their sitting down, and their rising up; I am their song.'"

Paragraph 350: And not only this did he do, for he wrote a letter in the name of the Jews and he wrote everyday language so as to assail and to conspire against us. these are the things: אלוי ; I heard that they resolve תלוי] that it has the significance of a it [the word "trespass offering for doubtful guilt," that is to say "doubt". As it is, "and thy life shall hang in doubt...." (Deuteronomy 28:66) Because everything for which there is not universal agreement as [there is] for the faith of the Jews, that the whole world acknowledges that He who created the heavens and the earth is the God, and this is called a belief of certainty, but the belief in Jesus or Mohammed about which the nations are divided is called a belief of doubt and uncertainty until the last day as I have explained in Zephaniah, paragraph 260.

Paragraph 351: And concerning the "impure bread" we shall say to them, "Do you not acknowledge that which is written 18 in the portion prome, 'when a man dieth in a tent, everyone that cometh into the tent, and everything that is in the tent, shall be unclean..." (Numbers 19:14) And the uncleaniness is as a result of the dead one and not because of the death, as I explained that whatever touches one slain by the sword or a dead one or the bone of a man or a grave will become unclean. And behold you conceal your bread in your churches, and, also there, dead ones are buried. Thus we say that you are doing contrary to our Torah that you are concealing the bread in a place which makes [it] the bread unclean. 19

Paragraph 352: And concerning the "unclean excrement" we shall say to them, "Nowhere in the entire Bible will you find 727 to mean feces. But if they say, that we say that the dung of Isaac's mules is better than Abimelech's silver and gold, we shall say to the contrary, please, when did feces become better than the silver [and gold]²⁰ of Abimelech? Rather 727 has the meaning of dwellingplace, and thus we find it written in I Kings 8:13, 'I have surely built thee a house of habitation....' And so we say that your holy one dwells near uncleanness," as I have explained in paragraph 351.

Paragraph 353: And with respect to the "polluted bread"]²¹ we shall say to them that thus the לחם מגראל Christians praise their bread, for they say that the Nazarene is in the bread and concerning the Nazarene they say, that he will redeem them [מאלם] from Hell, and now according to their word, we say "the bread of the redeemer," named for their redemption according [.. לחם מגראל And the mem is not superfluous for thus to their words. is the meaning of the verse in Ruth 2:20, "The man is nigh of kin unto us, one of our near kinsmen," [מגואלנו [for the mem is also a root letter.] 22

Paragraph 354: And he added further to his wickedness with false words and he said "From each [piece of] dough that you knead you burn some of it as a disgrace to their God and thus on the Eve of Passover, that that is the time when Jesus was martyred you burn the bread." And these words are false words, that he seeks to pervert that which is known, as it is said in Ezekiel 44:30, "[And the first of all the first fruits of everything, and every heaveoffering of everything, of all your offerings, shall be for the priests;] ye shall also give unto the priest the first of your dough, [to cause a blessing to rest on thy house.]" And this is the dough which we separate for the Hallah [the priest's share of the dough], a holy heaveoffering and it is forbidden to eat [it] because of ritual uncleanness. For if a menstruant woman kneaded the dough it is ritually unclean because it was touched, as it is written in Leviticus 15:21, "And whosoever toucheth her bed..." [will be unclean;]23 how much the more so herself. And even if the woman was ritually clean, [but]24 her husband was ritually unclean, the woman, as it is said, "The woman also with whom a man²⁵ shall lie carnally..." (Leviticus 15:18) shall be ritually unclean. And even the woman who is ritually clean and who has no husband, the dough is ritually unclean, for it is impossible that she was never ritually unclean until she needed the sprinkling, 26 and behold, in these times, she does not have the wherewithal ritually to purify herself. Therefore, the Hallah

which is holy became ritually unclean and it is impossible ²⁷ for us to guard it in its ritual purity. Therefore we are obligated to burn it. This we find to be the case with respect to all holy things which become ritually defiled, that it is not proper to eat it, for example a remnant, and when it becomes ritually unclean, they are required to be burned. And regarding ²⁸ complete bread we find that we were commanded to burn it during the seven days of consecration, ²⁹ as it is said, in Leviticus 8:32, "And that which remaineth of the flesh and of the bread shall ye burn with fire."

And now there is no need to answer this vanity that he said concerning the burning of hametz, because since it is not fit to eat, and it has no intrinsic sanctity, we learn, how much the more so of that which is holy, that it must be burned.

And thus let his [the apostate Pesaḥ-Peter's] soul be burned with fire that he may not breathe, and as for me I shall walk about in the land of the living to enlighten with the light of eternal life. And behold owing to the great sins of the wicked, the wicked went forth until seventy-seven souls were slain as martyrs on the first day of the month of Elul, 160, by the abbreviated era, and afterwards on the twenty-first three [more] were martyred by fire. And the wicked one [Pesaḥ-Peter] was expelled from this world and the world to come. And now I who am the most humble of all the survivors, praise and exalt and glorify

the King of the Heavens, all of whose deeds are truth and all of whose paths are just. "O give thanks unto the Lord; for He is good; for His mercy endureth for ever."

(Psalm 106:1)

APPENDICES

APPENDIX A

SYSTEM OF TRANSLITERATION

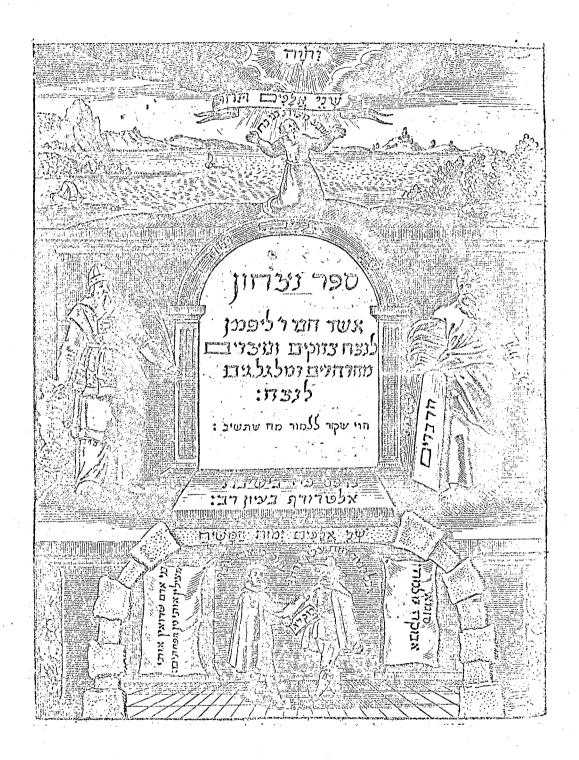
| ĸ | | rjusti odep |
|---|---|-------------------|
| Z | | b |
| 2 | | bh |
| ä | | g |
| 4 | | d |
| Ħ | | h |
| 1 | | v |
| 7 | , | Z |
| n | | h |
| Ø | | t |
| * | | y |
| Ø | | k |
| | | |
| ב | | kh |
| ت چ | • | kh 1 |
| | | |
| 4 | | 1. |
| ץ מ | | 1. m |
| 7 D | | 1 m n |
| ה ה ה ה | | 1 m n |
| ל מ ט ע | | 1 m n s |
| מ נ ט ע | | 1 m n s |
| ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה | | m n s p ph |
| י ט ט א | | 1 m n s i p ph tz |

b s t th

All proper names are rendered in the standard manner as found in the Holy Scriptures of the Jewish Publication Society.

APPENDIX B

THE HEBREW TITLE PAGE OF THE HACKSPAN EDITION



APPENDIX C

A LISTING OF THE PARAGRAPHS OF THE SEFER HA-NITZAHON

ACCORDING TO THE SEVEN-FOLD DIVISION MADE BY R. LIPMANN

| Number of Para- | |
|---------------------------------------|---------|
| graphs as in the Sefer ha-Nitzahon | Section |
| 1 | VI |
| 2 | v |
| 3 | x |
| 4 | x |
| 5 | VI |
| 6 | VI |
| 7 | III, V |
| 8 | I |
| 9 | I |
| 10 | III |
| 11 | V |
| 12 | 11 |
| 13 | V |
| 14 | VI |
| 15 | III |
| 16 | v, vı |
| 17 | IV |
| 18 | 11 |
| 19 | III |
| 20 | x |
| 21 | I, IV |
| 22 | 1 |

| 23 | I | |
|----|--------------|-------------------------------|
| 24 | VI | |
| 25 | v | |
| 26 | \mathbf{v} | |
| 27 | v, vII | |
| 28 | x | |
| 29 | v | |
| 30 | IV | |
| 31 | II | |
| 32 | 11 | |
| 33 | II | |
| 34 | II | · |
| 35 | II | |
| 36 | III | |
| 37 | x | |
| 38 | 11 | |
| 39 | 11 | |
| 40 | r | Listed as #39 in all editions |
| 41 | ıı | |
| 42 | II | |
| 43 | III | |
| 44 | I | |
| 45 | I | |
| 46 | VI | |
| 47 | VII | |
| 48 | II | |
| 49 | III | |

| 50 | V |
|-----|-----|
| 51 | V |
| 52 | II |
| 53 | x |
| 54 | V |
| 55 | ııı |
| 56 | 1 |
| 57 | VII |
| 58 | x |
| 59 | VII |
| 60 | III |
| 61 | I |
| 62 | VI |
| 63 | VI |
| 64 | VI |
| 65 | VI |
| 66 | VI |
| 67 | VI |
| 68 | VI |
| 69 | IV |
| 70 | IV |
| 7 1 | VII |
| 72 | IV |
| 73 | I |
| 74 | x |
| 75 | 11 |
| | |

vii

| 77 | x | |
|-----|--------------|--|
| 78 | VII | |
| 79 | VII | |
| 80 | IV | There appears to be no #80 or #81. There is a section between #79 and #82. |
| 81 | 111 | |
| 82 | IV | |
| 83 | IV | |
| 84 | \mathbf{x} | |
| 85 | IV | |
| 86 | IV | |
| 87 | V | |
| 88 | IV | |
| 89 | IV | |
| 90 | IV | |
| 91 | IV | |
| 92 | IV | |
| 93 | IV | |
| 94 | ıv | |
| 95 | IV | |
| 96 | IV | |
| 97 | III | |
| 98 | IV | |
| 99 | IV | |
| 100 | IV | |
| 101 | IV | |
| 102 | IV | |

| 103 104 | IV | |
|------------|------------------------|---|
| 104 | ** | |
| | V | |
| 105 | VI | |
| 106 | VI | * |
| 107 | VII | |
| 108 | IV | |
| 109 | x | |
| 110 | vI | |
| 111 | \mathbf{x} | • |
| 112 | V | |
| 113 | VII | |
| 114 | IV | |
| 115 | II | |
| 116 | ı | |
| 117 | II, VI | |
| 118 | \mathbf{x}^{-} | |
| 119 | x | |
| 120 | v | |
| 21 | $\mathbf{r}\mathbf{v}$ | |
| 22 | \mathbf{x} | |
| 23 | VI | |
| 24 | x | |
| .25 | × | |
| 26 | VII | |
| .27 | x | |
| .28 | I | Listed in Amsterdam Editions as #125 |
| .29 | V | |

| 130 | III |
|-----|---------|
| 131 | x |
| 132 | x |
| 133 | VII |
| 134 | VI, VII |
| 135 | VI |
| 136 | I. |
| 137 | x |
| 138 | x |
| 139 | IV |
| 140 | IV |
| 141 | IV |
| 142 | IV |
| 143 | x |
| 144 | VI |
| 145 | VII |
| 146 | v |
| 147 | V |
| 148 | V |
| 149 | III |
| 150 | VII |
| 151 | VI |
| 152 | x |
| 153 | x |
| 154 | VI |
| 155 | I |
| 156 | III |
| | |

| 157 | III |
|-----|-----|
| 158 | V |
| 159 | v |
| 160 | ıı |
| 161 | II |
| 162 | 11 |
| 163 | ııı |
| 164 | x |
| 165 | II |
| 166 | v |
| 167 | v |
| 168 | VII |
| 169 | ıı |
| 170 | VII |
| 171 | III |
| 172 | v |
| 173 | II |
| 174 | II |
| 175 | v |
| 176 | ııı |
| 177 | III |
| 178 | II |
| 179 | 1 |
| 180 | II |
| 181 | V |
| 182 | 11 |
| 183 | V |
| | |

| 184 | V |
|-----|-----|
| 185 | 11 |
| 186 | v |
| 187 | II |
| 188 | III |
| 189 | VII |
| 190 | ıı |
| 191 | II |
| 192 | VI |
| 193 | v |
| 194 | II |
| 195 | II |
| 196 | VII |
| 197 | III |
| 198 | II |
| 199 | III |
| 200 | VII |
| 201 | VII |
| 202 | VII |
| 203 | II |
| 204 | III |
| 205 | II |
| 206 | III |
| 207 | 1 |
| 208 | VI |
| 209 | VII |
| 210 | VII |

| 211 | x |
|-----|-----|
| 212 | v |
| 213 | Ι |
| 214 | Ι |
| 215 | I |
| 216 | v |
| 217 | v |
| 218 | 1 |
| 219 | VI |
| 220 | ııı |
| 221 | III |
| 222 | ııı |
| 223 | VII |
| 224 | vII |
| 225 | I |
| 226 | I |
| 227 | x |
| 228 | VII |
| 229 | vII |
| 230 | x |
| 231 | III |
| 232 | ııı |
| 233 | VI |
| 234 | VII |
| 235 | vII |
| 236 | x |
| | |

237

| 238 | × |
|-----|------------|
| 239 | I |
| 240 | I |
| 241 | VI |
| 242 | I |
| 243 | VI |
| 244 | VI |
| 245 | VII |
| 246 | I |
| 247 | I |
| 248 | v,vi |
| 249 | V |
| 250 | VII |
| 251 | x |
| 252 | I |
| 253 | 11 |
| 254 | I |
| 255 | V |
| 256 | I |
| 257 | III |
| 258 | 1 |
| 259 | I |
| 260 | V |
| 261 | I |
| 262 | T . |
| 263 | 1 |
| 264 | I |
| | |

| 265 | VII |
|-----|-----|
| 266 | III |
| 267 | III |
| 268 | VI |
| 269 | I |
| 270 | II |
| 271 | III |
| 272 | 1 |
| 273 | I |
| 274 | VII |
| 275 | I |
| 276 | 1 |
| 277 | I |
| 278 | I |
| 279 | I |
| 280 | VI |
| 281 | VI |
| 282 | III |
| 283 | VII |
| 284 | 1 |
| 285 | I |
| 286 | IV |
| 287 | VI |
| 288 | V |
| 289 | I |
| 290 | V |
| 291 | VI |
| | |

| 292 | 1 |
|-----|------------|
| 293 | I |
| 294 | VI |
| 295 | VII |
| 296 | v |
| 297 | II |
| 298 | VI |
| 299 | VII |
| 300 | TIV |
| 301 | x . |
| 302 | VII |
| 303 | VI, VII |
| 304 | V |
| 305 | vıı |
| 306 | v |
| 307 | v |
| 308 | V |
| 309 | . v |
| 310 | I |
| 311 | v |
| 312 | VI |
| 313 | VI |
| 314 | III |
| 315 | VII |
| 316 | V |
| 317 | VII |
| 318 | VI |
| | |

| 319 | V |
|-------------|-----|
| 320 | TV |
| 321 | v |
| 322 | I |
| 323 | VII |
| 324 | VII |
| 325 | V |
| 326 | VI |
| 327 | v |
| 32 8 | I |
| 329 | I |
| 330 | VII |
| 331 | I |
| 332 | Ī |
| 333 | VII |
| 334 | vii |
| 335 | VII |
| 336 | 11 |
| 337 | III |
| 338 | III |
| 339 | I |
| 340 | III |
| 341 | III |
| 342 | v |
| 343 | 1 |
| 344 | 111 |
| 345 | III |
| | |

| 346 | V |
|-----|-----|
| 347 | I |
| 348 | I |
| 349 | . I |
| 350 | I |
| 351 | I |
| 352 | I |
| 353 | I |
| 354 | 1 |

APPENDIX D

UNLISTED PARAGRAPHS

The following list of paragraphs and their description is to provide the reader with information pertaining to those paragraphs which are not listed by R. Lipmann in his Introduction. As such, the format of this appendix follows that adopted in Section Two: Chapter One of this thesis. The paragraphs herein listed correspond to those numbers marked "x" in Appendix C.

"In the beginning God created the heaven and the earth." (Genesis 1:1)

Why it was necessary for God to create the world.

4 "In the beginning God created...."

"In the beginning God created the heaven and the earth." (Genesis 1:1)

That there was a power which created elohim.

20 "...walk before Me, and be thou whole-hearted."

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou whole-hearted.'" (Genesis 17:1)

Prior to circumcision, there was no defect in the form of man.

- This is a continuation of paragraph 27 which deals with divine communication and prophecy.
- 37 This paragraph is the same as paragraph 38 in all editions.
- "And I have...established My covenant with them to give them the land of Canaan..."

"And I have also established My covenant with them to give them the land of Canaan, the land of their sojournings, wherein they sojourned." (Exodus 6:4)

This is the proof for the resurrection of the dead.

- This paragraph is the same as paragraph 57 in all editions.
- 74 "...pure olive oil beaten for the light to cause a lamp to burn...."

"And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light to cause a lamp to burn continually." (Exodus 27:20)

The "lamp" symbolizes an atoning sacrifice.

- 77 This paragraph is a continuation of paragraph 76.
- "...whosoever toucheth the carcass of them shall be unclean until the even. And whosoever beareth aught of the carcass of them shall wash his clothes..."

This paragraph, based on Leviticus 11:24-28, deals with ritual impurity and immersion as an aspect of the process of purification.

"If ye walk in My statutes...."

"If ye walk in my statutes, and keep My commandments, and do them." (Leviticus 26:3)

The criteria for divine Providence.

"And say thou unto the people...."

"And say thou unto the people: 'Sanctify your-selves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying: Would that we were given flesh to eat! for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat.'" (Numbers 11:18)

An exegetical interpretation of Numbers 11: 10-23, and a defense of Moses' disputation with God.

"...there shall step forth a star out of Jacob, and a sceptre shall rise out of Israel..."

"I see him, but not now; I behold him, but not nigh; there shall step forth a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of Seth." (Numbers 24:17)

A refutation of the Christian contention that this is an allusion to Jesus.

"...and drink the blood of the slain."

"Behold a people that riseth up as a lioness, and as a lion doth he lift himself up; he shall not lie down until he eat of the prey, and drink the blood of the slain." (Numbers 23:24)

This is a hyperbole.

"Now therefore kill every male among the little ones...but all the women children that have not known man by lying with him, keep alive for yourselves."

"Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that hath not known man by lying with him, keep alive for yourselves." (Numbers 31:17-18)

The fate of the seven nations.

"Know this day, and lay it to thy heart, that the Lord, He is God...."

"Know this day, and lay it to thy heart, that the Lord, He is God in heaven above and upon the earth beneath; there is none else." (Deuteronomy 4:39)

This paragraph presents the essence of R. Lipmann's theology.

"...to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son..."

"That thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged." (Deuteronomy 6:2)

That the Toral exists eternally.

- 127 This paragraph is a continuation of paragraph 126.
- "And thou shalt eat and be satisfied, and bless the Lord thy God..."

"And thou shalt eat and be satisfied, and bless the Lord thy God for the good land which He hath given thee." (Deuteronomy 8:10)

The nature of benedictions.

"Thou shalt fear the Lord thy God; Him shalt thou serve...."

"Thou shalt fear the Lord thy God; Him shalt thou serve; and to Him shalt thou cleave, and by His name shalt thou swear." (Deuteronomy 10:20)

The importance of fearing and serving God alone.

"A prophet will the Lord thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me...."

"A prophet will the Lord thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." (Deuteronomy 18:15)

The Christians in their erratic exactitude claim that this verse refers to Jesus and R. Lipmann refutes this.

"...then shalt thou add three cities more for thee besides these three."

"If thou shalt keep all this commandment to do it, which I command thee this day, to love

the Lord thy God, and to walk ever in his waysthen shalt thou add three cities more for thee beside these three." (Deuteronomy 19:9)

This is a further proof that the Messiah has yet to come.

"And it shall be, that the first-born that she beareth shall succeed in the name of his brother..."

"And it shall be, that the first-born that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel." (Deuteronomy 25:6)

An explanation of the system of levirate marriage.

"The eternal God is a dwelling-place..."

"The eternal God is a dwelling-place, and underneath are the everlasting arms; and He thrust out the enemy from before thee, and said: 'Destroy.'" (Deuteronomy 33:27)

God as the eternal substance.

153 "And there hath not arisen a prophet in Israel like unto Moses...."

"And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deuteronomy 34:10)

The pre-eminence of Moses.

"...I have seen a woman in Timnah of the daughters of the Philistines...."

"And he came up, and told his father and his mother, and said: 'I have seen a woman in Timnah of the daughters of the Philistines; now therefore get her for me to wife.'" (Judges 14:2)

Both Samson's and Solomon's wives converted.

"Again when a righteous man doth turn from his righteousness, and commit iniquity, I will lay a stumbling-block before him..."

"Again when a righteous man doth turn from his righteousness, and commit iniquity, I will lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand." (Ezekiel 3:20)

Transgression begets transgression.

"And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots." (Isaiah 11:1)

R. Lipmann makes a pun and refutes the Christian contention that this refers to Jesus.

230 "...a hearth is ordered of old...."

"For a hearth is ordered of old; yea, for the king it is prepared, deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isaiah 30:33)

The Chrsitians use this verse to support their claim that their god's breath blows into Hell to bring them forth, and R. Lipmann refutes it etymologically.

"Behold my servant shall prosper, he shall be exalted and lifted up and shall be very high."

(Isaiah 52:13)

The Christians interpret incorrectly the entire passage, through Isaiah 53:5, as referring to Jesus.

"Peace, peace to him that is far off and to him that is near, saith the Lord, that created the fruit of the lips; and I will heal him." (Isaiah 57:19)

Who is far from and who is near to God.

251 "...and though they be hid from My sight in the bottom of the sea...."

"And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." (Amos 9:3)

This is all a parable.

"And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled."

(Job 32:5)

Job and his friends were disputing the question of theodicy.

APPENDIX E

R. YOM TOBH LIPMANN MÜHLHAUSEN'S BIBLE

R. Yom Tobh Lipmann Mühlhausen's Bible differs somewhat from the Bible as we know it now in the order of the arrangement of the various books. Its structure is based on a baraitha found in b. Baba Bathra 14b. Following the the Pentateuch, we find:

Our Rabbis taught: The order of the Prophets is, Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Twelve Minor Prophets. Let us examine Hosea came first, as it is written, "God spake first to Hosea." (Hosea 1:2) But did God speak first to Hosea? Were there not many prophets between Moses and Hosea? R. Johanan, however, has explained that [what it means is that] he was the first of four prophets who prophesied at that period, namely, Hosea, Isaiah, Should not then Hosea come first?--Amos, and Micah. Since his prophecy is written along with those of Haggai, Zechariah, and Malachi, and Haggai, Zechariah, and Malachi came at the end of the prophets, he is reckoned with them. But why should he not be written separately and placed first?--Since his book is so small, it might be lost [if copied separately]. Let us see again. Isaiah was prior to Jeremiah and Ezekiel. should not Isaiah be place first?--Because the Book of Kings ends with a record of destruction and Jeremiah speaks throughout of destruction and Ezekiel commences with destruction and ends with consolation and Isaiah is full of consolation; therefore we put destruction next to destruction and consolation next to consolation.

The order of Hagiographa is Ruth, the Book of Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel and the Scroll of Esther, Ezra and Chronicles. Now on the view that Job lived in the days of Moses, should not the book of Job come first?—We do not begin with a record of suffering. But Ruth also is a record of suffering?—It is a suffering with a sequel [of happiness], as R. Joḥanan said: Why was her name called Ruth?—Because there issued from her David who replenished the Holy One blessed be He, with hymns and praises.

So as to better understand the structure of the Sefer ha-

Nitzahon, herein is presented a breakdown of the book according to the <u>parashivot</u> of the Pentateuch and the remaining books of the Bible and the corresponding number of paragraphs devoted to each of them:

| Para | ashah | | Number of Paragraphs | |
|------|---|-----------|----------------------|--|
| The | Book of Genesis | | 47 | |
| | בראסית | | 14 | |
| | n 3 | | 2 | |
| | 42 42 | | 6 | |
| | **** | | 7 | |
| | חיי שרח | | 2 | |
| 4 | ภาราภ | | 1 | |
| | *** * | | 4 | |
| | ו ישל ח | | 3 | |
| | וישב | | . 2 | |
| - | 0271 | | 1 | |
| | * # * * * * * * * * * * * * * * * * * * | | 5 | |
| The | following parash | ah is not | dealt with: 775 | |
| The | Book of Exodus | | 32 | |
| , | ואלה שמות | | 5 | |
| | וארא | | 2 | |
| | בא אל פרעה | | 1 | |
| | בשלח | | 1 | |
| | ነግያን | | 5 | |
| · · | משפטים | | 10 | |
| | תרומה | 9 | 2 | |
| 1 | תצוה | · | 1 | |
| | K Ø N | | 5 | |

| The following parashiy | ot are missing: ויקהל, פקודי, |
|---|---|
| Parashah | Number of Paragraphs |
| The Book of Leviticus | 31 |
| ויקרא | 2 |
| 13 | 1 |
| שמיני | 2 |
| תזריע | 2 |
| אחרי מות | 11 |
| קרושים | 7 |
| ។ 1 ង X | 3 |
| "" " " " " " " " " " " " " " " " " " " | 1 |
| בחקתי | 2 |
| The following parashah | is not commented upon: "71132" |
| The Book of Numbers | 12 |
| בהעלותיך | 1 |
| שלח | 2 |
| ηγη | 3 |
| בלק | 3 |
| acno | 1 |
| מטרת | 2 |
| The following parashive | are not present: מסעי, קרח, נשא, במדבר. |
| The Book of Deuteronomy | 31 |
| דברים | 1 |
| ראתחנן | 5 |
| עקב | 5 |
| האה | 2 |
| שופטים | . 10 |
| נצבים | 3 |

| Parashah | Number of | Paragraphs |
|-----------------------------------|-----------|------------|
| מאדינו | 3 | |
| nn n | 2 | |
| The following parashah is lacking | וילן: | |
| The Former Prophets | 46 | |
| Joshua | 4 | |
| Judges | 7 | |
| Samuel | 22 | |
| Kings | 13 | |
| The Inter Prophets | 66 | |
| The Later Prophets | | |
| Jeremiah | 9 | |
| Ezekiel | 13 | |
| Isaiah | 21 | |
| Hosea | 2. | |
| Joel | 2 | |
| Amos | 5 | |
| Obadiah | 1 | |
| Jonah | 1 | |
| Micah | 2 | |
| Nahum | 1 | |
| Habakkuk | 2 | |
| Zephaniah | 1 | |
| Haggai | 1 | |
| Zechariah | 3 | |
| Malachi | 2 | |
| | - | |
| The Hagiographa | 81 | |
| Ruth | 2 | |

| Psalms | 2 8 |
|---------------|------------|
| Job | 9 |
| Proverbs | 6 |
| Ecclesiastes | 1.1 |
| Song of Songs | 3 |
| Lamentations | 3 |
| Daniel | 8 |
| Esther | 3 |
| Ezra | 2 |
| Chronicles | . 6 |

Appended to these three hundred forty-six paragraphs, which are rooted in the Bible, are an additional eight paragraphs devoted to the Disputation with the Apostate Pesah-Peter. It should be further noted that the Book of Ezra, as R. Lipmann knew it contained what we know as the Book of Nehemiah, as well.

APPENDIX F

A COMPARISON OF THE SIXTEEN PRINCIPLES OF MUHLHAUSEN AND THE MAIMONIDEAN CREED

| Lipmann's principles | ac- |
|------------------------|-----|
| cording to Sefer ha- | |
| Nitzahon, Introduction | 1 |

Moses Maimonides

| 1. | 1. | |
|-----------------------|-----|---|
| 1. 2. 3. | 1. | |
| 3. | 13. | |
| 4. | 8. | |
| 5. | 10. | |
| 6. | 11. | |
| 7. | 3. | |
| 8. | 940 | |
| 9. | 9. | |
| 10. | 2. | |
| 11. | | |
| 12. | 5. | |
| 13. | 6. | |
| 14. | 12. | |
| 15. | 4. | |
| 16. | 7. | ÷ |
| Lacks logical orderly | | |

Lacks logical orderly schematization, but can be divided as:

Existence of God: 1, 2, 7, 8, 10, 11, 12, 15

Revelation: 4, 9, 13, 16

Reward and Punishment: 3, 5, 6, 14

Existence of God: 1 - 5

Revelation: 6 - 9

Reward and Punishment: 10 - 13

FOOTNOTES

Section One: Chapter One

- 1. Salo W. Baron, A Social and Religious History of the Jews, (2nd ed., New York, 1965, Vol. XI), p. 193.
- 2. Leon Poliakov, The History of Anti-Semitism, trans. Richard Howard, (New York, 1965, Vol. I), p. 101.
- 3. Baron, op. cit., p. 194.
- 4. <u>Ibid.</u>, p. 197.
- 5. Poliakov, op. cit., p. 101.
- 6. Ibid.
- 7. Ibid., p. 100.
- 8. Baron, op. cit., p. 199.
- 9. Poliakov, op. cit., p. 100.
- 10. Baron, op. cit., p. 163.
- 11. Ibid.
- 12. <u>Ibid.</u>, p. 264.
- 13. Poliakov. op. cit., p. 105.
- 14. <u>Ibid</u>.
- 15. <u>Ibid</u>., p. 106.
- 16. <u>Ibid.</u>, p. 122.
- 17. <u>Ibid.</u>, p. 154.
- 18. <u>Ibid.</u>, p. 156.
- 19. <u>Ibid.</u>, p. 165.
- 20. <u>Ibid</u>., p. 169.
- 21. <u>Ibid.</u>, pp. 161-2.
- 22. Israel Isserlein, <u>Responsa</u>, (Venice, 1519, No. 198), as quoted by Poliakov, <u>op. cit.</u>, p. 163.
- 23. <u>Ibid.</u>, pp. 162-3.

- 24. Meyer Waxman, A History of Jewish Literature, (2nd ed., New York, 1943, Vol II), p. 98.
- 25. <u>Ibid.</u>, p. 134.
- 26. Ibid., p. 337.
- 27. Judah Kaufman, Rabbi Yom Tov Lipmann Mühlhausen, (New York, 1926), p. 12.

Section One: Chapter Two

- 1. Thomas Carlyle, <u>Cromwell's Letters and Speeches</u>, Introduction, Ch. I., as quoted by Hoyt's <u>New Cy-</u> <u>clopedia of Practical Quotations</u>, compiled by Kate Louise Roberts, (New York, 1940), p. 367.
- 2. Thomas Carlyle, <u>Essays on History</u>, as quoted by Hoyt's, <u>ibid</u>.
- 3. Ralph Waldo Emerson, <u>Essays</u>, <u>History</u>, as quoted by Hoyt's, <u>ibid</u>.
- 4. See below, Chapter Three.
- 5. These are: 7 Psalm 34:12; 3 Proverbs 1:7; 5 Psalm 119:130; 5 Psalm 119:98; 3 Psalm 119:110.
- 6. See Kaufman, op. cit., p. 13, n. 1. He was also called איפנן נודו
- 7. <u>Ibid</u>., p. 14.
- 8. Leopold Zunz, Zur Geschichte und Literatur, (Berlin, 1845), pp. 104, 129, 194.
- 9. Abraham Geiger, "Proben Juedischer Vertheidigung gegen Christliche Augriffe," <u>Liebermann Jahrbuch</u>, (1854), pp. 9, 10, 47.
- 10. Heinrich Graetz, Geschichte der Juden, (3rd ed., part 8), p. 71 and n.
- 11. Kaufman, op. cit., p. 14.
- 12. <u>Ibid.</u>, p. 14, n. 18.
- 13. Geiger, op. cit., p. 10. Also in <u>Deutscher Volks-kalendar of Breslauer</u>, III, p. 48.
- 14. Kaufman, op. cit., p. 15.
- 15. <u>Ibid.</u>, pp. 14-5.
- 16. J. C. Wagenseil, <u>Tela Ignea Satanae</u>, (Altdorf, 1681), p. 391.
- 17. R. Yom Tobh Lipmann Mühlhausen, <u>Sefer ha-Nitzahon</u>, (Amsterdam, 1709), paragraph 225. Since R. Lipmann's <u>Sefer ha-Nitzahon</u> is cited so frequently, for

ease in presentation and reference, in all subsequent footnotes, the following symbol has been adopted to indicate when a paragraph is being cited: #. For example, if a reference were made to paragraph 124 of the Sefer ha-Nitzahon, after the footnote number, only #124 would appear.

- 18. Kaufman, op. cit., pp. 17-19, and notes 52-64. Also see היומת הושן, מסקים וחשבים
- 19. Simon Dubnow, <u>History of the Jews in Russia and Poland</u>, trans. I. Friedlander, (Philadelphia, 1916), pp. 46, 52.
- 20. Kaufman, op. cit., p. 16.
- 21. D. Weiss, p. 270. , vol. 5,
- 22. Kaufman, op. cit., p. 19.
- 23. The word ATTA in Hebrew is a euphemism often used for expressing a period of persecution and communal destruction.
- 24. For detailed information with respect to all of these men, see Kaufman, op. cit., pp. 1-12.
- 25. Baron, op. cit., p. 274.
- 26. Kaufman, op. cit., p. 19.
- 27. A. Neubauer, <u>Catalogue of the Hebrew Manuscripts of</u>
 <u>Bodleian Library Collection</u>, 1911, p. 2.
- 28. Kaufman, op. cit., p. 19, n. 68.
- 29. Ibid., p. 19.
- 30. Ibid., p. 20.
- 31. David Max Eichhorn, Anti-Christian Elements of the "Sefer Nitsachon," (unpublished Rabbinical thesis of the Hebrew Union College, Cincinnati, 1931), p. 61.
- 32. Ibid.
- 33. Lipmann, #32.
- 34. <u>Ibid.</u>, #21.
- 35. Kaufman, op. cit., pp. 20-1.
- 36. Ibid., p. 21.

- 37. Ibid.
- 38. Eichhorn, op. cit., p. 4.
- 39. Graetz, דרי ימי ישראל , Vol. VI., p. 75.
- 40. Max Margolis and Alexander Marx, A History of the Jewish People, (Philadelphia, 1927), p. 411.
- 41. Eichhorn, op. cit., p. 4.
- 42. #347 in the Amsterdam editions. Unnumbered in the Hackspan edition.
- 43. Kaufman, op. cit., p. 22.
- 44. See above, note 42.
- 45. #355 in Amsterdam editions, #354 in Hackspan.
- 46. Ibid.
- 47. As noted by Kaufman, op. cit., p. 22, n. 78. But Graetz is mistaken. The first seventy-seven were martyred on that day. See below, Section Two, chapter 9.
- 48. <u>Ibid.</u>, pp. 24-5.
- 49. Ibid., p. 25.
- 50. See above, Chapter One, pp. 5-6.
- 51. Kaufman, op. cit., p. 25. Also cf. p. 9.
- 52. <u>Ibid.</u>, p. 25.
- 53. Ibid., pp. 25-6.
- 54. <u>Ibid.</u>, p. 26, notes 99 and 100.
- תרומת הדשן, פסקים וכתבים, סימן ז׳ .55
- 56. Kaufman, op. cit., p. 26.
- 57. Ibid.

Section One: Chapter Three

- 1. Kaufman, op. cit., p. 86.
- 2. #202.
- 3. Kaufman, op. cit., p. 87.
- 4. #157.
- 5. #154, cf. 124. Kaufman points out that this passage, and those which are similar to it, may represent the record of sermons which R. Lipmann delivered publicly.
- 6. Kaufman, op. cit., p. 87. In this connection, see #s 2, 41, 117, 206, and 335.
- 7. Kaufman, op. cit., p. 88.
- 8. #124.
- 9. #4.
- 10. Kaufman, op. cit., p. 88.
- 11. #2.
- 12. #8.
- 13. #124.
- 14. Kaufman, op. cit., p. 89.
- 15. <u>Ibid.</u>, p. 61.
- 16. <u>Ibid.</u>, pp. 117-175.
- 17. <u>Ibid</u>., pp. 71-4.
- 18. <u>Ibid.</u>, p. 74.
- 19. Ibid., p. 75.
- 20. Ibid.
- 21. <u>Ibid.</u>, p. 76.
- 22. <u>Ibid.</u>, pp. 76-8.
- 23. <u>Ibid.</u>, pp. 78-9.

- 24. <u>Ibid.</u>, pp. 80-2.
- 25. <u>Ibid.</u>, p. 82.
- 26. <u>Ibid.</u>, pp. 179-90.
- 27. <u>Ibid.</u>, p. 82.
- 28. Wagenseil, op. cit., pp. 106-139.
- 29. O. S. Rankin, <u>Jewish Religious Polemic</u>, (Edinburgh, 1956), pp. 49-88 and also Kaufman, <u>op. cit.</u>, pp. 82-3.
- 30. <u>Ibid.</u>, p. 84.
- 31. Ibid.
- 32. <u>Ibid.</u>, p. 85.
- 32* Ibid., pp. 85-6.
- 33. I Chronicles 28:9.
- 34. #124.
- 35. Kaufman, op. cit., p. 27, also see #s 2, 87, 124, and 136.
- 36. #s 136 and 299.
- 37. #s 3, 6, 75, 124, 216, 327. His influence is apparent in #s 2, 331, and 335.
- 38. #s 58, 124, 238, and 333.
- 39. #s 124 and 309. Also see Kaufman, op. cit., pp. 28-9, n. 8.
- 40. He is mentioned only in לאשכול.
- 41. #s 60, 75, 82, 87, 90, 111, 124, 304.
- 42. "Introduction for Wednesday," #s, 2, 12 (twice), 53 (4 times), 54, 58 (twice), 68, 76, 90, 102, 124, 125, 126, 136, 138, 164, 204, 220, 224, 228, 235, 238 (twice), 265 (3 times), 297, 300, 301, 307, 315, 317, 320, 321, 333, 334, 335.
- 43. Mentioned only in ספר האשכול and מר התפלה.
- 44. Mentioned only in ספר האשכול.
- 45. Idem.
- 46. #53.

- 47. Mentioned only in פסר האשכול . See Kaufman, op. cit., pp. 29-30, n. 19.
- 48. Idem., see Kaufman, op. cit., p. 30, n. 20 where he states, "I have not been able to determine who this R. Solomon is, and I have asked many Jewish scholars, but the man is hidden from the eyes of all of them."
- 49. Mentioned only in אלפא ביתא
- 50. Mentioned only in אשמול.
- 51. #s 2, 115. See Kaufman, op. cit., pp. 30-1, n. 23.
- 52. #s 28, 53, 76 (twice), 77 (3 times) 87, 124 (5 times), 150, 159, 265, 283, 300, 301, 333, and Nahmanides' commentary to בייר מייר מייר.
- 53. #136.
- 54. #71.
- 55. In R. Lipmann's commentary to the Tin'n T'V.
- 56. #2. Kaufman adds that R. Lipmann's understanding of Aristotle came only through Maimonides.
- 57. #339.
- 58. Mentioned only in אלפא ביתא זסס.
- 59. Mentioned only in >1300.
- 60. Idem.
- 61. Cf. #s 10 and 109; also #333 and Moreh Nebukhim, II:28.
- 62. Cf. #334.
- 63. Cf. #s 53, 333.
- 64. #s 2, 335.
- 65. #s 82, 87, 124.
- 66. #s 77, 87, 124, and 283.
- 67. See, in this thesis, Section Two; Chapters One and Eight, and Appendix F.
- 68. Cf. #s 200, 201, 211.
- 69. Cf. Moreh Nebukhim, III:19.

- 70. Kaufman, op. cit., p. 35.
- 71. <u>Ibid</u>.
- 72. #150.
- 73. #301.
- 74. #217.
- 75. #s 265 and 333.
- 76. #124 and התפלה.
- 77. #59.
- 78. Kaufman, op. cit., p. 36. Also see #s 274, 299, 303.
- 79. Ibid.
- 80. <u>Ibid.</u>, p. 37.
- 81. #79.
- 82. #s 72, 136, 150.
- 83. #124.
 - 84. #133.
 - 85. #189.
- 86. #124.
- 87. #s 2, 24, 80.
- 88. #s 2, 3, 224.
- 89. #43.
- 90. #124.
- 91. #s 2 and 202.
- 92. See above, footnotes 52 and 66.
- 93. #100, where R. Lipmann refers to him as "the sage kabbalist, our master Bahya, " ." Also see #335.
- 94. #s 124, 133, and 136.
- 95. #s 124 and 333. In the Hackspan edition #333 reads: "R. Samuel...in Song of Songs!" But it is cited correctly in #124.

```
96. #202.
```

- 97. #113. Only in the Hackspan. Lacking in the Amsterdam and Koenigsberg.
- 98. Kaufman, op. cit., p. 38.
- 99. <u>Ibid.</u>, p. 39. See also #124.
- 100. <u>Ibid.</u>, p. 40.
- 101. Ibid.
- 102. <u>Ibid.</u>, p. 44.
- 103. Ibid.
- 104. #124.
- 105. #120.
- 106. #s 120 and 124.
- 107. Many times too numerous to mention.
- 108. #125.
- 109. #173, הרויי in this context is quoted משה מקוצי בשם הרויי.
- 110. #320.
- 111. See Above, footnotes 42-51.
- 112. #s 10, 31, 97, 173, 216, and 236.
- 113. #s 108 and 283.
- 114. #s 58, 76, 145, and 217.
- 115. The following sources are cited in his other works:

```
ספר אלפא ביתא:
א) הראיים רספרר ייראיםיי
ב) הגהות מימוני
ג) (ר? יהודה) החסיר
ד) הריקת
ה) ר? שמחה
ר) ר? שמשון ייברוך שאמריי
```

יהגאונים רב שרירה ורב האי ואת תשובות תגאונים, שכתבו ד' יוסף טוב עלם ורביגו

יודא בר ברוילי." In his אגרת על השומר , he cites the

- 116. #s 53 and 238.
- 117. Kaufman, op. cit., p. 46. See also #s 236 and 296.
- 118. #s 2 and 257.
- 119. #74.
- 120. #s 226, 269, 277, and 348.
- 121. #s 55, 207, 299, and 341.
- 122. Kaufman, op. cit., p. 48.
- 123. #s 225, 260, and 331.
- 124. #62. This paragraph is the first in which R. Lipmann begins a ten paragraph polemic against the Karaites based on 3,000 hors.
- 125. <u>Sefer ha-Eshkol</u>, 14a:22-14b:22 in Kaufman, <u>op</u>. <u>cit</u>., <u>pp</u>. 169-170.
- 126. Kaufman, op. cit., p. 49.

Section One: Chapter Four

- 1. Kaufman, op. cit., p. 50.
- 2. Ibid.
- 3. #46.
- 4. #s 45, 207, 214, 226, 227.
- 5. #240.
- 6. #137.
- 7. #273.
- 8. #230.
- 9. #4.
- 10. #8.
- 11. #331.
- 12. #61.
- 13. #5.
- 14. #260.
- 15. #269.
- 16. #292.
- 17. #262.
- 18. #226.
- 19. #118. All of these responses are strikingly similar to those which Nahmanides propounded in his disputation with the apostate Dominican Brother Paul. See Wagenseil, op. cit., pp. 23-60, Steinschneider, (Stettin-Berlin, 1860) and Martin A. Cohen, HUCA, Vol. XXXV, (Cincinnati, 1964), pp. 157.192.
- 20. This is an allusion to part of an anonymous <u>piyyut</u> found in the repetition of the Musaf Amidah on Rosh Hashannah.

- 21. #s 8, 268, and 295.
- 22. #293 and 115:5.
- 23. #s 275 and 276.
- 24. #122.
- 25. #272.
- 26. #275.
- 27. #s 226 and 276.
- 28. Kaufman, op. cit., p. 52.
- 29. #258.
- 30. #227. Isaiah 11:1 reads in part : משרשיו משרשיו יונגר

while Isaiah 14:19 reads

- 31. #8. Also see #s 56, 262, and 276.
- 32. #180.
- 33. #73.
- 34. Kaufman, op. cit., pp. 52-3.
- 35. #128.
- 36. #56.
- 37. Ibid., Introduction.
- 38. #209.
- 39. #22.
- 40. Kaufman, op. cit., p. 53.
- 41. #289.
- 42. #348. This is a Hebrew transliteration of the Greek word which means "gospel." It is also a pun in that

the Hebrew may be translated as "sinful folio."

- 43. #s 137 and 293, for example.
- 44. See Matthew 5:17.
- 45. #289.
- 46. #21.
- 47. Romans 2:29.
- 48. #218. See also #22 and Kaufman, op. cit., p. 54, n. 8.
- 49. Kaufman, op. cit., p. 54.
- 50. #8. See Section Two: Chapter Two of this thesis.
- 51. See Kaufman, op. cit., p. 54, n. 9.
- 52. <u>Idem.</u>, n. 10.
- 53. #23.
- 54. Kaufman, op. cit., p. 54, n. 1..
- 55. <u>Ibid.</u>, p. 54.
- 56. Ibid.
- 57. #331. Cf. #s 155 and 348.
- 58. For a complete detailed delineation of his system of transliteration, see Kaufman, op. cit., pp. 54-55. Also for examples, see #s 8, 225, 293, and 331.
- 59. #293.
- 60. #8.
- 61. #8.
- 62. Kaufman, op. cit., p. 56.
- 63. Ibid.
- 64. <u>Ibid</u>.
- 65. <u>Ibid.</u>, pp. 56-7.
- 66. See The Jewish Encyclopedia, (Funk and Wagnalls, 1901), IV, p. 407.
- 67. See <u>JE</u>, <u>op</u>. <u>cit</u>. III. p. 421.

- 68. Kaufman, op. cit., p. 56.
- 69. #s 2, 4, 76, 265, 290, and 320.
- 70. #s 3, 5, 9, 56, 112, 126, 151, 236, 286, and 321.
- 71. #s 209 and 292.
- 72. Wagenseil incorrectly claimed that this opprobrium referred to the Christians, see "Confutatio," <u>Tela Ignea Satanae</u>, p. 120.
- 73. #s 112, 239, and 287.
- 74. #272.
- 75. #112. This is quite similar to the response which R. Yehiel gave to Nicholas Donor, in their disputation of Paris.
- 76. Kaufman, op. cit., p. 58. **** **** is a kabbalistic reference to Satan's camp.
- 77. #s 209 and 321.
- 78. #s 5 and 292.
- 79. #56.
- 80. #2.
- 81. #112.
- 82. #239.
- 83. See <u>ibid</u>., #76 where R. Lipmann enumerates and distinguishes the various kinds of heretics according to Maimonides.
- 84. #76.
- 85. #62.
- 86. #66.
- 87. #143.
- 88. Kaufman, op. cit., p. 58. Also see #106.
- 89. #105.
- 90. #135.
- 91. #s 62-68, also cf. #143 and 192.

- 92. #105.
- 93. #123.
- 94. #s 66 and 123.
- 95. Kaufman, op. cit., p. 59.
- 96. #62.
- 97. #68.
- 98. Kaufman, op. cit., p. 60.
- 99. #186.
- 100. #117.
- 101. #150.
- 102. #320.
- 103. #144.
- 104. #286, Psalm 89:39, 50.
- 105. #235.
- 106. #237.
- 107. Kaufman, op. cit., p. 60.

Section One: Chapter Five

- 1. Waxman, op. cit., p. 546.
- 2. Kaufman, op. cit., p. 61.
- 3. Thus do we find in the Introduction to the <u>Sefer</u>
 ha-Nitzahon, in אשכול , 13:1 and 16:26, and several times in אומר האשנול.
- 4. Kaufman, op. cit., p. 61. Also see pp. 61-2, n. 39.
- 5. Heinrich Graetz, למי ישראל, (Warsaw, 1890-1900), VI, p. 75, n. 1.
- 6. S. I. Fuenn, כנסת ישראל, (Warsaw, 1886), I, p. 222.
- 7. Kaufman, op. cit., p. 62.
- 8. Ibid.
- 9. M. Steinschneider, <u>Catalogue Librorum Hebraeorum in</u>
 <u>Bibliotheia Bodleina</u>, p. 1410. See also, <u>JE</u>, VIII:
 97.
- 10. Kaufman, op. cit., p. 63. The two dates 1403 and 1405 are given to account for the differences in the dating of the destruction which began with the Roman siege of Jerusalem in 68 C.E. and concluded with the desecration and the carrying off of the Temple!s sacred objects in the year 70 C.E.
- 11. Kaufman, op. cit., p. 63. For a view of R. Lipmann's Bible, see Appendix E.
- 12. For a seriatim listing of the paragraphs according to the sections in which they are found, see Appendix C.
- 13. Sefer ha-Nitzahon, op. cit., Introduction.
- 14. Kaufman, op. cit., p. 65.
- 15. <u>Ibid</u>.
- 16. Ibid.
- 17. Kaufman, op. cit., p. 66.

- 18. <u>Ibid</u>.
- 19. <u>Ibid.</u>, pp. 66-68.
- 20. <u>Ibid.</u>, p. 69.
- 21. Ibid.
- 22. Ibid., p. 69, n. 72.
- 23. Waxman, op. cit., p. 548.
- 24. Ibid.
- 25. #124.
- 26. Cf. #s 76-78.
- 27. Waxman, op. cit., p. 548.
- 28. Eichhorn, op. cit., p. 16.
- 29. <u>Ibid.</u>, pp. 17-18. See Section Two: Chapter One of this thesis for a complete presentation of the Introduction of R. Lipmann to the Sefer ha-Nitzahon.
- 30. <u>Ibid.</u>, p. 18.
- 31. Waxman, op. cit., p. 550.
- 34. See Chapter Two, pp. 14-15, 17-19.
- 35. Kaufman, op. cit., p. 64.
- 36. Sefer ha-Nitzahon, Introduction for Sunday. Also see Eichhorn, op. cit., Index #1, where he himself lists 101 paragraphs which he characterizes as "anti-Christian."
- 37. Waxman, op. cit., p. 549.
- 38. Ibid.
- 39. <u>Ibid.</u>, pp. 548-9.
- 40. Ibid., p. 550. Also, see above, Chapter Four, p. 52.
- 41. #21.
- 42. Kaufman, op. cit., p. 69.
- 43. #122.
- 44. #258.

- 45. #348.
- 46. #289.
- 47. #112.
- 48. #112.
- 49. Kaufman, op. cit., p. 70.
- 50. Ibid.
- 51. On Justin Martyr, see JE, VII, pp. 395,6.
- 52. On Origenes, or Origen, see JE, IX, pp. 433-4.
- 53. Kaufman, op. cit., p. 71.
- 54. Ibid.
- 55. Ibid.
- 56. Waxman, op. cit., p. 551.
- 57. Kaufman, op. cit., pp. 90-109.
- 58. Schleiden, <u>Jews in the Revival of Learning</u>, (1876), as quoted by J. L. Baron, <u>A Treasury of Jewish Quotations</u>, (New York, 1956), p. 310.

Section Two: Chapter One

- 1. Cf. Lamentations 3:9.
- 2. Cf. Isaiah 50:10 where "walking in darkness" refers to the rejection of God.
- 3. Lacking in the Hackspan edition.
- 4. Cf. b. Sanhedrin 34a.
- 5. Pirke Aboth 2:14.
- 6. While listed as paragraph 39 in all editions in the introduction, this citation actually refers to paragraph 40.
- 7. This is listed incorrectly in the Amsterdam editions as paragraph 125.
- 8. This is listed incorrectly in all editions and should be listed as paragraph 180.
- 9. See Joel 4:19.
- 10. All of the editions read for "men" the word "women".
- 11. This is listed incorrectly in the Amsterdam editions and should be paragraph 332. That which is listed as paragraph 332 is actually paragraph 331.
- 12. See Nehemiah 9:16.
- 13. The next eight passages form the substance of the disputation between R. Lipmann and the apostate Pesah-Peter. For an annotated translation of this disputation, see, Section Two: Chapter Nine of this thesis.
- 14. See Genesis 30:37.
- 15. This quotation has no relevance for paragraph 117...
- 16. See Section Two: Chapter Three of this thesis.
- 17. Idem.
- 18. See Leviticus 3:9.
- 19. See Leviticus 18:21.
- 20. All editions read יהורישו in the Table of Contents but are correct in the text and read להוריש

- 21. All editions read "TMM" in the Table of Contents but are correct in the text and read "TMM".
- 22. All editions read all to both in the Table of Contents and in the text. The correct quotation should read all to .
- 23. All editions read third person singular for the second person singular.
- 24. All editions read to in the Table of Contents.

 In the Amsterdam editions it is corrected in the text to read to the part of the Hackspan edition reads in the text.
- 25. All editions read present in the Table of Contents instead of present as it is in the Bible.
- 26. Numbers 97-102 actually correspond to paragraphs 98-103.
- 27. See Section Two: Chapter Five of this thesis.
- 28. See Deuteronomy 21:6.
- 29. See Deuteronomy 22:9.
- 30. See Section Two: Chapter Six of this thesis.
- 31. See Leviticus 16:1-34.
- 32. All editions read 'nni' in the Table of Contents instead of 'nny' as it is in the Bible and in the text.
- 33. This actually refers to paragraph 251.
- 34. All editions read nine in the Table of Contents for as it is in the Bible and in the text.
- 35. All editions have a superfluous nx in the Table of Contents not found in the Bible or the text.
- 36. See b. Ketuboth 8a.
- 37. See Numbers 28:11-15 and Alfasi on Shebuoth.
- 38. See b. Berakhot 32b.
- 39. See Micah 5:4.
- 40. In the Hackspan edition, it reads מיתינו instead of מיתינו .
- 41. In the Hackspan edition, it reads מיודא instead of

- 42. In the Hackspan edition it reads מְּנְיּנִים instead of מְנְיִנְיּנִים .
- 43. All editions read nin, instead of nin, in the Table of Contents.
- 44. All editions read and instead of and in the Table of Contents.
- 45. All editions read * 107 instead of * 10 75 in the Table of Contents.
- 46. All editions lack in the Table of Contents.
- 47. All editions lack | in the Table of Contents.
- 48. All editions read ** instead of ** both in the Table of Contents and the text.
- 49. See Section Two: Chapter Seven of this thesis.
- 50. All editions lack me in the Table of Contents. There is no accounting for the inversion of order here which is common to all the printed editions.
- 51. <u>b. Hullin</u> 63b.
- 52. In Rabbinic literature the paradise of the world to come is equated with "Holy Sabbath".
- 53. See Numbers 14:17.
- 54. See Section Two: Chapter Seven of this thesis.
- 55. See Deuteronomy 32:4.
- 56. The Amsterdam editions read 1135 instead of in the Table of Contents.
- 57. See Psalm 81:4.
- 58. The wild bull is a mythological animal promised to the righteous in the world to come.

Section Two: Chapter Two

- 1. We surmise that the text should read nois: , as in the Rabbinic idiom, thus, the translation would be, "through him death entered for all the world."
- 2. Lacking in the Hackspan edition.
- 3. Idem.
- 4. Idem.
- 5. Psalm 16:10 or, this phrase may be rendered, "and David said before God."
- 6. Lacking in the Hackspan edition.
- 7. Cf. Matthew 1:1-17.
- 8. Cf. Luke 16:25.
- 9. Cf. Luke 16:19-31. The rich man, though unnamed, is commonly called <u>Dives</u> which is the Latin for rich man.
- 10. Cf. Luke 16:24.
- 11. Cf. Luke 16:25.
- 12. Cf. Luke 16:24.
- 13. Cf. Luke 2:24 and Leviticus 12:2-8.
- 14. Lacking in the Amsterdam editions.
- 15. Based on the text of I John 2:22, we assume that there is a lacuna between the words 1,7170 and 287. There must have been some such phrase as 15130 %
- 16. The word nyw, as it is found in Genesis 49:10, "until he comes to Shilo," may be understood as ''' '' , as it is in our text, yielding the definition, "Messiah."
- 17. Lacking in the Hackspan edition.
- 18. Both the Hackspan and Amsterdam editions read, "by a chariot of fire," instead of "by a whirlwind into heaven," as it is found in the verse.
- 19. Lacking in the Hackspan edition.

Section Two: Chapter Three

1. Lacking in the Hackspan edition.

Section Two: Chapter Four

- 1. In the case of Gentile women, ווישין תופטין.
- 2. Lacking in the Hackspan edition.
- 3. The name's of the two sons are reversed in both the Hackspan edition and Amsterdam editions, and should read "Chilion and Mahlon," as in the verse.
- 4. That is, """.
- 5. That is, nin nkb.

Section Two: Chapter Five

- 1. Cf. Leviticus 25:38 which uses second person plural instead of third person plural.
- 2. What follows is a paraphrase of b. Ketuboth 110b.
- 3. b. Baba Bathra 158b.
- 4. Lacking in the Hackspan edition. It should be noted that the citation of the Sefer 'Ikkarim by Joseph Albo is undoubtedly the work of a later editor. Even assuming the latest possible date for the Sefer ha-Nitzahon, that is 1413, we must conclude that this reference is an interpolation. Albo participated in the Disputation of Tortosa, 1413-1414, and did not write his multifaceted philosophical treatise until after the conclusion of this confrontation. The Disputation led to the burning of the Talmud and other "heretical" Jewish books, and the resultant loss was the primary factor which motivated Albo to compose his eclectic compendium of Jewish beliefs and philosophical opinion.
- 5. What follows is a summary of the material found in b. 'Erubin, 47a-47b.

Section Two: Chapter Six

- 1. Lacking in the Hackspan edition.
- 2. מיעש
- 3. 7571.
- 4. Genesis 10:9-10, supply the context of what follows in R. Lipmann's discussion:

"He was a mighty hunter before the Lord; wherefore it is said: 'Like Nimrod a mighty hunter before the Lord.' And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

- 5. For the words "the name was given," found in the Amsterdam editions, the Hackspan edition reads, "Nim-rod."
- 6. Lacking in the Hackspan edition.
- 7. Cf. Genesis 5:9-11.
- 8. Genesis Rabbah 38:7. There is a pun in this interpretation based on the words for east, and God, prize of 131575.
- 9. b. Sanhedrin 109a.

Section Two: Chapter Seven

- 1. Cf. Deuteronomy 13:6.
- 2. In the Hackspan edition second personal singular is used, thus, "...of your own accord."
- 3. There are to be only four scriptural portions in tephillin, no more, no less. These portions are: Exodus 13:1-10; 11-16; Deuteronomy 6:4-9; 11:13-21.
- 4. An <u>lerub</u> refers to the boundary beyond which a person may not go on the Sabbath.
- 5. b. 'Erubin 6b,22a.
- 6. b. Hagigah 18b.
- 7. b. Hagigah 15a.

Section Two: Chapter Eight

- 1. b. Berakhoth 13a.
- 2. In the Hackspan edition, the fourth principle corresponds to the fifth principle of the Amsterdam editions. The fourth principle, that is, "that He who is mentioned, we accept as divine," is omitted in the Hackspan edition entirely.
- 3. This is a thinly-veiled allusion to the Trinity.
- 4. That is, ۱۳۲۰.
- 5. That is, איז היי.
- 6. See Genesis 47:28 49:33.
- 7. See <u>Deuteronomy Rabbah</u> II:35.

Section Two: Chapter Nine

- 1. This paragraph is numbered 347 in the Amsterdam editions, but this is incorrect. The result is that the Amsterdam editions have 355 paragraphs instead of 354. It should be unnumbered as in the Hackspan edition.
- 2. The Hackspan edition reads for 100 the word 1003
- 3. This sentence contains a series of puns. It reads: ויהו נא אמרי שפתי שילומים תמורת שלמים, חודאה תמורת תורה. שנה תמורת זבה.
- 4. These phrases, based on Isaiah 30:7 and 45:20 were originally a part of the 133.77 the concluding adoration. Apostates, throughout history, pretended to see an attack on Christianity in these words which formed part of the first paragraph. Ultimately, these words were censored out of the Ashkenazi rite.
- 5. In the Hackspan edition this phrase reads: "...vocal-ized with a seghol...."
- 6. b. <u>Nazir</u> 19b 20a.
- 7. For Shabbath, it should read Sukkah. The reference is to b. Sukkah 2b.
- 8. b. Sanhedrin 107b, but only in uncensored editions of the Talmud.
- 9. For Sukkah, it should read Sotah. The reference is to b. Sotah 47a.
- 10. Mishnah Aboth 1:1 and 1:12.
- 11. R. Lipmann here employs a pun based on Exodus 13:13 where TIDE means, "the firstling of an ass." TED is the name Peter which the apostate Pesah adopted.
- 12. This is a reference to the twelfth benediction of the 'Amidah. It has undergone manifold modifications as a result of near constant abuse by those "very slanderers, informers, and traitors." The version quoted here is maintained today in the Yemenite rite, but not the Ashkenazi.

- 13. In Rabbinic literature, 5,5 referred to Judaeo-Christians.
- 14. Lacking in the Amsterdam editions.
- 15. Lacking in the Hackspan edition.
- 16. Idem.
- 17. This line is the opening line of a <u>piyyut</u> from the repetition of the 'Amidah of Yom Kippur morning. It is actually one of the fifteen poetic insertions grouped together under the general title of:

 ימו לא יראן מלך הגוים כי לך יאתה כי בכל הכין מלי האוים כי לך יאתה כי בכל הבין מלין הגוים מלים מלים מלין הגוים מלים מלין הגוים מלין הגוים

According to Israel Davidson, A Thesaurus of Medieval Hebrew Poetry, (New York, 1929), Vol. II, p. 181, these piyyutim may possibly be attributed to Kalonymos of Luca. The verse, cited above, which introduces each individual piyyut, is Jeremiah 10:7. This series of piyyutim is arranged, each beginning with a word from the Biblical verse corresponding to the order of the verse in Jeremiah. The particular piyyut with which we are concerned is the twelfth, but in every mahzor in which I searched the hand of the censor was apparent. In some editions the words

Heidenheim (Rodelheim, 1832) for example. In others there is a gap in the page between the eleventh and the thirteenth piyyutim. Kaufman surmises that this gap was left so that the individual worshipper would be enabled to write in the appropriate selection, if he so desired. Thus is it in the Pesaro of 1520. All in all, there seems to be no exact copy of this piyyut and, thus, this particular section of the Sefer ha-Nitzahon remains somewhat of a mystery.

- 18. In the Hackspan edition, the words

 'y'l' are inserted. This refers to the Book of
 Numbers, the fourth book of the Five Books of Moses,
 the Torah. However, instead of citing the portion as

 'n' , the Hackspan edition refers to the portion as

 'n'p'n', which is found in the third book, the
 Book of Leviticus.
- 19. Words such as unclean, impure, and the like, refer to matters of ritual defilement in these contexts.
- 20. Lacking in the Hackspan edition.
- 21. Malachi 1:7. This whole section is an extended play on the word by 110. In the context of Malachi there can be no question that its meaning, at least

for the medieval Jew and Christian, was "polluted".

- 22. Lacking in the Hackspan edition.
- 23. Idem.
- 24. Idem.
- 25. Cf. Leviticus 15:16-17.
- 26. One of the component acts of the process of ritual purification. This is implied in Leviticus 15:29-30.
- 27. The Hackspan edition has us read for "TON" 'N' the word N'N', but this makes no sense in this context. The error is resultant from the incorrect resolution of the abbreviation N"N".
- 28. The Hackspan edition reads, "and also...."
- 29. This refers to the seven days of consecration which were celebrated when Aaron and his sons were elevated to the priesthood. See, Leviticus 8:1-36.

A SELECTED BIBLIOGRAPHY

- Baeck, Samuel, "Apologists," in <u>The Jewish Encyclopedia</u>, New York, Funk and Wagnalls, 1901, Volume II, pp. 8-11.
- Baron, Salo Wittmayer, A Social and Religious History of the Jews, Second Edition, New York, Columbia University Press, 1965, Volumes IX and XI.
- Bernstein, Bela, "'Der Sieg' des Rabbi Jomtov-Lipman Mühlhausen," in <u>Jewish Studies in Memory of Michael</u> <u>Guttmann</u>, edited by Samuel Löwinger, Budapest, 1946, Volume I, pp. 201-220.
- Broyde, Isaac, "Isaac ben Abraham Troki," in <u>The Jewish</u>
 <u>Encyclopedia</u>, New York, Funk and Wagnalls, 1901, Volume XII, pp. 265-6.
- ______, "Polemics and Polemical Literature," in <u>The</u>
 <u>Jewish Encyclopedia</u>, New York, Funk and Wagnalls, 1901,
 Volume X, pp. 102-109.
- Dubnow, S.M., A History of the Jews in Russia and Poland, Translated from the Russian by I. M. Friedlander, Philadelphia, The Jewish Publication Society of America, 1916.
- Eichhorn, David Max, Anti-Christian Elements of the "Sefer Nitsachon," A Rabbinical Thesis of the Hebrew Union College, Cincinnati, 1931.
- Eisenstein, J. D., Otzar Vikuhim: A Collection of Polemics and Disputations, New York, J. D. Eisenstein, 1928.
- Fuenn, S. I., Keneseth Yisrael, Warsaw, 1886.
- Goldstein, Morris, <u>Jesus in the Jewish Tradition</u>, New York, The Macmillan Company, 1950.
- Graetz, Heinrich, A History of the Jews, Philadelphia, The Jewish Publication Society of America, 1941.
- by S. P. Rabinowitz, Warsaw, 1890-1900.

- Grayzel, Solomon, <u>The Church and the Jews in the Thirteenth</u>
 <u>Century</u>, Revised Edition, New York, The Hermon Press,
 1966.
- Kaufman, Judah, Rabbi Yom Tov Lipmann Muhlhausen: The Apologete, Cabbalist, and Philosophical Writer, A Doctoral Dissertation of the Dropsie College for Hebrew and Cognate Learning, New York, 1926.
- Lukyn-Williams, A., Adversus Judaeos, Cambridge, The University Press, 1935.
- Margolis, Max and Marx, Alexander, A History of the Jewish People, Philadephia, The Jewish Publication Society of America, 1927.
- Poliakov, Leon, The History of Anti-Semitism: From the Time of Christ to the Court Jews, Translated from the French by Richard Howard, New York, The Vanguard Press, 1965.
- Rankin, Oliver Shaw, <u>Jewish Religious Polemic of Early and Later Centuries</u>, Edinburgh, The Edinburgh University Press, 1956.
- Schoeps, Hans-Joachim, <u>The Jewish Christian Argument: A</u>
 <u>History of Theologies in Conflict</u>, Translated by David E. Green, New York, Holt Rinehart, and Winston, 1963.
- Seligson, Max, "Yom Tov Lipmann Mühlhausen," in <u>The Jewish</u> Encyclopedia, New York, Funk and Wagnalls, 1901, Volume VIII, pp. 97-98.
- Steinschneider, M., <u>Jewish Literature from the Eighth to</u>
 the <u>Eighteenth Century</u>, New York, The Hermon Press,
 1965.
- Synan, Edward A., <u>The Popes and the Jews in the Middle Ages</u>, New York, The Macmillan Company, 1965.
- Waxman, Meyer, A History of Jewish Literature, Second Edition, New York, Bloch Publishing Company, 1943, Volume II.